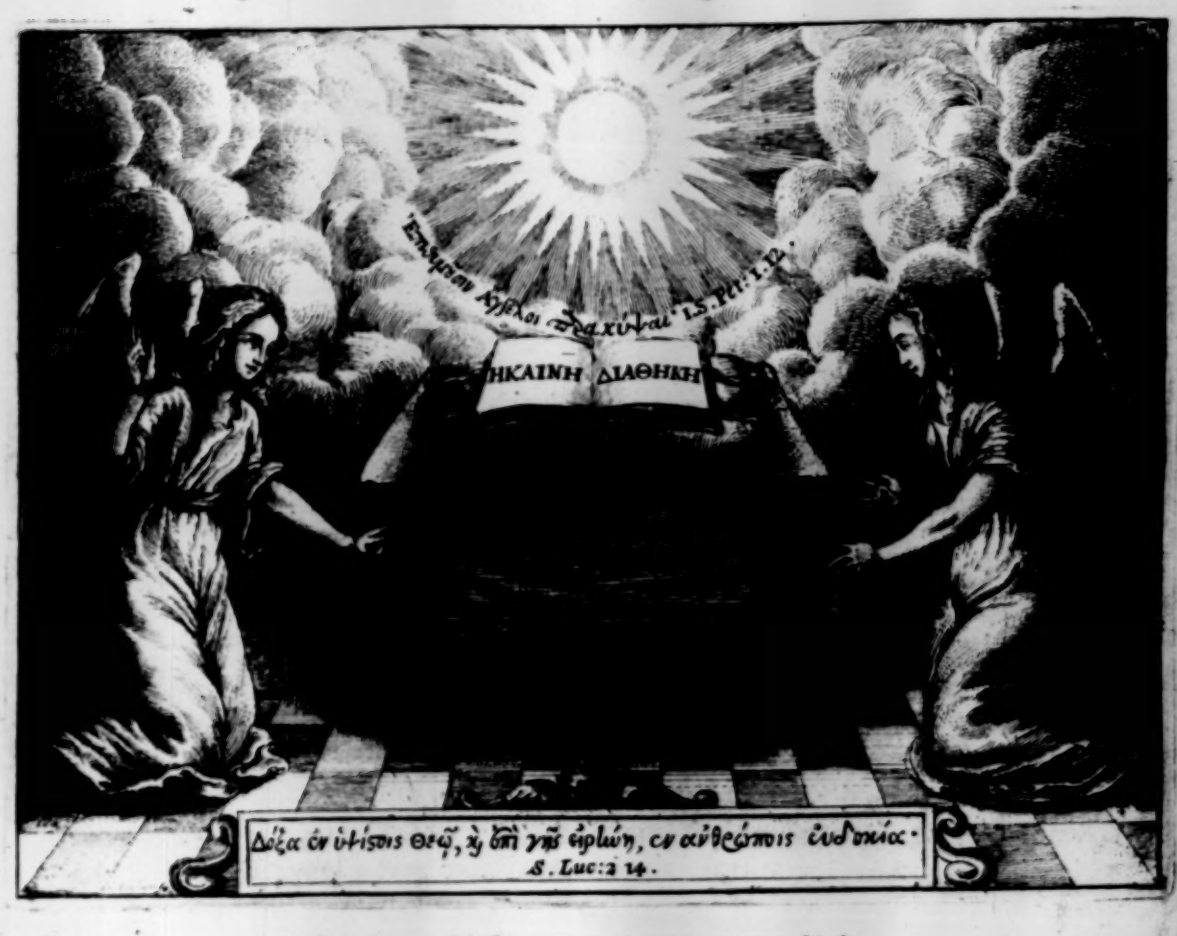
A PARAPHRASE, AND ANNOTATIONS

Upon all the Books of the

New Testament:

Briefly explaining all the difficult places thereof.

By *H. HAMMOND*, D. D.



Χειρὸς ῥυτῆρας, δεξιοῦ δ᾽, Χειρὸς δὲ γῆς, ὑψοῦ δ᾽ Χειρὸς ἀπ᾽ ἐσχατιῆς, ἀπονίπτου δ᾽, Ἅπαν τῷ Κυρίῳ πῶμα ἡ γῆ. Greg: Nazianz:

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A neceſſary Advertiſement to the *Reader*.

TO prepare the *Reader* to receive the deſigned benefit of this work, it will be firſt uſefull to preſent him with a *ſcheme*, or brief Table of the *ſeverals*, which here are offered to him, and will be reducible to *three* heads; The *firſt* concerning the *Original Text*, The *ſecond* concerning the *verſion* or *Tranſlation*; The *third* concerning the *Expoſition* of it. In every of theſe, if all that hath formerly been obſerved, and written by *others*, had here been ſummarily *repeated*, it would have given a *vaſt*, but *unneceſſary* bulk to this *Volume*, And therefore for thoſe things, which have been already thus largely inſiſted on, (whether by the *Antients*, S. *Chryſoſtome*, and the *Greek Scholiaſts*, or, among the many later *writers* on this *ſubject*, by the *moſt judicious* and *learned Hugo Grotius*, in his admirable *Comments* on the *Goſpels*, as alſo in the *Poſthumous Annotations* on the *other parts* of the *New Teſtament*, which for a *great part* bear his *ſignature* upon them) the care hath been to leave the *Reader*, from their own hands, to *receive* the *account*, and *reap* the *benefit* of their *excellent labours* (which are every where to be met with) and not to adde one *Volume* more to the *great number* of thoſe, which are already *inriched* with the *ſpoils*, and *ſwelled* by the *tranſcribing* of others *obſervations*.

1. In the *firſt* place, that concerning the *Greek Text*; Many *learned* men, eſpecially *Lucas Brugenſis*, and *Robertus Stephanus*, have uſed great *induſtrie* to obſerve the *various readings* of the many *Manuſcript Copies*, which had been diligently collected, and compared. And theſe are already to be had by thoſe that pleaſe to *conſult* them. Yet becauſe this *Kingdome* of ours hath been enriched with ſome *monuments* of *Antiquity* in this kind, which were probably deſigned by *God* for more honourable uſes, than onely to be laid up in *Archives*, as dead bodies in *vaults*, and *charnel-houſes*, to converſe with *duſt*, and *worms*, and *rottenneſs*, Some of theſe I have choſen to adviſe with, and from them to offer ſometimes a *various reading*, yet not *permitting* this to ſupplant or turn out that which hath vulgarly been received, but letting it in the *inner margent*, that thoſe that have judgment may, as they ſee cauſe, make uſe of it.

The firſt *MS.* which I have my ſelf twice compared, I found in the place of my *Education*, in the *Librarie* of S^t *Mary Magdalene College* in *Oxford*, a fair and an *antient Copie*.

The *ſecond* is that more known in the *King's Librarie* at S^t *James's*, preſented to our *late Soveraigne* by *Cyrill* the *Patriarch of Conſtantinople*, written in *Capital letters* by a very *antient* hand, of *Thecla*, as it is thought, and now happily prepared for the *preſſe* by the great pains, and judgment of M^r *Patrick Young*, from whoſe hands the *moſt Reverend Father* in *God* the *Archbiſhop of Armagh* having long ſince received a *Copie* of the *various readings*, was pleaſed to communicate them to me.

The *third* is the *Greek* and *Latine MS.* of the *four Goſpels*, and the *Acts*, found *ninety years* ſince in a *Monaſterie* at *Lions* in the time of the *Civil Warre* in *France*,

and *twenty years* after preſented by *Theodore Beza*, as a monument of *venerable Antiquity*, to the *Univerſity of Cambridge*, the *variations* of which from the *vulgar* printed *Copies* I alſo acknowledge to have received from the favour of the moſt *Reverend Archbiſhop of Armagh*. What hath from any of theſe appeared uſeful to be propoſed, is in the *inner margent* of this *Book* tranſlated, and ſet over againſt the *Text*, with an [or] in the front of it, as the *Characteriſtick* note to diſtinguiſh it from the *changes* of the *Engliſh Tranſlation*, which, without that mark, are put in the ſame *margent*.

2. In the next place concerning the *Tranſlation*, The firſt part of my *task* was to prepare a *new one* out of the *Original Greek*, ſuch as ſeemed to me moſt agreeable, and on which my preſent underſtanding of the *Text* is founded; And to authorize, or give confidence to ſuch an undertaking, I had in my proſpect not only the two *Engliſh Tranſlat*: the one in the *Book of Liturgie*, the other in the *Bibles*, but the examples alſo of many *learned* men, as well thoſe that live in the *obedience* of the *Biſhop of Rome* (whoſe great, I ſhall adde,* *juſt* value of the vulgar, is notwithſtanding ſufficiently known) as others of the *Reformed Churches*; Such of both ſorts are *Cardinal Cajetane*, M^r *Calvine*, who tranſlate from the *original*, what they *comment* upon; So doth *Oleaſter*, and *Mercer*, and *Forerius*, and *Eraſmus*, and *Malvenda* a late *Spaniſh Frier*, in his *ſeven Volumes* of *Comments* on the *Bible*, I need not adde *Junius*, and *Tremellius*, and *Beza*, and *Caſtellio*, the Authors of the *Spaniſh*, the *Italian*, the *French Tranſlations*, and many more, who have all made uſe of that liberty. Yet conſidering my own great defects, the incompetencie, and *diſproportionableneſs* of my ſtrength and few years conſideration to the length and weight of this *work*, and knowing that as oft, and as farre as I *differed* in my ſenſe from other men, ſo often and in the ſame diſtance did other men *differ* from me, and having before my eyes, from the *fate* of other men's *attempts* in this kind, (which I could not induce my ſelf to approve of) great *reaſons* to forecaſt, and foreſee mine own hazards, and (though not to diſcern, yet) to fear and ſuſpect many *miſadventures* therein, and ſo to paſſe that more early *cenſure* on my ſelf, which from others, which ſaw not with my *partial* eyes, I had cauſe to look for; Upon theſe, I ſay, and ſome ſtore of other *conſiderations*, I made choiſe of the *courſe*, which now is taken, in ſtead of *obtruding* a new, *retaining* the known *Tranſlation* of our *Bibles*, and (after the manner which was formerly uſed in our *Bibles* of the larger impreſſions, of *noting* ſome other *rendrings* in the *Margents*) annexing, where it ſeemed uſefull, another *Tranſlation* of ſome *words* or *phraſes*, with this * or †, or other like marks of reference, to the words in our *vulgar Text*; And this is done alſo in the *inner Margent*; And where the *matter* is of any difficulty or weight, the *reaſons* of the *change* are more largely offered, and are to be found in the *Annotations*, referred to by ſome *letter* of the *Alphabet* a. b. c. &c. ſet over the top of the *word* in the *Text*; But when the matter is more perſpicuous, or leſſe weighty, ſo that the bare affixing of the *Greek* words is a ſufficient reaſon for the *rendring* them, then that only courſe is taken, and the *Greek* being affix'd to the *Engliſh* in the *margent*, the *Reader* is left to judge of it, and to make that advantage of the *change*, which he ſees cauſe for, without any *prejudice* to other *rendrings*.

* See the moſt excellent *Paulus Fagius* in his *Praef.* to the *Targum* of the *Pentateuch*.

3. *Thirdly*, for the *Explication* of thoſe difficulties in the *phraſe*, or *ſenſe*, which this

this *divine* writing is ſtill capable of, *two waies* have been taken, which appeared moſt profitable, 1. by way of *Paraphraſe*, and 2^dly^, of *Annotation*. The firſt in compliance with the wants, and deſires of the moſt *ignorant* Reader, For whom it appeared expedient, whenſoever any part of the *Text* ſeemed capable of clearer words than thoſe wherein the *Tranſlation* had expreſſed them, ſo often to affix to thoſe *obſcurer* words a perſpicuous *Paraphraſe*, which is accordingly done in the outer larger *margent* of every verſe, and ſo much of the verſe as is explained, is included in one, if it be from the *beginning* of the verſe, or, if not, in *two brackets*, after this manner [ ] ſo that the reſt of the *Text*, which is excluded by the *brackets*, may coherently be read with the *Paraphraſe* of that which is included, and the *ſenſe continue* undiſturbed by that means. This in the *hiſtorical* parts of this *Book* is contrived within the bounds of convenient *brevity*, and ſometimes being wholly omitted, is yet ſupplied by ſome *note of reference* to any *parallel* place, where it had been before explained: But in the *Epiſtles*, where the *Apoſtles reaſoning* is *cloſe*, or the *tranſitions* not very diſcernible, and in the *Revelation*, where the *obſcurities* of the *Prophetick ſtyle* require a greater circuit of words to explicate them, there the *Paraphraſe* is more enlarged; and ſo it is in like manner, as oft as the length of that ſeemed ſufficient to remove the *difficulty*, or *obſcurity* of the *Text*, without any *farther* trouble to the *Reader*. Beſides this, whenſoever any appearance of *difficulty* ſtill remained, which had not been *cleared* by the *former methods*, the only reſerve hath been by way of *Annotation*, affixt in *Columnes* at the end of every *Chapter*, and referred by ſome *Letter* to that part of the *Text* to which it belongs, and there anſwered by the ſame *letter* both in the *Text* and *Margent*. Theſe *Annotations* are generally deſigned for the ſatisfaction, and uſe of thoſe, who have ſome underſtanding of the *Original languages* of the *Bible*, and therefore the ſeveral *words*, or *phraſes* ſo explicated, are in *Greek* ſet down in the *margent* of the *Annotations*, and all of them collected into an *Index* at the end of the *Book*, (and for the uſe of the *Engliſh reader*, the like *Index* of every *word* or *phraſe* ſo explained, *is annext in that language* alſo.) And by comparing of thoſe *Original languages*, the *Hebrew* words, or phraſes with the *Greek* which are uſed to render them, by conſulting the *Gloſſaries* of the beſt *Grammarians*, *Heſychius* and *Phavorinus* eſpecially (who have a peculiar title to this buſineſſe of *explaining words* in the *New Teſtament*) and by taking notice of ſome *cuſtomes* among the *Jewes*, and *Grecians*, and *Romans*, and by adding ſometimes the *teſtimonies* of the *Antients*, when they appeared moſt uſefull, and when my ſlender *collections* enabled me to *annex* them, and by ſome other means which the *Reader* will diſcern, (that eſpecially of weighing the *Context*, and comparing one *Scripture* with another) and by the bleſſed *aſſiſtance* and *influence* of *Gods grace* and *providence* upon all, this whole *work* hath been made up, and the *difficulties* of theſe *divine writings* in ſome meaſure *explain'd*, with as much *brevitie* as the matter ſeemed capable of, purpoſely abſtaining from all *doctrinal* concluſions and *deductions*, and *definitions* on one ſide, and from all *Poſtillary obſervations*, and *accommodations*, *moral*, or *myſtical anagogies* on the other ſide (both becauſe theſe latter are *infinite*, and becauſe every man is allowed (within the bounds of *ſobriety*) thus to apply *ſcripture* for himſelf, as his ſeveral *taſt*, and *Genius* ſhall ſuggeſt to him),

and

and generally contenting my ſelf with the one *primarie*, and *literal* ſenſe of each place, unleſſe when there appeared ſome *uncertainty*, and juſt reaſon of doubting betwixt two or more ſenſes, which ſhould be preferred. One thing only it will be needfull to adde here, that the leſſe *curious Reader*, which deſires only to underſtand, and comprehend the *plain* ſenſe of the *Scripture*, and without any more adoe to apply it to his *ſouls* health, ſhall not need to tyre himſelf with the larger trouble of the *Annotations*, which of neceſſity contain many things above the underſtandings of the more *ignorant*. But for thoſe whoſe *curioſitie* ſhall demand the reaſons of any leſſe obvious *interpretations*, or ſuggeſt to them a willingneſſe of any farther ſearch, it will be neceſſary that the *Annotations* be read, as oft as there are any, And if at any time they ſeem to be wanting (in which particular I am not ſecure, but that much more may be fitly added in the opinion of other men, than to me ſeemed neceſſary) I ſhall firſt deſire that reſort be made to the known *Commentators*, eſpecially to the *moſt excellent Hugo Grotius*, from whom, as oft as I had nothing to *adde*, I purpoſely avoided to *tranſcribe* any thing, And if by this *method* he find not ſatisfaction, I muſt firſt beſeech his pardon for my miſtake in thinking that *ſufficiently* cleared, which was *not*, and then his free, and charitable *advertiſement* of the particulars, that what is now wanting may find ſome way of *ſupply*, either by ſome *additional* ſheets, or in a *new* impreſſion.

In order to which, As I am abundantly convinced of the defects, and *miſcarriages* of this work, (and have my ſelf, on *ſecond thoughts*, already diſcerned ſome things fit to be *amended*, after they were paſt the *preſſe*, and accordingly in the *notes* on the *later books* made ſome light *variations* from what had formerly been ſaid) and have now nothing farther left toward the repairing all others of the like ſort, but a *ſincere* deſire to receive benefit by all the *admonitions*, and *directions*, that any *charitable Chriſtian* (*Father*, or *brother*) ſhall, upon this my *ſolemn requeſt*, pleaſe to afford me, together with my *promiſe* of all *readineſſe*, to *cut off*, whatſoever I ſhall by impartial weighing, diſcern to want that *diſcipline*, So I beſeech, and importune the *charity* of thoſe, who have *greater abilities*, to contribute every one his *talent* toward the diſcovery of all the *receſſes* of this *ſacred writing*, that at length (though not yet) this *Repoſitorie* and *Magazine* of all *ſaving knowledge*, and *divine obſervation*, being clearly *underſtood*, and reſcued from the many *unſound* reſolutions and poſitions, which the *gloſſes* of men have obtruded on it, the reſult may be the compoſing of all *diviſions*, and *factions* in the *Church* of *Chriſt*, the *thinking* and *minding of the ſame things*, the obliging and engaging of our ſouls to the purſuit of that *one neceſſarie*, the performance of an *early*, *cheerful*, *uniform*, *ſincere*, *conſtant obedience*, and *practiſe* of all that *Chriſt* came from heaven to propoſe to us.

The hope, and intuition of which, as it was the main deſigne projected in undertaking of this work, ſo it will be the *Readers* only *juſtifiable* aime in peruſing it, and the only *qualification*, which will render him capable of reaping any fruit by the *prayers*, and *miniſterie* of thoſe which *attend on this very thing*, among them, of

His Servant

H. HAMMOND.

A POSTSCRIPT
CONCERNING
NEVV LIGHT,
OR,
Divine Illumination.

§. 1. THat which *Jo: Beverovitius*, a *Phyſitian* of *Dort*, thought neceſſary to be ſtated by the votes of the *Learned* of his age, before he would hope his *profeſſion* could finde any conſiderable entertainment among men, *viz.* whether there were a *fatall period* of every man's *life*, beyond which it were not in the compaſſe either of *art*, or *ſobriety*, or good managery to extend it, and as little in the power of *diſeaſe*, or *intemperance*, or even the *plague*, or *ſword* to ſhorten it; hath been matter of ſome conſideration to me in this work. For as in the deſigning of his *time*, and *ſtudies* it was prudently foreſeen by him, that one ſuch popular *error* being imbibed, and improved, as farre as it would fairly yeild, muſt needs be the defaming of his *medicaments*, and the blaſting of his whole profeſſion, as one great impoſture, ſo after the *pains* and *travail* that *this* work hath coſt from the time of the firſt *thought*, and deſignation of it, (at the beginning of my entrance on the *ſtudy* of *Divinity*) to this preſent day of the *Nativity* of it, I cannot look on it without ſome apprehenſion, that it may run the ſame hazard which we read of the *child* in the *Revelation*, c. 12. to be *devoured*, as ſoon as *born*, if one falſe pretenſion, which hath of late been ſomewhat *proſperous* in this Nation, and is utterly unreconcileable with the deſigned benefit of this, or any the like work, be not timely *diſcovered*, and removed.

§ 2. And the *Pretenſion* is this, That the *underſtanding* or interpreting the Word of *God*, or the knowing of his *will*, is not imputable to the uſe of *ordinary* means (ſuch are the *aſſiſtance* of *God's Spirit* joyned with the uſe of *Learning*, *ſtudy*, *meditation*, *rational inference*, *collation* of places, *conſulting* of the *Original Languages*, and antient *Copies* and *Expoſitions* of the *Fathers* of the *Church*, *analogy* of received *Doctrine*; together with unbyaſs'd *affections* and ſincere *deſire* of finding out the *truth*, and conſtant *prayer* for *God's ſpecial* bleſſing on, and cooperation with theſe and the like means) but either to the *extraordinary* gift of the *Spirit* in *Prophecying*, *Preaching*, and *Expounding*, or to *illumination*, not *Prophetical* or ſimply *extraordinary*, but ſuch as is thought to be promiſed to a *new life*, the work of the *Spirit* of *God* in the *heart* of every *Saint* of his, which conſequently ſuperſedes the uſe of all external *Ordinances* to ſuch, even of the *written Word* of *God* it ſelf contained in the *Canon* of the *Scripture*.

§ 3. Had this *Pretenſion* truth in it, I muſt confeſſe my ſelf, who do not pretend to any ſuch *extraordinary gift*, or *inſpiration*, obliged to acknowledge the great *impertinency* of all this inſuing work, the perfect vanity of the whole deſigne, and every part of it, and therefore am concerned (as far as the hazard of having *laboured* in *vain*) to examine the *grounds*, and manifeſt the *falſeneſſe* of this *pretenſion*, and that in this *method*, and by theſe *degrees*.

§ 4. *Firſt*, by ſurveying the *Scripture* grounds or proofs, which are producible in favour of it; *Secondly*, by ſetting down the *form* of *ſound doctrine* in this matter; *Thirdly*, by ſhewing the great *neceſſity* of oppoſing this, and adhering to the *true doctrine*. And theſe

theſe are likely to enlarge this *Poſtſcript* beyond the bounds that would regularly belong to it, but will carry their *Apology* along with them.

§ 5. The *firſt* ground or proof is fetch'd by the *Pretenders* from *Joel* 2.28. cited and applied by S^t *Peter*, *Act.*2. to the times of the *Goſpel*, *It ſhall come to paſſe afterward* (or, * *in the laſt days*) *ſaith God, that I will pour out my Spirit,* (or, † *of my Spirit*) *upon all fleſh, and your ſons, and your daughters ſhall prophecy, your old men ſhall dream dreams, your young men ſhall ſee viſions, and alſo upon the ſervants, and upon the hand-maids in thoſe days will I pour out my Spirit,* (or, *of my Spirit*) *and they ſhall prophecy.* Whatſoever can bee collected from this place to the benefit of the pretenders, will receive a ſhort and clear anſwer by conſidering the *time* to which this prediction (and the completion of it) belonged, and that is expreſsly the *laſt days*, in the notion, wherein the Writers of the *New Teſtament* conſtantly uſe that phraſe, not for theſe *days* of ours ſo far advanced toward the *end of the world*, (which yet no man knows how far diſtant it ſtill is) but for the time immediately preceding the *deſtruction* of the *Jewiſh* polity, their *City* and *Temple*; That this is it, appears not onely by the mention of *Sion*, and the *deſtruction* approaching it, in the beginning of that Chapter in *Joel*, which ſignifies it to belong to *Jeruſalem* that then was; but alſo by two farther undeceivable *evidences*, 1. By the mention of the *wonders* (immediately ſubjoined) *in the heavens, and the earth, &c.* as *forerunners* of the *great and terrible day of the Lord*, the ſame that had been before deſcribed in *Joel* v.2. *&c.* and applyed by *Chriſt*, in the very words, to this *deſtruction* of *Jeruſalem*, *Mat.*24. 29, 30. 2^dly, By the occaſion, for which S^t *Peter* produceth it, *Act.* 2. 14. the *effuſion of the holy Ghoſt* upon the *Apoſtles*, v. 2. 4. which, ſaith he, was no effect of drunkenneſſe in them, but the very thing which was foretold by that place of *Ioel before that great and notable day of the Lord*, that was to fall upon that people to an utter *deſtruction*. This being a prediction of what ſhould come *before* the *deſtruction* of *Jeruſalem*, and the *completion* whereof was ſo viſible and remarkable in that age, to which by the *Prophet* it was aſſigned (and this as a peculiar *character* of *thoſe* times wherein the *Goſpel* was to be firſt propagated by this means, and to which it had a propriety, as a *laſt act* of *God's miraculous* and gracious *œconomy* for the full conviction of this peoples ſin, before they were *deſtroyed*) it muſt needs be impertinently and fallaciouſly applyed to any men or women, *old* or *young*, of *this* age, ſo diſtant from that, to which it belonged, and ſo well provided for by the ordinary means, the ſettled office of *Miniſtery* in *Chriſt's Church*, as to have no ſuch need of *extraordinary*.

§ 6. A ſecond proof is taken from 1 *Cor.* 12. 7. *To every man is given the manifeſtation of the Spirit to profit withal*, or, πρὸς τὸ συμφέρον, *for the benefit, and profit of the Church.* But this is ſoon cleared by the *Context*, which begins to treat v. 1. περὶ πνευματικῶν of, or *concerning thoſe that have the Spirit*, ſo πνευματικὸς *the ſpiritual* clearly ſignifies c. 14. 37. being joyned with προφήτης *prophet*, and ſo it is expreſt to ſignifie here v. 3. where ἐν πνεύματι λαλῶν *ſpeaking in, or by the Spirit*] is ſet as an inſtance of the πνευματικὸς *the ſpiritual* (and 'tis but a miſtake to render it *ſpiritual things*, the Greek πνευματικῶν belonging as directly to *perſons*, as *things*, being of the *maſculine* as well as of the *neuter gender.*) Now for theſe πνευματικοὶ *ſpiritual men*, or thoſe that have *the ſpirit*] 'tis well known that they were thoſe, which for the *firſt planting* of the *Goſpel* were by the *deſcent* of the *Spirit* indow'd with *extraordinary gifts of miracles*, of *healing*, of *prophecying*, of *ſpeaking* with *ſtrange tongues*, which they had never learnt; all which, and more are here mentioned v. 8 9, 10. and when theſe are *exerciſed* or made uſe of by any, this is called φανέρωσις πνεύματος *the manifeſtation of the Spirit* the *Spirit of God manifeſting* it ſelf hereby to be in ſuch a man after an *extrordinary* manner. And then I need onely add that the ἑκάστῳ *to every one*] in the front of the *verſe*, cannot in any reaſon be interpreted in the full extent of *every man*, or every *Chriſtian*, for then the moſt *wicked* would have their part in it, nor yet of every *Saint*, for there is nothing in the *Text*, which can ſo reſtrain it, but onely of every *ſuch* man as is ſpoken of in this diſcourſe, *i. e.* every πνευματικὸς, *ſpiritual* man, every one that is thus *endew'd* with *extraordinary gifts of tongues*, &c. for of ſuch it is here peculiarly ſaid, that the *manifeſtation of the Spirit*, the *exerciſe* of thoſe *gifts* is given, or deſigned by *God* for the *benefit* or advantage of the *Church*. And ſo this is of no force for the *Enthuſiaſt*, nor applyable to any, but thoſe who were thus *extraordinarily* endow'd by the *Spirits deſcending* upon them, which was a *privilege* of that *age*, for the planting of the *Church*, and not to be hoped for, (nor without *ſacrilege* pretended to) in any other.

§ 7. A

§ 7. A *third proof* is taken from *Joh.* 6. 45. out of *Isa.* 54. 13. where it is foretold of the *Christians*, that they shall *be all taught of God.* For the understanding of the full importance of this Text, two frequent known *Idiomes* of the *sacred style* must be observed, 1. That *verbs* of *knowing* or *understanding* (such is *learning* or *teaching*) do ordinarily include the *will* or *affection* also, so as to *know God*, is to *obey* and *serve* him. 2dly, That *verbs active* (*see note* on 1 *Thess.* 3 a.) and *passive* (*see note* on *Mat.* 11. b.) but especially *adjectives participial*, do frequently include a *real passion*, or an *effect* wrought in the *subject* of the *action* or *passion.* And by the virtue of these *two* observations (frequently exemplified in the *Annotations*) the phrase διδακτοὶ θεοῦ, *taught of God*] will signifie διδακτοὶ θεοῦ those that by the *attractions* of his prevenient grace yeilded to, and made use of by them, are perswaded to be his followers or disciples, and so belongs not at all to the matter to which it is applyed by the *Advocates* of *New Light*, (*see note on Mat.* 15. d.) That this not onely *may* be, (which is sufficient to repel the force of the *argument* drawn from hence) but certainly *is* the entire importance of this place, appears by the *Context* in the *Evangelist*, 1. By the *Antecedents*, *No man*, saith *Christ*, *v.*44. *can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day:* where the *Father's drawing*, and, in the same sense, the *Father's giving to Christ*, v. 39. denotes this *effect* of the *preventing grace of God*, received in the *humble* pliable heart, and that as necessary to the undertaking the *faith of Christ*, or *discipleship*. And to this is this *testimony* out of *Isaiah* applied. *It is written in the Prophets, They shall be all taught of God*, i.e. all that sincerely come to *Christ*, that *embrace* the *Christian religion*, are such as were formerly spoken of, *drawn* by *God*, given to *Christ* by *God*, *taught of God*, by his prevenient *grace* so fitted and prepared, that they *follow Christ*, become his Proselytes and Disciples, when he is proposed to them. 2dly, By the *consequents*, *Every one therefore that hath heard and learned of the Father, cometh unto me*, where, as the *coming unto me*, is all one with the *coming unto me*, i. e. unto Christ *v.*44. so they that had *heard* and *learned of the Father*, being all one with the *taught of God*, must needs be they on whom the *effect* of that *hearing* and divine *doctrine* was wrought, i. e. those who were obedient to God's grace, disposing and fitting them with such a temper, that they should be ready and willing to be Christ's *Disciples* (*see note* on *John* 6. d.) 3dly, By the importance of the Prophecy from whence 'tis cited, *Isa.* 54. 13. where in a Prophecy of the *Christian Church*, (the *flourishing* condition thereof described v. 11, 12.) two things are affirmed of the *children*, i. e. members thereof, 1. Their *obedience* to *God*, *they shall be taught of the Lord*, they shall be disciples, followers, servants of God; and 2dly, their prosperous state, [and *great shall be their peace*] and those joyned in one, v. 14. *In righteousnesse shalt thou be established*] where, as *establishment* (farther express'd by security from oppression) is all one with their great peace, so in all reason is their *righteousnesse* equipollent with their *being taught of God.* And so still according to all the imaginable ways of *judging*, this, which we have given, is the importance of that phrase, and not that which is pretended from it. Nay, if the Text be again observed, it would be a foul absurdity, that would be consequent to that interpretation of it, that *God* the *Father* should be said thus immediately to *teach* them, who upon being so *taught*, are said to *come to Christ*, For 'tis certain *Christ* was set forth by God, as the *teacher* of his *will*, and that was the end of God's drawing any man to Christ, that he might receive the *full knowledge* of his *will* from thence, which it were impertinent, and even impossible for him to do, who were first taught by God in this sense. (Of another notion of the word θεοδίδακτοι a little varied from this, see 1 Thess. 4. 9.) *Justin.* 4 c.

§ 8. A *fourth* ground is fetch'd from the purport of the *New Covenant*, set down *Heb.* 8. 11. out of *Jer.* 31. 34. *They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me from the least to the greatest.* But these words can no way belong to this matter, as will appear, if it be but considered, that that which is here promised, is somewhat wherein the state of the Gospel is opposed to that of the *Law*, which, if the *not teaching* be literally understood, it cannot be. For as in the *Law*, *Moses* taught God's will unto the people, and after him those that *sate in Moses chair*, so Christ also taught it under the Gospel, and the Apostles after him, which could not be, unless others were *taught* and *instructed* by them. And therefore that cannot be the sense of it. The words indeed belong to a matter very distant, They are a description of Christ's *easie* and *gracious yoke* (*Mat.* 11. 30.) as that is set out by the opposition to the *imperfect*, more *burthensome*, and lesse agreeable yoke of the *Mosaical* perfor-

Πτωχὰ στοιχεῖα
ἀσθενῆ καὶ πτωχὰ στοιχεῖα

performances, v.8. There were in that many πτωχὰ στοιχεῖα beggerly *elements* for beginners, many things improvable and capable of being *hightned*, and changed to the *better* by *Chriſt's reformation*, it was not ἄμεμπτος *faultleſſe*, v.7. and therefore when God deſigns to reform it, he doth it μεμφόμενος v.8. complaining of the defects of it, and incompetency toward the end. And then this *New Covenant*, which was to be introduced in ſtead of it, is ſet off and illuſtrated by the oppoſition to it, *But this is the Covenant which I will make with the houſe of Iſrael after thoſe days*, or *in the latter days*, i. e. at *the coming of the Meſſias*, *ſaith the Lord* &c. which as it is evidently a notation of the *ſecond covenant* betwixt God and the whole Chriſtian Church, and ſo ſufficiently removed from this of *New Light*, ſo can it not be applied to any peculiar gift of prophecy, of preaching, &c. appropriated to ſome men, but muſt have ſuch a notation, as will be common to the *whole houſe of Iſrael* in the *antitype*, i. e. to *all Chriſtian* profeſſors, not only the *Saints of God*, For with all ſuch is the *covenant* made in this *gracious manner* (though many of them doe not perform their parts, the condition of it) for otherwiſe they could not be ſaid to *count the blood of it an unholy thing*, *Heb.*10.29. The plain meaning of the words is, that it is a moſt *gracious covenant*, that *God* now meant to make with *Chriſtians*; and the *graciouſneſſe* of it was to conſiſt not only in the abundant mercy and pardon for ſin, which there would be afforded, v. 12. above what the *Moſaical purgations* and other obſervances could pretend to, but eſpecially in the *agreeableneſſe* of the *precepts* to the mind of man, to the humane rational ſoul; there ſhould be no need of taking ſuch pains (as among the *Jews* was taken) to *inſtruct* men in the multitude of obſervances, required of them, which yet under *Moſes* was abſolutely *neceſſary*, becauſe the things commanded were ſuch, as, unleſſe they had been known to be commanded by a *Divine Lawgiver*, and to that end frequently inculcated to that people, no man would have diſcerned himſelf obliged to perform; but the duties now required by *God* of *inward purity* (not of *external circumciſion* and *purifications*) were of their own nature able to approve themſelves to a *rational* creature, as moſt *excellent* and moſt *elegible*; *written*, as it were, in every mans *own heart*, if he would be patient to *conſult* them there; And then as this can no way be applied to *new light*, ſave as that ſignifies the *light* which *Chriſt* brought with him when he came into the *world* to *inlighten every man*, viz. the conſtant eſtabliſh'd duties of *Chriſtian* life univerſally *revealed* by *Chriſt's* preaching and promulgating this *ſecond covenant*, ſo it belongs not to any *extraordinary* way of *revealing* or expounding this *covenant*, or any part or branch thereof (there being no need of that after Chriſt had ſo plainly revealed it, and commanded his *Apoſtles* to preach it over the *world*) but onely to the agreeableneſſe (to the *human ſoul*) of that which was already *revealed*, the matter of this *covenant*. The ſame alſo is the importance of the former words, v.10. *I will give my laws into their minds, and I will write them on their hearts*, i. e. The *Laws* which ſhall now be given the Chriſtian Church, as God's Covenant with them, ſhall be *laws* of *ſpiritual internal obedience*, for the regulating, and ſubduing, and mortifying of their *affections*, impreſſed and inſcribed on their *hearts* (which muſt now be kept *pure*, as the fountain, from which all *actions* ſpring) whereas the former *Moſaical ordinances* reached onely to the *fleſh*, or *outward* members, and by that means did not conduce much either to *inward* or *outward purity* of the *heart* or *actions*.

διδοὺς νόμους εἰς διάνοιαν

§ 9. Another ſort of places there are, which more immediately belong to the *ſecond branch* of the *pretenſion* (and that which is more frequently preſſed) the *privilege* that the *Saints* have, by being ſuch, of *underſtanding* much more of the *will* of God, then any other can pretend to doe. And a *firſt ground* is that of *Joh.*7.17. *If any man will do his* (i. e. *God's will*) *he ſhall know*, &c. How little this place doth favour the pretenders of *New light*, will preſently appear 1. By conſidering what it is that here it is ſaid that the *pious* man, or the *doer of his Fathers will ſhall know*, viz. whether the doctrine which Chriſt preacheth, be of God or no. This was not matter of *new Revelation*, but the doctrine which Chriſt had already revealed and publiſhed to the world, and ſo could want no *new light* to make it known; Nay, for the paſſing judgment of that *doctrine* thus revealed by Chriſt, whether it were agreeable to the *will*, and *ſent* by the appointment of the *Father*, he had given them ſufficient means to proceed and conclude regularly, there was no need of any extraordinary diſcerning Spirit, the *miracles* which he did in the preſence of all, and the voice from *heaven* at his *baptiſme*, gave full *authority* to all that he ſaid, were matter of *abundant* conviction to all *pious* men, that it was the good *pleaſure* of *God* which he now *taught*, and there was nothing more wanting to be-

get

get *beleif*, but hearts duly qualified with *piety* and *humility*, which was neceſſary to render them a *ſubactum ſolum*, a *ſoil*, in which good ſeed being skilfully ſown, might *take root*, and bring forth plentifully. And that is the importance of the former part of the verſe, Ἐάν τις θέλῃ τὸ θέλημα μοῦ ποιεῖν, *if any man will*, or *take pleaſure*, (ſee *Mat.*27. *note* g.) *to doe his will*; The character of the pious man, of that preparation of the *heart*, which was required to fit men to a cheerful entertainment of Chriſt's *doctrine*, when it was already convincingly *revealed* to them. Which indeed is but proportionable to what * *Hierocles*, and the *Philoſophers* were wont to ſay of the neceſſity of curing and purging the *eye*, before it would be able to behold a bright or illuſtrious object, meaning the depoſiting of prejudices, and prepoſſeſſions and paſſions and prides, but eſpecially of all *habits* of ſin, which, while they are upon the ſoul, are the *blinding* of it, permit not *practical* truths, (eſpecially thoſe of an higher fourm, ſuch as thoſe of Chriſt's, requiring the purity of the *eye* and *heart*) to have any admiſſion with them: According to that of *Ariſtotle*, that as thoſe which are of raw and unruly affections, when they are taught *moral* precepts, λέγουσιν ἀπιθοῦσι, *ſay them by road*, but *beleive* not a word of them, ſo the *habit* and *cuſtome* of any vice is φθαρτικὴ ἀρχῶν *corruptive of principles*, makes men begin to queſtion, or not to underſtand thoſe *practical dictates*, which *human nature*, and *common notions* had furniſhed them with. This advantage indeed (very conſiderable) toward the *underſtanding* of truths already revealed, *humility* and *piety* hath, above *pride* and *impiety*; but as thoſe that take themſelves to be the only *Saints* of the earth, have but a weak claim to one of theſe, (and perhaps as weak to the other, which is never ſeated but in an *humble* breaſt) ſo if they had the beſt claim of any men now in the world, it would not raiſe or intitle them to the *gift* of *revelation*, any more than of *tongues* and *miracles*, of *new light*, than of *ſpeaking Arabick*, *removing mountains*, or *foretelling* things to come.

Θέλειν τὸ θέλημα

* *Prof. Com: εἰς χρυσᾶ ἔπη*

§ 10. Two other places there are in the next chapter *Joh.*8. which ſound as much for the intereſt of the *pretenders*, and ſignifie as little, v.31,32. *If ye continue in my word*, &c. *ye ſhall know the truth, and the truth ſhall make you free.* But that muſt be expounded by another *idiome* of the *ſacred dialect* (taken notice of and exemplified *Mat.*9. *note* d.) when one thing only being deſigned to be ſaid, another is premiſed *preparative* to it. And ſo here to them that *continue in Chriſt's word*, i. e. in conſtant *obedience* to it, the promiſe is, that *the truth ſhall make them free*, i. e. that the *doctrine* of Chriſt being thus continued in, ſhall procure them a moſt valuable *freedome*. To which continuing in Chriſt's *word*, the *receiving* the *knowledge* of the *truth* being preparative, it is accordingly ſet down before it, but not as part of the promiſe, being neceſſarily preſuppoſed in the *condition*; Chriſt's *word*] v.31. and the *truth*] being all one, and the *knowing* it pre-required to *continuing* in it. However nothing of *new light* can poſſibly be intimated by this *knowing the truth*; but only that which by Chriſt's preaching was made known unto them.

Γνώσεσθε ἀλήθειαν

§ 11. The *ſecond* place in that chapter is v.43. *Why doe you not underſtand my ſpeech? Even becauſe you cannot hear my word.* But that hath no more aſpect on this matter, than the former had: 'Tis only the rendring an account of the *reaſon*, why Chriſt's expreſſions ſeemed ſtrange unto them, why they did not *acquieſce* and *beleive* all he ſaid unto them, but ſtill diſputed againſt it, viz. the *diſagreeableneſſe* of his *doctrine* to their *carnal* humors and fancies, their impatience of ſuch ſevere precepts, as he came to propoſe to them.

Λαλιὰν τὴν ἐμὴν οὐ γινώσκετε

§ 12. Another ground is fetch'd from 1 *Cor.*2. in many verſes thereof, (which are ſufficiently cleared and vindicated to their proper ſenſe by the ſeveral *Paraphraſes* upon them) but eſpecially v.15. *He that is ſpiritual judgeth all things*, &c. But how little that belongs to the juſtifying this claim, will ſoon be diſcerned by inquiring who is the ὁ Πνευματικὸς, or ſpiritual there; without queſtion ſuch an one, as is ſaid to have *received the Spirit which is of God*, v.12. Such were the Apoſtles and others of that time, which by the deſcent of the holy Ghoſt were taught, and inſtructed in all things, which belonged to their office to reveal to the world, to whom they had Commiſſion to preach. And of ſuch an one there is no queſtion, but that he ἀνακρίνει πάντα, *diſcerneth all things*, comes to the *knowledge* of all thoſe parts of God's will, which have before been kept cloſe with God, as *myſteries* which the Angels knew nothing of it, but are now by Chriſt and his Spirit (which, ſaith he, ſhould *teach them all things*) convincingly made known, to have been the ſubject of the antient prophecies: And the arguments that ſuch an one uſeth to convince others, being not fetch'd from human reaſon, or the Artiſt's Topicks of probation, but only from proofs afforded by this Spirit of

Ὁ πνευματικὸς

Ἀνακρίνει πάντα

God, miracles, gifts of *tongues, voices* from heaven, old prophecies &c. it therefore follows, that as he by theſe means comes to know theſe myſteries, ſo no worldly wiſe man, *Philoſopher*, or the like, called the ψυχικὸς, *animal man*, before, is qualified to argue or diſpute againſt him, And ſo this hath no propriety or peculiarity of aſpect on theſe *future* times, wherein as that which was revealed to thoſe Apoſtles is ſufficiently communicated to us by ordinary means, in the writings of the Scripture, ſo there can be no need or uſe of extraordinary.

§ 13. Others are pleaſed to argue from 1 *Joh.*3.24. *Hereby know we that he abideth in us, by the Spirit which he hath given us.* But that will ſoon vaniſh, if we obſerve the notion of πνεῦμα *Spirit*, (enlarged on in *note* on *Lu.*9.d.) in many places of the *New Teſtament*, for the temper abſolutely, or more ſtrictly a *gratious, pious temper*, or diſpoſition of minde, and ſo the *Spirit which he hath given us*, may there very commodiouſly ſignifie that *gratious charitable* diſpoſition, which being ſo eminently in Chriſt, is by his example & his precepts recommended, & by our continuing in his diſcipleſhip, *communicated* to us, and wrought in us. The underſtanding it ſo in that place is very agreeable to the former part of the verſe, *He that keepeth his commandements, dwelleth in him, and he in him*, i.e. every *obedient ſervant* of his *continueth* in *Chriſt*, i. e. adhereth to Chriſt, and Chriſt *continueth* in him, and ſo he receiveth all gratious influences from him, particularly that of *charity* or *loving* his *fellow-Chriſtians*, as *Chriſt gave us commandment*, v. 23. that ſpecial piece of *Chriſtian temper*, ſo largely exemplified, and ſo ſtrictly required by *Chriſt* of *all* his *Diſciples*. And ſo again we ſee the phraſe uſed, c.4.13. *By this we know that we abide in him, and he in us, becauſe he hath given us of his Spirit.* The ground of that ſpeech is laid v.12. *If we love one another, God abideth in us, and his love is perfected in us*, i. e. our *charity* to others is an evidence of our continuing to receive *divine infuſions* and *influences* from *God* (for *love* or *charity* is ſuch) and that a proof, that we have tranſcribed and imitated that *love*, which he hath exemplified to us, for this is meant by his *love* being *perfected in us*, as his *ſufferings* are *filled up* and *perfected* in us, when they are *imitated* by us, when we *ſuffer* for *well doing*, as he did, The end of a *copie* or *pattern* being this, that we ſhould *tranſcribe* it, and ſo the taking it out, *imitating* it, as we ought to do, the only way of *perfecting* it. And ſo that whole *verſe* is but a Paraphraſe on that ſpeech of *Chriſt's*, *By this ſhall all men know that ye are my diſciples, if ye love one another*, *Chriſt* bringing his ſcholars and followers up in the *practiſe* of *this* duty, beyond all others. And upon this is built that which immediately follows, and ſo it muſt be interpreted by it, *By this we know that we abide in him, and he in us*, ὅτι, *becauſe*, or *that he hath given us of his Spirit*, i. e. this is a ſure κριτήριον by which we may conclude our living like *diſciples* of his, our not having *forſaken* him, as other *uncharitable Gnoſtick hereticks* appear to have done, and ſo likewiſe his continuing to communicate his influences to us, as to *diſciples* he is wont, that we are like him in this ſpecial grace of *charity*, the *quality* that is ſo remarkable in him. And ſo this is very remote from the *Enthuſiaſt's* pretenſions.

§ 14. One eſpecial reſerve there is ſtill behind from 1 *Iohn* 2.20. *Ye have an unction from the holy One and ye know all things*, and v. 27. in words not much varied and to the ſame ſenſe, *The anointing which ye have received of him, abideth in you, and ye need not that any man teach you; But as the ſame anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, remain in him ſtill*, or, as we read, *ye ſhall abide in him*; That the full meaning of the *Unction's teaching* or having *taught* them *all things*, is their having been *inſtructed* by thoſe on whom the *holy Ghoſt* (which was to teach them all things) had deſcended, and confirmed by the gift of *miracles*, abiding at that time in their Churches, hath been ſhewed at large *note* on *Act.*10.d., and that takes away all the pretenders title from this place. But beſide this, it is evident by the Context, what it was, that this *Unction* was ſaid to *teach* them, *viz.* that *Jeſus* was the *Chriſt* contrary to the *Gnoſtick hereticks* v.18. which denyed it, and are therefore called Ἀντίχριστοι *Antichriſts*, *They*, ſaith he, v.19. *went out from us, theſe hereticks that denyed Jeſus to be Chriſt*, *But ye have an unction &c. and ye know all things* (the *all things* here, being according to the ordinary *Scripture* ſtyle, to be interpreted only of *all thoſe things* which are there ſpoken of) Ye have certain and infallible evidences, that *Ieſus is the Chriſt*, From whence he immediately concludes again, that *they that have denyed this are lyars and Antichriſts* v. 22. and puts them in minde of that which had firſt been taught them and ſufficiently evidenced unto them from the *beginning of the Goſpels* being preached unto them

v.24. in *oppoſition* to theſe *falſe doctrines* which had ſince been infuſed amongſt them, v.26. to whom again he oppoſeth the *unction* v.27. And ſo ſtill here is nothing in the leaſt degree favourable to the pretenſions of the *Enthuſiaſt*.

§ 15. Some other places I find to be mention'd, which are yet farther removed from this matter, for which they are pretended, as *Gal.* 3. 14. *that we might receive the promiſe of the Spirit, through faith.* What is meant there by the *promiſe of the Spirit*, i.e. the *Spirit promiſed* his *diſciples* by *Chriſt* at his parting from the world, appears at the beginning of that *chap.* v. 2,3. *viz:* the *powers* of *working miracles* &c. and ſo 'tis interpreted v.5. *He therefore that miniſtreth to you the Spirit, and worketh miracles among you*, And this may fitly be ſaid to be received *through faith*, both as that is oppoſed to the *Moſaical œconomie*, under which there were not then thoſe *powers* in the *Church* of the *Jewes*, as it is ſaid v.2. *Received ye the Spirit by the works of the Law, or by the hearing of faith?* and according to *Chriſt's promiſe* to beleivers, *Theſe ſignes ſhall follow them that beleive, in my name they ſhall caſt out devils*, &c. *Mar.* 16.17. And ſo this place belonging to thoſe *miraculous operations of the Spirit* in thoſe times, uſefull for the erecting of a *Church*, can no more be applicable to *beleivers* in theſe times, than the *ſpeaking of tongues*, and gifts of *healing* &c. which are not imagined by theſe pretenders to belong to them by force of this place.

§ 16. Somewhat different from this is that other of *Epheſ.* 1. 17. (and parallel to that *Col.* 1. 9.) that the *Father of glory would give you the Spirit of wiſdome and revelation in the knowledge of him, the eyes of your underſtanding being enlightned* &c. In this place there is little of difficulty, ſave that ἐν ἐπιγνώσει αὐτοῦ is not rightly interpreted *in the knowledge of him*, whereas it ſhould be, [*to the acknowledgment of him*] as the *end* of the *wiſdome* and *revelation*, not the *matter* of it. That it is ſo, appears by the following words, *The eyes of your underſtanding being enlightned, that ye may know*—— Where as the *enlightning* of their *underſtandings* is anſwerable to the *Spirit of wiſdome* and *revelation*, ſo the phraſe [*that ye may know*] is anſwerable to [ἐν ἐπιγνώσει] and ſo renders ἐν (as it is ordinarily uſed for εἰς) *to*, not *in* the *knowing*, or *acknowledging of him.* Which being præmiſed, the plain meaning of the words is, that the *Apoſtle* having heard of the *Epheſians* proficiency in the *faith* of *Chriſt*, praies that they may come to farther *growth* yet, even to all *abundance* of all ſorts of *Chriſtian knowledge*, underſtanding the higheſt *ſpiritual truths*, called *wiſdome*, and *interpreting of prophecies* of the *Old Teſtament*, called *Revelation*, and both theſe as extraordinary (χαρίσματα) *gifts* at that time, and ſo called the *Spirit of wiſdome and revelation*, and this for this *end*, that *Chriſt might be fully diſcern'd*, and the truth of his *doctrine acknowledged*, by this means; In the ſame manner as ch. 4. 11. it is ſaid of *Chriſt that he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and teachers*, (each of theſe furniſhed with *extraordinary* gifts, ſuch as here are named) *for the building of the body of Chriſt* (i. e. his *Church*) *untill we come to the unity of the faith and acknowledgment of the ſon of God*—— *that ye be no more toſt* &c. All which ſhews the *high, extraordinary* waies that were then afforded by *God*, by the *deſcent* of the *Spirit*, (for the *building* of a *Church*, and confirming the *faith* of weaklings againſt the invaſion of *hereticks*, which fell off, and denied *Chriſt*) and were here by the *Apoſtle* pray'd for to the *Church* of the *Epheſians*, but cannot be extended as a *promiſe* to the *Enthuſiaſt* now that ſuch *gifts* ſhall be, or are afforded him.

§ 17. Beſide theſe of the *New Teſtament*, other places are produced out of the *Old*, as from *Pſal.* 25. 9. *The meek will he teach his way*, and v. 12. *what man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe*, and v.14. *The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant:* But all theſe belong to a matter very diſtant from what the *Enthuſiaſt* pretends, *viz:* the *benefit* and advantage, that accrues to all thoſe that ſincerely and diligently *obſerve* the *lawes* of *God.* The *meek* v. 9. are certainly the *obedient*, and ſo the man that *feareth the Lord* v.12,14. and for the *promiſes* that belong to ſuch, they are all to the ſame purpoſe, under ſeveral expreſſions, *God will teach them his way*, and *teach them in the way that he ſhall chuſe*, i. e. direct and aſſiſt them in doing that which ſhall be acceptable in his ſight (not make known his *lawes* of life by way of *Revelation* to them, for they were certainly made *known* to them already, and ſo here 'tis ſuppoſed, for otherwiſe how can they be ſaid to *keep* them? v.10.) and *then ſhew them his covenant*, and *communicate* his *ſecret* to them, i.e. afford them (in the *practiſe* of *piety* and virtue) thoſe *taſts* of the *ſweetneſſe* of it beyond all other courſes, that they ſhall by *experience* find how *excellent*, and (for it ſelf, abſtracted from the *eternal reward*) how deſireable a thing it is to follow *God's* waies, and not our own corrupt *appetites.* This muſt

needs be the meaning of *ſhewing them his covenant*, that *covenant*, whereby he promiſeth all *good* things to them upon their *obedience*, which *Covenant* was already made *known* to them, and could no otherwiſe now be ſhewed them, but by their diſcerning the *graciouſneſſe* of it; And for the *ſecret of the Lord*, that is this *ſweetneſſe* which reſults from the *obeying* his *precepts*, like that of *Manna* from *heaven* (called *hidden Manna*) agreeable to every man's *taſt*, ſavourie to every *rational* ſoul. That this is the full meaning of it, appears by v.10. where *all the paths of the Lord* (thoſe wherein he is ſaid to *guide* and *teach* the *meek* v.9.) are ſaid to be *mercy and truth*, i.e. made up of *goodneſſe* in the *higheſt degree* (ſo ſaith *Kimchi* of חסד *mercy*, that it is יתרון השובה *the abundance*, or *excellence of goodneſſe*) and of agreeableneſſe to the *underſtanding* or *upper* ſoul of a man (to the *common impreſſions* that are in him) *to ſuch as keep his Covenant and his teſtimonies*, i.e. *obſerve*, and *practiſe* them, and thereby have that *excellencie experimented* to them, which *wicked* men, which never come to *practiſe* and trie what it is to doe as *God* directs, never apprehend to be in it. To this purpoſe there are infinite *teſtimonies* in this *book* of the *Pſalms*, *Pſal.*19.9,10. *The judgments of the Lord are more to be deſired than gold, yea than much fine gold, ſweeter alſo than honey and the honey-comb, moreover by them is thy ſervant taught, and in keeping of them there is great reward*, Where 'tis manifeſt what the judgments are, the commands and rules of life, ſuch as are to be kept or obſerved, and all benefits, and pleaſures, and advantages preſent, and future, are the conſtant reſult, and reward of that obſervance, So again v.7. *The law of the Lord is perfect* (hath all kind of goodneſſe in it, ſo the *Hebrew* ſignifies, and the *Greek* τελειον) *converting* or *reſtoring the ſoul*, bringing the man to himſelf again, from that degenerous condition of the ſinner (ſo unworthy of the rational creature, that it renders him a very fool and unreaſonable) to that honourable ſtate of piety and virtue, and ſo making wiſe the ſimple, changing the Sinner-fool into the Scripture-wiſe, i.e. pious virtuous man. To which purpoſe, ſee the 13 *part of Pſal.* 119. And to the confirming this Interpretation of this and the like places, I ſhall uſe one argument taken *ab abſurdo*, from the *abſurdity* which would follow from making them inſtrumental to the *Enthuſiaſts* claims; For it is well known that God revealed his will in thoſe daies by Prophets particularly called, and deſigned, and commiſſionated to that purpoſe; And if any thing was to be done, which had not been ſufficiently declared by the ſtanding known Lawes, or when thoſe had been remarkably deſpiſed, and neglected, a *man of God* was choſen and ſent from heaven with ſuch new *Revelations*: Which was no way agreeable to, or reconcileable with this other method, of God's revealing all his ſecrets to every pious, obedient ſervant of his, for then there would have been no need of any other.

§ 18. Of the ſame nature with theſe, are thoſe others that are produced out of the *Pſalmiſt*, *Pſal.*111.10. *A good underſtanding have all they that doe his commandements* (where yet our *margent* reads farre otherwiſe, and ſo as takes away all appearance of force from it, *Good ſucceſſe have they* &c.) *Pſal.* 119. 18. *Open thou mine eyes that I may behold wondrous things out of thy law*; and ſo *Prov.* 2. 7. *God layeth up ſound wiſdome for the righteous*, and ch.3.32. *Gods ſecret is with the righteous*, All perfectly agreeable to the former Texts, and vindicated from the *Enthuſiaſts* miſpriſions by the Interpretations that have been affixed to them. As for that of *Prov.* 28. 5. *they that ſeek the Lord underſtand all things*,] it muſt be explain'd by the Context, not to belong to *all things* indefinitely, but, as hath been ſaid, and as it is ordinary in the Scripture-ſtyle (ſee 1 *Cor.* 13. 7.) *all the things* that are there ſpoken of, i.e. the *judgments* of God in the former part of the verſe, his wiſe and juſt proceedings againſt the wicked, and his rewarding of piety, ſo that no man ſhall have any reaſon (to call the proud *happy*) to *praiſe the wicked* v. 4. and ſo the plain meaning of the place is, that whatever the *Atheiſtical* ſinner thinks, of God's neglecting the government of the world, from whence he takes courage and confidence to ſin, yet the truly pious man is able to contend with (v.4.) and confute him, he finds experimentally the *reward of the righteous*, and knows that which the *Atheiſt* will not acknowledge, *that there is a God that judgeth the earth*, and ſo that is nothing to the purpoſe to which it is produced by the pretenders.

§ 19. And as little that of the Prophet, *Iſa.*35.8. of the *high way*, *the way of holineſs*, and the *wayfaring men though fools*, *ſhall not erre therein*. For (beſides that that Propheeie might have a completion in *Iſrael*, and muſt not needs be extended any farther, then to what it primarily belonged) this meaning of it, as figuratively it is applicable to the Chriſtian Church, is moſt obvious, that the duties by God required of us, are ſo plain and evident, that he that ſets himſelf to the practiſe of them, be he of never ſo ſlow an underſtanding,

ſtanding, cannot chooſe but know them; Or elſe that the condition of the Covenant now required of us under *Chriſt*, is not ſuch, as that any man through weakneſſe, or ignorance, or involuntary error, ſhould ever miſcarry, or loſe his part of the promiſe of that Covenant; Onely deliberate ſins againſt Grace, and againſt Knowledge are imputed to any man to his ruine.

§ 20. So for the promiſe of *putting a new Spirit in them*, *Ezech.* 11. 19. that is interpreted evidently by the latter end of the verſe, *I will give them an heart of fleſh*, i.e. give them that meaſure of my grace, which ſhall work a reformation in them, *that they walk in my ſtatutes and keep my ordinances*, as it follows v. 20.

§ 21. Laſtly for that of *Hag* 2. 5. *My Spirit remaineth with you*, 'tis evident that God's power, and mighty work of delivetance, ſuch as had been ſhewn in reſcuing the *Iſraelites* out of *Ægypt*, is the thing there meant by *my Spirit*, for thus the words are introduced (being ſpoken of the re-edifying of the Temple) *According to the word that I covenanted with you when ye came out of Ægypt, ſo my Spirit remaineth among you*, and therefore as an effect of confidence in that power, it follows, *Fear ye not*; which can no way pertain to the pretenſions of the *Enthuſiaſt*.

§. 22. Having taken this view of the chiefeſt of thoſe places, which have been deemed favourable to the pretenders of *New light*, and diſcovered the miſtakes of them, I proceed to the *ſecond* branch of my method, the ſetting down the *form of ſound doctrine in this matter*, and that will be moſt fitly done by theſe *ſteps* and *degrees*.

§ 23. 1. That all knowledge of God's will is confeſſedly (as *every good gift*) from God, communicated by thoſe means and degrees, which God hath been pleaſed to chooſe, the light of nature, the revelations, and oracles, and voices from heaven to the fathers, and at laſt by his own ſon Jeſus Chriſt, and his Apoſtles commiſſionated by him, which being the laſt method, or way of revelation which we have reaſon to expect, our whole duty is hereby reſolved to be contained and ſet down in thoſe laws of the Old, but eſpecially of the New Teſtament, which make up the Chriſtian Canon or Rule.

§ 24. 2^diy^, That any farther light, than that which is thus afforded us, cannot in any reaſon be pretended to by any, or ſo as may ſatisfie himſelf or others, unleſſe it may appear by means ſufficient to convince a rational man, 1. In general, that it is agreeable to the œconomie under the Goſpel, that any one, after Chriſt and his Apoſtles, and others of that firſt age extraordinarily endowed, ſhould to the end of the world be called to the *office* of a Prophet, as that ſignifies one that is ſent to make known *de novo*, to publiſh God's truth or will unto men: And 2. that he particularly is ſuch a Prophet, and ſo ſent, and by authentick teſtification of divine miracles, or of mighty works, which neither man nor devil can work without the aſſiſtance of an omnipotent power, demonſtrated and evidenced to be ſo.

§ 25. 3^dly^, That if it ſhould now be affirmed, that any man is, or ſince the Apoſtles age hath been, thus endowed, It would be under a very ſtrong prejudice from the contrary opinion of the whole Church of God for 15 Centuries, who having received the Books of the Old and New Teſtament for the one conſtant durable Canon of *faith*, muſt be ſuppoſed to reſolve, that nothing elſe ſhall ever be added to that *Canon*, i. e. no *new* Revelations ſhall ever be made, (for if they ſhould, our *faith* muſt be regulated by them as well as by any part of God's word already received) and therefore in all reaſon this affirmation muſt be teſtified by Arguments or proofs fit to out-balance ſo great an authority, which cannot be by any one mans affirmation of himſelf, whoſe teſtimony in this matter is of no validity, and yet 'tis evident that there are no other.

§ 26. 4^thly^, That the underſtanding the word of God contain'd in the Scripture, is no work of extraordinary illumination, but muſt be attained by the ſame means, or the like, by which other writings of men are expounded, and no otherwiſe. In other writings ſome things are ſo plain, that by the ſtrength of common reaſon, any man that is maſter of that, and underſtands the *language* wherein they are written, may underſtand them; others have ſuch difficulties in them, ariſing either from the conciſeneſſe or length of ſtyle, or ſublimitie of the matter of the diſcourſe, or intermixture of old forgotten cuſtomes &c. that there will be need of proper helps in each of theſe to overcome the ſeveral difficulties: And ſo it is in the underſtanding of Scripture, thoſe places that are plain, want no farther illuminating either of the *medium* or of the eye, to diſcern or underſtand the meaning of them: And for the ſearching to the bottome of the greater depths, 'tis as certain that the uſe of humane means doth ordinarily aſſiſt and conduct us

ſucceſsfully (as obſervation of the uſage of the *word* or phraſe in other places, conſidering the cuſtomes of the people, the ſcope of the writer, and many the like) and when it doth not ſo, 'tis viſible that it is from my want of ſuch aſſiſtances, which when I after come to meet with, I get through the difficulty, and by growth in knowledge, and obſervation doe come as perfectly to underſtand the more abſtruſe paſſage to day, as I did the more perſpicuous yeſterday. And indeed if extraordinary illumination were required to underſtand the more difficult places of Scripture, it could not be denied to be neceſſary to all the moſt eaſie alſo (It being evident that the plaineſt precept in the original language, which alone is the *word of God*, is as inexplicable by him that underſtands not *Greek* or *Hebrew*, as the cloſeſt ſubtileſt arguings in S. *Paul's Epiſtle*) and ſo no man ſhould be acknowledged to underſtand any part of God's will, but the Saint that knows all of it, a ſuppoſition moſt evidently contrary to thoſe many Texts of Scripture, which ſuppoſe men to *know* the will of God, which they doe not practiſe.

§ 27. 5^ly^, It is moſt true that there is need of the concurrence of God's aſſiſtance, and bleſſing, his grace and his providence to the uſe of all ordinary means to render them ſucceſsfull to us, and ſo there is need of God's *illuminating* Spirit to aſſiſt our weak eyes, our dark faculties; But then this Illumination is but that which is annexed to the uſe of the means, and not that which works without them, and this act of his providence is a ſuggeſting of means which had not otherwiſe been thought of, had not God by his good hand directed to them, which he doth not by any *inſpiration*, but by offering of occaſions which *humane* induſtrie is left to improve, and if it doe not, receives no benefit by them; And ſo ſtill this is the *old light* which hath commonly been afforded the diligent, no *new illumination* for the *Enthuſiaſt*. And of this ſort of *illumination* three things are obſervable, 1. That it is not diſcernible to be ſuch in the *principle*, but only in the *fruits* of it, 'tis not (nor can it without *miracle* be) known by any, that it is *divine illumination*, nor conſequently that it is *true* (the *ſuggeſtions* of my own *phanſie*, nay of the *devil* may be miſtaken for it) but only by the agreeableneſſe of it with thoſe *truths*, which are already *revealed* from God, and that are by other evidences, then that of the *private Spirit*, known to be ſo *revealed*, Nay that agreeableneſſe with *divine*, is not alwaies ſufficient to define it an *illumination*, for my *phanſie* may and doth ſometimes ſuggeſt *truth*, and the *devil* that knows much *truth*, may, when 'tis not his intereſt to *lie*, help men to the *knowledge* of *truth*, and ſo in the *Oracle* he often did; However that truth is again to be examined by *humane*, *rational* means, not by the *Spirit*, for if it were, that *ſecond* ſentence or judgment of the *Spirit* would again want other means to *diſcern* whether that were a *true Spirit* or no; 2^dly^, That thoſe *Illuminations* come not ſo *irreſiſtibly*, but that they may be oppoſed by *humane* interpoſitions, *prejudices*, *prepoſſeſſions*, *pride*, *opinionating* &c. and ſo ſtill it will be at every turn *uncertain*, whether they be thus *reſiſted* or no, and till that be *revealed* by ſome *new light* alſo, it will ſtill be unevident which is the truth of *God*, to which the *illumination*, or the *providence* aſſiſts, or directs any; And 3^dly^, that the *illuminations* ordinarily afforded by *God* are proportioned not to his *all-ſeeing knowledge*, but to our *capacities*, and our real *wants*, and ſo, as his *ſanctifying grace* is not given in ſuch a degree, or manner, as to preſerve us *impeccable*, ſo neither his *illuminations*, as to render us *inerrable* or *infallible*; But it being certain in both, that *God* is not wanting to us in *neceſſaries* (as he doth not bind himſelf to abound to us in ſuperfluities) the onely concluſion from thence will be, that where *God* affords not his *grace*, he requires not of us thoſe *performances*, to which that *grace* was neceſſary, and ſo that he will ſupply by his *pardon* what was wanting in our *ſtrength* (and ſure he will pardon *errors* of *weakneſs* as well as *ſins* of *weakneſs*, humane *neſciencies*, as wel as humane *frailties*) and not that he will give *all light*, when by not exacting *all knowledge*, that *light* was rendred *unneceſſary* for us.

§ 28. 6^ly^, That *God's illuminations* being proportion'd to our *wants*, and not to our *ambitions*, or *wantonneſſes*, it will be ſufficient that they be afforded to thoſe who are by him regularly called and ſent to ſome *office* in his *Church* of inſtructing and teaching others, thoſe others being left to ſuch more moderate degrees, which are agreeable to their more private condition, and the ſupplies which are allow'd them from the *Paſtor*, whoſe *lips are to preſerve knowledge*, and they to *ſeek the law at his mouth*; And as this advantage belongs not to the *Ahimaaz*, who runs, or aſſumes *authority* to himſelf, when he is not ſo *ſent*, but only to him that can ſhew the *regularity* of his *miſſion*, ſo neither to him unlimitedly, but onely ſo farre as may competently fit him for the diſcharging his *office*, which is, the *calling ſinners to repentance*, and directing and confirming them in *Chriſtian* practiſe (and a moderate

moderate proportion of knowledge may be as competent for that, as a greater measure of Illumination, he that hears not plain duty from *Moses* and the *Prophets*. *neither will he repent though one were sent from the dead)* Nor to him without use of the ordinary means, studie &c. Nor to him without possibility of error, through his humane weakness; nor of heresie, and even Apostasie, through the vicious habits in his own heart, which this light doth not dissolve or dispel, but leaves to be mortified by other means.

§ 29. 7^thly, The *sanctifying Spirit* of God being received and employed effectually to the mortifying of carnal sins, and all filthiness of the spirit also, pride, obstinacy, faction, singularity, ambition, vain-glory, sluggishness, and all irregular passions and interests &c. is an excellent preparative to the receiving benefit from God's illuminations, and the truly humble pious man is, *cæteris paribus*, more likely to be led into all profitable, or practical truths, than he who hath all or any of those clouds of darkness in him: But this again not so that the pious man shall be able to acquire knowledge without humane means, to understand the Bible in the original without many years studying of those *languages*, wherein it was written, or to divine the meaning of Scripture without the assistance of those that have searched into the depth of it, nor so as to be infallible in what he doth use means to search, when those means are perhaps imperfect (and will always be so till he comes to the state of *vision)* and so incompetent to find out the *truth*, or else his parts incompetent for the judging or fathoming of it, It being evident in the most pious man, what S. *Paul* personates in himself, 1 *Cor.* 13. that we now *see as in a glasse darkly, and know but in part*, v. 12.

§ 30. 8^thly, That after all this the *common illuminations* of *God's Spirit* are imparted as God's sun and rain, to the unthankfull and unjust and wicked, as well as to the Saints and holy ones (we know the Devils science acquired by natural means is great beyond any mans, and could not be so, unless either those natural means were able to carry him as farre as common illuminations doe others, or else the illuminations afforded one, be also communicated to the other) The chief differences are 1. in the use of their knowledge, the one useth it to the benefit of himself and others, the other useth it not at all to his own advantage, but abuseth it to the destruction of others. 2^dly, The one through humility and many other virtues is kept from the assuming knowledge, where he hath none, or of boasting it, where he hath, and so is preserved from many errors and foul misadventures, which the arrogance of another betraies him to; but still these differences and others arise from the qualifications of the recipient, not from the degrees of the illuminations. If *illuminations*, of themselves, were competent to purge the heart, and prepare them for that *holiness* without *which no man shall see the Lord*, it might then be reasonable to extend God's promise of *more grace* to the *humble*, by way of reward for their humility, to the more illuminated: But the use of *illuminations* being to fit some men to instruct others (and that being reconcileable with the eternal perishing of the instructers, 1 *Cor.* 9. 27.) there appears not any reason of extending that promise from sanctifying grace, to that which is so distant from it, the increase of *light* and *knowledge* being so frequently, what the Apostle affirms in his time, the betraying and ruining of humility, 1 *Cor.* 8. 2. that it cannot regularly be looked on as the reward of it.

§ 31. It now remains that in the last place I proceed in few words to demonstrate the great necessity of opposing and rejecting the *Enthusiasts* pretensions, and adhering to the *true doctrine*. And that will be done by considering the dangers consequent to those pretensions.

§ 32. 1. That of *diminishing* or increasing the *Scripture* or *Canon* of the written word, whensoever the *Enthusiast* (who by his trusting on a *broken reed* is of all men the most likely to *fall* often) shall mistake in interpreting any part of it. For the *new light*, if it be from *heaven*, being as certain to discover *truth*, as it is certain that *God* cannot *ly*, what soever is taught by it, must necessarily be as *true*, as that holy *Scripture* it self, and if it be the interpretation of any particular parcel of *Scripture*, and yet vary from the *true* sense of it, it must consequently (to every one that *believe* it) take out so much of *God's word* out of the *Canon*, as that parcel did truly contain, and add as much to it also as that false *interpretation* amounts to: which being as often iterable, as there be places of *Scripture* explicable; or mistakable by the *Enthusiast*, these *substractions* and *additions* may also be *infinite*, and as many different new *Canons* of *Scripture*, every yeer made, as there be, or may be assuming *pretenders* to *interpretation*, and those are *infinite* also. And this is one competent *danger*.

§ 33. A *second danger* is, that by the possessing of men's minds with this opinion of *new light*, or the voice of *God's Spirit within* them, the *authority* of the whole *written* word of

God

God in effect is *ſuperſeded* and evacuated: This we ſee already to be the fruit of this *pretenſion* in many, who calling the *Scripture* the *Letter*, and the *voice within* them, the *Spirit*, apply to theſe two that place of 2 *Cor.* 3.6 *the Letter killeth, but the Spirit giveth life*, the concluſion from whence is naturally & inevitably this, that the *Scripture*, when it differs from the *Enthuſiaſts phanſie*, is *pernicious*, and mortiferous, and no antidote ſufficient againſt it, but the following the dictates, be they never ſo corrupt and carnal (as when they are contrary to *God's written word*, it muſt be expected they ſhould be) of a mans own *heart*. And then, as when there was *no King in Iſrael*, it was an eaſie deduction, that *every one ſhould do that which was right in his own*, not in *God's eyes*, ſo it is to be expected that when this *Theocraty* (*God's governing* men's lives by the *written* word) is caſt off, all villanies and abominations ſhould ſtraight poſſeſſe thoſe hearts, which have betaken themſelves to this riotous liberty. And ſo we find it affirmed of the *Gnoſticks* by S. *Peter* and S. *Jude*, (as the general obſervation of the Apoſtles) that they *ſcoffed and derided the revealed promiſes* of *God*, *walking after their own ungodly luſts*, every man following his own inordinate appetite, & theſe very men, when they did all this, calling themſelves the ſpiritual, and the knowing (ſo Γνωστικοὶ ſignified, and that γνῶσις *knowledge* was the interpretation of the *myſteries* in the Scripture, after their own *phanſie*, miſcalled the *Spirit*, directly the *New light* which now we ſpeak of) A conſequent whereof it was, that they *ſeparated* from all the *Orthodox Chriſtians*, and joyned with the *Jewes* to perſecute them.

§ 34. A *third danger*, moſt immediatly conſequent to this pretenſion, is the making God oppoſite and *contrary* to himſelf, as he muſt be, if he be thought to own all the gleams of *New Light*, that ſhine in their *ſeveral* hearts that pretend to it, For theſe are moſt frequently *different*, and often *contrary* the one to the other (as appears by the *multitude* of *opinions* and *contrarietie* of *practiſes*, which this one *fruitful mother* of *monſters* hath brought forth all equally pretending to the *wiſdome that cometh from above*) and that not onely in *ſeveral* men, but in the *ſame* men at *ſeveral* times ſeeing and unſeeing the *ſame* things; which how injurious it is to *God*, who can more *change*, than *ly*, need not be here manifeſted.

§ 35. A *fourth danger* is *confuſion* among men, continual diſturbances of *Kingdomes* or *States*, the *Governors* whereof having no other *authority* than what is founded on, or agreeable to the *word* & *wil* of *God*, It will ſtill be in the power of each pretender to deliver *oracles* out of his *own* breaſt, as immediate *dictates* of *God*, quite contrary to the *ſafety* and intereſt of that *Government*, whatſoever it is, which is at any time any where eſtabliſhed. And ſo the *peace of kingdomes* muſt be as uncertain and mutable, as the *phanſies* of men, and the *laws* as *ambulatory* as *Teſtaments*, while the *Teſtator* lives, every *illuminate* breaſt pretending to come like *Moſes* from *God* in *Sinai*, with *new tables* of *Divine* commandments, which in all reaſon muſt ſuperſede the *old*, be they never ſo firmly *eſtabliſhed*.

§ 36. The *ſum* of this matter is, that it being evidently conſequent to this pretenſion, that the *voice* of the *Devil* may be miſtaken for the *dictate* of the *Spirit* of *God*, there is nothing ſo *vile*, or *monſtrous*, *earthy*, *ſenſual*, *devilliſh*, but may paſſe for *divinely* inſpired by theſe means; and if it be regular to *worſhip* him as *God*, whom we *own* as ſuch, it may by *immediate* conſequence bring in among the *Chriſtians* the ſame worſhip of *Devils*, which had long poſſeſſion of the *heathen Temples*, thoſe being by the *worſhippers beleived*, and *adored* as the *true God*, becauſe they gave *reſponſes* out of the *cave*, delivered *Oracles* &c. unto them.

§ 37. How far the ſober *attempt* and endevour of interpreting obſcure places of Scripture, by the *aſſiſtance* of *God's* Spirit cooperating with humane means, is removed from all theſe dangers, I ſhall not need to ſhew in more words, than theſe, that what is here offered to the *Reader*, in this enſuing *volume*, pretends no otherwiſe to challenge his *beleif*, than it ſhall ſatisfie his *underſtanding*, that it probably is what it pretends to be, and then if he *receive dammage by us in any thing*, it is by his own *raſhneſſe* and over great *eaſineſſe* of *beleif*, which he muſt in reaſon endeavour to put off in exchange for ſome prudence and diligence of ſearch, before he enter into this *temptation*.

THE

THE NEW[a] TESTAMENT OF Our Lord, and Saviour JESUS CHRIST.

a. or Covenant

Annotation.

THE *Title* of this whole Book [ἡ καινὴ Διαθήκη, the *New Teſtament* or *Covenant*] which is prefixt in ſome *Copies*, (in others with this addition [*of our Lord and Saviour Ieſus Chriſt*] in others with ſome *variation* of the form, [Τῆς καινῆς Διαθήκης ἅπαντα, *All the books of the New Covenant*]) by whomſoever it was affixt to theſe *books* or *writings* following, doth referre to the conſent of the *Catholick Church of God*, and that *tradition*, which giveth *teſtimony* to theſe *Books*, as thoſe, and thoſe only, which complete, and make up the *new Canon*; And the word Ἅπαντα] ſignifies, as in the Titles of other *Authors*, ἅπαντα τὰ διδάγματα, *all the Books* or *Writings*, that have been *written*, and by *God*'s providence derived to the *Church*, ſo as by it to be received *in canonem*, i. e. into the *number* of thoſe *writings*, which are unqueſtionably acknowledg'd to be the *writings* of the *Apoſtles* and *Diſciples of Chriſt*; All others as *Apocryphal* (of dubious and uncertain Authority) being excluded out of this *Catalogue*. Now for the word [Διαθήκη] here, how it is to be rendred, and what is the peculiar *notion* of it, is a matter of ſome difficulty. Two things eſpecially it ſignifies in this *Book*, a *Covenant*, and a *Will*, or *Teſtament*; a *Covenant*, *Mat.* 26. 28. *Mar.* 14. 24. *Lu.* 22. 20. as may appear by the adjunct [καινὴ *New*,] which notes the *oppoſition* of this to the *Old*, and ſo that this is, what the *Old* was, i. e. not a *Teſtament*, but a *Pact* or *Covenant*; Not a *Teſtament* (to which *death* is ſuppoſed neceſſary, *Heb.* 9. 16. but could there have no proper place) but a *ſtipulation* betwixt *God*, and his *people* the *Iewes*, promiſing *mercies*, and requiring *duties* of them. And ſo the *Hebrew* ברית which is rendred by Διαθήκη, ſignifies a *Covenant*, but never a *Teſtament*. So again 2 *Cor.* 3. 6. καινὴ Διαθήκη is oppoſed to παλαιὰ v. 14. which *Old* was written in *Tables of ſtone*, v. 3. and ſo appears to be the *Law* given to the *Iewes*, and that was clearly a *Covenant*, not a *Will*, or *Teſtament*. So again *Ier.* 31. 31. (from whence the *writers* of the *Goſpels*, and S. *Paul* ſeem to have derived the word) there is mention of a *New Covenant*, καινὴ Διαθήκη; That muſt be a *New Covenant*, becauſe it is oppoſed to a *former*, v. 32. which *former*, being that of *God* the *Father* with the *Iewes*, is a *Covenant* ſtill, and not a *Teſtament*, for the reaſon forementioned, and ſo is there deſcribed to be a kind of *Marriage-Covenant*, as between an *husband* and *ſpouſe*, not a *Teſtament* between a *Teſtator* and *heire*. And the truth is clear, that *Baptiſme*, and the *Lord*'s *Supper*, being the *ſacraments* of this καινὴ Διαθήκη, this *New Covenant*, as *Circumciſion* was of the παλαιὰ, the *Old* or *former*, theſe are *fœderal rites*, or *ceremonies* (*Baptiſme* ἐπερώτημα 1 *Pet.* 3 22. and the *Lord*'s *Supper* in effect ſo alſo) *ſtipulations* and *promiſes*, which again referre to a *Covenant*, and not to a *Will* or *Teſtament*. So *Gal.* 4. 24. Δύο Διαθήκαι, I conceive, are *Two Covenants* (though the relation which the *Apoſtles* diſcourſe there hath to the κληρονομία v. 7. & 30. *inheritance* may ſeem to look toward a *Teſtament*) for the main drift of that place is, to repreſent to us the *Law* and the *Goſpel*, the *Law* as a *Codex of ſervile tasks*, the *Goſpel* of *gracious promiſes*, the latter outdating the former, but yet ἀνίσοιχον and *anſwerable* to it; and conſequently the *Law* being a *Covenant*, not a *Teſtament*, ſuch alſo muſt be the notion of the *Goſpel*, in that place, and the very *inheritance* it ſelf being part of the *promiſe* made to *Abraham*, is agreeable enough to the *word* under the notion of a *Covenant*, and not of a *Teſtament*, part of the *Evangelical Covenant* being *God*'s *promiſe* in *Chriſt* to receive us by adoption as *ſons*, and (*if ſons, then heirs*) to beſtow the *inheritance* upon us. One place indeed there is in theſe *Books*, where Διαθήκη infallibly ſignifies a *Will* or *Teſtament*, *Heb.* 9. 16, 17. as appears by the *Death of the Teſtator* mentioned v. 16. But of thoſe two verſes it is obſervable, that the notion of [*Teſtament*] is there taken in by way of *accommodation*, as a *ſecond ſenſe* of the word, ſuperadded to the former of a

1. Διαθήκη

[*Covenant*]

[*Covenant*] in which it is uſed v. 15, 18, 20. it being ſaid of *Chriſt*, v. 15. that he is the μεσίτης *Mediator*, or *Sponſor* of this καινῆς διαθήκης *new Covenant*, not *Teſtament*, that of *Mediator* being farre from this of a *Teſtator*. And beſides, that καινῆς διαθήκης, *the New*] there, is oppoſite to the [πρώτη, *the firſt*] in the end of the verſe, and ſo muſt be in the notion of a *Covenant* ſtill, becauſe the πρώτη, *the firſt*] was only a *Covenant*, and not a *Teſtament*, the *Author* of it there being clearly *God* the *Father*, in whom *Death*, the ratification of *Teſtaments*, could have no place. This again farther appears by what is ſaid of it, v. 18, & 19. For there the διαθήκη, which was ſaid to be *conſecrated* with *blood*, was *the Tables of the Law*, the *Commandements*. v. 19. and will fitly be rendred there [*Covenant*] not [*Teſtament*] v. 20. It being the conſtant cuſtome and practiſe of the *Eaſtern* Nations to uſe *blood* in the ſtriking of any *Pact* or *Covenant*, but not in making every *Will* or *Teſtament*, and to that the expreſſe teſtimony of *Exod.* 24. 6. which is there cited, doth belong, the *ſprinkling of blood* being the *ceremony* following *Moſes's rehearſing* the *Commandements* to the people, *Exod.* 20, & 21, & 22, & 23. as the ſanction of a *Covenant*. So that although it be evident, that διαθήκη v. 16, 17. doe ſignifie *Teſtament*, yet it is as clear, that, as in all the other forementiond *Texts*, ſo alſo in the verſes antecedent, and conſequent to theſe, it ſignifies *Covenant* alſo, and even in theſe not *Teſtament*, *excluſively* to *Covenant*, but *Covenant* & *Teſtament* ſuperadded to it, *Covenant* in the other *verſes*, and then, by extending the uſe of the word to its full latitude, *Covenant* and *Teſtament* both. Upon this conſideration, and in *reverence* to the uſage of the *Latine* and *Weſtern Churches*, who generally have uſed *Teſtamentum* in this place (though ſome have uſed *Inſtrumentum* to contain both, and others *Fœdus*, *Covenant* only) and that by reteining the word *Teſtament*, I may be ſure alſo to retain that comfortable intimation, *viz.* that in the *Goſpel* unſpeakeable *gifts* are given or delegated to us *antecedently* to all conditions required of us (ſuch are *Chriſt's* giving himſelf for us, *calling* us, and giving us *ſufficient grace* to come unto him) Upon theſe grounds, I ſay, it is not amiſſe to take in both the words in the rendring of this *Title*, that of *Covenant*, as being moſt agreeable to the uſe of the word in the *ſacred Dialect*, and moſt agreeable to the nature of the *Goſpel*, which is, (as all *Covenants* made with inferiors are *laws*) νόμος Χριστοῦ, *the law of Chriſt*, νόμος πίστεως, the *law of faith*, a *new law*, requiring a *condition* of *faith* and *obedience* in us, without which the *Goſpel* is not *the ſavour of life*, a *Goſpel of mercy* to any; and withal that of *Teſtament* alſo wherein the *Chriſtian's inheritance* is ſeal'd to him as to a *ſon* and *heir* of *God's*, and wherein the *death* of *Chriſt* as of a *Teſtator*, (*Heb.* 9. 16, 17.) is ſet down at large by way of ſtory, and as it is appliable to our benefit.

THE

THE [a]GOSPEL according to St. [b]MATTHEW.

Annotations.

WHat the word Εὐαγγέλιον in *Greek* (which we render *Goſpel*) ſignifies among Authors, is ordinarily known, *viz.* from εὖ and ἀγγέλλω, *good news*, or *good tidings*. Thus the *Angel* ſpeaks of the *birth* of *Chriſt*, in relation to all that ſhould follow after it, *Lu.* 2.10. Εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην *I bring you good tidings of great joy*, i.e. very joyfull good tidings. Only in this *ſacred* uſe of it, there ſeems to be a *metonymie*, or figure very ordinary, whereby the word that ſignifies *good news*, is ſet to denote the *hiſtory* of that *good news*, the *birth*, and *life*, and *reſurrection* of *Chriſt*, which all put together is that joyfull *good news*, or *tidings*. As for our *Engliſh* word *Goſpel*, which the *Saxon* read ȝoꝺꝛpel, that is compounded of *God*, and *ſpel*, the word ȝoꝺ among the *Saxons* ſignifying *good*, as well as *God*, and no difference being diſcernible in the writing of thoſe two words among them, unleſſe that when 'tis taken for *God*, it hath an e after it. So in the Treatiſe *De Veteri Teſtamento*, ȝoꝺe ẏꝛ eall ȝoꝺ, ⁊ ælc ȝoꝺ cimꝺ oꝼ him, *God is all good, and all good cometh of him*. According to the notion of moſt Nations, the Heathens calling *God*, *Optimus*, *the beſt*, and *Chriſt* according to the *Jewiſh* notion telling the *young man*, that there was *none good, ſave God only*. As for the other part of it [*ſpell*] it ſeems to ſignifie [*word*] among the *Saxons*, as when biȝꝛpel, *Deut.*28.37. & *Pſal.*79.14. ſignifies a *by-word* or *Proverb*, or as it is ſtill uſed in the *North*, *by-ſpell*. So in the *Treatiſe de Vet: Teſt:* Among *Solomon's* writings, an ẏꝛ panabole ꝥ ẏꝛ biȝꝛpell boc, *One is Proverbs*, i.e. *by-ſpell book*, and agein piꝛꝺomeꝛ biȝꝛpell, *by-ſpell of wiſdome*. Some remains of the uſe of this word are ſtill among us, as when a *charm*, *carmen*, ἐπῳδὴ, indifferently a *verſe* or a *word*, one or more lines of *Scripture* or otherwiſe, either ſpoken or written and hung about ones neck, on deſign to drive away a diſeaſe (according to the *ſuperſtitious* beleif, and practiſe of our Anceſtors) is ſtill among us called a *Spell*, from the antient uſe of it, as in *Propertius*,

(*Sunt verba & voces, quibus hunc lenire dolorem*
Poſſis ——) *words* ſignifie *charms*. And ſo this word ȝoꝺꝛpel, or by *euphony*, *Goſpel*, in *Wicleifes* tranſlation, and ever ſince, notes theſe *good tidings* delivered, as firſt by an *Angel*, and after by the *Apoſtles* by the word of mouth, ſo here in writing, by way of *hiſtory* alſo; and in brief ſignifies that bleſſed *ſtory* of the *birth*, *life*, *actions*, *precepts*, and *promiſes*, *death*, and *reſurrection* of *Chriſt*, which of all other ſtories in the world we *Chriſtians* ought to look on with moſt *joy*, as an Εὐαγγέλιον, or *good word*, i.e. a *Goſpel*.

Κατὰ Ματθαῖον, *according to Matthew*] is no more than this, That ſtory of *Chriſt*, which *Matthew*, one of *Chriſt's diſciples*, and *Apoſtles*, (who had aſſociated himſelf to *Chriſt*, as a *diſciple* of his, ever ſince he began to reveal himſelf, or to preach) compiled, and ſet down. This he is ſaid to have written *eight* years after the *reſurrection* of *Chriſt*, and that in the *Hebrew tongue*. Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον σφὸς τοὺς ἐξ Ἰουδαίων ἐξεδόθη ὑπ' αὐτῶν εἰς Ἱεροσόλυμα διὰ γραμμάτων Ἑβραϊκῶν· διὰ τοῦτο δὲ, ὅτι Ἑβραίοις γράφων, οὐδὲν πλέον ἐζήτησε διηγῆσαι ἢ ὅσα ἀπὸ Ἀβραὰμ καὶ Δαυὶδ ἕως ὁ Χριστὸς· ἐξεδόθη δὲ μὴ χείρους ἐκεῖθεν τὴν τοῦ Χριστοῦ ἀναλήψεως, saith an *antient MS. The holy Goſpel according to Matthem was ſet down by him for thoſe of the Jewes at Jeruſalem in Hebrew, and therefore, as writing to the Hebrews, he proceeds no farther in the Genealogie of Chriſt, then that he was from Abraham and David; Now this was ſet out by him eight years after the aſſumption of Chriſt*. So another *antient MS.* ἐξεδόθη εἰς Ἱερουσαλὴμ φωνῇ Ἑβραΐδι, *It was ſet out at, or delivered* and ſent *to Ieruſalem in the Hebrew language*. And though that which we now have be only in *Greek*, yet being tranſlated into that language either by himſelf, or ſome *Apoſtolical* perſon (that it might be of farther uſe, than only to thoſe of *Ieruſalem*, the *Iewes*, for whom it was firſt deſigned) and, as ſuch, univerſally without all contradiction, or queſtion received into the *Canon* of the *New Teſtament* by the whole *Primitive Church*, it is with the ſame reverence to be received by us, as if it had been firſt written in *Greek*, or as if we had the *Hebrew* ſtill remaining to us.

Having ſaid this of the firſt, it will not be amiſſe in this place, by the way, briefly to conſider, *who were the Authors of all the four Goſpels*, and *what is generally obſervable of each of their writings*.

For

For the *firſt*, it much tends to the advancing the *authority* of theſe *books*, to conſider, that two of them, the *firſt* and the *laſt*, were compiled by two *Diſciples*, and *Apoſtles* of *Chriſt*, who were perpetually preſent with him, and *ſaw*, and *heard* all the particular words and actions, which they relate, viz: *Matthew* and *Iohn*. And for the other two, *Mark* and *Luke*, though they were not ſuch *diſciples*, and *Apoſtles* immediately retaining to *Chriſt*, and continually attending on him, yet they were familiar and conſtant *attendants*, the former of *Peter*, one of theſe *Apoſtles* alſo, (who wrote his μ. χείρας I. ſaith that *antient MS. ten years after the aſcenſion of Chriſt*) the latter of *Paul*, who being call'd by *Chriſt* miraculouſly from heaven, was at that time by *Chriſt* put into a courſe of coming to an exact knowledge of the truth of this whole matter, (as appears by the ſtory of the *Acts*) and long after, when he was at *Rome*, ſay the Antients, *Luke* being by him inſtructed, wrote this *Goſpel*, which therefore, ſaith the *MS.* Ἰταλικῷ χαρακτῆρι γράφει, *hath the Italick Character*, or manner of writing diſcernible in it. To this may be added what the *Eccleſiaſtick* Hiſtorians ſay of *Mark*, that *Peter* did deliver, and, as it were, dictate this *Goſpel* to him, Ἰσέον ὅτι τὸ κατὰ Μᾶρκον Εὐαγγέλιον γνωρισθὲν τῷ Ῥώμῃ ὑπὸ Πέτρου, ſaith an *antient MS.* It is to be obſerved that the *Goſpel* according to *Mark* was dictated by *Peter* at *Rome*, according to thoſe verſes antiently written on his *Goſpel*,

Πέτρου μυηθεὶς τοῖς ἀπορρήτου λόγοις
Τῷ τῆς θεᾶς κάτωθεν εἰς βροτῶν φύσιν,
Ἓν ἢ τὸ δίπτυχον ἂν σταυρωθέντος φύσει,
Ταύτῃ κεκλῆσθαι συγγράμματος πιστώσατο
Ὁ δόλιχοδρόμων Μᾶρκος ἐν θεογενέσεσι.

Mark being inſtructed by S. Peter's preaching in the doctrine of the exinanition, or *deſcent of Chriſt to our humane nature, wherein he was two-fold, God-man by nature, ſet this down accordingly, and now hath the ſecond place in the writings of holy ſcripture*, i. e. of the *New Teſtament*. And of this there be ſome characters diſcernible in the writing it ſelf, As that ſetting down the ſtory of *Peter*'s denying of *Chriſt*, with the ſame enumeration of circumſtances, and aggravations of the fault, that *Matthew* doth, when he comes to mention his *repentance*, and *tears* conſequent to it, he doth it (as became the true penitent) more coldly, than *Matthew* had done, only ἔκλαυσε *he wept*, whereas *Matthew* hath, ἔκλαυσεν πικρῶς, *he wept bitterly*. And for *Luke*, his profeſſion is, that he had made *diligent enquirie*, ch. 1. 3. and received his advertiſements not only from S. *Paul*, but alſo from thoſe who were both *eye-witneſſes* of what he writes, and ὑπηρέται, *officers*, inſtruments imployed by *Chriſt* in the particulars of the ſtory, and therefore is as creditable a *witneſſe* as their authority, from whom he had his inſtructions, can render him.

That which is generally obſervable of theſe *four writings* is this, that the three firſt of them write the whole ſtory from the *birth of Chriſt* till after his *reſurrection*, but two of them more *largely*, *Matthew* and *Luke*, the third, (*Mark*) more *ſuccinctly*, ſetting down the *ſeries* of the actions, rather than the ſermons, and paſſages delivered by him, And again though none of them agree throughout in obſerving the *order*, and *ſucceſſion* of the actions by them related, (ſee *note* on *Mar.* 5. a.) yet *two* of them doe agree in it one with the other, much more conſtantly, than the *third* with either of them, *viz.*: *Matthew* an *Apoſtle*, and *eye-witneſſe*, and *Mark*, from *Peter*, who was ſuch alſo, but the third, *Luke*, which wrote his ſtory out of *collections*, which he had from others, and compiled it himſelf, hath not ſo exactly obſerved the *order*, wherein the things were done, but only ſet down the things themſelves; And when, beſide that of the *order*, he hath ſometimes varied from the others in ſome words, or circumſtances (as, when others ſay 'twas a *mayd* that ſpake to *Peter*, and occaſioned his *ſecond* denying of *Chriſt*, *Mat.* 26. 71. *Mar.* 14. 69. he reads ἄλλη in the *maſculine*, *Lu.* 22. 57. and ſome other the like) theſe are generally ſo inconſiderable, and of ſo no-importance to the main matters of *faith*, the doctrines of the *Goſpel*, that they are rather arguments to demonſtrate that theſe writings were not contrived by any *compact*, or agreement of one with the other, but each of them apart, without conſulting, or knowing, what the other had done, which is a circumſtance that was neceſſary to make their *teſtimonies* ſeveral, and ſo to give them the greater *authority* from the number of them. As for the fourth, *Iohn*, his writing ſeems to have been deſigned to theſe two ends, 1. To demonſtrate, and declare the *divinity* of *Chriſt* (διηγεῖται ἡ θεὸν τὸν πάλαι ἀγαμογενῆ καὶ ἐνδοξον Χριστοῦ γενεάν, ſaith an *antient MS.* copie, *he deſcribes the firſt and glorious age*, or *generation of Chriſt with the Father*) as the other three had ſet down his *humanity*, and cleared the matter of his *conception*, and *birth*, of the *Virgin*, And 2^dly, to adde out of his own knowledge ſome remarkable things (eſpecially thoſe which moſt tended to the former deſigne) which had been omitted by the other three, to which purpoſe he ſaw it neceſſary to ſet down the ſtory of *Chriſt*'s *paſſion*, and *reſurrection*, as the reſt had done, that ſo he might *affix* thoſe other circumſtances, which he deſign'd to adde unto them. This is all that I think neceſſary to præmiſe in this place of this matter.

S. MATTHEW.

CHAP. I.

Paraphraſe.

1. THE book of the [a] generation of Jeſus Chriſt, the ſon of [b] David, the ſon of Abraham,] 1. An hiſtory of what concern'd, or narration of the paſſages of the birth, life, death, and reſurrection of Jeſus Chriſt, who according to the prophecies foregoing of the Meſſias, ſprang from the line of David, and Abraham, to both whom he was particularly promiſed. a. b.

2. Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his brethren.

3. And Judas begat Phares and Zara of Thamar, and Pharez begat Eſrom, and Eſrom begat Aram.

4. And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon,

5. And Salmon begat Booz of [c] Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe. c.

6. And Jeſſe begat David the King, and David the King begat Solomon [of her that had been the wife of Urias.] 6. Of her that had been defiled by David, while ſhe was the wife of Uriah, but was now after Uriahs death taken to be Davids wife, and of her in that matrimony Solomon was born.

7. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa,

8. And Aſa begat Joſaphat, and Joſaphat begat Joram, [and Joram begat Ozias,] 8. And Jehoram begat Ahaziah, Ahaziah begat Joas, Joas begat Amaziah, Amaziah begat Ozias, called alſo Azarias, See 1 Chron. 3.11.

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias.

11. And Joſias begat Jechonias and his brethren, [* about the time they were carried away to Babylon, 11. Immediatly before the time (ſee note on Mar. 2.b) that Jechoniah king of Judah, Jer. 24.1. and the Jews with him, were, at divers times, carried captive by the king of Babylon to his countrey.

* neer upon the tranſportation or remove to Babylon, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος

12. And after they were brought to Babylon] Jechonias [d] begat Salathiel, and Salathiel begat Zorobabel, 12. And after the time of their being carried or removed thither. d.

13. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat [e] Azor, e.

14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16. And Jacob begat Joſeph the husband of Mary, of whom was born Jeſus, who is called Chriſt.

17. So all the generations from Abraham to David are fourteen generations, and from David untill the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Chriſt, are fourteen generations.] 17. So that the Genealogy here ſet down (not by enumeration of all the ſeverals which ſucceeded one another from Abraham to Chriſt, ſee v.8.but) in that manner as is ſufficient to deduce his pedegree from Abraham, and David, may, for memory ſake, be divided into three fourteens, one of thoſe from Abraham to David, before they were Kings; a ſecond from David to the captivity, whilſt they enjoyed the Regall power intire; the third from the captivity to Chriſt, when there were only ſome weak remainders of the Regall power among the Jews.

* For Mary his mother havingbeen betrothed to Joſeph. μνηστευθείσης, &c. before they came together, ſhe was found to be with child from or by the holy Ghoſt, in another ſenſe

18. Now the birth of Jeſus Chriſt was on this wiſe: [* When as his mother Mary was eſpouſed to Joſeph, (before they [f] came together) ſhe was found with child of the holy Ghoſt.] 18. His mother Mary had been betrothed to Joſeph, but was not yet married to him, and in this ſpace he diſcerned her to be with child, but knew not by whom it was, it being indeed conceived in her by a wonderfull miraculous manner, by the operation of the holy Spirit of God. f.

19. Then her husband Joſeph being [g] a † juſt man, and not willing [h] to make her a publick example, was minded [i] to put her away privily] 19. Then her husband Joſeph being a merciſull pious man and not willing to expoſe or ſubject her to that publick and ſhamefull puniſhment, which belonged among the Jews to thoſe women, whom the husbands when they firſt came in to them, found not to be virgins, was willing ſecretly to diſmiſſe her, that being not known to be betrothed to him, ſhe might only be lyable to the puniſhment of fornication, viz. infamy, not death. g. h. i.

† righteous

20. proceeds from the powerfull work of the holy Ghoſt overſhadowing her, Luke 1. 35. and omnipotently working in her this conception.

20. But while he thought on theſe things, behold, the Angel of the Lord appeared unto him † in a dream, ſaying, Joſeph thou ſon of David, fear not * to take to thee Mary thy wife, for that which is conceived in her [is of the holy Ghoſt.]

† by dream, κατ' ὄναρ. * to take Mary to thee to wife, παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου (ſee note f.)

21. Whither by thee (as here) or by Mary, Luke 1. 31. or by both together (by the common right of parents)

21. And ſhe ſhall bring forth a ſon, and [thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins,]

his name ſhall be called Jeſus, i.e. Saviour, the title of leaders, or generalls, and governours among the Jews, Obad. 21. to denote his ſpirituall kingdome, and conduct of all that beleive and obey him, againſt their ghoſtly enemies, ſin, &c.

k. 22. (And hereby that prophecy, Iſa. 7. 14. had a notable completion, when the prophet ſaid to Ahaz,

22. (Now all this was done k that it might be fulfilled, which was ſpoken of the Lord by the prophet, ſaying)

l. 23. And as there the child in the prophet was called Emmanuel to ſignifie the preſence and protection of God to Ahaz, ſo ſhall the birth of this child be the coming of God among us.)

23. Behold a virgin ſhall be with child, and ſhall bring forth a ſon, [and l * they ſhall call his name Emmanuel, which being interpreted is, God with us.)]

* or, thou ſhalt, for the antient Gr. & Lat. MS. reads καλέσεις

24. Then Joſeph † being raiſed from ſleep, did as the Angel of the Lord had bidden him, and * took unto him his wife,

† when he was riſen, ἐγερθεὶς * took her to him to wife: ſee v. 20.

25. And ſhe brought forth this Jeſus, her firſt born (and, in all probability, her only) ſon (the word [till] being of no force to the contrary, as may appeare, 1 Sam 15. 35.) without ever being known by her husband, either before, or after the conception of him, (and, as tis piouſly beleived, though not affirmed in Scripture, remained a virgin all her life after) and on the eighth day, the day of circumciſion, and of impoſition of names, his name was called Jeſus by the appointment of his parents, according to the Angels direction.

25. And knew her not, till ſhe had brought forth her firſt born ſon, and † he called his name Jeſus.]

† or, ſhe, for ἐκάλεσεν bears either: ſee note l.

Annotations on Chapter I.

a. Γένεσις

The word γένεσις doth not here ſignifie peculiarly or preciſely *the birth of Chriſt*, for that is expreſſed by another word differing ſomewhat from this, v. 18. γέννησις from γεννάω to beget (ſo uſed v. 2. and ſo on, in every verſe after) whereas γένεσις is from γίνεσθαι, which ſignifies in a wider ſenſe, not only to be *born*, but alſo to be *done*, or *come to paſſe*. It is here anſwerable to the *Hebrew* תולדות, which though it come from ילד ſignifying to *beget*, (and ſo often ſignifies that peculiarly) yet the verb ſignifying alſo any *inanimate production*, any *event*, that time *brings forth* (as *Prov.* 27. 1. *thou knoweſt not what a day* יֵלֵד *will bring forth*, and *Eccl.* 4. 14. *and even in his kingdome* נוֹלַד רָשׁ *he is made, or becommeth poor* (not as we render it, *he that is born in his Kingdome*) and *Job* 11. 12. *and man* יִוָּלֵד *ſhall become a wild Aſſes colt*) proportionably the noun תולדה ſignifies *event*, *accident*, any thing that is *done*, or *come to paſſe*, and ſo likewiſe any ſuch *event*, or paſſage ſet down, or *related*, the *hiſtory*, or *relation* of it. So *Gen.* 2. 4. Theſe are the תולדות the things that came to *paſſe*, the *ſtory*, *relation of the heavens and the earth*, &c. i. e. not only the *creation* of them, but other paſſages following it. So *Gen.* 5. 1. the book of the תולדות βίβλος γενέσεως, *the book of the ſtory of Adam* his *creation*, and following life, as here βίβλος γενέσεως of the *birth*, and *life* of the *ſecond Adam*. So *Gen.* 37. 2. Theſe are the תולדות the *ſtory of Jacob*, where tis clear, that his own birth, or the procreating of his children is not the peculiar matter in hand at that time, that being paſt, c. 35. and *Eſau's* genealogy ſet after it, c. 36. but v. 1. his dwelling in *Canaan*, v. 2, 3. his love to *Joſeph*, and the paſſages conſequent to that. And accordingly *Aben Ezra* there obſerves, that the word noteth any *event*, any thing that befell *Jacob*, and ſo ſaith that excellent

* *In Chald. Para:* * *P. Fagius, Non ſtatuit hic texere genealogiam ſtirpis Jacob, ſed potius miſerabiles caſus, & eventa, quæ ipſi acciderunt; He meant not to ſet down Jacobs genealogy, but the ſad events, that befell him.* So *Num.* 3. 1. *Theſe are the* תולדות, *the ſtory of the paſſages of Aaron and Moſes*, &c. and ſo here not only of the *birth of Chriſt* (for that is but a very ſmall part of this book) nor yet only the *genealogy of Chriſt*, for though that here follow immediately, yet makes it not up any conſiderable part of this whole book, but the *book of the ſtory* of the *birth*, *life*, *death*, and *reſurrection of Chriſt*, of all the *events* that belong to that matter, recorded by that *Evangeliſt*, as Πράξεις Ἀποστόλων is all that befell the *Apoſtles* after.

b. Ἀβραάμ

The reaſon of the ſpeciall mention of *David* and *Abraham* here, without any between, is the ſpeciall promiſes which had been made to thoſe two, to the one of continuing the *Kingdome* to his poſterity; to the other of a *numerous ſeed*.

c. Ῥαχάβ

That *Rahab* was the wife of *Salmon* and mother of *Booz*, is not ſet down in the *old Teſtament*, nor mentioned in the *genealogy* in Saint *Luke*, but recited by this *Evangeliſt* either out of the *Cabala* or *tradition*, or elſe from ſome other written Authors of ſufficient credit among the *Jewes*; as the names of *Jannes* and *Jambres*, 2 *Tim.* 3. 8. appear to have been, and ſome others which ſhall be noted in their place.

d. Ἰεχονίαν

Of *Jechoniah* 'tis pronounced [*Write this man childleſſe*, *Jer.* 22. 30. which ſeems to infer that *Salathiel* was not his *ſon*, but his *heir* only. And thus hath the learned *Grotius* ſet it, *Lu.* 3. 23. that *Joſias* begat *Jechoniah*, i. e. *Jehoiakim*, *Jehoiakim another Jechonias*, that died childleſſe, *Zedekias* (his uncle) ſucceeding him, and *Aſſir* ſucceeding *Zedekias*, and then *Salathiel* the ſon of *Neri* was *Aſſir's heir*, and ſo is here ſaid to be begotten by *Jechoniah*. For that of leaving one *heir*, or *ſucceſſour*, is a kind of civill *begetting*, and which the *Hebrew* ילד will bear, as *God* is ſaid to have *begetten* ſons, whom he hath only *adopted*. And therefore when *Jer.* 22. 28. there is mention of *Jechoniah's ſeed caſt into a land*, &c. i. e. carried captive with him, and 1 *Chron.* 3. 17. when in his *genealogy* we read, *The ſons of Jechoniah*,

Jechoniah, *Assir*, and *Salathiel* his son, this may be the meaning of it, that these were his *heirs*, or *successours*. Although others interpret it otherwise, either that his children should be cut off, or at least that none of his seed should sit upon the throne of *David*, which is there rendered as the reason of *Jeremies* speech, *For no man of his seed shall prosper*, verse 30.

c. Ἀδείν In a very ancient *Hebrew* copy of this *Gospel*, this verse is somewhat varyed, thus, *And Eliakim begat Abner, and Abner begat Azor*, &c. by which interposition of *Abner* the *fourteen generations* are compleated, in which otherwise there will seem to be defect, *Salathiel* probably being the first of this third *fourteen*, and not *Jechoniah* (as *Salomon* was the first of the second, and not *David*) from whom to *Christ* there will then be but thirteen, if *Abner* be not thus added to supply. Another way there is of making up the *fourteens* by putting in *Jachim* v. 11. (as *Rob: Steph:* finds and sets down in his *Var: lect:*) Ἰωσίας ἐγέννησε τὸν Ἰακείμ, Ἰακεὶμ δὲ ἐγέννησε τὸν Ἰεχονίαν, *Josias begat Jachim and Jachim begat Jechoniah*, and to this the *genealogy* agrees, 1 *Chron.* 3. 15. and if this be taken, then *Jechoniah* must be first of the last *fourteen*, so that ἀπὸ τοῦ v. 17. shall signifie *from the beginning of*, or from the [ἐπὶ τῆς] v. 11. from that time, *about* or *before the transportation*; Of these and other the like questions both in the *Genealogy* here and in S. *Luke*, and especially for the according, and reconciling them with one another, I shall purposely abstein to speak more largely, both because, although they have great difficulties in them, yet the profit consequent to the resolving of them, is not proportionably great, and especially because this is a subject wherein very many *learned* men have already taken very excellent pains, (to whom I referre the Reader) especially the *most excellent Hugo Grotius*, in his *annotations* on the *Gospels*.

f. Συνελθεῖν What is meant here by the [Συνελθεῖν, or *coming together*] of *Joseph* and *Mary*, may be best determined by consideration of severall *passages* of the *context*, all which seem to fix it on his *actuall marrying* of her, which is called Συνοικεσιμὸς *conjunction* of *two* together, and ἀνδρὸς καὶ γυναικὸς Συνάφεια, the *joyning of man and woman*, and συζυγήσαντες τῷ βίῳ πάντες, a *joyning of all that belongs* to them, their *whole estate*, &c. and not to relate to the *conjunction of bed*, as the sound of the word might import. For first it seems to be that which was next in order of time to *betrothing* (μνηστευθέισης, πρὶν ἢ Συνελθεῖν, having *been betrothed before they came together*) This of her *being with child*, falling out in that space, which was betwixt the *betrothing* and Συνελθεῖν. Now after *betrothing*, *marriage* was the next, and therefore *betrothing* is called by *Isidore*, *prima nuptia*, *the first marriage*; and by S. *Basil*, ἀρχαὶ τοῦ γάμου, *the beginnings of marriage*, being (according to the definition of μνηστεία) μνήμη καὶ ἀπαγγελία τοῦ μελλόντων γάμων, *a wooing and promise of the future marriage* (in the notion of μνήμη from μνάομαι, *ambio*, *procor*, to woo) and that *marriage* was to intervene, before the use of the *bed* was imaginable. And betwixt *betrothing* and *marriage* there was wont to be a *set space*, *Deut.* 20. 7. in wch that, which is here related, might well fall out, her *being*, or *appearing to be with child*. Secondly, that which is meant by [Μνηστευθεῖσα Μαριὰμ τὴν γυναῖκα σου, *taking to thee Mary to wife*] v. 20. seems to be the importance of Συνελθεῖν, for thus the *story* lyes, she is with *child* between the *betrothing*, and the [Συνελθεῖν] thereupon he is *afraid* Παραλαβεῖν, *to take her to him*, till the *Angel* appears and dispells that *fear*. Now Παραλαβεῖν, *to take to him*; especially, as 'tis here Παραλαβεῖν γυναῖκα αὐτοῦ, *to take her to him to wife*, v. 20. & 24. signifies to *marry*, and is *relative* to נתן *to give*; which belongs to the *father* of the *spouse*, *Tob:* 7. 11. 13. (after the example of God in paradise, *Gen.* 2. 22.) because he *delivers* her into the *bridegrooms* hand, who was therefore called *Petitor* (*despondet puellam qui petit, spondet petitoris pater*, saith *Donatus* in *Andr: Terent:*) the *suiter*, and so λαβὼν τὴν γυναῖκα, *he that takes her*, in *Strabo*, is used for the *husband*, and so [*to take a wife*] signifies *Deut.* 20. 7. and simply *to take*, *Tob:* 7. 12. *Take her and lead her away to her father*; This, upon the *Angels* warning, he presently doth, being only *betrothed* before, and though he be called ἀνὴρ, her *husband*, v. 19. yet that implyes no more, then *betrothing a wife*, *Deut.* 20. 7. and so 'tis here used immediately after mention of the *betrothing*, v. 18. One other *possible notion* there is of the [Συνελθεῖν] his *taking her into family* with him; so in the *Gospel* for the *Sunday* after *Christmass*, it is rendered [*before they came to dwell together*] This is συμίζεσθαι εἰς τὸν οἶκον, among the *Greeks*, *to bring home the Bride*, which being joyned so closely with *marriage*, (*Tob:* 7. 12.) *Ducere uxorem* (which denotes that) doth among the *Latines*, signifie *marriage* also. As for that of the *bed*, not so much as a thought of that is medled with, yea or no, till the order of things require it, i.e. till after the *marriage* compleated; and then, under the phrase, so usuall in *Scripture*, of *knowing*, 'tis denyed, v. 25. *He knew her not*, &c.

The word Δικαιοσύνη answerable to the *Hebrew*, צדק, signifies ordinarily works of *mercy*, *charity*; g. Δικαιοσύνη of which when *Maimonides* sets down seven sorts or degrees, the seventh is distinctly צדקה *righteousnesse*: so *Deut.* 24. 13. צדקה both according to the *context*, and the *Septuagint's* rendring, is ἐλεημοσύνη, *mercy*. So when the † *Rabbines* say, † *Abba c.* 4. there are two *thrones*, one of *judgment*, לדין, the other of *mercy*, לצדקה, the latter is so styled by the *Author* to the *Hebrews*, c. 4. 16. *the throne of mercy*: so *Psal.* 112. 9. *He hath given to the poor, and his righteousnesse*, &c. that is, his *bounty to the poor*, precedent. So *Isa.* 58. 7, 8. and *Mat.* 6. 1. where we now read ἐλεημοσύνην, 'tis apparent (by the *vulgar* reading *Justitiam*) that δικαιοσύνην was an *ancient reading*, and that for *almes* in that *place*. Thus even in *Heathen Authors*. As when *Iarchas* the *Indian* and chief of the *Brachmans* in * *Philostratus*, doth scoffe at *Apollonius Tyanæus*, and the *Grecians*, that they apply the word δικαιοσύνη, *righteousnesse*, to any who *doe not wrong* others, when (saith he) among the chief offices of *righteousnesse*, and importances of that word, χρηστότης and ἀγαθότης, *goodnesse* and *bounty* are to be reckoned, and φιλανθρωπία, *humanity*. Proportionably to these acceptions of the word, the *righteousnesse of Joseph* here shall signifie not *legall justice*, but peculiarly *goodnesse* and *clemency*, of which this was an *eminent* expression in *Joseph*, which here follows.

* *de vit: Apoll.* l. 3. c. 7.

The *Greek* Παραδειγματίζειν signifies literally to *defame* or *disgrace*, to *publicate* or *shew openly*, as h. Παραδειγματίζειν

an *example* or *ſpectacle*, and by conſequence (in *Polybius* and other good *Authors*) to *inflict the puniſhment* of *death* on any, becauſe thoſe, that are ſo *puniſhed*, doe (as *Chriſt* ſaith *John* 12.32. though accommodating it to a diviner ſenſe) *draw all men unto them*, i. e. attract the *eyes* of all *ſpectators* to behold them, by which phraſe he there notes that he was to *die a condemned perſon*, according to that of *Iſa.* 53. 8. (ſee note on *Acts* 8. c.) According to this double notion of the word, we find the proceſſe, *Deut.* 22. againſt a *Damoſel taken to wife*, and ſuſpected by him to be defloured before his *coming in* to her. For in this caſe he is firſt ſaid *to give occaſions of ſpeech againſt her*, and *to bring an evil name upon her*, i. e. to *accuſe* and *publicate* her, to make a *publick buſineſſe* of it, and that before the *Elders of the city in the gate*, i.e. the *Judges*, v. 15. ſaying plainly, v. 14. *I found her not a maid.* And if this prove true, ſhe is then to be *ſtoned*, v. 21. both theſe together make up the full importance of the παραδειγματίζειν here, and ſo here it muſt belong to the *capitall puniſhment* of ſuch a one, who being taken to *wife* appears to be *no virgin*, before the husbands accompanying with her, which ſure was *Joſephs* opinion of *Mary* at this time, till the *Angel* had told him otherwiſe, v. 20.

i. Ἀπολῦσαι, *To put away*] here muſt be taken not as an act of *divorce*, but ſo as without taking notice of the *betrothing*, which being ordinarily performed *at home*, might be kept from *publick knowledge*, and ſo her *being with child* needed not bring the *puniſhment* of one found by the *husband* to be *no maid* (*Deut.* 22. 2.) upon her, but only that which belonged to the *unmarried*. Ἀπολῦσαι

k. Ἵνα It muſt be here noted once for all, that the particle [ἵνα, *that*] doth frequently denote the *conſequent*, or *event* only, and not the *end*. This is a difference of ſome weight, and very often worthy, and neceſſary to be obſerved. For example, *Ro.* 5. 20. *the Law came in betwixt*, i.e. between *Adam*, and *Chriſt*) ἵνα πλεονάσῃ τὸ παράπτωμα, *that ſin might encreaſe*, not that that was the *end*, for which the *Law* was deſigned to be given, but becauſe this was the *conſequent*, or *event* of giving the *Law*, that mens *offences*, being now committed againſt a promulgate *Law*, received aggravation thereby. To the ſame ſenſe, is [εἰς τὸ τέλ] to be taken in many places, as *Rom.* 1. 20. *the inviſible power*, and *Godhead is diſcerned* [εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους] not [*that they may be*] as if that were the deſigned *end*, but [*ſo that they are*] (by way of *effect*, or *conſequent*) become *without excuſe*. And ſo here in this place, if it denoted the *end*, then the ſenſe of it would be, that all theſe actions of *God*, and diſpoſitions of infinite mercy in the birth of *Chriſt*, &c. were all deſigned by *God* to this *end*, that what was by one of his *Prophets* foretold, might be fulfilled; whereas indeed the great *end* deſigned by *God* in theſe actions, was the *benefit* and *ſalvation* of mankind, and ſo this the principall *effect* wrought by it. But becauſe, by the way, a *prophecy* was fulfilled, which being delivered upon another occaſion, had yet covertly foretold this glorious work of mercy, therefore 'tis alſo *conſequent* to this (though not the *aim* and *deſign*, unleſſe very remote and ſecundary) that this *prophecie* was fulfilled, and this is all, that is meant by the phraſe [*Now all this was done, that it might be fulfilled, which was ſpoken, &c.*] i.e. by the doing of all this, (not yet to recite thoſe grand *deſigns*, and many gracious *effects* of it, after to be declared) it fell out, that an *antient prophecie* was eminently fulfilled; And this indeed in a high improved ſenſe, over and above that other vulgar ſenſe, which belonged to thoſe words, when they were delivered to *Ahaz* by *God*, and wherein they had then been performed to him (*viz.* as a *ſign*, that within the ſpace of time wherein a *virgin* might marry, and *conceive*, and *bring forth*, and the *child* come to the age of diſtinguiſhing *good* and *evil*, *Iſa.* 7. 14, 15, 16. that is, within very few *years*, *Rezin* and *Pekah* his two great enemies ſhould be brought low.) This obſervation of the importance of [ἵνα] will often be made uſe of in the enſuing paraphraſe, without farther troubling the Reader with the account of the reaſon of it, having here once done it. This the *Grammarians* have expreſſed by [ἵνα ἀποβατικὸν, and ἐκβατικὸν, [*That*] *cauſal* and [*That*] conſequentiall, the latter many times beſt rendred by [*ſo that*] though here the precedent words permit it not: See note on c. 4. 14. c.

Theſe words in *Iſaiah* had there a *literall* ſenſe (whither *really* to be then performed, or only in *viſion*, it is not certain) which is thus to be interpreted, that the *child*, given for a *ſign* to *Ahaz*, was to have this *name* impoſed upon him, *Emmanuel*, which ſignifies *God with us*: Not that that *child* then born in *Iſaiahs* time, ſhould be *God*, but (as *Gen.* 22. 14. the place where *God provided* the *Ram* inſtead of *Iſaac*, is called *Jehovah jireh*, *God will ſee, or provide*, which concludes not that the *place* was *God*, or that the *place ſhould ſee*, but only that that was to be a memorative of *Gods ſeeing* and *providing*, ſo here) that the impoſition of this *name* upon the *child* ſhould ſignifie (as a *ſign* given *Ahaz* to that purpoſe) that *God* would afford him his peculiar *preſence*, and *aſſiſtance* againſt his enemies. And ſo all is plain in the place of *Iſaiah* (as for the *accommodation* of it to this of the *birth* of *Chriſt* ſee note, *k.*) Onely it muſt be added, that if [καλέσουσι] be the right reading of the place, then there is a *ſcheme* of the *ſacred dialect* diſcernible in it, whereby [*they ſhall call*] is but a phraſe, for [*he ſhall be called*] as, *Thou fool, this night ſhall they require thy ſoul*, i.e. *thy ſoul ſhall be required*, and as of *making friends of Mammon*, 'tis added, *that when ye fail, they may receive you*, i.e. *that you may be received into everlaſting habitations*. And accordingly v. 21. for καλέσεις, *thou ſhalt call*, ſpoken to *Joſeph*, ſome copies have καλέσουσι, *they ſhall call*, i.e. *he ſhall be called*. But the antient *copy* which *Beza* ſent to the *Univerſity of Cambridge*, reads [καλέσεις, *thou ſhalt call*] in both places, and ſo in *Iſaiah*, from whence this place is taken, 'tis certainly [*thou ſhalt call*] whereupon though our *Bibles* read, *a virgin ſhall conceive, and ſhall call*, yet in the *margent* 'twas thought neceſſary to ſet it, *thou, O virgin, ſhalt call*. And ſo in the *Epiſtle* appointed by the *Church* for the *Annuntiation* of *Mary*, 'tis rendred. *And thou his mother ſhalt call*. And in the *Goſpel* for the *Sunday after Chriſtmas*, the 25 verſe of this *chapt.* which ſtands ambiguouſly in the *Greek*, is there determined to the *mother*, [*till ſhe had brought forth her firſt begotten ſon, and called his name Jeſus.*] καλέσουσι

l. Ἐμμανουήλ

CHAP. II.

CHAP. II.

1. NOW when Jesus was born in Bethleem of Judea, in the daies of Herod the king, behold there came * [a] wise men from the east to Jerusalem]

* learned men, or, Magi, μαγοι.

1. The birth of Christ, and the circumstances belonging to that, being set down in the former Chapter, here now succeed in this some passages pertaining to his childhood, and the first passage is, That after some time, not immediately after his birth, but whilest Mary and her son remained yet at Bethleem, certainly after the time of Maries purification at Jerusalem (mentioned by S. Luke) and return to Bethleem again, the Chaldeans or Arabian Astronomers came to Jerusalem,

2. Saying, [where is † he that is born [b] king of the Jews? for we have seen his [c] starre [d] in the east, and are come to worship him.]

† the king of the Jews which is born, ὁ τεχθεὶς βασιλεὺς, &c.

2. When we were in our countrey we saw a strange extraordinary starre rise in the heavens, which we never saw before, and discerning that it signified the birth of the Messias of the Jews (and of all other true sons of Abraham) foretold by Jewish prophets that he should be born (and that all kings should worship him, Psal. 72. 11.) we are come to bring presents to him, and worship him, and therefore we desire to be informed, where is the place of his birth, and where is he.

3. When Herod the king had heard these things he was troubled, and all Jerusalem with him,

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where * Christ should be born.]

* the Christ is, or, must be born, ὁ Χριστὸς γεννᾶται.

4. And calling the Rulers of the Sanhedrin to him, (see note on Mar. 5. 22. a) he proposed this question to them, What place doe your books assign for the birth of your expected Messias? see note on Act. 15. c.

5. And they said unto him, In Bethleem of Judea, for thus it is written by the [prophet]

5. Prophet Micah, c. 5. 2.

6. And thou Bethleem † in the [e] land of Judah, art not the least among the [f] princes of Judah, for out of thee shall come a governour that shall rule my people Israel.]

† the territory of Iudah,

6. And thou Bethleem which art part of the portion of land assigned to the tribe of Judah in the division, known by the name of Bethleem Ephrata for its affinity to Ephrath, Gen. 35. 16. though thou wert in precinct, and worldly account, one of the least cities of Judah, yet art thou not now by any means the vilest, but the most honourable, for from thee shall proceed, or, in thee shall be born a Ruler, who shall govern my people Israel.

7. Then Herod when he had privily called the wise-men [g], * enquired of them diligently what time the starre appeared.

* learnt from them exactly

8. And he sent them to Bethleem, and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed, and loe the starre which they * saw in the east, [† went before them, till it came and stood over where the young child was]

* had seen, εἶδον, † led them along, προῆγεν αὐτούς,

9. Moved before them in the heavens as a guide to lead them to the place where the child was, and when it came to the point of the heavens which was just over the house, it stood still.

10. When they saw the starre, they rejoiced with exceeding great joy.]

10. And discerning that the starre, which they had not seen so long, appeared again to them, in an horizon so farre distant from that, where they first saw it, and that it conducted them, and at last stood still, and pointed out the house to them, they rejoiced very exceedingly.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts [h gold,] and frankincense, and myrrhe.

11. Gold as an acknowledgment of a King: which also fell out opportunely, to fit the parents for the charge of their journey into Egypt, v. 13.

12. And being warned of God * in a dream, that they should not return to Herod, [they departed into their own countrey another way]

* by dream, κατ' ὄναρ

12. They went home a neerer and more private way (not that way which they came, through Jerusalem, which was about) and so were out of Herods reach, before he mist them.

13. And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there, untill I bring thee word, for Herod will seek the young child to destroy him.

14. And when he arose, he took the young child and his mother by night, and departed into Egypt.]

14. And upon the Angels warning, after the departure of the Magi, or Astronomers, immediately he took the child and his mother in the night time, and went a private way into Egypt.

15. And was there untill the death of Herod, [that it might be fulfilled that was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.]

15. And so that speech of Hos. 11. 1. which had one accomplishment in the people of Israels being carried into, and fetcht out of Egypt, was now again fulfilled in this true promised seed of Abraham, i. e. in Christ, (of whom Israel, called Gods first born, was a type) and in him, now that he was a child, as it was said in Hosea.

16. Then Herod when he saw that he was mocked of the wise men was exceeding wroth, and sent forth and slew all the children that were in Bethleem, and all the coasts thereof, from two years old and under, [according to the time which he had * diligently enquired of the wise men.]

* learn'd, i. ἀκριβῶσαι, see note g.

16. According to the time of Christs birth, or according to the age which he had by conference with the Magi, calculated Christ to be of, viz. not two years old.

17. Then had that prophecy of Jeremy, c. 31. 15. (which was delivered firſt to expreſſe the captivity of Babylon and ſlaughters of Jeruſalem) another more eminent completion.

17. Then was fulfilled that which was ſpoken by Jeremy the prophet,] ſaying,
18. In Ramah was there a voice heard, lamentation and weeping and great
i. mourning, [i] Rachel weeping for her children, and would not be comforted, becauſe they are not.
19. But when Herod was dead, behold an Angel of the Lord appeareth in a dream to Joſeph in Egypt,
20. Saying, Ariſe and take the young child, and his mother, and go into the land of Iſrael, forthey are dead which ſought the young childs life.
21. And he aroſe and took the young child, and his mother, and came into the land of Iſrael.

22. Went into Galilee, where another of Herods ſons, that contended with Archelaus for the whole kingdome, had ſeated himſelf, having gotten that from him. He probably would not be inquiſitive or jealous againſt any, that ſhould be likely to dethrone Archelaus, and ſo there was not from him any apprehenſion of danger.

22. But when he heard that Archelaus did reign in Judah, in the room of his father Herod, he was afraid to go thither, notwithſtanding being warned of God in a dream, he [turned aſide into the parts of Galilee:]

23. And ſo by reſiding and dwelling in Nazareth, he was made capable of that title which is uſed of the Meſſias in the prophets, that he ſhould be Naſer, the branch of the root of Jeſſe, (or, as the word may bear, a Saviour) ſo often promiſed to that people.

23. And he came and dwelt in a city called Nazareth, [that it might be fulk. filled which was ſpoken by the prophets, He ſhall be called a [k] Nazarene.]

Annotations on Chap. II.

2. Μάγοι

The *Greek* μάγοι] ſignifies not only thoſe, which in our *ordinary dialect* we call *Magicians*, i.e. *Sorcerers*, but alſo φιλόσοφοι, σοφίσται, in *Heſychius*, generally *learned* men, *ſtudents*, and profeſſours of liberall *ſciences*, eſpecially of *Aſtronomy*, without any ill character upon them; Theſe were then famous among the * *Perſians*, and were both their *Kings*, and their *Prieſts*, and ſo among other Nations alſo, but eſpecially the *Eaſtern*, and were at that time honoured and known for the ſtudy of good *learning*, and ſo the [ἀπὸ ἀνατολῶν, *of*, or *from the eaſt*] is perhaps to be joyned with μάγοι *the wiſe*, or, *learned men of*, or, *from the Eaſt*] (as οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι, *the Jews of*, or, *from Theſſalonica*, *Act.* 17. 13.) not to the word [*came*] as if they *came from the Eaſt of Jeruſalem thither*. Theſe are by an *Ancient Heathen* mentioned under the name of * *Chaldeans*, thoſe ſo much famed for skill in *Aſtronomy*. Now the *time* of their coming to *Bethleem when* it was, is not diſtinctly known, but may be concluded not to be the *twelfth* day from his *birth*, not only by the diſtance of *Bethleem* from their homes, but eſpecially by one circumſtance which is recorded. 'Tis here ſaid that immediately after theſe wiſe mens departure the *Angel* appeared to *Joſeph*, v. 13. and diſpatched them into *Egypt*, which could not be before the time of *Maries purification*, for then, ſaith S. *Luke*, they went up to *Jeruſalem*, *Luke* 2. 22. which cannot be ſuppoſed to be after their going into *Egypt*, nor betwixt the departure of the *Magi*, and their going thither, for that had been to throw themſelves into *Herods* hands at *Jeruſalem*, which they were commanded to avoid, by going into *Egypt*; From *Hieruſalem* it ſeems they returned to *Bethleem*, and there dwelt in an hired houſe, till after the coming and departing of the *Magi*, and therefore the *tradition* which makes the *Epiphany*, the *twelfe* day from the day of the *Nativity*, may mean it of that time twelvemonth (according to which it is, that upon exact *enquiring the time of the ſtarres appearing*, *Herod* v. 16. appoints the killing of all children from *two years old and under*. which probably he would not have done, if they had told him that the *ſtarre* appeared but *few* daies ſince.) Or elſe ſecondly, the word ἐπιφάνια ſignifying *appearance*, may denote the time of the firſt *appearing* of the *ſtarre* to them in their countries, v. 2. differing from that other *appearance*, v. 9. & that might well come to be exactly known by the *Church*, from the intelligence that was given by the *Magi*, v. 7. and that might be the very *twelfe* day after *Chriſts nativity*. But then thirdly, the *Greek* ἐπιφάνια is the word to ſignifie *Chriſts appearance* in the world, the *nativity*, which is among the Ancients commonly ſo ſtyled, ἐπιφάνια, and θεοφάνια, the *appearing* ſimply, or the *appearing of God*; and the feaſt of the *Nativity* being celebrated *twelve* daies, of which the *firſt* and the *laſt* according to the cuſtome of the *Jews* in their *feaſts*, were *high*, or *chief daies* of *ſolemnity*, each of theſe might fitly be called ἐπιφάνια, *Epiphanie*, in that ſenſe, and not only referring to the *ſtarre*, though not excluding, but containing it alſo, as a ſpeciall circumſtance belonging to the *nativity*.

* Μάγοι εκαλοῦντο παρὰ Πέρσαις οἱ φιλόσοφοι, οἱ φιλόθεοι, οἱ ἀρχὴ ζωροάστρου. Phavorin.

* See note c.

Whether the *Angel* of *God* had appeared to thoſe *Magi*, and told them that ſuch a perſon was born, who *was*, or, *ſhould be King of the Jews* (and that in an extraordinary manner, the *Meſſias* whom that *Nation* did according to *Prophecies* fully expect about this time) is utterly uncertain, being neither here nor any where elſe diſtinctly *affirmed*. Yet ſome way of *revelation* may probably be conjectured or ſuppoſed by their calling him, the *King of the Jews*, which they could not read in the *ſtarre*, unleſſe either the *propheſie* of *Balaam*, or ſome other of *Daniel*, *&c.* had directed them thus to *apprehend*, or unleſſe the *Angel* had appeared to them, as he did to the *Shepheards*, *Luke* 2. 11. ſaying, *There is born to you this day a Saviour, which is the anointed Lord* (i. e. *Prince*, or, *King* here) *in the city of David*, i.e. (in another phraſe, the ſame with this here) *the King of the Jews*, with an emphaſis on [*the*] *The expected King*, or, *Meſſias*. Theſe *Magi* then having ſome way apprehended and beleived thus much already, that this ſo honourable perſon, *the deſire of all nations*, the expectation of the very *Gentiles*, was born, came to *Jeruſalem*, and enquired for him, ποῦ ἐστι; where is this *King*, *which is born?* b. ὁ τεχθεὶς βασιλεὺς Ἰουδ.

His *ſtarre* ſignifies an extraordinary *ſtarre* appearing in the heaven, obſerved by thoſe *Magi* c. Ἀστὴρ αὐτοῦ

in

in the field to differ from the ordinary *ſtarres* of heaven, and ſomeway interpreted to them to be the *Index* or finger to point out this miraculous *birth*, the δαδοῦχος to light him into the world. And for the confirming the truth of *Chriſtianity* by the *conſent* of *Heathen* writers, it is obſervable which we find in *Chalcidius* a very antient Writer, who lived a little after *Chriſt's* time, in his Comment upon *Plato's Timæus*, who relating ſome portentous *ſignificancies* of *ſtars*, adds (as the *Latine*, wch only is left us, reads) *Eſt quoque alia venerabilior & ſanctior hiſtoria, quæ perhibet ortu ſtellæ cujuſdam inſolite non morbi, * moreſque pranunciatos, ſed deſcenſum Dei venerabilis ad humana † ſervationis rerumque mortalium gratiam, quam à Chaldæis obſervatam fuiſſe teſtantur qui Deum nuper natum muneribus venerati ſunt. There is alſo a more venerable and ſacred hiſtory* (the *Goſpel*, no doubt) *which mentions the riſing of one extraordinary ſtarre, by which was foretold, not the diſeaſes and* (*tempers*, or) * *manners of men, but the deſcent of a venerable God* (or, of a *God*, who is to be reverenced) *in favour to the preſervation of men* (or, *ſalvation*, as it ſeems, he collected out of the word σωτὴρ in S. *Luke* 2.7.) *and the benefit of mortalls here below, which ſtarre they teſtifie* (the *Goſpel* again) *to have been obſerved by the Chaldeans,* (the *Magi*, v. 1.) *who came to this God which was newly born and worſhipped and preſented him.* As punctuall a concordant *teſtimony*, as could be imagined.

* perhaps *moreſque* † in Greek, no doubt, συντηρίας

* perhaps *deeds*

d. These *obſervers* learned in *Aſtronomy* and curious in their daily beholding the *riſing* and *ſetting* of the *ſtarres*, ſaw at this time a *ſtarre riſe*, which they never had ſeen before, and were amazed at it, as at a new prodigious ſight, which did certainly preſage ſomething of great conſideration: This riſing of the *ſtarre* may poſſibly be ſignified by ἀνατολὴ here, and [ἐν ἀνατολῇ] be rendred not [*in the Eaſt*] either here, or v. 9. but [*at the riſing of it*] or [*when it aroſe*] and that it ſhould be ſo rendred, may be gueſſed by the *ortu ſtellæ*, &c. in *Chalcidius* out of the *ſanctior hiſtoria*, i. e. out of this *Goſpel*, and 'tis obſervable to this purpoſe that among the *Greek Aſtronomers*, the *riſing* of *ſtarres* is called ἀνατολὴ and ἔωσφορὸς, (as ἀνατολὴ ἁλὸς, *the riſing of the ſun*, *Apoc.* 7.2.) and the *ſetting* of them δύσις, but the *Eaſt* is commonly expreſt in the *plurall* number ἀνατολαὶ, as 'tis here diſtinctly, v. 1. and the *Weſt* δυσμαὶ, and ſo they are uſed *Mat.* 8. 11. they ſhall come ἀπ' ἀνατολῶν καὶ δυσμῶν, and ſo *Luke* 13.29. and *Mat.* 24. 27. All this put together would make that of [ἐν τῇ ἀνατολῇ, *at the riſing of the ſtarre*] both here, and v. 9. a probable rendring, but becauſe ἀνατολὴ in the *ſingular* doth once ſignifie the *Eaſt*. *Revel.* 21. 13. and becauſe the 9 verſe ſeems to ſet down the ſeverall *places* of the *ſtarres* appearance, now juſt *verticall* to the houſe where *Chriſt* was, as before ἐν τῇ ἀνατολῇ, which ſeems to denote the place, where they firſt ſaw it, and whence they came, v. 1. It may therefore be rendred [*in the Eaſt*] in both places.

'Ανατολὴ

e. The word [γῆ] is the *nominative caſe*, and here ſignifies that *portion* (i. e. a part of it) which belonged to the *Regall tribe*, (as c. 4. 15. γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, is *the portion of Zabulon and Nephthalim*) and though it were a *town* or *city*, yet it is capable enough of that appellation, as the *city* of the *Sodomites*, and of thoſe of *Gomorrha*, is called by the ſame word, γῆ Σοδόμων, &c. c. 10. 15. and is vulgarly rendred the *land*, clearly the *city* of *Sodome*.

Τῆ Ζαβουλὼν

In ſtead of the *Hebrew* word in *Micha* 5. 2. rendred [*the thouſands*] the *Evangeliſt* hath here ſet ἡγεμόσιν, *Rulers*: The meaning of it will not be diſcerned, but by remembring a cuſtome of the *Jews*, among whom the People was diſtributed by *chiliads* or *thouſands*, ſo many in a *town*, or *city*, not that that number was ſo to continue, and not to exceed, but (as we ſee in our *hundreds* or *wapentakes*, which, as by the *originall of the view of Frankpledge* appears, was firſt an *hundred* families preciſely, but ſince hath much varied) only in relation to the *firſt diſtribution*. Hence it is, that ſuch a *diviſion*, or *town*, or *city* is in the *old Teſtament* phraſe call'd a *chiliad*, or *thouſand*, as in *Micha* it is, and *Jud.* 6. 15. where the ordinary tranſlation reads [*My family is poor in Manaſſeh*] but the *Hebrew* rendred in the *margine* is [*My thouſand is the meaneſt*, &c.] Of every ſuch *Diviſion* there was ſome *Lord*, or *Chief*, under whom the whole *multitude* were, as under a *Patriarch*, or *head of a family*, and ſuch was *Gedeon*, *Jud.* 6. 15. when he ſaith [*My thouſand*] and as it is ordinary for a *King* of any *Nation* in *Authors* to ſignifie not only the *perſon* of the *King*, but the whole *people* under him alſo; ſo here the ἡγεμόσιν, *Rulers*, in the *Evangeliſt*, are the very ſame with the *thouſands* in the *Prophet*, and each of them ſignifie the *towns* or *cities* of *Judah*, ſuch as *Bethleem* was, which is here ſpoken of, as the place where the *Meſſias* was to be born, according to that in *Micha* aforeſaid. Unto which alſo agrees that known *Oracle* that *Ex Judæâ profecti rerum potirentur*, *Rulers ſhould come out of Judea*, which is mention'd both by *Tacitus* and *Suetonius* (and by them falſly applied to *Veſpaſian*) and alſo by *Cicero* in l. 2 *De Divinat:* by *Virgil* in *Eclog:* 4. by *Suidas* in 'Ανγῦσ. Where as the [*rerum potiri*] is the direct rendring of the *Hebrew* לִהְיוֹת מוֹשֵׁל in *Micha*, and πεμαίνειν here (in the ſenſe wherein not only *Homer* calls *Agamemnon* ποιμένα λαῶν, and *Xenophon* alſo defines, ἐπιτελέσαι ἔργα οὐδὲν νομέως ἀγαθοῦ, ἢ βασιλέως ἀγαθοῦ, the *two offices* of a *Paſtor* and a *King* are neer, and *anſwerable one to another*; but wherein *Ezechiel* alſo deſcribes the *Regall power* by that of *Shepheards*, c. 34. 23. 37. 24.) ſo the [*ex Judeâ profecti*] is the very literall rendring of the [ἐκ σοῦ ἐξελεύσεται] here.

f. Ἡγεμόσιν

g. 'Ακριβολογοῦμαι is to *enquire diligently*, ἀκριβῶς ἐξετάζειν, ver. 8. but ἀκριβῶ with an *accuſative* of the thing, as ἀκριβῶ τοχρὸν, or ἀκριβῶ χρόνον, here, ſignifies to *learn exactly by enquiry*, ἀκριβῶς ἔσεσθαι, *to know exactly*, ſaith *Phavorinus*, and ἀκρίβεια, ἡ ἀκριβὴς κατάληψις, *the accurate knowledge of any thing*, ſaith *Heſychius*.

'Ακριβῶσαι

h. Among the *gifts* that *Abraham* gave to the ſons of *Chethura*, there were (ſay the *traditions* of the *Jews*) *Gold*, *Frankincenſe*, and *Myrrhe*, which he had received from the *Kings* of *Sodome* and *Gomorrha*, as *Epiphanius* cites it out of them in the *Expoſition of the Cathol: Faith*, and therefore (ſaith he) their poſterity in *Magodia*, a region of *Arabia*, preſented the ſame gifts to *Chriſt* at his *Nativity*.

Χρύσον, λίβανον, σμύρναν

i. That which is here cited out of *Jeremy* 31.15. Φωνὴ κλαυθμοῦ

was there a *prophetick* and *figurative* ſpeech ſpoken of the *captivity* of *Babylon*, and the ſlaughter at *Hieruſalem* (a city of the *tribe* of *Benjamin* the ſon of *Rachel*) long after *Rachels* death, who therefore did not *really weep*, but is ſet to expreſſe a *lamentable* ſlaughter, and ſo alſo it hath here a ſecond *completion* in this *killing* of the *Infants* in *Bethleem*; the people of the *Jews* being by an ordinary *Synecdoche* capable of the *title* of *Benjamin*, becauſe in the *breach* of the *Kingdome* the two *tribes* of *Judah* and *Benjamin* make up that *people*, and therefore *Rachel*, *Benjamins* mother, is alſo here figuratively brought in, lamenting this *ſlaughter* as of *her children*, and that the more properly, becauſe ſhe was buried in *Bethleem*, *Gen.*35.19.

k. Ναζωραῖος That he ſhould be called a *Nazarene*, as that ſignifies an *Inhabitant* of (or *one that ſprang from*) the city *Nazareth*, is no where found to be affirmed in the *Prophets* of the *old Teſtament*. That which is here obſervable, is, 1. That there is an *Hebraiſme* ordinarily to be diſcerned in the word [κληθήσεται, *he ſhall be called*] The *Hebrew* word דבר ῥῆμα λόγος ſignifies promiſcuouſly a *word* and a *thing*, and is rendred ῥῆμα or λόγος, *word*, when it denotes a *matter*, or *thing*. So *Exod.*8.12. על דבר, ὅτι λόγῳ Ραζάχων, *about the word*, i.e. *the buſineſſe of the frogs*. So 1 *Kings* 14.19. the reſt of the *acts of Jeroboam*, are in the *Hebrew* ויתר דברי πλειονων ῥῆμα, and v. 29. λοιπὰ λόγων, *the reſt of the words*. So *Tob:* 1.1. βίβλος λόγων, *the book of the words*, i.e. a *Commentary* or *ſtory* of the *actions*. And ſo 1 *Kings* 11.41. So *Luke* 2.15. ῥῆμα τοῦτο γεγονὸς, *this word*, i.e. *thing*, *which is done*. So *Acts* 8.21. *Marke* 1.45. *Luke* 1.37. By the ſame *analogy* and *proportion* the two words κληθῆς and יקרא [*to be called*] and [*to be*] are all one (as *names* and *perſons*, *Acts* 1.15. and *Luke* 6.22. *Revel.*3.4. & 11.13.) So *Iſa.*56.7. and *Mar.*11.17. *My houſe ſhall be called*, i.e. *ſhall be to all people an houſe of prayer*, i.e. there ſhall be a *court*, or *Atrium* in it for the *Gentiles*, as well as for the *Jews*, and ſo Saint *Luke* reads it οἶκος ἐυχῆς ἔσται, *it is an houſe of prayer*. So *Iſa.*9.6. *his name ſhall be called wonderfull*, i.e. *he ſhall be a wonderfull perſon*, ſo *Lu.* 1.32. *he ſhall be called*, i.e. *he ſhall be the ſon of the higheſt*, & v.36. κεκλημένη στείρα, *ſhe that is called*, i.e. *that is barren*, and *Apoc:*19.13. *his name is called*, i.e. *he is the word of God*, and *Mat.*5.19. *he ſhall be called*, i.e. *he ſhall* really *be the leaſt*, &c. So *Gen.* 21.12. *In Iſaac ſhall thy ſeed be called*, i.e. the *ſeed* to which the *bleſſing* belongs, *ſhall be* from *Iſaac*. And accordingly here [*he ſhall be called*] is no more then [*he ſhall be.*] Secondly, it muſt be obſerved that the *Evangeliſt* accommodates unto this matter (of his dwelling in *Nazareth*) a title by the *Prophet* oft applied to the *Meſſias*, that of נצר *ſurculus*, a *branch*, and ſo (by that *Hebraiſm*) the meaning of theſe words [κληθήσεται Ναζωραῖος, *he ſhall be called a Nazarean*] will be no more then this, [*He ſhall be that Netſer* in the *Prophets*,] paraphraſed in the *Targum* by משיחא *Meſſiah*, but by the *Greek* rendred ἄνθος, *a flower*, *Iſa.* 11.1. perhaps by a miſtake of נץ for נצ *flos*, leaving out the ר, or elſe in a wider acception of ἄνθος, for any *branch*, or plant. From whence, no queſtion, it is that *Phavorinus* ſpeaking of this word Ναζωραῖος, beſides the ordinary acceptions of it, adds ἢ κατὰ τινὰς ἄνθος, *ſome uſe the word* for a *flower*, referring to the *Greek* rendring of נצר in *Iſaiah*, but applying it to Ναζωραῖος in the *Evangeliſt*, which no doubt ſignifies that learned *Grammarians* opinion, that נצר and Ναζωραῖος are all one. But beſide this acception of the word for a *branch* or *plant*, it may alſo be obſerved that the radix נצר ſignifying *ſervavit*, and *God* being called by a name coming from that *radix*, *Job* 7.20. *Prov.* 24.12. it may alſo poſſibly intimate the title of *Saviour*, which is ſo often given him in the *Prophets*, and which is the importance of נוצר and the Arabick *Nazir* a *defendour*, or *protector*, according to which 'tis clear that *Iſ.* 60. where the *Hebrew* reads נצר a *branch*, and the *Targum* נצבא a *plant*, the *Greek* reads φυλάσσων *keeper*, taking it for נצר without points. But the former *notation* of the word, as it referres to the *branch* of the *root* of *Jeſſe*, is that which is to be preferred in this place, and the meaning of the [ἵνα πληρωθῇ] that by his dwelling in *Nazareth* he came to be ſtyled הנצרי or *Nazaren*, i. e. that true *branch*, of which the *Prophets*, *Iſa.*11.1. *Jer.*23.5. & 33.14. *Zach.*6. 12. & 3.8. *Iſa.* 4.2. had ſo often ſpoken. This I conceive to be the trueſt notion of the word Ναζωραῖος, both becauſe the *Jews* call *Chriſt* הנצרי with צ from the *Hebrew* נצר with צ, and becauſe this only can be ſaid to have been foretold διὰ τῶν Προφητῶν, *by the Prophets*. Others indeed think it not improbable that it ſhould referre to the word נזר with ז, which ſignifies *ſeparavit*. For thus alſo the *Greek* ζ in Ναζωραῖος and Ναζαρὲθ, (which are indifferently uſed in the *Goſpels*) would bear, and to this purpoſe it is obſerved, that when *Gen.* 49.26. & *Deut.* 33.16. *Joſeph* is called נזיר אחיו one *ſeparated from his brethren*, the *Latin* reads *Nazoræus fratrum ſuorum*: and it may be conſidered to this purpoſe, how fitly *Joſeph* was a *type* of *Chriſt*, as he is repreſented to us in this *chapter*. As *Joſeph* was by his *brethren* ſold into *Egypt*, ſo is *Chriſt* by the perſecution of *Herod driven* thither: As *Joſeph* was *ſeparated from his brethren* and caſt out from among them, ſo was *Chriſt* for fear of *Archelaus* ſeparated from his own *tribe* of *Judah*, and conſtrained to dwell in *Nazareth* of *Galilee*, whoſe name may denote that *flight* or *ſeparation*: and laſtly, as נזיר in *Zachary* 7.3. is uſed for an *afflicted humbled* perſon, one *ſeparate* from the comforts of life, his *daily bread*, ſo is this applyable to *Chriſts* being brought up in *Nazareth*, a *vile* place (*Can any good thing come out of Nazareth?*) and ſo a ſpeciall part of *Chriſts humiliation* to live there. This other accompt of the word I cannot farther commend to the *Reader*; yet thought it not amiſſe to mention it, as it is. The former of the *Branch*] is moſt commodious and ſatisfactory; All the difficulty is, how this *dwelling in Nazareth* ſhould be ſaid to be deſign'd to the *fulfilling of that prophecy*, which referres not at all to his *dwelling* there. In anſwer to which, it is firſt to be remembred, (what was ſaid on c.1. note k.) that the word [ἵνα *that*] is here ἐκβατικὸν not ἀποτελεσμικὸν, and notes no more then this, that by this paſſage of *ſtory*, thoſe paſſages of the *Prophets* received a *completion*; and ſecondly, that *prophecies* are ſometimes ſaid to be *completed* or fulfilled, when *ſtrictly* and properly (or in the primitive ſenſe of the words of the *Prophet*) they are not fulfilled, but only in a large acception of them, ſo as

by

by way of *accommodation* they may be applyable to what is come to passe, or that the thing done may *reflect* or *referre* to such words in the *Prophets*, or bring them to the minds of men. Thus doth the *Author* to the *Hebrews* from the interpretation of *Salem*, of which *Melchisedek* (the *type* of *Christ*) was *King*, conclude *Christ* to be the *prince of peace*, *Isa.* 9. And then why may not the *Evangelist* here from his *dwelling in Nazareth* (and so being capable of the title נצר) conclude as properly that the *appellation* נצר that *Isaiah* foretold of him, did now appear to belong to him (though not in that sense in which twas *first* affirm'd of him, yet) by way of *accommodation*? which it will doe more discernibly, if it be considered, that as *Cinnereth* in *Iosuah* (retained by the *Hierusalem Targum*, *Num.* 34. 15.) was after chang'd into *Genuesareth the valley of branches*, (and therefore *Christs* abode and *conversation* was so much about that *Lake*; by which he shewed himself to be truly that *branch* so oft prophecy'd of) so in all probability that *city* in the tribe of *Nephthali* which is called *En Hazor*, *Ios.* 19. 37. was after contracted and lightly changed into *Nazor* and *Nazareth* to signifie the *city* of the *branch*, or where the *Messiah* [*the branch*] should be brought up, and accordingly this becomes *Christs* vulgar title, Ναζωραῖος, *Mat.* 26. 71. *Mar.* 10. 47. *Luke* 18. 37. 24. 19. *John* 18. 5, 7. and 19. 19. and *seven* times in the *Acts*, and Ναζαρηνὸς (in the same notion) sometimes, *Mar.* 1. 24. 14. 67. 16. 6. and *Luke* 4. 34.

CHAP. III.

Paraphrase.

1. IN those daies came John the [a] Baptist preaching in the wilderness of Judea]

1. Now before Christs entring upon the first part of his office, that of preaching the will of God, called his prophetick office (in which he continued till his crucifixion) it was necessary to set down the office of John Baptist, who proclaimed his coming before-hand as his harbinger, or forerunner, and at whose baptizing of Christ, the holy Ghost visibly descended on him, and consecrated him to this prophetick office. And thus it was, while Jesus continued at Nazareth, though many years after his first coming thither, John the Baptist preached in the desert called the desert of Judea (differing from other deserts mentioned in the Scripture, under the name of Maon, Engaddi, Ziph, the desert of Idumea, &c.) by a river side neer Enon and Salim. a.

2. And saying, [b] Repent ye, for the [c] kingdome of heaven is at hand.]

2. Not giving them any new precepts of life, but charging them with their breaches against the rule or law which they had already, and accordingly saying to all that people, Reform, and amend your lives, for the kingdome of the Messias, so long looke for, is now approaching, and so the time that God shall come to execute most visible judgments on this land (even to an utter destruction, if ye repent not at this preaching of John and Christ) and withall bestow most eminent and remarkable preservations upon all penitent believers, b. c.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths streight,]

3. And this according to that which Isaiah c. 40. saith, He shall preach in the wilderness of Judea, and the summe of his preaching shall be, The approach of the Lords coming to receive his kingdome, and upon his being rejected, coming with his hosts against the obdurate and rebellious, to destroy them that would not let him reign over them. See note c.

4. And the same John [had his [d] rayment of camels hayre, and a leathern girdle about his loynes, and his meat was locusts and * [e] wild honey.]

* field honey

4. Wore a rough garment made of Camels haire (such as Elias had, 2 Kings 1. 8. and was thence called an hairy-man) or of sackcloth, Rev. 11. 3. agreeable to his being in the wilderness, and nothing to gird it to him, but (as Elias again) a peice of leather made of some beasts skin, and he eate nothing but either a larger sort of grashoppers, called locusts, Lev. 11. 22. (or else, as some think, green herbs) and field honey, i.e. neither bread nor wine, Mat. 11. 18. Luke 7. 33. but only such as the wilderness, or as the wood brought forth. d. e.

5. Then went out to him Jerusalem and all Judea, and all the region round about Jordan

6. And were baptized of him in Jordan, confessing their sins]

5, 6. And upon this fearfull denouncing of his against the Jews, a great multitude of Jews of all parts went out to him, and confessed their sins, which might justly bring down these judgments on them, each acknowledging his own particular guilts, and promising reformation. And he received them by baptism, or immersion in the water of Jordan, promising them pardon, upon the sincerity of their conversion, and amendment, or reformation of their lives.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, [O generation of vipers, who hath warned you to flee from the wrath to come?]

7. O yee, that are more like to broods of venemous creatures, then the progeny of Abraham, who hath admonished you to make use of this means to escape this destruction approaching?

* worthy, or meet fruits of repentance, ἄξιον τῆς μετανοίας

8. Bring forth therefore * fruits meet for repentance.

8. See that your reformation be sincere, producing fruits worthy of the stock from which you glory to spring (i.e. of Abraham, v. 9. who is your father indeed, but from whom you are so farre degenerated, that you are become broods of vipers, v. 7.) or absolutely (as Acts 26. 20.) meet, fit seasonable fruits, such as may avert or prevent those judgments.

† seem not

9. And †[f] think not to say within your selves, We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham.]

9. And say not, or, doe not please and satisfie your selves in saying or thinking, that you have the priviledge of being children of Abraham, which will be able to secure you; For God hath not such need of children of Abraham, that he may not destroy them, he can, without breach of promise to him, destroy them all, and then out of the obdurate Gentile world (or, if he please, out of the stones in the streets) produce and raise up a people to himself, followers of the faith of Abraham, and so as pretious to God, and to whom the promises made to Abraham as truly belong, as to the proudest Jew among you. f.

10. * And

10. But now are Gods judgments come home to this people, and ready to ſeize upon the whole nation, and ſhall actually fall upon every unreformed ſinner among you. See note on Acts 15. c. (In this how every ſort of people are concerned: ſee Luke 3.10. &c.)

10. * And now alſo the axe is layd to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewen down, and caſt into the fire.

* But the axe is even already. ἤδη δὲ καὶ ἡ ἀξίνη

g. h. 11. But, this is not all I have to ſay to you, beſide this warning you to repent, I am alſo ſent to tell you, that the Meſſias is now at hand, ready to enter on his office. And indeed all that I doe, is to preach repentance, and to receive proſelytes after the Jewiſh manner, with water, the only ceremony that I uſe, but Chriſt, who, though he comes after me, is much ſuperiour to me, and whoſe diſciple or ſervant I am not worthy to be, (he being that great prophet foretold by Moſes, that all muſt hear under pain of utter exciſion, and accordingly reforming and hightning Moſes's law, which I have not meddled with, ſave to call you to repent of the breach of it) he ſhall come in greater pomp, ſhall firſt ſend the holy Ghoſt to come down viſibly on ſome of you his choſen diſciples who ſhall beleive in him, and to whom he ſhall entruſt all power in his Church after him) thereby not only to aſſure them of the truth of his doctrine, but alſo to conſecrate them to his ſervice (ſee note on Acts 1. a.) to preach his doctrine to the whole world (but firſt to all the cities of Jury) And this ſhall be another manner of initiating of diſciples, mine with water, but his with fire, which will purge thoſe things which water will not, and this fire perhaps an emblemie of ſomething elſe; For immediately after that, by that time they have preached through all the cities of Jury, he ſhall alſo come down with fire, or flaming judgments on the obdurate unbeleivers, v. 12. (ſee Acts 2. 17, 19. &c.) and at the end of the world, reward every man according to his works.

11. I indeed [baptize you with water unto repentance, but he that cometh after me is mightier then I, whoſe ſhoos I am not worthy to * h bear, he ſhall baptize you with the holy Ghoſt, and with fire.]

* remove, or carry,

i. 12. He comes like an husbandman to threſh and winnow with ſuch inſtruments in his hands which will ſever the wheat from the chaffe, the good from the bad, the good he will preſerve, but the refuſe he will deliver up to the wind and fire, to be utterly deſtroyed.

12. Whoſe * i fan is in his hand, and he will throughly purge his floor, and gather the wheat into his garner, but will burn up the chaffe with unquenchable fire.]

* winnowing inſtrument

13. While John was thus a preaching, and baptizing, and had gathered good ſtore of diſciples, Jeſus cometh

13. Then cometh Jeſus] from Galilee to Jordan unto John, to be baptized of him,

14. And John beſought him it might be otherwiſe,

14. But John forbad him,] ſaying, I have need to be baptized of thee, and comeſt thou to me?

15. To doe all thoſe things which are by God required of all under this ſtate of Johns miniſtery, (ſee note on Rom. 1. a.) and by ſo doing, i.e. by my receiving baptiſm from thee, God hath determin'd to inaugurate me to my office of preaching the Goſpel, by ſending down his Spirit upon me at that time, and giving me teſtimony from heaven; upon this John permitted him and baptized him, and accordingly it came to paſſe.

15. And Jeſus anſwering ſaid unto him, Suffer it to be ſo now, for thus it becometh us [to fulfill all righteouſneſſe. Then he ſuffered him.]

k. 16. For Jeſus as ſoon as he was baptized, went out of the water before John, and aſſoon as ever he came out of the water, he fell down on his knees in prayer to his father, Luke 3.21. and whilſt he was praying, behold the heavens (ſee Acts 7. 56.) either really, or after ſome remarkable manner of appearance, parted aſunder viſibly before Chriſt, and the Spirit of God deſcended upon him, as a dove deſcends upon any thing, viſibly hovering, and lighting upon him, (ſo Mark 1. 10.) and John Baptiſt ſaw and diſcerned what was done, Jo. 1. 32.

16. And Jeſus, when he was baptized, [went up ſtraightway out of the water, and loe the heavens were opened unto him, and he ſaw the Spirit of God deſcending * k like a dove, and lighting upon him.]

* as it were,

l. 17. And as the heavens parted aſunder, a thunder came out, and (joyned with it) a voice, delivering theſe words, This is &c. i.e. This is my ſon whom I have ſent on purpoſe to reveal my will by him, and whatſoever he teaches, comes from me, and is perfectly my will or law.

17. And loe a voice from heaven ſaying, [l This is my beloved ſon, in whom I am well pleaſed.]

Annotations on Chap. III.

a. Βαπτιστὴς

That we may underſtand the meaning of the title *Baptiſt*, we muſt firſt know what was meant by the *waſhings* among the *Iewes*. Their frequent *every day waſhings* I now ſpeak not of, but referre them to their proper place, *Mark* 7.3. Thoſe which we now ſpeak of were thoſe of the *whole body*, of which ſort were firſt the *waſhings* of the *Prieſts*, when they went into the *Temple* to miniſter or officiate, for that they never did after the building of the *Temple*, but they firſt *waſht* their *whole body*. At the going into the *Tabernacle* waſhing the *hands* and *feet* was ſufficient, *Exod.* 30.20. but not ſo after the building of the *Temple*: ſee *Cod: Ioma*, c.3. They bring the *Prieſt* to the *houſe of waſhing*, לבית הטבילה, *which was without the Temple over the water-gate*, There (as it follows §.3.) the *Prieſt waſhes*, and though he be under no legall uncleanneſſe, yet he never enters, but he *waſhes* firſt, and (§.4.) he puts off his *cloathes* and goes down, and *waſhes*. The *waſhing* of his *hands* and *feet*, which was oft repeated (10. time in a day §. 3.) was done in the *Temple*, over the houſe of *Happarvah*, as 'tis there called; but this firſt *waſhing* of the *whole body* was conſtantly uſed, before the entrance into the *Temple* (four times more in the *Temple* on the day of *Expiation*) for it was not lawfull to come in thither without *waſhing* firſt, an imitation of which are the *waſhings* and *luſtrations* among the *Gentiles*. A ſecond ſort was the *waſhing* of the *proſelytes*, who were to be received into the *Church* or *Temple* of the *Iewes*, and ſo to be *waſht* at their entrance, as the *Prieſts* at their going into the *Temple*. Thoſe *Proſelytes* I mean, which being not born of *Iewiſh* but *heathen* parents became *proſelytes of juſtice*, i. e. receiv'd the *Iewiſh religion*, and ſubmitted to their whole *Law*, were *circumciſed* &c. Theſe men were admitted by the *Iewes*, not only by *circumciſion* and (while the *Temple*

Προσήλυτος

Temple ſtood) by *ſacrifice*, but alſo with this ceremony, or ſolemnity of *waſhing*, i.e. *ablution* of the whole body, done ſolemnly in a *river*, or other ſuch great place, or receptacle of waters; ſo ſaith the *Talmud* of *Iethro Moſes* his father-in-law, בהגיור במילה ובטבילה בפיום *He was made a Proſelyte by circumciſion, and immerſion in water, Tr: Repudii*, and the manner of this *immerſion* is ſaid to be, that they ſhould *ſit in water up to the neck, and in the while learn ſome of the precepts of the Law, both hard and eaſie.* This ceremony of their *initiation* was never upon any occaſion reiterated, ſay the *Iewiſh* writers (ſee note on *Iob:* 13. 6.) and belonged not only to thoſe which being of years came over from *Heatheniſm* to the *Iewes* religion, but alſo to their *children-infants*, if their parents, and the *conſeſſus* under which they were, did in behalf of their children deſire it, and on condition, that the children, when they came to age ſhould not renounce the *Iewes religion.* Nay, the *native Iewes* themſelves were thus baptized, ſo ſaith the *Talmud*, *Tr: Repud:* ישראל לא באו לבריות אלא בשלשה דברים בטילה ובטבילה ובהרצאות הקרבן אף הגרים כיוצא בהם *The Iſraelites doe not enter into Covenant but by theſe three things, Circumciſion, and Baptiſm, and Peace-offering, and the proſelytes likewiſe.* Now theſe that were thus initiated, did put off all their former relations, not only their former *worſhips* and *manners*, but their *relations* of *kindred*, &c. and came forth, as if they had been *New born*, of a *New mother*, as the *Talmud* oft expreſſes it. So that he which was kin to him before, ſhall from thenceforth ceaſe to be ſo, i. e. to be ſo accounted by him. To which I ſuppoſe our Saviour referres, when he ſpeaks of *leaving father and mother and wife and children*, &c. *Mark* 10. 29. *Luke* 18. 29. and when he talks of *being born again of water*, &c. To this no queſtion belongs that of *Tacitus Hiſt:* l. 5. ſpeaking of thoſe that went over to the *Iewes religion, nec quicquam prius imbuuntur, quam contemnere Deos, exuere patriam, parentes, liberos, fratres vilia habere, they are taught by their firſt admiſſion to diſpiſe*, i.e. *to forſake their fathers and mothers, children and brethren*, &c. And the *Iewes* have a ſaying, that he that hath married a wife too neer of *kin* to him, if he turn *proſelyte* to the *Iewes*, and receive their *baptiſm*, he is no longer neer of *kin* to the woman, and ſo may now lawfully live with her. Of this cuſtome of *baptizing proſelytes* among the *Iewes*, we have a clear teſtimony in *Arrian* the *Stoick Philoſopher* in his *Epicteti*, l. 2. c. 9. where the *Proſelyte Iew* is by him ſtyled βαπτιστὸς, *dipt*, or *baptized*, and he that is not really converted to their religion, but only λόγῳ *in word*, or outward profeſſion and *ſhew*, is by him called ψευδοβαπτίστης a *counterfeit baptized* perſon. Having ſaid thus much of the cuſtome among the *Iewes*, 'tis now moſt eaſie to apply it to the practiſe of *Iohn*, and after of *Chriſt*, who certainly took this ceremony from them. Hence was *Iohn's* baptiſm, as theirs, in a *river*, in *Iordan*, *Mark* 1. 5. in a *confluence of much waters*, as in *Ænon*, *Iohn* 3. 23. *becauſe*, as it is added, *there was much water there*, and therefore as the *Iewes* writing in *Greek* call thoſe *Lakes* wherein they waſh themſelves κολυμβήθρας, ſo in the *Chriſtian Church* the βαπτιστήριον, or veſſel which conteined the *baptiſmal-water*, is oft called κολυμβήθρα a *ſwimming*, or, *diving place*, with ſome reference alſo to that ἐν τῇ κολυμβήθρᾳ, *Iohn* 5. 2. where the cures were wrought on them that went down into it, (ſee note on *Iohn* 13. 10. and on 1 *Cor.* 15. 29. d. and *Iohn* 3. 10.) The other parts of the parallel will eaſily apply themſelves, all that is proper to this place is only this, that *Iohn* preaching repentance to the *Iewes* in the *deſert*, received all that came unto him, as new *Proſelytes*, forſaking their *old relations*, i. e. their *ſins*, and in token of their reſolved change put them into the *water*, *dipped* them all over, and ſo took them out again, and upon the ſincerity of their change promiſed them *remiſſion of their ſins*, and told them of the *Meſſias*, which was ſuddenly to appear among them, and warned them to *beleive* on him.

This μετάνοια is not only *ſorrow* for ſin, or wiſhing it undone. but a *change* of mind, μετάνοιαν ἢ τῆς *converſion*, *Mal:* 4. 6. and *reformation*, μετάνοια ἀπὸ πονηρῶν ἔργων, *Heb:* 6. 1. *Repentance* not only *for* but, *from dead* or ſinfull *works*. Both very neceſſary. b. Μετάνοια

The phraſe βασιλεία τῶν οὐρανῶν, or τοῦ Θεοῦ, the *kingdome of heaven*, and, *of God*] ſignifies in the *New Teſtament* the *kingdome* of the *Meſſias*, or that ſtate or condition, which is a moſt lively *image* of that which we beleive to be in *heaven*, and therefore called by that name For as *Gods regall* power exerciſed in *heaven* conſiſts in *aſſiſting*, *defending*, and *rewarding* all his faithfull *ſubjects*, and in *warning*, *puniſhing*, and *deſtroying* his obdurate enemies, ſo this *kingdome* of the *Meſſias* is an exact *Image*, or reſemblance of it; And being, as 'tis elſwhere affirm'd, not of *this world*, a *ſecular kingdome*, but conſiſting eſpecially in ſubduing the world to his dominion, That is done firſt by the *deſcent of the Spirit*, and preaching the *Goſpel*, by his *word* powerfully working in ſome, and bringing them unto the *faith*, and then by his *iron rod* executing *vengeance* on others, *viz:* the *contumacious* and *obdurate* (to this purpoſe that *parable* deliver'd by *Chriſt*, *Luke* 19. 12. on occaſion of *their thinking that the Kingdome of God ſhould preſently appear*, v. 11. is very conſiderable: ſee the place.) And particularly thoſe of the *Nation of the Iewes* after the *crucifixion* of *Chriſt*. And accordingly this *kingdome of God* will generally ſignifie theſe *two* together, not only the *firſt* alone, but, in conjunction with it, that other more *tragicall* part of it alſo. That 'tis uſed ſo here may be diſcerned not only by that which is ſaid in *Malachi* by way of *prophecy*, of *Iohns* preaching, c. 4. 5. that he ſhould come *before the great and terrible day of the Lord*, (ſee note on c. 17. a.) i.e. before the fatall deſtruction of this people, and alſo in *Iſaiah*, that when he *cryed in the wilderneſſe*, this was part of his crying [*Prepare ye the way of the Lord:*] noting him an *antecambulo*, or *forerunner* of *Chriſt's coming* (which what it ſignifies will be explained, *Mat.* 24. b.) and again, *Every valley ſhall be exalted, and every hill brought low*; Which although it were *literally* ſpoken by the *Prophet*, of the reducing the people from *captivity* to their own country, (expreſſing it by the former deliverance and paſſage out of *Egypt* through *uneven craggy* waies in the deſert, which yet by *Gods* conduct were made paſſable to them, and they brought at laſt to *Ca-* c. Βασιλεία τῶν οὐρανῶν.

naan)

naan) and myſtically of the removing all *obſtacles* in our way to felicity and bliſſe, yet may farther be applied to this of the *Roman armies* coming againſt *Jeruſalem*, and perhaps be explained by that paſſage in *Joſephus de Bell: Jud:* l.6.c.12. that *the high and low places were made plain for the coming of the Roman Army, and engines againſt Jeruſalem*, but alſo by that which follows here v.10. as the explication of this text of the *Baptiſts* [*and now alſo the axe is laid to the root of the tree, every tree therefore that bringeth not forth good fruit is hewn down and caſt into the fire*] and again v.7. by the ὀργὴ μέλλουσα [*the wrath ready to come upon them*] which is *proportionable* or parallel to the *approaching kingdome of heaven*, as the exhortation v.8. of *bringing forth meet fruits of repentance*, is to μετανοῆτε, *repent*, and ſo directly in that prophecy of *Malachi's* concerning the *coming* and preaching of *John Baptiſt*, *Mal.* 4. 5, 6. the ſumme of his preaching is expreſſed by the effect of it, *He ſhall turn the heart of the fathers to* (or, *with*) *the children, and the heart of the children to* (or, *with*) *their fathers*, i.e. ſhall convert all ſorts of *Iewes*, young and old, *fathers* and *children*, preach *converſion* and *repentance* to them, *leſt I*, (i.e. *God*) *come and ſmite the earth* (or, *land*) *with a curſe*; Where, as *Gods coming* is interpreted by his *ſmiting Judea* (*curſes* and inflictions on that *land*) ſo is this *denunciation* of thoſe *judgments*, part of that *Baptiſt's* ſermon, and the *repentance* or *converſion* by him preach'd, the only means to avert them. And ſo likewiſe in *Iſa:* 40. the *revealing the glory of the Lord*, &c. v.5. may be 1. the *preaching of the Goſpel*, and then the *viſibleneſſe* of *Gods judgments* on all the *Jewes* in *Judea*, and the 6^t^, 7^th^, and 8^th^ verſes very fitly referre to the ſudden *deſtruction* of that *people*, as the *withering of graſſe* or *fading of flowers* upon *Gods* blowing upon them, whereby his *diſpleaſure* is expreſſed. To which yet his *preſervation of the remnant* (as here his *gathering the wheat* into his *garner* v. 12.) his protecting of the *few beleivers* (ſo that *not an hair of their heads ſhall fall*, *Luke* 21. 18.) is immediately annex'd v. 9,10,11. And accordingly [*the kingdome of God*] here is not ſo to be reſtrain'd to the *punitive* part, but that it alſo contein under it that other peice of *Regality*, which conſiſts in *protecting* of *ſubjects*, and *rewarding them which doe well* alſo, which ſhould be moſt viſible at the time of his *puniſhments* on the *obſtinate*, *his burning the chaffe with unquenchable fire*. To this purpoſe the words of Saint *Luke*, c.21. v.18.31. are moſt remarkable, where ſetting down diſtinctly the *ſigns* and *forerunners* of the *deſtruction* of the *Temple* and that people, and among thoſe prognoſticks, the *great perſecutions* which the *Diſciples* ſhould find from the *Jewes*, he bids them then *cheerfully look up*, v.28. for their ἀπολύτρωσις *Redemption*, deliverance from theſe hazards and preſſures, *draweth neer*, and, with a ſhort *parable* interpoſed to expreſſe it, he adds v.31. *Know that the kingdome of God is at hand*, this *kingdome* ſurely here, which now *approached*, but ſhould then *be more neer*, wherein the *judgment* of *God* ſhould be moſt viſible in judging betwixt the *wheat* and *ſtraw*, *burning* up the *refuſe*, *deſtroying* the *impenitent* unbelieving *Jewes*, but *protecting* and ſetting ſafe on the ſhore all the *diſciples* and *believers*, and that by the very deſtruction of theſe their *brethren*, who were their chiefeſt perſecutors, v.16. This ſenſe will be the more unqueſtion'd, if it be obſerv'd, that when *Chriſt* himſelf begins to preach, he uſed theſe ſame words, c.4.17. by which it is clear, that *Chriſt's preaching* the *Goſpel* was not the only thing meant by this *kingdome* (as 'tis generally ſuppoſed) becauſe that was then actually preſent, when *Chriſt* ſaith only [ἤγγικα, *it is nigh* approaching] And if it be ſaid, that ἤγγικα in the *preter tenſe*, expreſſed by the *Latine*, *appropinquavit*, may ſignifie that it *hath been neer*, but now is *preſent*; Then firſt I anſwer, that that *grammaticall* nicety will not be applyable to many other places of *Scripture*, where that *tenſe* is uſed. 2. That even the full *Grammaticall* importance of it will be made up by rendring it [*it hath for ſome time been approaching*] that peoples ſins long calling for it. 3^ly^. *Luke* 21. 31. (which was long after this, and withall a prediction of a time then *future*) 'tis then but ἐγγύς ἐστι *the kingdome of God is nigh*. And as by *Chriſt*, ſo when the *Apoſtles* are ſent out by him the ſame ſtyle is ſtill preſcrib'd them, *Mat.* 10. 7. *As you go, preach, ſaying, The kingdome of heaven is at hand.* And as it is to this ſame ſenſe affirmed by *Chriſt*, that he came *to ſend a ſword* ἐπὶ τὴν γῆν i.e. a ſlaughter *on the land* of *Judea*, *Mat.* 10. 34. ſo when this commiſſion of the *Apoſtles* is ſet down by S. *Luke*, 10.11. to thoſe that *receive them not*, they are appointed to uſe a direfull ceremony, *ſhaking off the duſt from their feet againſt them*, and telling them the importance of it, that the *kingdome of God is nigh upon them*, ἐφ' ὑμᾶς, v. 11. and upon the back of that, v. 12. (*Verily I ſay unto you, it ſhall be more tolerable for Sodome in that day* (i. e. not in the *day of judgment to come*, for that belongs to each *particular* perſon, not whole cities together, but) *in that day* of the *kingdome of God*, then for that refractary city. *Gods* dealing with *Sodome* in the day of their *deſtruction* with *fire* and *brimſtone*, ſhall be acknowledg'd to have been more ſupportable, then his dealing with ſuch contumacious *impenitent* cities of *Judea*; So *Mat.* 16.28. *The Son of man coming in his kingdome*] belongs not to the *tranſfiguration*, as 'tis by many miſtaken, but to a coming in the *glory of his father* to *reward* and *puniſh*, v. 27. (and is call'd the *kingdome of God coming with power*, *Mark* 9. 1.) and that belongs clearly to the ſcope of the place, *viz:* to arme his followers that they ſhould not be *terrified* with the malice of the *Iewes* v.25. or tempted to deny *Chriſt*, *Luke* 9.29. So *Luke* 19.11. when 'tis ſaid, they *thought the kingdome of God ſhould preſently appear*, *Chriſt's parable* concluding with the *bringing forth* and *ſlaying the enemies before him*, applies it directly to this purpoſe v.27. and ſo what he adds v 43. at his entrance into *Ieruſalem*. So *Luke* 17.20. when he anſwers that the *kingdome of God comes not with obſervation*, i.e. in a *pompous* remarkable manner, ſo as *Kings* are wont to come with their *court* and *train* attending, which all men come out to look after, and crie, *Lo here*, i.e. it *is come*, &c. it is clear by the conſequents that it belongs to this matter, 1. the preaching of the *Goſpel* among them, then already begun, v 21. and then the *deſtroying of unbeleivers*, v. 22. 24. &c. The way by which this phraſe comes thus to ſignifie, is this, becauſe there be ſeverall offices of a

King,

ὀργὴ μέλλουσα

King, the exercise of *the power of the Sword*, as well as of *making Laws*, of *punishing* and *rewarding* as well as of *reigning*, he is ἔκδικος εἰς ὀργὴν *Rom.* 13.4. *an Avenger to inflict punishment*, and so he is expres't at his ἐκδίκησιν, *Lu:* 18.7. speaking of this matter. In this respect it is that the *Governours* of the *Jews* were call'd *Judges*; inflicting of *punishments* or *judgments* (which is one part) giving denomination to the whole *regall office*, and so *Lu:* 10. these three phrases, [*the kingdome of God*] v. 11. and [*that day*] i. e. the time of his exercising that *regall power* v. 12. (or as Saint *Marke* reads it, ἡμέρας κρίσεως, *Mar:* 6. 11. *the day of executing judgment*) and in the same matter [κρίσις ver. 14. *judgment* simply] are all phrases of the same significancy to note the destruction here threatned, with which there was also *mercy mingled*, and *preservation* to some. See *Lu:* 17. 34. and 21. 28. The same thing is expres't by other phrases, the *coming of Christ*, *the end*, the *end of all things*, the *conclusion of this age* &c. which in their due places shall be observ'd.

d. Κεμήλου τρίχας. This garment ἀπὸ τριχῶν καμήλου, of *Camels haire* used by *John* the *Baptist*, seems to be no more then a garment of *haire-cloth*, made of haire *rude* and raw, not of *haire* softned, and *dreſt*, or spun into a thred. The difference betwixt these two is the same that betwixt *flax rude* or unprepared, and the same *dreſt* or spun, one having much more of *coursnes's* and asperity then the other; or between that which we now call *haire-cloth*, which is made of *rude*, undrest *haire*, and *chamlet* or *grogoram*, that is made of it, when 'tis softned, and spun, and prepared. That the former is that which is here mention'd, may appear, 1. by the design of it, used by *John*, as here set down by the *Evangelist*, to signifie the *austerity* of his *habit*, as well, as that, which follows, is of his *diet*; (and so interpreted by all the Ancients,) which it would not be, had it been thus *dress't* and softned. 2ly. It is to be considered, that as he was *Elias*, *that was foretold* should *come*, so his *habit*, and his *diet*, and the *wilderness* (as well as the matter of his *prophecy*, *fire from heaven*, judgments on the impenitent) were to represent *Elias*. Now of *Elias* we read, his habit thus described, 2 *Kings* 1. 8. *He is an hairy man, and girt with a girdle of leather about his loynes*, where the *haire*, being joyned with the *leathern girdle*, or *zone*, may most probably be interpreted (both of them) to the same matter of his *habit*, or manner of *attire*, enquired of v. 7. (and so 'twill be a complete description of that, this *haire-cloth*, and *leathern zone* being all the *clothes* that he had visible about him, as it was of the *Baptist* here) and not of the *form*, or manner, or constitution of his *body*, that he was like *Esau*, a man with much *haire* growing upon him, for that alone would have been but a very imperfect description of him, nothing else of his *body* being mentioned, and on the other side, only a *leathern girdle about his loynes*, which as it cannot be applied to the form or fashion of his *body*, but must necessarily denote his *attire*, so it would be a very imperfect description of that, if nothing else of that kind were joyned with it. 3ly. This was the *mourning* habit, *sackcloth* and *haire-cloth* (if among them they differed at all) differing but little, both of them *garments* of the greatest *coursnes's*, and *austerity*. And then as in the *Christian Church*, from the *Jewish*, he that *excommunicated*, or pronounced sentence of *anathema* against any, is said to *mourn* or *bewayle* him, 2 *Cor:* 12, 21. so the *Prophets* that came to foretell *judgments* upon a Nation, did put on such *mourning* habits to denote the sad errands they came about. That was *Elias*'s errand then, and *John Baptist*'s now, of the *axe laid to the root of the tree* &c. and thus the *two witnesses* in the *Revelat:* c. 11. (that are described, like *Elias* v. 5. *the fire cometh out of their mouth, and devoureth their enemies*, relating to his calling for *fire from heaven*, and again v. 6. *they have power to shut heaven that it shall not rain*, as *Elias* had) are said to *prophecy clothed in sackcloth* v. 3. which *sackcloth Rev.* 6. 12. hath the *epithet* of τρίχινος *hairy* bestow'd upon it, expressing the materialls of it to be of *haire*, which they used for their *mourning habit*. To this clearly referres that of the *false prophets*, that they *wore rough garments to deceive*, *Zach:* 13. 4. The *rough garments*, the token of the *prophet*, as the *deceiving* is all one with the *false*. As for their conceit who think *John's garment* here to have been a *skin* of a *camel* with the *haire* on, such as the *sheep-skins* and *goat-skins Heb:* 11. it is sufficiently confuted by the *Evangelist*, who makes the *clothing*, and the *girdle* of different matters, using different forms of speech to expresse them by, which there is no reason to think would have been done, if they had been both of the same.

Ζώνην δερματίνην.

e. Μέλι ἄγριον. The μέλι ἄγριον, or *field honey* is a kind of extemporary diet (as water out of the spring) such as was to be found in *woods*, running out of *trees* where *bees* were, so 1 *Sam.* 14. 25. there is δρυμὸς μελισσῶν & πρόσωπον τῆς ἀγροῦ, where our *English*, out of the *Hebrew*, read [*they came to a wood, and there was honey upon the ground*, and v. 26. εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ ῥέοντα μέλι, *when they came into the wood, behold the honey dropt*, and v. 27. *Ionathan dipt his rod*, εἰς τὸ κηρίον τοῦ μέλιτος, *in a combe of honey*. In which place, that which is δρυμὸς μελισσῶν & *a wood of honey* in the *Greek*, is by an *Hypallage mel sylvestre*, *wood-honey*, the very thing that is here μέλι ἄγριον, *field-honey* or *wood-honey* (*agri* and *sylvæ* being oft promiscuously used for any places (remoter from towns) open and unenclosed, though they be not *woodlands*. So in *Virgil*, *sylvis egressus*, *Æne:* 1. and *sylvestrem musam*, *Eclog:* 1. in relation to the *mountains* or *downs*, where they fed their flocks) which sense of the μέλι ἄγριον] makes it also not improbable, that ἀκρίδες, which here are joyn'd with it, as the *Baptists* only food, may signifie ἀκρόδρυα or ἀκρέμονες, i. e. πάντες οἱ τῶν δένδρων τερμοὶ, or καρποὶ δενδρικοὶ, *all fruits of trees* in *Phavorinus*, i. e. fruits of the *wilder* trees, or indeed *herbes* or *leaves*, To which purpose I shall referre the *Reader* to *Steph: Forner: ver: quotid: l.* 6. *c.* 27. Thus doth *Isiodore Pelusiote* interpret it with great earnestnesse against the other rendring of it. Αἱ ἀκρίδες ἡ ζῶά εἰσι, ὡς τινες ἄσοφοι ἀμαθῶς, μὴ γινώσκοντες, ἀλλ' ἀκρέμονες βοτανῶν καὶ φυτῶν. *Ep:* 5. the *word*, which we render *locusts*, *signifies not living creatures*, *as some have ignorantly conceived*, *No by no means*, *but the tops of herbs and plants*. And to this purpose is it, that *Burchardus* (p. 330.) in his *Description* of the *Holy Land*, saith, that he hath found in the *Monasteries* of *Palestine*, neer *Iordan*,

Ἀκρίδες.

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a *food* which the *Monks* there uſe, of a ſort of *herbs* call'd *locuſtæ*, the ſame, ſay they, which the *Baptiſt* fed on. Though the truth is, *Origen*, *Clemens*, *Ambroſe*, and *Hilary* interpret ἀκρίδες *locuſts* as a ſort of *graſhoppers*, and it appears by *Leviticus* c. 11. 22. that they were uſed for *food*, being reckoned among the *clean creatures*, and by *Pliny Nat: Hiſt:* l. 11. and *Athenæus*, l. 4. that the *Æthiopians* and ſome others fed on *graſhoppers*, but thoſe *ſalted* and *dried*, ſaith *Pliny*, which cannot well be ſuppoſed of the *Baptiſt* here, whilſt he continued in the *wilderneſſe*. 'Tis more probable, that as the *Sarmani* or Σαμοναῖοι in *Clem: Alex: Strom:* l. 1. or *Germanæ* in *Strabo* call'd ὑλόβιοι (*thoſe that lived in the woods*, (not as 'tis falſly read ἀλλόβιοι) and neither inhabited *cities*, nor had houſes) ἀκρόδρυα σιτῶν), καὶ ὕδωρ ταῖς χερσὶν πίνοντι, *eat herbs, and drink water in their hands*, ſo the *Baptiſt* here abſtein'd from *wine*, fed on this *victus parabilis*, *food that wanted no dreſſing* (ὅπερ οἱ νῦν ἐγκρατεῖται, ſaith he, *as the Encratites* of his *time*) which *Strabo*, out of *Megaſthenis Indica*, expreſs't by ὑλόβιοι ζῶντες ἐν ταῖς ὕλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, *they that lived in woods upon leaves, and wild fruits.*

f. Δοκεῖν — The phraſe [μὴ δόξητε λέγειν] is no more then μὴ λέγητε, *ſay not*, or, as S. *Luke* reads c. 3. 8. μὴ ἄρξητε λέγειν, *begin not to ſay*. For ſo δοκεῖ, and *videtur* is oft an *expletive*. So 1 *Cor.* 10. 12. ὁ δοκῶν ἑστάναι, *He that* truly *ſtands* (not only *ſeems* or *thinks* himſelf to *ſtand*) for none elſe are capable of *falling*, ſo 1 *Cor.* 11. 16. *If any man* δοκεῖ φιλόνεικος εἶναι (not *ſeem* to be, but *really*) *be contentious*; ſo *Heb:* 4. 1. *Let us fear*, μή δοκή τις ὑστερηκέναι, *leſt any man* (not *ſeemingly*, but *really*) *come ſhort*. So *Lu:* 8. 18. the [ὃ δοκεῖ ἔχειν, *that which he ſeems to have*] being compared with *Mat:* 13. 12. καὶ ὃ ἔχει, *even what he hath*, and *Mat:* 25. 29. and *Mar:* 4. 25. appears to ſignifie [*that which really he hath*] (though he make not the right uſe of it) otherwiſe it could not be *taken from him*. So *Mar:* 10. 42. οἱ δοκοῦντες ἄρχειν *they that think or ſeem to rule*, is rendred by Saint *Matthew* 20. 25. οἱ ἄρχοντες *the Rulers*. So in the *ſtory* of *Suſanna* v. 5. οἱ ἐδόκουν κυβερνᾶν, not they which *ſeem'd*, but that *really did govern*. So in *Procopius* on 1 *Kings*, οἱ δόξαντες εὐσεβεῖν is applied to the *pious Kings*, *Aſa*, *Joſaphat*, &c. Thus in humane *Authors* [δοκεῖ] is the form of *affirming* any thing. If there be any farther force in this word, then only as an *expletive*, then (according to another notion of δοκεῖ) it will beſt be rendred, doe not *pleaſe*, or, *ſatisfie* your ſelves in ſaying, as δοκοῦντα is explain'd by ἀρέσκοντα, *Phavor:* ſee note on *Mar:* 2. a. and *Note* on *Act:* 16. a.

g. Βαπτίζειν ὕδατι — *John's Baptiſm* by *water* previous and preparatory to *Chriſt's baptiſm by the Holy Ghoſt and fire*, ſeems to be imitated by the *Devil* and his worſhippers the *Indians* in * *Philoſtratus*, who had, ſaith he, *a well*, *whoſe water they eſteem'd ſacred, and endued with ſecret virtue*, "Ορκιον δὲ νομίζουσιν τῇ φρέατι Ἰνδικῇ πάσῃ, *which was counted ſacramentall to all the Indians*, nigh unto which, ſaith he, there was a veſſel of *fire* in which the *Indians* were purged from their *involuntary ſins*, whereupon their *wiſe men* call the *well*, *The well of conviction*, or, *reproof*, and the *fire*, *The fire of pardon*, or, *expiation*. And ſo the *Brachmans*, before they ſacrificed, uſed to anoint themſelves ἀλειφόμενοι φαρμάκῳ, *which ſo heated their bodies*, that they ſent out fume and ſweat in *great abundance*, *as if they had*, ſaith he, *been* * *waſht with fire*.

* *Devit: Apollon:* l. 3. c. 3.

p. 118. d.

c. 5. p. 113. * περιλελουμένα.

That which is here βαστάσαι, is not, as in other places, βαστάζειν βάρος, the *bearing* of a *burthen* or *weight* (the *Labourers* or *Porters* office) but as a *Miniſteriall Office*, either 1. to *remove* things, that are not of preſent uſe, out of the way; the ſame that in other places is expreſs't by ἆραι, as ἆραι κράβαττον *to take away*, or *put aſide the bed*, as being no longer uſefull; and by this means it will here be all one with λῦσαι τὸν ἱμάντα τῆς ὑποδήματος, *to looſe the latchet of the ſhooe*, *Mar:* 1. 7. and *John* 1. 27. that *looſing* being in order to *taking* it *off*; Or elſe 2ly, as *Lu:* 10. 4. βαστάζειν ὑποδήματα *to carry ſhooes* was ordinary in *journeys*, ſo might it fitly be the *diſciples* office to doe ſo, and ſo either way the meaning of the *Baptiſt's* ſpeech is, that he was *unworthy* to be *Chriſt's diſciple*, for the *diſciples* of any *prophet* among the *Iews* were to ſerve him as his *miniſters*, to perform to him his ordinary neceſſary ſervices, ſo *Joſuah* was unto *Moſes*, *Exod:* 24. 13. and in *Joſephus* l. 1. So *Eliſha* miniſtred unto *Elias*, 1 *Kings* 19. 2. *and poured water on Elias hands* (this being ſet down as the *diſciples* office among their *conſtitutions*) and ſo when *Chriſt* ſaith he was among them *as he that miniſters*, *Luke* 22. 27. That of *miniſtring* referres to the *office* of a *diſciple*. And ſo when they are call'd the *ſons of the prophets*, it is in the *Hebrew notion*, wherein בָּנִים and שַׁמָּשִׁים, *ſons*, and *ſervants*, or *miniſters* are all one.

h. Βαστάζειν

i. Πτύον — Πτύον ſignifies a *winnowing inſtrument*, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τῆς ἀχύρου, a piece of *wood*, *by which they ſeparate the wheat from the chaffe*, ſaith *Heſychius*. The *Hebrew* reads מִזְרֶה *ventilabrum* from זָרָה *diſperſit*, *ventilavit*, referring in generall to *winnowing* or holding up to the *wind*, but not peculiarly to the manner of doing it. The *Syriacke* hath רְפִשָׁא *raphſho*, and ſo the *Arabick* alſo. In which languages the word is ſaid to have two ſignifications, 1. to note a *ſhovel* or ſuch like inſtrument with a *broad head*, as a *paddle* &c. wherewith the ſurface of the earth is *plained* or pared. So 'tis in the *Arabick proverb*, *Men al rapſh elal' arſh*, *from the ſhovel to the throne*, from the meaneſt profeſſion to the greateſt dignity; 2. (as * *Ieſu Bar Ali* defines it) an inſtrument with a *broad head*, wherewith *corn* is *moved* or *winnowed* or ſtirr'd up to cleanſe it. Accordingly the *Greek* πτύον *Heſychius* expreſſes firſt by σφῦραξ, and then σφῦραξ, ſaith he, is ὄργανον ὀδοντικὸν, *an inſtrument with teeth*, and again he explains it by τριαῦνα, and τριαῦνα he defines to be λόγχη τριῶν ὀδόντων, a *ſpeare*, or *pike*, *having three teeth* or *ſharps*, a three-tooth'd *pitchfork* uſed to ſtirre or throw up corn, when they make up their floors; and in another place he makes it all one with τριβόλῳ, which being by the *Grammarians* ſaid to be τριβόλης, i.e. τρία ἔχων βέλη, that which *hath three darts*, *quod tres cuſpides habet*, it appears to be directly all one with τριαῦνα. The reſult of all this *Grammaticall diſcourſe* is this, that the word πτύον here is ſet to denote that γεωργικὸν ὄργανον ὀδοντικὸν that *inſtrument* with *teeth* ſomewhat like our pitchfork, with which they managed the buſineſſe of *winnowing* their corn, *ſtirring* it up, that

* *Syro-Arab: Lex:*

the *chaffe* when the *corn* is out of it, having no weight in it, may be driven away with the *wind*, if there be any, and if there be none, they had an *inſtrument*, as we have now *ſayles*, to make a *wind*, and then that blowes away the chaffe without any other helps then of ſtirring it up that the *wind* may have force on it. Thus *Iſa:* 30. 24. the corn is ſaid to be winnowed בורורו (which, ſaith *Kimchi*, ſignifies *Pala, quâ grana, per ſpatium longiuſculum in ventum illata, à ventilatore purgantur*, (as M^r *Fuller* renders him) and accordingly we render it a *ſhovel*) ובמזרה *and* (*with the fan*, we read, i.e.) with that inſtrument here ſpoken of, that ſtirres up the corn for the wind, that that may *drive* all the *duſt* and *chaffe* away; the word that the *Hebre* where uſeth. This is diſtinctly and properly the manner of the διακαθαίρειν & ἀλῶνα, *the throughly cleanſing of the threſhing floor*, which here followes. For ſo at this day in thoſe parts under the *Turks* dominion (and alſo in *Spaine*, where, by the inhabiting of the *Moors*, who are *baſtard-Jewes*, many *Jewiſh* cuſtomes are retained) the *threſhing floor* is in an *eminent* place in the *open field*, large enough to be compared with that of *Araunah*, 2 *Sam.*24. where *David* built an *Altar*. Thither, after gathering their corn, they bring it, then have they a pair of *wheels of iron*, joyned with an axle-tree, and *dented*, or toothed, like a ſaw, and ſometimes an heavy *board* or *plank*, about the bigneſſe of an ordinary door, driven on the lower ſide, full of *ſharp ſtones*, or pieces of flints (the מורג and חרוץ *Iſa:* 41. 15. which the *Greek* renders τρίχυσι ἀμάξης ἀλοώσης, and *Iſa:*28.27. חרוץ, and גלגל the *threſhing inſtrument* and *the cart wheel*) and one of theſe the *oxen* draw over it, ſo at once with their feet *treading out the corn*, and with theſe breaking the *ſtraw* into ſmall parts, which is the ordinary food for their cattell all the year. This they take away and put up in bags. As for the *chaffe* the *wind drives* that away, as 'tis *Pſal:* 1.4. and *Job* 21.18. and *Iſa:*41.16. ἀνεμώσεις, καὶ πνεῦμα λήψεται

*or perhaps ſhrinke them, (ſee note on chap. 11. g.)

αὐτὰ, *thou ſhalt* * *winnow them, and the wind ſhall take them.* Only in caſe of the *winds* turning, when they fear that it will bring all the *chaffe* back again upon the *floor*, they put *fire* to it at the wind-ſide, and that creeps on and never gives over, till it have conſumed all the *chaffe*, and ſo is a kind of ἄσβεστον πῦρ here, a *fire never quenchable*, till it have done its work. To this deſcription of their practiſe many places in the *old Teſtament* agree. The *threſhing the mountains Iſa:* 41. 15. referres to the cuſtome of *threſhing floors* in ſuch eminent places, and ſo ſetting the *hills* as *chaffe*, *winnowing* or *diſperſing* them as *chaffe* upon a *hill*, and *the wind carrying them away* v.16. So *Jer:*4.11. *a drie wind of the high places in the wilderneſſe, not to winnow, nor to cleanſe, even a full wind* from thoſe places &c. a *full wind*, in ſtead of *winnowing* or *cleanſing* the *wheat* from the *chaffe*, carrying all away. So *Prov:* 20. 21. 'tis ſaid of the *wiſe King*, that he *ſcattereth the wicked, and bringeth the wheel over them, ſcatters* them as he that *winnows*, and that he may doe ſo, *brings* firſt upon them the *wheel* or *threſhing inſtrument*. The ſame גלגל *wheel* that we had even now in *Iſa:*28.27. joyned with the *threſhing inſtrument*. And *Pſal:* 83. 13. *O my God make them like a wheel, and as the ſtubble before the wind*, both parts referre to this cuſtome alſo, make them as a *threſhing wheel* is wont to make the *corn*, driving one part from another, and then the *wind* comes and drives away the *ſtubble* and *chaffe*, and then follows, *as the flames conſume the mountains* (that is, ſet the *chaffe* on the *mountains* on *fire*, and *burn* it, *lick* it quite up) *perſecute them ſo with thy tempeſt* &c. ſo *Iſa:* 5.44. *as the fire conſumeth the ſtubble, and the flame devoureth the chaffe.* According to this notion of *winnowing*, and *burning the chaffe*, this verſe accords with the generall matter of *John Baptiſt's* preaching, viz: *Chriſt's* rich promiſes of all merciſull reception and preſervation to thoſe that ſhall repent and receive the *Goſpel*, and threatning of all *judgments* upon the *impenitent Jewes*, formerly expreſs't by *the kingdome of God approaching*, and again by the *axe layd to the root of the tree*, ready to *hew* it *down*, and that attended with *caſting into the fire*, as here the *chaff* is with *burning with fire unquenchable*. And ſo it was fulfill'd on the *Jewes* even in this life (as it was oft foretold) the godly true *penitents* that received *Chriſt*, through theſe *tribulations* were preſerved, when the reſt that could not bear, or hold out the tryall, all that the *wind of temptation*, falſe doctrine &c. carryed away, were generally deſtroyed, the *corn* layd up in a *garner*, and the *chaffe devoured with the fire*.

That the *Spirit* came upon *Chriſt* in the body or ſhape of a *Dove*, cannot, I think, be concluded from this place, nor from the parallel *Mar:*1.10. but only that the *Spirit deſcended*, and *came* or *lighted* on him, as a *Dove* uſes to doe on any thing, firſt *hovering* and *overſhadowing* it. And whereas 'tis added by Saint *Luke*, σωματικῷ εἴδει, that will be beſt rendred *in*, or, *with a bodily appearance*, and joyned with καταβῆναι, i.e. the *Spirit deſcended* ſo, as might be (and was really) ſeen (εἶδε in *Matthew* and *Marke he ſaw him deſcend*) ὡσεὶ περιστερὰν *as it were a dove*, i.e. as a *dove* viſibly *deſcends*, and lights on any thing, or, *in a manner ſomewhat reſembling a dove* (ſo ὡσεὶ ſignifies, as *Act:*2.3. the *divided tongues* ὡσεὶ πυρὸς, *as it were of fire*] doth not denote them to be of *fire*, at leaſt to have the *effects* of *fire*, *burning* &c. but either in the *colour*, or *form* like that of *fire*) not defining any *ſhape*, wherein the *Holy Ghoſt appeared*. That the *Holy Ghoſt* both here and in other places did *viſibly* appear, there is no doubt; That he did in the caſe of *Mary* at the time of her *conception* of *Chriſt*, ἐπέρχεσθαι *come upon her*, and ἐπισκιάζειν *overſhadow her*, is affirmed *Luke* 1.35. and that is perfectly agreeable here to this of *deſcending* ὡσεὶ περιστερὰν *as a Dove* uſes to doe, when it comes down and viſibly lights on any thing. Nay other *glorious* appearances of *God* are expreſs't in other places, in the ſame manner, as when the *bright cloud* (i.e. an appearance of *ſhining light*, as broad as a cloud) ἐπεσκίαζεν αὐτοὺς, *Mat:* 17. 5. thus *hovered* over or *overſhadow'd* them. So again *Mark* 9. 7. *Luke* 9.34. and accordingly in the *tabernacle* were the *Cherubims* of *glory*, thoſe *officers* or miniſters of this appearance of *God*, *overſhadowing* or *hovering* over the *propitiatory*, or covering of the *arke*, *Heb:*9.5. And ſo 2 *Pet.*1.17. This *voice* at this time deliver'd [*This is my beloved ſon &c.*] is ſaid to have come from the *magnificent glory* (*gloriâ majeſtaticâ præſentiæ, the glory of the majeſtatick preſence*, ſo frequent in the *Targum*) i.e. from this *cloud*, where

k. ὡσεὶ περι-στερὰν

ἐπεσκίαζεν

δόξα

the *Angels* were, and wherein *Elias* and *Moſes* appeared, and ſo in the 3d v. of that chap. δόξα *glory* ſeems to denote the appearing of the *Holy Ghoſt*, as ἀρετὴ *virtue*, or *power*, *Chriſt's* after-miracles, In the like manner, as we find πνῦμα *ſpirit* and δύναμις *power* in other places, and as learned men, in rendring the *Jewiſh* writers, interpret שכינה *Gods inhabiting* or appearing among us (ordinarily rendred *glory*) by *Spiritus ſanctus* the *holy Ghoſt*. But by all this there is no more expreſs't but only the *manner* of this appearance, or how he viſibly was ſeen, or appeared to *deſcend*; but for the *ſhape* wherein the *Holy Ghoſt* appeared, here is yet nothing expreſs't, That which ſeemeth moſt probable is this, That the *holy Ghoſt* took not on him here any bodily *ſhape*, but yet appeared to be *preſent* (as *God* is ſaid to be *preſent* in any place in the *old Teſtament* i.e.) by the appearance of *Angels*, which being the *courtiers* of heaven, where they *appear*, there *God* is ſaid peculiarly to be preſent. Hence it is, that the well *Lahairoi*, where the *Angel* appeared to *Hagar*, *Gen.*16.7.14. is by the *Hieruſalem-Targum Gen.*24.62. ſtyled *Beer* (*the well*) *ubi manifeſtata illi fuit præſentia Domini majeſtatica*, *where the majeſtatick preſence of the Lord*, or the *preſence* of *God* in *majeſty*, *was manifeſted to her*. And ſo the *ſanctuary* where, by the *Cherubims*, *God* exhibited himſelf, is called by the ſame phraſe, *Gloria majeſtaticæ præſentiæ Domini*, *The glory of the majeſtatick preſence of the Lord*, *Gen.*40.34. So in the delivering of the *Law*, which, the *Author* to the *Hebrews* c.2.2. ſaith was *ſpoken by Angels*, *God* ſaith *Ex:*19.11. *the Lord will come down in the ſight of all the people*, *and I have talked with you*, c.20.22. Now how thoſe *Angels*, the *good Angels*, the *courtiers* of *God* appeared, may be collected in generall from their title Ἄγγελοι φωτὸς *Angels of light*, in reference to a *lucid*, *ſhining*, *flaming* appearance (as the *Philoſopher* ſaith, that if *God* would take upon him a *body*, it would certainly be *light*) but more diſtinctly from the ſtory of it, *Mat.* 28.3. *His appearance was as lightning*, *and his garment white as ſnow* (as *Luke* 9.29. 'tis ſaid of *Chriſt* on mount *Tabor*, *his cloathing* was λευκὸς ἐξαστράπτων *white* and *flaſhing*, as *lightning* doth) i. e. a *bright ſhining cloud* (ſuch as in *Exodus* is call'd a *cloud by day*, but *fire by night*, a *pillar of cloud Deut.* 31.15.) or *fiery* appearance in the midſt of a white cloud, as of a *garment*, i.e. *cloathed* or *encompaſs'd* with it, which is directly νεφέλη φωτεινή, *the lightſome cloud*, even now mention'd, and ſo generally the *Schechinah*, by which the *Hebrews* uſe to expreſſe *Gods preſence* on earth, is rendred δόξα *glory* from *Exod.* 24.16. *the glory of the Lord abode*, &c. (ſee note on *Rom.* 1. i. and c. 9. b. and *Jo.* 1. b.) and that *glory* generally expreſs'd by Painters by the *rayes*, or beams of the *ſunne*, or *light*, becauſe that is the liveliеſt reſemblance of it, as 'tis ſet down *Lu.*2.9. δόξα περιέλαμψεν *the glory of the Lord ſhone about them*, which is added to the mention of the *Angels* coming to them. And ſo *God's* promiſe of *coming to the people on Sinai the third day*, c.19.11. is thus performed v.16. *there were thunders and lightnings and a thick cloud upon the mount.* And agreeable to this it is, that in that other viſible *deſcent* of the *holy Ghoſt* upon the *Apoſtles*, *Act.*2.3. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν, *there were ſeen by them tongues parted or divided*, *as of fire*, *and it*, i.e. *the fire* (or that ſo like *fire*,) *ſat*, *or reſted on every of them.* That which appeared was *cloven*, or *divided tongues* as of *fire*, ſeverall *flaſhes* or beams as of *fire*, in the ſhape of tongues divided, as it is eaſie to conceive by a flame cleft aſunder in many places, according to the naturall motion of flames, of which every part as it extends it ſelf in *longitude*, grows more *pyramidall*, and ſo divides from the part next to it, and one of theſe diviſions did, as it were, *lambere*, *lick*, and ſo reſt upon the head of every of the *Apoſtles*, according to the *Hebrews* phraſe or idiome, who for *flame* of *fire*, uſe לשון אש the *tongue of fire*, *Iſa.* 5.24. becauſe a flame is of that form, ſay they. Somewhat like this hath the appearing of *Angels* generally been in the *Scripture*, ſee *Exod.*19.18. where *God* deſcends on the *mount* in *fire*, *gloria præſentiæ divinæ in flammâ ignis*, ſaith the *Jeruſalem-Targum*, *the glory of the divine preſence in a flame of fire*, which is but the explication, and rendred as the reaſon of what was ſaid before v. 16. of the *lightning* and *thick cloud*, or *thick cloud*, or *darkneſſe where God was*, *Gen.* 20. 21. and therefore *Pſal.* 104. 4. *his miniſters* (i.e. *Angels* miniſtring to him) are ſaid to be a *flaming fire*. Thus in the firſt mention of it *Gen.* 3.24. the *Jeruſalem-Targum* reads, *gloriam divinæ præſentiæ ſupra duos Cherubinos collocavit*, *he placed the glory of the divine preſence upon two Cherubims*, where in the *Hebrew* we find the *two Cherubims* and לַהַט הַחֶרֶב (*a flaming ſword* we read it, but it may perhaps be better rendred) *a flame of ſword*, i. e. of *ſeparation*, diviſion, φλὸξ διαμερισμοῦ, for ſo the *Hebrew* חרב which is rendred *ſword*, ſignifies *diviſion*, as is exemplified by *Mat.* 10. 34. compared with *Luke* 12. 51. where inſtead of μάχαιραν *ſword* in one, is διαμερισμὸς *diviſion* in the other, and then that φλὸξ διαμερισμοῦ, *flame of diviſion*, or partition there (ſignifying that appearance to be a *bright ſhining* as of *fire*, and that parted one from another in many places, *to turn every way*, ſaith the text) will be ſomewhat anſwerable to the word διαμεριζόμεναι *divided*, in the *Acts*, in reſpect of the *diviſion* of the *fire* (that appeared) in ſeverall branches, but certainly in reſpect of the *fire*. By all that hath been ſaid the meaning of the words in this place may be conceived to be this, *The heavens were opened* to *Chriſt*, and the *Spirit of God* (it ſelf inviſible, and taking no bodily form or ſhape upon him) was by *John ſeen to deſcend* upon him *as a Dove deſcendeth* and lighteth on any thing, or *as it were* a *dove*, that which appeared, ſomeway reſembling a *dove* with the wings ſpread abroad and hovering over one; viz: *Angels*, the token of *God's*, or the *holy Ghoſt's preſence*, appeared in a *bright ſhining cloud*, or a *flaſh* of *lightning* in a *cloud*, and this ſtooped down upon him, and with that *lightning*, *thunder*, and with that *thunder* a *voice* v.17. (ſee note on *Acts* 10. b.) And this the *ſolemnity* of his *conſecration*, *impoſition of hands*, as it were, from *heaven*, by which he received his *commiſſion* to his *prophetick* office, which he after communicated to his *Apoſtles*, in a manner ſomewhat like *Acts* 2.2.

Μάχαιρα Διαμερισμὸς

Thoſe words of the *Father* from *heaven* both here, and at the *transfiguration* c. 17. (οὗτός ἐστιν ὁ υἱός μου ἀγαπητὸς ἐν ᾧ εὐδόκησα, *this is my beloved* 1.

Sonne

Sonne in whom I am well pleased] were by him deliver'd with an *intention*, that they should be understood to *relate* to that *prediction* before deliver'd concerning the *Messias Isa.*42. 1. This will not so easily and so clearly appear by comparing these words with that *prophecy*, either in the *Hebrew*, or the *Greek*, (because for [*beloved*] here, and c. 17. 'tis [*chosen*] there, for [ἐν ᾧ εὐδόκησα, *In whom I am well pleased*] here, and c. 17. the *Septuagint* there have [προσδέξατο αὐτὸν ἡ ψυχή μου, *My soul hath accepted him*] for [ὁ υἱός μου, *my sonne*] here, and c. 17. 'tis there in the *Hebrew* [עבדי *my servant*,] and in the *Septuagint*, ὁ παῖς μου, agreeable to that, though capable of being rendred *my son* also) as by comparing that of *Isaiah* with *Mat.* 12. 18. for in that place of *Matthew*, where those words of that *Prophet* are purposely *recited*, we find all these *words* [ἰδοὺ ὁ παῖς μου ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχή μου, *behold my sonne or servant, beloved—in whom my soul* (i. e. *I*) *is well pleased*] which differ very little from those *voices* from *heaven* in this, and that other place, save that the [ἰδοὺ *behold*] of *emphaticall promise* in the *prophet*, is here chang'd into [οὗτός ἐστι, *this is*] as fitter to *point* him out now *present*; and παῖς an *equivocall* word for a *sonne*, or *servant*, is changed into υἱὸς which is a *sonne* only. To this may be added that one part of these words in *Isaiah* [δώσω πνεῦμα ἐπ' αὐτὸν, *I have given my Spirit upon him*] was here really supplied at this time, the *holy Ghost coming visibly upon him*, and in like manner [κρίσιν ἀπαγγελεῖ, *he shall declare judgment*] in the close of that verse, *Isa.* 42. 1. is *equivalently* supplied *Mat.* 17. 5. in [ἀκούετε αὐτοῦ *Hear him*] he having then begun that office of *declaring* or *preaching*, which consequently was then to be heard by them.

Ἀγγελεῖ ἢ κηρύξει

Psal

CHAP. IV.

Paraphrase.

1. THen was Jesus led up of the Spirit into the wilderness, to be tempted of the [a] Devil.]

1. And immediately after his baptism, 2.

and before he entred on his prophetick office, that Christ might give an evidence of his piety, and trust in God, and of his constancy, it was thought fit that some triall should be made of him, And to that end, by incitation or impulsion of the Spirit of God (of which he was full, Luke 4. 1.) he went up from Jordan farther in the desert, not voluntarily putting himself upon temptation, but doing it according to Gods appointment.

2. And when he had fasted fourty dayes and fourty nights, he was afterward an hungred.]

2. And being there he was enabled by the

miraculous power of God to continue fourty daies and nights without eating or drinking any thing, as Moses and Elias, the two great prophets, had done, and after that, that he might be the fitter for the insuing tryall of his trust in God, made on him by Satan, he was as sharply assaulted with hunger, as any man at any time is, for want of meat.

3. And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread.]

3. And the Devil laying hold, and taking advantage of that opportunity came and said unto him, If thou art the Son of God, make use now of that power to thy own relief, and turn these stones into bread.

4. But he answered and said, It is written, [Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.]

4. Bread or ordinary means of sustaining men, is not of necessity to the life of man, God can feed and uphold him by other means, whatsoever he please to make use of to that purpose, his bare word and nothing else, Deut. 8. 3.

[a] the battlement.

5. Then the Devil taketh him up into the holy city, and setteth him on [a] [b] pinacle of the Temple,

5, 6. Then Satan, as 'tis most probable, b.

6. And saith unto him, If thou be the son of God cast thy self down, For it is written, He shall give his Angels charge concerning thee, and † in their hands they shall [a] bear thee up, lest at any time thou dash thy foot against a stone.]

† on [c]

[a] carry thee, ἀροῦσί σε

carried him in the aire, without doing him any hurt, unto Jerusalem, being permitted by God to doe so, and set him on the battlement of the Temple; and urging a verse of the Psalme to him, Ps. 91. 11. he perswaded him to cast himself down from thence, by that means to testifie that he was the Son of God; for if he were so, this he might doe securely.

7. Jesus said unto him, [It is written again, Thou shalt not [c] tempt the Lord thy God.]

7. It is sufficiently manifest to me, that I c.

am the Son of God, and cared for by him. I shall not require any more signs to prove it, nor expresse any doubt of his power, and goodnesse toward me, as the Israelites did, Exod. 17. 7. saying, Is the Lord among us, or no? To which the prohibition of tempting God referres, Deut. 6. 16. which is the text quoted in this place, a prohibition not of too much, but too little confidence, of doubting of Gods presence among them.

8. Again the Devil taketh him up into an exceeding high mountain, [and sheweth him all the kingdomes of the world, and the glory of them.]

8. And from thence gives him a view of

all that was to be seen from thence, and addes a representation of many of the other kingdomes of the world, in as splendid and inviting manner as he could, and all this in a moment of time, Luke 4. 5. not one after another, that so they might amaze and affect him the more with their splendor, and on a suddain prevail upon him, which otherwise would not be so likely to doe it.

9. And saith unto him, All these things will I give thee, if thou wilt fall down, and worship me.

10. Then said Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

† dismisseth, ἀφίησιν

11. Then the Devil † leaveth him, and behold Angels came and ministred unto him,]

11. Then for a while Luke 4. 13. Satan left tempting him, (afterwards setting himself more industriously on all stratagems to take away his life) and as the Devil left him, the good Angels came and waited on him, ministring to his hunger, or bringing him meat, as to Elias was done.

12. After this, not immediately, but having gone once into Galilee, and done many things there, ſet down Jo. 2. &c. and having before that entertained ſome diſciples, or conſtant followers, John 2.2. by name Philip, John 1.43. (for this and much more was done before Johns being caſt into priſon, John 3.24. ſee note c.) when he heard of the impriſonment of John, he went a ſecond time into Galilee.

12. Now when Jeſus heard that John was * caſt into priſon, he departed into Galilee,] * delivered up, παρεδόθη

13. And leaving Nazareth he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nephthali.

14. That it might be fulfilled, which was ſpoken of Iſaias the prophet, ſaying,

d. 15. Galilee incompaſs'd, or in the confines of other nations.

15. The land of Zabulon and the land of Nephthali [d] by * the way of the ſea, beyond Jordan, [Galilee [e] of the † Gentiles.] * the ſea ſide † Nations ἐθνῶν

16. The people which ſate in darkneſſe ſaw great light, and to them which ſate in the region, and ſhadow of death, * light is ſprung up. * did the light ariſe, ἀνέτειλεν.

17. Now began Jeſus to enter on his prophetick office (conſiſting of three things, preaching or making known the will of God, intertaining diſciples, doing of miracles: the firſt here, and more largely Mat. 5. 6, 7. and in his many parables, the ſecond v. 18. &c. the third, as neceſſary to confirm his doctrine, on all occaſions from time to time, till his death, and departure hence) and the ſumme of that office was to bring ſinners to repentance by giving them warnings from God, promiſes to allure, and threatnings to fright them to it.

17. From that time Jeſus began to preach, and to ſay, Repent, for the kingdome of heaven is at hand.]

18, 19, 20, 21, 22. And as Jeſus was walking by the lake of Geneſareth (ſee note on Luke 8. c.) he ſaw two brethren that were fiſhers, Simon who was afterwards ſurnamed Peter, and Andrew his brother, a waſhing their net upon the ſhore, Luke 5.2.

18. And Jeſus walking by [the ſea of Galilee] ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

19. And he ſaith unto them, Follow me, and I will make you fiſhers of men]

20. And they ſtraightway left their nets, and followed him.

21. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee and John his brother in a ſhip, with Zebedee their father, mending their nets, and he called them,

22. And they immediately left the ſhip and their father, and followed him.

and having ſpent ſome time in diſcourſe with them, or preaching to them, he went a little farther, and ſaw two other brethren, James and John with their father Zebedee, all of the ſame trade, and they were in their boats mending their nets, having newly waſht them on the ſhore alſo, Luke 5.2. and now returned to their boat again, And ſoon after this, having done a great miracle, ſet down diſtinctly Luke 5.3.&c. (ſee note a. on that chap.) he called all the four, commanding them to follow him, promiſing to make them fiſhers of men, or to inſtate them in a calling (and endue them with powers) of gaining and converting of men, and they all forſook their boats and trades, obeyed and followed him.

23. And Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing all manner of ſickneſſe, and all manner of diſeaſe among the people.

24. And his fame went throughout all Syria, and they brought unto him all ſick people, that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with Devils, and thoſe which were [lunatick,] and thoſe that had the palſy, and he healed them.

24. affected with any diſeaſe, on which the changes of the moon had influence. whether madneſſe, or falling ſickneſſe, ſee note on c. 17. b.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

Annotations on Chap. IV.

2. διάβολος

The *Hebrew* שטן, an *adverſary*, may be taken either in the *generall*, or elſe as it conteins under it two *ſpecificall* notions, one of an *adverſary in foro*, an *accuſer*, and eſpecially a *falſe accuſer*, the other of a *treacherous perſon*, that conſults and ſtudies to *miſchief* others. In the *generall* it is often met with, and applied to the *Devil*, our *Enemy*, indefinitely. In reference to the *ſpecificall* notions, it is accordingly rendred by the *Septuagint*, ſometimes διάβολος, *accuſer*, ſometimes ὀπτήβολος, *betrayer*, and in 1 *Mac.* 1. 36. the word διάβολος *accuſer*, is uſed, where the ſenſe, and the mention of the *ſore ſnare* v. 35. enforceth, and requireth ὀπτήβολος, *treacherous perſon*, and yet our *Engliſh* renders it in the *generall*) according to the more comprehenſive nature of the *Hebrew*, to which it is anſwerable) *an adverſary*. Thus in the *New Teſtament* doth the word διάβολος prevail, and is commonly uſed to ſignifie not in the *ſpeciall* either a *Calumniator*, or, *inſidiator* (though it ſometimes ſignifies one of them, perhaps the *latter* Joh. 6. 70. *One of you* διάβολός ἐστι, means to *betray me*, and the *former* Eph. 4. 27. *Let not the ſun go down upon your wrath, neither give place* τῷ διαβόλῳ *to the Calumniator*, who is then wont to interpoſe, and widen the Breach, and ſo certainly 1 *Tim.* 3. 11. μὴ διαβόλους not *Calumniators*, and 2 *Tim.* 3. 3. and *Tit.* 2. 3.) nor yet the *Devil* under that one peculiar notion, as a *lyer* or *calumniator*, but ſo as the *Greek* be of the ſame latitude with the generall comprehenſive *Hebrew* word שטן, and as 'tis all one with ἐχθρὸς *enemy*, and ἀντίδικος *adverſary*, or ἀντίδικος *plaintiffe*, and ἀντικείμενος *oppoſer*, in other places, and ſo it may beſt be rendred *Satan* (reteining the *Hebrew* in the *tranſlation*, as the *Septuagint* oft doe) i. e. that *evil ſpirit*, which ſets himſelf as an *adverſary* againſt all good men, and endevours to doe all *miſchief* that he can.

b. Πτερύγιον] ſignifying literally a *little wing*, doth here note the *exterior circuit* of the *top* of the houſe, which compaſſeth it in (and is thence call'd πτερὰ *Deut.* 22. 8.) to keep men from danger of falling from the *roof*, and is therefore in the *Law* preſcribed in their buildings, *that thou bring not blood*

blood upon thy house. It is by the *Grammarians* explain'd by ἐξονίειον, and that defin'd to be τὸ ἐπάνω τῆς τοῦ ναοῦ ἀναπλάσεως ζῶσιν, *a kind of girdle on the top of the Temple to encompasse it*, which is clearly the *battlement*, not the *pinacle*, see note on c.10. h.

c. That the phrase of [*tempting God*] signifies not too much, but too little *confidence*, a diffidence, and *incredulity*, may appeare by the severall places wherein the phrase is used. Thus the *Israelites tempting* of *God* in *Exodus* and *Deuteronomy*, is generally *doubting* of *Gods* care, and providence, and power, and wisdome, of wch they had had so many arguments, and assurances, and promises from him. And so *Num.*14. the *tempting God ten times*, v.22. is all one with *not beleiving him in all his signs, which he did in the midst of them*, v.11. and what that unbeleif was appears by their words ver.2. *Would we had died in Egypt*, and, *Wherefore hath God brought us into this land?* thinking (it seems) that *God* would not go along with them, but permit them to be devoured by the people of the land (see v.9.) So *Psal.* 78. their *provoking*, *and tempting of God*, v.18, 19. is first their *doubting* whether *God* could, and would *prepare* them *a table*, v. 20. *give them bread*, *provide them flesh in the wilderness*, v.21. when by their own confession he had evidenced his power, and will sufficiently in giving them *streams* of *water* out of the *rock*, and v.42. they *tempted God*, &c. which is explain'd v.43. by [*They thought not of his hand, and of the day when he delivered them, --how he had wrought his miracles in Egypt*] v.44. i.e. by their forgetting, or not considering the arguments they had had for the beleiving, and depending on him: and so again, after he had *cast out the nations*, &c. done all for them imaginable, yet v. 57. they *tempted the most high God*, &c. so *Isa.* 7. when *Ahaz* saith, he will not *tempt* the *Lord*, the words signifie, that he needed no farther arguments to alcertain him of the truth of what there was promised. Where yet *Ahaz* seems to have spoken *ironically*, he will ask no more signes, beleiving the thing impossible, and therefore is reprehended by the *Prophet* for *incredulity*, and *wearying* of *God*, and making it necessary for him to give a *sign*, v. 13, 14. And thus clearly the phrase is used in this place, where the *Devil* perswading *Christ*, by casting himself down from the *battlement* to make *tryall*, whether *God* would deal with him as a *son*, i. e. preserve him, or no, *Christ* that needed no such evidences of his being the *Son of God*, *Mat.* 3.17. replies that this is that *tempting God*, which is forbidden in *Deut:* So *Mat.*16.1. and *Luke* 11.16. the *Pharisees asking a sign from heaven*, to demonstrate that he was the *Messias*, are said πειράζειν, *to tempt Christ*, a note of their *infidelity*, and so censured by *Christ*, *an evil and adulterous generation seeketh after a sign*, *Mat.*16.4. and beyond the miracles which he had already done among them, he will now show those *Pharisees* no more, but only that great convincing one of his *resurrection* from the dead v.5. Sometimes this phrase is used in a notion a little different from this, not in relation to any *promises* of *God*, but of any other part of his will revealed, and notes any act of *infidelity*, any *contrariety* to the revealed will of *God*, whether in point of *doctrine*, or *practice*, Of *doctrine*, so *Acts* 15.10. When *Peter* had given them convincing evidences and arguments (from the example of *God* toward *Cornelius*) that God required not the *Christian Gentiles* to be circumcised, he adds, *Now therefore why doe you tempt God, to lay a yoke* &c. i.e. your continuing to desire to *lay* that *yoke* on the *Gentile Christians*, after such evidences of *Gods* will to the contrary, is an act of *infidelity*, and a kind of *tempting of God*. So also of *practice* 1 *Cor.* 10. 9. *Neither let us tempt Christ*, i. e. let us not by our provoking sins dare *God*, *trie* his patience, whether he will make good upon us his threats against sinne, so *Mal.* 3. 15. *they that tempt God*, are all one with the *proud sinners*, contumacious offenders, which are also said to *weary him* c.2. 17. So *Acts* 5. 9. *Why have ye agreed to tempt the Spirit of the Lord?* i.e. to commit a sin, which is in effect a *trying*, or experimenting whether the *Apostles Peter*, &c. had the *Spirit* of discerning their fraud or no, and consequently of *punishing*.

That which is here ὁδὸν θαλάσσης is in the *Greek* *Isa.* 9.1. (whence this verse is cited) οἱ κατοικοῦντες ἐν χώρᾳ σκιᾶς θανάτου, *the rest that dwell by the sea side.* Now for this whole place that is here cited out of the Prophet, and said to be *fulfilled* by that which here happened, it must first be remembred, what hath been said, *note* on c.1. k. that *prophecies*, beside the *literall* sense of them, have sometimes another affixed to them, to which when they are accommodated, they are said πληροῦσθαι, to *be fulfill'd*, i.e. to have a more *eminent accomplishment*, And so here. For these words had in *Isaiah* c. 9. 1. a clear literall sense, belonging to that time, viz: That *God* having threatned by his *Prophet* a sore calamity to *Judah* and *Jerusalem* from *Sennacherib King of Assyria*, begins in these words a little to soften it, thus, *Nevertheless the dimness* (or mist, or twylight) *shall not be to her, to whom the vexation shall be* (i.e. to *Jerusalem* which shall be thus afflicted) *according to the first time, wherein he lightly afflicted the land of Zabulon, and the land of Nephthali, and the latter time, wherein he more grievously afflicted the way of the sea beyond Jordan, Galilee of the nations*; i.e. this that shall befall upon *Judah*, though sharp, shall not be comparable to either of those two other, the *first*, the more tolerable of the two, when *Zabulon* and *Nephthali* &c. were carried into captivity by *Tiglath Phalassar king of Assyria*. 2 *Kin.*15.29. the *second*, not then come, which should be much more heavy, when the rest of the *tribes* should be carried away by *Salmanassar* into *Assyria*, 2 *Kin.* 17. *The people that walk in darkness*, i.e. *Judah* and *Jerusalem*, wasted and befieged by *Sennacherib*, *have seen*, i. e. should *see*, *a great light*, i. e. have an illustrious remarkable deliverance, the siege being raised by an *Angel*, and *Sennacherib's* army destroy'd, *and to them that were in the shadow of death*, i. e. expected verily to be destroyed, *hath the light appeared*, i. e. this deliverance is befall'n. This whole passage, belonging to that matter, is here by the *Evangelist* applied to *Christ's* preaching in the *borders of Zabulon and Nephthali*, only by way of *accommodation*. This preaching of his being the *great light*, and the state of *ignorance*, that before they were in, the *shadow of death* and the *darkness*; All the difficulty is, to give any account, how this should here be applied

to

to *Zabulon* &c. when in *Iſaiah* they were not to have this deliverance, but only *Judah*, and they were only mention'd to *comfort Judah*, that they were and ſhould be more terribly afflicted then *Judah*, and had none of the *light*, or comfort, But the account muſt be, that ſuch *prophecies* as theſe, thus accommodated to *Chriſt*, are *accompliſh'd* in an higher ſenſe, then that wherein they were literally ſpoken, and here this *light*, i.e. the preaching of *Chriſt* came and ſhone on theſe, as well as on *Jeruſalem*, nay in the firſt place, before he went thither, and conſequently in the application here, the *great light* is applied to them, (though in the letter of the *prophecy* it belonged not to them.) Which being perfectly true, is all that is ſaid by the *Evangeliſt*, only the words of the *Prophet*, not in the literall, but an higher ſenſe, applied to them, by way of *accommodation*, which differs from the citation of a teſtimony. To which this may alſo be farther added, that now that land of *Zabulon*, and *Nephthali*, was not inhabited by *Iſrael*, for they were carried *captive*, never to return again, 2 *Kin.* 17. 20. 23. and *none left but the tribe of Judah only*, 18. and ſo that *prophecie* that ſpake of the *light ſhining* to *Judah*, did here literally belong to them, i.e. to thoſe of *Judah*, which after their return from *Babylon* inhabited theſe parts, which before belong'd to *Iſrael*.

c. Γαλιλαία τ̃ ἐθνῶν

That which is here Γαλιλαία τ̃ ἐθνῶν is in *Iſaiah* 9.1. גליל הגוים *the circumference of the nations*, or that part of *Paleſtine* which is fartheſt from *Jeruſalem*, and hath the *Nations* round about it, from גלל *volvit, circumduxit*, and ſo by the *Targum* 'tis rendred תחום *confinium*, the *confines of the Gentiles*, becauſe round about that part of *Paleſtine*, the *Egyptians, Arabians, Phenicians* inhabited neer the ſeaſide, in reſpect of Traffick. Thus we find *Gen.* 14. 1. βασιλεὺς ἐθνῶν the *King of the nations*, which will be confeſs'd to belong to the *Nations* adjoyning to that region, if you compare it with *Joſ.* 12. 23. where though our *Engliſh*, out of ſome *Hebrew* copies, reads, the *King of the Nations of Gilgal*, yet the *Septuagint* reading [βασιλέα ἔθνῶν Γαλιλαίας] ſhew that they read מלך גוים גלגל *the King of the Nations of the confines*, ſuch were the *Tyrians, Sydonians*, and other *Gentiles*, and accordingly we read that *King Solomon* gave twenty cities in that part to *Hiram* the King of the *Tyrians*, בארץ הגליל *in the land of the confines*, 1 *Kings* 19. 11. Thus *Joſ.* 13. 2. we read גלילות *of the Philiſtines*, where the *Targum* reads תחומי *the confines* again, the *Septuagint* ὅεια *borders*, and *Joel* 4. 4. *Tyre* and *Sydon*, and all the גלילות *circumambient regions* of the *Gentiles*, where though the *Greek* reads, as here, Γαλιλαία ἀλλοφύλων, *Galilee of the Gentiles*, yet the *Targum* more exactly תחומי *the confines*, or that part of *Paleſtine* which *bordereth* on the *Nations*. And ſo when the *Evangeliſt S. Luke* had ſaid, that *Jeſus* return'd into *Galilee* c. 4. 14. he adds, And *the fame went out* καθ' ὅλης τ̃ περιχώρου, *through all the ambient region*, ſo again v. 37. *there went a noiſe of him* εἰς πάντα τόπον τ̃ περιχώρου, i.e. *into all that circumambience* of the *Gentiles*; And ſo ſaith * *Joſephus* of the *Galileans* πανταχόθεν ἔθνεσιν ἀλλοφύλοις κεκυκλωμένοι *they are encompaſs't with ſo many other ſtrange* (or *heathen*) *Nations*. Theſe *ambient Nations* are meant by ὁδὸν ἐθνῶν *the way of the nations* c. 10. 5. i.e. thoſe *ambient nations* next to *Galilee, Tyre* &c. in oppoſition to *Judea*, there expreſt by [*the houſe of Iſrael.*]

* Bell. l. 3. c. 4.

Paraphraſe.

CHAP. V.

1, 2. Chriſt now in a more eminent manner ſets upon his prophetick office, and there being a great multitude preſent, he went up into a mountain, as a place of advantage to ſpeak moſt audibly, and there ſeating himſelf as a prophet or teacher, a company of his conſtant followers, all that received and obeyed his doctrine (not only the twelve, which were afterward choſen to be his Apoſtles) came cloſe up, and communed with him, And to them he addreſſed his ſpeech, ſaying, (for the explication of this whole Sermon, ſee Pract: Catech: l. 2. &c.)

a. 1. AND ſeeing the multitudes he went up into a mountain: and when he was ſet, his [a] diſciples came unto him,

2. And he opened his mouth and taught them, ſaying]

3. Bleſſed are all they that, how high ſoever their condition is in this world, are yet in mind, affection, and converſation humble and lowly, and they which, when they are in worldly poverty, bear it willingly, not only of neceſſity, for to theſe belongs the riches, and thoſe the greateſt, even of a kingdome, and that of heaven, (ſee Luk. 6. 21. Yours is the kingdome of heaven)

3. Bleſſed are the poor in ſpirit, for theirs is the kingdome of heaven.]

4. For they are of a fit temper, and capacity to receive that comfort, which Chriſt and the Spirit offer to all that are capable of it, and accordingly their preſent ſadneſſe ſhall be repaired here, and moreover rewarded with future joyes, Luke 16. 25. whereas thoſe that have moſt of the carnall jollities of this world, that have enjoyed all their good things here, have a ſad arrear of mourning which expects them in another world.

4. Bleſſed are they that mourn [for they ſhall be comforted.]

b. 5. The quiet-ſpirited perſons and they that live in obedience to government, for they ordinarily ſhall live quietly, and receive the protection, and benefit of Government, and invading no mans goods, or life, ſhall generally enjoy long life and tranquillity in the earth. Or when the exerciſes of this virtue in ſome ſingular conjunctures of time brings loſſes, or death upon them, they ſhall be richly rewarded in another world, and be made amends abundantly there for all that the practice of this virtue hath brought upon them.

5. Bleſſed are [the meek, for they ſhall inherit the [b] earth.]

6. Whoſe appetites are removed from the meaner inferiour objects of our thirſts (which may raiſe but never ſatisfie our appetites) from the worldlings importunate deſires, ambitions and covetings, to the eager and impatient purſuit of the favour of God, and of piety of the higheſt kind, that way of ſalvation now propoſed to men by Chriſt (ſee note on Rom. 1. b) For theſe ſhall be ſure to obtein what they purſue, and to be fully ſatisfied in the acquiſition,

6. Bleſſed are they [which doe hunger and thirſt after righteouſneſſe, for they ſhall be filled.]

7. Bleſſed

7. Bleſſed are [the mercifull, for they ſhall obtein mercy.] 7. They that are compaſſionate, and pitifully affected to the wants of other men whether of their ſouls, or bodies, apt to relcive, and to pardon, to give and to forgive, for as they ſhall deal with others, God ſhall deal with them, in their time of want, and requeſts they ſhall have pity ſhown to them abundantly, Luke 6. 38.

*8. Bleſſed are [the pure in heart, for they ſhall [c] ſee God.] 8. They whoſe eye of their ſoul is not defiled by looking after fleſhly or worldly luſts, nor pollured with other foul mixtures, for by this purity they are fitted for that viſion of God, which none elſe can attein unto, Heb. 12. 14. c.

9. Bleſſed are the [[d] peace-makers, for they ſhall be called the children of God.] 9. Peaceable, that love and labour for peace, for they are like to God, as children to parents, and like the only begotten Son of God, that great peace-maker, and ſhall have the priviledges that belong to ſuch, the childrens portion, that of grace in this life, and of the inheritance in another. d.

10. Bleſſed are they [which are perſecuted for righteouſneſſe ſake, for theirs is the kingdome of heaven.] 10. That ſuffer for the diſcharge of a good conſcience, for the conſtancy of their obedience to any of Gods commandements; for their ſufferings here ſhall be hereafter rewarded with a kingdome, though they are oppoſed and perſecuted by men, they ſhall be own'd, and crown'd by God, as his Martyrs, or Confeſſors.

11. Bleſſed are ye [when [e] men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you * falſly for my ſake.] 11. When ye ſhall be reviled, and perſecuted, and have all kind of evil reports calumniouſly raiſed againſt you, becauſe you are conſcientious and conſtant Chriſtians. e.

* or, for righteouſneſſe ſake, for in ſtead of ἕνεκεν ἐμοῦ, the Greek and Latine MS. reads ἕνεκεν δικαιοσύνης, propter juſtitiam.

12. Rejoice ye and [be exceeding glad, for great is your reward in heaven, for ſo perſecuted they the prophets which were before you.] 12. Exult or leap for joy; for God will reward upon you not only your integrity, and your patience, but their multiplied revilings and ſlanders with a multiplied recompenſe in another world. For thus were the Prophets before you dealt with, thoſe that came with commiſſions immediatly from God, with whom if ye communicate in doing well, and ſuffering patiently, ye ſhall proportionably partake of reward with them.

† become inſipid

13. Ye are the ſalt of the earth; but if the ſalt † [f] have loſt its ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and trodden under foot of men.] 13. You diſciples, all ſorts of true Chriſtians, (ſee note a.) are the men that by your doctrine, and exemplary piety, and charity are to keep the whole land, the whole world from putrefying, But if *your* lives grow unſavoury or noyſome, what means is there imaginable to repair or recover *you*? None certainly, And then are ye (unſavoury Chriſtians) the moſt unprofitable refuſe creatures in the world, and ſo ſhall be accounted of, (Mark 9. 50. Luke 14. 34.) and dealt with accordingly. f.

14. Ye are the light of the world. A city that is ſet on a hill cannot be hid.] 14. As a city ſet upon an high illuſtrious place is ſeen by all that travail neer it, and by them enquired after what it is, ſo the Chriſtian Church (which is a moſt conſpicuous ſociety in reſpect of the difference of their lives from other men) cannot chuſe but be taken notice of by the reſt of the world, and either attract them by their good, or diſcourage and deterre them by their evil examples, Iſa. 60. 11. Phil. 2. 15.

15. Neither doe men light a candle and put it under a buſhel, but on a candleſtick, and it giveth light unto all that are in the houſe.] 15. It is my deſign in you, (in the doctrine which ye are to preach, and the exemplary lives which you are to live) to ſet up a torch or eminent luminary, like the ſun in the firmament, for all the world to be enlightned by it, and directed in the actions of their lives, Now ye know, 'tis not mens meaning, when they light a candle, to put it under that which will cover, and ſhut up the light of it, but to ſet it up at the beſt advantage, ſo that it may diſpenſe its light moſt freely to all that are within reach of it. And ſo muſt ye diffuſe your doctrine and examples to all the heathen world, whoſe ignorance, and ſins render them anſwerable to the dark parts of the houſe, which yet the candle, when it comes to them, doth illuminate.

16. Let your light ſo ſhine before men, that they may ſee your [good works,] and glorifie your father which is in heaven. 16. Honeſt, honourable, commendable actions ſuch as are not practiſed by other men.

* diſſolve, or pull down, καταλύσω. † perfect, fill up.

17. Think not that I am come [to * deſtroy the [g] law and the prophets, I am not come to deſtroy, but [h] to † fulfill.] 17. To take any thing from the Law and the Prophets, i. e. the rule of duties, toward God and man, in force among the Jewes, to looſe mankind from the obligations that formerly lay upon them (v. 18, 19. and note f.) to permit, much leſſe to cauſe any one morall command to be evacuated, but to repair and make up whatſoever is any way wanting, to reſtore whatſoever hath been taken from it by falſe interpretations of thoſe which have ſtriven to evacuate ſome parts of it, to require more explicitly, what was obſcure before, and where there is any need, to encreaſe and adde unto the Law. g. h.

* Iota ἰῶτα † untill all things be done, ἕως ἂν πάντα γένηται

18. For verily I ſay unto you, [Till heaven and earth paſſe, one * jot or one title ſhall in no wiſe paſſe from the law, † till all be fulfilled.] 18. Till the world be deſtroyed and all things come to an end, no one leaſt particle ſhall depart from the Law, or be taken away, or looſe its force, or obligation. i.

* looſe, or, diſſolve one of the leaſt of theſe commandements, λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων

19. Whoſoever therefore ſhall [* break one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdome of heaven, but whoſoever ſhall doe and teach them, the ſame ſhall be called great in the kingdome of heaven.] 19. By his practiſe and doctrine evacuate any one of the leaſt commands of the law, or which I ſhall now deliver to you, he ſhall be the leaſt, (ſee note on c. 8. k) i. e. be deſpiſed, and rejected by God in the day of judgment (which is called Gods Kingdome, 2 Tim. 4. 1. Mat. 25. 1.) or, he ſhall be caſt out of the Church, be thought unworthy of having his name retained in the catalogue of Chriſtians here, or Saints hereafter, (as among the Jews he that did teach, and doe contrary to the determination of the Conſiſtory, i. e. who, being a Doctor of the Law, did teach any thing to be lawfull, which the determination of the Conſiſtory made to be unlawfull, he was looke upon as a rebellious Elder, and was by law to be put to death. But whoſoever ſhall himſelf practiſe and teach others to practiſe all, not neglecting the very leaſt of them, ſhall be rewarded in an eminent manner here, and at the day of judgment; ſhall be a principall Chriſtian here, and Saint hereafter, advanced to the dignity of judging others; and to the glory attending it in heaven.

20. For

20. Shall abound more above the ordinary practiſe of men, then the actions, or righteouſneſſe of the Scribes and Phariſees abounds.

20. For I ſay unto you, that except your righteouſneſſe [ſhall exceed the righteouſneſſe of the Scribes and Phariſees,] ye ſhall in no caſe enter into the kingdome of heaven.

k. 21. Delivered by Moſes in the Law to the Jews, that they ſhould commit no murther, and that he that did ſo, ſhould be lyable to be tryed for his life, pleadable in the leſſer Sanhedrim (the houſe of twenty three men, who had the cognizance in capitall and greater matters) obnoxious to capitall puniſhment, that particularly of the ſword.

21. k Ye have heard that it was [ſaid * by them of old times, Thou ſhalt not kill, and, whoſoever ſhall kill, ſhall be † in danger of the judgment.]

* to, τοῖς ἀρχ.
† lyable to ὑποχ. τῇ

l. 22. For a light cauſe, or above the proportion of the cauſe, or immoderately for any cauſe, he ſhall be deemed to deſerve that puniſhment, which is anſwerable to capitall, viz: the loſſe of eternall life (except repentance prevent it, and relief from the death of our high prieſt) But he that ſhall call his brother empty worthleſſe fellow, that ſhall vilifie, deride, and ſcoffe other men, ſhall be lyable to the great Senate of ſeventy two, where the puniſhment is ſtoning, ſeverer then the former, and ſo proportionably in another world to a yet deeper degree of hell. But he that permits his paſſion to break out into virulent rayling, ſhall be lyable to that degree of puniſhment in another world, which is anſwerable to the burning in the valley of Hinnom, which was a puniſhment farre greater then the other two, and ſo notes a very great degree of eternall torments. For in that place 'twas the cuſtome to put their children into hollow brazen veſſels over the fire, and therein to ſcald them to death, crying out lamentably, very many together.

22. But I ſay unto you, that whoſoever is angry with his brother [* without a cauſe ſhall be † in danger of the judgment; and whoſoever ſhall ſay unto his brother, Racha, ſhall be in danger of the ‖ councell, but whoſoever ſhal ſay, Thou fool, ſhall be in danger of + hell fire.]

* raſhly, vainly, unſeaſonably, διακ
† lyable to ὑποχ. τῇ
‖ Sanhedrim, συνεδρίῳ
+ lyable unto the fire in the valley of Hinnom, ὑποχ. εἰς τὴν γέενναν τοῦ πυρὸς

m. 23,24. If therefore at any time thou art a bringing, or haſt brought to the Prieſt thy offering for atonement of ſin, thy peace-offering to be received by him, and offered for thee upon the altar, and, as thou art there ready to preſent thy offering to the Prieſt, thou calleſt to mind that thou haſt done any man any injury, doe thou in that minute ſtop, and leave thy offering unpreſented to the Prieſt, and betake thy ſelf firſt to that perſon, whom thou haſt thus injured, uſe means to reconcile him, to make him friends with thee, to obtein his pardon, to work thy reconciliation with him, and then come and complete thy intended atonement.

23. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee,

24. Leave there thy gift before the altar, and goe thy way, firſt * be [m] reconciled to thy brother, and then come and offer thy gift.]

* reconcile thy ſelf

n. 25. Leſt he accuſe and implead thee before the Judge,

26. Out of priſon, till thou haſt made full ſatisfaction (ſuch as the law preſcribes) for that treſpaſſe done by thee, whereas by a ſeaſonable timely compounding of it, it might have been done with ſome moderation; And ſo may a timely reconciliation with thy neighbour, whom thou haſt injured, and made thy accuſer, or adverſary, avert that puniſhment of God, which from him as the Judge and avenger of all wrongs, muſt otherwiſe be expected.

25. * Agree with thine adverſary quickly, whileſt thou art in the way with him, [leſt at any time the adverſary deliver thee to the judge,] and the judge deliver thee to the † [n] officer, and thou be caſt into priſon.

26. Verily I ſay unto thee, Thou ſhalt by no means come [out thence, till thou haſt paid the uttermoſt farthing.]

* Be at accord: ſee note m. and note on Mat. 14. f.
† apparitor, ſergeant.

27. Ye have heard that it was ſaid * by them of old time, Thou ſhalt not commit adultery.

* to them τοῖς

o. 28. That he that looks luſtfully, that feeds his eye (on any but his own wife) though he ſatisfie not his fleſh, he that delights himſelf with beautifull faces, gazes intemperately, &c. by that very luſtfull look, hath, for his part, made himſelf guilty of adultery on her.

28. But I ſay unto you [that ° whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.]

29. And be thy eye (one inſtrument of enſnaring thee, as the hand is another, v.30.) never ſo uſefull or advantageous to thee, thou hadſt better have none, then be enſnared by it, And ſo for all other things, if that which is moſt pretious to thee, and uſefull (as inſtrumentall to the greateſt uſes, and moſt gratefull delights) be thereby a means of enſnaring thee in any ſin, or hindring thee in thy progreſſe of a holy or chaſt life, deny thy ſelf the uſe of that, which yeilds thee, together with that delight, that damage alſo, and the damage farre more conſiderable, then the delight; and Adultery being forbidden, account it the moſt advantageous precept, this of not feeding or pleaſing the eye, &c. which, when it is indulged to, makes it ſo hard, if not impoſſible, to abſtain from the fouler groſſer ſin, at leaſt in the heart, (the purity of which, and not only of the outward members, is ſtrictly required by Chriſt, v. 7.) For it is much better for thee to want thoſe delights or advantages at this preſent, then that by the enjoying them, thou ſhouldſt plunge thy ſelf body and ſoul into everlaſting perdition.

29. And if thy right eye * offend thee, pluck it out, and caſt it from thee, for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.]

* ſcandalize thee, cauſe thee to ſtumble, or inſnare thee, σκανδαλίζῃ σε, ſee note on c. 18. c.

30. See v.29.

30. And if thy right hand offend thee, cut it off, and caſt it from thee, for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

p. 31. He muſt, is bound to

31. p It hath been ſaid, Whoſoever ſhall put away his wife, [let him] give her a writing of divorcement,

32. Is guilty of making

32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, [*cauſeth*] her to commit adultery, and whoſoever ſhall marry her that is divorced, committeth adultery.

33. And as v. 21. & v.27. (that of v.31. being but appendant to that of adultery and brought in as in a parentheſis) I mention'd to you ſome of the commands of the Decalogue, So now again another.

33. Again] ye have heard that it hath been ſaid * by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths:

* to, τοῖς

34. But

34. But I ſay unto you, [Swear not at all] neither by heaven, for it is Gods throne,

34. All voluntary ſwearing, though it be by a creature, is wholly interdicted thee. And though in involuntary, thoſe that are lawfully impoſed by the Magiſtrate, by way of adjuring, or laying an oath upon thee, thou mayeſt and art obliged, in obedience to authority, to ſwear by God himſelf, yet in any other caſe thou art not to ſwear by any thing elſe, though it be inferiour to God, becauſe being created by God, it is he only, that hath power over it, and therefore it is not ſubjected to thy will, to abuſe or ſwear by it, as for example,

35. Nor by the earth, for it is his footſtool, neither by Jeruſalem, for it is the city of the great King,

36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one haire white, or black.

37. But let your communication be Yea, Yea; Nay, Nay: for whatſoever is more then theſe, * cometh of evil.]

* is from evil, or, the evil one, ἐκ τοῦ πονηροῦ ἐστι

37. But let no more be uſed in your diſcourſe, but an affirmation, and, if need be, an aſſeveration, and ſo on the contrary, when you deny any thing, a negative, and if the matter require, ſome other addition of greater weight, to expreſſe the ſeriouſneſſe of your ſpeech, (but no kind of oath) to back or confirm it. For whatſoever is uſed above theſe neceſſary expreſſions, and confirmations, (as any kind of oath uſed in diſcourſe between men, be it, by the heaven, the earth, &c.) proceeds from ſome evil principle, ſometimes from your vainglorious humour, delighting in ſuch big-ſpeaking (founded in an opinion, that fearing to ſin is a poor-ſpirited thing) ſometimes from want of reverence to the name of God, ſometimes from the faithleſneſſe of men, but moſt commonly from the Devil, that evil one, who hath many ſnares to catch ſouls, and inſnare them in idolatry, or errour, or unbeleif, and the uſe of the forementioned forms of ſwearing may tend to this end undiſcernibly; and beſides, the not obſerving exact truth in all our converſation (which makes us not fit to be truſted without oaths) and the incredulity of men, (that they will not beleive without them) and ſo the pride, and irreverence alſo, are all the works of the Devil, in which reſpect (as alſo, becauſe there is no part of our ſenſitive appetite, to which oaths doe properly afford any delight, or pleaſure) the oaths that come from any one of theſe, may be ſaid to be from him, eſpecially all needleſſe promiſſory oathes, to which Chriſts ſpeech eſpecially belongs.

38. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.]

38. It is appointed in the Judiciall law of the Jews, that he that wronged or maymed another, ſhall himſelf ſuffer that very evil which he hath done to that other.

* the injurious, or, evil man, τῷ πονηρῷ

39. But I ſay unto you [That you ᵠ reſiſt not * evil, but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.]

39. That you oppoſe not violence to the injurious man, but on the contrary, whoſoever ſhall uſe thee contumelioufly, bear it patiently (as to turn the cheek ſignifies proverbially, Lam. 3. 3.) yea though the doing ſo, ſeemeth to thee a likely means to bring the like upon thee another time, In matters of ſuch a light nature, venture that, rather then think of oppoſing violence unto it.

ᵠ.

* ſhirt, let go even thy upper garment to him.

40. And if any man will ſue thee at the law, and take away thy * coat ʳ, let him have thy cloak alſo.]

40. And if by ſuit at law any one endevour to rob thee of thy meaner or inner garment, doe thou rather then oppoſe violence to his injuſtice, venture the loſing of thy upper better garment alſo.

ʳ.

† preſſe

41. And whoſoever ſhall † compell thee to ˢ go a mile, go with him twain.]

41. And whoſoever ſhall make thee go and carry his burthens a little way, doe thou again rather then permit thy paſſions to oppoſe violence to this injury or light invaſion of thy liberty, venture to ſuffer as much more.

ˢ.

42. Give to him that asketh of thee, and from him that would borrow of thee, [turn not thou away.]

42. Doe not thou diſdainfully or loathingly turn away.

43. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour and hate thine enemy.]

43. 'Tis true indeed that the precept of Moſes concerning the kind-dealing of the Jews with other men, extended not univerſally to all, but peculiarly to their country-men or fellow-Jews (called, the ſons of thy people,) To others who were aliens, and alſo enemies to them, they were not bound to be kinde; but againſt ſome, viz: the ſeven Nations, they were commanded to proceed hoſtilely.

44. But I ſay unto you, Love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you.]

44. Let your kindneſſe be extended, as the bleſſings of heaven, even to enemies, and injurious provokers, in the ſame manner and meaſure as they doe ill to you, doe ye good to them, bleſſing, obliging, praying for them, and making them no other returns for all their virulencies, hatreds, and contumelious malicious behaviour toward you.

45. That you may be the children of your Father which is in heaven, for he maketh his Sun to riſe on the ᵗ evil and on the good, and ſendeth rain on the juſt and unjuſt.]

45. That ſo by imitating God, you may approve your ſelves to be like him, as children to a parent, it being evident in him, that he confines not his mercies to friends and good men, but extends them to injurious provokers and groſſe offenders, as well as the pious lovers of him.

ᵗ.

46. For if ye love them which love you, what reward have ye? Doe not even the Publicans the ſame?]

46. For if ye have ordinary charity to them which have ſo to you, do you deſerve or have reaſon to expect any reward from God for ſo doing? Why, the worſt ſort of men in the world will doe ſo.

* embrace † what extraordinary thing doe you?

47. And if ye * ſalute your brethren only, † what do ᵘ you more then others?] Doe not even the Publicans ſo?

47. And if ye abound in affection to Jewes only, what doe you more then all the moſt vulgar men of the heathen world think themſelves obliged to? who kiſſe and embrace thoſe, that are neareſt and dearеſt to them.

ᵘ.

48. Be yee therefore perfect, even as your Father which is in heaven is perfect.]

48. Therefore of you Chriſtians I require that you exerciſe your charity whether of the loweſt or higheſt ſort, and extend it as farre as the mercy of God is extended, viz: to enemies as well as friends, Luke 6.36.

The

a. Μαθηταὶ The word μαθητὴς signifies a *ſcholar*, or *learner*, that hath entred into any *ſchool* of knowledge, the relative to a *maſter* or *teacher*; And though the *twelve*, which were afterwards *Apoſtles*, be ordinarily known by this title of οἱ μαθηταὶ the *diſciples*, by way of excellence, yet doth it not from thence follow, that thoſe *twelve* were the *onely Auditors* of this *Sermon* (or if they had been, that the doctrine here preached, belongs onely to *Apoſtles*, and their *ſucceſſors* in the *Church*, becauſe thoſe very *twelve*, were as yet but μαθηταὶ *learners*, not *Apoſtles*, till they were ſent out to *preach*, *Mat.*10.1. and after to *govern* and rule the *Church* in Chriſt's ſtead) but rather the contrary, c.7.28. where at the concluſion of this *Sermon*, 'tis ſaid, ἐξεπλήσσοντο οἱ ὄχλοι *the multitudes* (of his *diſciples* or *learners*, thoſe that now heard, and received his *doctrine*, though perhaps not abſolutely the ὄχλοι c.5.1. the *promiſcuous multitude*, the ὄχλοι πολλοὶ c.4.25. the *many troops* that follow'd him, but, I ſay, the *multitudes* of *Diſciples*, that *beleived* on him) *were aſtoniſht at his doctrine*, ἦν γὰρ διδάσκων αὐτούς, *for he taught them*: thus *Lu.*6.17. it is ſet down diſtinctly ὄχλῳ μαθητῶν *a multitude of Diſciples* (*out of* which, 'tis ſaid, he choſe *twelve*, v.13. ſignifying that there were more *Diſciples* then thoſe *twelve*) in oppoſition to the πᾶν πλῆθος τοῦ λαοῦ, &c. *the great multitude of people from all Judæa*, &c. *that came to hear, and to be healed of him*; So oft in other places, the word [μαθητὴς *diſciple*] is apply'd to all that entred into his *ſchool*, as well as to the *twelve*. So c.8.21. 'twas a *Diſciple* which ſaid, *Lord, ſuffer me firſt to bury my father*, but ſure none of the *twelve*, and ſo in many other places. From all which 'tis clear, to whom the *doctrine* and precepts of this *Sermon* belongs, as alſo who are the [ὑμεῖς γε] who are ſaid to be *the ſalt of the earth*, &c. v.13. not the *Apoſtles* peculiarly (for as yet there were none ſuch) but all *Chriſtians*, which were then in the world, and ſo in like manner all that ſhould ſucceed them in that title, all that enter *Chriſts ſchool*, that profeſſe his *doctrine*, and ſo *follow* him as obedient *Diſciples*.

b. Ἡ γῆ] very often hath a peculiar *criticall* ſignification in the *Goſpels*, and referres to the *land of Judæa*, and here by being promis'd to the *meek* and *obedient*, looks diſtinctly on the *fift Commandement*, and in it on *the Land*, *which the Lord thy God giveth thee*, i.e. a fruitfull proſperous beeing *here* on *earth*: which is here ſaid to belong by promiſe of *God* peculiarly to the *meek*; And though ſometimes it proves not ſo, when in time of *civil diſſenſions*, the *ſupreme Governours* are *reſiſted* and perhaps *overcome* (for then the *meek* or *obedient conſcientious* ſubjects, are commonly involv'd in the worſt (becauſe in the *Princes*) condition, are deprived of their part in this promiſe, turn'd out of their κληρονομία, *inheritance* or *portion*) yet becauſe this is an irregular and extraordinary caſe, (in reſpect of which this *generall* rule is capable of *exception*) and becauſe this is a particular *tryall*, fit to befall a righteous man, to ſee whether his *eſtate* will *tempt* him out of his *duty*, and becauſe the *Godly* mans πᾶν τὸ πάλαι, *temporall felicity*, that is promis'd to him, is alwaies with this reſervation, unleſſe it be *fitter* for his turn, that *God make* ſome *experiments* by afflicting of him (which, if he be found *faithfull* in ſuch *tryalls*, will encreaſe his *glory* and abundantly recompenſe the loſſe of *this earth* here, by the *land of the living* hereafter,) and becauſe the *hundred fold* promiſed in *this life*, i.e. the moſt fruitfull *Canaan-harveſt*, the κληρονομία τῆς γῆς *the inheriting of this* plentifull *land*, is diſpenſed μετὰ διωγμῶν *with* an allay or mixture of *perſecutions*, therefore, I ſay, the truth of this promiſe ſtill remains good, that *the meek ſhall poſſeſſe the earth*, that *obedience* to *ſuperiours* hath generally (though with the *exceptions* premiſed) the *promiſe* of this *life*, and on the other ſide the [κραυγὴ] or *cry*, which, ſaith *Procopius* on *Iſaiah* c.5.7. is the direct contrary to this, *murmuring*, *diſobedience*, *ſedition*, &c. is there, ſaith he, the peculiar cauſe of *deſolation*, even of *temporall infelicities*.

The *ſeeing God*] here may perhaps not look ſo farre off, as the *beatificall viſion* in another world, but be firſt fulfill'd in the work of *grace*, in *opening our eyes to behold the wonderfull things of Gods law*, for this belongs peculiarly to the *purity of heart*, as that excludes both *hypocriſie*, and *uncleanneſſe*, *filthineſſe* of the *fleſh* and *ſpirit*. Thus, ſaith *Origen*, did *God* exhibit himſelf to be ſeen of *Abraham*, *Iſaac*, and *Jacob*, not to the *eyes* of their *bodies*, ἀλλὰ καθαρᾷ καρδίᾳ, to the *pure heart*, *contr: Celſ:* l.8. p.285. Many excellent Diſcourſes toward this purpoſe we have from the *light* of *nature* among the *Pythagorean Philoſophers*, *Porphyry*, *Iamblichus*, *Plotinus*, *Marinus*, when they ſpeak of their καθαρσιὰ, particularly in *Hierocles* his *pref:* on the *Golden verſes*. c. Ὀψονται θεὸν

The word ποιεῖν *to doe*, or *work*, in *ſacred dialect*, doth oft ſignifie the *habit* or *bent* of the mind, with the conſequent *actions*; ſo [ἁμαρτίαν ποιεῖν] *to commit*, or live *indulgently* in *ſin*, and [ποιεῖν δικαιοσύνην] to have a ſincere *inclination* or *reſolution* of *mind* (which is never *ſine effectu*, utterly *uneffectuall*) *toward righteouſneſſe*, as that ſignifies the practiſe of *Chriſtian* virtues. Thus εἰρηνοποιοῦντες, *James* 3.18. *they that work Peace*, are *peaceable-minded* men, and ſo proportionally the compound [εἰρηνοποιοὶ] *peace-makers*, is uſed in this place, in the ſame ſignification. As for the [κληθήσονται υἱοὶ, (which followes,) *they ſhall be call'd ſons*] that muſt be rendred according to the importance of the word [καλεῖσθαι] *to be called*, i.e. *to be*, mention'd on *Mat.* 2. k. (And ſo 'tis uſed 1 *John* 3.1.) and υἱοὶ θεοῦ, *ſons of God*, both here and v.45. are they which *partake* of (and *reſemble* him in) ſome ſpeciall divine excellencies (as *ſons of God* are *imitators* of him, *Eph:*5.1.) ſuch as *peaceable-mindedneſſe* here; Juſt as υἱοὶ Ἄρεως *ſons of Mars*, are good ſouldiers, and *ſons of Neptune*, men of a ſavage and tyrannous diſpoſition. And ſo 'tis obſervable, that *John* 8.39. the ποιεῖν ἔργα *to doe the works*, and θέλετε ποιεῖν being *willing*, or *delighting* to *doe* them, v.44. are evidences of *ſons*. d. Ποιῶν

As [κληθήσονται ὄνομα, *they ſhall call his name*,] c.1.23. ſignifies *his name ſhall be called*, (and ſo in other places there noted) ſo here [ὅταν ὀνειδίσωσιν] *when they ſhall perſecute, and revile you*, ſignifies *when ye ſhall be perſecuted*, &c. and v.12. [οὕτω γὰρ ἐδίωξαν τοὺς Προφήτας, *for ſo they perſecuted the Prophets*, without any intimation *who* the Perſecutors were) is [*ſo were the Prophets before you perſecuted.*] See note on *Luke* 16.9. e. Ὀνειδίσωσιν

The *Hebrew* word תפל ſignifies two things, firſt ἄναλον, *inſipidum*, *unſavoury*, and then, by a *Metaphore*, f. Μωρανθῇ

Metaphore, μωρὸν *foolish*, and here one of those is taken for the other, and so [μωρανθῇ] used for being *saltlesse*, *insipid*, *unsavoury*, ἄναλον γενηται, having lost all its *saltnesse*, all of that *quality*, that belongs to that creature.

g. Νόμος. The use of the word νόμος *law*] in the *new Testament* is very observable, and the severall notions of it may perhaps be reducible to two *heads*: for first it signifies in one *generall* notion the whole way of *œconomy* among the *Jewes* under the *old Testament* (taken *precisely* by it self, without *opposition* to the *reformation* wrought after by *Christ*,) That *way* that men were then put into, in order to their eternall weal. Thus in this *chap.* v. 17. *I came not to dissolve the law* &c. but πληρῶσαι *to perfect it*, i.e. not to *destroy* or *pull* asunder that former fabrick under the *old Testament*, but to *reform* and *improve* it in some things, wherein it may be better; And so v. 18. when he saith, *One Iota or title shall not passe from the law, till all be done*, i.e. till the end of the world (and again v. 19. when of him *that looseth any of the least of these commandements*, he saith, that *he shall be the least in the kingdome of heaven*) 'tis clear that the *law* there signifies the *old Testament-course*; the *religion* of the former age, which indeed *Christ* came to *review*, and reform, to bring *substance* in stead of *shadows*, to make *clearer revelations*, *clearer* or higher *promises* and *precepts*, (which he calls πληρῶσαι to *fill up*) but not λῦσαι to *pull asunder* or *dissolve* it; This *Justin Martyr* excellently sets down in his discourse with *Tryphon* the *Jew*. Some things there were, saith he, (not only *permitted*, as that of *divorce* &c. but) διατεταχθέντα *ordained* and *appointed* you, διὰ τὸ σκληροκάρδιον τοῦ λαοῦ, *because of the hardheartednesse of that people*, as *circumcision*, and other such *outward* observances, to interpose some checks, or *stops* in their course of *carnality*, and *impiety*, that they were so bent to, that they would not mind the τὰς αἰωνίους καὶ φύσει δικαιοσύνας καὶ εὐσεβείας, *those eternall and naturall rules of justice and piety*. Now these things being thus required of them by the *Law* of *Moses*, they again abused contrary to *Gods* design, placed all *piety* in those *externall* performances, and neglected the *naturall justice* and *piety* signified, and meant by *God* to be secured, and not betray'd by them. This therefore *Christ* comes to *reform*, to require the *substantiall* duties, in stead of the *shadowes* that darkly signified them, and all the changes wrought by *Christ* were of this nature, *Reformations*; And so, we know, pulling out weak, or broken *Timber* in a building, and putting in better, and stronger, is not *pulling down* of a house, but only *repairing* it, so farre was Christ's design from destroying of it. And it is observable that in that place of v. 17. the *Prophets* are added to the *Law*, and so both in that, and many other places, the *Law* and the *Prophets* together signifie the *religion* of the former age, simply taken; as that differs from *Christianity*, which was the altering some things in it to the better, *reforming* and *mending* of it; so *Mat.* 7. 12. *This is the law and the prophets*, i. e. this is a prime part of the *Jewish religion* or *doctrine*, and c. 11. 13. the *Prophets* and the *Law prophecied till John*, i. e. the *Jewish religion* continued in every part, till *John the Baptist*, and *Luke* 16. 16. the same is again repeated, and *Matth.* 22. 40. *all the law and the prophets*] i. e. the whole *doctrine* of that *religion*. Thus *Matth.* 12. 5. *Matth.* 22. 36. and 23. 23. *Luke* 2. 22. 23. 24. 39. *Luke* 10. 26. and 16. 17. and 24. 44. and so generally throughout all the *Gospels*, and most places in the *Acts* it signifies, viz: the *religion* of the *Jewes*; only with this difference, that sometimes the context pointeth to one part of it, sometimes to another, but to any of these parts still, as they are in conjunction with the other parts, and so with the whole body of their *religion*. In the *Epistles* (and perhaps in some of the places of the *Acts*, as when there is mention of ζηλωταὶ τοῦ νόμου, *Zelotes of the law*, and the like) some variation may be observ'd, and that will give us the second notion of the word, as 'tis set *opposite* to the *Gospel*. For though *Christ* had told them, and that most truly, that he *came not to destroy the law*, but only to *reform* and *perfect* it in all respects, yet such was the blindnesse and obstinacy of the *Jewes*, and their *zeal* for every ceremony in the *law*, and their *pride* in discriminating themselves from all other men, by that priviledge of having, and observing the *law*, just as 'twas given to *Moses* (i. e. the *Jewish religion* in every title) that when *Christ* would make *reformations*, telling them the true significations of their *types*, and giving them *substance* for *shadowes*, they look't upon *Christ* and his Disciples after him, as enemies of the *religion* of the *Jewes*, and set up their more imperfect *legall* observances (which were only *burthens* to *exercise*, and imploy them in time of their *minority*, and had nothing of reall *good* in them, and might well be left off, especially when *God* in *Christ* declared his will, that they should, and gave excellent *morall*, substantiall precepts in stead of them) against all *Christ's scheme*, or form of *reformation*. Which dealing of theirs was the same in effect, as if that *God*, that first design'd the frame of the *Temple*, should after appoint some little things to be *alter'd* in it (very much to the better, from that which was lesse, to that which were more usefull and agreeable) and to that end, to pull out some little pins, to take down some partitions, and the like, to take off *wood*, and put *Gold* in stead of it; and the people that first received that *Temple* from *God* (and observed, and valued it only for his sake) should now *oppose* the so usefull *alterations*, and *reformations*, as destructive to this *Temple* of *Gods* erecting, and be *zealous* for the punctuall retaining of that *old form*, against *God* himself in this *new designation*. This was the practise of the *Jewes* generally in *Christ's* time, nay even of a great number of those, that had received and beleived on *Christ*, for though they rejected not what he taught, but follow'd him, became his *disciples*, took him for (and clave to him as) the *Messias*, yet many of them, (especially those that had any thing of the *Pharisee* in them before their *conversion*) would have all the *Mosaicall rites* observed by all *Christians*, *Acts* 15. 2. Which was in effect, as if they should accept of a *reformation*, and embrace all the new things which *Christ* brought in, but withall require to keep all the old ones too, those which he took out, to put those in in the stead; Or as if he, that had his burthen made *easier* by *God*, should call for his *harder* heavier burthen again, and *oppose God* and all his faithfull servants, nay

perſecute them (as the *zealous Judaizing Chriſtians*, and *Gnoſticks* after did) becauſe they would not agree with them to impoſe theſe *heavier* tasks on all men. How unreaſonable this was, is eaſily diſcern'd, but however by this means it came to paſſe, that a great contention did in the infancy of the *Church* ariſe, betwixt the *Judaizing zelots*, and the *Orthodox* meek diſciples of *Chriſt*, The former were for the obſervation and continuance of every *ceremony* of the *Judaicall law*, obliging all the very *Gentiles* as many as accepted of the *faith* of *Chriſt*, to undertake the obſervance of it, to be *circumcis'd*, &c. The latter aſſerted the *liberty* of the *Gentiles*, who were never under that *Jewiſh yoke*, and for the *Jewiſh converts*, inſiſted on *Chriſt's* reformation, and conſequently the *abolition* and *non-obligation* of thoſe *ſhadowes*, which he had changed for that, which was ſo much more excellent, *Rom.* 7.4. The *Judaizers* yet farther preſs't the great *prerogative*, that the *Jewes* had beyond all others, in having that *Law* of *Moſes*, meaning by it that exact form, as it was given by him, and as that was *oppos'd* to *Chriſt's reformation*, or the ſame now *review'd* and *reform'd* by *Chriſt*. Nay becauſe the promiſes made to *Abraham* were by them ſuppos'd to belong to all the *Jewes*, which ſtuck cloſe to that *old Moſaicall form*, and to none elſe, and to help them to *juſtification*, to the favour of *God*, and pardon of *ſins*. *Mat.*3.8,9. (though they liv'd in many *ſins unreform'd*, and thoſe ſuch, as were of farre greater moment, *Mat.* 23.23. then the omitting the *ceremonies* of the *law* could ever be deemed, which they ſo vehemently ſtood for) therefore they more and more enhaunſed and preſs'd the neceſſity of retaining every *pin* in the *Temple*, every *ceremony* of the *Moſaicall law*, as it was before *Chriſt's reformation*; And with them the *Gnoſticks* ſoon complyed, and generally inflam'd the unbeleiving *Jewes* againſt all the *Orthodox Chriſtians*, that did not: And againſt theſe *hereticks*, and thoſe boaſters of this *law*, as a prerogative beyond all others, (theſe aſſertors of *Moſes's* old form againſt *Chriſt's* review and *reformation*) the *Apoſtles* wrote the greateſt part of moſt of their *Epiſtles*, And ſo in them, though the word be very oft uſed in the former notion for the *Jewiſh religion*, not as 'tis oppos'd to, but as 'tis *perfected* by the *Goſpel*, (and that ſo often, that 'twere tedious to name them) yet doth the word νόμος, the *law*, and ἔργα νόμου, *the works of the law*, many times ſignifie (that, which I now ſet down for the ſecond notion of the word) this *old* form of the *Jewiſh religion* (as it was, before it was *reformed* by *Chriſt* in thoſe particulars forementiond) and that in oppoſition to the *new form*, as it now ſtands *reform'd*, and *hight'ned*, *alter'd* and *improv'd* by *Chriſt*; Thus *Rom.*2.17. [ἀναπαύῃ τῷ νόμῳ] (ſpeaking to, and of the growing ſect of the *Gnoſticks*, or *Judaizers*) *He reſts in*, depends on, and boaſts of *the law*, diſcriminates himſelf from all others, not only *Gentiles*, but *Chriſtians*, which *Judaize* not, and though he commit groſſe ſins againſt the very *law*, v.21,22. yet he thinks to be *juſtified* by being a punctuall aſſertor of the *externall* obſervances of the *law*, againſt all things elſe, even againſt *Gods* own *reformations*. So *Rom.*3.20. *By the works of the law no fleſh ſhall be juſtified before him*, i.e. by obſervation of the form preſcribed by *Moſes*, as it differs from *Chriſt's reformation*, or by bare obſerving the *outward*, *ceremoniall*, without the *inward*, *ſubſtantiall* part of it, the *circumciſion*, without the *purity*, *Rom.* 2.28,29. For, as it follows, by that is ἐπίγνωσις, the *diſcerning* or *acknowledging* of *ſin*, the law of *circumciſion* ſhews a man his obligation to *inward purity*, and his being *circumciſed* is an accuſation of him for every *impurity* he commits, farre from *juſtifying* him in the *commiſſion* of it. So again v.21. χωρὶς νόμου (as v.28. χωρὶς ἔργων νόμου) *without the law*, or, *without the works of the law*, i.e. without that punctuall obſervation of the *Moſaicall form*, the *righteouſneſſe of God* (or, *God's way* of *juſtifying* men) is *manifeſted*. Where 'tis obſerveable, that this *way* of *juſtifying* χωρὶς νόμου, *without the law*, taken in this *ſecond* ſenſe, is ſaid to be teſtify'd by the [νόμου καὶ προφητῶν] *the law and the prophets*, in the *firſt* ſenſe; It being often intimated by *them*, that not the *outward ceremony*, but *inward purity* was that which is acceptable to *God*. So again v.27. νόμου ἔργων, *the law of works*] oppoſed to νόμου πίστεως, *the law of faith*, the *outward* to the *inward law*; where yet v.31. having oppos'd them in that *ſecond* notion, he makes them friends again in the *firſt* notion of the *law*, In which, ſaith he, *Chriſt* did not *aboliſh*, but only *perfect*, and ſo *eſtabliſh* the *law*, *highten* the former duties, and require *more* elevated performance of them, then was before beleived to be under *precept*; and for the *ceremoniall*, change them from the *externall* to the *internall* performance of them; and ſo likewiſe for the *judiciall* requiring the *equity* of them, i.e. that which among us is *proportionable* to that, which appeared to be *Gods* will among them, as farre as the *variation* of *circumſtances*, makes *prudent*, or *reaſonable* for us. So again *Rom.* 4.13. ὁ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, *the promiſe to Abraham* was *not by the law*; The *law* there ſignifies the command of *circumciſion*, *Gen.*17.10. which being *after* the giving the *promiſes* to him, *Gen.* 12.2,7. and 13.14. and 15.1,4,6. and 17.2. it could not be ſaid, that that was the *foundation* of the *promiſes* made to *Abraham*, (ſo *Gal.* 3.17, 18.21.) and ſo *Rom.*4.14,15,16. So again *Rom.* 6.14,15. where [ὑπὸ νόμον, *under the law*] under the *Moſaicall yoake* of *legall* performances, ſuch as *Chriſt reform'd* and alter'd, is oppos'd to [ὑπὸ χάριν, *under grace*] that ſtate under *Chriſt's reformation*. So *Rom.*7.4. *you are dead to the law*, or, the *law* to you, you are no more *bound* to it, and v.6. *we are freed from the law*, i.e. from thoſe parts of it, wherein *Chriſt's reformation* hath made a *change*. So *Rom.*8.3. [τὸ ἀδύνατον τοῦ νόμου, *the inability* and *weakneſſe of the law*] points to that *ſecond* notion of the *law*, before 'twas perfected by *Chriſt*. So *Gal.* 2.16. three times ἔργα νόμου, *the works of the law*] in the ſame ſenſe, as was explain'd, *Rom.*3.20. So again c.3.2.5. 10.11.13. and in many more places in that *chapter*, (onely with this light change, The *law* without the *mercy*, or *pardon* of ſin brought in by the *Goſpel*, The *law* taken *alone*, as *excluſive* of the other, For by that, *Curſed is every one*, *that continues not in all* &c. And in this ſenſe is v 13. the *curſe of the law*, that *puniſhment*, that the *law* brings on every ſinner, and none but the *Goſpel* frees us from.) So *c.*4.21. and *c.*5.4.18. So νόμος ἢ ἐντολῶν, *the law of commande-*

mandements] *Ephes.* 2. 15. (though νόμος ἐντολῶν σαρκικῶν, *the law of a fleshly commandement*, *Heb.* 7.16. belong to *another* matter, speaking of *Melchisedek* and *Christ typified* by him, and denotes a *law* making provision for the *mortality* of *Priests*, appointing them in succession) that *Codex* or body of *commandements* under *Moses*, before *Christ's reformation*. So *Phil.*3. 6,9. *Heb.*7.19. And because this *law* of *Moses* was written and set down in the *Scripture* of the *old Testament*, and so oppos'd in that respect to the *law* of *nature* in the *hearts* of the *Gentiles*, and all men (call'd ἄγραφος νόμος the *unwritten law*) therefore as the word νόμος or *law* is used, so in the same *notions* the word [γράμμα *writing*] is used also. Sometimes in the first notion of νόμος, for the *law* or *religion* of the *Jewes*. So *Rom.* 2. 27. σὺ ὁ διὰ γράμματος καὶ περιτομῆς, *thou* that hast *literally* observ'd the *law* of *Moses*, and art *circumcis'd*, and v. 29. (with a little change) ἐν πνεύματι, οὐ γράμματι, the *circumcision in the spirit, not in the letter*, or, *writing*, i.e. the *spirituall circumcision*, purity of the *heart*, and not that *outward* commanded by *Moses's law*. So *Rom.*7.6. we serve in the newnesse of the *spirit*, i.e. according to this *new reformed law*, which looks most to inward *purity*, and not ἐν παλαιότητι γράμματος, *in the oldnesse of the letter* or *writing*, which required *externall circumcision*, &c. So 2 *Cor.* 3. 6. *God hath fitted and prepared us to be ministers of the new Testament*, οὐ γράμματος, ἀλλὰ πνεύματος, not of the *writing*, but of the *spirit*, i.e. not of the *law*, as it signifies the *externall* body of the *Mosaicall constitutions* unreformed, but of the *Spirituall* or *Evangelicall law*, the *law of faith*, or, the *law*, as *Christ* hath *reformed* it, or the *Covenant* of *mercy* and *pardon* of *sin* under the *Gospel*: For, as it follows, γράμμα ἀποκτείνει, that *law*, as it is in *Moses*, unreform'd by *Christ*, *brings death*, but no *life*, *condemnation*, but no *justification*, or pardon unto the world; But the *Spirit*, i. e. this *new reformed law*, ζωοποιεῖ, gives life, enables to gain *life*, to come to *justification* or *salvation*. And so again v.7. Διακονία θανάτου ἐν γράμμασι, *the ministration of death in the writing*, i.e. in the *Mosaicall* or written law, as it stands there unreform'd by *Christ*, and *opposite* to the διακονία πνεύματος, v.8. *the administration of the Spirit*, i.e. this *new*, *reformed*, *Evangelicall law*; which, either first, because it comes neerer to the *soule*, and requires *purity* there, whereas the *Mosaicall law* deals most in *externall purifications*, or 2ly, because the *Holy Ghost* came down first on *Christ*, then on the *Disciples*, to confirm this *new Evangelicall* course under *Christ*, in opposition to the *former*, under *Moses*, or 3ly, because in this *Evangelicall* administration there is *grace* given to enable us to perform what is now requir'd (and that *grace* is a gift of *Gods Spirit*,) for one, or all these reasons. I say, it is called πνεῦμα, the *Spirit*. Thus much in this place of the word [νόμος *law*] and, (by occasion of that) of γράμμα and πνεῦμα *letter* and *spirit*, which may help to the understanding of many places, and will not need to be repeated again, when we come to them.

γράμμα.

h. Πληρῶσαι. The Greek word [πληρῶσαι] is answerable to the *Hebrew* כלה which signifies not only מלא, *to perform*, but מלא, *to perfect*, *to fill up*, as well as *to fulfill*; and so is rendred sometimes by one, sometimes by t'other. And the *Greek* it self is so used in like manner; when it referres to a *word*, or a *prophecie*, then it is to *perform*, to *fulfill*, 2 *Chron.* 36.22. 1 *Mac.*2.55. In other cases it is to *fill up*, to *compleat*, to *perfect*, *Eccles.*33.16. and 39.12. 2 *Chron.*24.10. and *Mat.*23.32. This the *ancient Greek Fathers* expresse by the *similitude* of a *vessel*, that had some water in it before, but now is *filled up* to the *brim*, and again of a *picture*, that is first *drawn rudely*, the limbs only and lineaments, with a *cole* or *pen*, but when the *Painter* comes to *draw* it to the *life*, to adde the ζωγράφησις to the σκιαγραφία, then it is said to be *fill'd up*. This may farther appear by what *Christ* here adds. *Except your righteousnesse*, i.e. *Christian actions*, and performances, *exceed the righteousnesse of the Scribes and Pharisees*, i.e. go higher then that *strictest* sect of the *Jewes*, and the *Doctors* among them thought themselves obliged to, or taught others that they were obliged, they shall not *enter into the kingdome of God*, passe for *Christians* here, or prove *Saints* hereafter. This same truth is at large exemplified in the remainder of this chapter, by induction of severall particulars of the *law*, first barely set down by *Christ*, and then with *Christ's* improvement added to them, in this form of speech, *But I say unto you*] Thus when *Rom.* 8. 3. it is said that *God condemn'd sin in the flesh*, i. e. shew'd a great example of his wrath against sin, by what *Christ* suffer'd on the Crosse for our sins, the reason of *Gods* doing so, is rendred v 4. that the δικαίωμα τοῦ νόμου, *Ordinance of the Law*, *circumcision*, &c. πληρωθῇ ἐν ἡμῖν, *might be perfectly perform'd in us*, i.e. in a higher degree then by the *Jews* it was thought to oblige; And that it is the generall interpretation of the *antient Church-writers*, (especially the *Greeks*) down to S. *Augustine*, may appear by these few of a multitude of *testimonies*; *Irenaus* l. 4. c.27. *Dominus naturalia legis non dissolvit, sed extendit, sed & implevit*, Again, *sed plenitudinem & extensionem*, Again, *super extendi decreta, & augeri subjectionem*, And again speaking of *Christ*, *adimplentis*, *extendentis*, *dilatantis*, which are all the sense of πληρῶσαι here. So S. *Basil* on *Psal.* 15. calls *Christ* πολύτροπα νομοθετῶν. See the *author of the Constitutions* l. 6. c. 23. So in *Chrysostom* Tom.3. p.93. Ἐν καινῇ νόμοι μένειν καὶ σὺν πολλῷ μείζονι. And that *Christ's* giving of *lawes* was πλήρωσις καὶ ὁλότης, and that *Christ* did not here recite all the *Commandements* of the *Decalogue*, because he meant not πάντας ἀνελεῖσαι. So that it was then μείζονα ἐντολῶν χορὸς, & οὐ τὰ αὐτὰ καὶ ἡμῖν καὶ παλαιοῖς καὶ ἡμῖν σκιάματα. So *Theophylact*, that *Christ* came not καταλύειν σκιαγραφίαν, ἀλλὰ μᾶλλον ἀναπληροῦν. So *Oecumenius*, ὅ τε αὐτὰ ἐν νῷ ἐντιτάττεσθαι, ἅπερ οἱ πάλαι ἐν νόμῳ. So *Tertullian*, *Christi legem supplementa necessaria esse disciplinæ servatoris* l.3. *cont: Marc:* c.16. And, *Ampliandæ, adimplendæque legi adjutricem Christus præfecit patientiam.* l. de *pat:* And, *Christus Dei creatoris præcepta supplendo & conservavit & auxit* l.4. *cont: Marc:* And, *Legem sistimus, scilicet in iis quæ & nunc Novo Testamento introducta, etiam cumulatiore præcepto prohibentur, pro non mœchaberis, qui viderit* &c. So S^t *Aug: serm: in mont:* l.1. *Christus implevit addendo quod minus habet, & sic perficiendo confirmavit, & dum fiunt quæ adduntur, multo magis fiunt, quæ permissa sunt ad*

inchoationem. And, *qua à me adduntur, qui non veni ſolvere ſed adimplere,* And, *non ſecundum illa minima, ſed ſecundum ea quæ dicturus ſum, Quæ ſunt autem iſta? ut abundet juſtitia* &c.

i. Κεραία. Κεραία] is thought by ſome to referre to the *Hebrew Chirec*, by others to ſome *corners* of the *Hebrew letters*, from whence their *Criticks* were wont to deduce great *myſteries*. But the word muſt be reſolved to be of a *Greek* origination, and there it ſignifieth ἀρχὴ γράμματος (for ſo ſure we muſt read in *Heſychius*, not κερία, ἀρχὴ γράμματα, but κεραία ἀρχὴ γράμματος) *the beginning of a letter*, which is leſſe, then the leaſt *letter*, *iota*, which went before; Thus (ſaith *Plutarch* l.2. *adverſus Col:*) did *Epicurus* contend with *Democrates* περὶ συλλαβῶν καὶ κεραιῶν, *about ſyllables and theſe*, where moſt probably they ſignifie *pieces of letters*, as *ſyllables* are *pieces of words*. Thus is the word uſed in *Heſychius* for any the leaſt *part* of any thing, thus he renders κόρρος (mention'd here c. 7. 3.) κεραία ξύλου λεπτὸν, *a thin* minute *piece of wood*, of ſome, but very little length. The *Hebrew* reads קוץ, which the *Rabbines* frequently uſe for the *little ſtalk* or *taile* of any *fruit*. The *Syriack* hath *ſerto*, which *Ferrarius* interprets *minima linea*, and ſo the *Arabick Chatta*, *linea* or *lineola*, the leaſt *ſtroke* or part of a *letter*. And accordingly it is here ſet to denote any the ſmalleſt inconſiderable *parts*, any *minutia* in the *law*. The word is here joyned with ἰῶτα, the name of a *Greek letter*, which cannot be *tranſlated* into *Engliſh* any otherwiſe then that it is a *Greek* [ι] and therefore I have retein'd it in the *margent*, as *Alpha* and *Omega* two *greek letters* are retein'd in the rendring of the *Apocalypſe*.

k. Ἀκρίβ. There were three waies among the *Hebrews* of interpreting *Scriptures*, firſt שְׁמִיעָה *hearing*, ἀκρίβεια, when any fact is recited, or *Hiſtoricall* ſenſe explicated, which to have *heard* is ſufficient without any more. 2ly. אַגָּדָא myſticall *expoſition*. 3ly. מָשָׁל *parabolicall expoſition*. The firſt of theſe belongs to thoſe paſſages of *Scripture*, which were plain matters of *fact*, as here plain commands of the *Decalogue*, without any other expoſitions on them, then the bare reciting them out of the book; And to ſhew that this, and that of *adultery* v.28. and that of *perjury* v.33. were commands of the *Decalogue*, and that that of the *lex talionis*, *law of retaliation* v. 38. and *loving friends*, and *hating enemies* v.43. (which two, though they agree with the reſt in the ἠκούσατε, *yee have heard*, yet differ in the τοῖς ἀρχαίοις, *to them of old*) were doctrines of *Moſes law*, though not of the *Decalogue* (as that of *Divorce* having neither the [ἠκούσατε, *yee have heard*] nor the [τοῖς ἀρχαίοις] *to them of old time*, is neither) to ſhew this, I ſay, it is that *Chriſts form* here ſtill begins with ἠκούσατε *ye have heard*, in reference to the שְׁמִיעָה *hearing*, foremention'd, which belong'd to ſuch; and ſo, in like manner, his form of addition [ἐγὼ δὲ λέγω ὑμῖν, *but I ſay to you*] is an intimation of the *Rabbine's forme*, when having ſet down anothers *doctrine*, they make *obſervation* upon it, ואני אומר *And*, or, *But I ſay*.

l. Ῥακά. The word Ῥακὰ is an *Hebrew* word, and ſignifies *vaine*, or *empty*, and being applied to any man, is a word of *contumely*, calling him *empty*, *deſpicable*, *witleſſe* fellow, this is here forbidden by *Chriſt*, and (as an unſupportable *wound* to anothers *reputation*, which is generally priſed next to life, often preferr'd before it) is by him thought fit to be ſuperadded to the *old command* of *not killing*. And that this is an elevation of *Chriſt's* doctrine above the *heathen theology*, may appear by a known paſſage in *Homer Iliad* α'. where *Minerva* forbids *Achilles* ſtriking *Agamemnon*, Ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφει χεῖρα ἐρύσσῃ, *Leave off contending, and draw not thy ſword*, yet gives leave to reproach him, and counſells to *contumelious words*, Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, &c. which is here moſt ſtrictly *prohibited* by *Chriſt*.

The words [καταλλάγηθι, and διαλλάγηθι] in the *paſſive* voice have a *peculiar* ſenſe in the *New Teſtament*; In ordinary *Greek Authors* they ſignifie to be *pacified*, *reconciled*, but contrariwiſe in theſe (according to the notation of the *reciprocall conjugation*, *Hithpahel*, among the *Hebrews*) *to reconcile himſelf* to another, i. e. to *appeaſe*, *get* the *favour* of that other. So 1 *Cor.*7.11. ἀνὴρ καταλλαγήτω *let her appeaſe*, *reconcile her ſelf to her husband*, So *Rom.*5.10. *If we being enemies* καταλλαγέντες τῷ Θεῷ, *were reconciled to God*, i.e. reſtored to his favour (*God* pacified toward us) So 2 *Cor.* 5. 20. καταλλάγητε τῷ Θεῷ, *take care that God be reconciled unto you*, and ſo here διαλλάγηθι τῷ ἀντιδίκῳ σου, *take care that he be reconciled to thee*, *pacifie* him, *reconcile thy ſelf to him*, for that which goes before, is, not that *he* hath done *thee* injury, but *thou him*, *when thy brother hath ſomewhat againſt thee*] In which ſenſe alſo that other phraſe v.25. [ἴσθι εὐνοῶν,] literally [*be well minded*] is to be taken, not that thou *think well*, of thy *injur'd brother* (for that is not the buſineſſe of that place) but that thou *ſeek* his *favour* and *forgiveneſſe*, his *accord*, and *agreement* with thee, that he may *think well* of *thee*, and be *reconcil'd* to thee. See *Note* on *Mar.*14.54. f. So in like manner the *active* καταλλάσσω is (not, as in other *Authors* it ſignifies, to *appeaſe*, but) to *reſtore* any man to *anothers* favour, 2 *Cor.*5.19. All this is to be made up, by obſerving the importance of the *Hebrew* רצה in the ſeverall *conjugations*.

m. Καταλλάττεσθαι, Διαλλάγηθι. Ἐυνοῶν. Καταλλάσσω.

n. Ὑπηρέτης. The word ὑπηρέτης *Officer*, or *Sergeant*, which is here uſed, and ſo in like manner *Joh.*18.3. is alſo uſed *Luke* 4. 20. in another ſenſe, by which compared together, it appears that the ſame men which in the *Conſiſtory*, or *Court* of *Judgment* among the *Jewes*, were *Apparitors*, or, *Sergeants*, were alſo in the *Synagogues* imployed, (as *Deacons*) to *miniſter*, to bring, and take away the *books*, &c. So the very word διάκονος that we ordinarily render *Deacons*, doth *Mat.*22.13. ſignifie the *officers*, that take, and carry men to *priſon*, and (as it was the *Lictor's* office) *bind men hand and foot*, &c. In ſtead of ὑπηρέτης here, is πράκτωρ *Luke* 12.58. i.e. the *Sergeant* or *Lictor* that *executes* the *ſentence*, to which any man is adjudg'd by the *Court* of *Juſtice*.

Διάκονος. Πράκτωρ.

o. Βλέπετε. Βλέπειν here ſignifies not to *ſee*, but to *behold*, *conſider*, *look* upon with ſome *intention*, or *earneſtneſſe*, or *voluptuous* deſigne. Proportionably to what we find of this word, when 'tis applied to other matters, As *Epheſ.*5.15. βλέπετε, *ſee*, i.e. *take heed very diligently* πῶς ἀκριβῶς &c. *that you walk accurately*. And very frequently in that ſenſe for *taking heed*. Saint *Chryſoſtome* here reads, ἡ ὑμεῖς βλέπετε,

βλέπων, *he that looks upon*, and as *Theophylact* renders it by *ſtandeth and looketh earneſtly*, ſo he by *maketh it a buſineſſe to doe ſo, hunts after, feeds his eyes with the ſpectacle, nails them to handſome facies*, and again, *looks that he may deſire*. An example of this there is in the two *Elders Suſ:* v.32. who being denied the farther enjoying of their *luſts*, command to *uncover her face, that they may be filled with her beauty*. And ſo 1 *Eſdr:* 4. 19. *they gape and even with open mouth fix their eyes faſt on her*, And *Eccluſ.* 9.5. and 8. μὴ καλλιμάνθανε, *gaze not, look not on a maide*, as if thou wert a *learning* her, filling thy *phanſy* with her beauty, *leſt thou be inſnared by her complexion, colour*, or *beauty* in her *cheeks*, for ſo I ſuppoſe the right reading (ϕιμυθίοις not ὀπλίμοις) imports. So *Eccluſ.* 41.21. καλανίσης *contemplating another mans wife* and θεωρία (not, as 'tis renderd, being *overbuſie*, but) *a curious earneſt beholding his maide*, as the word is uſed 1 *Tim.* 5 13. and *Eccluſ.* 42.12. *Look not earneſtly on any man for beauty*, and ſo the *Fathers* generally uſe θεωρία, to this matter, And ſo in *humane* authors. Ἐρωτικοῖς ὀφθαλμοῖς εἶδε, καὶ τὸ κάλλος θεωρήσας, *Niceph: Baſilac: διηγ.* β. *Looks with amorous eyes, and earneſtly beheld his beauty*, and ſo ἐν τῇ ψυχῇ ἐθαλάμευσε πολὺ τὸ ἔρωτα, *bedded her love in her heart*, it being dangerous to let it out, The very thing call'd here, *committing adultery in the heart*. The thing then here forbidden by *Chriſt* is the *delight* or pleaſure of *looking* on *carnall objects*, which pious men of the *Old Teſtament* have abſtein'd from, as *Job* 31.1. but is now moſt ſtrictly *prohibited* by *Chriſt*. Thus ſaith * *Athenagoras*) τὸ ἁπλῶς ἰδεῖν, μοιχεία, *to behold with pleaſure* is *adultery* to a *Chriſtian*, μὴ τὰς ὥρας τῶν παρθένων θεωρᾶζειν, *'tis not lawfull to behold curiouſly the beauty of virgins*, * *Cat:* in *Job.* and ſo ἐμβλέπειν θεωρητὴν ὅλως ὀλισθηρὸν in † *Clem: Alex:* and ἐξὸν ἀκολάστως, the *incontinence* of the *eye* is forbidden the *Chriſtian*, ſaith S. *Chryſoſt:*

The form of the *preface* here, being no more then [ἐῤῥέθη *it hath been ſaid*] without either the [ἀκούσατε, *ye have heard*] or [ἀρχαίοις, *to them of old*] doth note that the matter here recited was no *precept*, given either by *Moſes* in the *law*, or by any other after him, to that *antient* people, but that it was only a *permiſſion*, by allowing impunity in the דבר ערות, *the caſe of nakedneſſe*, or *turpitude*, *Deut.* 24. 1. to this the *Phariſees* diſtinctly referre c.19.7. and *Mar:* 10.7. *Why then did Moſes command* &c. where yet all that *Moſes* did *command*, is only this, that he that doth *put away* his *wife* (in the caſe, which *for the hardneſſe of their hearts* he permits v. 8. but *allowes* not, much leſſe *commands*) ſhall doe it *formally*, and *legally*, *giving her a bill of Divorce*, that by that means the *divorced woman* may *marry* again, and bring forth children by ſome other man. 'Tis true indeed there were ſome *licentious* doctrines, brought after into the *ſchooles* by ſome of their *Doctors*, or *latter Interpreters* of *Moſes*, One ſort of them, which acknowledg'd it to be *allow'd* in no other caſe, but that of *nakedneſſe*, or *turpitude*, did yet extend the word *turpitude* to almoſt every matter of *diſlike*; another ſort extended the *liberty*, or allowance (without any reflexion on that of *turpitude*) to משום כל דבר, κατὰ πᾶσαν αἰτίαν, *Mat.* 19.3. *for*, or, *upon every cauſe*, But the context here ſeems not to referre to theſe *Doctors*, but peculiarly to the *permiſſion* afforded by *Moſes* (and the *command* of *giving* the *Bill* of *Divorce*) *Deut.* 24. which *indulgence*, or impunity is here, and *Mat.* 19. retrenched by *Chriſt*, and ſtrict *command* given, both that no *cauſe* but that of *fornication* ſhall be competent for *divorce*, and that no *Chriſtian* ſociety ſhall grant that *toleration*, which only *for the hardneſſe of their hearts* was then afforded the *Jewes*.

The word ἀντιστῆναι] may here ſignifie (in a notion, wherein ἀντὶ, in *compoſition*, imports *vicem referre*,) *repayment* of *injury, violence*, &c. as in the word ἀντιπάσχειν, ἀνταποδιδόναι *to ſuffer by way of retaliation, and give by way of recompenſe*, &c. and ἀντικαλεῖν to *invite* him *again*, who had invited *thee* *Luk:* 14. 12. So doth *Tertullian* ſeem to render it, *leſt vicem referre prohibentur*, *Apol:* c. 37. *when we are injur'd we are forbidden to make returnes*, the ſame that *Rom:* 12.17. is called κακὸν ἀντὶ κακοῦ ἀποδιδόναι, *to repay evil for evil*, which is there the interpretation of ἐκδικοῦντες ἑαυτοὺς, v. 19. *avenging themſelves*. And 'tis obſervable that the word is apply'd in the *Old Teſtament* to *impleading*, or proſecuting at law, as *Jer.* 49.19. where the *Hebrew* reads עורר, *diem dicere*, *to implead*, the *Greek* have, τίς ἀντιστήσεταί μοι; *who ſhall reſiſt me?* So *Jer:* 50.44. and ſo the word עמד, when 'tis rendred ἀντιστῆναι, *to reſiſt*, *Iſ:* 5.8. it ſignifies *impleading in judgment*, and *Obad:* 11. to uſe *violence againſt any*. So ענה which ſignifies any kind of *return* to another in word or action (and is ordinarily rendred ἀποκρίνομαι or ἀνταποκρίνομαι *to anſwer*,) is rendred ἀντιστῆναι *to reſiſt*, as *Deut.* 19. 18. *Iſ.* 3.9. and 59.12. *Jer.* 14.7 by which (as 'tis here ſet in *oppoſition* to the *lex talionis*, *law of retaliation*, the *eye for eye* v. 38.) it will appeare that in caſes of this nature (*a light contumely*, &c.) not only *private revenge* is interdicted *Chriſtians*, but alſo the exacting of *legall revenge* before the *Magiſtrate*. But beſide this [ἀντιστῆναι] ſignifies ordinarily *violent* and *armed reſiſtance*, *Re.* 13.2. and ſo in *Heſychius* [ἀντιστάμενον] and [ἀντιστρατιώτην] *reſiſting*, and *waging warre*, are all one; and ἀντίσχεται, is ἀντιστῆναι ἐν τῇ μάχῃ, in the *Old Gloſſary*, ἀντίσχομαι *obſto, obſiſto, reſiſto*, and ſo in *Homer*, —ἀλλ' ἴτ' ὀπὶ ἀντίσχετε, *Iliad:* π'. and 'tis not certain that it ſignifies any otherwiſe here, and then the matter of *precept* will be, that in *injuries* (of this *nature* again) we may not for the *ſecuring* our ſelves from more, flie to any *violent reſiſtance*; *Patience* at the *preſent*, and *depending* on *Gods providence* for the *future*, doth much better become a *Chriſtian*. An example of this doctrine we have *James* 5. 6. where the *juſt man* is *impleaded* (even *capitally*) *condemn'd*, and *executed*, which is the higheſt, that can befall, and yet οὐκ ἀντίσσεται ὑμῖν (in a word equivalent with this notation of this) *he makes no violent reſiſtance*, prepares not to oppoſe your violence with the like, and then all *bloody* and *violent* means to *avert* and *repay injuries* (eſpecially ſuch *ſlight injuries* as are here mention'd) are here utterly forbidden. As for the τῷ πονηρῷ, that is plainly the *Greek* of לרשע, which *Exod.* 2. 13. is rendred diſtinctly [ἀδικοῦντι] *to the injurious*, as καλαπονούμενῳ the *paſſive*, is he that *receives injury*, *Act.* 7.24. See *note*, t.

Some difficulty there is, what is here meant by χειτῶν

q. Ἀντιστῆναι. Ἀντιστῆναι.

Πορνεία.

* in *Legat:* p. 36. B.

* p. 462.

† Pædag: l. 3. c. 5.

p. Ἐῤῥέθη.

r. Χειτῶν.

χιτῶν, which is rendred a *coate*, but more properly a *ſhirt* or *ſarke*, and ἱμάτιον the *upper garment*; perhaps it may be cleared by finding the notation of the former χιτῶν, for then the latter ἱμάτιον being a more *generall* word for any kind of *garment*, will be here regulated by *analogie* with *that*: For the *originall* of [χιτῶν] there is little doubt, but it is *Hebrew*, differing ſo little from their כתונת; The *Hebrew* word notes it to be *linnen*, and it is the name of the *Prieſt's inner garment* among them, and ſo χιτὼν τὸ ἐνδότερον, ſaith *Moſcopulus* on *Heſiod* p. 70. *it ſignifies the inner garment*, and a phraſe in Saint *Jude* v. 23. [ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα] ſignifies it to be next unto the *fleſh*, the ſame which the *Latines* call *camiſia*, and the *Greekes* ſometimes ἀκανθάμισον, and *Heſiod* hath given it the *Epithet* of πεμπώνηλα, ὕφεσν ποδήνη, i.e. a *long garment*, ſaith *Moſcopulus*. Thus in *Homer's Iliads*, χλαῖναν τ' ἠδὲ χιτῶνα τά τ' ἀιδῶ ἀμφικαλύπτει, *the outer and inner garment, both which cover the ſhame.* So in *Iſiodore Peleuſiota*, χιτὼν τὸ ἔνδυτὸν, is the *ſhirt* which covers the *nakednеſſe*, which, ſaith he, was it, which *Joſeph's* miſtreſſe rent from him, and brought to her *huſband* for an evidence of his *attempting* to *defile* her. The ſame *Hebrew* כתונת is, by *tranſpoſition* of letters, the *Latine tunica* (by which 'tis often rendred) as the writers of the *origination* of words have obſerved, and that, though it be ſometimes otherwiſe applied, agrees in the uſe of it alſo with the *Greek* and *Hebrew*; *Tunica* ſignifying principally the *inner linnen garment*, next the body, as when 'tis *proverbially* ſaid, *Tunica proprior eſt pallio*, and when 'tis in the *Poets* uſed for a *ſhirt* or *ſmock*, as when *Propertius* ſaith of the *Goddeſſes*,

——*quas Paſtor viderat olim*
Idaeis tunicam ponere verticibus.

This being the meaning of χιτὼν, *the inner linnen garment next the body* (*Tunica* ποδήρης *ex lino* (ſaith Saint *Hierom ad Fabiol:*) *uſque ad crura deſcendens, ſuch*, ſaith he, *as the ſouldiers camiſia, cloſe to their body, that they may run or fight, or doe any ſervice the more expeditely*, and, agreeably to that, the *Roman ſouldiers* are ſaid to be μονοχίτωνες to have *no other garment* on, when they fought) there will now be little doubt, but that ἱμάτιον will ſignifie the *upper exterior garment*, the *Hebrew* מעיל or *Latine pallium*, which was the covering of the כתונת or χιτὼν or *tunica*, and therefore in *Plautus* in *Aulul:* when they are a ſearching one for ſomewhat loſt, 'tis *firſt, agedum, excutedum pallium*, then when that is done (when the *upper garment* is taken off, and yet the thing not found) it followes, *ne inter tunicas habeas*, ſignifying *pallium* to be the *upper*, *tunica* to be the *under garment*. So *Acts* 9. 39. we find together χιτῶνας, and ἱμάτια, all that belonged to the *clothing of the poor widowes* there, the *under* and the *upper garments*. So in the enumeration of the *High-prieſts garments*, *Cod: Jom:* c. 7. §. 5. there be four garments mentioned of the *Prieſt*, and כתונת χιτὼν, is the *firſt* of them, and then, ſaith he, the *High-prieſt* addes foure more to theſe, *which are all upper garments*, worne over the other, and מעיל is one of thoſe, as here ἱμάτιον is added to χιτὼν, And in *Heſiod*, χλαῖνα ὕφεσν χλαμύδα, ſaith the *Scholiaſt*, τὸ ἐκτὸς ἢ παχύτερον, *the outward garment thicker and warmer then the other*, and it is to be obſerved that this latter was both more uſefull and *prizable* (μαλακὼ ſaith the *Poet*) then the *former*, being (as *Joſephus* ſaith of the *High-prieſt's Pall*, and ſo *Rev.* 1. 13.) *a long garment down to the ground*, and as *Maimonides* addes, כדבר בגדי הגדולים *as the garments of noble men.* And ſo *Mat.* 11. 8. ſpeaking of theſe, under the title of μαλακὰ ἱμάτια, ἰδοὺ, ſaith he, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶ, *the faſhion was for courtiers to wear them*, and ſo they go generally for *garments of peace*, and ἐν ἱματίῳ ἡδεῖ in *Plutarch*, and ἐν ἱματίοις βίος in *Theophraſtus*, ſignifies ſuch a life, and then that is the gradation here, *If any man ſue thee, and take away thy lower or inner garment, let him take away thy upper garment alſo*, rather then thou by oppoſing violence, or revenging thy ſelf on him, think to ſecure thy ſelf from farther *greater damage*. The truth is, if *Chriſt's* diſcourſe were of his *forcible* taking away the *garment* from thee, it would be more reaſonable that the *upper garment* ſhould be firſt named, and the *inner garment* after it, becauſe that is the order of *pulling* off, and accordingly S. *Luke* ſetting it down with ſome change, and ſpeaking of the caſe of *forcible taking away*, he inverts the order and ſets ἱμάτιον firſt, and then χιτῶνα, *Lu.* 6. 29. but our *Saviour* here ſpeaks of *civil violence*, uſing a *ſuite* at *law* as the engine to rob thee, and then 'twas fitteſt to name that firſt, which was leaſt *pretious* or conſiderable, and afterward that which was *more valuable*, that ſo the duty of this *text* might be enforced, which was, that in caſe of any leſſer *inconſiderable injury* done to us, we ſhould not meditate *revenge*, or flie to *force*, though by that *pacifick* means we incurre the danger of a farre *greater* loſſe.

Ἀγγαρεύειν] is a *Perſian* word (and cuſtome) to *take up men*, as we take up *poſt-horſes*, to carry our *Burthens from ſtage to ſtage* (and ſo the word is uſed, c. 27. 31.) which when one hath performed, another is taken up in his ſtead for the next *Poſt*. Theſe *ſtages* are each of them a *Paraſange*, called ἀναπαύλαι ſaith * *Agathias*, becauſe when men came to the *end* of them, they did *refreſh* themſelves, and *returne* home. Now the μίλιον or *mile*, which is here mention'd for the ſuppoſed *ſtage*, is but the *fourth* part of a *paraſange* (or thereabout) the *paraſange* being, ſaith he, *thirty ſtadia*, and the μίλιον, but ſeven or eight, to ſignifie (as in the former the ῥάπισμα was a *light ſupportable injury*, or rather a *contumely* only, and the *taking away* the *cloake*, a robbery again *ſupportable* to him, that hath the *coate* left, and, perhaps, a great *Eſtate* alſo, ſo) here the *oppreſſion* or invaſion of *liberty* ſpoken of, to be but a *petty damage*, going but a *quarter* of an *ordinary poſt* (and no burthen mention'd neither) and they that are ſo impatient of ſuch *tolerable injuries*, as to *oppoſe force* or meditate *revenge* for them (which ordinarily brings greater ſufferings upon them, and ſo is farre from gainfull to them that uſe it) eſpecially to break into *open violence* upon ſuch *light grounds*, are directly contrary to this practiſe of *patience* here *commanded*, and preſcribed to all *Chriſtians*.

The πονηροὶ] here again anſwerable to *enemies*, v. 44. (and in the notion mention'd in *Note* on v. 39.) are the *injurious*; as on the other ſide [ἀγαθοὶ *good*] are the *friendly* or *kind*, differing from

Nexus

Ἱμάτιον. Μίλιον. Ἀγγαρεύειν. * *Hiſt:* l. 2. p. 55. Πονηρὸς. Ἀγαθὸς.

δικαιοσύνη. *Righteousness*, that follows, just as *Rom.*5.7. or as צדקה & חסד, *righteous*, and *mercifull*, or as when ἀγαθὸς *good* is expres't to signifie χρηστὸς, *benignity*, as *Mat.*20. 15. (or as when ἀγαθοεργία *Ja:*3.1. & *good works* in our ordinary phrase, signifies *works of charity*, or *mercy*) such an one as *Hesychius* explains by χρηστὸς (a word taken into the *Greek* language from the *Hebrew* חסיד, or the *Syriak* חסי, only with the addition of the *Greek termination*) and so in like manner, the word τελειος *perfect*, (answerable to the *Hebrew* word תם v.48.) signifies the same *charity* or *benignity* of nature, and is all one with ἐλεήμων in the *parallel* place *Lu.*6.36.

τελειος.

Τί περισσὸν ποιεῖτε;] The phrase may seem to have respect unto the * *Hebrewes* language, who call חסר *mercifulnesse*, פלגת הטובה, *abundance of goodnesse*, and יתרון הטובה in † *Kimchi*, *excellence of* (or *exceeding*) *goodnesse*, such as belongs to the speciall *pious extraordinary Jewes* (and *Christians* proportionably) Thus in *Pirche Avoth*, c.15. האומר שלך שלי ושלך שלי *He that saith, That which is mine is thine, and that which is thine is mine* (which is the *loving of friends*, doing curtesies to them, that will pay them again) *is an idiote*, עם הארץ *populus terræ*, an ordinary *vulgar person*, doth nothing περισσὸν, *extraordinarily*. 11.

* Proverb. on Prov. 22.28.

† on Ps. 30.

Idiota.

CHAP. VI.

Paraphrase.

1. [a] TAke heed, that ye doe not your almes before men, [to be [b] seen of them, otherwise ye have no reward of your father which is in heaven.] 1. To be beheld or look't on by them, If you doe not thus take heed, you will lose that reward which God in heaven hath layd up for the Almes-giver. a. b.

*assemblies, or, places of concourse, ταῖς συναγωγαῖς, see note d.

2. Therefore when thou dost thine almes, doe not sound a trumpet before thee, as the Hypocrites doe, in the * synagogues and in the streets, that they may have glory of men. Verely I say unto you, [They † have their reward.] 2. The prayse of men is their reward, the only one which they are likely to have for this performance, which is thus by them design'd to their owne glory. From God they are sure to receive none, by receiving this they acquit God of all farther payment.

† receive, or, are payd, ἀπέχουσι, see note on Mar.14.d.

3. But when thou dost almes, [let not thy left hand know what thy right hand doth,

4. That thine almes may be in secret; And thy father which seeth in secret, himself shall reward thee openly.] 3, 4. Watch over thy self as one that is very apt to fall into this sin, to doe works of mercy vainglorioufly, and therefore doe them as secretly as you can, and let not thy deareſt bosome-friend, which is to thee, as thy left hand, know what thou dost in this kind (unlesse so farre as he shall be necessary to assist thee in the doing of it, or as his knowing of it may some other way be ordinable to the glory of God, without any reflexion of any praise on thee from him or other) and God which beholds that which was thus done by thee in secret, shall give thee that very reward for thy secret piety, which the vainglorious person designes to himself, (but cannot so readily obtein, as by this contrary way thou thalt) make payment to thee in the sight of men and Angels.

* places of concourse

5. And when thou prayest, thou shalt not be [as the hypocrites are; for they love to pray [c] standing in the * [d] synagogues, and in the corners of the streets, that they may be seen of men,] Verily I say unto you, They have their reward. 5. Like them, which pray with the same design, that stage-players act on the stage, to gain applause by so doing. For all their joy in praying is to doe it in places of greatest resort, where they may be most visible, as they that stand in the meeting of two streets, choose that as the place of best advantage, to be seen by those which passe in either street. c. d.

6. But thou when thou prayest [enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret shall reward thee openly.] 6. Retire from thy worldly company (as Jacob Gen.32. 24. when he wrestled with the Angel) and with thy doores shut to thee, pray there to thy heavenly father, which is himself invisible, and seeth thee, how secret soever thou art, and consequently that which is done by thee in secret, and he that is thus the beholder of thy closet-devotions, shall reward thee before men and Angels.

7. But when ye pray [e], [use not vaine repetitions, as the heathen doe, for they think that they shall be heard for their much speaking.] 7. Doe not lengthen your prayers with idle tautologies, after the manner of the heathen, which think they shall have their prayers granted through the multiplicity of words used by them in their devotions. e.

8. Be not ye therefore like unto them: For your father [knoweth what things you have need of, before ye aske him.] 8. Hath no need of your expressions to tell him your wants, and therefore is not likely to be wrought on, by the length and multiplicity of them.

9. [After this manner therefore pray ye, Our father which art in heaven, hallowed be thy name.

10. Thy kingdome come. Thy will be done in earth, as it is in heaven.] 9, 10. I shall therefore set you a pattern, after which to form your prayers. Our father which remainest in thy throne in heaven, and there art praised by the Angels and Saints, which reignest there, and art perfectly obeyed, grant that thy name may be hallowed, thy throne may be set up and acknowledged, thy holy will and commands obeyed here below on earth also, by us thy sons, and servants, sincerely, and readily, and in some proportion, to what is there in heaven.

11. Give us [this day our [f] daily bread.] 11. The necessaries of our lives from day to day, or that which is proportion'd to every mans being, or sustenance. f.

12. And forgive us our debts, as we forgive our debtors. 12. And punish not on us all the sinnes wherewith we have offended, and provoked thee to punish us, as we doe most freely forgive all the injuries, which have by others been done to us.

* bring † the evil one, τὸ πονηρὸν ‖ for ever and ever, see note on Lu:1.6.

13. And ‖ [* lead us not into temptation,] but deliver us from † evil, for thine is the kingdome, the power, and the glory, ‖ forever. Amen. 13. Permit us not to be brought into any temptation or snare, suffer us not to be intangled in any dangers or difficulties, which may not be easily supported by us. g.

14. For

14. For it hath been well obſerved by the wiſe men among the Jewes, that our pardoning of thoſe who have injur'd us, is rewarded by God with hearing of our prayers for his forgiveneſſe. See Ecclus. 28. 2,3,4,5. & Mat. 5. 7.

14. For if [ye forgive men their treſpaſſes, your heavenly father will alſo forgive you.]

15. But if ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.

h. 16. They put on faſting, or mournfull countenances, unwaſh't faces, or perhaps they cover or veil their faces, that they may diſcover or reveal their faſting.

16. Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance, for [they *[h] disfigure their faces, that they may appear unto men to faſt,] Verily I ſay unto you they have their reward.

* cover, or, darken

i. 17. Behave thy ſelf as upon an ordinary day (for the Jewes anointed and waſhed themſelves daily, ſave only in time of mourning.)

17. But thou when thou faſteſt, [[i] anoint thy head, and waſh thy face]

18. Who ſeeth thee when no man elſe doth.

18. That thou appear not unto men to faſt, but unto thy father [which is in ſecret,] and thy father which ſeeth in ſecret ſhall reward thee openly.

k. 19. 'Tis a great vanity to hoard or treaſure up any of the poſſeſſions of this world, for they are all, whether cloth, or fruit, or mony, ſubject to thoſe three caſualties of moths, vermin, and theeves, every one the worſe, ſome loſt, by keeping.

19. Lay not up for your ſelves treaſures upon earth, where moth and *[k] ruſt doth corrupt, and where theeves break thorow and ſteale.]

* ſmutte, or, vermine do conſume,

20. Eccl. 29. 11.

20. But [lay up for your ſelves treaſures] in heaven, where neither moth, nor ruſt doth corrupt, and where theeves doe not break through, nor ſteale,

21. For as long as your treaſures are thoſe of this world, your hearts will be faſtned upon this world, your only way of elevating your deſires and ſetting them on heaven, is to lay out that which God gives you, on his ſervice.

21. For where your treaſure is, there will your heart be alſo.]

l. 22,23. As the eye is the candle of the body, lightens and directs it, ſo hath liberality of mind a moſt obſervable influence upon the whole Chriſtians life, and actions, ſerving them with light and directions, toward the making them all very Chriſtian; But where, in ſtead thereof, covetouſneſſe is gotten in, there is commonly nothing but darkneſſe, i. e. a life aliene from Chriſt, from the temper which he requires; If then that moſt eminent leading virtue in Chriſtianity, thy charity, or liberality be extinct, and turn'd into the contrary, that of covetouſneſſe, what a deep darkneſſe ſhalt thou walk in, though the light of the Goſpel ſhine round about thee?

22. The * light of the body is the eye, If therefore thine eye be †[l] ſingle, thy whole body ſhall be full of light.

23. But if thine eye be ‖ evil, thy whole body ſhall be full of darkneſſe. If therefore the light that is in thee, be darkneſſe, how great is that darkneſſe?]

* candle, λύχνος
† good, liberall.
‖ envious, covetous, injurious, malitious, πονηρὸς, ſee note l.

m. 24. He will perform faithfull ſervice to the one whom he loves, but for the other, whom he hates, or undervalues, if he be engaged in his ſervice, he will deſpiſe his commands, and not care to pleaſe him; even ſo the tending and obſerving of wealth, doing nothing, but what may in the eye of the world, tend to increaſe of riches, is not reconcileable with the ſerving of God, doing what Chriſt requires of us.

24. No man can ſerve two maſters: for either he will hate the one, and love the other, or elſe [he will [m] hold to the one, and deſpiſe the other; Ye cannot ſerve God and Mammon.]

25. Be not fearfull or anxious for the future, nor doubtfull of God's providence in allowing you the neceſſities of life, food and rayment, for 'tis ſo much more eaſie to give food, then life, and rayment, then a body, that ſure God, who was ſo able, and ſo kind to doe the one, will not be unable or backward to doe the other to all that depend upon him faithfully.

25. Therefore I ſay unto you [* take no thought for your life, what ye ſhall eate, or what ye ſhall drink, nor yet for your body, what ye ſhall put on. Is not the life more then meate, and the body then rayment?]

* be not ſolicitous, μὴ μεριμνᾶτε.

26. Behold the fowles of the ayre, for they ſow not, neither doe they reap, nor gather into * barnes, yet your heavenly father feedeth them. Are ye not much better then they?

* granaries, repoſitories, ἀποθήκας.

n. 27. But which of you by taking thought can adde [n] one cubit unto his *ſtature?

* or, age, ἡλικίαν.

o. 28. They neither labour in husbandry, for the ſowing thoſe things, from whence in the time to come, garments are made, hemp, flax, &c. nor doe they ſpin them, when they are grown; i. e. they contribute nothing toward this matter of providing themſelves cloathing for the future.

28. And why take ye thought for rayment? Conſider the lilies of the field, how they grow, [they [o] toyle not, neither doe they ſpin:]

29. The naturall bravery of the lily, eſpecially of the white lily, is beyond all the glory of apparel, that art and coſt could bring in to Solomon (though 'twere his glory ever to go in white) that being but accidentall and adventitious to him, this coming from the lilies owne fruitfull bowels, and ſo more genuine and naturall, and truly glorious.

29. And yet I ſay unto you, that even [Solomon in all his glory, was not arrayed like one of theſe.]

p. 30. And if God have made ſo rich and glorious a proviſion of attire for thoſe ſhort-liv'd flowers, Then certainly for us (that have ſuch inſtances of his providence) to doubt of Gods power or will to provide us ſufficient rayment, is a piece of weakneſſe, or want of faith, which will not be excuſed in us, God having promiſed, that he doth, and will care for us, which promiſe cannot be doubted of, without infidelity.

30. Wherefore if God ſo cloath the [p] graſſe of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more cloath you, O ye of little faith?]

31. Be not beforehand ſo troubled with apprehenſion of future wants of food and rayment.

31. Therefore [take no thought, ſaying, What ſhall we eate, or what ſhall we drink, or wherewithall ſhall we be cloathed?]

32. (For

32. (For after all theſe things doe the Gentiles ſeek) for your heavenly father knoweth that ye have need of all theſe things.]

32. (The things that heathen men are ſo ſollicitous for; they that worſhip falſe gods, or that acknowledge nothing of a divine providence,) For the Goſpel tells us (not that we have need of theſe things) that God knows we have need of them, and will in his providence take care for our wants, and ſupply us to the neceſſaries of life in due time, as long as he affords us life.

33. But ſeek ye firſt the kingdome of God and his righteouſneſſe, and all theſe things ſhall be added unto you.

33. But let your principall and firſt care be to approve your ſelves the obedient ſervants of God, performing all thoſe things with all diligence and exactneſſe, which are required to render you acceptable in his ſight, and then for the neceſſaries of this life (though ye now which follow me have no way to lay in for your ſelves) I promiſe you that they ſhall not be wanting to you, I will take care they ſhall be brought in unto you.

34. Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf, ſufficient unto the day is the evil thereof.

34. Be not therefore beforehand immoderately doubtfull, or ſollicitous concerning your future ſubſiſtance, be not ſollicitous for that to day, which may be ſoon enough cared for to morrow, only labour and pray for that which is ſufficient for the preſent time; and when the future comes, then take care, and pray for that, let that have the proportion of care and prayer, which is due to it, layd, or charged upon it, and let not the preſent have the charge, and burthen of the future alſo, having enough of its own trouble and turmoyle belonging to it; (Thus is this whole diſcourſe directly deſigned by Chriſt to prohibit all anxiety for the future in a Chriſtian, though not abſolutely all care or proviſion for the preſent neceſſities of life, or the prudent managing of ſtore, and poſſeſſions, when God gives ſuch, Every day, as it comes, requiring that duty from us, to preſerve that life of our ſelves (and thoſe that belong unto us) which God hath beſtowed on us.)

Annotations on Chap. VI.

a. Προσέχειν] with an *Accuſative* caſe, is σημαῖς τηρεῖν, to *watch*, or *obſerve carefully*, ſaith *Phavorinus*. and may poſſibly here be ſo, there being no neceſſity, that the conſtruction ſhould run thus, προσέχετε μὴ ποιῶν, *take heed that you doe not*, but as probably προσέχετε ἑαυτοῖς, *look to your almes*, μὴ ποιεῖν *not to doe it*, or, *that thou doe it not*, &c. But yet becauſe the phraſes uſed in *theſe* books are not alwaies to be judged by the uſe in *other Authors*, and becauſe Saint *Matthew* uſeth [προσέχετε] in all other places, a little diverſly from the reſt of the *writers* of the *New Teſtament*, thoſe generally joyning unto it a *dative* caſe; but Saint *Matthew* leaving it out, and underſtanding it, therefore 'tis poſſible it may be ſo here alſo; and ſo the reading will be neither [προσέχετε ἐλεημοσύνην, *look to your almes*] nor [προσέχετε μὴ ποιῶν, *look that you doe not*,] but underſtanding [ἑαυτοῖς] *look to your ſelves*, *that you doe not*, &c. So when Saint *Matthew* reads προσέχετε ἀπὸ τῆς ζύμης, c. 16. 16. and 11. 12. *take heed of the leaven*, Saint *Luke* reads, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, *take heed to your ſelves of the leaven* &c.

Προσέχειν.

Ἐλεημοσύνη. As for the word ἐλεημοσύνη, from whence our *Engliſh* word [*Almes*] is form'd, that is any act of *pity* or *mercy*, eſpecially of *liberality* to them which want, for which ſome copies read δικαιοσύνη *righteouſneſſe*, which as it is all one with ἐλεημοσύνη, and, in the *tranſlation* of the *Old Teſtament*, uſed promiſcuouſly for it (according to the notion of the *Hebrew* צדקה forementioned, *Note* on c. 1. g.) ſo doth it ſignifie this *charity*, to be an act of *duty* and *righteouſneſſe* required of all *Jewes* and *Chriſtians*, and not to be omitted (by them which are able) without ſin.

b. Θεαθῆναι The word [θεαθῆναι] imports ſuch a *beholding* or *looking on*, as is on a *ſtage* or *Theatre*, for men that *act* parts, or *ſtrive for maſteries*, whoſe reward conſiſts only in the θεαθῆναι, and δοξασθῶσι, v. 2. the *applauſe*, and *praiſes*, and *approbation* of the *ſpectators*, which appears to be the meaning of the word here, by the concurrence of all the circumſtances, 1. by the μισθὸς *reward*, twice uſed immediately, v. 1. 3. By being thus *looked on*, *they have their reward*, as in thoſe *ſpectacula* or *prizes* 'tis wont to be, where the *conqueroure* hath no other acquiſition or κτῆσιν, but the *reputation* of the *victory*, with a *crown of leaves*, of no kind of value, to *expreſſe* and *teſtifie* it. Then 2ly. to this, I ſuppoſe, referres the mention of the σαλπίζειν, v. 2. the *ſounding* of the *Trumpet before him*, a ſolemnity with which the *ſtage-players*, and *gladiators* were brought into the *Theatre*, and by which the *company* were call'd together, χρῆν σαλπιγγι κελεύσαντας πολὺν ὄχλον δι' αὐτῶν, *they uſe the trumpet calling the multitudes with it*, ſaith *Phavorinus*, and this uſe of it among the *Jewes*, *to call the people together*, is oft mentioned by *Moſes*. This might yet 3ly. be farther probable by the mention of [οἱ ὑποκριταὶ] (the very word that ſignifies thoſe *Actors* or *ſtage-players* primarily, and is only by a *figure* brought to that ſignification which now ordinarily belongs to the word *hypocrites* in *Engliſh*) but that this word in the *New Teſtament* is in ordinary uſe for *hypocrites*, as we now ſpeak, and not for *perſonators*, or *Actors*. But then 4ly. theſe were wont to have their *trumpet* ſound in the *Market-place*, and *places of concourſe* (which is the meaning of συναγωγαὶ here, not *ſacred Aſſemblies*, or *Synagogues*) and ἐν ταῖς ῥύμαις *in the ſtreets*, *places* where men are wont ordinarily to paſſe, and where to meet, (as *Heſychius* renders ῥύμη all one with ἀγορὰ) where the ſounding of the *trumpet* may moſt probably be a means of calling *together* all men, that dwell in that place or *neighbourhood*.

Θεαθῆναι.

Σαλπίζειν.

Ὑποκριταὶ.

Συναγωγαὶ.

Ῥύμη.

The word [ἑστῶτες] may poſſibly reſerre to that particular poſture of *ſtanding*, which was uſuall in *prayer*, as among the *ancient Chriſtians*, ſo among the *Jewes* before them, whence it is that עמידה *ſtatio*, is reckon'd by them as one of the *ſeven* names of *prayer*. So *Manahem* ſpeaks of *Abrahams ſtanding*, i. e. (ſaith he) *praying before the Lord*, and thence is the proverbiall ſpeech of *Rabbi Judah* in *Muſarim*, without עמידה *ſtation*, *the world could not ſubſiſt*. And beſides the poſture of *ſtanding* might be more convenient for their turne of being more and farther *ſeen by men*. But the truth is, both the *Greek* ἑστῶτες, and the *Hebrew* belong promiſcuouſly (not to *ſtanding* only, but) to *every* or *any poſture* of the body. So *Mat.* 16. 28. *ſome of thoſe that ſtand* (i. e. *that are*) *here*, as עומדים ſignifies *eſſe*, *to be*, or *adeſſe*, *to be preſent*; and ſo

c. Ἑστῶτες.

Καθίζειν. *Jo:* 12. 19. ὄχλος ὁ ἑστὼς, *the people that ſtood* (i.e. *were preſent*) (in like manner as καθίζειν *to ſit* is uſed for *any poſture*, or without relation to any, no more then ſimply *to abide*, as *Lu.* 24. 49. καθίσατε ἐν τῇ πόλει *tarry in the city*) and ſo in this very matter, *Mar:* 11. 25. ὅταν στήκητε προσευχόμενοι, *when you ſtand praying*, i.e. *when you pray*. So in *Heſychius*, ἕστακα or ἕστηκα, κεῖμαι, ἵσταμαι, ἵστα, *to ſtand*, i.e. *to be placed, ſituate, to be*, yea and ἕστηλε, ἐνδιέτριβε, *he ſtood*, that is, *he ſat*, to take it quite off from the notation of *ſtanding*. So ſaith S. *Chryſoſtome* of the *ſea*, ὥσπερ ἀσφαλῶς ἑστηκυῖαν, οὐσανεῖ δεδεμένην. *Cat:* in *Job: it ſtood as firmly, as if it were bound*, which the *Learned tranſlator* renders rightly, *firmiter & in tuto ſitum eſt, it was placed firmly*, and ſo the *Latine, ſto*, as well as *exiſto*, is often uſed as a *verb ſubſtantive* only, to ſuſtein a *participle*, without reference to any *poſture*. * p. 544.

d. Συναγωγαὶ. That the word Συναγωγαὶ ſignifies not what we call in *Engliſh Synagogues* (by them meaning *places ſet apart for divine ſervice*) but any place of *publick concourſe*, will be very probable in theſe places following; Beſides the two in this place v. 2. & 5. (where 'tis joyned with ῥύμαι *ſtreets*, and γωνίαι πλατειῶν, *Angles of the ſtreets*) ſee c. 10. 17. c. 23. 6. and 34. *Mar.* 12. 39. c. 13. 9. *Lu.* 8. 41. c. 11. 43. c. 12. 11. c. 20. 46. c. 21. 12. *Acts* 9. 2. c. 22. 19. c. 24. 12. c. 26. 11. *Jam.* 2. 2. and therefore *Munſter's Hebrew* of *Matthew* having מקהלותיהם here is literally rendred [*in frequentiis*] to note, as the *Hebrew* doth primarily, any place where the people are met together, for though עדה ſignifie ſome ſpeciall *congregated aſſembly*, and be therefore the word uſed by the *Syriack* for ἐκκλησία, *the Church*, c. 16. 18. yet קהל ſignifies every kind of meeting, either *civill* for *Judicature*, (*Mat.* 10. 17. and 23. 34. *Lu.* 12. 11. *Acts* 9. 2. *James* 2. 2. and in ſome other of thoſe places, where this word Συναγωγὴ is to be rendred *Conſiſtory*) or even for *ordinary affaires* of *trading*, &c. (as Συναγωγὴ and Συναθροίζειν are all one) and ſo it is moſt commodious to render it in this place. See *note* on *James* 2. b.

e. Βαττολογήσητε The *Greek* [βαττολογέω] is literally, *to doe as Battus did*, which what it is, is deſcribed by *Suidas* in theſe words, Βαττολογία ἡ πολυλογία, *Battologie is multiplying of words* (juſt agreeable to this verſe which ſets theſe two words as *Synonymous*) ἀπὸ Βάττου τινὸς μαχροὺς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίας ἔχοντας, *The word is taken from one Battus, who made long hymnes, conſiſting of many lines, full of Tautologies*. Whence *Heſychius*, βαλολογία (it ſhould be βαττολογία) ἀργολογία, ἀκαιρολογία, *empty, idle, unſeaſonable diſcourſe*. 'Tis ſure enough that *Chriſt* ſpake not *Greek* in this *Sermon*, and ſo reſert'd not to the *name* or *ſtyle* of *Battus*, but the *Evangeliſt*, or his *Tranſlator* thus rendred his *Syriack* expreſſion, by this proverbiall *Greek* word. *Munſter's Hebrew* reads it לא תרבו את דברים *doe not multiply words, viz:* above that which is *fit* and *ſeaſonable*. The peculiar notation of this phraſe in this place, will be beſt diſcerned by the *practiſe* of the *heathens*, which is here referr'd to, [ὥσπερ οἱ ἐθνικοὶ, *as the heathens doe*] and that practiſe is beſt repreſented in their *tragedians*, as in *Æſchylus*, who hath neer a hundred verſes at a time, made of nothing but *Tautologies*, ἴω, ἴω, and φεῦ, φεῦ, and ἴ, ἴ, ἴ, ἴ, in their *crying to their Gods*. So 1 *Kings* 18. 27. The Idolatrous worſhippers cried in the ſame words from morning till noone, *O Baal heare us*. And *Acts* 19. 34. for *two houres* ſpace, The *Great Diana of the Epheſians*. Of this kind generally were their *charmes* and *Incantations*, and therefore *Polybius* calls the uſing of ſuch repetitions, θεοὺς τοὺς Θεοὺς μαγγανεύειν, *to ſet upon their Gods to charme them*. This thoſe *heathens* did to two ends, 1. to make their *Gods heare them*, not knowing how *farre* off they might be, which *Elias* referres to, 1 *Kings* 18. 27. *Cry aloud, for perhaps your God is aſleep*, &c. and they look not on it as an *Irony*, but follow his advice, v. 28. 2ly. that they may underſtand and remember their petitions the better, both which Chriſt mentions here, v. 7. & 8. So that the things here forbidden in *prayer* (and eſpecially in *private prayer*, ἐν ταμείῳ and ἐν κρυπτῷ, in the *cloſet*, and in *ſecret*, v. 6.) are firſt ἀργολογία, a *cold unſeaſonable lengthning* out of time with *tautologies*, when it is not any effect of *zeale*, 2ly. the care of *verball*, not *reall eloquence* in prayers, for that will come under πολυλογία, *much ſpeaking*. But ſtill not all *repetition*, or *length*, or *eloquence*, for of all theſe we have approved *examples* in the *Scripture*, and they are each of uſe for the quickning and *enflaming* devotion, eſpecially in *publick prayers*, And even in *Poetry* it is obſervable, that what was unskilfully done by *Battus*, and ſo became *ridiculous* in him, being yet done *dextrouſly* by others, is a great *ornament* of *verſe*, that of *Repetition*.

f. Ἐπιούσιον. The word ἐπιούσιος is capable of a *double origination*, either from the word ἐπιοῦσα, the *day approaching*, whether that be the now-*inſtant* day, or elſe the *morrow*, that is (in the Scripture ſenſe of the *Hebrew* מחר) the *future*, the remainder of our lives, how long, or how ſhort ſoever. Thus in *Phavorinus*, ἐπιοῦσα is explained by ἐφεξομένη *approaching*, or *coming* on, and ἐπιοῦσα νύξ notes the *future events*, as oppoſed to παροῦσα the *preſent*, in *Niceph: Baſilac: διηγ.* 11. If the word be derived from hence, then the ἄρτος ἐπιούσιος will denote as much as ſhall be *ſufficient*, or proportionable for the *future*, or the remainder of our *lives*, which we pray that we may receive *this day*, i.e. as S. *Luke* interprets it, τὸ καθ' ἡμέραν, *day by day*. Another way there is of deducing this word, from ἐπὶ & οὐσία, that which is agreeable *for my being*, or *ſubſiſtence*, or *condition* in the world, ἐπιούσιος ἄρτος, ὁ τῇ ἐκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων, ſaith *Phavorinus*, that which *Solomon* calls *food convenient* for him; and ſo in either ſenſe (but the firſt is more according to *analogie* of *derivations*) that which is *ſufficient*, and *agreeable* for the *remainder* of our lives, the daily *ſuſtenance*, and neceſſaries of our *bodies*, and eſpecially of our *ſoules*.

g. Εἰσενέγκῃς εἰς πειρασμόν. לא תביאנו לידי נסיון, *to enter into temptation*,] ſignifies to be ſo *involved* in *ſtraights* or *difficulties*, as that one cannot *extricate* himſelf, c. 26. 41. and proportionably here εἰσφέρειν εἰς πειρασμὸν] is to *bring* men, or *ſuffer* them *to be brought* into ſuch an *eſtate*; Contrary to which is *God's promiſe*, 1 *Cor.* 10. 13. of [ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν] *giving a way of eſcaping*, or getting out together *with the temptation*, and that is it which we here pray for, in aſſurance of *Gods fidelity* in performance. Ἐκβασιν. Εἰσφέρῃς.

h. Ἀπαλλάξον. What ἀπαλλάξειν here ſignifies will be ſomewhat uncertain,

uncertain, becauſe in this very Chapter, v.19. it is uſed again in a ſenſe, which will hardly be accommodated to this place, howſoever we ſhould render it. A probable way to hit upon the right in both places, will be, to conſider the *diverſity* of the matter, and accordingly to apply the word in the *diverſe* ſignifications of it. In that other place 'tis clear that it muſt ſignifie ſome kind of *taking away*, *ſpoiling*, or *conſuming* (for that is proper to the *moth*, and the βρῶσις, whatever that ſignifies) and ſo *Heſychius* renders it φθορομιῶσαι, either as that is *feeding upon*, φθορομία, φθοβόκωπις, *feeding*, ſaith he, or as 'tis *preying upon*, ſnatching, carrying away, φθορμάς, ἁρπάζῃ, κλαπῇς, and ſo ἀφανισμὸς is uſed for any kind of *conſuming*, whether by *Death* or otherwiſe, as γηρῶσαν ἐγγὺς ἀφανισμῷ, *that which is old is neer dying*, *Heb.*8.13. and in the *Pſalme*, *Before I go hence and be no more ſeen*, or, *be taken away*; and ſo ᾅδης *the ſtate of the ſoule ſeparate from the body*, or, *the ſtate of Death*, is expreſs'd by ἀφανισμὸς, as a word of the ſame origination and notion with it, one being deduced from the privative particle, and ἰδῶ, *video*, *to ſee*, and the other from the ſame *particle*, and φαίνω, *appareo*, *to appear*, and ſo both ſignifie *death*, the vaniſhing of the ſoule into ſoft *ayre*, as the *Atheiſt* (which beleiv'd no future life) calls *death*, *Wiſd:* 2.3. or in the *Chriſtians* notion the *departure* from the body. And thus the word is uſed not only for *totall deſtruction*, but for *being loſt*, or out of the way for a while. So ſaith *Thomas Magiſter*, ἀφανίζῃ ἀντὶ τῆς ἀφανὴς ὅτι κρύβῃ γίνῃ, Φιλόφρων ἐν τῷ ἑαυτῷ, οὐχ ὡς ἀπολλύοιτο, ἀλλ' ὡς ἀφανιζόμενος εἰς μίαν ἡμέραν, *not that they are deſtroyed or gone, but that they diſappeare for one day*. But this notion of the word cannot at all belong to this place, where the *hypocriticall faſters*, that deſire their *devotions* ſhould φανῶσι *be ſeen* and *commended* by *men*, are ſaid to be σκυθρωποὶ *of a ſad countenance*, and ἀφανίζῃ πρόσωπα, *to uſe their faces*, contrary to thoſe which *anointed their heads*, and *waſhed their faces* (which ſignifies an abſence of all *mourning* at leaſt) The moſt then that the matter of the place will direct us to, toward this enquiry, will be only this, That this ἀφανίζῃ πρόσωπα, as it is elegantly joyned with [ἵνα φανῶσι νηστεύοντες, *being diſcern'd to faſt*] being uſed as a means to make others beleive, that they are in a condition of *ſadneſſe* and *faſting*, and of *ſadneſſe*, as that may be an evidence, and reporter of their *faſting*, ſo it may poſſibly ſignifie only *negatively*, they *doe not anoint*, and ſet out themſelves, as men ordinarily doe, when no *ſad occaſion* forbids it, and that this is it, one probability the *context* affords, for that which is ſet *oppoſite* to this v.17. and preſcribed as the way of avoiding that *hypocriticall practiſe*, is, *to anoint the head, and waſh the face*, which makes it probable, that their *hypocriſie* conſiſted in not doing ſo, or neglecting to doe ſo. But beyond this perhaps it may denote ſomething *poſitive*. And to this purpoſe it may be obſerved, that *Heſychius* renders it ἀφανίσαι, κρύψαι, *to hide, or cover*, So 'tis known that that of *hiding*, or *veiling*, or *covering the face*, was cuſtomary among the *Jewes*, and hath been ſo among other *nations* in time of *mourning*, and ſo ſtill among us the uſe of *hoods* in *cloſe mourning* is obſerved, and *veiles* are generally the *garment of mourners*. Thus not only in *Horace*——

Rufus teſto capite, ut ſi Filium immaturum abiſſet;
he covered his head, as if his ſon were come to an untimely death; but particularly in the *Scripture*, *The King covered his face, and cryed* &c. the deſcription of *David's lamentation* for *Abſolom*, 2 *Sam.* 19. 4. and ſo *Haman*, *Eſth:* 6. 12. *mourning*, and *having his head covered*. So *Ezech:*24.7. *make no mourning, cover not thy lips*, and ſo v.22. and ſo *Mich.* 3. 7. it being the cuſtome of mourners, *caput*, *faciem*, *os*, *labra tegere*, to *cover* the *head*, the *face*, the *mouth*, and the *lips*. And then why may not this be the meaning of [ἀφανίζειν πρόσωπα] here? which literally ſignifies, to *hide* or *cover*, ſo that it doe not *appeare*. So ſaith *Phavorinus* ['Αφανίζῃ] is not only τὸ φθείρῃ ὁλόλυ, *totally periſhed*, but alſo τὸ κρύβῃ, ἢ μὴ φαίνῃ, when a thing *is hidden and appears not*, and ἀφανίζας τὸ ἀφανὲς ποιῆσαι, *to make inviſible*, and ſo 'twill be proper to affirm, by its contrariety to ἐμφανίζειν, to *make manifeſt*. And this may ſeem to be a proper, and *firſt* notion of the word, which comes to ſignifie other things by *deduction* from this. And this will be very proper to the turn, by *hiding*, or *covering*, or *veiling* the face, to ſignifie *mourning*, or *ſadneſſe*, or *humiliation*, and by that to *publiſh* their *faſting*, which they ſhould keep *ſecret*. Another notion of the word ἀφανίζῃ is ordinarily pretended for [*diſfiguring*, or *diſcolouring* their faces] for ἀχεσπάλα, *paleneſſe*, but this, as it will hardly be *exemplified* either in *ſacred*, or *profane* Writers, ſo will it not be found, that the *Jewiſh hypocrites* uſed any ſuch *arts*, either in time of *mourning* or *faſting*; neither is it eaſily defined or explained, what particular way of *diſfiguring* it is, which is meant by it.

The interdict of *unction* and *lotion* among the *Jewes*, belongs only to daies of *mourning* and *humiliation*. Thus the *Miſchna Cod: Joma* c.7. §.1. On the day of *Expiation*, *that great day of humbling the ſoul*, אסור באכילה ובשתיה וברחיצה ובסך *they are interdicted meat and drink, and waſhing and anointing*, and ſo in like manner, בתשמיש המטה the *companying of husband and wife*, to which agrees that of S. *Paul*, 1 *Cor.* 7. 5. *that the husband and wife are not to deprive one another, but for a ſeaſon upon conſent*, that they may σχολάζῃ τῇ νηστείᾳ καὶ τῇ προσευχῇ, *be at leiſure for faſting and prayer*, (and accordingly the *Greek*, and *Latine Church* have made *Canons* to that purpoſe, ſee *Balſamon ad Can:* 3. *Dionyſ: Alex:* and *Gratian: Decret: par:* 2. *cauſâ* 33. *quaſt:*4.) by which it appears that this *anointing* and *waſhing* are not *feſtivall Rites*, but uſuall at *all* times, ſave only of *faſting*. So *Dan.* 10. 3. deſcribing his *faſt* [*neither did I anoint my ſelf at all*] is joyned to his [*I eat no pleaſant bread, neither came any fleſh or wine into my mouth*] and ſo of *David*, 2 *Sam.*12.20. when he made an end of *mourning* for the child, 'tis ſaid, *he aroſe from the earth, and waſhed, and anointed himſelf, and eat bread*, to ſignifie that the omiſſion of thoſe, was a *ceremony* of his *mourning*, and *faſting*, and ſo 2 *Sam.*14.2. the *widow of Tekoa*, that is to feign her ſelf a *mourner*, is bid *to put on mourning apparell, and not anoint her ſelf with oyle*. By this and many other teſtimonies appeareth the daily uſe of *anointing*, and *waſhing*, and not that they were uſed onely on *feſtivall* daies, though then they were uſed moſt liberally,

i. 'Αφανισμὸς

(ſee

(ſee *note* on c.26. c.) And conſequently that which *Chriſt* here commands under the phraſe [*anoint*, and *waſh*] is no more then this, that in thoſe *private faſts* of theirs they ſhould appear in their *ordinary guiſe*, and not *ſeem to men to faſt*, (not that they ſhould appear to *feaſt* at that time.)

k. βρῶσις. The word βρῶσις is directly *Greek* for the *Hebrew* חסוּל from חסל *conſumpſit, comedit*, to *conſume* or *eat*, for which the *Septuagint* read κατέδυ) *Deut.* 28. Hence is the *noun* uſed for the *locuſts*, or whatſoever it is, that *ſtrikes* and devoures the *corn*, *Joel* 1.4. 1 *Kin.*8.27. *Pſal.*77.57. and is rendred βρυχὸς, and ἀκρὶς, and ἐρυσίβη, and in *Latine*, *rubigo*, *ruſt*, not that which *Iron* is ſubject to, but that which ſpoils *corn*, and is called *ſmutte* among us. And ſo this will be a proper ſenſe for the word βρῶσις here, yet ſo that in a greater latitude it may belong to all other *vermin*, which devour *corn* in the *barn* or *garner*, yea and the *Caterpillers* that eat up *plants*, and all other *fruits* alſo. And then all the 3 ſorts of *earthly riches*, which *humane providence* is wont to ſtore up, are here noted, 1. *Garments*, 2. *Corn* and fruits of the earth, and 3. *Gold*, and *Silver*, and *Jewels*, all ſubject to theſe three ſorts of ſuch great uncertainties, as make them unfit to be *kept* or *treaſur'd* up, only fit for the preſent uſe of themſelves and others; the poor mans *ſtomach*, or *back*, or *purſe*, being the ſafeſt *ſtore-houſe*, wherein we can lay them up, and that by *Malachi* called *Gods ſtore-houſe*, and our *liberality* to them, *the laying up our* riches, or *treaſures in heaven*, here v.20. 'Tis true the word [*ruſt*] doth ſeem to referre to *metalls*, which are ſubject to it, and if we took it in that ſenſe, it would be agreeable to the ſound of θησαυρίζετε θησαυρὸς, *Laying up treaſures*, forbidden at the beginning of the verſe, *garments* and *metalls* being the chief *treaſures*, and ſo reckon'd *Ja.*5.3. where after ἱμάτια, and χρυσὸς, and ἄργυρος, *garments*, *gold* and *ſilver*, followes θησαυρίζετε, *treaſure up*. So *Achan* of the *treaſure* of *Jericho*, purloin'd (to adde to his own *treaſure*) a *wedge of Gold*, and *a Babyloniſh garment*; and agreeably to this, the uſuall *preſents* that *ſubjects* gave to their *Kings*, and the ξενία which great perſonages gave to their gueſts, as *teſſeras amicitiæ & hoſpitalitatis*, *tokens of friendſhip and hoſpitality*, at their departing, were either *apparell* or *metalls*. So *Naaman*, 2 *Kings* 5. offer'd *Elizeus*, *talents of Gold*, and *changes of rayment*. And *Alcinous* and other *Phæacian* Princes gave to * *Ulyſſes*, at his departure, each a *talent of Gold*, and a rich veſtment,

* *Hom: Odyſſ: θ'.* 440.

Ἐδῶπε χρυσόντι, τὰ δὲ Φαίηκες ἕδωκαν

and— † ἕδος δ' ὃς ἄριστα δῶρα,

† *Odyſſ:* ν.138.

Χαλκόντι χρυσόντι ἄλις, ἐδῶπε δ' ὑφαντῷ,

and— * ἡείποδας ἀσκελέας, ἠδὲ λέβητας

* *Odyſſ:* ν.217.

Ἡρίθμει, ἠὲ χρυσὸν, ὑφαντάων εἵματα καλά.

and ſo in *Iſocr: ad Nicoc:* in the beginning. And for *garments* and *cloaths* it was wont to be a great *treaſure* in *this* Kingdome, till the *vanity* of changing *faſhions* made it otherwiſe. So in *records* and ancient wills among us, the bequeathing of *garments* took up a great part. And accordingly the offices about the *Wardrobe* were of eminence in the *Kings* court, as thoſe other about the *treaſury* or *Exchequer* alſo. Notwithſtanding all this, the former ſenſe of [*ruſt*] (as it belongs to *corn*, and *fruits* of the *earth*, and the many accidents that thoſe are ſubject to) ſeems to be the thing here moſt pertinent and proper. For firſt the notion of βρῶσις in the *Bible* belongs only to this *rubigo*, not *ærugo*; and ſo ſecondly, the notion of θησαυρίζειν *to treaſure up*, and θησαυροὶ *treaſures*, here doth not referre to the *pretiouſneſſe* of *commodities* (though the *fruits* of the *earth* alſo be called τίμιος *pretious*, *Jam.*5.7.) but to the *ſollicitude*, or μέριμνα in *making proviſion for the time to come*, which is the literall notation of θησαυρίζειν, πρόνοια εἰς ἄυριον, *laying up for tomorrow*, and the particular thing here *look't* to in *Chriſts* prohibition; and thirdly, the fear of *ruſt* to their *Gold* and *Silver* would not be very conſiderable, in reſpect of the *damage*, nor conſequently ſo great an argument to deterre them from *hoarding* it, as *ruſt* to their *corn* would be, and *theeves* to their *money*; fourthly, the *ruſt* of their *money* is rather threatned as a witneſſe againſt them to *condemn* them (as coveting the *poſſeſſion*, but not making uſe of it, in liberality to them that want it) *Jam.*5.3. then for marring their *metall*; and laſtly, the word there uſed by S. *James* for the *ruſt* of their *money*, is ἰὸς, not βρῶσις.

1. ἁπλότης. 'Απλότης *ſimplicity*] in the *New Teſtament*, generally ſignifies *liberality*, *Rom.*12.8. 2 *Cor.*8.2. c.9.11. and 13. as ἀφελότης alſo, *Acts* 2.46. (by the ſame analogie, that τέλειος *perfect*, *Mat.*5.48. is all one with ἐλεήμων *Lu.*6.36. from the latitude of the *Hebrew* * תם, for that ἀφελὴς and τέλειος are *ſynonymous*, appears by *Heſychius*, who renders it καθαρὸς, ὁλόκληρος, *pure*, and *perfect*) ſo in *Phavorinus* not only ἁπλῆς *ſingle*] is rendred ἐλεύθερος *free* or *liberall*, but ἐλευθεριότης *liberality*, back again rendred χρημάτων ἁπλῆ δόσις, or ἀρετὴ τῆς ψυχῆς ἐυδαπάνητος εἰς τὰ καλὰ, a *liberall beſtowing of money*, or *giving of wealth*, or, *the virtue of the mind*, *conſiſting in a diſcreet laying out* of what a man hath, *upon good*, and proper *objects*; clearing this matter, that ἁπλότης ſignifies *liberality*. Then for the applying this *epithet* to the *eye* here, 'Tis 1. that the ſimilitude may go on in the ἀνταπόδοσις or *ſecond part* of it; 2. becauſe the *eye* is that part of the body, which hath moſt to doe with *wealth*, as appears by *Eccl:* 5.11. *What good is there to the owners of riches, ſave the beholding them with their eyes?* and therefore *Covetouſneſſe* is call'd *the luſt of the eye*, 1 *Joh.*2.16. 3ly, becauſe the phraſe is moſt agreeable to the *dialect* of *Scripture*, *Deut.* 5.9. *Prov.*23.6. and 28.22. *Eccluſ.*14.8, 9, 10. wherein πονηρὸς ὀφθαλμὸς *the evil eye* ſignifies *envie*, as that is the contrary to all *liberall diſpoſition*, in the ſenſe, wherein ἀφθονίστρος χεὶρ, in *Ariſtophanes*, *he who hath little of envie in his hand*, and ἄφθονος *he that hath no envie*, ſo frequent a title of *God's* in *Damaſcen* (the *father* of the *Greek ſchool*) ſignifies *bounty*, and *liberality*. And in that ſenſe, I ſuppoſe, πονηρὸς is taken c.7.11. for *niggardly*, *covetous*, or, *illiberall*, the contrary to ἁπλῆς *liberall* here, in the notion, wherein רַע *evil* is uſed in *Hebrew*, when 'tis ſet oppoſite to צַדִּיק and חָסִיד the *righteous*, and *mercifull*, and is proverbially ſaid to ſay, *That which is thine, is mine, and that which is mine, is mine own.* So on the contrary, טוב עין, the *good eye*, is by us rendred *bountifull*, and by the *Greek* ἐλεῶν & πτωχὸν, *pitying the poor*, *Prov.*22.9. and ſo ἀγαθὸς *good*, *Mat.* 20.15. If this ſenſe be embraced, then theſe two verſes will perfectly connect with *antecedents*, and *conſequents*

* See note on *Mat.*5.45.

πονηρὸς ὀφθαλμὸς.

all

all to the same matter of *liberality*, otherwise they will cause a direct *chasme*, or *hiatus* in the *context*.

m. Ἀντέχομαι] here used, is by *Phavorinus* rendred ἀντιλαμβάνομαι *to help*, and so by *Hesychius*; and ἀντέξεσθαι, ἀντιλήψεσθαι, who also adds φροντίζειν *to care for*. The former of these notions may be accommodated to this place of a *Servant* toward a *Master*, whose office is to assist his *Master* in all his business, and accordingly it is applied to *servants*, 1 *Tim.* 6. 2. δουλευέτωσαν ἀντιλαμβανόμενοι τῆς εὐεργεσίας, *let them serve them, assisting them in well doing*. But being set opposite to *despising*, perhaps that of *caring for* may be the fitter notion of it.

n. Ἡλικία] signifies μέγεθος σωματος, and μέτρον, the *quantity* or *stature* of the *body*, and again the *habit* of *body*, and consequent to that, the *verdure* of *age* and *beauty*, as when ἡλικίαν διαφθείρειν, in *Heraclitus* ἐπὶ δεκ: α'. signifies to *destroy* their *beauty* or *youthfull colour*, but especially *stature*, as in *Niceph: Basilac:* ιγ'. p.167. ἡ ἡλικία ὑψηρεφὴς, of a *stature reaching to the clouds*. So ἀνὴλιξ *tall*, being spoken of *Pyrrhus*, p.310. μέγας τῇ ἡλικίᾳ, of *Nestor*, p.307. ἡλικίαν πεδάγωνος, *foursquare*, as broad as high, of *Diomedes*, p.307. ἡλικίαν σύμμετρος, a *proportionable stature* in *Is: Porphyrogen:* p.206. And so also doth it ordinarily signifie *age* (and so doth קוֹמָה *Kaumto*, which the *Syriack* here uses, *statura, item annus ætatis, stature*, as also *the year of* ones *age*, saith *Ferrarius*) and may possibly doe so here, 1. because the *Dehortation*, which this is brought to enforce, was particularly that concerning *sollicitude* for the *life*, and to that this will be very proper, of our not being able to *adde*, by all our *sollicitude*, the least proportion to our *age*, to enlarge the *period* of *life* πῆχυν ἕνα, *one cubit*, i. e. one *smallest* measure or proportion, beyond what *God* hath set us. 2ly. It will be observable, that *one cubit* being here set down as a *very small measure*, and therefore the *Hebrew* readeth [*even one cubit*] would yet be a very *great proportion*, being applied to the *stature of the body*: Nay such as are come to their full *growth* (as the farre greatest part of *Christ's auditors* were) could not thus hope to adde one *thousandth* part of a *cubit* to *their stature*. but on the other side a *cubit* will seem but a small part to the many *yeares* of a *long life*, and he that is of the *fullest growth*, may yet hope to *enlarge* the *period* of his *life*, and to that generally mens *sollicitude* is applied, by diet, *Physick*, &c. to acquire *long life*, not to *encrease their stature*. 3ly. The word πῆχυς *cubit* is ordinarily a *measure* of the *longitude* of any space, *Jo.* 21. 8. *Jos.* 3. 4. and so saith * *Eustathius*, μέτρον μῆκος γῆς, πῆχυν, &c. and generally the same is said of other measures of the *ground*, &c. and particularly of a *race* (to which *mans life* is compared, *Job* 9. 25. and 2 *Tim.* 4. 7.) in the *Scholiast* on *Pindar*, Ὀλυμπ: ὁ: 13. Στάδιον, saith he, ὁ τόπος ἐν ᾧ ἔτρεχον, ἦν δὲ πῆχων τριακοσίων διάστημα, &c. *The race*, as it signifies *the place wherein they run*, *was the space of* 300. *cubits*.

Ἡλικία

* in Is. 1.

o. Κοπιᾶν

The word κοπᾶν doth properly belong to *husbandry-labour*, *plowing*, *sowing*, &c. So 2 *Tim.* 2. 6. κοπιῶντα γεωργὸν, the *husbandman labouring*, and *Joh.* 4. 38. θερίζειν ὃ οὐκ ὑμεῖς κεκοπιάκατε, *to reap what you have not labour'd*, i. e. *plough'd*, and *sowed*, &c. and so here of *flax*, which is first *sowed*, and *pluck'd* &c. before it comes to *spinning*.

p. Χορτὸς

Χορτὸς signifies any thing that growes in the *field*, or *garden*; here the *genericall* word is restrain'd by the *context*, and referring to the *lilies* of the *field* v. 28. doth signifie [*a flower*] (see *note* on c. 7. e.) one day *glorious* and beautifull in the *field*, and the next day, or soon after, *cut down*, and used for the heating of *ovens*, or *furnaces*.

CHAP. VII.

Paraphrase.

1. JUdge not, that ye be not judged.] 1. The sin of judging is very rife among the Jewes (see note on Rom. 2. a.) against this therefore you are to be forewarned. Observe not other mens words or actions severely, or without mercy, lest you suffer the same from others which you doe to them, and would be most unwilling to suffer from them, nay feel the like severity from God, when he comes to judgment, Jam. 2. 12.

2. For with what judgment ye judge, ye shall be judged, and] with what measure ye mete, it shall be measured to you again. 2. For you have reason to expect to be dealt with, both by God and man, as you your selves deal with others in this particular; and this generally is so observable, that it is become a proverb, among you, (see note on c. 10. b.) that with &c.

* small thin shiver of wood, 3. And why beholdest thou the *[a] mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?] 3. How strange a thing is it, that thou should'st look so severely on the light faults of others, who hast for the most part so much vaster crimes to be censur'd and reform'd in thy self? this makes thy censuring others very unreasonable in thee. a.

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beame is in thine own eye? 4. Which way in reason shalt thou ever be fit so much as to reprehend, or direct another to amend any the least fault, much lesse to judge him, when thou art thus guilty of greater faults thy self? Thy continuing still guilty of such greater sins argues either no need of having his lesser faults reformed, or thy no skill to assist him therein.

5. Thou hypocrite, first cast out the beame out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.] 5. The beginning with other men, and neglecting the reforming of thy self, is a piece of hypocrisie, Take care to reform thy self first, then wilt thou be better able to work a reformation of any even the smallest sin in another.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest [b] they trample them under their feet, and turn again and rent you.] 6. And for this matter of reprehending others, (all holy advises and admonitions out of Gods word) because they are a very precious deed of charity, (and so in like manner, for all other holy things, the word, and prayer, and the use of the sacraments, &c. by way of analogie with that of reprehension, here particularly spoken of, v. 4.) take care, they be not cast away upon those that are incorrigible, and will but return thee reproaches, and contempt for them, as swine tread under feet the most precious jewels, that are offer'd them, and as dogs often tear them, that give them what is most precious. b.

7. And that your ſelves may be blameleſſe, free from the greater, and leſſer guilts, (and ſo for all other things you want) apply your ſelves to God in prayer, and that will be a means of obtaining it, Lu. 11.9.13. Ja.5.6.

7. Ask, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.]

8. For prayer, if joyned with conſtancy, and importunity, never miſſeth to obtain that which is moſt for his benefit to receive, and therefore ſhall not fail to obtain grace.

8. For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.]

c. 9, 10. Any father will give his ſonne which asks him profitable things, thoſe things, for which he asks, at leaſt will give him other things as good or better, but by no means worſe, or hurtfull (nay if he ask ſuch, he will not give them.)

9. Or what man is there of you, whom if his ſon aske bread, [c] will he give him a ſtone?

10. Or if he aske a fiſh, will he give him a ſerpent?]

11. If you therefore which are not alwaies willing to give, and doe not alwaies know what is good for your children, doe yet not make ſuch ill returns to your childrens requeſts, as to give them ſerpents for fiſhes, how much more ſhall God be ſure to give you thoſe things, that are beſt for you? (though not alwaies in kind what you ask for, becauſe that is not alwaies ſuch, yet) grace which is alwaies ſo.

11. If ye then being * evil, know how to give good gifts unto your children, how much more ſhall your father which is in heaven, give good things to them that ask him?]

* envious, niggardly; ſee note on c.6.1.

12. Another branch of prime Chriſtian duty required of you is this, that whatſoever you would eſteem reaſonable that other men ſhould doe to you, if you were in their, and they in your condition, the ſame you muſt now think your ſelves obliged to doe to them, for this equity is taught you by your own law, and Scriptures in force among the Jewes: ſee note on Mat.5.g.

12. Therefore all things whatſoever you would that men ſhould doe to you, doe ye even ſo to them, for this is the law and the prophets.]

13. Let all your care be to ſet your ſelves upon the Chriſtian courſe, be it never ſo ſtrict (for 'tis eaſie to enter on a vicious courſe, and go through with it, and there are multitudes good ſtore, which paſſe that way to eternall deſtruction, and damnation)

13. Enter ye in at the ſtrait gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which goe in thereat.]

14. And there will be all need of your care, becauſe the entrance, and whole courſe of a Chriſtians life is made up of perfect ſtrictneſſe, in oppoſition to the looſneſſe of the world, and that makes ſo few to chooſe it.

14. Becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be which find it.]

15. Take heed of falſe teachers, that, when they come to infuſe their doctrines into you, weare ſheep-skins, as the prophets oft uſed to doe, thereby pretending the greateſt innocency and meekneſſe, that can be, but deſign and intend the direct contrary, devouring and rapacity. See Acts 20.29.

15. Beware of falſe prophets which come to you in ſheeps cloathing, but inwardly they are ravening wolves.]

16. Ye ſhall certainly know them and diſcern them, if you take notice of, and weigh the doctrines, which, when they have gotten ſome authority with you, they will preſently endevour to infuſe into you. They that make no other uſe of their being counted prophets, but to infuſe higher degrees of all kind of piety and charity into you, ye may reſolve they are ſent from God, for the Devil would never help men to credit and reputation in the world, who ſhould make uſe of it only to the advancement of picty. But if their deſign be to infuſe into their followers any ſeeds of impiety, injuſtice, uncleanneſſe, uncharitableneſſe, ſedition, rebellion, &c. Let their pretences, and behaviour be never ſo fair, be ſure they are falſe prophets.

16. Ye ſhall know them by their fruits:] Doe men gather grapes of thornes, or figs of thiſtles?

17. Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.

20. Wherefore by their fruits ye ſhall know them.

21. And though in words they take upon them to be the only ſervants, ſons, and ſaints of God, as hereticks and ſchiſmaticks ordinarily doe, yet theſe words of theirs, and their confident calling on God, are not ſuch fruits, by which you can judge well of them, For 'tis not every one which beleiveth on me, which acknowledgeth me, which looketh for ſalvation from me, that

21. Not every one that ſaith unto me, Lord, Lord,] ſhall enter into the kingdome of heaven, but he that doth the will of my father which is in heaven.

22. at the day of judgment, Lord we are the men which thou by thy power haſt enabled to foretell things to come, and by the ſame, to exorciſe Devils, and doe all kind of miracles.

22. Many will ſay to me [in that day, Lord, Lord, have we not prophecyed * in thy name? and in thy name have caſt out Devils? and in thy name, done many wonderfull works?]

* by, or in, or

d. 23. ſaying, I never knew you,

23. And then will I profeſſe unto them, [d I never knew you;] depart from me, ye that work iniquity.

24. beleiveth and entertaineth all theſe commands here contained in this Sermon, (beginning c.5.1.) and practiſeth them, he is like a prudent builder, that laid the foundation of his houſe on a rock (ſee note on c. 10. b.)

24. Therefore whoſoever [heareth theſe ſayings of mine and doth them, I will liken him to a wiſe man, which built his houſe upon a rock,]

c. 25. Land-floods that proceeded from that ſuddain rain.

25. And the rain deſcended, and [the c floods] came, and the winds blew, and beat upon that houſe, and it fell not, for it was founded upon a rock.

26. And

26. And every one that heareth theſe ſayings of mine, and doth them not, [ſhall be likened] unto a fooliſh man, which built his houſe upon the ſand.

26. Shall be like, and by all men known and reputed to be like

27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell, and great was the fall of it.

28. And it came to paſſe when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29. For he taught them, as one having authority, and not as the Scribes.]

29. For all this Sermon of his, whether ſpoken continuedly, or with pauſes between, was delivered by him as by one which had extraordinary power and miſſion, prophetick at leaſt, which ſince Ezra's time had been intermitted (as the Jewes confeſſe) and not as the Doctors of law among the Jewes.

Annotations on Chap. VII.

2. κάρφος. What [κάρφος] here ſignifies, will appear by two waies of judging, firſt by the judgment of the *Greek Grammarians*. *Heſychius* renders κάρφος, ξύλα λεπτὰ ἢ ξηρά, *thin, drie pieces of wood*, and then taking it in that notion of a *thin piece of wood*, the leaſt *ſplinter* or *ſhiver* imaginable, of very *little*, yet of ſome *length*, 'twill be here very fitly uſed, and ſet oppoſite to the δοκὸς, *the beame*, the *biggeſt* and *longeſt* piece of *wood*, which is uſed. The ſecond way is by comparing the next verſe (which is the varying the phraſe a little) with a *proverbiall* ſpeech among the *Jewes*, in and before *Chriſt's* time (ſet down afterward with ſome variation in the *Talmud*, thus) They which ſay to others טול חיסם מבין שניך *take out the ſmall* piece of *wood out of thy teeth*, are anſwer'd טול קורה מבין עיניך *take out the beame out of thine eyes*. To check the importunity of thoſe, who are alwaies *cenſuring* and *condemning* others for *ſmall* matters, reprehending for *trifles*, when they are themſelves guilty of thoſe things, which are much more to be *reprehended*.

b. ἐπιστρ. There is in theſe words obſervable an ἐπιστροφὴ or ἀναστροφὴ, a *going back*, ſpeaking firſt to the ſecond of the two things propoſed, and then after to the firſt, As it is very frequent with the *Prophets* in the *Old Teſtament*, and not ſeldome uſed in the *Writers* of the *New*. So *Mat.* 12. 22. *the blind and the dumb both ſpake and ſaw*, i.e. the *blind ſaw*, and the *dumb ſpake*, and c. 18. *Chriſt* having mention'd the *three* degrees of *admonition*, by *one alone*, by *two or three*, and by the *Rulers* in the *preſence* of the *aſſembly*, v. 15, 16, 17. he then reſumes to ſpeak ſomewhat farther of each of theſe, and begins *firſt* with the *laſt*, what, in caſe of ſuch refractarineſſe, the *Rulers* of the *Church* are to doe, *Verily I ſay unto you, Whatſoever ye ſhall bind on earth* &c. v. 18. And then v. 19. (in reference to the ſecond thing mention'd, *the admonition* in the preſence of *one or two* v. 16.) *Again, Verily I ſay unto you that if two of you ſhal agree upon the earth* &c. it *ſhall be done unto them of my Father*; From which, before he proceeds back again in the *firſt* place to the firſt, of the *private admonition*, *Peter* asks a *queſtion*, which introduces the diſcourſe, which was proper to have been deliver'd on that ſubject. So c. 23. 16. *Chriſt* having mention'd *ſwearing by the Temple* firſt, and then *by the Altar* v. 18. he after reſuming them both again, v. 20. begins firſt with that of *the Altar*, and then that of the *Temple*, after it. So in that c. 23. 25. having mention'd firſt the *outſide of the cup and platter*, and then the *inſide* v. 26. he returns firſt to the *cleanſing* of the *inſide*, then the *outſide* of it. So *Rom.* 2. 12. S. *Paul* having affirm'd two things, the firſt of the *Gentiles that had not the Law, that they ſhould periſh without it*, the ſecond of the *Jewes that had the Law, that they ſhould be judged by it*, he v. 13. ſpeaks firſt of the ſecond, *for the hearers of the Law*, &c. and then v. 14. of the firſt, *For when the nations &c.* So *Rom.* 14. having ſet down two heads of diſcourſe, that the ſtrong ſhould not *ſet at nought the weak*, Nor ſecondly, the *weak judge*, or condemn *the ſtrong* v. 3. he reſumes the latter firſt v. 4. *who art thou that judgeſt*, and then v. 10. returns to the former, *and thou why doſt thou ſet at nought thy brother*. So 1 *Cor.* 6. 11. After the generall of *waſhing*, which contains, the two ſubſequent, *ſanctifying*, and *juſtifying*, the mention of our *Lord Jeſus Chriſt*, which is firſt named, belongs to the latter, that of *juſtification*, and *the Spirit of our God*, to the former, that of *ſanctifying*. So 2 *Cor.* 2. 15. Having mention'd the σῳζομένοις firſt, *them that are ſaved*, and then ἀπολλυμένοις *them that periſh*, he goes back v. 16. firſt to the latter, to *thoſe a ſavour of death unto death*, and then to the former, to *thoſe a ſavour of life to life*. So *Philem.* 5. *hearing of thy love*, and *faith*, *which thou haſt toward the Lord Jeſus, and toward all Saints*, 'tis apparent, that the *Saints* are the *object* of the *love*, and the *Lord Jeſus* of the *faith*. So *Heb.* 5. where in the four firſt verſes there are *three* things propounded of an *high Prieſt*, 1. that he *offer for ſin*, 2. be *compaſſionate to ſinners*, and to that end be himſelf infirm, and *offer for himſelf*, as well as the *people*, 3. *that he be called* to *this* office *by God* himſelf, To theſe three, all applied to *Chriſt*, the *Apoſtle* ſpeaks particularly, and to the laſt firſt, *So likewiſe Chriſt glorified not himſelf to be an high Prieſt* &c. v. 5, 6. Then to the ſecond v. 7, & 8. *who in the daies of his fleſh offer'd up prayers* &c. and then to the firſt laſt, v. 9. *being made perfect he became the author of eternall ſalvation* &c. So *Heb.* 9. 1. having named two things, the *ordinances of worſhip*, and the *worldly ſanctuary*, he dilates firſt on the laſt of them, v. 2, 3, 4, 5. *For there was a tabernacle made* &c. and then after comes back to the former, v. 6. *Now when theſe things were thus ordain'd, the Prieſt went alwaies* &c. So *Heb.* 10. 33. having mention'd two acts of *ſuffering* in them, the firſt *perſonall* in themſelves by *reproaches*, and *afflictions*, the ſecond by way of *ſympathy* with the *Apoſtles*, in the next ver. he reſumes both, but firſt the *latter, for ye had compaſſion on me in my bands*, and then the former, *took joyfully the ſpoiling of your goods*. So 2 *Pet.* 3. where the *Atheiſts* objection conſiſts of two parts, 1. that *God hath* not made good his *promiſe* concerning his *coming* v. 4. 2*ly*, as a proof of that, that there had been no ſenſible *mutation*

ſince the beginning of the world, in the latter part of the verſe, The *Apoſtle* makes anſwer firſt to the latter, v. 5,6,7. and then comes back, and ſatisfies the former alſo, v.8. &c. And, to inſtance no more, two *examples* of this there are moſt clearly here in this place, The firſt in the *ſixt* and *ſeventh* verſes, for having mention'd two things, v. 5. *pulling out the beam in thine own eye*, i.e. *reforming* a mans *own* ſins; 2ly, *caſting out the mote out of the brothers eye*, i.e. *reprehending* faults in *other* men, he ſpeaks firſt to the latter of theſe, the matter of *reprehenſion*, v.6. and then v.7. returns to the former, the *means* that muſt be uſed for the *reforming* our ſelves, *prayer* for *grace*, which ſhall ſo ſurely bring it. The ſecond here in the *ſixt* verſe, where having mention'd the *Dogs* and the *Swine*, he firſt ſpeaks of the *Swine*, and after of the *Dogs*, for certainly the treading belongs to the *Swine*, and the *rending* to the *Dogs*; for the *Swine* doe not uſe to *turn*, and *rend*, but the *Dogs* doe; (and therefore *Munſter's Hebrew* read's it וישובו הכלבים *and the Dogs returning* &c.) and *Dogs* doe not *tread* under their feet what is caſt to them, as *Swine* doe. Theſe are both *proverbially* ſpoken, to expreſſe, how ſure good charitable *reprehenſions* are, to be caſt away upon *incorrigible ſinners*, according to that of the *Satyriſt*,

—— *vitia ultima fictos*
Contemnunt Scauros, & caſtigata remordent.
Enormous vices, if they be chaſtiſed, or reprehended, will contemn and bite again.

c. Μὴ δῶσίσει,] is here no more then [*will he give?*] The *Greek* μὴ being oft all one with the *Hebrew* מי *nunquid?* as in the **Gemara* מי כתיב. *nunquid ſcriptum eſt? is it written?*

* tr: Sanhed: ſect.10.

d. *Ὅτι] here and in ſome other places, hath a *peculiar* notion, neerer an *Expletive*, then a *cauſall*, and is beſt rendred by the *Latine*, *ſcilicet*, the *Engliſh*, *Thus*, or the like, as a *form* only of *introducing* the ſpeech that comes after. *He ſhall ſay unto them*, what ſhall he ſay? *Why*, or *thus* he ſhall ſay, *I know you not*, &c. So c.10. 7. and ſo c.26. 72. *He denied with an oath*, ὅτι οὐκ οἶδα, which will be beſt rendred [*ſaying, I know him not*] ſo v.74, 75. In all which places, if it ſhall be rendred [*that*] the words will not be coherent, but if it be rendred [*ſaying*] or elſe quite omitted, as an *expletive*, and not rendred at all, the ſenſe will be perſpicuous. Thus I conceive is ὅτι to be taken *Rom.* 3. 8. καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν &c. *and why ſhould we not ſay (as they ſay we doe) to wit, Let us doe evil* &c.

The word ποταμοὶ doth not peculiarly ſignifie *rivers*, i. e. *ſtreams* or *chanels*, either beginning from *ſprings*, or proceeding from the *ſea*, but is a *generall* word, of which, as thoſe *rivers* are one *ſpecies*, ſo are *land-floods* or *torrents*, that ariſe from any *tempeſtuous*, ſuddain *rain*, another, and the latter of theſe is here meant, being joyn'd to the *deſcending* of the *rain*, and accompanied with the *blowing of the winds*. Thus in *Homer*, Ἰλ. Ν'.

c. Ποταμοὶ

Ὡς δ' ὅτε χείμαῤῥοι ποταμοὶ κατ' ὄφρυσφι ῥέοντες
As, when the torrent rivers running down from the mountains—— Where ſaith *Euſtathius*, the word ποταμοὶ is a *genericall* word, χείμαῤῥοι, a *ſpecificall*, ποταμὸς being of two ſorts, 1. ἀένναος, a *continuall river* that *flowes* from a *ſpring*, and 2. χείμαῤῥους *that comes in a torrent from a tempeſtuous rain* (ὄμβειον ὕδωρ, *rain water* there in *Homer*) and therefore he concludes τοῦτο ποταμὸς χειμάῤῥους ἔλαττον ἔχει τῷ γένει τὸ εἶδος, ὁμοίως τῷ βοῦς ταῦρος. *The word* ποταμὸς *hath the adjective* [χειμάῤῥους] *added to it, the ſpecificall word to the genericall, as if to* βοῦς *the word* ταῦρος *were added.* And ſo as βοῦς is ſometimes taken peculiarly for a *bull*, though it be a more *generall* comprehenſive word, and ſignifie an *oxe* alſo, ſo doth ποταμὸς here ſignifie a *land-flood* or *torrent*, though in its own *amplitude* it ſignifie a *river* alſo, juſt as χόρτος the *genericall* word for *graſſe* and *flowers* &c. is yet by the context reſtrained to ſignifie *flowers* peculiarly, c.6.30.

CHAP. VIII.

Paraphraſe.

1. After the finiſhing of this Sermon of his, there was great reſort unto him, not only for his doctrine, but his miracles of cures &c.

1. When he was come down from the mountain, great multitudes followed him.]

a. 2. Fell down and beſought him that he would pleaſe to make uſe of his power, whereby he was confident that he was able to cure his leproſie.

2. And behold there came a leper and [* a worſhipped him, ſaying, Lord if thou wilt, thou canſt make me clean.]

* fell down before him

3. He was cleanſed or cured from his leproſie.

3. And Jeſus put forth his hand and touched him, ſaying, I will, be thou clean. And immediately [his leproſie was cleanſed.]

b. c. d. 4. Be ſure thou divulge not this to others, but according to the Law ſhew thy ſelf to the Prieſt, and offer the offering required of all ſuch, as are thus cleanſed from leproſie; This Jeſus ſaid to him on deſign, that it might by this means be a teſtimony to aſſure them, 1. that he was the Meſſias, 2. that he was God, 3. that he oppoſed not the law given by Moſes.

4. And Jeſus ſaith unto him, [b See thou tell no man, but goe thy way c ſhew thy ſelf to the Prieſt, and offer the gift that Moſes commanded, d for a teſtimony unto them.]

5. A commander of a troop of an hundred ſouldiers.

5. And when Jeſus was entred into Capernaum, there came a [Centurion,] beſeeching him,

e. 6. And ſaying, Lord, my ſervant lyeth at home ſick of the palſie, grievouſly * * tormented.

* affected, puniſhed,

7. And Jeſus ſaith unto him, I will come and heal him.

8. But of this I am aſſured, that one word of thine will as eaſily cure him, as if thou ſhouldſt thy ſelf come perſonally.

8. The Centurion anſwer'd and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof, [but ſpeak the word only, and my ſervant ſhall be healed.]

9. For

9. For I am a man under authority, having ſouldiers under me. And I ſay to this man, Goe, and he goeth, and to another, Come, and he cometh, and to my ſervant, Doe this, and he doth it.]

9. For I am a man, who, though I am under other mens authority, that of the chief Commander, and of the Emperour, yet have under me ſouldiers for my military commands, and ſervants for my domeſtick, and whatſoever I command them, is done by them as ſurely, as if I did it my ſelf, how much more canſt thou with thy word command health (who art the word, which healeth all things, Wiſd. 16. 12.) without troubling thy ſelf to come down to my houſe?

10. When Jeſus heard it, he marvelled and ſaid to them that followed, Verily I ſay unto you I have not [found ſo great [f] faith; no not in Iſrael.]

10. Found any Jew ſo fully perſwaded of my power, or that behaves himſelf ſo much like a beleiver, as this Gentile. f.

11. And I ſay unto you, that [many ſhall come from the eaſt and weſt, and ſhall [g] ſit down with Abraham, and Iſaac, and Jacob in the kingdome of heaven:]

11. Many from all parts of the world will come in, and beleive on Chriſt, partake of this ſpirituall feaſt, and be made to ſit down with Abraham the father of the faithfull, and the reſt of the Patriarchs of the Jewiſh nation. g.

12. But the children of the Kingdome ſhall be caſt out into utter darkneſſe, there ſhall be [h] weeping and gnaſhing of teeth.

11. And the Jews themſelves to whom this Meſſias was primarily ſent, will disbeleive, and be puniſhed accordingly, ſhut out of the ſpirituall feaſt, out of the Church here, and heaven hereafter, deprived of the light and cheertull heat, that is wont to be in houſes of feaſting, and left to utter darkneſſe (the cold of the night, and winter, without) ſtupid blindneſſe here, and eternall darkneſſe hereafter. h.

13. And Jeſus ſaid unto the Centurion, Goe thy way, and as thou haſt beleived, ſo be it done unto thee; And his ſervant was healed the ſelf ſame houre.

14. And when Jeſus came into Peter's houſe, he [ſaw his wives mother layd, and ſick of a feaver:]

14. Found his wives mother ſick of a feaver and layd to bed under it.

15. And he touched her hand, and the feaver left her, and ſhe aroſe and [miniſtred unto them.]

15. Provided for them, what was neceſſary for their entertainment.

16. When the even was come.] they brought unto him many that were poſſeſſed with devils, and he caſt out the ſpirits with his word, and healed all that were ſick:

16. When by the approach of the evening-coole it was more convenient,

17. That it might be fulfilled which was ſpoken by Eſaias the prophet ſaying, [Himſelf [i] took our infirmities, and bare our ſickneſſes.]

17. He was ſo affected with all the miſeries that befell us, that out of compaſſion to us, he made uſe of his divine power to heal even our bodies of the diſeaſes that were on them. i.

18. Now when Jeſus ſaw great multitudes about him, he gave commandement to depart unto the other ſide;

19. And a certain Scribe came and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt;

20. And Jeſus ſaith unto him, The Foxes have holes, and the birds of the ayre have neſts; but the ſon of man hath [not where to lay his head.]

20. No place or dwelling of his own to reſt in, or entertain any follower.

21. And another of his diſciples ſaith unto him, [Lord, ſuffer me firſt to goe and bury my father.]

21. Lord I deſire, and firmly purpoſe to be a conſtant follower of thine, But for a time I beſeech thy leave, that I may abide at my fathers to perform the laſt rites of funerall obſequies unto him. k.

22. But Jeſus ſaid unto him, Follow me, and [let the dead bury their dead.]

22. Leave that office to be performed by others who are not imbarked in this more holy, and divine imployment; For as in the Law the Nazarites and the Prieſts might not meddle with the interments even of their parents, but others might lawfully doe it, others that were not Nazarites or Prieſts might bury one another, So thou that art a conſecrated perſon, the departing to bury a deceaſed friend, though it be a Father, or to receive an inheritance or legacy from him, is an imployment unfit for thee.

23. And when he was entred into a ſhip, [his diſciples] followed him,

23. His diſciples and none elſe.

24. And behold there aroſe a great tempeſt in [the ſea,] inſomuch that the ſhip was covered with the waves; but he was aſleep.

24. The lake, ſee note on Lu.8. c.

25. And his diſciples came unto him, and awoke him, ſaying, Lord ſave us, we periſh.

26. And he ſaith unto them, Why are ye fearfull [O ye of little faith?] Then he aroſe and rebuked the winds and the ſea, and there was a great calme.

26. Ye that in the due ſeaſon make not uſe of that promiſe in the Pſalmiſt, Pſal. 107. 23, 28. and apprehend not the fulfilling of it in, and by Chriſt, ye that have ſo poor an opinion either of my power, or care of you, as to doubt of my preſence to ſecure you.

27. But the men marvelled] ſaying, What manner of man is this, that even the winds, and the ſea obey him?

27. And at this they were wonderfully amazed and terrified, Mar. 4. 41. Lu. 8. 25.

28. And when he was come to the other ſide, into [the countrey of the Gergeſenes,] there met him two poſſeſſed with devils coming out of the [l] tombs, exceeding fierce, ſo that no man might paſſe by that way.

28. That country where Gergeſa and Gadara (Mar. 5. 1.) lie neer together, ſee Mar. 5. 10. l.

29. And behold, they cried out, ſaying, [What have we to doe with thee, Jeſus thou ſon of God? Art thou come hither to torment us before the time?

29. Be quiet, let us alone, we deſire not to have any thing to doe with thee, thou ſon of God and Saviour of mankind, Our time is not yet come of being remanded to our priſons, doe not thou haſten and precipitate it.

30. And there was a good way off from them an herd of many [m] ſwine feeding, m.

31. And thereupon the Devils knowing that Chriſt would caſt them out, and by that miracle ſo farre ſhew forth his power, that it would probably bring all the country to beleive on him, deſired to prevent this, and thereupon fell on this project, which might incenſe the countrymen againſt him (as it proved in the event, v. 34.) and in order to it beſought Chriſt,

31. So the Devils beſought him,] ſaying, If thou caſt us out, ſuffer us to goe away into the herd of ſwine.

32. See Mar. 5. 13. Lu. 8. 32.

32. And he ſaid unto them, Go, and when they were come out, they went into the herd of ſwine, and behold the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33. Gave them notice of the loſſe of their ſwine, and telling the occaſion of it, let them know how as their ſwine were loſt on one ſide, ſo two men poſſeſt with Devils were recover'd, and that Chriſt had done this ſince his coming thither.

33. And they that kept them, fled, and went their waies into the city, and [told every thing, and what was befaln to the poſſeſſed of the Devils.]

34. Hereupon the whole city as being very much concern'd in that which had happened, came out to meet, and ſee Jeſus which did ſuch miracles, and in ſtead of being wrought on, by his cure on the men, to deſire his continuance among them, the conſideration of the loſſe of their ſwine made them deſire, and beſeech him

34. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him] that he would depart out of their coaſts.

Annotations on Chap. VIII.

a. Προσκυνῶν, προσπίπτει, ſaith *Heſychius*, and *Phavorinus*, it ſignifies *to fall down*, as *ſuppliants* doe to any.

b. Ὅτε μηδὲν ἐώων. What was the reaſon why *Chriſt* ſo oft commanded the *concealing of his miracles*, and of his *being the Meſsias*, will beſt be conjectured, by conſidering the ſeverall places, where this is mentioned. Firſt here to the *Leper* cured by him, *See thou tell no body*. v. 4. Then *Mat.* 9. to the *blind* reſtored to ſight, *he charged them, ſaying, See ye tell no man.* v. 30. And as yet there is no reaſon diſcernible in the *Contexts*, unleſs perhaps in this latter, when they obeying not his command, but his *fame ſpreading*, the *Damoniacks* coming to him, he *cures* them, which the *Phariſees* hearing of, ſay, *He caſts out Devils through the Prince of Devills*. v. 34. For 'tis poſſible that *Chriſt* foreſeeing the *Phariſees perverſneſs*, and *blaſphemy*, and that they would proceed to the *crucifying* of him, in ſtead of being convinced by his *Miracles*, did, in *mercy* to them, and to leave them the excuſe of *ignorance*, *Lu.* 23. 34. *Act.* 3. 17. *forbid* the *divulging* them, leſt they ſhould come to the *eares* of thoſe, that would make ſo *ill* uſe of them. Next: c. 12. 16. *He charged them that they ſhould not make him known.* *Whom* did he *charge*? *Mar.* 3. 12. the words are ſet immediately upon the mention of the *Devills falling down to him*, and *ſaying*, *Thou art the Son of God*. But that being but a paſſage which comes in incidentally upon the mention of his *caſting out Devills*, among his other *cures*, which he wrought on many, v. 10, 11. tis not neceſſary that the [αὐτοῖς *them*] muſt belong to the *Devills* immediately precedent, but may belong to the [πολλοὶ] *many*, or *multitude*, that were *cured by him*; or if to the *unclean ſpirits*, then ſtill thoſe muſt ſignifie the *men* that were *poſſeſt* with them, or elſe how could they *fall down before him*? v. 11. and ſo 'tis poſitively ſaid v. 12. that he charged *them*, i.e. either the ὄχλοι πολλοὶ *many multitudes*, or ἅπαντες πάντες, *all they* that were *cured by him*. In this one place two circumſtances there are, which ſeem to give ſome light to the matter in hand, concerning the *reaſon* of his *charge* to be *concealed*. For firſt v. 14. upon his former *miracle* on the *withered hand*, wrought on the *Sabbath* day, *The Phariſees went out and conſulted againſt him, how they might kill*, or bring a *capital* charge againſt *him*, and *when Jeſus knew this he withdrew himſelf*, v. 15. this *not for fear of death*, οὐ διὰ φόβον θανάτου, ſaith *Origen* againſt *Celſus*, but becauſe (his coming into the world being for the *benefit* of men) he would not die, ἕως ὅτου ὁ ὑπὲρ ἡμῶν θάνατος καιρὸς ἦν, *till the convenient ſeaſon were come* of *dying*, more for man's *advantage*, then he had hitherto *lived*, (To the ſame purpoſe is *Chriſt's* telling his mother *Joh.* 2. 4. *My hour is not yet come*, ſee *Joh.* 2. 2.) It followes therefore v. 15. that as great *multitudes* followed him, ſo he healed them all, i. e. he did not ſo *withdraw himſelf*, as to omit doing any *good*, but for the preſent, ſo as to avoid *oppoſition* and diſputing (which he had met with, v. 2. and 10.) yea and *death* it ſelf, of which there was now *danger*, unleſſe he would either thus before-hand, or at the inſtant of danger, by *miracle withdraw*, or unleſſe he would make uſe of his *omnipotence* to preſerve himſelf, which he would not doe, being come not to *reſiſt*, but to *lay down his life*, which yet he *deferred* to doe, *his time being not yet come*, And upon this it follows diſtinctly, v. 16. *and he charged them that they ſhould not make him known*, which notes *that* to be the reaſon of his *prohibition* in this place, becauſe he would decline, and fairly avoid (*perhaps* the *diſpute* with *perverſe*, and *treacherous Phariſees*, *aſſuredly*) the *Death*, which they were providing for him: and ſo ſaith *Origen* in that place, οὐκ ἀγνοῶν δεῖ τὸ μετ' ὀλιγωρίας ἀκατασκέπτως καὶ κινδύνους, μὴ ὀμόσαι ἀνητὸν χωρεῖν, *'Tis no degenerous thing in Chriſt to avoid dangers by providence, and not to go among them.* The *ſecond* circumſtance in this place, which may help to give light to it, is the *prophecy* which is cited juſt on the back of theſe words, v. 16. *That it might be fulfilled which was ſpoken by Eſaias the prophet*, c. 42. 1. The ſumme of the words of *Iſaiah* is, that the *Meſſias* ſhould, when he came, in the diſcharging of his office behave himſelf very *quietly* and *ſtilly*, never ſet himſelf out *magnificently* (as other *princes* doe) againſt all *oppoſers*, never uſe any *ſecular* force to defend himſelf, but manage it ſo, as was moſt agreeable to that *Goſpel*, which he came to *proclaim*, *meekly* and *mercifully* dealing with ſinners and weaklings, and never giving over, till he had ſo *rooted* the *Goſpel* on earth, that it ſhould never

never be gotten out again, but extend to the *Gentiles*, and be *beleived* on, and embraced by them. Which *prophecy* being here fulfilled, not *all* of it in this *one interdict* of his, but in the whole paſſage laſt rehearſed, doth yet ſo farre reflect on *this* particular, that that part of the *prophecy* (of his *preaching*, and *making known the will of God* to as many as were likely to receive benefit from it, his *not reſiſting*, *not contending* with others, his *meekneſſe* and *not conteſting* with the *Phariſees*) may be fulfilled in it, and ſo that may paſſe for one part of the *reaſon* of his prohibition; which being added to the former circumſtance, makes up this entire *reaſon* of his doing it, *viz: Chriſt* would not have his *miracles divulg'd*, becauſe, when they were ſo, the *Phariſees* ſtill came and diſturb'd him, oppoſed him (and he had not a mind to conteſt with them, and it was a great *mercy* to them that he would not, being likely to doe no good upon them) and would probably have proceeded to cut him off (if he did not thus *withdraw*, or *defend* himſelf) before he had done what he was ſent for, i.e. preach't the *Goſpel* to all the *Jewes*, and made it known (as it appears he did at this time, by that *withdrawing*, *Mar.*3.8.) to the *Gentiles* alſo. But beſides theſe another paſſage there is, which muſt be taken in, being of ſpeciall conſideration to this purpoſe, and that is *Lu.* 9. 21. parallel to *Mat.* 16.20. and *Mar.*8. 30. The matter in hand in two of thoſe places, is, *Chriſt's* asking his *Diſciples* what the *opinion* of the *world* was concerning *him*; and at laſt, what was their *own* opinion, whereupon *Peter* anſwers, that he was the *Chriſt of God*, v.20. On which it immediately followes, that *he ſtraitly charged them, and commanded them to tell no man that thing*, v.21. Why he gave now ſo ſevere an *interdict* of this promulgation (when his *miracles*, and all that he *did*, and *taught*, had hitherto tended to the evidencing of this) the reaſon was certainly this, leſt the *Diſciples* witneſſing, or proclaiming it might be taken for a thing *compacted* between them; And thoſe that were not wrought upon and convinced by his *miracles*, would be more likely to be alien'd by *this*. And beſides *Chriſt* knew that he was to be *rejected*, and to *ſuffer death* (and ſo it followes in all the three *Goſpels*) and conſequently not to be *beleived* on by the *chief* of the *Jewes*, And ſo the proclaiming of his *divinity*, till they had that great addition of his *reſurrection*, to adde to their own teſtimony, was not yet ſo ſeaſonable. This was the occaſion of the like ſpeech *Mar.* 9. 30. where *paſſing through Galilee* (where formerly he had freely *preacht*, and done *miracles*) he now *was not pleaſed, that any man ſhould know it, For*, as it followes v. 31. *he ſaid to his diſciples, The ſon of man is deliver'd into the hands of men*, &c. And this very thing *Chriſt* in effect tells the *Phariſees* themſelves, for when they deſire a *ſign* from him, that he was the *Meſſias*, he tells them, that they ſhall *have no other ſigne but that of the prophet Jonah*, *Matth.* 12.39. which referring clearly to that of his *riſing from the grave the third day*, ſignifies that he would uſe no more means *now* to convince them, till by his *reſurrection from the dead*, his *divine power*, and the *completion* of the *types* and *prophecies* in him, ſhould be moſt *convincingly* made *known to them*, and this I conceive to be the reaſon of his then prohibiting them to *tell* that he was the *Meſſias*, becauſe having been thus long *rejected* by the *Rulers*, &c. (and the *prophecies* of his *dying*, containing a *prediction* that they ſhould ſtill *reject*, and at length put him to *death*) it was in all reſpects moſt fit, that the moſt *convincing evidences* of his being the *Meſſias* (of which the *Apoſtles* had ſtore, particularly, and above others, *Peter*, and *James*, and *John* had that of the *voice* from *heaven*, at the *tranſfiguration*, and would in all reaſon adde them to *evidence* that truth, and not content themſelves with the bare *affirmations* that he was ſo) ſhould be *reſerved* and not *yet* publiſht; till after his *death* and *reſurrection*, that ſo his *riſing* from the *dead* being added to his former *miracles*, and to his infinite *meekneſſe* and *charity*, demonſtrated by his *death*, might be able to *convince* the moſt *pertinacious*, *obdurate* heart, which certainly would not now (having ſo oft reſiſted the like) be perſwaded by his *miracles* or *preaching*, much leſſe by the teſtimony of his *own Diſciples*, but might afterwards poſſibly be wrought upon, (As indeed ſome of them were, *A great multitude of the Prieſts*, *Acts* 6. 7.) by the *evidence* of his *reſurrection*, and they that were not, are left utterly *unexcuſable*. And thus in the *parable*, *Lu.*19. The *King* takes poſſeſſion of his *kingdome*, i.e. *Chriſt goes to heaven*, before he proceeds to *execution* againſt his *enemies* that would not have him *reigne* over them; v. 15. 27. According to this it is, that at the *tranſfiguration* c. 17. when thoſe three *Apoſtles* had received that clear teſtimony *by a voice from heaven*, *This is my beloved ſon*, &c. he *commands* them to *tell it no man* (not *abſolutely*, but with this particular *reſtraint*, which implies the cauſe of it) *till the ſon of man be riſen from the dead*, telling them withall, as here, that it was *prophecied* of him, that he *muſt ſuffer*, &c. ſo *Mar.* 9. 12. In which paſſage, the three *Diſciples* being taken up alone into the *mount* with him, and commanded to *tell it no man*, the phraſe [*No man*] will moſt probably be interpreted in the greateſt latitude, [*no not* to the reſt of the *Diſciples*] and the reaſon of that ſtrict prohibition will be this, that the deſigned uſe of this *viſion* being the working of *faith* in the *obdurate*, and the *ſeaſon* of making that uſe of it being not yet come, till after the *reſurrection*, it was uſeleſſe to be revealed to the whole number of the *twelve*, who *believed* already, and ſo needed it not for themſelves, and were not to be permitted to *preach* it to others, if they had known it.

The *leper* continued without the *camp* or *city*, 6.
On the day of his *cleanſing*, he was led to the outſide of the *camp*, and in the latter ages, to the *gate* of *Jeruſalem*, and the *Prieſt* went out to meet him, and performing ſome *rites* for him, afterwards received him into the *city* or *camp*, and by degrees into the *ſanctuary*. This was the *form* or manner of *ſhewing himſelf to the Prieſt*, (who, as the περσῶται among the *Ægyptians*, was exerciſed in all kind of *knowledge*, particularly in that of being able to *judge* of *diſeaſes* in the body) and this *ſhewing* was neceſſary to every one, that had been *leprous*, though never ſo perfectly cured, *Lev.*14.2. and therefore *Chriſt* in obedience to the *Law*, here requires it of him. ἀκρίβειαν τῆς ἰατρικῆς.

The

d. εἰς μαρτύριον αὐτοῖς

The phraſe [εἰς μαρτύριον αὐτοῖς, *for a teſtimony to them*] may poſſibly, connect with [λέγει ὁ Ἰησοῦς *Jeſus ſaith*] in the beginning of the verſe, and [λέγει αὐτῷ, *he ſaith unto him*] Mar. 1. 44. not with [προσέταξε Μωσῆς, *Moſes commanded*] next before it. Or which is more probable, it may ſtand alone by it ſelf after all; and that not only the *comma* after Μωσῆς, but alſo the *ſenſe* makes probable, viz: that this whole action of *Chriſt* in curing the *Leper*, and *ſending him to the prieſt*, &c. was for a teſtimony unto *them*, i. e. to the *multitudes* there, v. 1. (and ſuppoſed *Mar.* 1. 39. though not expreſt) that he was *the ſon of God*. For the *Jews* themſelves confeſſe that *Leproſy* is the *finger of God*, a *diſeaſe* peculiarly of his *ſending* and *removing*, and that tis not lawfull for the *Phyſician* (or any but the *Prieſt* by *God* appointed, and directed in his courſe) ſo much as to attempt the *cure* of it. Thus ſaith R. *Menachem* in *Lev.* 13. And therefore in the anſwer to *John Baptiſts* queſtion, whether *Chriſt* were the *Meſſias*, or no, one part of it is, that *the lepers are cleanſed*, that being as peculiar an act of *Gods*, as that the *dead are rayſed*, in the following words, *Mat.* 11. 5. So 2 *Kin.* 5. 7. the *King* of *Iſrael* being ſent to by the *King* of *Syria* to recover *Naaman* of his *leproſy*, *He rent his clothes, and ſayd, Am I a God to kill and make alive, that this man ſends to me, to recover one of his leproſy?* But if the *Comma* after Μωσῆς] be conceived not to belong to that place, either in *Matthew*, or *Mark*, then no queſtion it muſt referr to *Moſes's* order to the *Leper* of *ſhewing himſelf to the prieſt, and offering* a gift, for that was by the *Law* deſigned as a cleare μαρτύριον or *teſtimony*, that the *cure* of *leproſy* was a peculiar work of *Gods*; Tis true indeed there is another ſenſe, of which the words are thought capable, that his *ſhewing himſelf to the Prieſt*, and being by him *examined* and *pronounced cleane*, might be a ſufficient *teſtimony* to the man, that the *cure* was perfectly wrought, and no *impoſture* in it, or again *a teſtimony to the Prieſt*, either of *Chriſts* being the *Meſſias*, who had wrought that *cure*, or of his not oppoſing the *law*, by ſending his patient to ſubmit to thoſe Ordinances, which the *Law* in that caſe provided, But the former interpretation ſeems rather to be the importance of the place, becauſe of the [αὐτοῖς] in the *plural*, the multitude, to whom the *teſtimony* was deſign'd, and not in the *ſingular* to him, either the *Prieſt*, or *leper*. And for the laſt, that of the *Prieſt*, it ſeems alſo to be refiſted by the former part of the verſe, where the command to *tell no man*, will not be obeyed, if he ſo *tell the Prieſt*, that it be by him taken notice of that the cure was wrought by *Chriſt*, which it muſt be, if it were a *teſtimony* to him and the reſt, and would probably have brought that danger, that Chriſt ſeem'd willing to avoyd. *See note* b.

e. βασανίζεσθαι

βασανίζεσθαι] doth not always ſignify *torment*, or *ſharpe paine*, for here the *palſy* is not ſuch, but any great *diſaffection* or *diſeaſe of body*, or commonly any *puniſhment*, As v. 29. and ſo c. 18. 34. βασανισταὶ *lictors*, *gaolers*, according to that of the old *Gloſſary*, βασανίζω, not only *crucio*, *torqueo*, *to torment*, but *coerceo* too, agreeable to that of *impriſoning*.

f. πίστις

There are *five* acceptions of the word πίστις *Faith* in the *New Teſtament*, Firſt, the *Faith*, or *beleiving* that *Chriſt* was able to *cure diſeaſes*, &c. So here, and c. 9. 22. *Act.* 14. 9. and under this head the *faith* of the *Diſciples*, by which they *beleived Chriſt* ſo far, as that by his delegated *power*, they were able to do the like *miracles*, *Mat.* 17. 20. & 21, 22. *Mar.* 11. 24. 1 *Cor.* 13. 2. and perhaps c. 12. 9. where *faith* as a χάρισμα, or *gift* of the *Spirit*, is joyned with the *gift* of *healing*.

Secondly, the *beleif* of all that is *revealed by God*, and that is in effect the *true religion*, either *before Chriſts birth*, (and then tis *the faith of God*) *Heb.* 11. 3. 30, 31. and referred to v. 6. Or *after*, and then 'tis the *faith of Chriſt*, *Rev.* 14. 12. Or *beleif* of the *truth*, i. e. that *truth* now revealed by *Chriſt*, 2 *Theſſ.* 2. 13. and when this is not ſo *complete* as it ſhould be, for want of *light*, then tis *weak faith*, or *weakneſſe in faith*, *Ro.* 14. 1. To this many places belong, 1 *Theſſ.* 3. 2. 5. 2 *Theſſ.* 1. 3. *Ja.* 2. 1. *Jude* 3. *Rom.* 1. 5. *Acts* 6. 7. and 14. 22. So *Lu.* 18. 8. where by reaſon of the *perſecution* of that *faith*, *Chriſt foretels*, that there ſhall be (at his *coming* to act *vengeance* on his *enemies*) very little *Faith upon the earth*, i. e. in the *land of Judæa*, and *Samaria*. So *Lu.* 22. 32. And as this *Chriſtian faith* contains in it *doctrines* in oppoſition to the *Moſaical law*, ſo tis uſed *Ro.* 3. 27, 28. c. 4. 15. As it comprehends Chriſts precepts, ſo tis *Ro.* 16. 26. and as *promiſes*, ſo tis uſed *Gal.* 3. 14. 1 *Cor.* 15. 14. *Heb.* 11. 1. And this laſt branch of it comprehendeth *Hope* alſo, whoſe *object* are thoſe *Promiſes*, and ſuppoſes, and includes a ſincere care of *performing* the *condition*, now required under the *Goſpel*, without which as the *promiſes* belong not to any, ſo the *Faith* is but an *imperfect*, and falſe *Faith*, which will never availe any.

Thirdly, the *dictate of Conſcience*, rightly perſwaded, or aſſured of the *lawfulneſſe* of what a man doth, and that either to one *particular* action, *Ro.* 14. 22, 23. or *univerſally* to the *generall* current of the *life*, *Heb.* 10. 22.

Fourthly, in a more limited ſenſe tis a *Confidence* in *prayer*, that what we ask, as we ought to do, we ſhall *receive*, (*Ja.* 5. 15.) and as an aſſociate of that, depending on *Gods proviſion* for things of this life, the want of which is called ὀλιγοπιστία, *littleneſſe of Faith*, *Mat.* 6. 30. this being one *promiſe* of the *Goſpel*, that *they who ask*, *ſhall receive*, and that *all theſe things* (the *neceſſaries* of life) *ſhall be added to them*, that *firſt ſeek the righteouſneſſe of Gods kingdome*, or of the *Goſpel*.

Fiftly, *Fidelity*, and that either in *God*, making good his *promiſe* to us, *Ro.* 3. 3. 1 *Cor.* 1. 9. & 10. 13. 1 *Theſſ.* 5. 24. Or in *man* toward other *men*, *Mat.* 23. 23. *Gal.* 5. 22. *ſervants* toward *maſters*, *Tit.* 2. 10. ſo πιστὸς the *faithfull ſteward*, *Mat.* 25. 21. *Lu.* 14. 17. 1 *Cor.* 4. 7. or of *men* toward *God*, 2 *Tim.* 4. 8. where *keeping the faith*, after *fighting*, and *finiſhing the courſe*, muſt needs be *conſtancy*, and *fidelity*, (ſee *note* on *Ja.* 1. 2.) from whence the word πιστὸς moſt commonly draws its ſignification, being frequently taken not for *beleiving* but *faithfull*, ſee *Heb.* 2. 17. & 3. 2. 1 *Tim.* 1. 12. *Rev.* 2. 10. and ſo ἄπιστος is ordinarily *unfaithfull*, *Lu.* 12. 46. all one with *hypocrites*, *Mat.* 24. 51. In this acception it is that it notes *ſincerity* of reſolution of *Chriſtian life*, which *God*, that ſees, accepts, though, for want of *occaſion*, or *tryall*, as yet it be not expreſt in *action*, and ſo approved to men.

men, So 1 *Pet.*1.7. and *Phil.*1.29. and thus when *Abraham's faith* was tried, firſt by a hard *command of going out of his country*, then by an *incredible promiſe* of a *Child* from *barren old Sarah*, then again by a hard *command* of *ſacrificing his Son*, theſe three being but *trialls* of his *faith*, upon which it was approved to be *ſincere* (and ſo he juſtify'd) 'tis now apparent, that before theſe *tryalls*, he had *faith*, which then, before it was tryed, was nothing but this *reſolution of obedience* &c. or, a ſincere *giving himſelf* up to *God* in *praparatione animi, in purpoſe of mind*, or *reſolution*; and if it had fail'd in any of thoſe *tryalls*, would then have loſt its *acceptance* with *God*, but *failing not*, was *approved*. This, I conceive, is the *faith*, which in S. *James* muſt, when opportunity ſerves, be *ſhewed* or *demonſtrated* by *works*, *James* 3.18. and if in that caſe it doe not, is a *dead faith*, v.20. but ſuppoſing it *ſincere*, though yet not *tried*, then it is that which I now ſpeak of, and is then oppoſed to *works*, not as thoſe note 1. the *ceremonies* of the *Moſaicall Law*, or 2ly. *perfect, unſinning obedience*, but as they ſignifie *actuall performance*. To this there is a place of a *venerable* ancient Writer, *Cyrill* of *Jeruſalem*, which is very appliable, who having ſaid of the *Theif* on the *Croſſe*, ὀλίγα δικαιοπραγῆσαι ὁ λῃστὴς, ἀλλὰ περιλαμβάνει ὁ θάνατος, *he was willing to doe well, but death prevented him*, anſwers him preſently in the perſon of *Chriſt*, ἀ τὸ ἔργον περιαίρω μόνον, ἀλλὰ ἣ πίστιν ἀποδέχομαι, *The work is not the only thing which I expect* (or, which I *ſo require*, that nothing elſe will ſerve the turn) *but I have accepted thy faith*. By which it appears, that *faith* in his acception, is that faithfull reſolution then begun, though, through want of life, no *works* followed it. Thus when *faith* denotes *profeſſion of faith* (or of ſome duty to be performed by a *Chriſtian*, as 1 *Tim.* 5.11.) this is either *ſincere*, and then *accepted*, as in that *Theif* (and is then oppoſed to *works*, only as a *leſſe* to a *greater*, or *imperfectius magis perfecto*, the *more imperfect*, to the *more perfect*, *James* 2.22.) or *unſincere* and *hypocriticall*, and is then oppoſed to *works*, as *falſum vero*, *falſe* to *true*, and ſo * *faith* and *life* are ordinarily oppoſed in the *Fathers*.

* πίστις ἀργὴ βίου

Beſides theſe *five*, the word is alſo ſometimes uſed in a looſer ſenſe, for *beleiving* the *doctrine* of *God* and *Chriſt*, howſoever acquir'd; whether from *ſenſible experience*, *Jam:*2.19. or from *ocular demonſtration*, *Joh:*20.25. or from *relation*, as when 'tis ſaid to *come by hearing*.

g. ἀνάκλισις

The cuſtome of ἀνάκλισις, *accubitus*, *lying along at meat*, ſo uſuall among the *Gracians* and the *Romans*, though it be not mention'd in the *Old Teſtament* (but, on the other ſide, *Tables* were in uſe, at which they *ſate*, ἐκάθητο, *Eccluſ.*31.13. and ſo ſaith * *Philo* diſtinctly of *Joſeph's* brethren, ἐκάθητο *they ſate*, μήπω τῶν ἀνθρώπων ἐν τῷ συμποσίοις ζωπυρεῖσθαι κλισίαις χρωμένων, *the cuſtome of lying along at meat, being not then come in among men*) yet under the time of the *New Teſtament* (and before) it was come in among the *Jewes* alſo; Many places there are in the *New Teſtament*, where this uſe appears, and that both *within doores*, on *beds*, and *abroad* (in the *fields*, and in *Gardens*) on the *ground*, ἐπὶ χόρτῳ χλωρῷ *Mar:* 6.39. upon *the green graſſe*, which is v. 40. deſcribed by ἀνάκλισις πρασιαὶ πρασιαί, they *lay along rank by rank* in ſeverall *areolæ* or *beds*. For ſo are πρασιαὶ φυλῶν χάριτες πεφάσθαι (ſaith the *Scholiaſt* on * *Homer*, upon ἴρδεσθε κοσμῷ) πρασιαὶ) *four-ſquare diviſions*, which, from thence, we vulgarly call *Beds* in *gardens*, becauſe they were ſo uſed, as the κλιναὶ *beds*, in the *houſes* (ſee *note* on *Mar:* 6.40.) The manner of this *lying at meat* is deſcribed by many, and ſhall no farther be *recited* here, then as will be uſeful to explain ſome paſſages in the *Evangeliſts*. The *chief perſon* lay at the *head* of the *bed*, (which the *Evangeliſts* call πρωτοκλισία *lying firſt*, the *chief* or *firſt place* of dignity) with his feet behind the back of the next to him, (by which advantage it was, that the *woman* came *behind*, and *waſh't* and *kiſs't Chriſt's feet*) ſo that the hinder part of the *head* of the *ſecond* lay in the *boſome*, or touched the *breaſt* of the *firſt*. Thence we read of *John*, *Joh.*13.23. ὃν ἀνακείμενον ἐν τῷ κόλπῳ Ἰησοῦ, ἦν ἀνακείμενος οὖν κόλπῳ τοῦ Ἰησοῦ, v.25. *he lay in the boſome, and leaned on the breaſt of Jeſus*, (*viz:* at *ſupper* time, *Joh:* 21.20. compared with v.1, and 4, and 12.) i.e. *lay next to him*. An argument both of *John's dignity* (which I ſuppoſe the reaſon, that he mentions not his name, when he ſpeaks of it himſelf, v.23.) as when *Lazarus* is ſaid to be in *Abraham's boſome*, i.e. at that *ſupper of the Lamb* next (in dignity and height of glory) to the *Father of the faithfull*, *Lu:*16. and 2ly of *Chriſt's* ſpeciall *love* to him, as the cuſtome was for the moſt tenderly *beloved*, the *wife*, &c. *in ſinu virorum diſcumbere, to lie at meat in the boſome of the husband*, ſaith * *Cicero*, and *Zonaras* of *Heliogabalus*, ἐν κλίσεσι * in *Verr:* 1. αὐτῷ ὡς ἀφωμένη ἐκάθητο, *ſhe ſate* lying *in his boſome* as his *beloved*, and in * *Juvenal*, * *Sat:* 11.

——— *Ingens*
Cœna ſedet, gremio jacuit nova nupta mariti,

and in *Catullus*, *intus accubans*, and therefore 'tis there added ὃν ἠγάπα ὁ Ἰησοῦς, *whom Jeſus loved*. And ſo *Joh:*1.18. when the *only*, i.e. *beloved Son of God* is deſcribed, 'tis with this mark upon him, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, *He that is in the boſome of the father*, i.e. in reference to this *cuſtome*, he that is *next* unto him, and ſo knows moſt of his *mind*, as is intimated *Joh:* 13.24. By all this 'tis clear what is meant by ἀνακλιθῆναι μετ' Ἀβραὰμ &c. in this place, (which *Euthymius* expreſſes by ἀνακλιθῆναι ἐν τοῖς κόλποις τοῦ Ἀβραὰμ &c. *lying in the boſome of Abraham* &c.) *viz:* The *Gentiles* coming in to partake of that ſpirituall *feaſt* of the *Patriarchs* (who were the firſt to whom this *Meſſias* was promiſed, and to whoſe poſterity he was accordingly firſt *raiſed up*, *Acts* 3.26.) when the *ſons* of this *kingdome*, i.e. the *Jewes* themſelves, to whom theſe *priviledges* were deſigned and *promiſed*, are *caſt out into* an *eſtate* of *obdnration* and *deſtruction*, as it there followes.

That κλαυθμὸς is deduced from κλαίω *clamo*, *to cry*, there is no doubt, and that both of them ſignifie (more then *weeping* or *ſhedding* of *Teares*) *crying out*, and *ejulation*, ſee *Numb:* 11.10. (where 'twas that which was *heard by Moſes*) *Job* 30.31. *the voice of them that wayle*, or *crie out* in lamentations, *Ezr:* 3.13. *The noiſe of the weeping*, or *wailing of the people*, and ſo *Iſa:* 65.19. *Jer.* 31.16. As for βρυγμὸς which followes, though by that which *Heſychius* ſaith of βρύχω (ὀδῶσι πίζοντα ζῶον ἀπολλύειν, ὡς ἐν βίῳ συμβαίνει) it might

h. κλαυθμὸς

βρυγμὸς.

be

πρασιαὶ

* So *Cicero* off: l.3. in the ſtory of *Caius* the *Equis Romanus*, that bought the garden of Pythius, that he might make invitations and feaſts in it.

be thought to signify *chattering of teeth*, proper to a state of *cold*, and agreeable to the second notion of *Hell*, by some mention'd from *Iob* 24. 19. *Gehenna nivis, the hell of snow*, as the other is *Gehenna ignis, the hell of fire*, yet the notion of βρύχω *Act.* 7. 54. for *anger*, or *rage*, which is proper to that of *gnashing the teeth*, and the mention of *fire* joynd with it, *Mat.* 13. 4. & 50. which cannot agree with *chattering*, do sufficiently justify the ordinary rendring, *gnashing*, or, *grinding of teeth*, as in *pain* or *rage* is usuall.

i. Ἀδύνατ ἐλαβι. This place of *Scripture* cited here by the *Evangelist* out of *Is.* 53. 4. is principally fulfilled in the sufferings of *Christ* on the *Crosse*, where *he bare our sins in his own body*, i. e. suffered the punishment of them; and tis so applyed 1 *Pet.* 2. 24. Yet here tis applied also to *Christs healing the sick*, and with a kind of *Sympathy* bearing their *corporall Infirmities*, and removing them from the *patient* (and both these kinds of *bearing our diseases* were requisite in our *perfect high Priest*, *Heb.* 5. 1. & 4. 15.) by which tis apparent that the same *prophetick scripture* may truly and fitly belong to two or more events, and beside the first, *literall*, have a double remarkable πλήρωσις, or *eminent completion*.

k. Ἀντανάκλασις. There is *a figure* in *Rhetorick*, called ἀνάκλασις, whereby it hath been usuall in all sorts of *Authors* to affect to use the same word *twice* in the same place, though it be oft-times in a different sense. In the *holy* writers there are frequent examples of this. *Psal* 18. 26. *With the froward thou wilt shew thy self froward*, where *frowardnesse*, or peevishnesse, being a fault, and piece of *stubborn*, ill nature, cannot properly be affirmed of *God*, to whom yet those words belong (as appears by the next words, *And the afflicted people thou wilt save* v. 27.) The only meaning is, that those that deale *frowardly* or stubbornly with *God*, shall be punished by him, and that there expresst (by this figure now mentioned) [*thou shalt shew thy self froward*] only by reason of the word [*froward*] præceding. So in the *Prophet*, *If ye walk contrary to me, I will also walk contrary to you*, where [*walking contrary*] in the first place is their *obstinacy*, or *frowardnesse* against *God*, in the second, *Gods* punishing, sending *judgements* on them, thus expresst by this *figure*. So *Jer.* 33. 17. upon the mention of the word [*liberty*] follows [*Liberty to the sword* &c. i. e. *destroying*, quite contrary to the *liberty* before spoken of. So *Mat.* 5. 19. *Whosoever shall break one of these least commandements* (the *iota* or *title* mentioned before) &c. *he shall be least in the kingdome of God*, i. e. indeed, shall not be admitted *at all*, which by this *figure* is thus expres'd, in relation to what went before, *He shall be the least*, as, he *breaks the least*; without which, that would not have been the style in all likelyhood. Thus *Isai.* 65. 11. *Yee are they that furnish the drink-offering to that number, Therefore will I number you to the sword*, &c. Thus *Mat.* 12. 50. upon mention of his *mother* and *brethren seeking him*, which was literally true of *Mary* &c. *Christs* reply is, in another, not a *literall* sense, *Whosoever doth the will of my father, the same is my brother, and sister and mother*. So 1 *Cor.* 8. 2. speaking of the *knowing* of *God*, in the vulgar ordinary sense of *knowing*, he adds v. 3. *but if any man love God, he is known of God*, in another notion of *knowledge* for *approbation*, and in the same kind again, *Gal.* 4. 9. *Now after ye have known God, or rather are known of God*, and *Rom.* 14. 13. *Let us no longer judge one another*, i. e. *censure, separate* from communion, *but rather judge this*, quite in another sense, as *judging* signifies *thinking fit*, and *resolving*, and *Rev.* 22. 18, 19. ἐάν τις ἐπιθῇ, *If any man shall adde* to these things, ἐπιθήσει ὁ θεὸς, *God shall adde to him the plagues* &c. and so ἐάν τις ἀφαιρῇ, *If any man shall take away, God shall take away his part out of the book of life*. Agreeable to these is this phrase here, on mention of the *dead father* præceding, *Let the dead bury their dead, but follow thou me*, i. e. (not, *let the dead*, but) let others do that office, interre the *dead*, but thou, that art a *consecrated* person, must do that, to which thou art *consecrated*, which in all probability, if it were not a *proverbiall* speech known among them, was yet the imitation of some other *proverb* as [*Like to like, the living to the living, the dead to the dead* &c.] which are not always to be required to the literall sound of the words, wherein they are expresst.

'Twas usuall for the *Devils* to abide in the *tombs* to confirme in men that vain perswasion of the *souls* of men (after *Death*) being turn'd into *Devils*, (see *Hieron: Magius miscellan:* l. 4. c. 12.) and for divers other ends, for which the *solitude* of such places was advantagious to him, none using to come thither, but to *bury* their *dead*. l. Δαιμονιζόμενος, ἐκ τῶν μνημείων.

That there were *swine* among the *Gadarens*, contrary to the *Jewish* customes, will not bee strange, when tis remembred that *Gadara* is by *Iosephus* numbred among the ἑλληνίδες πόλεις, *Grecian Cities*, which *Pompey* took away from the *Jews* (see *Is: Casaub: ad Baron:* p. 219.) and that the greatest part of the *inhabitants* were *Syrians*, not *Iews*, by the affirmation of the same *Iosephus*, l. 2. *de Bello Iudai:* c. 33. See *Constant: l' Emper: de legibus*, p. 181. m. Γαδάρα.

Paraphrase.

CHAP. IX.

1. Capernaum, where he now dwelt, v. 7. and Mar. 1. 21. 45. and c. 2. 1. and to which he removed from Nazareth, Mat. 4. 13.

1. AND he entred into a ship, and passed over, and came into [his own city.]

2. By this extraordinary course of bringing the sick man, discerning the great vigor of their faith.

2. And behold, they brought to him a man sick of the palsie, lying upon a bed: and Jesus [seeing their faith,] said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee.

3. Either in their hearts, or in private discourse one with another, not heard by him, or his disciples.

3. And behold, certain of the Scribes said [[a] within themselves,] This man blasphemeth,

4. And

4. And Jeſus, knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?]

4. And Jeſus by his divine power, as ſearcher of hearts, diſcerning whither their thoughts or words whiſpered among themſelves, and not ſpoken audibly, ſaid unto them, Why doe you paſſe ſuch malitious cauſeleſſe cenſures?

5. For whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, [Ariſe and walk?]

5. Be cured of thy palſie, and walk about.

6. But that ye may know [that the ſon of man hath power on earth to forgive ſins,] (Then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thy houſe.

6. That Chriſt in this ſtate of exinanition, hath authority to forgive ſins here, to men that lie under puniſhment of them, and conſequently to deliver from their bond thoſe that were deliver'd up to Satan, and ſo tormented by him. (This power given to Chriſt on earth in the commiſſion received from his Father, v.8. to be from this time continued on the earth, and accordingly committed by Chriſt, at his departure, to the Apoſtles, Joh: 2[illegible]. (and in them to their ſucceſſors) that what they forgive on earth, ſhould be forgiven in heaven, and the bonds looſed.)

7. And he aroſe, and departed to his houſe.

8. But when the multitudes ſaw it, they [marvelled, and glorified God, which had given ſuch power unto men.]

8. were amazed to ſee it, and acknowledged it an incomprehenſible mercy of God, to ſend a Prophet to them with ſuch a commiſſion, power of pardoning ſin, and that teſtified by doing an abſolute miracle, v.6.

9. And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, [ſitting at the b** receit of cuſtome; and he ſaith unto him, Follow me, And he aroſe and followed him.]

*tole-booth

9. a tole-gatherer, or Publican by trade, buſie about his work, and upon Chriſts firſt word of command, or call, he left his trade, and amended him as his conſtant diſciple. b.

10. And it came to paſſe, as Jeſus * ſate at meat in the houſe, behold, many c publicans and ſinners] came, and † ſat down with him, and his Diſciples,

*was laid to eat, ἀνακεῖται †lay along, συνανακεῖτο

10. And this new diſciple of his made him a feaſt, Mar.2.14. and that a great one, Lu.5.27. (though Matthew being the Writer of this Goſpel affirm it not of himſelf,) And as Jeſus was at that feaſt in Matthews houſe, many other Publicans, ſuch as Matthew had been, * who were looked upon by the Jewes as the vileſt ſort of men, that no Jew was to eat, or drink, or converſe with familiarly, c.

11. And when the Phariſees ſaw it, they ſaid to his diſciples, [Why eateth your maſter] with publicans and ſinners?

11. Why doe your maſter and you Lu.5.30. a thing which is ſo unlawfull, eat

12. But when Jeſus heard that, [he ſaid unto them,] They that be * whole, need not a phyſitian, but they that be ſick.

*ſtrong, ἰσχύοντες, ſee note on Ro.8. f.

12. He raiſed his voice and directed it to the Phariſees, that ſtood thus cavilling by, and ſaid,

13. But goe ye and learn [what that meaneth, I will have mercy and not ſacrifice,] for I am not come to call the righteous, but ſinners to repentance.

13. what is the meaning of that ſpeech Hoſ.6.6. I preferre acts of mercy and charity, eſpecially ſpirituall, belonging to the reſcuing, and ſaving of ſoules, before ceremonies even of the worſhip of God, ſuch rituall laws as theſe, of not accompanying with a heathen, or unclean perſon.

14. Then came to him the diſciples of John, ſaying, [d Why doe we and the Phariſees faſt oft, but thy diſciples faſt not?]

14. Our maſter John obſerveth ſtrict rules of abſtinence, and appointeth us to doe what the Phariſees the ſtricteſt ſect among the Jewes doe, viz. to faſt twice every week, Lu.18.12. whereas thou and thy diſciples uſe no ſuch abſtinences, what is the reaſon of that? d.

15. And Jeſus ſaid unto them, [Can the e children of the bride-chamber * mourn, as long as the bridegroom is with them? but the daies will come when the bridegroome ſhall be taken from them, and then ſhall they faſt.]

*or, faſt, for the Gr: and Lat: MS. reads νηστεύσῃ

15. Can the ſpeciall gueſts of a marriage feaſt faſt or retain any thing of ſadneſſe, as long as the marriage ſolemnities laſt? This duty of faſting will be more ſeaſonable after my death, and then ſhall it be practiſed by my followers. e.

16. No man putteth a piece of * new cloth unto an old garment; for that which is put in to fill it up, [taketh from the garment, and the rent is made worſe.]

*undreſs'd, unfull'd, unworn, ἀγνάφου

16. diminiſhes the beauty or handſomneſſe of it, and there is made by that meanes a worſe breach (either becauſe the new cloth teareth from the old, or becauſe in a pieced garment, if the piece doe not look like the cloth, the rent is more diſcernible, and the parts more divided and different one from the other, then if it had not been pieced at all (both theſe are ſet down Lu. 5.36.) and this proves well that point in hand, both that joy and mourning doe not well together, and that young novice diſciples, that were not yet renewed by the coming of the Spirit upon them, and ſo were not ſtrong enough for ſuch, muſt not preſently be overwhelmed with ſevere precepts, ſuch as faſting &c. leſt they fall off, and be diſcouraged.

17. Neither doe men put new wine into old f bottles, elſe the bottles break, and the wine runneth out, and the bottles periſh: [but they put new wine into new bottles, and both are preſerved.]

17. but ſtrong precepts are adapted to ſtrong diſciples, and then they doe very well, which otherwiſe being unſeaſonably enjoyned, will be brought into hatred and contempt. f.

18. While he ſpake theſe things unto them, behold there came [a certain g ruler, and worſhipped him, ſaying, My daughter is * even now dead,] but come and lay thy hand upon her, and ſhe ſhall live.

*by this time, ἄρτι

18. One of the Conſiſtory of that city, that dwelt there, Mar.5.22. and fell down, beſeeching him, and ſaying, My daughter, when I came from my houſe, was at the laſt gaſp, Mar.5.23. ſo that I ſuppoſe her dead by this time. g.

19. And Jeſus aroſe and followed him, and ſo did his diſciples.

20. (And] behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment.

20. And as Jeſus was a going to the Rulers houſe to cure his daughter,

21. For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole.

22. And

22. And Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.)

h. 23. And found them very buſily preparing for the interment of the rulers daughter, with Muſick and other ſolemnities for the funerall,

23. And when Jeſus came into the rulers houſe, [and ſaw the [h] minſtrels, and the * people making a noyſe,]

* Company in an hurry, or, making a ſtirre, ὄχλον θορυβούμενον.

24. is not ſo departed, that ſhe ſhall not return again, her death ſhall not continue above the ſpace of an ordinary ſleep, and ſhe ſhall, as from a ſleep, awake from it.

24. He ſaid unto them, Give place, for the mayd [is not dead, but ſleepeth,] And they laughed him to ſcorn.

i. 25. He came to her, as to one that was aſleep, and took her by the hand, and ſhe awaked, or came to life again, and roſe up.

25. But when the people were [i] put forth, he went in, and [took her by the hand, and the mayd aroſe.]

26. And the fame hereof went abroad into all that land.

27. Thou which art the Meſſias (which wer't promiſed to be of Davids ſeed) of whom tis oft prophecyed, that he ſhall open the eyes of the blind, Iſ. 42. 7. 29. 18. and 35. 5.

27. And when Jeſus departed thence, two blind men followed him, crying, and ſaying, [Thou ſon of David,] have mercy on us.

28. And when he was come into the houſe, the blind men came to him. And Jeſus ſaith unto them, Beleive ye that I am able to do this? They ſaid unto him, Yea, Lord.

29. Then touched he their eyes, ſaying, According unto your faith, be it unto you.

k. 30. See note on c. 8. b.

30. And their eyes were opened, And Jeſus ſtraightly [k charged them, ſaying, See that no man know it.]

31. But they when they were departed, ſpread abroad his fame in all that country.

32. one that by the devils poſſeſſing him was fallen dumb.

32. As they went out, behold, they brought to him [a dumb man, poſſeſſed with a devil.]

33. And when the devil was caſt out, the dumb ſpake, and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34. See c. 12. 24. note, f.

34. * But the Phariſees ſayd, [He caſteth out devils through the prince of the devils.]

* This verſe is wholly omitted by the Gr: & Lat: Ma. & ſeems to be taken in here from c. 12. 24. towhich the other places Mar. 3. 22. & Lu. 11. 15. are parallel.

l. 35. expounding the Scriptures in their Synagogues, and on that occaſion making known to them the doctrine of the Goſpel, and healing all that were brought to him, or came in his way.

35. And Jeſus went about all the cities and villages, [l teaching in the Synagogues, and preaching the Goſpel of the Kingdome, and healing every ſickneſſe, and every diſeaſe among the people.]

m. 36. they wanted a guide or director to teach them conſtantly, and ſo were wearied out with wandering up and down betwixt their falſe guides, Scribes and Phariſees, &c.

36 But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe [they [m] † fainted, and were ſcattered abroad, as ſheep having no ſhepherd.]

† were ſtrayed, or toſt and wearied.

37. 38. There are great ſtore of thoſe that are willing to receive inſtruction, but few to give it them aright, And therefore it is the duty of all Chriſtians that have any care of the ſouls of their brethren, to pray (according as the four ember weeks have ſince been appointed in the Church) that God will ſend (ſee note h.) orthodoxe, and skilfull labourers, for the uſe of his Church, to convert, and inſtruct thoſe that are ready for it. (This very fitly at this point of time, immediately before Chriſt proceeds to ordination of the *twelve*, c. 10. 1.)

37. Then ſaith he unto his diſciples, [The harveſt truly is plenteous, but the labourers are few.

38. Pray ye therefore the lord of the harveſt, that he will ſend forth labourers into his harveſt.]

Annotations on Chap: IX.

a. κν. The particle ἐν (and ἐνδὸς) is oft uſed in the ſacred writings, not for *within*, but *amongſt*, ſo c. 16. 7. where their διαλογισμος, or *diſpute* was not *mental*, but *verbal*, for tis added [λέγοντες *ſaying*] and many the like. One eminent place there is *Ex.* 17. 7. εἰ Θεὸς ἐν ἡμῖν; *is the Lord among us?* and from thence 2 *Cor.* 13. 5. *Do you not diſcern your ſelves, that Ieſus Chriſt* ἐν ὑμῖν ἐστί; *is amongſt you?* Do not the many *miracles* of *Chriſt* done before you give aſſurance, that *Chriſt* is *among you?* But yet here it may be in the other ſenſe, So as εἶπεν ἐν ἑαυτοῖς, *ſaying within themſelves*, be all one with ἐνθυμήσεις *their thoughts* and *thinking in their hearts*, v. 4. ſo v. 21. ἔλεγε ἐν ἑαυτῇ is, without doubt, *ſpeaking within her ſelfe.*

b Τελώνιον

Τελώνιον ſignifies a *Publicanes ſtall*, and the *Syriacke* read בית מכסא *the houſe of Publicanes*, literally a *tole-booth*, the *Engliſh tole* coming from the *greek* τέλος, and *booth* being the *Hebrew* בית very little varyed.

c. Τελῶναι

Τελῶναι *Publicanes* were *infamous perſons* among the *Jews*, not only becauſe they *dealt*, and (by neceſſity of their *trade*) *converſed* with the *Gentiles* (whence perhaps the ἁμαρτωλοὶ *ſinners*, here joyn'd with them, note *heathens*, call'd *ſinners of the Gentiles*, *Gal.* 2. 15. and as *publicans* and *ſinners* here, ſo we read *publicans* and *heathens*, c. 18. 17.)

c.18 17.) but alſo in reſpect of their *calling*, that of hiring the *tributes* at a *price*, and rayſing gain to themſelves by *exaction*, πλούτου ἐργασία ἄχρημος, the *Publicans trade* is *filthy* and *ſordid*, ſaith * *Artemidorus*, joyning with them κλέπλας, λῃςὰς. ζυγοκρυςὰς, ψηφολογιςὰς, *theeves, cheats*, &c. and ſo that of the *Poet*, Παῦλος πλώνας πᾶσιν ἐῶν ἅρπαγας, all *Publicans are theives, all rapacious*, or *robbers*, and the *Hebrews* have a *proverb*, *Have not a wife out of a family in which there is a publican*, becauſe they are all מוכסין i. e. *publicans, theives, wicked ſinners*. According to this is *Zacheus's* confeſſion of his former life, *Lu.* 19. 8.

* Oneirocr. l. 4. c. 44. & c. 59.

d. Ἴδιωμα λόγου

Among the *Idioms* or peculiar formes of writing obſervable in the ſacred writers, This may be one, that when one thing only appeares by the context to be deſigned, and meant, another thing is yet delivered, as *preparative* to that, that by it, either by way of *Compariſon* or *oppoſition*, &c. the one principal thing deſigned may be more ſet out. Thus *Exod.* 20. 9, 10. in the *fourth* commandement, in which the *Sabbatick reſt* is the only thing deſigned, that is introduced with a [*ſixe days ſhalt thou labour, and do all that thou haſt to do*] which being not the matter of that *commandement*, is there ſet, only to *prepare* for the enſuing *reſt*, [*but the ſeventh day is the Sabbath* &c.] and muſt not be extended any farther, and is beſt interpreted by way of *compariſon*, thus, *As* thou haſt *ſix days* allowd thee to *labour* &c. *So* the *ſeventh* muſt be looked on as a *reſt* to that *God*, which hath been ſo liberal to thee. So here the *diſciples of John* deſigning to ask *one* queſtion, *why Chriſt, and his diſciples faſt not*, what is the *reaſon* of that, 'tis not to be thought, that they would ask concerning their *own faſting*, being well enough ſatisfied of the *reaſon* of that, viz. the *practiſe* of all pious *Jews* for a long time, and yet is this other *queſtion* firſt asked, and ſet as *preparatory* to the other [*why doe we and the Phariſees faſt oft, and thy diſciples faſt not?*] which cannot therefore be better interpreted then thus by way of *compariſon*, Why doe not *thy diſciples faſt*, as well as we? So *Mar.* 12. 10. *If a woman ſhall put away her husband, and marry another, ſhe commits adultery*, Where it is not to be thought in the power of a *wife* to put away her *husband*, but only of the *husband* to *put away the wife*, as being *ſuperior*, and having authority over her, but becauſe it is poſſible for a *woman*, the wife of one, to yeild her ſelf to be *married* to another, and in what caſe ſoever ſhe doth ſo, ſhe *committeth adultery*, that being the thing there in hand, deſigned to be ſpoken of by *Chriſt*, the former of *putting away the husband*] is mentioned without any weight ſet on it, to *prepare* for the latter important part, and is onely ſet to continue the *oppoſition* with that which had preceded, the *husband's putting away his wife*, v. 11. So *Eph.* 4 26. *Be angry and ſin not, let not the ſun go down on thy wrath*, where 'tis not the *Apoſtles* meaning ſo much as to *permit anger*, but that is only ſet down, as a *preparative* to the conſequent [*not ſinning*] i. e. *moderating* that *paſſion*, and not letting it *dwell* upon us, which is the only thing in that place deſigned to be commanded us. So *Ja.* 1. 9. *Let the brother of low degree rejoice, or boaſt, that he is exalted, and*, or, but *the rich that he is brought low*, where the matter of the diſcourſe from v. 2. being exhortation *to rejoice in afflictions*, inforced by the *advantages* of them v. 3, 4. and backt with *directions how* to practiſe it, by praying to *God* for *wiſdome*, v. 5. and *perſeverance* in the *faith*, required to the obtaining anſwer to his prayers, v. 6, 7. 8, (and ſo ſtill kept to the ſame matter of *rejoicing* in *afflictions*) it followes v. 9. *Let the brother*, i. e. the *Chriſtian*, of *low degree rejoice, that he is exalted*, which is not at all to the point in hand, but onely as it *prepares* for that which followes (by way of *oppoſition* to it) *but let the rich rejoice*, or, *boaſt in his being made low*, which cannot better be interpreted according to the ſenſe, then thus, *As glad as a poor man would be of being* made *rich, ſo glad* let the *rich* be of his being *brought low*. So *Rom.* 6. 17. where giving *God thanks* that they had received, and obeyed the *Chriſtian faith*, he prepares for it with that, which would not probably have been matter of his *thanksgiving* [*God be thanked that ye were the ſervants of ſin*] were it not to *introduce* the only deſigned matter, that followes [*but ye have obeyed from the heart the form of doctrine delivered to you.*]

e. Thoſe which were the ſpeciall *gueſts* of a *marriage feaſt*, were by cuſtome to goe and *fetch the bridegroom*, and wait on him to the *marriage feaſt*, as we ſee the practiſe of it 1 *Mac.* 9. 37. ſo *Mat.* 25. 1. the *ten virgins took their lamps, and went forth to meet the bridegroom*; and thoſe that were ready at his coming, v. 10. went in with him εἰς γάμους, i. e. *to the marriage feaſt*. (for ſo the word γάμος and γάμοι, which we render *marriage*, ſignifies, *Mat.* 22. 3. *Jo.* 2. 1. not a *marriage*, but a *marriage-feaſt* in *Canah* of *Galilee*. So there were in *Homer* three ſorts of *feaſts*, of which γάμος was one, Εἰλαπίνη, ἠὲ γάμος, ἐπεὶ ἒκ θεσμὸς πέλει ἀμφίς. *Odyſſ:* α'. 224 and Ἦ γάμῳ, ἢ ἐράνῳ, ἢ εἰλαπίνῃ τινὶ δαιτός, *Odyſſ:* λ'. 415 whereupon ſaith *Euſtathius*, ἀνὰ εἰλαπίνη, ᾗ ὁ γάμος, ᾗ ὁ θεσμὸς οὐδὲν εἶδος ἑαίδος, *Theſe three are ſeverall ſpecies of feaſts.* So γάμους ἄγειν in * *Philo*, ſo *nuptias celebrare* in the *civil law*, the *marriage feſtivity*.) Theſe *ſpeciall gueſts* which attended theſe *nuptiall ſolemnities*, are call'd παράνυμφοι, and πάροχοι in * *Phavorinus*, and here the *ſons* or *children* of the (νύμφων, i. e. πάρεδροι ἐν τῷ νυμφικῷ the) *place, in which the Bridegroom* and *Bride* are; Theſe I ſuppoſe are the φίλοι νυμφίου *Joh.* 3. 29. *the friends of the bridegroom*, which, ſaith *Phavorinus*, τῷ ὀχήματι ἅμα τῇ νύμφῃ καὶ τῷ νυμφίῳ ὀχοῦνται, *are carried in the* ſame *chariot with the bride and bridegroom*, or elſe goe with them πεζῇ *on foot*, and of theſe ſome performed ſome *nuptiall offices* to the *bridegroom*, (as to be the *Kings friend*, 1 *Kin.* 4. 5. is *a ſpeciall office* of *neerneſſe* about the *King*.) So we find in * *Julius Pollux*, καλεῖται δὲ καὶ τῶν νυμφίων φίλων, θυρωροὶ &c. *One of the bridegrooms friends is call'd the Doorkeeper.* Of theſe it is here ſaid, that *as long as the bridegroom is with them*, i. e. as long as the *marriage feaſt* is celebrating (parallel to which is the time of *Chriſt's* abode on this earth, *marrying* himſelf to his *Spouſe*, this *Church* of his) It is not imaginable that they *ſhould mourn* or *faſt*, but when this *marriage-feaſt* was turned into a *funerall obſequy*, then ſhould they *faſt in thoſe daies*. See more in *Note* on *Joh.* 3. 29. b.

* in voce νυμφαγωγὸς

Νυμφῶν

* lib. 3. c. 3.

f. The uſe of ἀσκοὶ *skins* for the *keeping* or *carrying* of *wines*, is ordinary in *authors*, * Ἀσκῷ ἐν αἰγείῳ, in *Homer*, *in a goats skin*, *Odyſſ:* ζ'. 78. ſee

* Ἄσκος

Caſaubon: on *Athenaus.* So in *Spaine* the *wine* is carried in *borachoes, bags* made of *hog-ſkins,* and the whole *ſkin* of a *hog* made up cloſe to put wine in.

g. There was among the *Jewes*, the *leſſer*, or the *greater Sanhedrim* or *conſiſtory*, *Mat.*5. 22. The *former* conſiſting of 23 *Judges* in *every City*, the *latter* of 72 in *Jeruſalem.* The greater *Sanhedrim* was made up of the *chief Prieſts* and *Elders*, or *Presbyters* of the *people* (call'd oft the *Elders of Iſrael*) and *the Scribes of the people*, *Jud.* 5. 11. (or in the *Chaldee paraphraſe*, the *Scribes of Iſrael*) they of the *leſſer Conſiſtory* were call'd *Rulers*, as here. See *note* on *Mar.*5.28. o.

ἌρχωνRulers

h. This cuſtome of having *muſicall inſtruments* in *funeralls* came to the latter *Jewes* from the rites and manner of the *Gentiles.* For though in the * *Miſna*, *Rabbi Jehuda* ſaith, that at the *funerall* of the *wife* there ſhould be *inſtruments* at leaſt, beſides the perſon which began the *lamentation*, yet this teſtimony of his is but of the latter times, ſuch as this in this verſe, And in the *Old Teſtament* there is no mention of any ſuch cuſtome. They were wont indeed to *mourn* for the *dead*, *Eccluſ.*22.10. and to *commend* them, thereby to *excite* the living to the *imitation* of their virtues, or that they may *lay it to heart*, *Eccl.* 7.2. (And ſo 'twas at the *death* of *Tabitha*, where the *widows wayled*, and ſhewed the *coats* and *garments*, which her liberality had provided for the *poor* in her *life-time*) and many other ceremonies they uſed, as you may find *Ezech.* 24. 17. and *Jer.* 16. 6,7. As 1. *tearing their fleſh*, 2ly. *ſhaving their heads bald*, 3ly. the *Neighbours* ſending in *good cheer*, which is in *Ezechiel*, *eating the bread of men*, or (as אֲנָשִׁים would be better rendred) *of mourners*, and in *Ieremy* (not יִפְרְסוּ ★ *tearing*, but) * *breaking bread to the mourner*, to *comfort* him, and, as it followes, *giving the cup of* * Ἀλωτ: β'. *conſolation to drink*, ſo ſaith * *Ioſephus* of *Archelaus*, πενθήσας ἡμέρας ἑπτὰ τὸν πατέρα καὶ τῷ δήμῳ δεῖπνον ἐτοίμασεν πολυτελῆ τῷ πένθει ἁρμόττον, *he mourned ſeven daies for his father, and made a ſumptuous funerall feaſt for the multitude*, and he addes that this cuſtome among the *Iewes* was the *impoveriſhing* of many, and that upon a kind of neceſſity, for if any man omitted it, he was counted no *pious man*, So the *meat of mourners*, *Hoſ.*9.4. and εἰδώλων νεκρῶν, *the funerall feaſt*, in the *Epiſtle* of *Ieremy*, v.32. and to that perhaps belong the σιτία βεβωμένων ἐφεστίμενα τάφῳ, *the meſſes of meat ſet on the ſepulchre*, *Eccluſ.* 30.18. But all this while no mention of *inſtruments* of *muſick* in *funeralls*, among the *ancient Iewes* of the *old Teſtament*, But on the other ſide the uſe of *muſick* in *lamentation* is mention'd among the ἄκαιρα, *unſeaſonable things*, *Eccluſ.* 22.6. *Songs of lamentation* they had, *Ier.* 9. 17. *Amos* 6.15. *Ier.*34.5. *Jer.* 22. 18. but theſe were perform'd only by the *voice*, not by *inſtruments*, * *De jure Reg:* p.162. ſaith * *Schickard.* This cuſtome of *Inſtruments* in *funeralls* was *heathen*, and came in but late among the *Iewes*, Among the *Heathen* there is frequent mention of it, both among the *Romans*, under the ſtyle of † *Sicinnium*, and in *Apuleius*, *monumentarii choraulæ*, and among the *Grecians* under that of πομβάυλοι, and in *Ariſtot:* l. 5. *de gen: Anim:* ἀιδζοντες, and in *Lucian* εἰς τὸ μιλῶ ἐπαιδζοντες, and in *Artemidorus* l.1. c.58. ἀυλῶν πυθικοῖς ἀυλοῖς πένθος σημαίνει. As for (that which here follows the mention of *minſtrels*) the *company keeping a ſtirre*, That belongs to the γόοι and ὀδυρμοί, the *wailing* of the *reſt* of the *company*, and may be explained by an *expreſſion* in *Homer*, where after θρηνων ἐξάρχοι, the *beginners of Lamentations*, followes --κλαίον ἀμφίαλοι δ' ὀμωῇ, and again -ἐπὶ δ' ἐστενάχοντο γυναῖκες, the *women* or the *company ſtood about wayling*. The * *Muſicians* beginning, and all that were preſent following in the θρηνωδίᾳ, which † *Lucian* calls τὸν ἐπὶ τοῖς ἀυλοῖς συρφετὸν, *the beating their breaſts to the muſicall inſtrument.* And that this was the cuſtome about *Chriſt's* time is clear by * *Joſephus*, who ſpeaking of the taking of *Ioppe* by *Veſpaſian*, ſaith, that the *Iewes mourned for it thirty daies*, and adds πολίτας μισθοῦς τοὺς ἀυλητὰς, οἳ θρηνῶν ἦρξαν ἀυλοῖς, *they hired Muſitians, who began the lamentations to them.* This following in the *lamentation* (which was done by the *voice* only) is expreſs't by κλαίον καὶ ἐπιθρηνεῖτε, *Lu.* 8. 52. *crying* and *wayling*, and by that you will underſtand the meaning of that *proverbiall ſpeech*, *Mat.*11.18. ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε, *we* Θρηνεῖτε have *begun* the *lamentation* to you, and you have not followed it by *wayling*, but ſo as referr'd not to the *heathen* or *latter Iewiſh cuſtome*, where there was *uſe of inſtruments*, but to the *pure ancient Iewiſh cuſtome*, where, as was foremention'd, the *lamentation* was not *begun* with *muſicall inſtruments*, but only *voices of old women*, which in a * *ſad modulation* ſtrove to extort *lamentation* from thoſe that were preſent. Which cuſtome, it ſeems, the *children* in the ſtreets were wont to *act* or *imitate*. Thus much for the uſe of this cuſtome in the *New Teſtament.*

* κλαίουσι δὲ μέλεσι θρηνων ἐγκειμένοις τοῖς ἐπὶ τοῖς τεθνεῶσι. † *emphaſis:* p.792. * ἀλώσ. l.3. c.35. * Θρηνῶσι μεν.

The word ἐκβάλλειν which in ordinary *Greek authors*, and many times in the *New Teſtament* ſignifies to *caſt out by violence*, doth ſeverall times alſo, in the *New Teſtament*, ſignifie in a ſofter ſenſe, only to *ſend* or *bring* out. So not only in this verſe, and the places parallel to it, in the other *Goſpels*, but in this *chap.*v.38. ὅπως ἐκβάλῃ ἐργάτας, i. e. ἀποστείλῃ not *caſt*, but *ſend forth labourers*, ſo c. 12. 20. ἕως ἂν ἐκβάλῃ τὸν κρίσιν, *untill he ſend forth judgment*, and v. 35. ἐκβάλλει ἀγαθὰ καὶ πονηρὰ, *ſends* or *brings forth good and evil things*, and c. 13. 52. ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ, *whoſoever brings forth out of his treaſure*, So *Lu.* 10. 35. ἐκβαλὼν δύο δηνάρια, *he took out two pence*, and *Ioh.* 10. 4. ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ *when he brings out his ſheep*, for it is added, immediately, *he goes before them.* נפק ſignifies in *Syriack*, both *to goe out*, and *to be caſt out*, and *Mat.*8.12. where the *Greek* reads [ἐκβληθήσονται] *ſhall be caſt out*] the *Syriack* hath נפקון which is ordinarily rendred *exibunt*, *ſhall goe out*, and agreeably to this promiſcuous uſe of thoſe words we may obſerve *Rev.*14. that ἐξῆλθεν *to ſend* v. 15. is βάλλειν *to caſt* v.16. in the ſame matter. See chap.12.20. i. Ἐκβάλλειν

The word ἐμβριμώμενος that is here uſed, is rendred by *Phavorinus* ἐπιτιμῶσα, κελεύουσα, προστάξαι μετ' ἐξουσίας, *to charge, to command, to appoint with authority*, and ἐμβριμᾶσθαι, μετ' ἀυστηρότητος ἀπειλοῦντος, καὶ ἐπιτιμᾶν, ἢ μετ' ὀργῆς κελεύειν, *commanding with auſterity, threatning, ſpeaking angrily*, and *Heſychius*, μετ' ἀπειλῆς ἐπιτιμᾶν, *commanding* or *charging with a threat*, Thus again in *Phavorinus*, ἐμβρίμησις ἡ ψυχῆς λογικῆς τῆς θυμικῆς μέρους ὀργή, 'tis *an act of the iraſcible part of the reaſonable* k. Ἐμβριμώμενος

† vide Peroſi Cornucop: p.512. Non: Marcell: de propr: Serm: p.1248. Hieron: Mag: Miſcell: l.1. c.13. Ovid: de Faſt: l.6. *ſonabit mœſtis tibia funeribus*, Stat: Theb. 6. Virg: *It cælo clamorque virûm, clangorque tubarum.*

reaſonable ſoule, i.e. a *rationall earneſtneſſe*, or vehemence, not a *paſſionate*, and ſo 'tis *Mar.*1.43.

l. It was the manner among the *Iewes* for divers men to contribute their *talents* to the expoſition of the *leſſon* which was read, This ordinarily belong'd to the *ſons of the Prophets*, who were brought up in *learning* the *Law*, and at thirty years old might be made *Doctors* (at which time, being then of *Doctor's* ſtanding, ſaith *Irenæus*, *Chriſt* began to *preach*, and not before, and proportionably *Preſbyters* were not made in the *ancient Church* till that *age*) and continued in that notion, or the other of *Scribes*, till they obtain'd the *Spirit* of *prophecy* at *Gods hands*, till which time they did ordinarily *expound Scriptures*, though not by *Revelation*. Anſwerable to which was that *cuſtome* or *practiſe* among *Chriſtians* mention'd 1 *Cor.*14. 29. And thus might *Chriſt* without pretenſion to any *extraordinary* power or *authority*, *expound* in their διδάσκειν *Synagogues*, which being the *Doctors* work is here call'd *teaching*, and differs (in the *Chriſtian* uſe of κηρύσσειν the word in the *New Teſtament*) from κηρύσσειν *preaching* (which followes) and εὐαγγελίζειν *publiſhing* or *preaching* the *Goſpel*, and μαθητεύειν parallel with it (as appeares by comparing *Mat.* 28.19. with *Mar.*16.15.) *gathering of Diſciples*, in other places. All theſe being the publiſhing ſomewhat to thoſe, to whom 'twas *Newes* (as here the *Goſpel of the kingdome*, i.e. *the doctrine of Chriſtianity*) the other (διδάσκειν) *inſtructing* congregations, that already *profeſs't that doctrine*, which is therefore by the *Doctor* onely farther explain'd to them, And ſo *Act.* 5.42. where you have διδάσκοντες and εὐαγγελιζόμενοι, *teaching* and *preaching*, the firſt referres to the ἐν τῷ ἱερῷ *in the Temple*, the 2d to the κατ' οἶκον *in ſomewhat more private places* (ſee *note* on *Act.*1. c.) the firſt to thoſe that were inſtructed in the *doctrine* of *Chriſtianity* already, the ſecond to thoſe that had not already *received* it, and ſo *Act.* 15.35. In proportion to which was that difference in the *Chriſtian Church* betwixt *Evangeliſt* and *Doctor* or *Teacher*, the firſt *telling* them the *good newes*, and *planting* the *Goſpel*, the other *watering* or *inſtructing* them farther in it, and ſo the *word* and *doctrine* are different, 1 *Tim.*5. 17. the firſt *without the Church* to *unbeleivers*, 2 *Cor.*5.19. *Mat.*13.19. *Mar.*4.14. c.2.2. *Act.*4.4. and 6.2. 1 *Pet.*2.8. the ſecond *in it*, or to thoſe that were already *converted* to the *faith*.

The *Greek* copies doe vary in this place, ſome reading it ἐκλελυμένοι, ſo the *antient Greek and Latine MS.* and that in *Magdalen College* in *Oxford*, and ſo both *Chryſoſtome*, and many very antient *Copies* have it, and then it would be rendred [*toſt.*] So the *old gloſſary* σκύλλομαι *jactor*, or elſe [*wearied*] σκύλλω *fatigo*, ſaith the ſame, and ſo the *Greek* and *Latine MS. fatigati*, or again *troubled*, *vexed*, *moleſted*, as 'tis in that place, *Why troubleſt thou the maſter? Mar.* 5. 35. and then ἐρριμμένοι joyned with it, will agree with it very well, for that ſignifies *jactati*, *toſt*, and ſo ῥιπτασμοὶ among the Phyſitians, are the *toſſings* of the *ſick* and *tumblings* on their beds; but our ordinary reading is ἐκλελυμένοι] which ſignifies *looſed one from another*, *diſſolved*, not keeping together in companies, ſo ſaith *Heſychius*, ἐκλελαμένοι, and after ἐκλελυμένοι, it ſhould ſure be ἐκλελυμένοι in each place, ἐξεφαμένοι, *turn'd out of the way*, *gone aſtray*, which is the thing here proper to *ſheep wanting a ſhepherd*, and is the notation of διασπορὰ *diſperſion* or *diſbanding*, *Act.*5.36. 'Tis true the word doth ſometimes note a *diſſolution* of *ſpirits*, (whether through *faſting* or *going* too much) a *fainting*, (as when tis joyned with κόπῳ, *Heb.* 12.3. and *Gal.*6.9.) and ſo it may ſignifie c.15.32. *I will not ſend them away faſting*, μήποτε ἐκλυθῶσιν, *leſt they faint by the way*. But the *ſimilitude* of the *ſheep without a ſhepherd*, inclines to the former notion of ἐκλελυμένοι, *diſſolved*, *ſtraying* one from another, if that be the right reading of it.

m.

σκύλλομαι

ῥίπτασμοὶ

ἐκλελυμένοι

CHAP. X.

Paraphraſe.

1. AND when he had called unto him his twelve diſciples,] he gave them power againſt unclean ſpirits to caſt them out [a], and to heal all manner of ſickneſſe, and all manner of diſeaſe.

1. And ſelecting twelve of his followers, who ſhould continually be with him, and whom he might ſend out on any meſſage of preaching &c. Mar. 3. 15. (and who ſhould, after his death, undertake the whole work of preaching, &c.) he now ordains them to that office, and to that end. a.

2. Now the names of the twelve Apoſtles are theſe, [the firſt Simon, who is called [b] Peter, and Andrew his brother, James the ſon of Zebedee, and John his brother,

2. The name of the firſt was formerly Simon, or Simeon, which ſignifies hearkning or obedient (a name aptly noting his readineſſe to follow Chriſt, and become his diſciple) but by Chriſt he is now called Cephas (ſee Jo.1.43.) in Syriack, which ſignifies a ſtone, ſuch as might be fit in a building to be ſuperſtructed upon Chriſt the corner-ſtone, and that in the Greek is Petros, in Engliſh turn'd into the appellative Peter, and with him Andrew his brother, and James, and John, two ſons of Zebedee, after called Boanerges, b.

3. Philip, and Bartholomew, [Thomas, and Mathew the publican, James the ſon of Alphæus, and Lebbæus furnamed Thaddæus.]

3. Thomas Didymus, and Matthew or Levi, who had been a publican, James the ſon of Alphæus, and Lebbæus, or Judas, the brother of James, Lu. 6.16. who alſo was ſurnamed Thaddæus.

*Cannite, or Zelot, †deliver'd him up, ſee note on c.17.c.

4. Simon the *[c] Canaanite and Judas [d] Iſcariot, who alſo † betrayed him.

5. Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Goe not into the way of the Gentiles, and into any city of the Samaritanes enter ye not.

5, 6. Theſe twelve Jeſus furniſht them with a commiſſion which they ſhould uſe at preſent; as on occaſion he ſhould ſend them out to any city, and after his death, by going and preaching the Goſpel over all the cities of Judæa, againſt which time he now gave them command, ſaying, (when you goe about that work,) Preach the Goſpel firſt to the Jewes ſtrictly taken, the cities of the ſeed of Abraham through all Judæa, and till you have c. d.

6. But goe rather to the loſt ſheep of the houſe of Iſrael.]

firſt preached through all their region (ſee Act. 13. 46.) goe not to any of the cities that border upon Galilee, nor to Samaria, nor to any other city from them, See note on c. 4. c.

7. A remarkable viſitation from heaven approacheth, as of notable puniſhments upon the unreformed, ſo of deliverance, and protection to the penitent among you, that ſhall timely receive the Faith of Chriſt.

7. And as ye goe preach, ſaying, [The kingdome of heaven is at hand.]

8. And wherever ye come, make uſe of the power which I now give you, with the ſame frankneſſe and liberality, that is uſed toward you, work all manner of healing mercifull miracles wherſoever ye come, to all that beg them from you.

8. Heale the ſick, cleanſe the lepers, raiſe the dead, caſt out devils; freely ye have received, freely give.]

c. 9. Make no proviſion of money, much or little,

9. Provide neither gold, nor ſilver, nor braſſe in your [c] purſes,]

10. Nor of victualls, nor cloaths to carry with you, nor of any thing for your defence by the way, For taking ſo much paines for the benefit of others, ye may very reaſonably expect to be entertained for all neceſſaries by them, who profit by you.

10. Nor ſcrip for your journey, nor two coats, neither ſhooes, nor yet * ſtaves, (for the workman is worthy of his meat).]

* a ſtaffe, ῥάβδον, ſee note c.

11. Whenſoever therefore you come into a town or village, inquire what pious perſon there is dwelling there, and there faſten your ſtation, and eat and drink what they ſet before you, Lu. 10. 7. and goe not from that houſe to any other, while you ſtay in the town.

11. And into whatſoever city or town ye ſhall enter, enquire who in it is worthy; and there abide till ye goe thence.]

12. ſay, Peace (i. e. all kind of proſperity) be to this houſe.

12. And when ye come into an houſe, [ſalute it.]

13. And if thoſe of the houſe be qualified to receive it, your bleſſing ſhall reſt upon it, but if not, your bleſſing ſhall return upon you, and they ſhall receive no advantage, but the contrary, by your coming among them on a deſign of ſo much charity.

13. And if the houſe be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.]

14. Depart from them, and uſe that expreſſion of ſhaking off the duſt from your feet as a teſtimony to them that in their rejecting, or not receiving of you, they have rejected the onely remaining means of their ſalvation, and as a teſtimony againſt them, that will one day be brought to give in a ſad evidence, the duſt ſhaken off from your feet, (as it ſignifies that you have been there, and thus been fain to depart from them) will lie very heavy upon them.

14. And whoſoever ſhall not receive you, nor hear your words, [when ye depart out of that houſe or city, ſhake off the duſt of your feet.]

15. I aſſure you, the puniſhment or deſtruction that will light upon that city, ſhall be ſuch, that the deſtruction of Sodome ſhall appear to have been more tolerable then that. See note on c. 3. c.

15. Verily I ſay unto you, that it ſhall be more tolerable for the land of Sodome, and Gomorrha in the day of judgment, then for that city.]

f. 16. And therefore though ye may be allowed to be as prudent and wary as may be to preſerve your ſelves, becauſe they among whom you goe, are ravenous as wolves, yet ye muſt moſt ſtrictly preſerve your innocence, uſe no forcible, or unlawfull means to preſerve your ſelves, becauſe ye are as ſheep.

16. Behold I ſend you forth, as ſheep in the midſt of wolves; [[f] be ye therefore wiſe as ſerpents, and harmleſſe as doves.]

17. Your greateſt danger will be from the Men, as they are called 1 Pet. 2. 4. thoſe you wott of, of the Jewiſh Sanhedrin, and Conſiſtories, for you ſhall be accuſed and brought before them, who if your offences be not conceived capitall, ſhall ſcourge you (according to Deut. 25. 2.) in their aſſemblies.

17. But beware of * men, for they will deliver you up to the † councels, and they will ſcourge you in their ‖ ſynagogues.]

* the men, τῶν ἀνθρώπων
† conſiſtories, συνεδρίοις
‖ aſſemblies, ſee note on c. 6. d. Jam. b.

18. But if they deſire to have you puniſht capitally, they will remove you from thence to the Roman governours, requiring you to be put to death (as 'twas with Chriſt Joh. 18. 30.) And this carrying you from the Jewiſh to the Heathen, from one Tribunall to another, will be a means to proclaim and teſtifie the Goſpel to Gentiles, as well as Jewes.

18. And ye ſhall be brought before governours and kings for my ſake, for a teſtimony * againſt them, and the Gentiles.]

* to them, αὐτοῖς

19, 20. Make no proviſion beforehand what anſwers ye ſhall give, ye ſhall at the time be directed what anſwers to make. And how ſuſpicious ſoever ye may be of your own abilities, yet this need not trouble you, for God will enable you to ſpeak that which is moſt fit and proper to be ſpoken by you, and ſure they that have God to enable and direct them, need not fear they ſhall want anſwers.

19. But when they deliver you up, [take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame houre, what ye ſhall ſpeak,

20. For it is not ye that ſpeak, but the Spirit of your Father, that ſpeaketh in you.]

21. And one Chriſtian (at leaſt ſuch as pretend to be ſo) ſhall accuſe, and deliver up another to the perſecutors, and forgetting all naturall affection, the neareſt kindred ſhall miſchief one another, and cauſe them to be put to death. See c. 24. 9, 10. & 2 Tim. 3. 3, 4.

21. And the brother ſhall deliver up the brother to death, and the father the child, and the children ſhall riſe up againſt their parents, and cauſe them to be put to death.]

g. 22. And the Jews, wherſoever you come, ſhall perſecute you for preaching of Chriſt; but there is a fatall day approaching for theſe Jewes, and they that in deſpight of all theſe perſecutions, v. 18, 19, 20, 21, 22. ſhall ſtick faſt to their Chriſtian profeſſion, they ſhall, beſide their crown in another world, have a remarkable deliverance here out of that deſtruction, which univerſally lighteth upon all others.

22. And ye ſhall be hated of all men for my names ſake; but he that endureth to the end [g] ſhall * be ſaved.]

* eſcape.

23. When they thus perſecute you in one city, you may flee to another, and be aſſured from me, that by that time you have gone through all the cities of the Jewes, v. 6. this fatall day ſhall come upon your perſecutors, ſee note f.

23. But [when they perſecute you in this city, flee ye into another: For verily I ſay unto you, You ſhall not have gone over the cities of Iſrael, till the ſon of man be come.]

24. The

24. The disciple is [h] not above his master, nor the servant above his Lord.] 24. How reasonable it is for you to expect this ill usage among men, ye may judge by what ye see already, and shall more largely hereafter discern to befall me. The disciple cannot in reason expect to be better used then his master, nor the servant then his Lord. h.

25. It is enough for the disciple that he be as his master, and the servant as his Lord: If they have called the master of the house Belzebub, how much more shall they call them of his houshold?] 25. The most that a disciple or servant can aspire to, is to come to his masters perfection, Lu.6.40. And if they have called me Belzebub, how much reason have you to expect, that they shall deal with you, as with the wickedst Apostates in the world, revile you proportionably, in your places and orders?

26. Fear them not therefore; for there is nothing covered that shall not be revealed, and hidden that shall not be known.] 26. Be ye therefore courageous, not terrified by any thing that can befall you, this fear or foresight of the danger must not make you conceal any thing that I have taught you. See Mar.4.22.

27. What I tell you in darkness, that speak ye in light: and what ye hear in the [i] eare, that preach ye upon the house tops.] 27. And therefore what I say now in parables to you, doe ye courageously publish to all, and what I more privately impart to you as my disciples, and not to the multitudes, c.5.1. doe you stand on the top of the houses, and proclaim from the battlements to the people in the streets, as publickly as ye can. i.

28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell.] 28. And never be afraid of any man, armed with the most power or malice, for the utmost he can doe, is to kill your bodies, but your souls he cannot touch, And what an improvidence would it be in you, if to escape those terrors ye should neglect your duty, and so incurre that farre greater danger from God, who hath imployed you, whose punishments are farre more terrible, casting unprofitable servants bodies, and souls into eternall misery, and torment.

29. Are not two sparrows sold for a [k] farthing? and one of them shall not fall to the ground without your Father.] 29. Besides, consider, that all the power of men whom ye can fear, is restrained and bounded by God, on whose messages you goe, If he see it most for his glory and your good to permit them to kill you, what reason can you have to be afraid of death, and if he see it not fit thus to permit, be confident they shall never be able to touch you, 'Tis not all the malice of men, that can extend farther, then Gods providence sees fit to permit and order, even in the least matters. k.

30. But the very hairs of your head are all numbred.] 30. God hath the knowledge and care and overruling of all the least things that belong to you, or shall befall you.

31. Fear ye not therefore, ye are of more value then many sparrows.] 31. This is full ground of all confidence, and courage to you, your lives are dearly valued by God, and will not by him be negligently or prodigally wasted.

32. Whosoever therefore [shall confesse me before men, him will I confesse also] before my Father which is in heaven. 32. shall courageously preach my doctrine, when the preaching of it is persecuted, and when any particular duty taught by me, and required by me to be performed by all Christians, is so opposed by the world, that the practising it then may bring the utmost hazard upon him, shall then constantly adhere to that precept, and so confesse and honour me, how dear soever it cost him, I will be sure to own, and honour, and stick to him, declare those performances of his to his honour, before my Father in heaven, from whom he shall have the acclamation, and reward of a good servant.

33. But whosoever [shall deny me before men, him will I also deny] before my Father which is heaven. 33. renounce the faith of Christ, or obedience to him in time of danger, he must expect to be renounced by me.

34. Think not that I am come to send peace on earth; I came not to send peace but a sword,] 34. Doe not deceive your selves with an imagination, as if the effect or design of my coming into the world, were to secure unto the Christian profession a perpetuall enjoyment of worldly quiet and prosperity upon earth, when all the malice of wicked men and devils are set against it, but rather reckon beforehand of persecution as your portion, and expect that your perseverance and constancy in this profession, may and very often will bring great outward calamities upon you for a season, even unto the killing of some of you.

35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law,] 35. The far more generall effect of my doctrine will be, (or, upon the publishing my doctrine will ensue) all manner of contention, quarrels and variance betwixt the dearest and neerest friends, either about acknowledging the truth of it, or adhering to it in time of danger.

36. And a mans foes shall be they of his own houshold.] 36. And the nearer men are to others in kindred &c. the more bitter will their hatred be against them (as against blasphemers, &c.) upon their receiving my doctrine, especially when it comes to be persecuted.

37. He that loveth father or mother more then me, is not worthy of me,] and he that loveth son or daughter more then me, is not worthy of me. 37. And he that preferres the advantages, which he can, and is like to receive from his parents, or any that are dearest to him, before those he expects from me, or, that values their kindnesse or good opinion more then mine, is no fit person for my service, no way qualified to be a disciple for me, for it is certain all such worldly interests will ever be soliciting against me.

38. And he that taketh not his crosse and followeth after me, is not worthy of me.] 38. Nay I must plainly tell you, that he that doth not provide for the utmost that can come, that is not content to suffer death it self (and therein to doe what I doe before him) rather then doe any thing contrary to Christian duty, is not competently qualified to be a disciple of mine.

39. This comfort mean while ye have,

39. He that findeth his life ſhall loſe it, and he that loſeth his life for my ſake, ſhall find it.

that as he that uſeth any way of compliance with the perſecutors, and ſo eſcapes their malice, and ſaves his life, ſhall gain little by this, but be involved in the deſtruction which awaits them, ſo on the other ſide he that ſhall hazard the utmoſt, that he may ſtick cloſe to me, ſhall be likely to fare beſt even in this world. For thus I foretell you it will be, ſome to comply with the perſecuting Jewes, and to eſcape their perſecutions will renounce Chriſtianity, and feign themſelves zealous Jewes, and ſo when the deſtruction falls upon the Jewes, as it certainly ſhall moſt heavily, they ſhall be involv'd in that deſtruction, and that is all that they ſhall get by that compliance, and puſillanimity. Whereas at the ſame time they that comply not, and ſo venture all that the Jewes malice can doe againſt them, ſhall by the deſtruction of their perſecutors be reſcued from that danger, and live to ſee a peaceable profeſſion of Chriſtianity, or if they doe not, have the loſſe of a ſhort temporary life rewarded with an eternall.

40. And therefore both to arme you a-

40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me.

gainſt this great error, and to ſatisfie one objection more, which will be apt to riſe in your hearts, (viz: that if Chriſtian doctrine will be ſo perſecuted, you have reaſon to expect that it will be look'd on ſtrangely by all others, and that no body will dare to receive you into their houſes) I now tell you, that how great ſoever your perſecutions are, and how dangerous a thing ſoever to profeſſe to be a follower of Chriſt, yet ſhall no man have reaſon to feare the entertaining of you, for the ſame protection that waits over you, v. 39. and the ſame reward that attends you, v. 32. ſhall alſo await thoſe that are thus kind, as to receive you, It ſhall be as if they had entertained not only Angels but Chriſt, and God himſelf, they ſhall be farre the ſafer, not in more danger for ſuch gueſts, according to that ſaying ſo ordinary among the Jewes, that every mans Apoſtle is as himſelf. (See note on Joh. 20. a.) what is done to ones proxy, is interpreted as done unto himſelf.

41. He that entertaineth (ſee note on 1 Tim. 1. c.) a Prophet in the name of him that ſent him

41. He that receiveth a prophet in the name of a prophet, ſhall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward.

(one Prophet coming in the name of another Prophet, as Elizæus in the name of Elias, and the Apoſtles in the name of Chriſt) or in that one conſideration, becauſe he is a Prophet, or he that doth ſupport and enable a prophet to doe his work that ſent him, he ſhall receive the ſame reward, that he ſhould, if himſelf had been ſent to prophecy, (gain thereby an intereſt in his work, and ſo in the reward due to it) yea the ſame that he ſhould have had, if he had received him that ſent him, even Chriſt, and God which ſent Chriſt, ſee v. 40. And ſo likewiſe he that entertains any holy man ſent by another to plant holineſſe among men, ſhall receive the benediction, Gen. 30. 27. that attends the having a righteous man in ones houſe, or that of Lots entertaining the Angels, the meſſengers of God, or of Rahabs receiving the Spyes, i.e. ſhall himſelf be delivered by that means, when others are deſtroyed.

42. in this notion, becauſe he is a diſciple of Chriſt. (as Mar. 9. 41. in my name, becauſe you are Chriſts.)

42. And whoſoever ſhall give to drink to one of theſe little ones, a cup of cold water only, [in the name of a diſciple,] verily I ſay unto you he ſhall in no wiſe loſe his reward.

Notes on Chap. X.

a. Ἐκβάλλειν ἀντὶ μάστιγος, Συμεών. ἐν τοῖς νόμοις.

The *Devils* poſſeſſing men in thoſe daies, which was much more ordinary before the *coming of Chriſt*, and about that time, then it hath been ſince (*Chriſt* having much retrench't and reſtrain'd *Satans* power) had generally corporeall diſcernible effects attending it, *diſeaſes* of all kinds, *Epilepſies*, &c. And agreeably thereto, the *Apoſtles delivering men up to Satan* is ſaid to be [εἰς ὄλεθρον σαρκὸς *to the deſtruction of the fleſh.*] And therefore before any ſuch *diſeaſe* could be cured, the *Devil* muſt be *caſt out*. And accordingly here the ſame *power* is given to the *Diſciples*, to *caſt* out *Devils*, and to *heal diſeaſes*.

b. Vide Grot.

His name was *Simon*, but is now *Joh.* 1. 43. alter'd by *Chriſt* into כֵּיפָא which in *Syriack* ſignifies (as it is rendred *in Greek*) πέτρα *a ſtone*: Πέτρα, *ſaxum, cautes, ſilex*, ſaith the old *Gloſſary*, it ſignifies a *ſtone*, or *rock*, or *flint*, but in this place no more then a *foundation-ſtone* (for ſuch the *Apoſtles* were, *Epheſ.* 2. 20. *Rev.* 21. 14.) as that is layd upon the *corner-ſtone*, *Jeſus Chriſt*, And upon that, and other the like (the reſt of the *Apoſtles* ſtyled *twelve foundations*, *Rev.* 21.) all *beleivers*, as *living ſtones*, are built, 1 *Pet.* 2. 5. This *Greek* word πέτρα in the *feminine* is exactly all one with πετρος in the *maſculine*, as may appear not only by *Mat.* 16. 18. where that which is in the *Greek* [*thou art* πέτρος, *and upon this* πέτρα &c.] is in the *Syriack* [*thou art Kipha, and upon this Kipha* &c.] but alſo by other good *authors* in the *Attick Dialect*, particularly *Homer*, who four times uſeth πετρος for a *ſtone*, or *petra*: Ἰλ. υ'. 'tis taken for a *great ſtone*, μέγα ἔργον, ſuch a weight as two ordinary men could not have carried, and yet is taken up in *Æneas's* hand (χερμάδιον) *to throw at Achilles*. In two other places, Ἰλ. ν'. 'tis μυλοειδὴς πέτρη] not μύλος a *mill-ſtone*, for it was ſuch, as one *flung* at another, but from the *figure*, and weight of it, (that it was στρογγύλη,) only a *very great* one again, πολὺ μείζονα λᾶαν, not ſimply an *huge ſtone*, an *immoveable rock*, &c. but comparatively very *big* for that *uſe* of *throwing*: In the 4th place, Ἰλ. ω'. it is a *ſtone* which he could, and did *take in one hand*, ἑτέρῃφι, ſaith he. So *Rom.* 9. 33. πέτρα and λίθος, *rock*, and *ſtone*, are as perfectly all one, as πρόσκομμα and σκάνδαλον, *ſtumbling*, and *offence*, and both diſtinctly to be rendred not *rock*, but *ſtone*, ſuch as men are apt *to ſtumble at*. And ſo more clearly, 1 *Pet.* 2. 7. where the *ſtumbling ſtone* (πέτρα σκανδάλου) is made uſe of in the *building*, as a *corner-ſtone*. So *Mat.* 27. 51. the πέτραι which are rent in *ſunder* are the *ſtones* of the *Temple*, (the ſeverall parts of which, are there enumerated, the *veyle*, the *ground*, the *ſtones*, the *timber*, and the *bodies* of the *interr'd*.) And therefore for any *concluſion* from the *criticall* notation of the word πέτρα here, that it ſhould ſignifie a *rock*, and not a *ſtone*, I ſuppoſe no ground can be fetcht from hence; πέτρα and πέτρος being in the *Grammar*-notion abſolutely the ſame, and both of them ſet ſometimes to ſignifie ſuch a *ſtone*, as is made uſe of in a *building*, and is joyn'd it ſelf to the *corner-ſtone*, as here to *Chriſt Jeſus*, thereby helping to ſupport the *ſuperſtructure*, which is raiſed on it, as may appear both by the circumſtances of the *context*, *Mat.* 16. (where in reference to this name of his, *Chriſt* ſaith he will build his *Church* ἐπὶ ταύτῃ

τῇ

τῇ πέτρᾳ *upon this ſtone*) and by *Eph.*2.20.where the *Apoſtles* are lookt on, as this *foundation* of the building (the *Church*) and *Rev.*21.14. as *twelve foundations* of it. 'Tis true indeed that in ſome other places πέτρα doth ſignifie a *rock*, as that notes a great *immoveable* mine of *ſtone*, as c.27.60. where the λαξεῦσιν *hewing* or *cutting* the *tomb in* (or, as S. *Mark* reads, *out of*) the πέτρα, notes it to ſignifie a *mine*, or *rock* of *ſtone*, *in*, or, *out of* which that *tomb* was cut out whole, or in one entire piece, and ſo πέτρα *Lu.*8.6. on which the *ſeed fell*, might poſſibly be an *entire rock* without any earth or moyſture in it, but *Matthew* and *Mark* read ἐπὶ τὰ πετρώδη, *on earth* which is *ſtony*, *on ſtony ground*, not making it *one* entire *ſtone*, but which had ſtore of *ſtones* in it. So *Mat.*7.25. *the houſe founded* and v.24. *built* ἐπὶ τὴν πέτραν, upon a *rock*; Where it muſt be obſerved what place the πέτρα hath there in the *building*, and 'tis clear, that it is not there (as here) any part of the *foundation*, but as the *ground* whereon the *whole building* (*foundation* and *all*) is layd, as in the *Antitheſis*, v.26. the *ſand* is the *ground*, on which the other *houſe* is *built*. The houſe *builded* and *founded* upon a *rock* had its *corner-ſtone*, and all the reſt of the *foundation cemented* to a *rock*, or naturall *mine of ſtone*; and that made it ſo firm, that unleſſe the *cement* ſhould fail (which is not there ſuppoſed) or the *rock* move, that *houſe* could not move neither, but the other being *built* upon the *ſand*, (and therefore ſaid but to be *built*, whereas the former is ſaid to be *built*, and *founded*) could have no *foundation* on ſo *fluid* a *bottome*, as *ſand*, to which nothing can be faſten'd, and that is the cauſe, that it fell ſo ſoon. In theſe three places, and perhaps 1 *Cor.*10.4. πέτρα may ſignifie a *rock*, and accordingly the *Gloſſary* renders it *cautes*, as well as *ſaxum*. But in this, and the other places (when *Peters* title is concern'd in it) it cannot ſignifie a *rock*, either as that is abſtracted from *building* (for this here referres to *building*) or as that is ſuch, on which the whole *building* (*foundation* and *all*) is *founded*, as *Mat.*7. for that muſt ſuppoſe *Peter* antecedent to *Chriſt* himſelf (as that *rock* is to the whole *foundation*, and ſo to the *corner-ſtone* it ſelf, that houſe being not only *built*, but *founded* on the *rock*) which is too abſurd to be aſſerted or confuted. Thus much of the word Πέτρος, which thus became that *Simons* ordinary *title*, or *agnomen*, by which he was principally known and recorded to poſterity, *Simon* or *Simeon*, being, till his coming to *Chriſt*, his *ordinary name*.

c. Καννίτης Ζηλωτὴς

Many *Greek* copies have Καναναῖτης, others Καναναῖος, and Καναναῖος. The word comes not from the name of a place, as a πατρωνυμικὸν, but from קנא and קנאה *zeale*, from whence is Κανναῖος (which with the *Greek* termination, ος, is directly Καναναῖος) a *Zelote*. The *Syriack* hath קנענאי *Kenonoyo*, which ſeems to be the verſion of Καναναῖος. The matter is clear, that this *Simon*, *Lu.*6.15. and *Act.*1.13. is called Ζηλωτὴς *the Zelot*, And Καννίτης and Ζηλωτὴς are as perfectly the ſame, as *Cephas* and Πέτρος, *Tabitha* and Δόρκας, and the like. Of theſe *Zelots* ſo famous among the *Jews*, many mentions we have in ſacred Writ. *Phinees* is looked on, as the firſt, to whom that name was competible, for his ſlaying the *uncleane* paire in the very fact, which *Mattathias* in his dying ſpeech calls his ζηλῶσαι ζῆλον, *having zeal*, 1 *Mac.* 2. 54. And after him *Elias* in his apprehending the prophets of *Baal*, and ſlaying them 1 *Kin.*18. 40. which again *Mattathias* calls ζηλῶσαι ζῆλον νόμου, *having zeal for the law*, v. 58. And ſuch was this *Mattathias*, and his ſon *Judas* &c. which without any externall calling, took upon them to *deſtroy* the *profaners* of the *Temple*, and were thereupon call'd *Maccabees*, which ſignifies *Zelots*. In after times, from theſe beginnings great diſtempers, and *flames* broke out, A multitude of men under pretence of being *zealous* for the *Law*, and *honour* of God, under the name of ζηλωταὶ *Zelots*, committing all the riots, and bloodineſſe imaginable. See *Joſephus* ἀλώσ: l. 4. c.11. where he ſaith of them, that they *killed many of the chief men of the nation*, and ſtill when they did ſo, *boaſted of themſelves* ὡς ἀνορθώσεις καὶ σωτῆρας καὶ πόλεως γνησίους γεγονότες, *that they were become the benefactors and Saviours of the people*, Whoſe inſolence meeting with the *timidity*, and *baſeneſſe* of the peoples minds, advanced ſo farre, ὡς ἐπ' ἀυτοῖς καὶ τὰς ἱερωσύνας ἀφ' ὑπερόχων, *that they took upon them to chuſe and ordain the high Prieſts, contemning the rules of birth by which thoſe were to ſucceed, and conſtituting ignoble obſcure men in thoſe places, that by that means they might have abetters and partners of their villanies.* Theſe, ſaith he, c. 12. impoſed this name of *Zelote* upon themſelves ὡς ἐπ' ἀγαθοῖς διαπραξαμένοις, *as if their undertakings were good*, and honourable, and not (as indeed they were) ζηλωτὰς τῆς κρείττονος ἀφ' ἕρπων, καὶ ὑπερβαλλομένους, *emulous of the worſt deeds imaginable, and even outſtripping all.* Of theſe (as a *ſect* having its originall from *Judas Gaulonita*, and *Sadducheus*,) *Bonavent: Corn: Bertram: in* the end of his Book *de pol: Jud:* thus ſpeaketh, *Zelotarum ſecta Judæis ipſis omnibus perniciosiſſima, ut quæ Judæorum omnium excidium, totiuſque rei publicæ Judaicæ proſtrationem non modo accelerarit, ſed & eam tam miſeram & calamitoſam effecerit. The ſect of the Zelots was moſt ſadly pernicious to the Jewes themſelves, and did not only accelerate the totall deſtruction of them, and the proſtration of the whole Jewiſh common-wealth, but withall made it ſo miſerable and calamitous when it came.* Which ſtory of the *Zelots* in *Joſephus* agrees very well to this time, wherein *Chriſt* lived, and ſo there is little doubt, but that this *Simon*, was himſelf one of this *ſect*, and ſo call'd by that title, *Simon the Zelote*.

This *title* of his may either be taken from his *country* whence he came, a *man* of *Carioth*, (according to which it is that the *antient Greek* and *Latine MS.* generally reads ἀπὸ Καρυώτου *Acariota*, *from Carioth*,) Or elſe from the *Syriack*, which calls a *wallet* or purſe *Secariat*, and then סכריוטא *Secariota*, or *Iſcariota* may ſignifie ὁ ἔχων τὸ γλωσσόκομον, *him* that *hath* the *wallet*, which was the *office* of this *Judas*. d. Ἰσκαριώτης

The word ζώνη, that literally ſignifies a *girdle*, both in *Greek*, and *Latine* authors, ſignifies alſo a *purſe*, either becauſe that was wont to be ſowed, or faſten'd to the *girdle*, or becauſe the *girdle* being a *looſe* thing, like a *ſcarfe*, tyed about the *middle*, they uſed to wrap up their *money within* it, and ſo the *gold* and *ſilver* and *braſſe* (for ſuch were the *Roman aſſes*, and *quadrantes*) in their *zones*, are three ſorts of *coines* made of thoſe three *metalls*, the *braſſe* being *coines* of the *leaſt value*, for the leaſt commodities, or for common uſes and *exchange*, as Ζώνη.

gold

gold and *silver* for higher purposes, and so under the prohibition of all these, is forbidden all *greater*, or *lesser provision* of *money*, to be carried out with them. These they are forbidden κτήσασθαι to *possesse*, i. e. to *acquire*, or any way to *provide* for themselves, against this journy, for so the word signifies *to get, to purchase, Acts* 22.28. and not only to *possesse*, κλάομαι, *acquiro*, saith the old *Glossary*, κτοῦμαι & *adeptus, indeptus*, and accordingly in *Demosthenes*, 'tis set opposite to φυλάττειν, *to keep, Olynth*: 2. This making *provision* of *money* for their *journy*, as they that goe on their own business are wont to doe, is forbidden the *Apostles*, who going on *Christ's errand*, are to expect and confide to be *provided* for by him, and so also for *victualls*, which sure is meant here by πήραν *the scrip* which was usuall for *travellers*, or any to carry *victuals* in. Thus 2 *Kin.* 4. 42. that which we read [*eares of corn in the husk*] the *Greek* read [παλάθας ἐν τῇ πήρᾳ αὐτοῦ, *eares in his scrip*, or *sachel*, thus rendring the *Hebrew* צקל, which some taking for a *vestment*, rendred it there a *husk*, as the *garment of the corn*, but surely not rightly, for that was sufficiently said in the [*eares of corn*] precedent. The *Hebrew* צקל is directly our *English*, *sachel*, and as there the *eares of corn* were brought in the *sachel*, and the *bread* (the *twenty barley loaves*) besides, some other way, so *Mar.* 6. 8. (the place parallel to this here) 'tis set distinctly, μὴ πήραν, μὴ ἄρτον, neither *sachel* nor *bread*, neither other kind of *victualls* in the *scrip*, nor so much as *bread*; The word πήρα is only thrice more in the *old Testament*, in the *Apocryphall* book of *Iudith* c. 10. 5. πήραν ἐπλήρωσεν ἀλφίτων, *she filled the scrip* or *bag with parched corn*, and c. 13. 10. πήραν τῶν βρωμάτων *the sachel of victuals*, and so again, v. 17. And so in all the places it notes a portage for *victuals* carried out with them, not as some have conjectured πτωχῶν πήρα, the *poor man's*, or, *begger's scrip* (which, saith the proverb, ἀ πίμπλαται), is *never filled*, and again, πτωχῶν ἀλάδες ἀεὶ κεναί, *the poor men's sachels are alwaies empty*) for sure *Judith* with her Maid went not, like *beggers*, with empty *sachels*, but, as it appears c. 10. 5. with *rich provision* along with them, and so the ἄρτον *bread*, added to πήραν the *sachel*, in S. *Mark*, enforces, the *bread* being certainly *carried out* with them, and the *scrip* to the same purpose that the *bread*, i. e. both of them for *provision* for the *way*. To that of *asking* or *begging* by the *way*, others have with more probability applied that of the ῥάβδον *staffe*, that follows, making that the *character* of a *poor* man or *begger*, So the *Germans* **bettel stab**, is their *begging staffe*, saith * *Stuckius*, (the word **betten**, saith he, coming from the *Greek* αἰτεῖν, to *ask*, or *begge*) and his best testimony is that of *Juvenal*, *A tegete & baculo*, to signifie *from begging*. As for that of *Jacob's speech* of himself, *Gen.* 32. 2. *with my staffe I went over Jordan*, (i. e. *alone*, without any companion) and *Ulysses* in *Homer* returning to his country with his σάκκον καὶ πήραν, *his staffe and scrip*, These doe not conclude for him, because *Jacob* doth not affirm that he *begg'd*, but that he *travailed* a *single person*, in opposition to the *two bands*, with which he returned: and so *Ulysses* is exprest by the *Poet*, not as a *mendicant*, but a *solitary person*, in opposition to the *greatnesse*, in which he had formerly been. It is therefore more reasonable to resolve, that the *staffe* is here look't on (as our *Saviour prohibits* it) as an Instrument of *defence* or *offence*, to secure them from *assaults* or *dangers* by the way, from which *God* is to be trusted to *defend* them, without any *provision* on their part. Thus in the story of *Bel* and the *Dragon* v. 26. *Daniel* undertakes to *kill the Dragon* ἄνευ μαχαίρας καὶ ῥάβδου, *without sword or staffe*, and *Ezech.* 21. 21. the *Greek* uses ῥάβδον for חץ, an *arrow*, or *sharp* instrument ordinarily rendred βέλος *a dart*, and when they render סקל by it, it then goes oft for a *weapon of defence*, as against a *dogge*, 1 *Sam.* 17. 43. And that it is to be taken here in this notion, may probably appear by *Lu.* 22. 36. where *Christ* referring to this direction of his for the *Disciples journey*, *I sent you without purse, scrip, shooes*] he saith, to expresse the *distresses*, that are now like to befall them, *But now he that hath a purse, let him take it, and likewise his scrip*, (now *permitting* what he had before *prohibited*) *and he that hath no sword, let him buy one*, in which words the *sword* seems to be set down in the place of the *staffe*, which is there omitted, and so concludes the use of the *staffe* here to be the same in generall, as of the *sword* (viz: for *defence* from *assaults*) though the *sword* be more advantageous for that purpose. One thing only I shall have need to adde, that the *staffe* was also among them, as among us, *the companion of the way*, either as an *help* and *susteiner* of *weak travailers* (and accordingly *Exod.* 21. 19. περιπατῶν ἔξω ἐπὶ ῥάβδῳ *walk abroad upon his staffe*, and *Zach.* 8. 4. where the *Hebrew* is משען *fulcrum*, a *staffe* to *lean* on) or *universally* for *all*, when משוה is rendred by it, and when 'tis ῥάβδος ἐν χειρὶ, *the staffe in the hand*, oft-times in the *Old Testament*. In which respect perhaps it is, that *Mar.* 6. 8. where this very *commission* is recited, they are commanded *to carry nothing with them* εἰ μὴ ῥάβδον, *but a staffe*; Which places, though they appear contrary one to another, are yet thus reconcileable, that they were not like sollicitous persons to carry the *former kind of staffe* that for *defence*, but the *walking staffe* they might, like *ordinary travailers* (and accordingly *Lu.* 9. 3. μήτε ῥάβδους *neither staves*, and so the *Plantine Edition* reads it here) in like manner as in *Marke* they are allowed to be *shod* with *sandals* (ὑποδεδεμένους Σανδάλια) for the *journey* or *travaile*, and yet in *Matthew* they are forbid κεκτῆσθαι ὑποδήματα to *possesse shooes* (i. e. *provide* or carry along with them any other then those *sandals*, which they wore) which 'twere a piece of *sollicitude* to doe. That all these were the ordinary *viatieum* for *travailers* (and accordingly are here forbidden by *Christ*, who means that they shall not need any such *provision*) will appeare by *Maimonides* in *Halacha Beth Habbechira*, c. 7. where speaking of them that came up to *Jerusalem*, and forbidding them to come into the *Temple* in their *travailing guise*, he expresseth it thus, *No man may come into the mount of the Temple with a staffe or shooes, or with a wallet, or with money folded up in a wallet.*

One *idiome* of the *sacred Writers* may be here taken notice of, who by words *imperative*, having the form of *precept*, doe oft-times mean no more then either *prediction* of what will befall, or else *permission* of what may lawfully be done by them. So here in the next the 17th verse, ἀποσχίσει ἀπὸ τῶν ἀνθρώπων,

Κτήσασθε

Πήραν.

Ῥάβδον

* *Antiq. convivi* l. 1. c. 17. f.

ἀνθρώπων, *take heed of the men*] is no *command* of *caution* or prudentiall behaviour toward the *Jewish Sanhedrin*, nor was it ſo underſtood by the *Apoſtles*, who many times did avowdly profeſſe *Chriſt* before them, when it brought the *utmoſt* peril upon them; and that they ſhould be ſo uſed by them, is here foretold in the latter part of the verſe, *they will deliver you up to the Councels, and they will ſcourge you in their Synagogues*, i. e. *ye ſhall* be *deliver'd up* and *ſcourged* by them, and ſo that is all that is meant by ἀπὸ τ.] a *prediction* that their greateſt *danger* is from *them*. So *Mat.* 23. 32. καὶ ὑμεῖς πληρώσατε *and doe ye fill up the meaſure of your fathers*, a *prediction* what they *would*, no kind of *command*, what they *ſhould* doe. So c. 24. 16. *Let them that are in Judea, flee unto the mountains, let him that is on the houſe-top not deſcend* &c. and v. 20. *Pray ye, that your flight be not in the winter*, all in form of *precept*, yet none but the firſt of them is ſo much as an *admonition*, (and that onely of *counſell*, prudentially what was *beſt* for them) all the reſt are but ſo many forms of *predictions* of the ſuddain, and horrible dangers, that ſhould overtake all that continued in *Judea*, when that day of vengeance came. So *Lu.* 21. 19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *In your patience or perſeverance poſſeſſe ye your ſouls*, or *lives*, *Poſſeſſe ye*] i. e. there is no ſuch way to *keep* or *preſerve* your *lives*, as *perſevering* faithfull adherence to *Chriſt*. So v. 28. *When theſe things begin*, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς — *look up and lift up your heads*, i. e. by thoſe ſignes ye may know that the worſt of your *danger* is then over, *and* your *redemption draweth nigh*. So *Lu.* 22. 36. *Let him that hath a purſe, take it, and he that hath no ſword, let him ſell his garment and buy one*, Where ſure there is no command of *arming* themſelves, or *buying ſwords*, (if there had, it would have been neceſſary to have had as many *ſwords* as men, whereas 'tis plain v. 38. that *two* are ſaid by *Chriſt* to be *ſufficient* for the whole company, and after, when *Peter* drew and ſmote with one of them, he was ſharply reprehended for it,) but only a prediction of the dangers they ſhould run, &c. So 1 *Cor.* 7. 23. μὴ γίνεσθε δοῦλοι ἀνθρώπων, *be not ye made the ſervants of men*] which is no *precept* againſt a *Chriſtians ſerving* another man, but only a *liberty*, or permiſſion, that he *may* lawfully keep, or enjoy his *freedome*, if he have it by *birth*, or donation, but not a *precept* impoſing a *neceſſity* on him that he muſt. By all which examples it may be conjectured, what weight muſt be laid upon the γίνεσθε φρόνιμοι ὡς ὄφεις, *be ye wiſe*, or *prudent as ſerpents*] not that it is a *precept* of the *ſerpentine wiſdome*, *guarding*, and *ſecuring* themſelves, for ſure 'twas *lawfull* for them, in the *preaching* the *Goſpel*, voluntarily to run the utmoſt *hazards*, but either by way of *prediction*, that the *wolves*, among whom they came, would be very *ravenous*, and ſo their *danger* great, or elſe by way of *permiſſion*, that (provided they kept themſelves perfectly *innocent*) they might be as *wary* and *prudent* as they pleaſed.

g. Ταυτάρκης ἐστ τέλος.

To *endure to the end* doth here clearly ſignifie a *perſevering* conſtant adherence to *Chriſt*, in deſpight of all the *perſecutions*, that ſhall befall them for the *name of Chriſt*. And for an *encouragement* to that, is here added the *promiſe* that this ſhall be the moſt probable courſe, in the event, to *eſcape* not only *eternall wrath*, but even preſent *deſtruction here*. This will appear by the *context* which runs thus, The *Apoſtles* are appointed to go *preach* firſt to the *Iewes* peculiarly, and not to any others, till they have done with them, v. 5. they are foretold what uſage they ſhall meet with among them, *ſcourging* and *killing* v. 17. and as a means to eſcape the ſharpneſſe of this ill uſage among them, is their *flying from one city to another*, v. 23. which will ſave or deliver them for the time, and *before they ſhall have gone over all the cities of Iſrael*, that fatall *deſtruction*, or *coming of the ſon of man* v. 23. ſhall be, and ſo ſhall ſuperſede their farther cruelty upon them, and withall involve all thoſe, who, to *ſave* themſelves, ſhall *deny* and forſake *Chriſt*; See v. 39. and *Lu.* 9. 24. That this is the meaning of σωθήσεται here, as 'tis in many other places, will appear both by *Mat.* 24. 13. where the ſame words are again uſed in that very *buſineſſe*, and by *Mar.* 13. 13. which is paralled to that place; And there theſe words [*but he that endureth to the end, ſhall eſcape*] are attended immediately with the mention of [*the abomination of deſolation*] in ſtead of which S. *Luke* ſets [the *encompaſſing* of *Ieruſalem with armies*] (ſee *note* on *Mat.* 24. 3.) and the advice to them, which are in *Judea*, to *flie to the mountains*, which is a *character*, by which we may diſcern, to what the *eſcaping* doth belong; And that σωθήσεται is not alwaies to be interpreted of *eternall ſalvation*, but of *temporall eſcaping* (any more then σωτηρία doth *Act.* 7. 25. where 'tis clearly the *deliverance* of the *Iſraelites* out of *Ægypt* by *Moſes*) and is directly anſwerable to the *Hebrew reciprocall*, וְיִמָּלֵט and וְהִנָּצַל, wch *Gen.* 19. 19. and in other places we render *eſcaping*, will appear hereafter on occaſion of the phraſe [οἱ σωζόμενοι] *Act.* 2. 47. and *Lu.* 13. 23. and 1 *Pet.* 1. 5. and 2 *Pet.* 1. 3. And this verſe being thus underſtood, will be all one with that famous prediction of the *bird* in the *Capitol*, Ἦρι πλεῖα κρανῶς (ſee *Suetonius* in *Domit.* c. 23.) ſpoken ſurely for the comfort of *Chriſtians* then, in reſpect of their perſecutions, but wreſted to *Trajan* and *Adrian* by the *Hiſtorian*.

Σωτηρία

This is a *proverb*, or known ſaying among the *Hebrewes*; *Aben Ezra* on *Hoſ.* 1. 2. ſets it down in *Hebrew*, thus, דֵּי לָעֶבֶד לִהְיוֹת כְּרַבּוֹ. *It is enough* or *ſufficient for the ſervant to be as his maſter*, i. e. he hath no reaſon to *expect* any *better portion*, hath all reaſon to be *content* with that. Many other ſuch proverbiall ſpeeches there are, falling from *Chriſt*, (as purpoſely making uſe of what was *good* among them, their *cuſtomes*, their *proverbs*, their *forms of prayer and benediction*) So that of *Mat.* 7. 2. *In the meaſure you mete, it ſhall be meaſured to you again*. For ſo in that part of the *Gemara* call'd *Sanhedrim* we find בְּמִדָּה שֶׁאָדָם מוֹדֵד בָּהּ מוֹדְדִים לוֹ *In the meaſure that a man meteth, they ſhall mete to him in that*. See c. 19. note c. and 2 *Theſſ.* 3. 10. and *Rom.* 14. b.

h. Παροιμίας ἐθνικαὶ.

This phraſe of [*hearing in the ear*] will be beſt explain'd by referring to the cuſtome of the *Iewes* mention'd by the *Rabbins*, who affirm that the *Maſters* among the *Iewes* were wont to have their *Interpreters*, who (as the φωνῆ) of the *Oracles*) did receive the *Dictates* of the *Maſters*, *whiſper'd in the eare*, and then *publickly* propoſe them to all; the *Maſters dictating ſoftly*, but the *Interpreters delivering them aloud*. Of this *Elias Levita* ſpeaks

i. Ἀκούειν ἐστ τὸ ὑπ.

in

in his *Thisbi*, on the word תרגם, and ſaith that the *Interpreter* is mention'd *Exod.* 4. 16. *he ſhall be to thee as a mouth* (where the *Targum* reads לתורגמן, the *word* which is among the *Chaldees* the *title* of an *Interpreter*) and adds that every *Pſalme* that is inſcribed משכיל, was received from a *Maſter*, and *dictated* by an *Interpreter*. So 'twas an enſigne of a *Maſter*, to have an *Interpreter*, In the *Excerpta Gemara*, tr. de *Sanhed.* c. 1. §. 7. *Dixerunt Jehuda interpreti Reſh Lachiſh, adſta illi in concione, adſtitit, & ſe inclinavit juxta illum, & iſte nihil ei dictavit, Judah the interpreter of Reſh Lachiſh ſtood by him in the aſſembly, and bow'd himſelf to him, and he dictated nothing to him.* And in *Barachoth*, c. 9 *Rector Univerſitatis eris, adſtabitque tibi* אמורא *thou ſhalt be ruler of the Univerſity, and ſhalt have by thee an Interpreter.* This *Chriſt* applies to *himſelf* and the *Diſciples*, making himſelf the *Maſter*, *dictating* to them the words of *life*, the *New Covenant*, which they conſequently are bound κηρύσσειν to *proclaim* to others, as ſo many κήρυκας, *aloud*, *publickly*, *on the houſe-top*, and not for *fear* keep in any part of it. As for the phraſe ἐπὶ τῶν δωμάτων *on the houſe-top*, that is taken from the cuſtome of their *flat* buildings, plain on the *top* with *battlements* about them (ſee note b. on c. 4.) by which means it was both *ordinary* and very *convenient*, when any thing was to be *proclaimed* to the people, to doe it from the *top of an houſe*, ſtanding on the *battlements*. So in *Hegeſippus* there is a remarkable * *Eccl. Hiſt.* l. 2. c. 23. place cited by * *Euſebius*, *When*, ſaith he, *by the preaching of James the brother of the Lord, and Biſhop of Ieruſalem, many of the chief of the people believed in Chriſt, Many of the Phariſees and other ſects which believed not, came to him and perſwaded him that he would unſeduce the people, and to that end, at the Paſſeover, when all the people came up to Ieruſalem*, they *intreat* him, thus, στῆσον ἐν τῷ τοίχῳ τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ἐν ὑψηλοῖς, καὶ ἐπακούσωσί σου πάντες τοῦ λαοῦ, *ſet thy ſelf upon the battlement of the Temple, that from above* (i. e. by the advantage of place, as the *Latine Interpreter* reads it, *de ſuperiore loco*) *thou mayeſt be conſpicuous* (or, known who thou art, becauſe by the title of *James the Juſt* he was ſo reverenced by all the nation, and known by them generally) *and thy words eaſily heard by all the people.* And accordingly ἔστησε δὲ τὸ πτερύγιον τοῦ ἱεροῦ, *they ſet him upon a battlement of the Temple*, in the very ſame phraſe, that is uſed of the *Devil* to *Chriſt* c. 4. 6. in order to the βάλε σεαυτὸν κάτω, *caſting himſelf down*; To that the ſetting him on the *top of the battlement* (and not *within*, ſo as to lean over it) was ſure moſt proper, and ſo 'tis certain that that is the meaning of it c. 4. and by conſequence (the phraſe being to a letter the ſame) in the ſtory of *Iames* in *Hegeſippus* alſo, where accordingly it followes ἀναβάντες κατέβαλον λέγοντες, *they went up, and caſt him down* (and ſo *Euſebius* cites it there out of *Clemens* ἀπὸ τοῦ πτερυγίου βεβλῆσθαι, *he was caſt down from the battlement*) though it ſeems τραυματισθεὶς οὐκ ἀπέθανε, *he died not with the fall.* From this circumſtance of that ſtory it is moſt probably concluded to be the cuſtome for thoſe that *proclaim'd* any thing *from the houſe-top*, to ſtand on the *top of the battlements* (which accordingly were of a ſufficient breadth to ſtand upon) and not ſo to ſtand *within*, as to ſpeak *over* it.

For Ἀσσάριον the *Hebrew* reads טבע קטן *a little piece of money*, the *Syriack* reads אסר *Aſor*, the *Greek* word ſo changed by them. The *Arabick* have *Phals*, which they uſe to expreſſe the *leaſt piece* of money that is, and accordingly for λεπτὰ δύο *Mar.* 12. 42. they read *Phalſain* the *duall* from that. For the *value* of the coyne, according to the uſe of the word *Aſoro* in the *Syriack*, * *Ieſu Bar Ali* ſaith, that there are ſuch diverſities of opinions, that 'tis hard to determine any thing in it. k. Ἀσσάριον * *Syro-Arab. Lex.*

CHAP. XI.

Paraphraſe.

1. to give inſtructions, and teach the Goſpel (ſee note on c. 9. 1.)

1 AND it came to paſſe, when Jeſus had made an end of commanding his twelve diſciples, he departed thence [to teach and to preach in their cities.] in the cities whither he now removed.

2. Now John Baptiſt being put in priſon, and in danger of being put to death, and hearing of the

2. Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

a. 3. And ſaid unto him, Art thou [a] he that ſhould come, or look we for another?]

miracles done by Chriſt, though (Joh. 1. 34.) he had been ſufficiently convinced, that Chriſt was the Meſſias, and, after the teſtimonies given by him Joh. 3. 32. 36. cannot be imagined to lie open to any doubtings, Yet, to ſatisfie and confirm his diſciples, which were in danger to be thus aſſaulted, being tempted with their Maſters impriſonment and danger, hereupon he ſent two of his diſciples to know of Chriſt, if indeed he were the great Meſſias, or no, that, when he was cut off, his diſciples might not be ſhaken in their belief of Chriſt, but adhere and cleave faſt to him.

4, 5. To this Jeſus anſwered, by giving them the character of the Meſſias, as it lies in the Prophets of the Old Teſtament, of

4. Jeſus anſwered and ſaid unto them, Goe and ſhew John again thoſe things which ye doe hear and ſee.

b. 5. The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor [b] * have the goſpel preached to them.] * receive

opening the eyes of the blind, &c. (All which they now ſee verified in him) and to thoſe other parts of curing diſeaſes and raiſing the dead, he added this farther branch, that the humbleſt and meaneſt perſons, thoſe of the loweſt condition, have the glad tidings of the Goſpel preacht to them, as good a ſhare in this bleſſed meſſage as the beſt, and peculiarly they above others are affected, and wrought on by the preaching of it.

c. 6. And for that which concerns their doubting of what before they had beleived, and that founded on John's preſent condition, Chriſt adds (over and above the words of the Prophets) Bleſſed is he, who doth not forſake, or fall off from me in this time (or by occaſion) of temptation, or affliction, (ſuch as now John is in, and) ſuch as ſhall oft befall Chriſtians in this world, Chriſt's office being not to deliver all men in this world out of ſuch, but to ſhew them the way to ſuffer patiently, and to conquer by ſuffering.

6. And bleſſed is he, whoſoever ſhall not be [c] * offended in me.] * ſcandaliz'd at, or, about

7. And

7. And as they departed, [Jesus began to say to the multitudes concerning John, What went ye out into the wildernesse to see? a reed shaken with the wind?]

7. Jesus thought fit, upon this occasion, to give the people a right notion of John the Baptist, which consequently would give them a more perfect knowledge of himself, Johns office being wholly subservient to the revealing of Christ. Thus therefore he began to them, What was it that so many of you went out into the wildernesse to behold? was it a reed, such as the wind playes with there in the wilderneſſe, any trifle of so little moment and so ordinary to be seen there? Sure your going out to him was not on so childish an errand.

8. But what went ye out for to see? A man cloathed in soft rayment? Behold, they that wear soft cloathing, are in kings houses.]

8. Or was it any glorious gallant person in splendid array? sure such an one you would not have look't for in a desert, but a court, and you know 'twas quite contrary of him, You found him in an austere habit and diet, and therefore you cannot now imagine that he is troubled with the confinement or danger he is in, so that he should presently be cast into doubts, or be changed so soon to so much weaknesse of faith from so much strength, Certainly he that lived in a wildernesse and observed that habit and diet there, is not now troubled at all that he is from Herods court cast into prison.

9. But what went ye out for to see? A prophet? yea, I say unto you, and [d] more then a prophet.]

9. No, 'tis certain, you went out to him, d.. as to a prophet, and of him I must tell you, that he is a great Prophet, nay of a pitch beyond all the prophets that ever went before him, a direct herald, and harbinger of Christ.

10. For this is he, of whom it is written, Behold, I send my messenger before [e] thy face, which shall prepare thy way before thee.]

10. For himself was prophecied of by the e. other Prophets, that he should be the forerunner of the Messias, and when he came, he did accordingly, pointing at him, This is he &c. Joh. 1. 30.

11. Verily I say unto you, Among them that are born of women, there hath not risen a greater then John the Baptist; notwithstanding he that is least in the kingdome of heaven, is greater then he.]

11. Of him I shall freely say, that among all the Prophets or speciall persons which since the beginning of the world have been by God sent to any office in his Church, John Baptist is absolutely the greatest, honour'd with more signall revelations, then any of the old prophets, Joh. 1. 32. seeing the holy Ghost come down upon me &c. And yet let me tell you, that an Apostle of mine, the meanest or least of them, whether in respect of revelations (having to those of his, many others superadded) and the power of miracles, which John had not, Joh. 10. 41. and the holy Ghost visibly descending on them, or whether in respect of office, sent by Christ to testifie his resurrection, to convert first, and then to rule the Church after me, is to be look't on, as a farre greater person and more honourable officer, then John Baptist, who is no prophet himself, but only the forerunner, and so disciple, servant of a prophet.

12. And from the daies of John the Baptist * untill now, the kingdome of heaven [f] suffereth violence, and the violent take it by force.]

* as yet, ἕως ἄρτι

12. And yet after all this so acknowledg'dly true of John, it is most sadly considerable, how after all Johns preaching of me, and all Judæa's going out to him, c. 3. 5. (and even the Pharisees and Sadducees many of them v. 7.) and their being baptized of him into the beleif of the Messias (first preached, and then pointed out by him, and testified, This is he) yet from that time till this, all this while to this houre, scarce any but the multitude, and meaner crowd of the Jewes, come into the Gospel, together with the Publicans, and Sinners, or Gentile men among you, who are looked on by the Jews as those, which have no right to the Messias, and so as violent persons, invaders, intruders. The wise and learned among you, who could not but know him to be a prophet, and consequently in any reason should have given the readiest obedience to his doctrine, and so according to his direction have beleived in me (as finding him so distinctly foretold by the prophets, as the forerunner of the Messias) doe not receive either of us. They were the men which received not the Baptist, c. 21. 24. 32. whereas all beside them (as tis there said v. 25.) the multitudes, Lu. 3. 10. the publicans v. 12. the souldiers v. 14. were very observant disciples of his; and in like manner ever since, the multitudes, and the publicanes, from whom 'twas least to be expected, they have beleived on me, but the principall men, Pharisees, and Doctors, &c. they oppose and blaspheme, v. 18. 19. And thus, as when a house is broken up by thieves, those of the family are deprived and all is parted among invaders, so is it now, the eminent Jewes are deprived of all their part in the Gospel, and only the more ignorant multitude, and the publicans, &c. they divide it among them. f.

13. For all the prophets and the law prophecied untill John.]

13. For the Law and Prophets all of them, i. e. the Writers of the Old Testament, had a propheticall relation to the Messias, darkly and afarre off, described Christ, in types and predictions, and so continued to doe, till John came, but he, beyond them all, by way of indication, pointed at him, as actually present, whom all others foretold as future, and at a distance.

* receive him, this. δέξασθαι, αὐτός

14. And if ye will * receive it, this is Elias, which was for to come.

14. And whether you will or will not receive him, take it, how you will, This is that Elias prophecied of in Malachi, to usher in a new state, and the Messias the prince of it.

15. He that hath eares to hear, let him hear.]

15. And the embracing of his doctrine or message, is a matter of huge concernment, and they that doe not embrace it, will not excuse themselves from the crime and punishment of obstinate wilfull blindnesse.

16. But whereunto shall I liken [this generation? It is like unto] children sitting in the markets, and calling unto their fellowes,

16, 17. the chief men of this age among the Jewes, the Pharisees, &c. Their dealing with John & Christ is just the same that ye have seen boyes playing in the streets, sportingly complain of, telling their fellows that they will doe nothing as they should, neither follow them in their mirth, nor their sadnesse. For just so these, whatsoever kind of messages God sends to them, they respect and obey them not, nay some great exceptions still they have to the messengers, to contrary sorts of them, contrary exceptions, first one exception they have to John, and then another quite contrary to Christ. g.

17. We have piped unto you, and ye have not daunced, we have mourned unto you, and ye have not lamented.]

18. For John came neither eating nor drinking, and they say he hath a devil.]

18. If John use a diet more austere then ordinary, then they that are the wise men among you, Pharisees, Doctors of the Law, look on him as a mad man, a melancholy, hypochondriacall person. See Job. 7. 6.

19. The

19. And if Chriſt come, uſing the ordinary diet of men, and

h. eating promiſcuouſly with all company, they cenſure him as a looſe perſon, and a favourer of ſuch.

19. The ſon of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and ſinners; * but wiſdom is juſtified [h] of her children.] * and, καὶ

And ſo Chriſt and his forerunner, the Baptiſt, and in them two, the wiſdome from above, divine knowledge, or the Goſpel of Chriſt, is by this means juſtified, teſtified, approved to be that, which the Goſpel of Chriſt was foretold to be v. 5. (contrary to the wiſdome of the world,) embraced generally by none, but the meaneſt, and moſt deſpiſed, the Publicans and people, and they generally receive it.

20. the places of note, cities or towns, or regions, wherein he had done the greateſt miracles in moſt abundance, that after all this they did not amend their wicked lives according to his doctrine.

20. Then began he to upbraid [the cities wherein moſt of his mighty works were done, becauſe they repented not,]

21. heathen cities neer you, whence they came out in troops Mar. 3. 8.

21. Wo unto thee Chorazin, wo unto thee Bethſaida; for if the mighty works, which were done in you, had been done in [Tyre and Sydon] they would have repented long agoe in ſackcloth and aſhes.

22. The judgment or puniſhment which befalls meer heathen cities, ſhall be eaſier, or leſſe, then that which expects you.

22. But I ſay unto you, [It ſhall be more tolerable for Tyre and Sydon at the day of judgment, then for you.]

23. And thou Capernaum the place of my abode, which haſt

i. been ſo honour'd, and favour'd by me, beyond all other places, and haſt received ſuch ſpirituall advantages, ſhalt be brought to deſtruction and deſolation ſuddenly, humbled as low, as thou wert highly advanced; for if the miracles done in thee, on deſign to reform thee, had been done in Lots time for the reforming of Sodome, and Gomorrah, Sodome would certainly have reformed, and ſo ſhould not have been deſtroyed.

23. And thou Capernaum, which art exalted unto heaven, ſhalt * be brought down to [i] hell: for if the mighty works which have been done in thee, had been done in Sodome, it would have remained untill this day.] * or, goe down, for the Gr. & Lat. MS. read καταβήσῃ, deſcends.

24. And therefore you in all reaſon are to expect a ſadder deſtruction and vaſtation, then that which befell Sodome, and Gomorrah.

24. But I ſay unto you that it ſhall be more tolerable for the land of Sodome, in the day of judgment, then for thee.]

25. About that time it was, that Jeſus upon ſome occaſion taken, probably that of v. 19. founded on the cloſe of v. 5. (his being received by the meaner, and refuſed by the higher ſort) brake out into an affectionate expreſſion of thanks to God, that thoſe myſteries of the Goſpel, which the wiſe men of the world deſpiſed, (and were thereupon given up by God to their own wilfull blindneſſe) were yet by him revealed to the meaneſt and moſt ignorant, i.e. that God had ſo diſpoſed the way to heaven, that the moſt ignorant, and moſt humble, not the moſt illuminated, and moſt proud were moſt ready to receive, and embrace it.

25. At that time Jeſus anſwered and ſaid, I thank thee, O father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.]

26. This is an act, ſaid he, of thy free undeſerved mercy, O Lord, to ſome, and of thy juſt deſertion to others.

26. Even ſo, Father, for ſo it ſeemed good in thy ſight.]

k. 27. to me, and beleive on me, are by my father (enlightening and ſtirring up their hearts, and uſing all powerfull means to that end) brought and delivered unto me, and none acknowledgeth me but the Father, and thoſe, who by the miracles &c. which my Father enableth me to doe, are attracted to me, As on the other ſide, none acknowledgeth the Father in that manner, as he now requires to be acknowledged, but the Son, and he that beleives his preaching of him. Wherefore

27. [k] All things are delivered unto me of my father, and * no man knoweth the ſon, but the father, neither knoweth any man the father, ſave the ſon, and he to whomſoever the ſon will reveal him.] * none οὐδεὶς

28. that are now engaged in a ſad drudging courſe of ſervice, and ſlavery to Satan, and I will entertain you into a cheerfull, pleaſant, not only ſupportable ſervice.

28. Come unto me all ye [that * labour, and are heavy laden, and I will † give you reſt.] * toyle, κοπιῶντες † refreſh you, ἀναπαύσω,

29. Put off your preſent ſervitude, and exchange it for my yoke, exemplified to you by my ſelf in mine own meekneſſe and humility, and you will find a ſtrange exchange, refreſhment in ſtead of wearineſſe, which came from your former courſe.

29. Take my yoke upon you, and learn of me, * for I am meek and lowly in heart, and ye ſhall find † reſt unto your ſoules.] * that, ὅτι † refreſhment, ἀνάπαυσιν

l. 30. For my ſervice is a good deſireable, excellent ſervice, and the commands, or tasks that I require you to perform, are very tolerable, and eaſie to be performed.

30. For my yoke is [l] * eaſie, and my burthen is light.] * gracious

Annotations on Chap. XI.

a. Ἐρχόμενος The *propheceyes* of *Chriſt* as the *Meſſias* of the *Jews*, by them expected, (and alſo of the *Gentiles*, though by them not ſo diſcern'd) were ſo plain in *the Old Teſtament* under the title of *Shilo coming* &c. and yet the *perſon* or *name* of him ſo unknown, that he was by them wont to be expreſs'd by ſome *circumlocutions* particularly by this of [ὁ ἐρχόμενος *he that cometh*] as it appears by the continuing that phraſe both here, and *Heb.* 10. 37. *Mat.* 21. 9. *Lu.* 7. 20. 13. 35. *Joh.* 12. 13. and *Lu.* 19. 38. by ἐρχόμενος βασιλεὺς *the coming king* (and ſo the ſtate of *Chriſtianity* is βασιλεία ἐρχομένη the *coming kingdome*, *Mar.* 11. 10. and in *Iſ.* 9. 6. μέλλων αἰὼν *the age to come*, in the *Septuagint's* rendring) by which is diſtinctly meant the *Meſſias* entring on thoſe great offices, to which he was deſign'd and deſtin'd by *God*. So alſo οἰκουμένη μέλλουσα, *Heb.* 2. 5. *the world to come*, and δυνάμεις μέλλοντος αἰῶνος, *Heb.* 6. 5. *the ſtate*, and *power of grace*, or *Chriſtianity*. And of this the *Baptiſt* here asks the *queſtion*; by this means to help his diſciples to a more explicite conviction, and aſſurance of the truth of it, that whatſoever befalls him, they may cleave faſt to *Chriſt*. Μέλλουσα οἰκουμένη, ἀιὼν.

It

b. It is an *idiome* ordinary in these Books of the *Old*, & *new Testament*, that *passive* verbs (by a *Metonymie* of the effect) comprehend & import the *reality* of the *effect* of the *passion*, or a *willing* reception of the *impression*, i. e. note the *patient* not only to receive influxes from the *Agent*, but to be *effectually chang'd* by the *passion*. So *Isai.* 65. 1. *I am sought of them that asked not for me*, Where 'tis clear that *seeking*, and *asking* for, are all one, *Aske and ye shall have, seek and ye shall find*, saith our *Saviour*, directly in the same sense, And therefore it cannot be imagined how they that have *not asked for God*, he may yet be truly affirmed to be *sought by them*. It remains therefore that [*to be sought*] must here be understood *cum effectu*, so as to have the *effect* of *finding*, attend it, and so 'tis distinctly interpreted by that which follows, *I am found by them which sought me not*, Where as [*sought me not*] is equivalent to [*asked not for me*] so [*I am found*] is directly all one with [*I am sought*] in the beginning of the verse. And accordingly *Rom.* 10 20. where these words of the Prophet are cited, in stead of [*I am sought of them*] the *Apostle* reads [*I was made manifest unto them.*] So ἐξίστημι, *turned out of the way*, *Tit.* 3. 11. signifies not only the being *perswaded*, and *turned*, and *perverted* by another, but the having *really* received the *impression*, being effectually *wrought on*, and *corrupted* by *seducers*. So [πειράζειν *to be tempted*] *Gal.* 6. 1. is [*to be wrought on by temptation*] or else the possibility of it would not be used, as an argument to inforce so much *Christian care*, and *meekness* toward him, who *is overtaken in a fault*. [So σκανδαλίζειν *to be scandaliz'd*] is to be *wrought* on (brought into *sin*, actually discouraged in the waies of Godliness) by the *scandall* laid in his way, (as in this very verse) and so here 'Ευαγγελίζειν to be *Evangeliz'd*] is to be wrought on by the *preaching* of the *Gospel* (not only to have it preach't to them,) which is peculiarly observed of the *poor*, *humble-minded* man, of whom 'tis therefore said, under the embleme of the *little children*, that *of such is the kingdome of heaven*, the *Christian Church* is made up of such (see *Jam.* 2. 5.) whereas the proud *resist*, and despise, and stand out against it. The vulgar *Latine* have rendred it agreeably to this sense, *Evangelizantur pauperes*, *the poor are Evangeliz'd*. Another sense there is, whereof the words are capable, thus, that the promises of *Christ*, and all the good *newes* and beatitudes of the *Gospel* pertain to the *poor*, *humble soul*. So *Heb.* 4. 2. ἡμῖν εὐαγγελιζόμενοι seems to signifie, The *promises* of the *Gospel* were offer'd to us. But this will be contain'd under the former sense, for if they have the *Gospel preacht* to them, and are effectually wrought on by it, then sure the *Gospel* pertains to them. The true and *compleat* sense of the phrase will thus best be fetch't out, These two verses, 4th, and 5th, are *Christ's* way of answering *John*, and assuring him that he is the *Messias*, by giving him the *characteristicall marks* of the *Messias* in the *prophets*, and shewing him how visibly they belong to him. The places in the *Prophets*, on which he pitcheth, are chiefly these three, first *Isa.* 29. 18, 19. where the *Greek* read ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ οἱ κωφοὶ, *in that day the deaf shall hear*, καὶ ἀναβλέψουσιν τυφλῶν ὀφθαλμοὶ, καὶ ἀγαλλιάσονται οἱ πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ, *and the eyes of the blind shall see* (on occasion of which he further adds what was then frequently done of the same kind, the *lepers are cleansed*, and *the dead are raised*) *and the poor shall rejoice because of the Lord with mirth*. The second is *Isa.* 61. 1. *The Lord hath anointed me* εὐαγγελίσασθαι πτωχοῖς — καὶ τυφλοῖς ἀνάβλεψιν *to proclaim glad tidings to the poor, and recovering of sight to the blind*. The third is *Isa.* 35. 5, 6. *Then the eyes of the blind shall be open'd, and the eares of the deaf shall heare, the lame shall leap, and the tongue of the dumb shall sing*, By the two former the sense of [εὐαγγελίζονται] will be guess't at, one whereof makes it the mark of the *Messias* to *preach to the poor*, and so in the rendring of this place here this *active* office of *Christ* must be taken notice of, and then the *reall passive* sense also, as it belongs to us, must be superadded to it, proportionable to the *poors joyfull receiving the Gospel*, *in Isaiah*. So *Psal.* 68. 10, 11. *God's providing for the poor*, is express't by [*the Lord gave his word, great was the multitude of preachers*] and that referres to the first part, the *preaching* to them, And to the second, that of their receiving it, see *Zeph.* 3. 12, 13. *the afflicted poor people shall trust in the name of the Lord*, &c. see also *Zach.* 11. 11. The *Hebrew edition* both of *Munster*, and *Mercer*, reads עניים ישרו *the poor are made blessed*, But 'tis probable that that is a misreading for יבשרו *they are Evangeliz'd*, in either of the former senses.

Ἑτεροῖς ἕτερον ἐξίστασθαι

Πειράζειν

Σκανδαλίζειν

Εὐαγγελίζειν

The use of the word [σκάνδαλον *scandall*] in the *sacred* (being seldome, or never found in the *antient profane*) Writers, is once for all to be observed, It is either *naturall* (as generally in the *Old Testament*) or *metaphoricall*, (as chiefly in the *New*) It *naturally* signifies three things, 1. a *trap*, a *gin*, or *snare* to catch any thing: So in the *Greek translation* of *Psal.* 69. 22. the word is used (being joyned with two other words which signifie * *snare* and *gin*) and therefore in the place of *Rom.* 11. 9. where the same words are cited out of the *Septuagints* translation, and not out of the *Hebrew* text of the *Psalme*, it should be rendred by *analogie*, not *stumbling block*, but *gin*, or some other word belonging to this signification. In this sense it is used 1 *Mac.* 5. 4. where it is all one with *snare*, and it is farther interpreted by (*laying wait by the way*) to *catch* them treacherously. So again *Wisd.* 14. 11. the word is used, and explained by another word, signifying a *trap* or *snare*, the very same that is used in the *Psalmes* and to the *Romans*. 2ly, It signifies any *obstacle*, or *hindrance* laid in a mans way, by which the passenger is detained, or *stopped*, peculiarly a *sharp stake*, such as in time of warre men were wont to put in the *fields*, where their enemy should follow, to *wound* their *feet* or legs in the passage: against which being so ordinary in warre, they anciently used *greaves* of *brasse*, to defend their *feet*, or *legs*, 1 *Sam.* 17. 6. Thus is the word σκάνδαλον used, *Judith* 5. 1. where we render it *impediments*, a word somewhat too generall to signifie those *sharp stakes*, or other instruments to *wound*, or *gall* the passengers, which are known by the name of *gall-trappes*. 3ly, The word signifies a *stone*, or *block* in the way, at which men are apt (if they be not carefull, or if they goe in the dark) to *stumble*, and *fall*: and thereupon in the *Old Testament* it is taken for a *fall*, and so sometimes for *sin*, the *fall* of the *soule*, as *Judith* 12. 2. in which sense,

c. Σκάνδαλον

* παγὶς καὶ θήρα

I conceive, 'tis uſed *Judg.* 8. 27. where 'tis rendred a *ſnare*, i. e. a *ſin enſnaring*, or occaſioning ruine. Beſide theſe three ſignifications there is no other, ſave once, *Pſal.* 50. 20. for *ſlander*, or *calumny*, or defamation. Now for the uſe of the word in the *New Teſtament*, the firſt place in which we find it is *Mat.* 13. 41. the *Angels ſhall gather out all ſcandals*, in a ſenſe borrowed from the ſecond ſignification of a *ſharp ſtake*, which he who hath once met with, and been *galled* by it, is wont to *gather up*, and caſt into the *fire*, as there it follows, the *Angels* for our ſakes ſhould doe, v. 24. (to which S. *Paul* alſo ſeems to allude 2 *Cor.* 11. 29. in putting *ſcandalizing*, and *burning* together) and denotes ſimply whatſoever may *wound*, or *gall* us in our *Chriſtian courſe*, and by that means cauſe us to ſlacken, or give over, or lie down in the ſervice of *Chriſt*, So *Mat.* 17. 27. *Chriſt* payes *tribute*, that he may not *offend* the *Jewes*, i. e. that they might not think him a contemner of the *Temple*, to which the *tribute* was due, and ſo forſake, and not beleive in him, that he might not diſcourage them from following him. So *Mat.* 15. 12. The *Phariſees* hearing a doctrine, that *gall'd* them particularly, ἐσκανδαλίζοντο, *were offended*, and *forſook him*, that doctrine drave them away from following him. So *Mat.* 18. 7. *it muſt needs be that offences come*, of *hereſies*, and *exemplary* ſins. So *Mat.* 18. 6. *He that ſhall offend one of theſe little ones*, i. e. he that ſhall occaſion their falling off into any ſin, or by contemning them, *diſcourage* them from the ſtudy of piety. So *Chriſt crucified* is ſaid a *ſcandall to the Jews*, i. e. they that followed him w^th^ the multitudes, when they ſaw him *crucified*, were quite *diſcouraged*, and fell away from him, reſolving that he was not the *Meſſias*, To which belongs this place here, and *Lu.* 7. 23. *Bleſſed is he that ſhall not be offended in me*, i. e. ſhall not be *gall'd*, and *diſcouraged*, and ſo fall off by ſeeing the ſufferings, that befall me, and await my diſciples or followers. So again *Mat.* 13. 57. *Mar.* 6. 3. It is ſaid, that the conſideration of his known, and mean birth occaſioned their being *offended at him*, i. e. their *deſerting*, and not *beleiving* of him, when the *miracles*, which he had done, inclined them ſomewhat to a valuing of him. So *Ioh.* 6. 61. when *Chriſt* talks of *eating* the *fleſh of the ſon of man*, they were *offended*, i. e. that ſpeech carnally underſtood, either that *Chriſt* was to *die* (which the *eating his fleſh* preſuppoſed, and they did not like to hear of, dreaming of a temporall *glorious Meſſias*) or that they were to turn *Canibals*, and eat *mans fleſh*, *diſcouraged* them from following him, at leaſt from taking him to be the *Meſſias*. So *Gal.* 5. 11. *perſecution* is called the *ſcandall* of the *Croſſe*, or that, upon which ſo many are *diſcouraged* from profeſſing the *crucified Saviour*, according to that in the *parable* of the *ſower*. *Mat.* 13. 21. *Mar.* 4. 17. *upon the coming of perſecution preſently he is offended*, i. e. *galled*, and falls off, and *Mat.* 24. 10. on the ſame occaſion, and in the ſame ſenſe. So *Mat.* 26. 31. *Mar.* 14. 27. *this night* (to wit of my attachment) *ye ſhall all be offended becauſe of mee*, i. e. fall back, and *forſake* me: and ſo in S. *Peter's* anſwer, v. 23. *Although all men ſhould be offended*, yet *will I never be offended*; upon which, that which *Chriſt* replies (*before the cock crow*, i. e. before morning, *thou ſhalt deny me thrice*) is an interpretation of the word [*offended*] and ſhews that [*to be offended*] is to *deny Chriſt*. And ſo *Ioh.* 16. 1. *Theſe things have I ſpoken unto you, that ye ſhould not be offended*; where *Chriſt* foretells the *perſecutions*, that ſhould befall them, that they might be forewarned too, and not fall off, when they befall them, And thus *Rom.* 14. 13. where πρόσκομμα ἢ σκάνδαλον are joyned, the firſt ſignifies *the ſtumbling block*, the 2^d^ the *gall-trap*, the firſt apt to *keep* one from *coming* to Chriſtianity, the ſecond to *drive* one away, to *diſcourage* in the courſe, both which the *Iewiſh Chriſtians* then did, by binding the *Gentile* converts to the *Moſaicall* Law, and the *Gentile* converts alſo by *deſpiſing* the *ſcrupulous Iewes*. And the ſame is the importance of v. 21. where [*ſtumbling* and *ſcandalized*] are put together. Other places there are which muſt be interpreted by bringing the *metaphore* from the *firſt* of the three ſenſes, as it ſignifies a *ſnare*, or *gin*. So *Mat.* 16. 23. Thou art an *offence* unto me, i. e. by expreſſing thy deteſtation againſt my *ſufferings*, thou laboureſt to bring me into an horrour, or fear of ſuffering, and ſo in effect *tempteſt* me to ſin. In the ſame ſenſe is that *Rev.* 2. 14. of *Balaam*, *who taught Balak* βαλεῖν σκάνδαλον, *to lay a ſnare* for the children of *Iſrael* to *entice* them by their *daughters* to *Idolatry*, and by *Idolatry* to *intrap*, and deſtroy them. In this ſenſe *ſcandall* is ſo perfectly all one with *temptation*, that, as a * learned man hath obſerved, the *Æthiopick Interpreter* of the *New Teſtament*, in ſtead of *ſcandall* puts a word that ſignifies * *temptation*, and the ſame that in the *Lord's prayer* is put for *temptation*: In this ſenſe is that of the *eye*, and *foot offending* us, *Mat.* 5. 29. 18. 8. *Mar.* 9. 47. i. e. when a mans *eye*, or any other member of his *body* proves a *ſnare* to him, an inlet to *temptation*. A third ſort of places there are that referre to the third mention'd acception of the word, as it ſignifies a *ſtumbling block*, ſo when the word [*ſtone*] is joyned with it, or the *Greek* word which ſignifies *ſtumbling*. So *Rom.* 9. 33. *Chriſt* is called a *ſtumbling block*, a *rock of offence*, i. e. an *occaſion of fall*, or ſin in many, and conſequently of increaſing their condemnation, as he ſaith, if *he had not come*, &c. *they had not had ſin*, i. e. had not been ſo great ſinners, had not been guilty of the great ſin of *unbelief*, and crucifying of *Chriſt*. So 1 *Pet.* 2. 8. *Chriſt* is called a *ſtone of ſtumbling*, and *rock of offence*, at which to *ſtumble* is to be *diſobedient* to *Chriſt*. So again 1 *Cor.* 8. 9. *ſtumbling block to the weak*, and ſo v. 13. To this may belong that other place 1 *Ioh.* 2. 10. where that phraſe [*there is no ſcandall in him*] ſeems to ſignifie, falls not into thoſe *ſins*, that ignorant men, or uncharitable (who are ſaid in the *Antitheſis* v. 11. to *walk in the dark*] are ſubject unto. By this brief view will appear the ſeverall acceptions, and notions of this word in all the places of the *New Teſtament*. As for the *bleſſedneſſe*, which is here attributed to thoſe which are not *ſcandalized* at *Chriſt*, *diſcouraged*, or *gall'd* by the *perſecutions*, which befall *Chriſt* and his followers, this is here ſuperadded by him to the other parts of the *Character* given him in the *Prophets*, purpoſely in conſideration of *Iohns* preſent condition, now being in *priſon*, which might occaſion ſome *doubts* to *his diſciples*, whether *Chriſt*, whoſe *forerunner* he was, were indeed the *Meſſias*, or no.

There were, ſaith *Maimonides*, among the *Iewes* eleven d.

Σκανδαλίζεσθαι

* *Ludo. de Dieu*

* מנסורת from נסר

eleven degrees of *prophecy*, of which (saith he) only Nine were of true, *gennine prophesy*, or properly so called; the other two being *sublime transcendent* sorts, somewhat more *excellent* then ordinary *prophecy*. One of these he there defines to be that, which comes on the man without *dream*, or *extasie*, the speaking by the *Holy Ghost*. Of this sort was *John the Baptist*, who was clearly told by the *Father* (*Mat.* 3. 17. *Joh.* 1. 33. and by the descent of the *Spirit of God*) and accordingly proclaim'd as clearly to others, that *Christ* was the *lamb of God*, &c. so farre that he is said to speak only as a *witnesse*, not as a *prophet*, *Joh.* 1. 7. In this respect it is, that he is called by so many other styles, *The voice of one crying*, *Mar.* 1. 3. a *proclaimer*, a *herald*, v. 4. a *messenger* of *Gods*, v. 2. μέγας a *great*, *illustrious* person, *Lu.* 1. 15. and one *filled with the Holy Ghost*, and, by way of excellence, *the prophet of the most high*, v. 76. but never simply a *prophet*, unlesse it be *Lu.* 7. 28. where yet the words may be best rendred thus, that *no prophet born of a woman is greater then John the Baptist*, where *Baptist*, not *Prophet* is his only title (and therefore in the 11th verse of this Chapter, the word [*Prophet*] is left out of the expression) only a comparison made betwixt *him* and *all the prophets*, and so *Lu.* 16. 16. where 'tis said, that *the prophets continued till John*, not including him in that number, but referring him to the *higher classis* of a *forerunner* of *Christ*, or a *preacher* of the *Gospel*, for so it followes, *From that time the kingdome of God*, i. e. *Christianity* is *preached*, and to the same sense it is, that here he is said to be *one*, or somewhat ἐξαίρετον προφήτου, *superior* to a *prophet*, viz: in respect of the *clearnesse* of *God's* shewing *Christ* to him, and his revealing him to others, pointing at him, ἰδοὺ, *behold*. But yet because this office of *forerunner* was the office of *disciples* (see *Mat.* 26. 18.) and consequently *John* was only a *disciple*, and *messenger* imployed by *Christ*, therefore being compared with the *Apostles*, who were to be *rulers* of the *Church*, it is here said, that *the least of them is greater then he*, designed to a more honourable imployment.

Προφήτου περισσότερον

c. That which is here [*before thy face*] is in *Malachi* c. 3. 1. [*before my face*] and so thereby it appears, that *Christ* (here referred to in the [*thy*]) is there all one with *God the Father*; or yet farther, that the [*face of God*] signifying often his *coming*, or his *presence*, (and *sending before his face*, sending an *harbinger* or *forerunner* in a *journey*, *Lu.* 9. 52.) this *coming of Christ* into the world, is the coming of *God* himself, this *presence* of his on the earth, the *presence* of *God* himself, and so the ἱλαστήριον or *covering of the Arke* noting the *presence* of *God* appears to have been meant as a *type* of *Christ*, *Rom.* 3. 25.

Πρόσωπον αὐτοῦ.

f. Βιάζεται] notes a thing being *taken* by one, that hath no *legall* acknowledg'd *right* to it, βιαίως κρατεῖ, saith *Hesychius*, it is *taken* and *violently* possest (βία signifying ἡ ἐκ ἁρπαγῆς ἀδικίαν, saith *Phavorinus*, *injustice by over-ruling power*) Thus when the people of *Israel* were forbidden to goe up to *Sinai*, their *going up* thither is in the *Greek* expres't by βιάζεσθαι *Exod.* 19. 24. Thus in the * *Talmud*, *Two men had an inheritance equally divided betwixt them, and one of them carried his own part away, and his fellowes too*, therefore they called him בן פריצא the *son of violence*, a *violent dealer*, the very βιαστὴς here. Thus the *kingdome of heaven* being as an *Inheritance* provided for all *Jewes* and *Gentiles*, and the *Jewes* being in a manner the *elder brother*, the *Gospel* being first by appointment *preach't* to *them*, the chief cities thereof, *Corazin*, *Bethsaida*, and *Capernaum*, nay *Jerusalem* it self have not been so carefull to look after it, especially the *principall persons* among them, *Doctors* and *High-Priests*, &c. but continue to contradict and oppose it, and then the *multitudes* and *meaner* sort of the *Jewes*, the *people*, which, say the *Doctors*, *know not the law, and are accursed*, and those that dwelt in *Idumaea*, *Tyre*, and *Sidon*, (see cap. 12. 15. compared with *Mar.* 3. 8.) and of *Galilee*, so despised by the *Pharisees*, that they said proverbially, *no good thing comes out from thence* (and besides them, the *Publicanes* and *Sinners*) they *carry* all *away*, and proportionably are called here βιασταὶ, *violent persons*; and the *Gospel*, which *primarily*, and (as 'twas by them conceived) *legally* belonged not to them (and therefore 'tis one of the *Pharisees* arguments against *Christ's* being the *Messias* [*Have any of the Rulers or Pharisees beleived on him? but these people* &c.] and another that he *eat with Publicans and Sinners*]) is now wholly *enclosed* and *engross't* by them. That this is the meaning of the verse, will appear by what followes, where 'tis said over again in other expressions. Parallel to v. 11. (where the office of *John* is *extoll'd*) is v. 13, 14. which discriminates him from the *Law and the Prophets*, i. e. all that went before him, and points him out as the famous Ἠλίας ὁ μέλλων, *Elias that was to come*, and parallel to this twelfe verse, (which, I say, contains the *Doctors* and *Rulers* contemning, and the *multitudes*, and *Publicanes*, and *peoples* receiving the *Gospel*) is v. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. But that which will make this most manifest is, that *Lu.* 7. (where this story of the *Baptist's* sending to *Christ*, and *Christ's* testimony of him, and the *parable* here immediately following of *piping* and *mourning* is set down) in the very place of the words of this verse (which are not there repeated by him) he sets down these, καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν &c. *And all the people* (i. e. the *common sort*) *and the Publicans justified God, having been* (or, in that they were) *baptized with the baptisme of John, but the Pharisees and the Lawyers*, i. e. the *chief* men, those of the *Sanhedrim* or *Consistories*, the *Rulers*, or men in *authority* among them, *rejected the counsell of God toward themselves, having not been* (or, in that they were not) *baptized of him*. And if it be objected that many of the *Pharisees*, and *Sadducees* came to his *baptisme*, *Mat.* 3. 7. the answer is clear, that by *Pharisees*, &c. there, are meant some of the people, that were of those *sects*, and by the *Baptist's* wondring, and asking *who had forewarn'd them to flie* &c. 'tis clear, that the rest of them, the greatest and most considerable for *number* or *quality*, did not come; and as clear it is, that those were the men, that said of the *Baptist*, *he had a devil*, v. 18. of this *chap.* because those were they, that call'd *Christ glutton* and *wine-drinker*, a *friend of Publicans and sinners*; and therefore when S. *Luke* repeats the words of this verse (out of the place) c. 16. 16. it is πᾶς βιάζεται *every one* (i. e. the *meanest*, not the *chief* of the *Jewes*, and not only *Jewes*,

* *Joma* c. 4. *fol.* 30. 2.

but *Publicans*, &c.) *forceth into it*, robs the *Rulers* and *Doctors* of it, and those words are there said to be used by *Christ*, directly in reply to the *Pharisees*, who *mock't* and rejected his doctrine, ver. 14.

g. Παιδάρια ἐν ἀγοραῖς

It was the custome of *Children* among the *Jewes* in their sports to *imitate* what they saw done by others upon greater *occasions*; And particularly the customes in *Festivities*, wherein the *Musician* beginning a *tune* on his *instrument*, the *company danced* to his *pipe*; and so likewise the customes in *Funerals*, wherein some *old women* beginning the *mournfull song* (as the *preface* among the *Latines*) the rest followed *lamenting* and *beating* their *breasts*, *Alas my brother!* *Ah his glory!* &c. (of this custome in funerals, see note on c. 9. h.) These did the children act and personate in the *streets* in *play*, and when one had begun to act the *Musicians* part, or another the *old womans* part, and the rest did not follow him in theirs, then was the occasion of this speech, which is here mention'd, *We have piped* &c.

h. Δικαιωθῆναι

The *Scripture* notion of the word δικαιοῦν (as of the *Hebrew* צדקת and the *Syriack* אודקת *Ezdaadkat*, wch are here used,) is known & vulgar, [*justified, approved*] And if that be here received, then the καὶ, and ! the ordinary *copulatives*, which are used both here, and *Lu.* 7. 35. must either be rendred [*but*] as those *copulatives*, especially the *Hebrew* !, sometimes are, or else this other importance, and connexion with the Antecedents they may have. The men of this age, i.e. the *Rulers*, and *Pharisees*, and *Doctors*, which *reject the counsell of God toward them*, i. e. *God's* wise and various methods of reducing them, *Lu.* 7. 30. doe quarrell and complain and except against all that is done, either by *John*, or *Christ*, v. 18, 17, 18. and by doing so, bear a testimony that this is the *true wisdome* of the Father, which according to predictions was to be refused by all the *Great* ones, and *approved*, and entertained only by the meaner sort, the *Publicans*, and the *people*, which in this part of the history, are by S. *Luke* said to have *justified God*, *Lu.* 7. 29. Πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, *all the people that heard, and the Publicans, justified God.* And then the υἱοὶ σοφίας *children* of *wisdome*] here are those that receive it, that pretending least to the *wisdome of the world*, have yet *humility* enough to receive this *true wisdome which comes from above*, when 'tis offer'd to them. And all these, as S. *Luke* reads v. 35. doe *approve* or *justifie* this *wisdome*, this *counsell*, these most gracious, and wise proceedings of *God* toward them. This rendring of the place is sure most agreeable to the *Scripture* style, and acception of δικαιοῦν, and also with the ordinary rendring of καὶ, (not *but*, but) *and*, and therefore is to be preferr'd as the cleerest interpretation. Yet if the use of δικαιοῦν, among antient *Greek* authors should be consider'd, another rendring there might be, which would be competible with the [καὶ *and*] as that ordinarily signifies, and agreeable to the *context* also. *Phavorinus* and *Suidas*, two learned *Grammarians* render δικαιῶ, καταδικάζω *to condemn*, and δικαίωσις, κατάκρισις, *condemnation*, and so *Thucydides* uses it, I. 3. ὑμᾶς αὐτοὺς μᾶλλον δικαιώσετε, *you shall rather condemn your selves*, and so the *Greek Scholiast* there understands it, and explains it by δικαίως καθ' ὑμῶν ἀποδείξεται ὅτι τυραννικὰς ἄρχετε, *you shall demonstrate against your selves that you reign tyrannously*, i.e. you shall *condemn* your selves So again l. 8. p. 499. τὸ δεσπόζειν ὅτι ζήτησις, ὅτι δικαίωσις ἐγγένηται, where the *Scholiast* saith, δικαίωσις ἀντὶ τῆς κόλασις, ἢ εἰς δίκην ἀπαγωγὴ, ἤτοι κρίσις, it is taken for *punishing*, *impleading*, *judging*. So in *Hesychius*, δικαιῶσαι, κολάσαι to *punish* (as the *Judge* doth when he gives *sentence* of *punishment*) and so *Harpocration* observes it, to signifie oft in *Thucydides*, Ὁ μέντοι Θουκυδίδης πολλάκις τὸ δικαίωσιν ἀντὶ τοῦ κολάσεως τίθεται, and so *Julius Pollux* too, and so *Synesius* uses it, *Ep.* 44. μείζων ὄντως ἀγαθὸν τὸ μὴ ἁμαρτεῖν, δεύτερον ἀγαθὸν τὸ δικαιωθῆναι, *The greatest good is that men offend not, the second, that they be punish't who doe*; which appears to be the sense by the πίσις and πίστις, that preceded. Thus doe our *Northern* and *Scotchmen* use the phrase [*to be justified*] for to be *hanged*, and our *Common-law forms* of *commission* to the *Judges*, are *Precipimus tibi, quod tu justicies*, *we command thee that thou shalt justifie* in *condemning*, as well as *absolving*. Should this notion of the word be here thought appliable, then the sense would be this. At the *coming* and *preaching* of *Christ*, and that *wisdome from above*, to the *Jewes*, the *learned*, and *chief*, and *wisest* among them, those of the *Sanhedrim* (which by an *Hebraisme* may be called the *children of wisdome*) either *wisemen*, or those which of all others pretended most to *divine knowledge*, i. e. the *Pharisees*, *Doctors of the Law* &c. *Lu.* 7. 30. rejected *Christ*, and all the waies of preaching the *Gospel* to them, and this they did universally, *all*, saith S. *Luke* (not *all* the *Jewes*, but) *all* the *wisemen*, *all* the *sons of wisdome*, *Lu.* 7. 35. These, though in reason they should have acknowledg'd *Christ* before all others, he being *wisdome* it self, and they the great *pretenders* to *divine wisdome*, did yet prove the greatest *enemies*, *opposers*, *exceptours*, *arguers*, *quarrellers*, against it, held out most impenitently, v. 21. and which way soever the addresse was made to them, they had still *exceptions* against it, v. 18, 19. and at length (in the *Attick* sense of the word δικαιῶν) caused him to be *condemn'd* and *put to death*, *executed* the *wisdome* of the *Father*, *Christ* himself, But the former appears (by comparing it with S. *Luke*) to be the sense of it.

Τῶν σοφίας

i. Ἅδης

Ἅδης doth not signifie here, the *place of Hell*, but a state of *perishing* or *dissolution*; And becaus̄e this is the first place, wherein the word is used in this book, It will not be amiss, more largely to clear the notion of it: Among *profane* writers it is cleare that the word signifies not the *place* of the *damned*, no nor any kind of *place*, either *common* to both, or proper to either *bliss*, or *woe*, but only the *state of the dead*, Thus in * *Cornutus* ἐν ἅδῃ οὐκεῖν, is interpreted by ἐν ἀοράτῳ κεῖσθαι, *to be no body knows where*, according to the definition of *death* in *Job* c. 14. 10. *man giveth up the ghost, and where is he?* and agreeable to the *Etymologie* of the word, ἅδης quasi ἀιδὴς, *an invisible state*, (and so in the *Rhetors*, * *Severus Sophista*, &c. tis generally call'd not Ἅδης, but Ἀΐδης) And therefore, saith he, the meaning of that *fable* of *Hades* stealing *Ceres's* daughter, is the perishing of *Corn* in the earth, ὁ γὰρ νόμος ὅτι χρόνον τινὰ τῶν σπερμάτων κατὰ γῆς ἀφανισμὸς, *the disappearing of the seeds in the earth for some time*,

* Cornut: περὶ τῆς τῶν θεῶν φύσ: p. 10.

* Φησὶν ὁ Σεβῆρος ὁ σοφιστὴς

which

which word ἀφανισμὸς (directly the same with ᾅδης) is taken absolutely for death, 2 *Mac.*5.12. and is the *periphrasis* of *death* in the *Psalmist*, *before I go hence, and be no more seen*, and so *Heb.* 8.13. *that which grows old, is* ἐγγὺς ἀφανισμοῦ, *neer to disappearing*, or *death*. So * again Ἅδης is call'd Πλούτων, *the rich man*, ὅτι μηδὲν ἔστιν, ὃ μὴ πλουτῶν εἰς ἀΐδην κατοίσεται, καὶ αὐτῷ κῦμα γίνεται, *because there is nothing which doth not at last come to it, and become its possession*. The same is meant by him, when he defines Ἅδης the *last ayre that receives souls*, not referring to any particular *place*, but that *state of the dead*, which the *Atheist*, *Wisd.* 2. calls the *vanishing as the soft aire*; So *Heraclitus* * περὶ ἀΐδου: speaking of the *helmet* of *Hades*, which makes men *invisible*, he saith it is τὸ τέλος *the end*, or death of every man, εἰς ὃ ἀπελθὼν τελευτήσας ἀφανὴς γίνεται, *to which he that comes, becomes invisible*, Thus in those which are call'd the *Sibyllin Oracles* (if they were not written by a *Christian*) upon occasion of this close, --πρὶν δ' ἂν ὑποδύξαλο Ἅδης, *Hades received them*, this account is given of Ἅδης,

Ἅδην δ' ἄνδρα κέλευθος, ἐπεὶ σφῶϊν μόλεν Ἀδαμ
Γδουπήσαν θανάτῳ, γαιαδὲ μὲν ἀμφεκάλυψε.
Τύνηα δὲ πάντες ὅσοι χθονίοις γεγαῶτες
Ἀνέρες εἰν Ἀΐδαο δόμοις ἴσαν ἡγεμόνευον.

Where tis clear that *Hades* is the *common state* of the *dead*, when their *bodies* are laid in the *grave*, the condition not only of the *wicked*, nor only of the *godly*, but of the πάντες ὅσοι χθονίοις all *mortall men*, who, as there follows, εἰν Ἀΐδαο μολοῦντες Τιμὴν ἔχουσι, *when they were gone to Hades, were honour'd by us*. So in *Philemons Iambicks*

Καὶ γὰρ κατ' ᾅδου δύο τρίβους νομίζουσι,
Μίαν δικαίων, χἀτέραν ἀσεβῶν ἰδίαν.

There are *two paths* in *Hades*, *one of the righteous*, *the other of the wicked*. In the *Scriptures* of the *Old Testament*, the word is used accordingly, of *Jacob*, *Gen.* 37.35. κατάβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου, *I will goe* (not to the *grave*, for he thought his son *devoured* by *wild beasts*, but) to *Hades*, i.e. out of this *life to my son mourning*. So *Esth:* 13.7. εἰς τὸ ᾅδου κατελθόντες] signifies to *die*, v.6. to be *kill'd*, for that heathen *King* cannot be thought to dream of *hell*. So *Bar:* 3.19. καταβάντες εἰς ᾅδου] is joyned with [ἀφανισθέντες] and so signifies *death*, being there set to note the *vanishing* transitory estate of men, who *die*, and are succeeded by others. So 3. *Mac:* πλησίον ᾅδου, μᾶλλον δὲ ἐγγὺς αὐτοῦ βαδίζοντες, *They that are neer Hades*, or the *state* of the *dead*, or rather are *come at it*. So when *Act.* 2. 27. out of *Psal.* 19. 10. we read of the *soul* in Ἅδης, as the *soul* signifies the *living soul*, so *Hades* must be the state of the *dead*, the state of *separation of soul* from *body*, So *Apoc.*6. 8. after the mention of *death* is added and *Hades*, i. e. *continuance* in *death*, of both which together 'tis accordingly said, that *they had power to kill with sword* &c. and c.20. 14. *Death* and *Hades* are *cast into the lake of fire*, and v.13. *gave up those that were in it*, which sure cannot be said of *hell*, from whence there is no *release*, So *Eccles.* 48. 5. *he that raiseth the dead from death and Hades*, sure rayses not out of *hell*; and so in the *Song* of the *three childrens* God's delivering them from *Hades*. And when *Eleazar* 2 *Mac.* 6. 23. desires his friend to *bring him on his way to Hades*. So 2. *Esr:* 4. 41. In *Hades the chambers of souls*, *are like the womb of a woman*, desiring to powr back the *souls*, that are departed from the bodies, to their wonted *abodes* again, as a *woman* that is come to her time, desires to bring forth. Thus every where doth this word signifie a *state of death*, *destruction* (denotes no place either of *souls*, *heaven*, or *hell*, or of *bodies*, the *grave*, but) the ἀφανισμὸς *invisible state*. And as in other places it is peculiarly the state of *separation* of *soul* and *body*, belonging to particular *men*, so in this place being spoken of a *city*, 'tis a state of *destruction* and desolation, to which that may as properly be said to *descend* (being a state of *humiliation*, or *bringing low*) as if it were a *place* to which a *locall* motion belonged. For so of *Jacob* it is said (and in the other *premised* examples) καταβήσομαι εἰς ᾅδου, *I shall goe down to that state of death*, which therefore probably is the right reading here (according to the antient *Gr: and Lat: MS.* καταβήσῃ, and not καταβιβασθήσῃ) *humbled to this low estate*, as before *lifted* up to *heaven*.

The word πάντα *all things*] here, though it may possibly signifie either *all power given* to *Christ*, or *all things* belonging to his *office*, yet by the *context* it rather seems to belong to *persons*, then *things*, for of those he peculiarly speaks under the title of *babes* v. 25. those single-hearted plain persons that *beleived* on him (for whom he there *thanks God*, as here he saith, they are *given unto him*) And the *neuter* gender will be no hindrance to this, being ordinarily used in this manner for *persons*, see c. 18. 11. where *that that is lost*, is these *little ones* v. 14. and *whatsoever* v. 18. is *whomsoever*, and so c.16.9. So 1 *Joh.*5.4. *Apoc.* 21.27. *Heb.*7.7.19. and c.12.13.

The word χρηστὸς signifies ἀγαθὸς *good*, and something more, *good* in the *highest degree*, and is rendred *gracious* 1 *Pet.* 2.3. Κύριος χρηστὸς, the *Lord* is *gracious*, and so τὸ χρηστὸν Θεοῦ, *Rom.* 2.4. the *bounty of God*, that which is immediately before, ὁ πλοῦτος χρηστότητος, *the riches of his bounty*; and proportionably here *Christs yoke*, the precepts, which he layes on his *disciples* (being of all other, the very things most *agreeable* to our *humane*, *rationall* nature, and which by them, which did not think men *bound* to doe them, have yet been counted most *excellent* in them, that did practise them, and which, if the one custome of sin did not make us incompetent judges of it, would appear to us the *fittest* for our *turns*, the most *pleasurable*, *profitable*, and *honourable* of all things) are here said by him to be, not only a *good*, but a *gracious*, *benigne*, *bounteous yoke*, that any man is the better for taking on him, and if he consider'd it well, he would *put it on*, of his own accord, preferre it before *liberty*, or any other *service*.

* Cornut: p.4.

* καὶ

k. πάντα

l. χρηστὸς

Paraphraſe.

CHAP. XII.

1. On the morning of the Sabbath day, before the time of the

1. AT that time Jeſus went [on the ſabbath day thorow the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.]

publick ſervice, through corn-fields, and his diſciples, being hungry, pluckt the ears of corn, thereby to break their faſt, which among the Jewes was not cuſtomary, till the publick offices were paſt, (See note a.)

2. Thereupon, the Phariſees taking notice of it,

2. But when the Phariſees ſaw it they] ſaid unto him, Behold, thy diſciples doe that which is not lawfull to doe upon the ſabbath day.

3. Remember the ſtory of David 1 Sam. 21.6. and by that you will diſcern that the caſe of hunger will diſpenſe with the law, concerning holy daies, or things.

3. But he ſaid unto them, [Have ye not read what David did when he was an hungred, and they that were with him?

4. How he entred into the houſe of God, and did eat the ſhew-bread, which was not lawfull for him to eat, neither for them which were with him, but only for the prieſts?]

5. in the Moſaicall law of the Jewes religion, (ſee note on Mat. 5. g.)

5. Or have ye not read [in the law, how that on the ſabbath daies the prieſts in the temple profane the ſabbath, and are blameleſſe?]

how, when it is for the ſervice of the Temple, the Prieſt's uſe the Sabbath, as another day, doe works about the ſacrifice on that day, which, were it not for that end, were unlawfull?

6. And therefore if the Temple and the neceſſities of the ſervice thereof might give ſuch a diſpenſation to the law of the Sabbath, much more Chriſt (who is greater then the Temple) and the neceſſity of nature, and the ſervice due to Chriſt from his Diſciples.

6. But I ſay unto you, that in this place is one greater then the temple.]

7. And if you were not mercileſſe men, & ſo unlike that which God likes beſt in men,

7. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſſe.]

if you did conſider that which is ſo viſible in all Gods word, and methods, that God likes mercy toward them that ſtand in need of it, better then the offering to him the richeſt ſacrifices, you would rather have made a fair conſtruction of this action, which their neceſſity renders juſtifiable, and would be ſo acknowledged by any that had humanity or bowels in them, then, under pretence of zeal to the Sabbath, thus falſly charge the innocent.

a. 8. As for the ceremoniall obſervance of the Sabbath which you think is broken in this, God hath diſpenſed with it in caſes of this nature, of neceſſity, &c. And therefore the ſon of man, i.e. Chriſt which is here, and who as he is greater then the Temple v.6. ſo is the Lord alſo of the Sabbath, and for whoſe ſervice that is done which is here done, may, and doth diſpenſe with that ſtrict obſervation of it in many caſes, and now permits his diſciples to preferre their health or life, before the exact obſervance of the ceremonies, or reſt of that day.

8. For the [a] ſon of man is Lord even of the ſabbath day.]

9. And when he was departed thence, he went into their ſynagogue.

10. Is healing, and doing cures on the Sabbath day one of thoſe permitted things,

10. And behold, there was a man which had his hand withered, and they asked him, ſaying, [Is it lawfull to heal on the ſabbath daies? that they might accuſe him.]

of which thou ſpeakeſt? If he ſhould ſay it were, this they knew would (though the former would not) bear an accuſation in their Sanhedrim, being by them at that time counted utterly unlawfull.

11. In the ſmalleſt matter, if it be but of one ſheep, the practiſe is ordinary among you now, according to your preſent interpretations of the law, if that fall into a ditch, to dragge it our, to ſave it from drowning on the Sabbath day.

11. And he ſaid unto them, [What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath day, will he not lay hold on it, and lift it out?]

12. 'Tis therefore in all reaſon lawfull to work a cure on a man, to perform a charitable deed of ſaving life, &c.

12. How much then is a man better then a ſheep? [wherefore it is lawfull to doe well] on the ſabbath daies.

13. Then ſaith he unto the man, Stretch forth thy hand; and he ſtretched it forth, and it was reſtored whole, like as the other.

14. the Phariſees joyning with the Herodians, (either prefects of Herod the Tetrarch, or a ſect called by that name, See note on c.16. a. and c.22. c) went, and debated in counſell, and reſolved to charge a capitall crime againſt him, and ſo to have him put to death.

14. Then [the Phariſees went out and held a councell againſt him, how they might deſtroy him.]

15. to avoid this danger (as c. 4.12.) he went with his diſciples to a private place, the ſea of Galilee, Mar.3.7. yet great multitudes from Galilee and from Judæa, and from Jeruſalem, and from Idumæa, and beyond Jordan, and of thoſe that dwelt about Tyre and Sidon, Mar.3.8. and of all quarters round about that place,

15. But when Jeſus knew it, [he withdrew himſelf from thence: and great multitudes] followed him, and he healed them all.

16. And he commanded, that this ſhould not be celebrated, proclaim'd abroad, that no acclamations ſhould be uſed toward him, deſiring quietly to diſcharge his office of doing good, and healing, without more notice taken of him, and conſequently more conteſtations with the Phariſees, who, he ſaw, would not be wrought on by him, but deſired only matters of accuſation, and advantage againſt him, v.10. even to put him to death, v.14.

16. And charged them that they ſhould not make him known.]

b. c. 17,18. By all which actions of his, (humility and averſation of glory on one ſide and on the other, his receding, and not contending with thoſe that would not acknowledge him, and the Spirit, or power of God in his miracles,

17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18. Behold, my * ſervant, whom I have †[b] choſen, my beloved in whom my ſoul is well pleaſed, I will put my Spirit upon him, and he ſhall ſhew [c] judgment to the ‖ Gentiles.]

* or, ſon, ſee note on c.3. l.
† ſuſtained, or, taken to my ſelf,
‖ nations. ſee note on Mar.13. e.

miracles, but continuing to preach the Goſpel, and heale diſeaſes, by the ſea of Galilee, Mar. 3 7. even to the meaneſt parts, and people of them, v. 15. when the principall Jews reſiſted him,) was fulfilled that propheyje Iſa. 42. 1. of the Meſſias, to this ſenſe, Behold the Meſſias, who is very obedient to all my will, whom I have loved, and preferred before all others, to execute this great office, and to that end, ſent down my ſpirit on him And he ſhall carry forth or propegate the law of living well (the will of God in the Goſpel) unto the Jews in Galilee, and in the heathen cities of Tyre and Sidon, &c. bordering round about.

* cry out, make an outcry, κραυγάσει.

19. He ſhall not ſtrive nor * cry, neither ſhall any man heare his voice in the ſtreets.] 19. He ſhall not ſet forth himſelf, or his regall power, as kings are wont to doe, magnificently, with a noyſe, or tumult, or proclamation before them in the ſtreets, calling all in queſtion, that do not preſently acknowledge them, but ſhall come in an humble, and lowly manner. (And 'twere ſtrange that he ſhould be deſpiſed by us for that, it being meerly for our ſakes, that he hath put on this condition, this humble guiſe is the fitteſt for the office, which he means to exerciſe, that being all mercy to the weak, &c.)

*bring forth ἐκβάλλει: ſee note on c. 9. 1.

20. A [d] bruiſed reed ſhall he [e] not break, and ſmoaking flaxe ſhall he not quench, till he * ſend forth judgement unto victory.] 20. Thoſe that have fallen, as long as there is any hope left in them, he wil not deal with rigidly, but very mercifully, being deſirous to plant the Goſpel, i. e. Evangelicall righteouſneſſe compleatly in the world. d. e.

† nations ἔθνη.

21. And in his name ſhall the † Gentiles truſt.] 21. And though the rulers and Phariſees doe not, yet the Jews of the Gentile cities, Tyre, and Sydon, &c. ſhall lay hold on him. Thus they did, v. 15. compared with Mar. 3. 8. and this is by Eſaiah call'd waiting for his law c. 42. 4. willingly receiving and giving obedience to him.

22. Then was brought unto him one [poſſeſſed with a Devil, blind aud dumb] and he healed him, inſomuch that the blind and dumb both ſpake and ſaw. 22. whom the devil had caſt into a diſeaſe, which deprived him of ſpeech and ſight.

* Is not this, μήτι οὗτος.

23. And all the people were amazed, and ſayd, * Is this [the ſon of David?] 23. The Meſſias that was ſo oft foretold, and expected to be born of the family of David, and ſo he that ſhall deliver us, and reign over us?

24. But when the Phariſees heard it they ſayd, This fellow doth not caſt out devils, but by [f] Beelzebub [the Prince of the Devils.] 24. The ruler of the Devils, which conſequently is able to caſt out devils that are his ſubjects, inferiour to him. f.

25. And Jeſus knew their thoughts, and ſayd unto them [Every kingdome divided againſt it ſelf is brought to deſolation, and every city or houſe divided againſt it ſelf ſhall not ſtand.] 25. If any King mean to uphold his kingdome, he will not quarrell and fall out with his own ſubjects, and caſt them out, which are a doing him ſervice, ſuch diviſions and civill diſſenſions as theſe will ſoon deſtroy his kingdome, and therefore cannot probably be affirmed of any prudent Ruler, or Prince.

26. And if ſatan caſt out ſatan he is divided againſt himſelf, how ſhall then his kingdome ſtand?] 26. And Satans caſting out devils, which are about his buſineſſe, (poſſeſſing thoſe whom he would have poſſeſt) would be ſuch a civill diſſenſion and breach, as this. This is an argument againſt you, But then ſecondly

27. And if I by Beelzebub caſt out Devils, by whom do [g] your children caſt them out? Therefore they ſhall be your judges.] 27. Why may not I caſt out devils by the power and in the name of God, as well as your diſciples and countrymen the Jews among you (who being evil are therefore more obnoxious to ſuſpicion of holding correſpondence with Satans kingdome) doe, at leaſt pretend to doe? When they in the name of God go about to caſt them out, you affirm it to be by the power of God, and ſo doe I. Why ſhould you not beleive that of me, which you affirm of your own? g.

* upon you, ἐφ' ὑμᾶς.

28. But if I caſt out devils by the Spirit of God, then the kingdome of God is come * unto you.] 28. But if it bee indeed by the power of God, that I doe all this (calld the finger of God Lu. 11. 20.) then it is clear, that, although you were not aware of it, yet this is the time of the Meſſias, whoſe miſſion God hath teſtified with theſe miracles, and would not have done ſo, if he had bee a falſe Chriſt. And then 3dly

† plunder, or forcibly carry away his houſhold-ſtuffe, τὰ σκεύη αὐτοῦ ἁρπάσαι;

29. Or elſe how can one enter into a ſtrong mans houſe, and † ſpoyle his goods? except he firſt bind the ſtrong man, and then he will ſpoile his houſe.] 29. My diſpoſſeſſing Satan of his goods, turning him out of thoſe whom he poſſeſſes, is an argument that I have maſtered him, and ſo that I do not uſe his power, but that mine is greater then his, and employed moſt againſt his will, and to his damage.

30. He that is not with me, is againſt me, and he that gathereth not with me, ſcattereth abroad.] 30. And 'tis proverbially known, that he that is not on ones ſide, that brings forces into the field, and is not for a mans aſſiſtance, he is certainly for his enemy, engages againſt him, doth him hart; and conſequently my caſting out devils, ſhews that I am Satans declared enemy.

31. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men, but the blaſphemy againſt the holy Ghoſt, ſhall not be forgiven unto men.] 31. For this ſpeech of yours [that I work by Beelzebub] let me tell you, Phariſees, v. 24. that this malitious reſiſting, and holding out againſt the viſible work of God, and deſpiſing the miracles, that I have wrought by the Spirit and power of God, v. 28. is ſuch a crime, of ſo deep a dye, that it ſhall to them, that continue in it, be irremiſſible.

*age, nor in that to come.

32. And whoſoever [h] ſpeaketh a word againſt the ſonne of man, [i] it ſhall be forgiven him, but whoſoever ſpeaketh againſt the Holy Ghoſt, it [k] ſhall not be forgiven him, neither [l] in this * world, nor in the world to-come.] 32. Whoſoever ſhall ſay this againſt the ſonne of man, i. e. ſhall not receive me, as I am the ſonne of man, or before I am ſufficiently manifeſted by the Spirit or finger of God to be the Meſſias, he may by want of light, or manifeſtation, be excuſable, and by a generall repentance for all his ſinnes of ignorance, may receive pardon. But he that ſhall reſiſt the Spirit of God, manifeſtly ſhining in theſe miracles wrought by Chriſt, to the aſtoniſhment and conviction of all, but Phariſees, v 23. and ſhall impute thoſe miracles to the devill, which, by what hath been ſayd, ſufficiently appear to be the works of Gods own power, h. i. k. l.

If

If he repent not particularly of this, and come in, and acknowledge Chriſt thus revealed and manifeſted to him, there is no pardon or mercy to be had for him, neither in this age, nor at the coming of the Meſſias (by him ſuppoſed yet future) or, neither in this life, where he ſhall be puniſhed with ſpirituall death, Gods withdrawing of grace, nor in the other, where eternall death expects him.

33. For indeed they that do this, that impute the miracles, which by the power and finger and ſpirit of God are wrought by me, unto the devil, muſt, according to the old known rule of judging the tree by the fruit, be underſtood to affirm the ſame ill of him (i. e. the holy Ghoſt) whoſe productions theſe miracles are, as they affirm of the miracles themſelves, by pronouncing theſe to be diabolicall, they do by implication pronounce the holy Ghoſt to be an infernall ſpirit, and ſo God to be the devill, which is the higheſt, and the moſt irremiſſible blaſphemy imaginable.

33. Either make the tree good, and his fruit good, or elſe make the tree corrupt and his fruit corrupt: for the tree is known by his fruit,]

34. Yee are indeed a wretched ſort of people, Your language ſpeaks you what you are, viz. that your viperous hearts will not permit you to ſpeak any otherwiſe, (as [how can you] is uſed Jo. 5. 44. and of Chriſt, he could not doe miracles Mar. 6. 5. i. e. their unbeleif was a let and impediment to him) For as your hearts are, even ſo by conſequence will your language be, and therefore from ſo viperous a brood no better can be expected.

34. O generation of vipers, how can ye, being evil, ſpeak good things? For out of the abundance of the heart the mouth ſpeaketh.]

35. Every man entertaineth his gueſts with ſuch proviſions, as he hath, And juſt ſo, mens words are teſtifications of what is in their hearts.

35. A good man out of the good treaſure of his heart bringeth forth good things, and an evill man out of the evill treaſure bringeth forth evill things.]

m. 36. But deceive not your ſelves, as if words were too light to be accounted for, Beleive it, words, ſuch they may be, falſe, blaſphemous words, ſuch as yours are now, v. 32. and ſuch as flow out of the evil treaſure of the heart, v. 35. ſhall be moſt ſadly accounted for in the day of judgment.

36. But I ſay unto you; that every m * idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.]

* vain, falſe

37. For words as well as actions are accounted of by God in conferring either rewards or puniſhments upon us.

37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.]

38. All that take upon them to be ſent from God, and expect to be received, bring ſome ſigns with them, miracles or ſomewhat of that nature to give them authority, we now deſire ſome ſuch from you.

38. Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, [we would ſee a ſign from thee,]

39. 'Tis the ſigne of a wicked infidel people to be alwaies unſatisfied, after ſo many miracles and manifeſtations, (ſufficient to prove me the Meſſias) ſtill to be requiring more, without ever being moved with what you have already; For ſuch as you there is but one ſigne, or token, or miracle behind, that of my reſurrection from death, after ye have crucified me; whereby you ſhall have my office aſſerted, after I am gone, and find Jonas's drowning and wonderfull reſtoring from the whales belly to have been a type of me, and that a moſt ſignificant one.

39. But he anſwered and ſaid to them, [An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.]

n. 40. For as Jonas lay buried in the whales belly three daies, ſo ſhall Chriſt continue in the grave part of three naturall daies, or ſhall die in one day and riſe again the third day after it.

40. For as Jonas was three daies and three nights in the whales belly, ſo ſhall the ſon of man be n three daies and three nights in the heart of the earth.]

41. And they that are not convinced & brought to repentance by my reſurrection, and the preaching of my Apoſtles which ſhall be conſequent to that, their ſin and condemnation ſhall be much greater then that of the Ninivites was, for upon Jonas's recovery from the whales belly, and coming to preach to them, they repented, Jon: 3. whereas the reſurrection of Chriſt, and miſſion of the Spirit, and preaching of the Apoſtles over all Judæa after that, is a farre greater way of conviction, then that recovery and preaching of Jonas.

41. The men of Nineveh ſhall riſe up in judgment with this generation and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold, * a greater then Jonas is here.]

* ſomewhat more, πλεῖον

42. for certainly here is that which is infinitely more then all that wiſdome of Solomon, manifeſtations of God, infinitely more diſcernible then ever Solomons wiſdome was, which yet was ſo talk't of, that it brought in ſo ein princes from afarre, at the newes of it.

42. The Queen of the ſouth ſhall riſe up in judgment with this generation, and ſhall condemn it; [for ſhe came from the uttermoſt parts of the earth to hear the wiſdome of Solomon and behold, * a greater then Solomon is here.]

* ſomewhat more, πλεῖον

43, 44, 45. But to you that having received ſuch means of converting & bringing you to repentance, ſuch miracles, and particularly caſting out devils, v. 22. (which occaſion'd all the diſcourſe ſince, and to which this is annext Lu. 11. 24.) have not yet walk'd worthy of them I ſhall now apply this parable, v. 43, 44, 45. the meaning of which is, That this nation (out of which I came to caſt out the power of Satan, and to bind the ſtrong man, and take from him his uſurped poſſeſſion and goods, for their proper Maſters uſe) doth appear ſo farre to reſiſt all my methods, as to blaſpheme that holy Spirit, by whom I work v. 24. and then what is to be look'd for, but that the Devils ejected (either by your own children, or) by me in my Fathers name, either out of any ſingle perſon, or nation, finding no where elſe in the heathen world, ſuch pleaſant deſireable habitations of reſt and contentment, as here among you (as a well watered ſeat is the moſt pleaſant) ſhall try their utmoſt, to reenter here, and when they come to doe ſo, finding that Chriſt hath not gotten any admiſſion, they ſhall with many more worſe then themſelves, make entrance, and take a durable poſſeſſion again, and ſo the ſtate of this people is like to be more deſperately damnable, then, before I came among you, it was, or then, if Satan had never been caſt out, it would have been.

43. When the unclean ſpirit is gone out of a man he walketh through drie places, ſeeking reſt and finding none.

44. Then he ſaith, I will return into my houſe, from whence I came out. And when he is come, he findeth it empty, ſwept and garniſhed.

45. Then goeth he, and taketh with himſelf ſeven other ſpirits, more wicked then himſelf, and they enter in and dwell there, and the laſt ſtate of that man is worſe then the firſt. Even ſo ſhall it be alſo to this wicked generation.]

46. While

46. While he yet talked to the people, behold, his mother and his brethren ſtood without deſiring to ſpeak with him.

47. Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.]

46, 47. Whilſt he was on this ſevere diſcourſe ſo ungratefull to many of his auditors, it happened that his mother, the bleſſed virgin Mary, and ſome others of his neareſt kindred, were waiting without to ſpeak with him, and upon this occaſion one of his auditours, either to trie what he would ſay, or perhaps to interrupt him in his ſpeech, told him that his mother and kindred waited for him.

48. But he anſwered and ſaid to him that told him, Who is my mother? and who are my brethren?

48,49. To which he preſently replied (to ſignifie this office of his, to declare the will of his Father, to

46. And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother, and my brethren.]

be dearer to him, then all relations, and withall to ſhew, that obedience to God, was the thing above all others moſt welcome to him) in theſe words, Who is my mother &c i.e. Ye are deceived in me, bare naturall or ſeculär reſpects ſway not with me in compariſon to the gaining of proſelytes to heaven.

50. For whoſoever ſhall doe the will of my Father which is in heaven, the ſame [is my brother, and ſiſter, and mother.]

50. becomes thereby the child of God, and conſequently, by that means, the brother and ſiſter of Chriſt, and beſides, Chriſt is alſo formed in him, and ſo he is the mother of Chriſt, anſwerable to the Virgin, in whom Chriſt was conceived. And therefore I doe moſt juſtly ſet that valuation on him, and in that reſpect more tend the teaching of ſuch, and converſing with them, then the paying a civility to thoſe, who are in carnall reſpects neareſt to me.

Notes on Chap. XII.

2. Τὸ διῤῥήδην

That by the phraſe [*the ſon of man*] in this place is not meant *man* in *common*, (as ſome very *learned* men have thought) but peculiarly *Chriſt*, is more then probable, not only by theſe words [*a greater then the Temple is here*] (aſſuming a greater liberty for his *Diſciples* from his preſence, and the neceſſity of their ſervice to him, then belonged to other ordinary *Jews* in all caſes, or then the *Temple* could give any *ſervants* of the *Temple*) but alſo by the uſe of this phraſe of [*ſon of man*] for *Chriſt* in *Daniel*, c. 7. 13. and in every other of the 88 repetitions of it in the *New Teſtament*. And although by the words, as they are in S. *Mark*, c. 2. 27. the contrary ſeemeth not improbable, where the *ground* of *Chriſt's* affirming that the *Son of man is Lord of the Sabbath*] is, becauſe *the Sabbath is made for man*,] as if the *Sabbath's* being *made for man*] did conclude him *Lord of it*, and conſequently that *he* was *Lord*, for whom it was made, i. e. *Man* in *common*, and not *Chriſt*; yet to this the anſwer is ready, that the caſe of which *Chriſt* there and here ſpeaks, being for the neceſſary uſe, and *good of man*, plucking and *eating* for neceſſity, and *preſervation* of *life*, That may be very fitly referr'd to by *Chriſt*, when he ſaith [*The Sabbath is made for man*] ſo that the phraſe [*for man*] ſhall ſignifie *for the good of man*, and import that the *Sabbath* being deſigned *for the good of man*, could not reaſonably be conceiv'd to oblige him to any thing ſo contrary to that, as is *ſtarving*, or *debilitating* of nature (ſo as to render him unable to diſcharge the duty of the calling.) And from thence that former concluſion of [*man's being Lord of the Sabbath*] will not follow, becauſe *man* is not *Lord*, or *free diſpoſer* of all thoſe things that are for *his good*, (for even all the *morall precepts* of *God* alſo are for *mans good*, and the *King* is ſaid to be *for thy good*; yet is not he ſubjected to thee, as to a *Lord*, no more then the *morall law* can be diſpenſ'd with by thee) The only proper *concluſion* from this notion of [*the Sabbath's* being *made for man*] will be this, that therefore he that gave that *poſitive law*, can diſpenſe with the *obſervance* of it (and conſequently *Chriſt may* doe it, as here he *doth*) in ſuch caſes which are *for the good of man*, as works of *mercy* (which being part of the *morall eternall law*, he preferres before the performance of theſe *poſitive* *laws*, which reſpect his own ſervice v. 7.) Nay that at the very making of it, it was diſpenſed with in ſome caſes, as thoſe v. 5. of the *neceſſary ſervices* of the *Temple* (and what is done here was for the *ſervice* of *Chriſt*, who *is greater then the Temple*) And ſo ſtill *Chriſt*, that *ſon of man*, who comes *to doe good* in the world, is in any reaſon ſo *Lord* of the *Sabbath*, as that he may uſe it, which way he *will*, for the *uſe* and *good* of *man*, and thus *God* did alwaies appoint it to be uſed, ſo as the *Reſt* might be broken, when any *morall good* requir'd it. And ſo likewiſe the ſtrict *abſtaining* from *eating* till the *ſixt* houre, or till their *ſolemn ſervice* was performed, which is ſaid to have been obſerved among the *Jews* upon their *Sabbaths*, at leaſt their *great* daies, and that cuſtome referr'd to by S. *Peter*, *Act.* 2. 16. when, it being the day of *Pentecoſt*, as this alſo was (ſee note on *Lu.* 6. a.) he proves that they were not *drunk*, as they were accuſed, becauſe it was yet but the *third*, not the *ſixt* houre of the *day*, before which they knew they did not uſe to eat or *drink*; And this ſeems to be the quarrell that the *Jewes* had here to the *Diſciples*, that, on the *Sabbath* day, they *eat* before the time, not that the *reſt* was broken by *rubbing* the *eares* of *corn*. Of this therefore ſaith *Chriſt*, that were it never ſo much a part of the *law*, or *cuſtome* of the *Sabbath*, yet in caſe of *neceſſity*, which implied *charity*, it was not of force, at leaſt was *diſpenſable* by his *preſence*, and for his *ſervice*. For of *Gods* temporary *poſitive* *laws* 'tis reſolved that he might, and did ſo diſpence with obedience to them, as the *morall*, *eternall*, *indiſpenſable precepts* were to take place of them. Thus the *Hebrew* בעל and the *Greek* κύριος [κυριεύω] is to have *power of uſing* any thing *freely*, and ſo may *God* doe with his *poſitive precepts*, diſpenſe with them, when he pleaſes, *uſe* and *countermand them freely*. And thus the *Jewes*, to whom Chriſt ſpake, underſtood his ſpeech, as appears by the queſtion that next follows v. 10. whether 'twere *lawfull to heal on the Sabbath day*, i.e. whether in this caſe (of *curing*) *God* had permitted *working*, or doing any thing on the *Sabbath*, which *Chriſt* anſwers diſtinctly, that the *life* or *ſafety of one ſheep* (according to their own *doctrines*) much more of a *man*, is to be preferr'd before the obſervation of the *Sabbath*. One other ſenſe is affix'd

to

to theſe words, as if by this phraſe of [the *Son of man's* being *Lord of the Sabbath*] *Chriſt's power* of *aboliſhing* the *Sabbath* were here aſſerted by him. But to this, I conceive, this place doth not belong, For although there is little reaſon to doubt of *Chriſt's* having this power, yet if *Chriſt* had ſpoken upon that head, of his *power* to *aboliſh* the *Sabbath*, then 1. he would not have defended his *action* by that which was already (while that *law* was in *force*) continually *practiſed* among them [*which of you having* &c.] And 2. if he had once aſſerted the *abolition* of the *Sabbath*, the *Phariſees* would have needed no other *leſſer* argument, nor conſequently have asked that *other queſtion*, to get *matter of accuſation* againſt him v. 10. To which again *Chriſt's* anſwer is the ſame, as to the former, For to both, his only *anſwer* is, that *God* preferres *acts* of *charity* before the outward ſtrictneſſe of *ſabbatick reſt*, To that belongs his ſaying *Joh.* 5. 17. that his *Father worketh till now, and he worketh*, i.e. that *God the Father* at the creating of the world did not ſo *reſt* on the *ſeventh* or *Sabbath day*, but that he *worketh* ever ſince in the *acts* of *conſervation* and *providence*, as he did then in *creating* on the *ſix* daies, and accordingly in *imitation* of him, v. 19. *Chriſt* may fitly doe the like, doe *cures*, i.e. *preſerve*, &c. As for any diſtinct text in the *Goſpels* for *Chriſt's abrogating* the *Judaicall Sabbath*, there is no more reaſon to expect it, then the like for *Sacrifices*, or *Circumciſion*, or the *Judaicall Prieſthood*, the *ſubſtance* being come, and the *Temple*, and that *people* deſtroyed, the *ceremonies* or *ſhadowes*, (*Col.* 2. 16, 17.) as farre as they were ſuch, ceaſed of their own accord, and no farther are they now *abrogated*, having never been *obligatory* to any, but *that people*.

b Αἱρετίζω ſignifies ſo to *preferre* before all others, as to *chooſe*, or *aſſume* to any *office*, προσλαμβανω, or ἄιρω πρὸς ἐμαυτὸν, *I take to my ſelf*, in *Phavorinus*; but in *Iſaiah*, whence this verſe is cited, 'tis ἀντιλήψομαι to *ſuſtain*, which ſeems rather to belong to it, that of *choſen* being after mention'd there, and rendred [ἀγαπητὸς *beloved*] here.

c. Κρίσις The word κρίσις in this place ſeems to ſignifie the whole *Goſpel*, the *true religion*, the *true way of worſhipping* and *obeying God*, the *whole will* of *God* under the *Goſpel*, and either is to bee rendred [*Truth*] out of the *Hebrew* משפט, *If.* 42. 1. (whence theſe verſes are taken) which *Prov.* 8. 20. is rendred ἀλήθεια *truth* (and ſignifies ſo, when 'tis rendred [κρίσις, *judgement*] *Jer.* 5. 4. *Pſal.* 37. 6. & *Job.* 3. and κρίμα, *Iſai.* 32. 26.) and oftentimes δικαιοσύνη *righteouſneſs*, which is all one with ἀλήθεια *truth*: and ſo in *Heſechius* κρίσιν, ἀλήθειαν (not, as 'tis falſe printed, ἀχολθίαν) *judgement* ſignifies *truth*: or elſe being rendred [*judgement*] it is to be taken in the ſame ſenſe, as if 'twere rendred *truth*, as indeed κρίσις *judgement* is the *title* of the prime *Chriſtian virtue*, *Righteouſneſs*, or *equity* in *judging*, *Mat.* 23. 23. And either way it here ſignifies the *Goſpel*, and ſo v. 20. alſo.

d. Κάλαμος τυπτόμενος The *reed* is the *weak*, *infirme man*, the *bruiſing* of that *reed*, is his *falling into ſin*, and the *flaxe* on fire i.e. *burning* in the *illychnium*, or *lampe* (ſee *Iſa.* 43. 17. *Iud:* 15. 14. 16. 9.) is the *man* again, the *ſmoaking flax*, (τυφόμενον) is when the *flame* is out, or burns *darkly* for want of *oyle*, and yet there remains ſome *fire* in the *flaxe*, and that Λίνον τυφόμενον *ſmoakes*, or ſhines *dimmely*, in ſtead of *flaming*; and anſwerable to that is the *man*, in whom *grace* is decayed, but yet not *deſperately* or irrecoverably *gone out*, ſome *ſparks* of *good* being ſtill left in him: and this perſon, in this *eſtate*, *Chriſt* is ſo farre from *deſtroying*, or *triumphing* over, that he doth moſt tenderly *cheriſh*, and labour to *reſtore ſuch an one in the ſpirit of meekneſſe*, to a firme habit of *Chriſtian* practiſe again. This is *Chriſt's* practiſe at his coming into the world, as deſigning to plant (not the *unſinning*, *legall*, *perfect*, but) the *ſyncere*, *Evangelicall righteouſneſſe* through the world, which is the meaning of the phraſe that follows [*untill he bring forth* (or, *ſend forth*) *judgment into victory*] the *Hebrew If.* 42. 3. is [*he ſhall bring forth*] and the word [*untill*] is taken out of v. 4. where the ſame ſenſe is repeated again, and *judgement* again ſignifies *the Goſpel*, i. e. *Chriſtian*, *Evangelicall righteouſneſſe* (ſee *note* c.) and though [εἰς νῖκος] in the *old Teſtament* ſignifies *forever*, *Lam.* 5. 20. 2 *Sam.* 2. 26. *Iob* 36. 7. *Ier.* 5. 3. *Am.* 1. 11. yet that is, when it renders לָנֶצַח which ſignifies both *to victory*, and *to eternity*, but here (ſeeming to be the *Epitome* or *breviate* of the following words v. 4. *he ſhall not faile nor be diſcouraged*) it moſt probably ſignifies *victoriouſly*, and notes that the *Goſpel* ſhall be ſo ſet up over the world, that *he ſhall not faile*, or *be diſcouraged*, i. e. either 1. the *bruiſed reed ſhall not faile*, or be *broken* worſe then it is, nor the *flax* be *diſcouraged* or *quench't*, or elſe 2dly, the *Meſſias* ſhall not *faile* &c. till he have ſet *judgement on the earth*, i. e. till he have ſet up the profeſſion of the *Goſpel* in the world, among the *heathens*, if the *Jews* will not receive it. By this rendring of it will appeare what is the meaning of לְאֱמֶת in the *Hebrew* of *Iſaiah*, and εἰς ἀλήθειαν (for ἀλήθειαν) in the *Septuagint*, ſure, that κρίσις εἰς ἀλήθειαν, *judgement in truth* ſhould be ſet for *true judgement*, and rendred ſo, *He ſhall bring forth true judgment*, and ſo 'twill remain, that εἰς νῖκος ſhall be the ſumme of the following words, v. 4. he ſhall not *faile*, nor be *diſcouraged*, *till he have ſet judgement on the earth*, and ſo the conſequents both in *Iſaiah* and *here* will be the ſame, There [*and the Iſles ſhall wait for his law*] here [*and in his name ſhall the Gentiles truſt.*]

e. Ἀργὸν ῥῆμα It is the cuſtome of all writers, very frequent in the *ſacred dialect*, to uſe phraſes whereby they *underſtand* much more, then they do expreſſe. An *example* of it we have in this verſe out of the *prophet*, where *Chriſts not breaking the bruiſed reed*] ſignifies his *great mercy*, and *kindneſſe* in *repairing*, and *reſtoring* and *curing* the *bruiſed* weakling, and ſo his *not quenching the ſmoaking flax*, is his *enlivening*, *quickening*, *enflaming* that *fire* or *ſpark* of grace or goodneſſe, which was almoſt *quencht*, So ἀργὸν ῥῆμα *idle word* v. 36. is much more then *idle*, *vain*, even *blaſphemous ſpeeches*, So *Eph.* 5. 11. where the *Gentile* foule *abominations*, taken up by the *Gnoſticks*, are called ἄκαρπα ἔργα τῦ σκότους, *unprofitable works of darkneſſe*, meaning ſurely not that they brought in *no profit*, or advantage, but the *greateſt danger*, and *miſchief* in the world. So ἄχρηστος δοῦλος, is a *wicked*, and not only an *unprofitable ſervant*. So ἄνομος] which properly ſignifies *without law*, and ἀνομία, a *breach*, or commiſſion againſt the *Law*, is oft ſet

Ἀργὸν ῥῆμα. Ἄκαρπα ἔργα. Ἄχρηστος Ἄνομος.

to

to signifie the higheſt degree of *obdurate* profane ſinning, 2 *Theſſ.* 2. 8. being there ſpoken of *Simon Magus* the moſt *blaſphemous Apoſtate*. So though παραβαίνων] literally ſignifies to *tranſgreſſe*, and may belong to the *leaſt* ſin, as being a *variation* from the *ſtrict rule* of the *Law*, yet ὁ παραβαίνων, *he that tranſgreſſes* 2 *Io.* 9. (and ſo παράβασις, *tranſgreſſor*, ſince the ſolemn title of *Iulian*) ſignifies an *Apoſtate*, So 2 *Tim.* 3. 3. [ἀφιλάγαθοι, *thoſe which do not love the good*] is ſet to expreſſe the moſt *virulent haters* of the orthodox pious *Chriſtians*, So 1 *Cor.* 13. 6. where tis ſet down as the *character* of the *charitable* man, ὁ χαίρει ἐπὶ τῇ ἀδικίᾳ, *he rejoyceth not in iniquity*, the meaning is, he is very much *troubled*, and *ſorrowfull*, ſo ὁ φυσιοῦ. v. 5. ὁ φυσιοῦται, the *charitable* man *is not pufft up*] ſignifies much more then ſo, that he is *extremely humble*. So in the *third commandement* of the *Decalogue*, where 'tis ſaid of the *perjured* perſon, that *the Lord will not hold him guiltleſſe*, that ſure ſignifies, that *God* will look on him, and deal with him as a μαλακὰ ἀναστροφὴ moſt *guilty*, *puniſhable* perſon. And ſo 1 *Pet.* 1. 18. ματαία ἀναστροφὴ *vain converſation*, is *moſt vitious*, and *enormouſly ill*, and *Rom.* 1. 16. οὐκ ἐπαισχύνομαι *I am not aſhamed*, is *I rejoice*, and *glory* in the *Goſpel of Chriſt*. And *Rom.* 8. 8. *They that are in the fleſh*, (i. e. thoſe that follow their *carnall* appetites, in deſpite of the *law*) *cannot pleaſe God*, i. e. are *very farre* from *pleaſing*, being in profeſt *enmity* to him v. 7. muſt needs be *hated* and *oppoſed* by him. And v. 12. *We are debters not to the fleſh to live after the fleſh*, i. e. we are *farre* from all obligation to *goe* on any farther in any *carnall* courſe, 'tis *more then time* to give over that, as 1 *Pet.* 4. 3. *the time paſt of our lives may ſuffice us to have wrought the will of the Gentiles*, i.e. 'tis abundantly ſufficient, *much more then enough*, to have ſpent ſo vilely. So *Rom.* 13. 10. where it is only ſaid of Charity that κακὸν οὐκ ἐργάζεται, *it worketh no evil to the neighbour*] the meaning certainly is, that 'tis ſo farre from *doing* ſo, that it *worketh all the good* it can, or otherwiſe it would not thence be concluded, that it were πλήρωσις τοῦ νόμου *the filling up*, and *improving of the law*.

f. Βεελζεβοὺλ. *Beelzebub* in *Hebrew* בעל זבוב, is rendred by the *Greek* of the *Old Teſtament* Βάαλ μύιαν, *the prince of the flie* or *flies*, the *god of Ekron* 2 *Kin:* 1. 2. and v. 6. being indeed an *Idol*, that the inhabitants of that city in *Paleſtine* worſhipped, and conceived to have power over all hurtfull *flies*, and to drive them out of their *region*. That this was the *heathen Jupiter* is not improbable, the title of μυίαγρος, μυοδὴς, ἀπομύαγρος, ἀπομυαγρεὺς, μυίαρχος and μυοδήκτης being beſtow'd on him by the *heathens*, i.e. *he that caught*, or, *drove away flies*. This *Idol* in * *Pliny* is call'd *Achor Deus* from *Accaron* or *Ekron* the name of that *city*, and, as he ſaith, the *Cyrenians*, when any plague of *flies* comes on them, *ſacrifice* and pray to him, and on that they die preſently. This is here called *Prince of Devils*, i. e. one that hath power over them (as 'twas, it ſeems, beleived) able to throw them out of thoſe, that were poſſeſs't with them, (whole *legions* together) like *ſwarms of flies*, which, with their *Prince* or *chieftain*, flie about in the *upper* and *middle region* of the *ayre*; This gives the reaſon of their ſpeech here, why they conceived *Chriſt* to caſt out Devils by *Beelzebub*, becauſe *Beelzebub* they thought to have that *power*, and therefore to have the name of *Ruler*, or *Prince of Devils*, and *Chriſt* vifibly *caſting them out*, they thought he operated by *this power*.

* *Nat: Hiſt:* l. 10. c. 28.

g. Τοὺς υἱοὺς] *Your children* here ſignifie either your *Diſciples*, i.e. *ſpirituall children*, or, your *countrey-men*, i. e. *children* of your *nation* naturally, and ſo he means the *Jewes*, who did pretend at leaſt to *exorciſe* and *caſt out Devils in the name of the God of Abraham, the God of Iſaac, the God of Jacob*, which was their ordinary form of *exorciſme*; and which, it ſeems, the *ſons of Sceva* were willing to change into the *name of the Lord Jeſus*, in imitation of the *Apoſtles Act.* 19. 13. So in *Juſtinus* againſt *Trypho* the *Jew*, *If*, ſaith he, *you invoke the name of any of your Kings*, or *juſt men*, or *prophets*, or *Patriarchs*, *the Devil will not obey you*, *but if you call upon the God of Abraham* &c. *and ſo exorcize*, ἴσως ὑπακούσεται, *perhaps he will obey*; So ſaith *Irenæus*, *By the invoking of the moſt high*, *and almighty*, *even before the coming of Chriſt*, *men were delivered from wicked Spirits*, *and à Dæmoniis univerſis*, *from all kinds of Devils*; And ſo *Tertull: contra Marcion:* expounds this paſſage in S. *Luke*, that *Chriſt* affirms himſelf *to caſt out Devils by the ſame power*, by which *their children* did, *in virtute ſcilicet creatoris*, *by virtue of the Creator*. That there was this cuſtome among the *Jewes* (and ſo long continued) of *charming* and *incantations*, may farther appear by the latter remainders, (being (as appears by the *Chriſtians renouncing* them) *abuſes* of the true) which we find in the *forms* of *renouncing Judaiſme*, in the *Liturgies* of the *Greek Church*; where, after the mention of the ſeverall *feaſts* and *Sabbaths*, is added καὶ τὰ γνηλίαις, καὶ τὰ ἀπυδαῖς, καὶ τοῖς φυλάγμασι, καὶ τοῖς (not as 'tis read by *Goar* out of *Allatius* his *Manuſcript*, and that of *Cryptoferrara*, φυλακτηρίοις by him rendred *obſervationibus*, but without queſtion) φυλακτηρίοις ἀποτάσσομαι, *I renounce all charms and incantations and defenſatives*, &c. The *Phylacteries* there renounced being not thoſe (mention'd in this *Goſpel* c. 23. 5.) worn about them as remembrances of a part of the *divine law*, but ſuch *Antidotes* as we now ſpeak of, which they carried about them, to defend themſelves from *Witchcraft*, and *Faſcinations*, whether they were ſome written *Characters*, or the names of *God*, as *the God of Abraham*, *the Lord of Sabbaoth*, &c. From the *Iewes* the *Ægyptians* borrowed their *magicall practiſes*, ſaith *Orig: cont: Celſ:* l. 1. and l. 4. ὧν τοῖνυν δύναται τὰ ὀνόματα ζωπαθόμβρια τῇ τῶν Θεῶν φρονήσει, ὡς ὁ μόνον τοῦ ἀπὸ τῆς ὕλης χρῆσθαι ἐν τῇ περὶ Θεῶν ἐυχαῖς, καὶ ἐν τῷ καλεῖσθαι δαίμονας, τῷ, Ὁ Θεὸς Ἀβραὰμ, ὁ Θεὸς Ισαὰκ, καὶ ὁ Θεὸς Ιακὼβ, ἀλλὰ καὶ σχεδὸν καὶ πάντας τοὺς τὰ τοιαῦτα, καὶ μαγείαν φαγιαλδομένους, ἐυσεβεῖναι δοκεῖ ἐν τοῖς μαγικοῖς συγγράμμασιν ἡ πιστὴ τῷ Θεῷ ὁμολογία καὶ παράληψις τοῦ Θεοῦ ὀνόματος, &c. *The names of Abraham* &c. *joyn'd with the name of God is not only of force in the Iewes prayers*, *and exorciſmes*, *but almoſt all others that dealt in conjurations*, *uſe them*: and from thence the Ignorant ſort came to take *Abraham* for the name of a *God*, ſaith S. *Chryſoſtome*, becauſe of the form [Θεὸς Ἀβραὰμ] by them thus eaſily miſtaken. So in like manner the words *Zebaoth* and *Adonai* were ordinary among them, ſaith *Origen*, l. 4. and * *Iamblicus* calls theſe *Aſſyria nomina*,

* *De Myſt:* l. 8. c. 4.

nomina, i. e. *Hebrew names*, as when *Themiſtius* ſaith the ſaying of [*The Kings heart is in the hands of God*] is taken out of the *Aſſyrian* books, he clearly means the *Hebrew*, the Book of the *Proverbs*, and the letters now uſed for *Hebrew* letters, are properly the *Aſſyrian*, which in their captivity they compelled them to uſe, inſtead of their own *ancient* letters, which only the *Samaritane* retaineth. The ſame *incantations* were by them alſo uſed in curing *diſeaſes*, as I remember, there is a famous one in *Trallian* for the cure of the *Gowt*, and *Panſanias* in his deſcription of the *rites* of the *Pyretheia* (mention'd by *Strabo* l. 15.) ſaith that in *Lydia* the *Magician* having laid wood on the *altar*, firſt puts a *Mitre* on his head, then ἐπᾴδουσιν ὅτι ὃ Θεὸν ἐπαΐει βαρβαρικῇ, χὠνόμασιν Ἑλλησιν, *calls upon ſome kind of God in a barbarous form, not underſtood by the Grecians*, ἐπᾴδῃ ὃ ἐπιχωρίῳ ἐκ βιβλίου *he reads his charm out of a book* (we might render it literally, *out of the Bible*) ἄνδρ ὃ πυρὸς ἀνάγκη πῶν ἀφθόνως τὴ ξύλα (as in the ſtory of *Elias*) *and preſently the wood is ſet on fire*, *Eliac: a.* Such forms as theſe 'tis not improbable that *God* was ſometimes pleaſed to *proſper*, when he was particularly call'd on, as *the one true God*, as he had revealed himſelf to his *own* people, and not as one of the falſe *Gentile* gods, and when 'twas thus, 'twas ſure the power of the *true God*, and not any *virtue* in the *words*, that did it. This *Chriſt* uſes as an argument *ad homines*, that they, who themſelves profeſs't to *caſt out Devils* by the *God of Abraham*, had no reaſon to ſay *Chriſt* did it by the *Prince of Devils*.

h. Βλασφημία σημαίνει τὸ

It is ordinary in the *Hebrew dialect* for [*ſpeaking*] to ſignifie [*doing*] and [*word*] to ſignifie [*thing*] and ſo here to *blaſpheme* or to *ſpeak a word againſt the ſonne of man*, and again *againſt the Holy Ghoſt* is to *oppoſe* and *reſiſt* them. Now the phraſe [*Son of man*] here belongs unto *Chriſt*, as he appear'd in the *weakneſſe* of *humane* ſtate; the *ſon of Mary*, conſidered without any ſuch light ſhining in him, to *convince* all men that he was the *Meſſias*, viz. *Chriſt* abſtracted from the great power of his *doctrine* and *miracles*, which when they did appeare, convinced the *Auditors* to an acknowledgment, that *never man ſpake as he ſpake*, and the beholders here, v. 23. and elſewhere, that *ſure he was the Meſſias*. This power (of his *doctrine*, and here particularly) of his *miracles*, is in the *parallel* place *Luc.* 11. 20. called the *finger of God* (which what it ſignifies is cleare by *Exod.* 8. 19. when that is ſaid to be truly the *finger of God*, i. e. a *work of Gods own power*, which the *magicians* by their *ſorcery* were not able to doe) and here v. 28. *the ſpirit of God*: which two phraſes [*finger of God*] and [*ſpirit of God*] appeare by theſe two parallel places compared, to be all one, and conſequently [*To oppoſe*, or to *ſpeak againſt* the πνεῦμα ἅγιον *the holy ſpirit*, or the πνεῦμα Θεῦ, *Spirit of God*] is in this place to oppoſe the *power*, and *convincing light* of theſe *miracles* of his, which manifeſted him to act by the *power of God*, and ſo were the Teſtimonies of *God* himſelf, that Chriſt was, what he affirm'd himſelf to be, the *Meſſias* promiſed. And that ſhews the ground of difference betwixt theſe two ſinnes [*ſpeaking againſt the Son of man*] and [*ſpeaking againſt the Holy Ghoſt*] the firſt was the *not beleiving* him to be the *Meſſias*, when, though he affirmed himſelf to be ſo, yet there was not that *convincing light*, and manifeſtation of his being ſo, but the ſecond was *reſiſting* this *light* thus brightly *ſhining* in him, *acknowledging* the *miracles* which he did, *Joh.* 11. 48. but rather then they would acknowledge them to be done by *God* (becauſe if they did that, they muſt receive him as the *Meſſias*, which they would not doe, becauſe he was not ſuch an one, as they had fancyed, and deſired he ſhould be, a *temporall deliverer*) affirming them to bee done by the *Devill* v. 24. which beeing their onely poſſible evaſion, (and that here confuted by *Chriſt* by three arguments, the firſt v. 26. the ſecond v. 27, 28. and the third v. 29. and 30.) hee now tells them, that this, if they continue in it, muſt needs bee a wilfull blindneſſe, and ſo not capable of that excuſe of ignorance or blinde zeale, of which the former ſinne was capable.

The difference of theſe two ſinnes beeing ſet downe, (note h.) it followes now that the former of theſe was a ſin, for which under the *law* of the *Iewes* there was place for *ſacrifice*, and ſo for *forgiveneſſe* (upon a generall confeſſion of all *unknowne* ſins, and *asking pardon* for them of *God*) It did not incurre that *Sanction* of *Death*, or *exciſion from the people*, and proportionably (in the *Chriſtian anagogy*) it was in the number, or of the nature of thoſe *ſins*, by which the ſinner, if before *living ſpiritually*, doth not *ipſo facto* become *ſpiritually dead*, nor incurre preſent obligation to *death eternall*, but by *Chriſt's ſacrifice* is preſerved from it, and if before he were *ſpiritually dead*, yet is not this ſuch, as is to him imputed, ſo as to *fill up the meaſure of his iniquities*, and bring utter *deſertion* upon him, but (as a ſin ἀκουσία διὰ ἄγνοιαν ψυχῆς of *unaffected ignorance*, *Num.* 15. 28.) is accordingly *pardonable* by a *generall repentance* (ſuch was that of *Nathaniel Joh.* 1. 4, 5. *Can any good come out of Nazareth?* which was *ſpeaking a word againſt the ſon of man*, and yet eaſily *pardonable*.)

i. Ἀκούσιον δὲ ἐστὶ

As that former kind of ſin was capable of mercy, ſo this ſecond was of a farre *higher* nature, none of thoſe ἀγνοήματα *Ignorances*, for which only *ſacrifices* were appointed under the law, *Heb.* 9. 7. *Num.* 15. 18. but parallel to thoſe, for which there was no *ſacrifice* accepted (ſee *Heb.* 10. 26.) but *juſt vengeance*, and *puniſhment* under the *law*, to which *death* without *mercy* was to be expected on the *impenitent oppoſers*, the ὑπεναντίοις, and ἀντικειμένοις *adverſaries* and *deſpiſers*, *Heb.* 10. 27, 28. Thoſe that ſin thus, are *the ſoul that doth ought preſumptuouſly*, or *with a high hand*, *Num.* 15. 30. (a *hand lifted up*, ſaith the *Hebrew*, a *hand againſt Gods finger*, *Lu.* 11. 20. or *againſt the holy Spirit* here) and ſo that reproaches the *Lord* there as the *ſpirit*, *Heb.* 10. 29. (which is juſt the βλασφημία or *blaſpheming* the *ſpirit* here, and ſo the *Hebrew* נאץ *reproach* there, is rendred *blaſphemy* by the *Greek* 2 *Kin.* 19. 22.) and ſo *muſt be cut off from the people*; And proportionably now under the Goſpel, ſuch a ſin as this *ſhall not be forgiven*, the *offender* thereby, if he were before *ſpiritually living*, certainly *dyes ſpiritually*, and ſo is *cut off* from *God's* true *Iſrael* (and by the *Apoſtle's* and the *churches* diſcipline is to be *cut off* from the congregation by *cenſures*) the *ſacrifice* of

k. Οὐκ ἀφίεται

of *Christ's death* typifyed by the *legall ſacrifices*, doth not obtain, that ſuch ſinners ſhould not fall into *preſent ſpirituall death*, and *preſent obligation* to *eternall death*, nor doth the *ſpirit of meekneſſe*, but the *rod of excommunication* belong to ſuch. Or if the *offender* were not before *ſpiritually living*, this addes unto his *dead works*, and ſo brings on him a *new obligation* to *eternall death*, Though the *ſacrifice* of *Chriſt's death*, if they repent of ſuch ſin *particularly*, and actually, (*God* giving them ſpace of life to do ſo) may and certainly doth *raiſe* them *up* from this *ſpirituall death*, and *obligation* to *eternall*, by *juſtification*. But without ſuch *particular ſpeciall repentance* from their ſin *particularly retracted*, they ſhall continue in *death ſpirituall* here, till they fall into *eternall* hereafter, which is now by *Chriſt* moſt clearly revealed againſt all *wilfull ſin* continued in impenitently, though it were not before ſo *clearly* revealed under the *law*. The iſſue of this whole matter, as farre as concern'd the *Phariſees* there, was this, that unleſſe their ſin were *particularly retracted* by *repentance*, and *Chriſt* received and acknowledged upon theſe *miracles* of his, or afterwards by the *conviction*, which the *Holy Ghoſt* ſhould work upon the *crucifiers*, they can never have *pardon* or *remiſſion*, not that they that were here guilty, ſhould never after *repent*, or upon *repentance* be accepted; This is not ſaid here, or in any other place, but rather the contrary is every where affirmed in the *Scripture*, which offereth *repentance* to all (and that ſo really, that by the *grace* of *Chriſt* and the *Holy Ghoſt* aſſiſting his *word*, they may *receive* it) and promiſeth pardon to all, be they never ſo *great ſinners*, ſo they doe amend their lives *ſincerely*, and lay hold on *God's mercy* in *Chriſt*; and this is particularly apply'd to thoſe *Phariſees* by force of *Chriſt's prayer* for his *crucifiers* (which was certainly heard) *Father forgive them*, i.e. deny them not the *means* of *forgiveneſſe*, the *power of Repenting*, and *forgiveneſſe*, if they ſhall *repent*, And accordingly the *Apoſtles* after teach that *God* had exalted *Chriſt to his right hand to give repentance unto Iſrael*, *Act.*5.31. i.e. *to all Iſrael*, *Act.*2.36, and 38. and particularly thoſe *crucifying rulers*, *Act.*3.17. whoſe *ignorance* is there, as on the *croſſe* by *Chriſt*, urged to make their caſe the more *hopefull*, not that it was not notoriouſly *vincible* and *criminous*, but that they had not yet received *all* thoſe *means*, and *methods* of the *Holy Ghoſt* for their converſion, the greateſt of all being yet behind, the *raiſing up Chriſt from the dead*, to be ſuch a ſign to move them, as *Jonas* was, whereupon v.38. &c. he tells them, that that only *ſign* more they ſhould have (though they were a *malitious* and *adulterous generation*) and when that was witneſs'd by the *deſcent* of the *Holy Ghoſt* upon the *Apoſtles*, and the *preaching*, and *miracles* wrought by that *deſcent*, then they that come not in to *Chriſt*, *ſhall never be forgiven*, nor be capable of any farther means of working *repentance* in them, this being indeed the laſt that ſhould ever be allow'd them.

l. "Αφεσις τῶν μὴ δυναμένων ἄφεσιν

This phraſe ſeems to referre to a perſwaſion of the *Jewes* that ſome ſins which could not be forgiven upon their *ſacrifices* (whether their *daily ſacrifices*, or that on the *great day* of *expiation*) and ſo were irremiſſible ἐν τούτῳ τῷ αἰῶνι, *in this age*, might yet be *remitted*, and pardon'd ἐν τῷ μέλλοντι, *in that to come*, which ſometimes ſignifies among them *the age* of the *Meſſias*, ſometimes *the ſtate after death*, (ſee note on *Lu.* 1.m.) But of this ſin *unrepented* of, ſaith *Chriſt*, there is no place for any ſuch *hope*; That opinion of yours, that every *Jew* hath his part in the *age to come*, as that notes the *age* of the *Meſſias* (there being now no farther *Meſſias* to be lookt for by you) ſhall ſtand you in *no ſtead*, if you ſtand out *impenitently* againſt all this *light* and manifeſtation of *divine power*, now evidently teſtifying, that I am the *Meſſias*. And for the *ſtate after death*, when that comes, and your *ſentence* is once paſt, there will be ſmall hope of *relief*, or *releaſe* for you.

m. Ἀργὸν

The word ἀργὸν] may bear proportion in ſenſe to the *Hebrew* אוֶן, which ſignifies *vain* indeed, but frequently *falſe*, becauſe that which is *falſe*, wants the *ſolidity*, and ſubſtance of *Truth*. So ματαιον λόγον καὶ ψεῦδη, *vanity and lies*, *Prov.*30.8. Or, as the *Greek* ἀργὸς is derived, *quaſi* ἄεργος, when the *words* are without *deeds* agreeing to them. Thus κενὸς λόγος *vain ſpeech*, *Eph.* 5. 6. is, not *unprofitable*, but *falſe ſpeaking*, ſuch as with which they are adviſed, that they *be not deceived*. But 'tis farther obſervable from the *Scripture ſtyle*, mention'd *note* e. (which uſes to ſignifie more, then the words literally import) that the word ἄκαρπος *unfruitful* *Eph.*5.11. and μάταιος *vain*, doe ſignifie not only the *negation* of, but *contrariety* to all *profit*, i.e. the greateſt *wickedneſſe*, and ſo may ἀργὸς here, And accordingly in this place *R. Stevens* mentions another reading, πονηρὸν in ſtead of ἀργὸν, *every wicked word*. Thus will the ἀργὸν ῥῆμα be the ſame with πονηρὰ *evil things* v. 35. and thus it may referre to the notion of πονηρὸν ῥῆμα uſed for *reproach* and *contumely*, c.5. 11. for ſuch was that againſt *Chriſt* v.24. that great *contumely*, and *falſity* of his *caſting out Devils* by the *Prince of Devils*. That it is ſome *grand crime*, not every *word* which tends not to ſome *ſpeciall end* of *Chriſtian edification*, appears by the next verſe, where they are affirm'd to be ſuch, as for which under *Chriſt*, men are ſure to be *condemn'd*, and not by *evil works*, or *actions* only.

n. τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

That *Chriſt* was not in the *earth three nights*, it is clear, and therefore the way of interpreting this place muſt be taken from a *figure*, which expreſſes one whole thing by two parts of it. Thus the *heaven* and the *earth* in S. *Peter* 2 *Pet.*3.7. (ſee *note* b.) ſignifie the *world*; And the *naturall day*, conſiſting of *night* and *day*, and beginning among the *Hebrewes* at *Evening*, is here meant by this phraſe [*night and day*] and ſo *Chriſt* is ſaid to be *three daies and three nights in the earth*, though the firſt *naturall day* he was not in the *grave*, any part of the *night*, but the latter part of the *Friday*, all *Saturday*, and ſo much of *Sunday* as untill the Sun approached their *Horizon*. The reckoning of Daies by the *Jewes* was by the νυχθήμερον *evening* and *morning*, which made up the *naturall day*, And as it is practiſed in the buſineſſe of *circumciſion*, which was preciſely obſerved the *eighth day*, if the *child* were born in one day, though but *half an hour* before the end of it, i.e. before the *beginning* or *evening* of the next, that *half hour* was counted for one of the *eight daies* (becauſe, ſay they, *legall daies* are not accounted *from time to time*, or

from houre to houre) ſo is it here, that part of *Friday* wherein he was *buried*, was the *firſt day* of this number. Thus when *Lu.* 9. 28. 'tis ſayd [*about eight daies after*] *Mat.* 17. 1. and *Mar.* 9. 2. 'tis [*after ſix daies*] i. e. after *ſix daies complete*, the *firſt* and the *laſt* being not *complete*, and ſo though numbered by *one*, yet omitted by *two Evangeliſts*, and accordingly the ſpace of theſe very *three daies*, of *Chriſts* lying in the *grave* untill his *reſurrection*, are, when 'tis *prophetically* mentioned by *Hoſea*, c. 6. 2. ſaid to be [*after two days*:] So a *luſtrum* and an *Olympiad*, though they contain but *four complete* years are yet ſaid to be *five years*, after the manner of our accounting a *tertian*, and a *quartan Ague*. See *Nebriſſenſis quinquag.* c. 25. and *Iſ. Caſaubon* againſt *Baron.* p. 16.

Paraphraſe.

CHAP. XIII.

1. THE ſame day went Jeſus out of the houſe, and ſate by the ſea ſide.

2. was forced to goe ſit in a boat.

2. And great multitudes were gathered together unto him, ſo that he [went into a ſhip and ſate] and the whole multitude ſtood on the ſhore.

3. by ſimilitudes

3. And he ſpake many things unto them [in parables] ſaying, Behold a ſower went forth to ſow,

4. And as he ſowed in the field, ſome

4. And when he ſowed, ſome ſeeds fell by the waies ſide, and the fowles came and devoured them up.]

of his ſeed fell on the path, or the ground which was not prepared for ſowing, but left to goe on in paſſing through the field, and there, that which fell, was (trod on, ſaith Luke, and ſo was never able to grow, but lay till it was) devoured by the birds.

5. ſufficient mould to take roote, only

5. Some fell upon ſtony places, where they had not [much earth, and forthwith they ſprang up, becauſe they had no deepneſſe of earth.]

enough to cover them, and by that meanes, as the manner is, they came up the ſooner for having no depth of mould to take root in.

6. when the time of year came for the ſun to get up to more ſtrength and heate,

6. And [when the ſun was up] they were ſcorched, and becauſe they had not root, they withered away.

7. in ſome parts of the field, where

7. And ſome fell [among thornes, and the thornes ſprang up, and choaked them.]

there were roots of bryars not deſtroyed; and the bryars or thornes overgrew the corne, and ſo choaked it.

8. thoſe cornes ſprang up proſperouſly to the harveſt,

a.

8. But other fell into good ground, and [brought forth fruit] ſome an [a] hundred fold, ſome ſixty fold, ſome thirty fold.

every corne yeilding plentifully.

9. Who hath eares to heare, let him heare.

10. And his Diſciples wondred that

10. And the Diſciples came and ſaid unto him, Why ſpeakeſt thou to them in parables?]

he ſhould ſpeake ſo myſtically and obſcurely to the people, and therefore asked him why he did ſo.

11. And he gave them this anſwer, The

11. He anſwered and ſaid unto them, Becauſe it is given to you to know the myſteries of the kingdome of heaven, but to them it is not given.]

underſtanding the higher and obſcurer parts of the Goſpel is a priviledge that belongs only unto you diſciples, which are beleivers already, which have already received and profited, and undertaken to direct your lives according to the rules of my doctrine communicated to you, but theſe which have not done ſo, are not yet fit for revealing of ſecrets to them, (that which is fitter for their turne, is to be incited by the darkneſſe of parables to enquire into the meaning of them, v. 13.)

12. Whoſoever hath to purpoſe, i. e. hath made uſe of any de-

b.

12. For whoſoever [b] hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.]

gree of grace or knowledge afforded him by God, ſhall have more given him (as in the ſeed that fell on good ground) he ſhall have an abundant encreaſe, as proverbially 'tis known of rich men, 'tis eaſie and uſuall for them to grow richer ſoon, by wiſe imployment, and laying out of their wealth, and every mans preſenting them, But whoſoever is poor ordinarily growes poorer: And ſo ſhall it be in the ſpirituall wealth, whoſoever imploys what he hath, he ſhall encreaſe by exerciſing his graces, and beſides, have addition from God, but whoſoever makes not uſe of what he hath, and ſo by his own fault falleth into poverty, he ſhall not onely be denyed more, but ſhall be deprived of what he hath, the meanes of grace ſhall be taken from him, and alſo grace it ſelf, (as to that meaſure, which is in all the children of God) upon his wilfull continuance in ſin againſt conſcience, And all degrees of it taken away, either when he ſhall have filled up the meaſure of his iniquities, or, (in all who die before effectuall repentance) at death.

13. Parables may be deſigned to ſeverall uſes,

13. Therefore ſpeake I to them in parables, becauſe they ſeeing, ſee not: and hearing they heare not, neither doe they underſtand.]

1. They are ſuch things that thoſe who deſire ſincerely to learn, may by induſtry, and examination of the parables, more fully diſcerne by them, then by the plaineſt ſpeech, and withall better carry it away, and retain the ſenſe of them; But ſecondly, They that willingly ſhut their eyes againſt the light, becauſe their deeds are evill, they doe not uſe to ſee, but underſtand and diſcerne leſſe by parables, then otherwiſe (and yet thirdly, If they have any deſire of learning left, parables will more excite and inflame a deſire of underſtanding, and enquiring after the meaning of them, then any thing elſe) and therefore doe I not ſpeake plainly to them, but in ſuch veiles as theſe, becauſe what hath formerly been without parables delivered unto them, as plainly as what is before their eyes, they have not made uſe of.

14. And ſo what Eſaias foretold of Gods dealing with an

14. And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall heare, and ſhall not underſtand, and ſeeing ye ſhall ſee, and ſhall not perceive.]

obſtinate people, although it was foretold of ſome of your anceſtors, yet hath a moſt eminent completion now, and is found moſt true of them, That they ſhall not receive ſo much profit, as otherwiſe they might, by what is repreſented or delivered to them; things ſhall be ſo ænigmatically and darkly repreſented to them as that they (having before ſhut their eyes, v. 13.) ſhall now diſcern but little.

15. For

15. For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their eares, and should understand with their heart, and should be converted, and I should heal them.]

15. And this is a just judgement of God's upon them, for their former obduration and obstinacy, in that they have hung down their eares (as creatures doe, that hearken not, whereas others hold them up) and shut their eyes against me, wilfully blinded themselves; for fear, as 'twere, that they should see, or hear, or understand, and by repentance and conversion become capable of my working cures of mercy on them, which otherwise I should infallibly doe, (and also, on God's part, lest such precious knowledge should be exposed to farther contempt.) See note on Mar. 4. a.

[a] that, Syr. [†] that, Syr.

16. But blessed are your eyes, [a] for they see,] and your eares, † for they hear.

16. that by receiving what hath been already taught you, you are thus capable of these higher illuminations,

17. For verily I say unto you, that many prophets, and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.]

17. For though there have been many men imploy'd by God to reveal his will to others, and many so farre in Gods favour, that God hath made himself known very particularly unto them, as Abraham, and Moses, with whom he talkt face to face, yet the revelations now made to you, are infinitely beyond all those that were ever afforded men before.

18. Hear ye therefore the parable of the sower.]

18. You disciples therefore to whom it is given to know the mysteries v. 11. (from whence to this 18 verse all was spoken as in a parenthesis) Hear ye the meaning of this parable.

19. When any one heareth the word of the kingdome, and [c] understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart; † this [d] is he which received seed by the waies side.]

19. When the Gospel is preached to any, and he lates it not to heart, but by temptations is induced to live an unchristian life, This is it, that is meant by the seed, that is sown by the path-side, i. e. by that part of the parable mention'd v. 4.

c. d.

† this is it which is sown by the path side.

20. But * he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it,]

20. But the sowing of seed on the stony ground denoteth him, that at the first hearing receives the Gospel with all greedinesse and joy, looking only on the smoother part of it,

*that which is sown on stony ground, ὁ ἐπὶ τὰ πετρώδη σπαρείς, see note d.

21. Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.]

21. But for want of an honest heart, a good soyle, where it may take deep root, for want of resolution to bear whatsoever the Gospel requires of them, they last but a little while, Assoon as ever Christianity is persecuted, assoon as any chargeable duty is required of them, immediately they are galled and discouraged from going any farther in the waies of piety, See note on c. 11. c.

22. * He also that received seed among the thorns, is he that heareth the word, and the cares of this world, and the deceitfulnesse of riches choke the word, and † he becometh unfruitfull.]

22. But the sowing of seed among thorns denoteth him, that of getting of riches) being in his heart, where the word is sown, suffocates it, and so renders the word in him unfruitfull, makes him live never the better for being a Christian.

* And that which is sown, ὁ εἰς τὰς ἀκάνθας † it becometh ibid.

23. But * he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.]

23. But the sowing the seed in good ground denoteth him, that by hearing and understanding, and laying to heart the precepts of Christ, expresses the effects of it by bringing forth abundance of Christian practise all the life after, some in a greater measure then others, but all in a good proportion.

* that which is sown upon

24. Another parable put he forth unto them, saying, [The kingdome of heaven] is likened unto a man which sowed good seed in his field.

24. The state of the Gospel or succesſe of Christ's preaching in the world

25. But while men slept, his enemy came and sowed * tares [among the wheat] and went his way,

25. all through the whear, all over the ground,

* cockle ζιζάνια

26. But when the blade was sprung up, and brought forth fruit, then appeared the * tares also.]

26. This was not discern'd at the time, but when the corn came up, and began to eare, then beside the wheat that was sow'd, there appeared cockle also.

* cockle

27. So the servants of the housholder came and said unto him, Sir, [didst not thou sow good seed in thy field? From whence then hath it Tares?]

27. Certainly all the seed which thou didst sow in thy field, was good wheat, And yet we discern now a great deal of cockle among it, Whence should this be?

28. He said unto them, [An [e] enemy hath done this. The servants said unto him, Wilt thou then that we goe, and gather them up?]

28. Some malicious person hath done this, Hereupon the servants offer their pains if he please to accept them, to goe presently and weed up all the cockle.

e.

29. But he said, [Nay, lest while ye gather up the tares, ye root up also the wheat with them.]

29. No, for some of them are in such a conjuncture with the wheat, that the one cannot be pull'd up, but the other will follow, if it be done by you, that are not so able to discern them.

30. Let them both grow together [untill the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

30. untill my time of judgment, & then I will appoint the Angels my officers, saying

31. Another parable put he forth unto them, saying, [The kingdome of heaven is like to] a grain of mustard seed, which a man took and sowed in his field,

31. The state of the Gospel is of such a growing procreative nature both in the world, and in the heart of man, where 'tis received, that it is fitly resembled to

32. Which being one of the leaſt ſeeds that are, yet when it comes up proſperouſly, it becomes bigger then any thing that comes from a ſeed, and among the Jews growes into a tree with boughs large enough for birds to rooſt or lodge in. See note on Lu. 13. a.

32. Which indeed is the leaſt of all ſeeds, but when it is grown, it is the * greateſt among herbs and becometh a tree, ſo that the birds of the aire come and lodge in the branches thereof.] * greater then herbs; μείζων τῶν λαχάνων.

33. The Goſpel hath ſuch a ſecret inviſible influence on the hearts of men, to change them and affect them, and all the actions that flow from them, that it is fitly reſembled to leaven, ſo mixt throughly with the whole, that although it appeareth not in any part of it viſibly, yet every part hath a tincture from it.

33. Another parable ſpake he unto them, [The kingdome of heaven is like unto leaven, which a woman took and hid in three meaſures of meale, till the whole was leavened.]

34. All theſe things ſpake Jeſus unto the multitudes in parables, and without a parable ſpake he not unto them,

35. I will powre out all thoſe myſterious truths which have been kept cloſe from all time, and now though in parables are revealed by me.

35. That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, [I will f utter things which have been kept ſecret from the foundation of the world.]

f.

36. Explain, interpret.

36. Then Jeſus ſent the multitude away, and went into the houſe: and his Diſciples came unto him, ſaying, [Declare] unto us the parable of the tares of the field.

37. He anſwered and ſaid unto them, He that ſoweth the good ſeed is the ſon of man.

38. The field is this world, the place of our living here; that part of the parable, that concerning the good ſeed, ſignifies the Chriſtians: but that of the tares, ſignifies the wicked, ſeducers, ſuch were the Gnoſticks, and other hereticks of the firſt times, ſuch are all hereticks and ſchiſmaticks ſince.

38. The field is the world, the good ſeed are the children of the kingdome: but the tares are the children of the wicked one.]

39. The time when beleivers and unbeleivers (and ſeducers) ſhall be called to account, is, to this people, that ſolemne approaching time of their viſitation, as to all other people, the time of finall exciſions, and eſpecially the day of judgment.

39. The enemy that ſowed them is the devill, [the harveſt is the * end of the world] and the reapers are the Angels. * concluſion of the age συντέλεια τοῦ αἰῶνος.

40. At God's times of eminent diſcrimination, ſuch as his judgment on the Jews (ſee note on c. 24. c. and on Lu. 1, 1.) and ſuch the laſt dreadfull day of doome.

40. As therefore the tares are gathered and burnt in the fire: ſo ſhall it be [in the † end of this world.] † concluſion of this age.

41. Chriſt by his meſſengers and inſtruments of his juſtice ſhall deſtroy all hereticks and ſchiſmaticks, that any way keep others from the Chriſtian religion, and all that live profeſtly in any unlawfull courſe of contrariety to Chriſtian purity.

41. The ſon of man ſhall ſend forth his Angels, and they ſhall gather out of his kingdome all * things that offend, and them which doe iniquity.] * ſcandals τὰ σκάνδαλα.

42. And ſhall caſt them into a furnace of fire: there ſhall be wayling and gnaſhing of teeth.

43. The true pure Chriſtian profeſſors ſhine eminently in the Church here, and after in glory.

43. Then ſhall [the righteous ſhine forth as the Sun in the kingdome of their father.] Who hath ears to hear, let him hear.

44. The Goſpel being by ſome not lookt after, is yet ſometimes met with by them, and becomes matter of infinite joy and deſire to them, and ſo is likened fitly to a treaſure, which a man finding caſually in a field, hid again or concealed it, and then deſigning to get it into his poſſeſſion, accounts no price that he can pay, too dear for it.

44. Again, [the kingdome of heaven is like unto treaſure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.]

45, 46. Others there are which have followed the ſtudy of wiſdome, and thirſted after ſome inſtructer, and then the Goſpel of Chriſt comes as a rich prize doth to a merchant, which is in purſuit of rich merchandiſe, and meeting with a jewell for his turne, layes out all his eſtate upon it.

45. Again [the kingdome of heaven is like unto a Merchant man ſeeking goodly pearles.

46. Who when he had found one pearle of great price, he went and ſold all that he had, and bought it.]

47. caught fiſh of all ſorts, good and bad.

47. Again, the kingdome of heaven is like a net which was caſt into the ſea, and [gathered of every kind.]

48. That which was ſick, or unwholſome at the ſeaſon.

48. Which when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt [the bad] away.

49. At the time wherein Chriſt ſhall come to work his revenge upon his enemies, not only at the deſtruction of the Jewiſh State (wherein that diſcrimination ſhall be made betwixt beleiving and unbeleiving Jews, reformed, and unreformed) but eſpecially at the final day of every mans doome, at the concluſion of the world.

49. So ſhall it be [at the end of the world, the Angels ſhall come forth, and ſever the wicked from among the juſt.]

50. And ſhall caſt them into the furnace of fire, there ſhall be wailing and gnaſhing of teeth.

51. Jeſus ſaith unto them, Have yee underſtood all theſe things? They ſay unto him, Yea, Lord.

52. Then

ª made a diſciple for, μαθητευθεὶς εἰς

52. Then ſaid he unto them, [Therefore every ª ſcribe, which is * inſtructed unto the kingdome of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.]

52. Therefore if, over and above your knowledg in the law, ye have underſtood the things which I have told you of the nature of the Goſpel, the excellency of it beyond all other profeſſions, and the obligation to good life, ye are obliged to ſhew forth the effects, and to the old actions of your former life, acted by Jewiſh principles, to ſuperadde a Chriſtian practiſe, after the manner of the houſholder, who when he makes ſhew of his poſſeſſions, his proviſions, or wealth, brings forth, and ſhewes the fruit of the new, as well as the ſtore of the old year, his new, as well as old rayments, &c. and all little enough for the frank entertainment of his gueſts.

53. And it came to paſſe, that when Jeſus had finiſhed theſe parables, he departed thence.

54. And when he was come into his own countrey, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdome, and theſe mighty works?]

54. And coming to Nazareth where he was bred, he ſet about the work of publick teaching of them in their aſſemblies, which he did in ſuch manner, expreſſing ſuch knowledge, and doing ſuch miracles, that they which ſaw and heard, were amazed and aſtoniſht at it, ſaying, What means of knowledge hath he had by his education, and from whence can he be imagined to derive the power of doing ſuch miracles?

55. Is not this the carpenters ſon? is not his mother called Mary? And [his brethren] James, and Joſes, and Simon and Jude?

55. his firſt couſens

56. And his ſiſters, are they not all with us? [Whence then hath this man all theſe things?]

56. Whence then is it that he thus farre excells and ſurpaſſeth all them?

* ſcandalized at, ſee note on c. 11. c.

57. And they were [* offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own countrey, and in his own houſe.]

57. diſcouraged from following him any longer, whereupon Jeſus ſaid unto thoſe that were preſent, This is no ſtrange thing to me, for it is proverbially obſerved, that a Propher, or any ſent from God is not deſpiſed or undervalued ſo much any where, as among his own countrey-men and kindred, who knew his birth here below, but know not of his commiſſion from heaven.

58. And he did not many mighty works there becauſe of their unbeleif.

Notes on Chap. XIII.

ª 2. Αὐξήσεις ἑκατόν

That great proportion of an *hundred fold* in the *harveſt* is no ſuch *prodigious encreaſe*, as men imagine. For though it were ſtrange that to the number of the buſhels of ſeed, there ſhould be an *hundred times* ſo many brought home by way of *increaſe*, becauſe a great deal of the corn that is ſowed, miſcarries, and comes to nothing, yet it is eaſie to obſerve, that from one *ſingle corn* (which is here referr'd to by the ὃ μὲν ἑκατὸν &c. and ὃς in *Marke*, i. e. *one an hundred*) there oft comes ſo many branches, and ſtalks, and *grains* in all thoſe ſtalks, as may eaſily and ordinarily make up the number ſometimes of *thirty*, ſometimes of *ſixty*, nay ſometimes of an *hundred fold*, though, the truth is, the *hundred fold* is the liberalleſt proportion, and ſo is ſet down as the *higheſt degree* of *fruitfulneſſe* in the *good ground*. See c. 19. 29.

b. Ἔχῃ

The word ἔχῃ ſignifies here, (as 'tis plain by the *parable*,) to *uſe*, to *occupy*, to *traffick* with *grace*, to take that care of it, which belongs to ſo great a *treaſure*, ſo ſaith *Phavorinus* in the word ἐνεχῶ; ἔχειν τὸ ὀπωσοῦν φέρειν καὶ φυλάττειν, *To have*] is uſed for to *take care of*, to *keep*, thus perhaps may χάειν ἔχειν] ſignifie *Heb.* 12. 28. though it be capable of another rendring, as there we ſhall ſee.

c. Συνίημι

Συνίημι ſignifies ordinarily *laying to heart, thinking on, conſidering*, ξυνάντα, Συνέλαβε, ſaith *Didymus*, and ſo Συμβάλλω *Lu.* 2. 19. ſeems all one with it; and ſo *Suidas*, Συνίημι ἀντὶ τοῦ νοῶ, to *conſider* or *think on*, and again σκόπει, βλέπε, Συνοῦ, and *Heſychius*, Συνίασιν, νοοῦσιν, So Ὀσίως: ὁ. Σεαυτῷ νῦν ξυνοῦ καὶ πίστευε, *Conſider and pleaſe thy ſelf in private.* And ſo *Prov.* 21. 12. the *Septuagint* renders *Maſchil* by Συνῶν, and ſo *Pſal.* 106. 7. and ſo here v. 15. *conſider and turn*, anſwerable to *Ezech.* 18. 28. *becauſe he conſidereth and turneth away from his ſinnes.*

d. Ὃς

That the ὅτὸς ὃς σπαρείς] ſignifies literally not *Him that receives the ſeed*, but *that which is ſown*, either ὁ σπόρος the *ſeed* in S. *Luke*, or ὁ λόγος *the word* or the like, appears both by the *parable*, in which anſwerable to it is the ἃ μὲν ἔπεσεν &c.] *ſome fell*, i. e. in *ſowing fell*, and alſo more particularly by the parallel place, *Lu.* 8 11. where 'tis ſaid, that ὁ σπόρος ἐστὶν ὁ λόγος, *the ſeed is the word*, and v. 14. in ſtead of the σπαρὲὶς *ſown*, is the τὸ πεσὸν, *that which falls*, which muſt needs be the *corn*, and not the *ground*, and in S. *Mark* c. 4. 19. 'tis clearly the *corn* (and not the *man*, or the *ground*) that *becometh unfruitfull*, and therefore 'tis clear that as [ὅτος *he*] referres to the whole *precedent oration*, [*when any one heares* &c.] ſo the [σπαρὲὶς *ſown*] is the *whole* of that *part* of the *parable*, the *ſeed*, and the *ground*, and the *ſowing*, and the *fowles picking it up*, all together, and then [ἐστὶ] ſignifies [*is denoted by*] Only 'tis true, that in the following expreſſion [ὅτός ἐστιν ὁ ἀκούων, *this is he that heareth* &c.] the word [*is*] is taken a little otherwiſe, and the phraſe ſignifies, *this is it* (i. e. the *ſeed ſown* in that ground, or *in complexo* the *ſeed* with its *ground*, is it) *which denoteth*, or, *by which is denoted he that heareth* &c. By both which 'tis obſervable, that in the *Scripture Dialect*, the word [ἐστὶ, *is*] or [ὅτός ἐστι, *this is*] doth either, as S. *Auguſtine* ſaith, ſignifie [*ſignificat, ſignifies*] or [*ſignificatur, is ſignified*] i. e. denotes one thing which is anſwerable to another, whether it be the *ſigne*, or the thing *ſignified*, ſometimes the *ſigne*, as v. 19. the ὅτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς, *this is it that is ſignified by the ſeed ſown by the path ſide*, and ſometimes the thing *ſignified*, as v. 20. ὅτός ἐστιν ὁ τὸν λόγον ἀκούων, *this is it which ſignifieth him which heareth the word*, &c. and ſo v. 22. and 23.

e. Ἐχθρὸς ἄνθρωπος

The phraſe [ἐχθρὸς ἄνθρωπος literally *enemy man*] is here an *Hebraiſme*, the like as we ſhall find *Heſt.* 7. 6. *the man adverſary*, or *adverſary man*, *is this wicked Haman*, And ſo it reſtrains not the word here to a *man*, but leaves it in the latitude, that ἐχθρὸς alone would be, a *man*, or *devil.*

f. Ἐρεύξομαι

The word ἐρεύξομαι must be rendred, *I will poure out*, for, ſaith *Heſychius* ἐρεύξῃ, βρύσῃ, it ſignifies to *ſend forth*, ſo as *a fountain doth water*, or as a *Tree* its *juice* or moyſture. Thus נבע (which *Pſal.*19.2. and ſo *Pſal.*119.171. and *Pſal.*145.7. is rendred ἐρεύγομαι) ſignifies *ſcaturire*, or *exundare*, to *pour forth* water from within it, as here the κεκρυμμένα, *what before was kept cloſe* within.

g. Γραμματεὺς Μαθητὴς

The γραμματεὺς *Scribe*] here ſet oppoſite to [μαθητὴς *diſciple*] ſignifies him that is skilfull in the *Moſaicall Law* (as the *diſciple* is he that hath thereto ſuperadded the knowledge of the *Goſpel*) or any man conſider'd as furniſhed with *ſacred inſtructions*, and obſervations out of the *Law*, and the *Prophets*, and their διδασκάλους, any skill in the *myſteries* of the *Old Teſtament*, or *Jewiſh religion*; who when he becomes a *Diſciple*, or turns *Chriſtian*, he becomes furniſh'd with the *myſteries* of the *New Teſtament*; By this means he is here ſaid to be like the *houſe-keeper*, who for the maintaining of his family all the year long, is ſuppoſed to have a *repoſitory* for proviſions (which is here call'd his θησαυρὸς or *ſtore-houſe*) and there to have layd in *proviſions* of both ſorts, *new* and *old*, the *new* of *daily purveyance*, and the *old* which we call the *ſtore*. And being thus *furniſhed*, when any entertainment is to be made, he *brings forth*, and uſeth what is neceſſary of *both*. So for the furniſhing a *table* he brings forth his *hot and cold meat*, that which is *new dreſt*, and that which *remains* of former meals. And ſo in all other parts of *œconomy*, *New* and *old garments* in the *wardrobe*. Thus doth this knowing *Jew*, being now farther inſtructed by *Chriſt*, lie under an obligation of performing, as occaſion requires, all actions both of *morall* and *Chriſtian virtues*, but firſt and eſpecially of *Chriſtian*, which are the *new*, here firſt named, though the μαθητεύσας was laſt, by way of ὑστερον πρότερον, in other places frequently obſervable, See note on chap.7. b.

Paraphraſe.

CHAP. XIV.

1. AT that time Herod the Tetrarch heard of the fame of Jeſus,

2. though John the Baptiſt, when he li- ved, did no ſuch miracles, yet being put to death, and God thinking fit to raiſe him from death again, 'tis reaſonable to expect that God will aſſiſt him with a miraculous power to aſſure men that he was ſent from God, his riſing from the dead is ſo ſtrange a thing, that it muſt needs be attended with other miracles.

2. And ſaid unto his ſervants, This is John the Baptiſt, [he is riſen from the dead, and therefore mighty works doe ſhew forth themſelves in him.]

3. For Herod had laid hold on John, and bound him, and put him in priſon for Herodias ſake his brother Philips wife.

4. For John ſaid unto him, It is not lawfull for thee to have her.

5. a Prophet, or of ſomewhat a higher rank, more then a Prophet, c. 11. 9.

5. And when he would have put him to death, he feared the multitude, becauſe they counted him [as a prophet.]

6. Mar.6. note b.

6. But when Herods birth-day was kept, the daughter of Herodias daunced before them, and pleaſed Herod.

7. Whereupon he promiſed with an oath, to give her whatſoever ſhe would aske.

a. 8. upon the advice, impulſion, inſtigation of her mother, with whom ſhe conſulted what ſhe ſhould aske,

8. And ſhe [being before [a] inſtructed of her mother,] ſaid, Give me here John Baptiſt's head in a charger.

b. 9. This petition was very unacceptable to Herod, yet becauſe he had ſworn, and that it might not appear a levity, or inconſtancy to thoſe that were at the feaſt with him, when he made the oath, he gave appointment it ſhould be ſo.

9. And the king [b] was ſorry, nevertheleſſe for the oaths ſake, and them which * ſate with him at meat, he commanded it to be given her.]

* lay, συνανακειμένους

10. And he ſent, and beheaded John in the priſon.

11. And his head was brought in a charger and given to the damoſell: and ſhe brought it to her mother.

12. And John's diſciples took care of his buriall, and that being done came to Jeſus, whoſe forerunner John was, and told him what had befaln John, and (probably) continued with him as his diſciples.

12. And his diſciples came and took up the body and buried it, and went and told Jeſus.]

13. that the ſame might not befall him, before he had fulfill'd his office, for which he was ſent, (ſee c.12.15.) he departed by ſhip from thence, taking none but his Diſciples with him, and went to a place which was not inhabited, and when the people heard whither he was gone, they took a compaſſe by land, and came to him thither.

13. When Jeſus heard of it, [he departed thence by ſhip into a deſert place apart; and when the people had heard thereof, they followed him on foot out of the cities.]

14. was ſo kinde, as not to conceale himſelf from them any longer, but came to them, and when he was come,

14. And Jeſus went forth, and ſaw a great multitude, and [was moved with compaſſion toward them, and] he healed their ſicke.

15. the time of evening when every one gets him to his Inne and provides for his ſupper, is already paſt,

15. And when it was evening, his Diſciples came to him, ſaying, This is a deſert place, [and the time is now paſt] ſend the multitudes away, that they may goe into the villages and buy themſelves victualls.

16. But Jeſus ſaid unto them, They need not depart, give ye them to eate.

17. And they ſay unto him, We have here but five loaves and two fiſhes.

18. He

18. He said, Bring them hither to me.

19. And [he commanded the multitudes to sit down on the grasse,] and took the five loaves, and the two fishes, and looking up to heaven he [c] blessed, and brake, and gave the loaves to his Disciples, and the Disciples to the multitude.

19. he appointed the Apostles Mar. 6. 39. to dispose them meal-wise on grasse-plats there, c.

20. And they did all eate, and were filled; and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, [besides] women and children.

21. not counting

22. And straightway Jesus constrained his Disciples to get into a ship, and to goe before him unto the other side, while he sent the multitudes away.]

22. Upon this the multitudes designing to take him and proclaime him King, Joh. 6. 15. he presently sent his Disciples before him by sea to the wilderness, Mar. 6. 32. (which was on the same side with Bethsaida and Capernaum, whither it seems they went, Joh. 6. 17.) that so he might quietly dismisse the multitude.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and [*] when the evening [d] was come, he was there alone.

[*] The evening being ended. d

24. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary.

25. And [in the fourth watch of the night] Jesus went out unto them, walking on the sea.

25. towards the morning.

26. And when the Disciples saw him walking on the sea, they were troubled, saying, It is [a spirit;] and they cryed out for feare.

26. Some spirit or phantastick shape, that seems there to walke bodily.

27. But straightway Jesus spake unto them saying, Be of good cheer: It is I, be not afraid.

28. And Peter answered him, and said, Lord, if it be thou, [bid me] come unto thee on the water.

28. Give me thy commission, and then I know I safely may.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water to goe to Jesus.

30. But when he saw the wind boysterous, he was afraid, and beginning to sink, he cryed, saying, Lord save me.

31. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, [wherefore didst thou doubt?]

31. why did thy minde stand divided, flote between faith and diffidence? why didst thou stagger? why didst thou distrust my power, when I had bid thee come to mee?

32. And when [they] were come into the ship, the winde ceased.

32. Christ & Peter.

33. Then [they that were in the ship came and worshiped him,] saying; Of a truth thou art the son of God.

33. the rest of his Disciples came every one of them and adored him, and acknowledged his omnipotence,

34. And when they were gone over, they came into the land of [c] Gennesaret.]

34. Cinnereth, Deut. 3. c.

35. And when the men of that place [had knowledge of him,] they sent out into all that countrey round about, and brought unto him all that were diseased,

35. knew him, as having been there before, Lu. 5. 1.

36. And besought him that they might only touch the hem of his garment, and as many as [touched] were made perfectly whole.

36. touched it, or any part of his garment.

Notes on Chap. XIV.

a προβιβάζω

The word προβιβάζω, saith *Budæus*, hath a peculiar notion for a *client* instructing an *advocate* in his cause, telling him the heads of his *defence*, and so it may properly signifie here, that *Herodias* instructed her daughter, what she should propose to the *King* by way of request; But besides this, *Hesychius* renders προβιβασθεὶς, πεισθεὶς, and in the *old Glossary*, προβιβάζω *promoveo, provevo*, and *Suidas* προβιβάζεις, ὁδηγεῖς, πείθεις, in all of these *to stirre up, perswade, instigate*. The *Interpreters* of the *Old Testament* use it for שנן to *sharpen*, *Deut.* 6. 7. and that belongs to the same sense.

b Ἔλυπήθη ὁ βασιλεύς.

Of *Herods sorrow* many motives, and reasons might be collected; One lesse observable might be, because this was his *birthday feast*; On such dayes they were wont to make *merry*, and entertain the people, and make it *holy day* from all secular employments, and they tooke speciall care to avoid all ill-omens, to have no *quarrels* nor contentions, no *pleadings in foro*, (*Natalem colimus, tacete lites, Marti*, l. 10. 87.) but especially no *shedding* of *blood*, no *executions*, counting it unfit to *deprive* any of *life*, that day, wherein they *received* theirs (Ἔδοξε τῷ μηδένα κολάζειν τῶν καλακειτων, ἄχρις ἂν ὀπωρᾶις, γυμνάσιοις, ἢ παννύχοις, &c. διεξέλθωσι, saith *Philo* against *Flaccus*) and if any hanged on the *gallowes*, or *crosse* before, they were then to be taken down. This was done by the *Pagans*, lest they should *offend*, or *sadden*, or *displease* their *Genius*, and *Herod* being more then half a *Pagan*, might well have this cause of *griefe*, and so be *troubled* to doe this on *John Baptist* this day. But beyond this, two other reasons of *Herod's sorrow* are set down by the *Evangelists*, one *Mar.* 6. 20. where 'tis said *Herod feared John*, and look't upon him as a *just* and *holy* man, and *observed* or bare a *reverence* to him, and thereupon reformed *many things* upon his instance, and *took pleasure in hearing him*, and that is mention'd as the *obstruction*

obſtruction of *Herodias's* deſigne of *killing* him, v. 19. A ſecond reaſon is here mention'd v. 5. he *feared the multitude, becauſe they counted John as a prophet*, he was afraid to meddle with him, becauſe of his *popularity*, (as the *Phariſees* were, c. 21. 26.) Both theſe had an influence on *Herod*, and cauſed this *reluctancy* to his execution.

c. Εὐλογεῖν

That εὐλογῆσαι *to bleſſe*] ſignifies to *give thanks*, is ſufficiently known; And the ſame is otherwiſe expreſt by *praiſing, glorifying, ſinging, confeſſing, calves of lips*, but eſpecially *giving thanks*, and two of them together, ὁμολογοῦντες αἰνέσει, *Col.* 3. 16. *with thanksgiving ſinging* or *praiſing*. The only difficulty here is, whether the verb εὐλόγησε, *he bleſt*] be to be rendred ſo, as to joyne with the *bread* and *fiſhes*, or with the word [*God*] underſtood, i.e. whether it be, he *gave thanks to God*, or *he bleſſed the bread*, &c. praying for *Gods* bleſſing upon them. The ſenſe in either notion will be much the ſame, For if he *bleſſed*, or *gave thanks* to *God*, he is to be ſuppoſed alſo to have pray'd for his *bleſſing* upon them, and ſo if he *gave thanks*, or pray'd for *bleſſing* on them, it muſt be to *God* that this was perform'd. But the uſe of the phraſe in the *New Teſtament* inclines it (both here and *Mar.* 6. 41. and 8. 7.) to the latter notion, that of *bleſſing* the *bread*, giving *thanks* for it, For ſo 1 *Cor.* 10. 16. where it hath an *accuſative* caſe joyn'd with it, it is ποτήριον the *cup*, or *pot*, the *cup of bleſſing* ὃ εὐλογοῦμεν *which we bleſſe*, which makes it neceſſary to render the word in that place, not to *give thanks* ſimply, but to *bleſſe*, i.e. by *giving of thanks*, to ſeparate or *conſecrate* it to a holy uſe, as when *Gen.* 2. 3. 'tis ſaid of *God*, that he *hallowed* the *ſeventh day, and bleſſed it*. Thus 1 *Sam.* 9. 13. we read εὐλογεῖν τὸ θυσιαν *to bleſſe the ſacrifice*, i.e. by *giving thanks to God* to *conſecrate* it. And ſo *Lu.* 9. 16. 'tis clearly (without the notion of any extraordinary *conſecration*) of the *loaves* and *fiſhes*, εὐλόγησεν αὐτοὺς, *he bleſſed them*, and *brake* &c. And this is ἁγιάζειν to *ſanctifie with prayer* &c. 1 *Tim.* 4. 5. which belongs to the uſe of every *creature*, and not only of thoſe which are *conſecrated* to a peculiar uſe in the ſervice of *God*.

d. Ὀψία

The different ſignification of [ὀψίας γενομένης, *the evening being come*] in this verſe, from the ſame *phraſe* v. 15. may be obſerved; For betwixt that and this, the *people* were *ſet* to ſupper, and riſen again, the *Diſciples* ſent to take *boat*, and the *multitudes diſmiſs'd* by *Chriſt*, and all that being done, *Jeſus* goes by himſelf *to the mount to pray*, and then after that it followes [ὀψίας δὲ γενομένης, *the evening being come*.] The ſure way of underſtanding this muſt be by comparing theſe paſſages with the relations of the other *Evangeliſts*, S. *John* aſſignes not any part of the day to the *former* part of the action, but to the *latter* he doth, *Joh.* 6. 16. ὡς δὲ ὀψία ἐγένετο, *when the evening was come*, S. *Mark* in the firſt place hath a different phraſe, ἤδη ὥρας πολλῆς γενομένης, *much time being now ſpent*] c. 6. 35. and S. *Luke* another, ἡ δὲ ἡμέρα ἤρξατο κλίνειν c. 9. 12. *Now the day began to waine*,] In the latter place, S. *Marke* reads with S. *Matthew*, [ὀψίας γενομένης *evening being come*] and S. *Luke* proceeds not to that part of the ſtory. By this it is cleare, that the *latitude* of the word [ὀψία,] which we render *evening*, is it, which muſt reconcile the ſeeming difference. *The evening and the morning were the firſt day*, ſaith *Moſes*, and ſo 'tis clear that the ὀψία ſignifies all from the *beginning* of the *evening*, till the *next morning*, the ſpace of the *Sun's being ſet*, as the *morning* is of the *Sun's being up*. So *Mat.* 28. 1. ὀψὲ σαββάτων the *evening of the Sabbath*] is immediately attended with τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *the light of the morning of the firſt day of the week*, and here the firſt thing, after this laſt [ὀψίας γενομένης] is *the fourth watch in the night*, i.e. *toward morning*. According to this latitude, the *declination of the day*, the *Sun-ſetting* in S. *Luke*, and the *much time being ſpent* in S. *Marke*, is by S. *Matthew* call'd, ὀψία, v. 15. And the *night time* (for ſo it was, when they were a *rowing* in the *river*, and he at his *prayers* in the *mount*) is by all the three *Evangeliſts*, that mention it, called ὀψία too. See note on *Mar.* 14. c.

e. Γεννησὰρ.

The place called גִּנֹּסַר in *Joſuah* (and uſed by the *Hieruſalem Targum Num.* 34. 15.) was after commonly call'd *Genezar*, ſaith *Joſephus*, from the *Chaldee* גִּנְזַר, which was the rendring of that *Hebrew*; from both which put together, ariſeth the word here, *Genezareth*, i. e. the *valley of branches*; and this as the title of the whole *province*, which contain'd in it the *Lake* ſo call'd, and the *city* in the *tribe* of *Nephthali*, which *Herod* adorn'd with magnificent buildings and call'd it *Tiberias* in honour of *Tiberius Caſar*, and accordingly the *Lake of Genezareth*, is ſometimes call'd the *Sea of Tiberias*.

Paraphraſe.

CHAP. XV.

1. THen came to Jeſus Scribes and Phariſees which were of Jeruſalem, ſaying,

a. 2. before meat, as the Jews think themſelves obliged to doe.

2. Why doe thy diſciples tranſgreſſe the [a] tradition of the elders? for they waſh not their hands [when they eat bread.]

3. the obſervance and practiſe of thoſe

3. But he anſwered and ſaid unto them, Why doe you alſo tranſgreſſe the commandement of God by [your traditions?]

things, which are not taught by God, but by your ſelves delivered to your diſciples? Sure this muſt be acknowledged by you a great fault, who expect to have all your own ordinances obſerved ſo punctually.

b. 4. uſeth them ill in words or deeds, that lightly regards them, that refuſeth to doe ought for them, v. 9.

4. For God commanded, ſaying, Honour thy father and mother, and he that [b] curſeth father or mother] let him die the death.

c. 5, 6. But contrary to this your tradition is, that if a man can anſwer his parents, when they need any relief, I have bound my ſelf by an oath that I will not doe any thing to the relief of my father and my mother; or, O Father,

5. But ye ſay, Whoſoever ſhall ſay to his father or mother, It is a [c] gift by whatſoever thou mighteſt be profited by me,

6. And honour not his father or his mother, *he ſhall be free*. Thus have ye made the commandement of God of none effect] by your tradition.

Father, that by which thou shouldest be relieved by me, is a gift already devoted to God, and cannot without impiety be otherwise employed, and by this piety to God, I may be as profitable and helpfull to thee, for God will repay it upon me and thee in our needs, He hath said enough to his parents, or, he shall be free from that obligation to relieve them. (See note on 1 Pet. 3. c.) Here is a clear example to demonstrate that you that stand so for the observing of your traditions, doe make no scruple to evacuate the obligation of Gods commands.

7. Ye hypocrites, well did Esaias prophecy of you, saying,

8. This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is farre from me.

* injunctions, ἐντάλματα.

9. But in vain doe they worship me, teaching for doctrines the * traditions of men. 9. The service which they performe to me is little worth, and likely to receive a slender reward, when my commands are not heeded by them, but their own constitutions set up in stead of them, see Mat. 7.7.

10. And he called the multitude, and said unto them, Hear and understand.] 10. And leaving the Pharisees with some dislike, he calls the multitude, (who while he talk't to the Pharisees, stood at some distance) and speakes more hopefully of, and cheerfully to them, saying, To this matter of washing before meat, so insisted on by the Pharisees, do you consider what I now say.

11. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.] 11. Not that which is eaten, but that which is spoken, polluteth any man.

12. Then came his Disciples, and said to him, knowest thou that the Pharisees [were offended] when they heard this saying? 12. galled and discouraged from receiving thy doctrine,

† plantation *φυτεία.*

13. But he answered and said, Every † plant which my [d] heavenly father hath not planted, shall be rooted up.] 13. To this he gave no other reply but this, All such as they, which come with such prejudices, as the Pharisees do, that prefer their own injunctions before the commands of God, v. 9. 'tis to be expected, that the telling them the truth will aliene them, All seed but that which falls on the good ground, and is there radicated in humility and piety, such as my father ownes the planting of, shall certainly come to nought, And consequently so must all faith in these opinionative men, and therefore 'tis not strange if they be galled, and depart from me, upon the noting and reproving of their errors. d.

14. Let them alone, they be blind, leaders of the blind, And if the blind lead the blind they shall both fall into the ditch.] 14. If this have galled and discouraged and drove them from me, let them go, They are stupidly and perversly ignorant themselves and take great pleasure to be accounted Doctors, and Rabbi's, instructors of the ignorant, and what can be the effect of this, but that the leaders, and they that are led by them, shall together ingulfe themselves in perdition.

15. Then answered Peter, and said unto him, [Declare unto us] this parable. 15. Tell us the meaning of

* Art all this while, ἀκμὴν.

16. And Jesus said, Are ye also * yet without understanding?

17. Doe not ye yet understand, that [whatsoever entreth in at the mouth goeth into the belly, and is cast out into the draught?] 17. every thing that we eate, first comes from without, and so is no part of us, is not imputable to us in respect of the principle, and then doth but passe or travell through us, is soon dispatched, and thrown out of the body again, and so be it never so grosse, never so unclean, it cannot pollute the eater, or least not comparably so much as that which hath the original from our selves, and hath some space of permanency there.

18. But those things which proceed out of the mouth, come forth from the heart, and they defile a man.] 18. But the clean, unsavory speeches 'tis clear that they proceed from the heart, and those that are there, i. e. in the heart, that spring from that fountain, which we are most concerned to keep pure, and which is most truly and properly ours, and imputable to us, those are the sort of things that may most reasonably be deemed to defile any man.

* wicked machinations, or, designes. † raylings, or, slanders. βλασφημίαι.

19. For out of the heart proceeds [e] * evill thoughts, murthers, adulteries, fornications, thefts, false-witnesse, † blasphemies. e.

20. These are the things which defile a man. [But to eat with unwashed hands defileth not a man.] 20. but so meerly corporeal and external a thing as omitting to wash before meat, cannot be thought to defile any man.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And behold [a [f] woman of Canaan came] out of the same coasts, and cryed unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a Devill. 22. an heathen woman born in Phenice, hearing of his miracles, and that he was now come thither, came to him on purpose f.

23. But he answered her not a word. And his disciples came, and [besought him saying, [g] Send her away,] for she cryeth after us. 23. entreated him (see note on Joh. 4. b.) saying, doe that for her that she desires, that she may be quiet. g.

24. But he answered and said, [I am not sent but to the lost sheep of the house of Israel.] 24. My mission is purposely to the Jewes, to reduce them to repentance, and so to shew my miracles among them.

25. Then came she and [worshipped him,] saying, Lord help me. 25. fell down, and besought him,

26. But he answered and said, It is not meet [to take the childrens bread, and to cast it to dogs.] 26. to work these miracles and cures on an heathen, which were destin'd to Gods people the Jewes.

* Yea, or, I beseech thee. 27. And she said, [h] * Truth, Lord, yet the dogs eate of the crumbes, which fall from their masters table.] 27. I beseech thee Lord, for although it be as thou saist, yet 'tis ordinary also that the dogs lick up the remainders and scatterings of the table, and so may the Gentiles be admitted to partake of thy mercies to the Jewes. h.

* desirest θέλεις.

28. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee, even as thou * wilt. And her daughter was made whole, from that very [hour.] 28. instant point of time.

29. And

29. to the coaſt by the ſide of the ſea

29. And Jeſus departed from thence, and came [nigh unto the ſea] of Galilee, and went up into a mountain, and ſat down there.

30. deaf, and, by that, dumb, men that had loſt their limbs, and many more ſick of other diſeaſes.

30. And great multitudes came unto him, having with them thoſe that were lame, blind, [dumb, maimed, and many others] and caſt them down at Jeſus feet, and he healed them.

31. And they all, whether Jewes or Gentiles, acknowledg'd this to be a wonderfull work of mercy wrought by the God of Iſrael, and ſuch as no other God was able to doe.

31. Inſomuch that the multitudes wondred, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee, [and they glorified the God of Iſrael.]

32. Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three daies, and have nothing to eat, and I will not ſend them away faſting, leſt they faint by the way.

33. And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſſe, as to * fill ſo great a multitude?

* feed, or ſatisfie, χορτάσαι

34. And Jeſus ſaith unto them, How many loaves have yee? And they ſaid, ſeven, and a few little fiſhes.

35. And he commanded the multitudes to ſit down on the ground.

36. And he took the ſeven loaves and the fiſhes, and gave thanks, and brake them, and gave to his diſciples, and the diſciples to the multitude.

37. And they did all eate and were * filled; and they took up of the broken meat that was left ſeven baskets full.

* ſatisfied, ἐχορτάσθησαν

38. And they that did eate, were four thouſand, beſides women and children.

39. And he ſent away the multitudes, and took ſhip, and came into the coaſts of i Magdala.

i.

Notes on Chap. XV.

a. Νιπτῆς χερσὶ

A cuſtome this was taken up among the *Jewes*, and ſo ſtrictly commanded one another, that he that ſhould not obſerve it, was thought guilty of an heavy *crime*, and a *capitall*. So ſaith *Rabbi Aquiba*, *He that takes meat with unwaſh't hands, is worthy of death*, and therefore having, in priſon, *water* given him for his uſe, to *waſh*, and to *drink*, having by accident ſpilt one half of it, he waſht his hands in the remainder, thinking it more neceſſary to doe ſo, then to *drink*, and to *die*, then to *violate* the *traditions* of his *Anceſtors*. Hence is that of another *Jew*, *Rabbi Joſe*, that *to eat with unwaſh't hands, is all one as to lie with a whore.*

b. Κακολογῶν

The words of this ſecond *Text*, being by our *Saviour* taken out of *Exod.* 21. 17. and ſet down punctually out of the *Septuagint*, κακολογῶν, according to the *ſcope* of *Chriſt*, muſt have the extent of the ſignification of the *Hebrew radix*, קלל, and therefore it ſignifies 1. *poſitively, doing*, or, *ſpeaking injuriouſly* to any, and 2dly, *privatively, lightly regarding* in *words*, or *deeds*, and ſo not maintaining them in their *need*. For as this is the thing to which *Chriſt's* ſcope directs the ſignification of it here, ſo קלל the word uſed in all the *Texts*, to which this referres, *Exod.* 21. 17. *Levit.* 20 9. *Prov.* 20. 20. ſignifies *vilipendere, contemnere, parvi facere*, to *ſlight*, and *contemne*, and *ſet at nought* (as in *Pihel* moſt uſually *maledicere*) So *Ezech.* 22. 7. πατέρα καὶ μητέρα ἐκάκολόσαν, ſay the *Septuagint*, where we rightly render it, *ſet light by father and mother*, and although every part of this was not ſo farre meant, *Exod.* 21. 17. as to bring *temporall death* on all, that did thus *neglect* their *parents*, yet it is thus fitly extended by *Chriſt* in the following words, as bringing danger of *eternall death* on thoſe, who though they did not in plain words *curſe their parents* (which the *Phariſees* told them, was all that was meant by that *text*) would not yet *doe ought for* them, and ſo in S. *Paul's* judgment, 1 *Tim.* 5. 8. were *worſe then Infidels*. It is here farther obſervable, that ὁ κακολογῶν ſignifies here *indefinitively*, *every man*, whoſoever he be, not excepting any, under what *vow* ſoever, for ſo 'tis in *Lev.* 20. 9. איש איש אנשׁ אנשׁ, ſay the *Septuagint*, *every man*, or, *what man ſoever.*

c. Κορβᾶν δῶρον

A ſolemn form of *devoting* there was among the *Jewes*, called ἰυχὴ ἀφωρίας, and though very contrary to *charity*, yet frequent among them, to *bind a man's ſelf by vow, or execration, that he will in nothing be beneficiall to his neighbour*, his *parent*, &c. and this was called by them *Corban*, and is often in this ſenſe to be met with in the *Miſnaioth*, and in *Maimonides*, and is the word uſed in *Mar.* 7. 11. as all one with δῶρον *a gift* here. This was uſed among them even againſt their own *parents*, and, though quite contrary to the *precept* of *honouring* and *relieving* them, yet was by them thought *obligatory* to the *fruſtrating* of that *commandement*, and many caſes are ſet down, wherein it doth ſo, in *Maimonides* and the *Rabbins*, and that may very probably be that which is here charged on the *Phariſees* by *Chriſt*; But that which is more ordinarily received by the *Ancients*, and which *Origen* had from an *Hebrew*, is, that *Corban* and δῶρον are (in the ſenſe of it *Lev.* 1. 2. and 7. 14. &c.) *a gift conſecrated to God*, and ſo ſaith *Theophylact* the *Phariſees* (covetous greedy perſons) *perſwading children to give nothing to their parents, but to conſecrate all to the treaſury of the Temple, taught them to ſay, O Father that which thou deſireſt to be profited by me* (i. e. *relieved*) *is a gift*, i. e. *conſecrated to the Temple*, and ſo they *divided with the children all that they had*, καὶ οἱ γονεῖς καταλειμπάνονται ἀβοηθήτους the poor old *parents were left without any relief* in their *old age*. This interpretation is probable alſo. But in either way, the words in *Greek* have an *ellipſis*, which muſt be ſupplied by adding, *ſhall be guiltleſſe*, or, *ſhall be free*, i. e. from the obligation or puniſhment attending that

that prohibition, or, *there is no more required*, or, *this is enough*, or the like.

d. φυτεία *plantation*] here ſignifies not one *ſingle plant*, but a *garden*, or *nurſery* of *plants*, And ſo fitly belongs to a *multitude* of men, a *ſect*, or *ſort*, as here of the *Phariſees* v. 12. which followed *Chriſt*, and heard his *doctrine*. The only difficulty is, what is meant by ſuch a *plantation* being *planted*, or *not planted by God*. And that will be beſt conjectured from the *context*, At one ſaying of *Chriſt*, the *Phariſees* were *ſcandalized*, *gall'd*, and *diſcouraged* from following him, or intertaining his *doctrine*, v. 12. And when *Chriſt* is told of this, his only anſwer is, *Every plantation which is not planted by God, ſhall be rooted out*, Where as their being *ſcandalized*, or *diſcouraged* from *following* him, is the *rooting* out of this *plantation*, ſo their *manner* of *following*, *beleiving*, *intertaining* of his *doctrine* is expreſt by *Gods having not planted that plantation*. The bottome of it is, That *faith* which comes from *God*, as *founded* on his *teſtimony*, and *terminated* in his *doctrine*, will extend it ſelf *infinitly* to *all* that ſhall come ſo *teſtified*, and ſo to the *whole* doctrine of *Chriſt*, as well as to any part of it, it being certain that *God* cannot lie, or bear *teſtimony* to any, that ſhall ſay any thing falſe, and as certain, that *all Chriſt's doctrine*, particularly this, v. 11. hath a tincture of *divinity* upon it. And therefore they that profeſſe to hearken to *Chriſt*, and to receive his *doctrine* in *ſome* things, but not in *all*, to follow him *a while*, and then to *quarrell* with his doctrine, when it agrees not with their humour, 'tis hereby evident, that the *faith*, which is in them, is not *founded* on *Gods teaching*, or *teſtifying* (ſee c. 16. 17.) is not his ſeed received into an *humble*, *obedient*, *honeſt* heart, (wch is a *mould*, that receives *all* that comes from *God*, and brings forth *fruit* abundantly c. 13. 23.) but is *founded* on ſome other *principle*, the *gratifying* their *humours*, or *intereſts*, &c. and accordingly as the *ſeed* that *fell* on *ſtony ground*, ſoon *withered away*, (that kind of beleiver, when *tribulation* came, was *ſcandalized*, fell off and forſook *Chriſtianity*,) ſo this kind of *partiall*, *hypocriticall faith*, of them that beleive *Chriſt's* doctrine no farther then they like it, is ſure not long to laſt, whenſoever a *croſſe doctrine* comes, as here, they are *ſcandalized*, and fall off from *Chriſt*, the *plantation*, being none of *Gods*, is *rooted out*. By this will be diſcern'd, what is meant by θεοδίδακτοι, *being taught of God*, by *having* any thing *revealed from God*, c. 16. 17. i. e. when, as *God* by his *teſtimony* of *Chriſt*, or the *holy Ghoſts* deſcent on the *Apoſtles*, teſtifies the *truth* of any *doctrine*, ſo the *humble*, obedient beleiver receives it, as *God's*, and without conſideration of any *humane* or *carnall* motives, imbraces it whatever it is, how *ſtrange*, or *ungratefull* ſoever.

e. διαλογισμοὶ] cannot well in this place ſignifie *reaſonings*, *bare thoughts*, without ſubſequent *actions*, becauſe they are here ſaid to *come out of the heart*, and to *come out of the man*, *Mar.* 7. 20. it may therefore poſſibly be *wicked talking* from λόγος *ſpeech*, and not λόγος *reaſon*, according to which it is, that *Heſychius* renders it διαλογία *loquacity*, *garrulity*, and ſo 'twould accord with the mention of the *mouth* v. 11. 18. 19. But it may well be that the *mouth* there may be uſed by a *Synecdoche* for the *outward man*, as in *Marke* 'tis ſet [*one of the man*] and then other circumſtances there are of the *context*, which will, I conceive, ſuggeſt another ſignification of the words, which may be moſt agreeable to them, Our *Saviour* here mentions ſeverall ſins againſt the *ſecond Table*, againſt the 7th *Commandment*, *Adulteries*, and *fornications* together, and by ſetting *fornications* after *adulteries*, I ſuppoſe he means a *fouler ſort* of that ſin, *unnaturall* uncleanneſſe, ſuch as is meant by πορνεία in many other places. Then againſt the *eighth*, *Theſts* of all ſorts, the word κλοπαὶ will belong to *greater* and *leſſer* kinds of that ſin, and ſo no other word is added to it. Then againſt the 9th, *falſe witneſſe*, and βλασφημίαι i. e. *defamations* and *raylings*, (as that word being annext to ψευδομαρτυρίαι certainly ſignifies here, and ſo in *Cyrills Lexicon* βλάσφημος, *maledicus*, βλασφημία, *infamia*, and βλασφημῶ, *jurgo*, *maledico*,) by which 'tis plain that he mentions the ſins againſt the ſeverall *Commandments* in the order wherein the *Commandments* are ſet, and in two of them he ſets down two ſeverall words to comprehend all the ſins againſt thoſe commandements; and the latter of the two an higher ſin then the former. This makes it very probable, that as φόνοι *murthers*,] the *breach* of the *ſixt Commandment*, is ſet immediately before *adulteries*, the breach of the *ſeventh*, and the word *murthers* ſignifying the higher part of that *ſin*, actuall *bloodineſſe* or *killing*, ſo the πονηροὶ διαλογισμοὶ ſhould be ſet to ſignifie that which is the *degree* next to *actuall murther*, and ſo note *wicked machinations*, or *conſpiracies* againſt the *life* of any man; and that not only from the force of the word πονηροὶ *wicked*, but of διαλογισμοὶ too, by which מְזִמָּה (*vafricies*, *machinatio*, *ſtratagema*) is rendred, *Pſal.* 139. which is in other places rendred ἐπιχείρημα *conatus*, *machinatio*, *Jer.* 23. 20. and 30. 20. and ſo the ordinary *Hebrew* word חשׁב for διαλογίζομαι, is ἐπιλογίζομαι, *Exod.* 31. 4. μηχανᾶσθαι 2 *Chron.* 26. 15. μηχανεῖον *Zach.* 7. 10. Thus *Gen.* 6. 5. with the *wickedneſſe of man which was great on the earth*, and for which the *flood* came, (by which is to be underſtood that *violence* mention'd v. 11. and 13. and that *bloodguiltineſſe*, which is particularly forbidden the *ſons of Noah* after the *flood*, *Gen.* 9. 6. and hedged in with a ceremoniall *ordinance*, v. 4.) is joyned *the imagination of the thoughts of his heart*, *which was only evil continually*, no doubt meaning theſe *wicked bloody machinations*, and ſo 1 *Mac.* 2. 63. διαλογισμὸς ἀνόμων is the *heathen* Tyrants *bloody machination* againſt *God's* people. Thus *Lu.* 6. 8. *Chriſt* knowing their διαλογισμοὺς (where that it ſignifies not their *ſecret reaſonings* of *thoughts*, appears by the parallel in *Mat.* 10. 12. where they openly ask him the queſtion, *Is it lawfull* &c.) it muſt therefore note their *treacherous deſignes* againſt him, to which this queſtion was *ſubſervient*, that *they might accuſe him*, And *Lu.* 2. 3. ἐκ πολλῶν καρδιῶν διαλογισμοὶ are the *ſeverall deſignes* and *machinations* of men, which lying hid in their *hearts*, are by the means there mention'd, the coming of *Chriſt*, brought forth ἐκ τῶν καρδιῶν *out of their hearts*, and ſo *revealed*. And thus *Phil.* 2. 14. διαλογισμοὶ are added to γογγυσμοὶ *murmurings*, and both of them together look on as *ſins*, that would much blemiſh the *Chriſtian profeſſion* among the enemies thereof,

of, but above all, the uſe of the word in this ſenſe is moſt commodiouſly appliable to 1 *Tim.* 2. 8. where he commands all that *pray in every place*, to doe it, *lifting up pure hands, without wrath* and διαλογισμοῖ, where ſure as *wrath* ſignifies *bloudymindednesse*, *malice* &c. ſo διαλογισμοὶ is the *contriving* of that, the *deſire* of which was contained in the former word, according to that of *Iſa.* 1. where the *hands being full of blond*, i. e. their bloudy ἐγκειρήματα (as they are all one with διαλογισμοὶ) are the things that ſo blemiſh their *prayers*, and make them odious in *Gods* ſight. 'Tis indeed in S. *Mar.* c. 7. 21. only κακοὶ διαλογισμοὶ, and there the order of the ſins according to the *Decalogue* is not obſerved, and many more are named then here, but becauſe in this place the order is more exact in all the other, it muſt be ſo in all probability in this alſo, and if the notion of διαλογισμοὶ be rightly obſerved in the other places, eſpecially in that to *Timothy*, then ſure κακοὶ being joyned to διαλογισμοὶ will ſignifie ſuch *wicked* or *evill machinations*, and not *ordinary evill thoughts*. Thus doth the word ſeem to be uſed in the Epiſtle of *Clemens Romanus* to the *Corinthians* p. 30. ὑδὲν λέληθεν αὐτὸν τῶ ἐννοιῶν ἡμῶν, ὑδὲ τῶν διαλογισμῶν ὧν ποιύμεθα, *The machinations* (meaning thereby *ſeditions* and *factions*) which they were *guilty* of, or which they are ſaid to have *committed* or *acted*, which concludes the word to ſignifie ſomewhat beyond *thought*. Of this word ſee more, *Ro.* 14. *note* a.

f. Καναναῖος

This woman of *Canaan* is *Mar.* 7. 26. called a *Syrophœnician*, *Canaan* and *Phœnicia* being the ſame *region*, and therefore the *land of Canaan* is by the *Septuagint* called Φοινίκη *Ex.* 16. 35. ſo *Shaul Ex.* 6. 15. is by them called Σαὰλ ὁκ τῆς Φοινίσσης, but *Gen.* 46. 10. ὑὸς Καναανίτου *the ſon of a Cananiteſſe*. Theſe *Canaanites* were ſaid to be peculiarly thoſe, which were on the *Sea ſhore*, *Numb.* 13. 29. which is called *Phœnicia*, and ſo the *Phœnicians* were famous for *Merchandiſe*, and for *cunning*, and ſubtlety therein. So in *Homer Odyſſ.* 15. Ἔνθα δὲ Φοίνικας ναυκλυτοὺς ἤλυθον ἄνδρες, Τρῶλαι, μυρί' ἄγοντες ἀθύρματα νηὶ μελαίνῃ, The *Phœnicians* are great *Merchants*; and again, Δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπιήλιος ἐιδώς, Τρώκλης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει. The ſame is obſerved of the *Canaanites*, *Hoſ.* 12. 7. *Iſ.* 23. 8. And that which is ſaid by the *heathens* of the *original* of *letters* and *literature*, by *Cadmus* from the *Phœnicians*, confirmeth the ſame, by the *Phœnicians* meaning the *Hebrews*, from whom (according to *Clemens* his obſervation that Ἕλλωνες ἀπὸ κλινῶν) the *Gracians ſtole* all that they had. This ſame *woman* is by S. *Mark* called Ἕλληνις a *Grecian*, either in reſpect of her *religion*, that ſhe was not of the *Jewiſh profeſſion*, or elſe as all that were not *Hebrewes* were called *Greeks*, and as the *Greeks* call all other nations *Barbarians*, and as the *Turkes* call ſeverall nations *Frankes*.

g. Ἀπόλυσον.

The *Diſciples* ſpeaking to *Chriſt* to *diſmiſſe* her] ſeemeth not here to mean, that he ſhould *ſend her away without doing what ſhe deſired*, *ſend* her away *empty*, but that he ſhould ſatisfie her *requeſt*, and ſo *diſpatch*, or *diſmiſſe* her (as when a *Maſter* bids the *ſervant diſmiſs* the poor body, his meaning is, that he ſhould give him his *dole*) this ſenſe accords with *Chriſts* anſwer, which is, that he is *not ſent ſave to the houſe of Iſrael*, v. 24. in oppoſition to this *Canaanitiſh woman*, which was not ſuch, and v. 26. *It is not good to take the childrens bread and caſt it to dogs*, which objection of *Chriſt's* is a reaſon, why he ſhould *not* preſently cure the *Womans child*, not why he ſhould cure it, and ſo argues the ſenſe of the *Diſciples* (who ſure deſire him to doe, that which he did not ſeem to intend to doe) to be, that he ſhould *grant*, not that he ſhould *deny* her.

h. Nai

The *Greek* ναὶ] is here a ſigne of *beſeeching*, not only of *aſſenting*, as *Philem.* v. 20. ναὶ ἀδελφὲ, *I beſeech thee brother, let me* &c. *Rev.* 22. 20. ναὶ ἔρχου κύριε, *Come Lord I pray thee*. This uſe of the word [ναὶ] ſeems to be taken from the *Hebrew* נָא which is a forme of *exhorting* or *praying*, *Numb.* 12. 13. *heale her now, O Lord*, נָא *I beſeech thee*. So *Gen.* 19. 7, 8. and 18. 30. 32. and ſo in the word *Hoſanna*. So in *Euripides*, ναὶ πρὸς σὶ τῆς δὶ ἰκτίδας ἰκνοῦμαι, and in *Ariſtophanes*, ναὶ ναὶ καλαδοῦμαι πολλῷον Δία.

i. Μαγδαλὰ

What the *Greek* here reades *Magdala*, the *Syriack* reades *Magedu*, the *vulgar Latin*, *Magedan*, and the *antient Greek* and *Latine MS.* τῆς Μαγαδὰν *Magadan*, which makes it probable, that this *coaſt of Magdala*, is all one with the *valley of Mageddon*, or *Megiddo*, which belongs to the *tribe of Manaſſes Joſ.* 17. 11. *Jud.* 1. 27. where *Joſias* was ſlaine, 2 *King.* 23. 29. by *Pharaoh Neco*. For to this belongs the narration of that ſtory in *Herodotus*, l. 2. Συνέβη πρὸς ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε, *Neco fought on foot with the Syrians* (i. e. the *Hebrews*) *in Magdol, and had the victory*, and, as it followes, μετὰ τὸν μάχην Καδύτιν πόλιν τῆς Συρίης ἐοῦσαν μεγάλην ἕιλε, *After the fight took Cadytis* (i. e. ſaith *Joſ. Scaliger. Cadeſh*) *which was a great city of Syria.*

CHAP. XVI.

Paraphraſe.

1. THE Phariſees alſo with the Sadducees came, and [tempting,] deſired him that he would ſhew them a ſigne from heaven.]

1. Not being ſatisfied with his former anſwer of the ſigne of Jonas c. 12. 39. they again require ſome farther ſigne from him, to teſtifie that the God of heaven hath ſent him.

2. He anſwered and ſaid unto them, When it is evening, ye ſay, It will be faire weather, for the ſky is red.

3. And in the morning, It will be foule weather to day; for the ſky is red and lowring. O [yee hypocrites ye can diſcerne the face of the ſky, but can ye not diſcerne the ſignes of the times?]

3. Ye hypocrites ye have skill enough to expound and interpret the appearances of the ſky, and can prognoſticate what kind of weather it will be, by what at the preſent yee obſerve in the colour of the clouds, (ſee note on Ja. 1. 23.) And when my preaching in theſe words, [Repent, for the kingdome of God is at hand] and my adding miracles of all ſorts to enforce beleife on you, do not yet work on you,

Is

Is it not ſtrange that you cannot diſcern what is coming upon you? Can there be any more certain prognoſtick of approaching deſtruction then this? and are not you much more neerly concerned herein, then in rain or fair weather yee can be? Why ſhould not your ſagacity in other things extend to this alſo?

4. A wicked and adulterous generation ſeeketh after a ſigne, and there ſhall no ſigne be given to it, but the ſigne of the prophet Jonas. And he left them and departed.] 4. 'Tis an argument of great perverſeneſſe and falſneſſe in you, that when ſo many miracles have been wrought, and repentance ſo long preached among you, ye now require a ſigne from heaven, to evidence that I am a true prophet. This ye would never doe, if ye were not bent againſt all reformation. And ſince ye are ſo, All that I ſhall farther adde, is to put you in mind of Jonas's preaching to Niniveh, and to aſſure you, that if ye doe not now repent ye ſhall ſuddenly be deſtroyed. And having ſaid this he departed from them.

5. And when his diſciples were come to the other ſide, they had forgotten to take bread.

6. Then Jeſus ſaid unto them, [* Take heed and beware of the leaven of the Phariſees, and of the [a] Sadducees.] 6. Take ſpeciall heed of the Phariſees and Sadducees, a ſowre, and a proud ſort of people, and ſo not fitter compared to any thing then to a piece of ſowre dow, that diſſuſeth it ſelf to the whole lump of bread, with which tis mixt, as their diſpoſition doth to all their ſect. a.

* Look, and take heed, ἀφετε ε, ορατε, &c.

7. And they reaſoned among themſelves, ſaying, It is becauſe we have taken no bread.] 7. And they underſtood not his meaning, but from the mention of leaven, groſsly conceited that the occaſion of his ſpeech was, becauſe they had forgotten to bring bread along with them.

8. Which when Jeſus perceived, he ſaid unto them, [O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread?] 8. What a piece of infidelity is this, thus to apply my ſpeech to the want of bread?

9. Doe ye not yet underſtand neither remember the five loaves of the five thouſand, and how many baskets ye took up? 9. Will you never lay to heart, or conſider? Have you ſo ſoon forgot how eaſily I am able to relieve your want of bread? Ye have had two competent evidences of this very lately afforded you, five thouſand men fed with five loaves, and yet twelve baskets of fragments to ſpare, after they were ſatisfied.

10. Neither the ſeven loaves of the four thouſand, and how many [b] baskets ye took up?] 10. And ſo foure thouſand fed with ſeven loaves, and ſeven baskets of fragments remaining. b.

11. How is it that you doe not underſtand, that I ſpake not to you concerning bread, that ye ſhould] beware of the leaven of the Phariſees and of the Sadducees? 11. How then could yee be guilty of ſo groſſe an infidelity, as to think me ſtill unable to provide neceſſaries for my ſelf and you, and conſequently to ſpeak of bread when I bid you

12. Then underſtood they how that he bad them not beware of the leaven of bread: but of the doctrine of the Phariſees and of the Sadducees. 12. Then they underſtood their miſtake, how that he had not ſpoken of bread, or leaven literally, but that he foretold them what kind of people all the Phariſees and Sadducees were, and all that were leavened or taught, or received infuſions from them, viz: that all the whole tribe of them were a ſort of hypocrites Lu. 12. 1. who pretended much piety, and love of the truth, and ſo enquired after ſignes from heaven v. 1. but were indeed moſt perverſly and maliciouſly bent againſt Chriſt, and his doctrine, and would prove the moſt virulent perſecuters both of him and them, c. 10. 17.

13. When Jeſus came into the coaſts of [c] Ceſarea Philippi, he asked his diſciples, ſaying, Whom doe men ſay that I [d] the ſon of man, am?] 13. And being on his way, (Mar. 8. 27.) to Cæſarea Philippi, he asked his Diſciples, What opinion have the multitude Lu. 9. 18. of me? doe they take me for an ordinary man? or a Prophet, or what elſe? c. d.

14. And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others [Jeremias, or one of the prophets.] 14. ſome old Prophet of the old Teſtament, either riſen from the dead (as tis clear they expected Elias ſhould come again) or elſe that the ſoule of one of them was by way of tranſmigration (which the Phariſees had borrowed from the Pythagoreans) come into his body. See note on Joh. 9. a.

15. He ſaith unto them, But whom ſay ye that I am?

16. And Simon Peter anſwered and ſaid, Thou art the Chriſt, the] ſon of the living God. 16. To this queſtion Simon Peter particularly rendred an anſwer, Thou art the Meſſias, even the

17. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-Jonah, for [e fleſh and blood hath not revealed it unto thee, but my father which is in heaven.] 17. This faith of thine is not built upon humane teſtimony, but upon the miracles, and doctrines, which thou haſt heard and ſeen, which are the teſtimonies of God himſelf, whereby he hath teſtified of me to thee, and ſuch as thou art, Mat. 11. 25. See note on c. 15. d. e.

18. And I ſay alſo unto thee, that thou art Peter, and upon this [f] rock I will build my church, and the gates of [g] * hell ſhall not prevail againſt it.] 18. And ſeeing thou haſt ſo freely confeſt me before men, I will alſo confeſſe thee, Thou art &c. i. e. The name by which thou art ſtyled and known by me is that which ſignifies a ſtone or rock, and ſuch ſhalt thou be in the building of the Church, which accordingly ſhall be ſo built on thee, founded in thee, that the power of death or the grave ſhall not get victory over it; the Chriſtian Church, now to be planted, ſhall never be deſtroyed. f. g.

* Hades

19. And I will give unto thee the [h] keyes of the kingdome of heaven, and whatſoever thou ſhalt bind on earth ſhall be bound in heaven, and whatſoever thou ſhall looſe on earth, ſhall be looſed in heaven.] 19. And I will give thee (as afterwards to all the twelve c. 18. 18. and more diſtinctly Joh. 20. 23.) the keyes of the gate of this court or kingdome, the Church, of which every h.

one of you is to be the ſteward (as the keyes of the court were given to Eliakim Iſa. 22. 22. in token of his being ſteward of the houſe, to admit and exclude whom he pleaſed) i.e. both power and enſigne of power, Apoc. 3. 7. to exerciſe cenſures, and by them to exclude men in caſe of their impenitence, either by laying ſome reſtraints on them in the Church, or to turn them out of the gates of this city, and upon repentance to receive them into the Church again. And what you doe here, as you ought to doe, ſhall be valid in heaven.

20,21. The Diſciples knowing that he was the Meſſias, and having told him ſo, v. 16. he commands that this be not publickly diſcloſed (till after his reſurrection, at which time in his wiſdome he thought it moſt ſeaſonable) telling them that it was neceſſary that Chriſt ſhould be put to death, by the inſtance of the Jewiſh Sanhedrim. See note on chap. 8. b.

20. Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21. From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt goe unto Hieruſalem, and ſuffer many things of the elders, and chief prieſts and ſcribes, and be killed, and be raiſed again the third day.]

i. 22. God forbid, or avert this from thee, or as the Syriack reads, be propitious to thy ſelf, Lord.

22. Then Peter took him, and began to rebuke him, ſaying, [i Be it farre from thee,] Lord, this ſhall not be unto thee.

k. 23. a ſnare or ſtumbling block, moving me to that which were a ſin, if I ſhould yeild to it, and contrary to the will, courſe, and commandment of God my Father, See note on chap. 11. c.

23. But he turned, and ſaid to Peter, Get thee behind me k Satan, thou art [an offence unto me,] for thou ſavoureſt not the things that be of God, but thoſe that be of men.

l. 24, 25. And not only I, but all that have a mind to be my Diſciples and followers (as you profeſſe to be) muſt deny their owne humane will of ſparing themſelves, indulging and favouring themſelves, and in preparation of mind take up that croſſe, and indeed when I am gone, the ſame afflictions which befall me, ſhall purſue them. But yet of this ſtate of theirs this will be obſervable, that perſeverance in the faith will be the only way to relieve and reſcue them out of their preſſures; for they that by perſecutions ſhall be brought to apoſtatize and joyne with the Jewes, ſhall with them be certainly deſtroyed in that great ſlaughter of them, and he that ſhall hold out, and venture the utmoſt for the confeſſion of the truth, ſhall be moſt likely to be deliver'd, when they are deſtroyed (unleſſe when his ſuffering death is more behoofefull, as mine is now, and then he ſhall, for that enduring, be raiſed again to an endleſſe life,) ſee c. 10. 22. note g. and 2 Pet. 1. 16.

24. Then ſaid Jeſus unto his diſciples, [If any man will come after me, let him l deny himſelf, and take up his croſſe and follow me.

25. For whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall find it.]

m. 26. Nay if by denying me a man ſhould gain ſome advantage at the preſent, what a pitifull bargain would he make of it, although he ſhould gain the whole world, as long as life, (v. 25.) eſpecially eternall life were loſt by it? And what price is there imaginable to buy that back again, if it be loſt, or what is there that a man would not willingly give for it?

26. For what is a man profited, if he ſhall gain the whole world, and m loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul?]

n. 27. For there ſhall be a ſolemn viſitation among the Jewes, a time of judgment on them (ſee note m.) wherein there ſhall be a viſible diſcrimination between thoſe which cleave faſt to Chriſt, and thoſe which doe not, and ſo likewiſe on all mankind either in particular viſitations upon kingdomes, or at the day of doom.

27. For the ſon of man ſhall come in the n glory of his father with his angels; and then he ſhall reward every man according to his works.]

o. 28. And of this coming of mine againſt my enemies, and to the relieving of them that adhere to me, I tell you aſſuredly, that ſome that are here preſent, John by name, ſhall live to ſee it, i. e. that he ſhall not die till that remarkeable coming of Chriſt in judgment upon his crucifyers, the viſible deſtruction of the Jewiſh ſtate.

28. Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſt of death, till they ſee the ſon of man o coming in his kingdome.]

Notes on Chap. XVI.

a. Ζύμη Σαδδουκαίων

That which is here the *leaven of the Phariſees, and Sadducees*, the *infuſions* of theſe upon all their followers, is *Mar.* 8. 15. *the leaven of the Phariſees, and of Herod*, And the reaſon may be, either becauſe ſome of the *Sadducees* were alſo *Herodians*, adhered to *Herod's* party, i.e. to the *Roman government* (ſee *note* on c. 22. b.) whereas generally the *Phariſees* were on the other ſide, took *Ceſar* for an *uſurper*, Or elſe becauſe *Chriſt* mention'd all three, the *leaven* of the *Phariſees*, and of the *Sadducees*, and of *Herod* alſo, each of them deſigning ill againſt *Chriſt*, and his *Apoſtles*.

b. Σπυρίδας

That which is here rendred *baskets* is not κόφινος (the word uſed before v. 9. and in the relation of the ſtory, to which that referres, *Mat.* 14. 20. *Mar.* 6. 43. *Joh.* 6. 13. conſtantly retain'd in all the three *Evangeliſts*) but σπυρίδας, which is retain'd alſo in the other *ſtory* (to which this paſſage referres) *Mat.* 15. 37. and *Mar.* 8. 8. from whence 'tis probable, that theſe two, κόφινοι and σπυρίδες were *veſſels* of ſeverall quantities, and σπυρίδες much the *bigger*, ſo *large* that *Saul* was let down in one, *Act.* 9. 25. but what the bigneſſe was, or how they differ'd, will not perhaps be worth the paines of enquiry, and however the word [*baskes*] (being not a note of a *limited meaſure* or *quantity*, but only of the kind of the *veſſel*) may well enough be retain'd in both places.

c. Καισάρια Φιλίππου

Καισάρια Φιλίππου is not here ſet to ſignifie that *city* where *Philip* the *Evangeliſt* dwelt, *Act.* 21. 8. The ſtyle is of another *origination*, for *Euſeb: Chron:* l. 1. p. 43. ſaith that *Philip the Tetrarch, Herod's* brother built many houſes in the city *Paneas*, and having ſo enlarged it, gave it a new name, *Caſarea Philippi*, the firſt part in honour of the *Emperour*, the ſecond of *himſelf*. And to the ſame purpoſe *Joſephus* alſo. Whereas that other *Caſarea* ſimply ſo call'd, without any addition, in the *Acts*, was built by *Herod*, and was in *Syria*, formerly call'd *Stratonis turris*, of that ſee *Erodius Pandect: rer: Jud:* l. 5. tit. 21. c. 7. where he relates the contention between the *Jewes* and the *Syrians* before *Nero* for this city, the *Jewes* ſaid it was a city of *Judea*, becauſe built by *Herod*, and by him

Jewes

Jewes planted there, the *Syrians* that it was in *Syria*, and that *Herod* did not *found*, but only *enlarge* it, and give it a *new name*, and that he built it not for the *Jewes*, becauſe he ſet up *images* in the *Temple*, which are not allow'd by the *Jewes*. Wherupon the *Emperor* adjudg'd it to the *Syrians*.

d. Τὸν ὑὸν τοῦ ἀνθρώπου

That *the ſon of man* is a title of *Chriſt* peculiarly (though the moſt *humble* title, and of leaſt *eminence*, belonging to his ſtate of *exinanition*,) hath been before ſaid, note on c. 12. a. And ſo here it is ſet to ſignifie *Chriſt* in that humble guiſe, as a *man*, or according to his *humanity*. Where the ſetting of the words in *Greek* [Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;] doth ſomewhat incline to read them ſeparately, not με ἢ τὸν υἱὸν, *that I the ſon of man*, but με εἶναι *that I am?* (and then in a new *interrogation*, or as the top of the former) ἢ τὸν ἢ ἀνθρώπου; *the ſon of man?* thus [*Who doe they ſay that I am? doe they ſay that I am the ſon of man?*] But the ordinary reading agrees better with the *context* or *queſtion* following, where, if *Chriſt* had firſt mention'd that phraſe as the title of the *Meſſias*, and thereby ſo much as by intimation call'd himſelf the *Meſſias*, he could not probably have askt them, v. 15. *Who ſay ye that I am?* The meaning then of the whole is this [*I that have done ſuch miracles on one ſide*, and ſo am *the ſon of man* by way of *eminence*, ſomewhat above other *men*, *and yet live in ſo mean a humane* condition *on the other ſide*, and have call'd my ſelf by no other *name* among you, pretended to no other title, but that of the *ſon of man*, *Who am I taken to be?*] In the other *Goſpels* of *Mark* 8. 27. and *Lu.* 9. 18. 'tis only thus, *who do men ſay, or who ſay the people that I am?*

e. Σὰρξ καὶ αἷμα

The phraſe [σὰρξ καὶ αἷμα *fleſh and blood*] is an *Hebrew* phraſe, בשר ודם ſignifying no more then *a meer man* here upon the *earth*, one that hath aſcended no higher then the common ſtate of *men*, Thus 'tis ordinary in the *Jewiſh* Writers, Take one example for all, in *Gemara Babyl: ad Cod: Berachoth*, where a parable of a rich man (the firſt draught as it were, and *monogramme* of that which is enlarged, and fill'd up with lively colours by our *Saviour*, *Lu.* 16. 19.) is call'd משל למלך בשר ודם *a parable of a King of fleſh and blood*, i.e. of a *humane mortal king* here on *earth*. Thus 1 *Cor.* 15. 50 σὰρξ καὶ αἷμα, *fleſh and blood cannot inherit the kingdome of God*, i.e. theſe *corruptible*, *groſs*, *earthy bodies* of *ours*, till they be *refined*. So *Eph.* 6. 12. *our wreſtling is not againſt fleſh and blood*, i. e. againſt ordinary *humane enemies*, but, as it follows, againſt the moſt *powerful* enemies, &c. and ſo here, when *Chriſt* tells *Peter* that that confeſſion of his, That *Chriſt was the ſon of God*, was not founded on any *humane teſtimony*, nor on the *votes* and *wiſhes* of *men*, which were not much likely to be *gratified* by this doctrine, but on that ſtronger of *God* himſelf. And ſo, when S. *Paul* mentions his *call* to *Apoſtleſhip* immediately from *heaven*, *Act.* 13. 2. he adds *Gal.* 1. 16. that he applied not himſelf to *fleſh and blood*, i.e. to any *men*, to receive *miſſion* or *commiſſion* of *Apoſtleſhip* from them.

f. Πέτρος

The name of כיפא ſignifying a *ſtone* here, ſuch an one as for the *firmneſſe* and validity is fit to bear the greater ſtreſſe, and weight in the building, is applicable to the perſon of S. *Peter* in reſpect of the *Church*. He was the *Apoſtle* of the *circumciſion*, as *Chriſt* himſelf was. He was already a very conſiderable *Diſciple*, joyn'd ordinarily with *James* and *John* in the participation of ſome favours, which others enjoyed not, (though in *Chriſt's* favour *John* enjoy'd the *firſt* place, *Joh.* 13. 25.) he twice made confeſſion, with greateſt *boldneſſe*, of *Chriſt's* being the *Meſſias*, and *ſon of God*, *Joh.* 6. 19. and here. And after the *reſurrection* of *Chriſt*, he had among the *twelve* the honour of his *firſt appearing*, 1 *Cor.* 15. 5. and proportionably was firſt of all to *preach*, and make known to the *Jewes*, (but ſo as not to exclude the *heathens*) the truth of that, which he here profeſt, *viz:* that *Jeſus is the Chriſt*. In this reſpect it is here told him, that he ſhould be a *ſtone*, by way of *excellence* (for amongſt the *Hebrewes* all the *Levites* were in a common notion of this phraſe call'd *ſtones of the Temple*) ſuch as (next the *corner-ſtone*) may alſo be called the *firſt ſtone* in building the *Church* of *Chriſt*, (which when 'twas once *built*, ſhould never be *deſtroyed* again) and that he ſhould have a power of *governing*, ſignified by the *keyes* v. 19. yet ſo as that other *Diſciples* are to be lookt on as *foundation-ſtones* alſo, *Epheſ.* 2. 20. *Revel.* 21. 14. (ſee note on c. 10 b.) as they are called, after the erecting of it, *columnes* and *pillars*, *Gal.* 2. 9. i.e. principall *ſupporters* of the *Church built*, and principall *ingredients* in the *building*, and ſo alſo endowed with the *power of governing*, of *binding and looſing*, c. 18. 18. *remitting* and *retaining*, *Joh.* 20. 23. all one directly with that which is here beſtowed on him. So that the application of this whole ſpeech to *S. Peters perſon*, doth not either immediately import, or by neceſſary or probable conſequence inferre any *œcumenicall paſtorall power* in him (much leſſe in any other *perſon*, by claime of *ſucceſſion* from him) over other *Apoſtles* and their *plantations*, i. e. the *Univerſall Church of Chriſt*, but only a *reverence* due to him, who was ſo excellent and principall an inſtrument in the firſt erecting of the *Church*, and, in proportion alſo, to his *Succeſſors* in each *Church* by him planted, as far as they ſhould walk in his *ſteps*. And for any other priviledges of particular *Sea* or *Biſhop*, upon claim of ſucceſſion from him, they cannot appear to belong to any one or more, above all others, by the force of this *Text*.

g. Πύλαι ᾅδου

Hades here (according to the notion of ᾅδης for the ſtate of ἀφανισμὸς before mention'd, note on c 11. i.) ſignifies *death*, or *grave*, or *deſtruction*, and by conſequence *Satan* alſo, who hath the power of theſe. Then for *gates*, they may ſignifie firſt *power*, *force*, *ſtrength*, which conſiſts in *armes* or *weapons*, which were uſually kept over the *gates* of the *cities*, Secondly *counſell*, contrivance, ſtratagems, *policy*, becauſe they were wont to ſit in *counſell* in the *gates*, Thirdly *worldly authority* borrowed by *Satan* from his *inſtruments*, the *heathen powers* of the world, becauſe *judgment* was wont to be exerciſed in the *gates*: and ſo theſe three (τὰ τρίοδα διαβόλου in *Macarius* his ſtyle) being put together will conclude, that 'tis not all the *power* and *ſtrength*, *wiſdome* and *policy*, *authority* and *Empire* in the world, no not *death* or *grave* (which are proverbially *irreſiſtible Cant.* 8. 6.) nor *Satan* himſelf that ſhall be able to deſtroy this *fabrick* now to be erected by *Chriſt* and his *Apoſtles* in the hearts of men. though that *glorious Temple* of *Jeruſalem* erected by *Gods* own appointment

pointment ſhall be *deſtroyed*. Now that all this ſhall not *prevail* againſt the *Church*, may be underſtood either as the *Church* ſignifies *particular* perſons (*beleivers, true faithfull Chriſtians*) of which the *Church* conſiſts, or as it ſignifies the whole *congregation* and *ſociety* of *men*: As the *Church* ſignifies the *perſons*, ſo the phraſe imports, that though *Chriſtians* ſhall *die*, yet *death ſhall have no dominion over them*, *Chriſt* ſhall break open thoſe *barres*, and reſcue them by his *reſurrection* from the *power of the grave*; As it referres to the *Church in complexo*, i.e. to the *whole congregation* of *Chriſtian* profeſſors, ſo it ſignifies a promiſe of *Chriſt*, that it ſhall never be *deſtroyed* ſo as to *periſh totally*, irrecoverably, but whatſoever *change* it undergoes in the world, it ſhall again lift up the head, and have as it were its *reſurrection*; which promiſe is perform'd, if, as it *decaies* or periſhes in *one branch* or part, it *revive* and flouriſh in *another*.

h. Κλεῖς τῆς Συνδόσεως

What is here meant by *the keyes*] is beſt diſcernible by *Iſai.*22. where *God* foretells *Eliakim* v.20. *the ſon of Helkiah*, that he will *call him*, and *cloath him with the robe of Shebna* (wᵗʰ was *over the houſhold* v.15.) and *ſtrengthen him with his girdle, and commit his government into his hand, and lay the key of the houſe of David upon his ſhoulder, and he ſhall open, and none ſhall ſhut, and ſhut, and none ſhall open*, By which is noted the beſtowing on him the *power* of *adminiſtring*, and *ruling* the whole family, or *houſe* of the *King*, ſo as to entertain and *admit* into it, and in like manner to *exclude* out of it, whom he would. And accordingly this being by *Chriſt* accommodated to the *Church*, notes the *power* of *Governing* in it. This *primarily*, and independently belongs to *Chriſt*, *the holy, and true, which hath the key of David, Apoc.* 3.7. as to whom was given by the *Father* all *power in heaven and earth*, particularly that of *looſing*, or *remitting ſins on earth, Mat.*9.6. And by *Chriſt* here communicated to his *Apoſtles*, and their *Succeſſors* the *Biſhops* in the *Church*. Hence is that of S. *Chryſoſt:* τὰς ἐκκλησίας: l.3. *That the Biſhops are thoſe faithfull ſervants in the parable, whom the Lord ſets over his houſhold.* And ſo this agrees perfectly with the *promiſe* of *Chriſt*, c. 19. of the *Apoſtles* ſitting *on twelve thrones*, where the power of *judging* and *governing* in the *Church*, ſet anſwerable to that of the *Phylarchæ* or *chief of the tribes*, which was, among the *Jewes*, next unto the *Regall*, is directly that of the *œconomus*, or *ruler* of the *Kings* houſhold, which is here noted by the *keyes*. And this power being here promiſed by *Chriſt* to be conferr'd on *Peter*, a *ſingle* perſon, ſo that whatever he *bound*, or *looſed*, was *bound*, and *looſed* by *Chriſts* affirmation, is by force of the words c.18.18. (before the keyes were given) [*whatſoever ye ſhall bind, and ye ſhall looſe*] and by the form of conferring it actually, *Joh.*20.23. [*he breathed on them, and ſaith unto them, Receive the holy Ghoſt, whoſeſoever ſins ye remit they are remitted, &c.*] actually, and equally inſtated on every of the *Apoſtles*, and accordingly the fiery tongues *deſcended, and ſat upon every one of them*, And ſo when *Cephas* in reſpect of this *authority* is ſtyled Πέτρος, *a ſtone*, on which as on a *foundation-ſtone*, built on *Chriſt* the *head of the corner*, this *holy city*, that *comes down from heaven*, the *new Jeruſalem*, the *Church of Chriſt* is built, 'tis alſo apparent that all, and every the *Apoſtles* have the ſame title beſtow'd upon them, *Revel.*21.14. where the *wall of the city* hath *twelve foundations*, and *upon them twelve names of the twelve Apoſtles*, of which every one in reſpect of this *power* and *dignity* in the *Church* is particularly compared to a *pretious ſtone* v.18. And when the *wall* of that *city*, the *Church*, exactly meted, is found to be 144 *cubits*, i.e. *twelve* times *twelve*, 'tis clear that an equall *portion*, or *province* is aſſigned to each of them. To which purpoſe is that of *Theophylact*, Εἰ γὰρ καὶ πρὸς Πέτρον μόνον εἴρηται τὸ δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς Ἀποστόλοις δέδοται, *though it were ſaid to Peter alone I will give unto thee the keyes, yet they were given to all the Apoſtles.* And *Cyprian*, *Ep.* 27. *Dominus noſter Epiſcopi honorem & Eccleſiæ ſuæ rationem diſponens in Evangelio loquitur & dicit Petro, Ego tibi dico, quia tu es Petrus, & tibi dabo claves, & quæ ligaveris, &c. Inde per temporum, & ſucceſſionum vices Epiſcoporum ordinatio & Eccleſiæ ratio decurrit, ut Eccleſia ſuper Epiſcopos conſtituatur, & omnis actus Eccleſiæ per eoſdem gubernetur. Our Lord Chriſt providing for the honour of the Biſhop, and the diſpoſition of his Church, ſpeaks in the Goſpel, and ſaith to Peter, I ſay unto thee, that thou art Peter, and I will give thee the keyes, and what thou ſhalt bind, &c. From thence by viciſſitudes of times and ſucceſſions the ordination of Biſhops, and the diſpoſition of the Church doth flow, ſo that the Church is built on Biſhops, and every act of the Church is govern'd by them.* And before him *Irenæus*, l.5. c.20. *the Apoſtles delivered the Churches to the Biſhops.* And many the like teſtimonies. So *Tertullian de Præſcr:* c. 32. *Sicut Smyrnæorum Eccleſia Polycarpum à Johanne collocatum refert, utiq; & cæteræ exhibent, quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habent.* 'As the Church of Smyrna had Polycarp placed Biſhop there by John, ſo the other Churches are able to ſhew thoſe, whom they have *conſtituted Biſhops by the Apoſtles, the children*, as it were, *of the Apoſtles*, who are *propagated by them.* So S. *Athanaſius* of the *office* of *Biſhop*, that it is one of the things, ἃ ὁ Κύριος διὰ τῶν Ἀποστόλων ἐτύπωσε, *which Chriſt hath formed by the Apoſtles*, in his *Ep: to Dracontius.* And S. *Baſil* the *Great*, Ἐπισκοπὴ σεμνὸν Ἀποστολικὴ, *Epiſcopacy is the Apoſtolicall precedence*, or *authority* over others. And S. *Ambroſe*, *Claves regni cœlorum in Beato Petro cuncti ſuſcepimus ſacerdotes. All Biſhops* (that is the notation of *Sacerdotes* there, ſuch as he then was) *received in S. Peter the keyes of the kingdome of heaven, de dign: ſacerd:* c. 6. And *Theophylact*, Ἔχειν ἐξουσίαν ἀρτίνειν καὶ δεσμεῖν οἱ κατ' Πέτρον ὁπωσοῦν ἀξιωθέντες χάριτος, *They that according, or anſwerably to Peter, are vouchſafed the honour or grace of Epiſcopacy, have power to bind and looſe.* And generally all the antient Writers to this purpoſe, even S. *Jerome* himſelf in *Pſal.*45. *Quia Apoſtoli à mundo receſſerunt, habes pro illis Epiſcopos filios, becauſe the Apoſtles have departed from the world, ye have their ſons the Biſhops in ſtead of them.*

This form of ſpeech, Ἱλεώς σοι] is borrowed from the *Hebrewes*, who uſe it to expreſſe the *Latine, abſit*, i. e. *amoliri malum aliquod*, to ſignifie our deſire that ſuch *a thing may not come to paſſe.* i. Ἱλεώς σοι

So

So in the *Hierusalem-Targum* on *Gen.* 49. 22. *Parce tibi Josephe, ut ne conjicias oculos*, i. e. *God forbid thou shouldst cast thine eyes*, and on *Num.* 31. 50. *Parce nobis Moses Doctor noster, ne unus aspexit, God forbid that any of us should have looked*. See *Buxtorf: Chald: Dict: rad:* חוס.

k. Σατανᾶς — The title of *Satan* here signifies according to the use of the *Hebrew* phrase, 2 *Sam.* 19. 22. where *David* rejecting the counsel of *Abishai*, saith, *Why art thou to me this day* לשטן *in Satanam, for an adversary*, i. e. Why dost thou give me this *evil pernicious counsel*, and so supplieſt the *true enemies*, or even the *Devils* place to me?

l. Ἴδιον ἀρνησάσθω — *Denying himself*] is *renouncing* all intereſt, *relations*, engagements of his *own*, when they come in ballance or competition with *Christ*. Thus ſaith *Porphyrie* of the *Gymnosophists* among the *Indians*, that there were two ſorts of them the Θεόπροποι, *Divines*, by *families*, and the *Samanæi*, which were *choſen*, and of theſe, whenſoever any had once taken the *ſtole* upon him, ὅτι οὐκέτι γυναῖκα, ὅτι οὐκέτι τέκνα (εἰ τύχοι καὶ πάνυ φιλοῖ) ὀπτήσεται, ἢ οὐκέτι οἰκεῖόν τινα νομίζων; οὐκ ἀπαχ: l. 4. p. 358, 59. *he never thoughts of any return to wife, to children, or at all to himſelf again.*

m. Ζημιωθῆναι — Ζημιωθῆναι] *to have a mulct inflicted on* one, is not thought very fitly to be joyn'd with ψυχὴν, *the ſoul*, as the *accuſative* caſe govern'd by it, but rather to ſtand as a *paſſive*, and ἢ ἵνα ψυχὴν to be in ſtead of ἵνα μὴ ἡ ψυχὴν, and ſo not only to belong to the *finall fatall loſſe*, or *damnation of the ſoul*, but alſo to any *loſſe*, or *damage* that belongs to it here, as *deprivation* of *grace*, may *guilt* of *ſin*, &c. ſo *Munſter's Hebrew* reads it ישא נזק בנפשו *receive damage in his ſoul*. Yet may it be read with an *accuſative* caſe following the *verb*, as in that place of *Agathias* in the ſpeech of *Phartazes* to the *Colchians*, Τί γὰρ κερδανοῦμεν ἅπαξ τὴν Περσίδα, σῶμα δὲ ἕνα, ἀφελόμενοι τὰς δὲ ψυχὰς ἐζημιωμένοι; *What if we gain all Perſia, and loſe our lives, or, our ſoules?* a place almoſt parallel to this. — l. 3. p. 82.

n. δόξα — The *Hebrew* שכינה] the *appearance of God*, or, *ſpeciall preſence*, which is call'd his δόξα *glory*, conſiſts generally in the appearance of *his guard*, the *Angels* that wait on him, as when *Jacob* ſees the viſion of *Angels*, he concludes, *Surely the Lord is in this place*, And accordingly here, *Chriſt's* coming ἐν δόξῃ πατρὸς, *in the glory of his father*, is expreſt by μετὰ τῶν ἀγγέλων αὐτοῦ, *with his Angels*. See note on c. 3. k.

o. Ἐρχόμενος is δοκιμαστ. — The nearneſſe of this to the ſtory of *Chriſt's tranſfiguration*, makes it probable to many, that this *coming of Chriſt* is that *tranſfiguration* of his; but that cannot be, becauſe the 27th *ver:* of the *ſon of man's coming in his glory with his Angels to reward*, &c. (to which this verſe clearly connects) cannot be applied to that, And there is another place, *Joh.* 21. 23. (which may help to the underſtanding of *this*) which ſpeaks of a *reall coming*, and *one* principall perſon (agreeable to what is here ſaid of *ſome ſtanding here*) that ſhould *tarry*, or *not die*, till *that coming* of his. And that ſurely was fulfilled in *John's* ſeeing the πανωλεθρία, or *famous deſtruction of the Jewes*, which was to fall in *that generation*, *Mat.* 24. i. e. in the *life-time* of ſome there *preſent*, and is called the *kingdome of God*, and the *coming of Chriſt*, and by conſequence here moſt probably the *ſon of man's coming in his kingdome*, (ſee the *notes* on *Mat.* 3. 2. c. and ch. 24. 3. b.) i. e. his *coming* in the *exerciſe* of his *kingly* office, to work vengeance on his *enemies*, and diſcriminate the faithfull *beleivers* from them. And becauſe the way for God to be *preſent* in one place more then another (as to the preſence of a *glorious appearance* or *viſion*) is by the *preſence* or *ſatellitium* of *Angels*, and becauſe the *appearing* of them is call'd *Schechina* or δόξα *glory*, and again becauſe theſe *Angels* are his *officers*, and *employed* in his *ſervice* to *puniſh* (as when the *Angel ſmites* with *peſtilence*, or *diſcomfits* the *enemies armies*, *deſtroyes* the murmurers, and the firſt-born of *Ægypt*, and is accordingly call'd ὀλοθρεύτης 1 *Cor.* 10. 10. and ὁ ὀλοθρεύων *the deſtroyer*, *Heb.* 11. 28. and the like) therefore this *coming of his* is ſaid to be *in the glory of his father, with his holy angels*, v. 27. as *Jude* 14. *The Lord cometh with his holy myriads*, i. e. with his *hoſts* of *Angels* to *execute* &c. which it ſeems was an *ancient forme* of ſpeech there cited from the *book* of *Enoch* by *Gods coming with his Angels*, to ſignifie his taking *vengeance* on ſinners. — Ἁγίαις μυριάσι

CHAP. XVII.

Paraphraſe.

1. AND after ſix daies Jeſus taketh [Peter, and James, and John his brother, and bringeth them up into an high mountain apart.]

1. Thoſe three of his Diſciples which had many ſingular favours afforded them above the reſt of the twelve Peter, and the two ſons of Zebedee, and leaving all the reſt behind, bringeth them up into an high mountain.

2. And was [transfigured] before them, and his face did ſhine as the ſun, and his rayment was white as the light.

2. changed into another form, or manner of appearance (expreſſed in the following words, his countenance ſhined &c.)

3. And behold there appeared unto them Moſes and Elias, talking with him.

4. Then anſwered Peter and ſaid unto Jeſus, Lord, It is good for us to be here: If thou wilt, let us make here three tabernacles, one for thee,] and one for Moſes, and one for Elias.

4. Then Peter ſaid to Jeſus, Lord, let us abide here, and not conſort any more with thoſe beneath us, and to that end build three boothes, one for thee and us.

5. While he yet ſpake, behold a bright cloud overſhadowed them, and behold a voice out of the cloud, which ſaid, This is my beloved ſon, in whom I am well pleaſed [hear ye him.]

5. Whatſoever he ſhall teach, is that which you are to receive as my good pleaſure, before any either of the law or prophets, Moſes or Elias then appearing, according to that prediction of Moſes himſelf, Deut. 18. 15. Him ſhall ye heare.

6. And when Peter, and James, and John heard that voice from heaven, they were amazed and aſtonied for fear, and fell down proſtrate.

6. And when the diſciples heard it, they fell on their face, and were ſore afraid.]

7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8. And when they had lift up their eyes, they ſaw no man ſave Jeſus only.

9. Tell not that which you have now ſeen, and heard, to any man, no not to the reſt of your fellow-diſciples, (ſee note on c. 8. b.)

9. And as they came down from the mountain, Jeſus charged them, ſaying, [Tell the viſion to no man,] untill the ſon of man be riſen from the dead.

a 10. And upon the contemplation of what here they had ſeen, and heard, theſe three diſciples asked him ſaying, If this be true that was ſaid by Moſes and Elias in the mount concerning the approach of the great and dreadfull day for the deſtroying of Gods enemies, and reſcuing his faithfull ſervants, Then what is the meaning of that which the doctors generally teach, that Elias muſt come before that great and dreadfull day of the Lord, and the riſing of the ſun of righteouſneſſe with healing in his wings, to them that fear Gods name? Mal. 4. 5. 2.

10. And his diſciples [a] asked him, ſaying, Why then ſay the Scribes that Elias muſt firſt come?]

b 11. 'Tis truly obſerved by them from Malachi that Elias is firſt to come, and to do his office of reſtoring and returning the Jewes to repentance (ſee Mar. 9. 12.) to preach repentance, and ſo prepare for this famous coming.

11. And Jeſus anſwered and ſaid unto them, [Elias truly * ſhall firſt come and [b] reſtore all things.] * cometh firſt and ſhall reſt, ἐρχεται πρῶτον.

12. But I ſay unto you that it is another perſon that is prophecyed of under the name of Elias, which cometh, and that perſon is come and gone already, but not acknowledged, by the principall men of the Jews, but deſpiſed by them, and put to death by Herod, and ſo Chriſt himſelfe ſhall alſo be, before this great day that now ye heare of.

12. But I ſay unto you that Elias is come already, and they † knew him not, but have done unto him whatſoever they liſted, likewiſe alſo ſhall the ſon of man ſuffer of them.] † acknowledg'd ἐπέγνωσαν.

13. Then the Diſciples underſtood that he ſpake to them of John the Baptiſt.

14. And when they were come to the multitudes, there came unto him a certain man, kneeling down to him and ſaying,

c 15. the changes of the moon have ſuch a power on him, that at ſuch times the divell v. 18. handleth him miſerably, caſting him into fits of the falling ſickneſſe, throwing him into the fire or water, which ſoever is next.

15. Lord have mercy on my ſon, for [he is [c] lunatick, and ſore vexed, for oft-times he falleth into the fire, and oft into the water.]

16. thoſe diſciples of thine that ſtayed beneath when thou wert retired.

16. And I brought him to [thy diſciples] and they could not cure him.

17. Upon this Jeſus rebuked thoſe diſciples, accuſed them of infidelity and perverſneſſe that when he had been with them ſo long, given them power to heale diſeaſes, and caſt out devills, and in ſome caſes preſcribed prayer and faſting, v. 21. as the means of doing it, they now neglected that means, and ſo were not able to caſt out this devill, this impotency of theirs therefore was very culpable, and ſo here charged upon them by Chriſt, and having done, he calls for the lunatick to be brought to him.

17. Then Jeſus anſwered and ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18. And when he came, Jeſus commanded, and chid that evill ſpirit that brought that diſeaſe upon him, and the devill, and the diſeaſe departed from him together.

18. And Jeſus rebuked the devill, and he departed out of him] and the childe was cured from that very hour.

19. Then came the Diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20. I have given you the power of doing all miracles, and directed you to the means which ye are to uſe in the doing them, and if you did ſincerely beleive though in never ſo weak a degree, the things that I have ſaid to you, and obeyed and practiſed accordingly, ye ſhould by me be enabled to do any thing that is moſt impoſſible among men, as even to remove a mountain out of the place by ſpeaking to it (which is literally affirmed to have been done by the gift of miracles) or any thing elſe as ſtrange and as difficult as that.

20. And Jeſus ſaid unto them, becauſe of your unbeleife: for verily I ſay unto you, [If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be unpoſſible to you.]

21. Now that which ye faild in was this, that ye uſed not faſting and prayer to this purpoſe, for that is the method that muſt be uſed to the ejecting of this ſort of diſeaſes, and of devills, viz. great intention of devotion joyned with faith, and if that be not uſed, it will not goe out, and your not uſing that means, was a want of faith in you, v. 20.

21. * Howbeit [this kinde goeth not out but by prayer and faſting.] * But this τοῦτο δὲ

d 22. Jeſus kept himſelf as private as he could, Mar. 9. 30. telling his diſciples the reaſon of his doing ſo, becauſe having done ſo many miracles among them and wrought ſo little effect upon them, as that he foreſaw he ſhould ſoon be put to death by them, he thought it not yet ſeaſonable to doe any more, till by the addition of his reſurrection from death he ſhould be more likely to be received and beleived on by them. (See note on c. 8. b.)

22. And while they abode in Galilee, [Jeſus ſaid unto them, The ſon of man ſhall be [d] † betrayed into the hands of men, † delivered up.

23. And they ſhall kill him and the third day he ſhall be raiſed again. And they were exceeding ſorry.]

e 24. The tribute that every Jew yeerly paid to the Temple, to the value of fifteen pence.

24. And when they were come to Capernaum; [e] they that received [* tribute money] came to Peter, and ſaid, Doth not your maſter pay tribute? * the halfe ſhekels, or, double drachmes, τὰ δίδραχμα

25. He

25. He ſaith, yes. And when they were come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the Kings of the earth take cuſtome or tribute? of their own children, or of * ſtrangers?]

* others children.

25. And when they were retired into the houſe, and Peter was a muſing within himſelf about this buſineſſe of paying or not paying the tribute money, and was about to aske Jeſus concerning it, Jeſus prevented, and asked his opinion, From whom, ſaith he, doe all kind of Kings exact tribute or head-mony (ſo the Syriack renders it) from thoſe of their own family, their own children, &c. or from other folkes only?

26. Peter ſaith unto him, [Of ſtrangers. Jeſus ſaith unto him, Then are the children free.]

26. Never of thoſe of their own houſhold. Jeſus replyed, Then this tribute which is paid to God for his Temple belongs not to me, who am his Son, nor to you who are now domeſticks of his.

27. Notwithſtanding leſt we ſhould [offend them, Goe thou to the ſea, and caſt an hook, and take the fiſh that firſt comes up, and when thou haſt opened his mouth, thou ſhalt find † a piece of money,] take that and give unto them for me and thee.

† ſtater, ευρησεις στατηρα δεκα δ.

27. make them beleeve, and ſay that I contemn the temple, (or deſpiſe the authority that requires it) which will be an occaſion to them to reject, and ſin againſt my doctrine, goe and caſt an angle into the lake, and the firſt fiſh which thou catcheſt, when thou openeſt his mouth, thou ſhalt in it finde a piece of money, worth two ſhillings ſixpence, which makes two didrachmes, or headmony for two perſons.

Annotations on Chap. XVII.

8. Μόνον Ἰη σὺν ἑαυτοῖς μόνον.

By this *queſtion* of the *three Apoſtles* made unto *Chriſt*, at his coming down from the *mount*, may be collected what was the prime matter of the *diſcourſe* betwixt him, and *Moſes*, and *Elias*, v. 3. (For that their *queſtion* ſhould refer to *Chriſt's reſurrection from the dead*, incidentally mentioned v. 9. is not poſſible, becauſe the *Scribes* did not beleive that the *Meſſias* ſhould *die*, or *riſe*, nor conſequently that *Elias* ſhould come before that.) Of this diſcourſe, what was the ſubject matter of it, there is nothing ſaid either in this *Goſpell*, or in that of Saint *Marke*, but only this, that the *diſciples asked him, ſaying, Why then ſay the Scribes that Elias muſt firſt come?* By the *Scribes* are here meant their *Doctors* of the *Law*, thoſe that were skilfull (not onely in the *Law*, but) *in the doctrine* of the whole *old Teſtament*, and ſo of the *Prophets*, among whom, *Mal.* 4. 5. they found, that *Elias* was to *come*, *before* a ſet time or *period*, i. e. *before the great, and dreadfull day of the Lord*; This therefore being it that was aſſerted by the *Scribes*, *the great and dreadfull day of the Lord*, the thing, *before* which, ſaid they, *Elias muſt firſt come*, and the *Diſciples queſtion* [*why then do they ſay that Elias muſt firſt come*] being an *objection* againſt what they had heard diſcourſed of in the *mount*, it neceſſarily followes, that that wch was *diſcourſed* of in the *mount*, was the approaching of *that great and dreadfull day of the Lord*. Now what is meant by this *great and dreadfull day of the Lord*] appears by the firſt, and ſecond, and third verſes of that Chapter, *Behold the day cometh, that ſhall burne as an oven, and all the proud, yea and all that do wickedly ſhall be as ſtubble, and the day that cometh ſhall burn them up, that it ſhall leave them neither root nor branch. But unto you that fear my name ſhall the ſun of righteouſneſſe ariſe with healing in his wings, and ye ſhall goe forth and grow as calves of the ſtall, and yee ſhall tread down the wicked, for they ſhall be as aſhes under the ſoles of your feet, in the day that I ſhall do this ſaith the Lord of hoſts.* What was the *ultimate* completion of this *Prophecy* (and of the like *Joel* 2. 11. 22. 32, 33. though *Elias* be not mentioned there) is clear enough, the *eradication* of the *wicked obſtinate Iews*, v. 1. and the *delivery*, and preſervation of all the *humble, faithfull penitents* out of that deſtruction, v. 2. together with the advantages, that ſhould come to the *faithfull* by that means, as from a *victory* over enemies, and perſecutors v. 3. So in *Joel*, *the fire devoureth before and the flame conſumeth behinde, the land from a garden of Eden becomes a deſolate wilderneſſe, yea and nothing ſhall eſcape them*, v. 3. and much more to the ſame purpoſe, *noting* the utter *deſtruction* of the *Iews*, and then, *Fear not O land, be glad and rejoyce, for the Lord will doe great things*, v. 21. *Be not afraid*, v. 22. *be glad ye children of Sion*, v. 23. and *yee ſhall eate in plenty, and be ſatisfied, and praiſe the name of the Lord, that hath dealt wondrouſly with you, and my people ſhall never be aſhamed*, v. 26. *And it ſhall come to paſſe, that whoſoever calls upon the name of the Lord, ſhall be delivered, for in mount Sion and in Ieruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.* Theſe two then being the parts of that *great*, and *dreadfull day*, the *deſtruction* of the *unbeleiving Iews* that ſtood out and perſecuted and crucified *Chriſt*, and *Chriſtians*, and the reſcue of a *remnant*, the *perſevering beleevers*, and *John Baptiſt* being the *Prophet*, ſent into the *wilderneſſe*, like *Elias*, to foretell this *deſtruction*, and to preach *repentance* for the averting of it, there is little reaſon of doubting, but that that *Prophecy* of *Malachi* was exactly thus fulfilled, and that conſequently this was the matter of the diſcourſe of *Elias*, and *Moſes* with *Chriſt*, though as in a *viſion* ſomewhat obſcurely, and darkly delivered, upon which the *diſciples* diſcerning this to be the *day* ſpoken of by *Malachi*, but not diſcerning that *Elias* was yet come, (and ſo that that precedaneous part was yet fulfilled) aske *Chriſt* this *queſtion*, why then is reſolved on by all that *Elias muſt firſt come? firſt*, i. e. before this *great and terrible day of the Lord*, which they now heard was *approaching*, and had nothing to ſay againſt it, but the known Scripture-prediction that *Elias was firſt to come*. That which hath been thus explained from this advantage of the diſciples queſtion, is indeed the very ſame with what Saint *Luke* (the onely one of the *four Evangeliſts*, that mentions any thing of this diſcourſe of *Elias*, and *Moſes* with *Chriſt*) relates of it, c. 9. 31. ἔλεγον τὴν ἔξοδον αὐτοῦ. *they related* his *Exodus*, or *going out which he ſhould accompliſh at Ieruſalem*, which that it agrees perfectly with what hath heer been

ſaid

ſaid, ſee note on *Lu.*9. b. and 2 *Pet.*1. e. And for this diſcourſe *Elias* indeed, and *Moſes* were fit perſons to be brought in in a *viſion* to deliver it, becauſe *Elias* was he that *call'd fire from heaven* upon the *enemies of God*, and ſo might fitly repreſent the *deſtruction* of *enemies*, and *Moſes* beſide the *deſtructions* wrought on the *Ægyptians*, and *Pharaoh*, deliver'd the *Iſraelites* out of that thralldome and perſecution indured there, and ſo was fitly choſen to repreſent the *deliverance* and *reſcue* of true patient *perſevering beleivers*.

b. Ἀποκαλάσσει] the word here uſed is rendred by *Heſychius* and *Phavorinus*, to *finiſh* or *perfect*. 'Tis true indeed the ordinary books read ἀποκαταστήσει πλείωσει, but that is a falſe reading, as it is evident by that which it immediately followes, ἀποκάλαξις, πλείωσις, the ſubſtantive ſignifies *perfection*, *completion*. According to this notation of the word, this would be the importance of the place, he ſhall *finiſh* or *perform*, *eſtabliſh*, *ſettle all things*, both *perform* all that was *prophecied* of *Elias* at his *coming*, and cloze and ſhut up the firſt ſtate of the world, that of the *Moſaicall œconomy*, making entrance, as an harbinger, on the ſecond, that of the *Meſſias*. In this ſenſe it is, that it is ſaid, *that the law and the prophets were untill John*, noting him to be the *concluſion*, and ſhutting up, finiſhing and cloſing that *ſtate*, and that was to be the *office* of *Elias*; under whoſe name *John* was prefigured. And thus the word ἀποκάλαξις clearly ſignifies, *Act.*3.21. the *eſtabliſhing*, *ſetling*, *completing* or *fulfilling of all things*, *which God hath ſpoken by the mouth of all his prophets*, &c. and ſo ſaith *OEcumenius* ἀποκαταστῶσι, εἰς πέρας ἀγάγῃ ἅπαντα, *for all things to come toan end*. But 'tis alſo certain, that this word hath another ſignification belonging to it, to *reſtore* or *reduce*. So *Act.*1.7. when the *Diſciples* demand of *Chriſt*, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; *Doſt thou at this time reſtore* or reduce *the kingdom to Iſrael?* (that *kingdom* wch was prophecied of, that in the *Meſſias's* time, the *ſaints of the moſt high ſhould take the kingdom and poſſeſs the kingdom for ever, even for ever and ever*, *Dan.*7. 18.) *Chriſt's* anſwer is, that they were not to *know the times and ſeaſons*, but be fitted for the miniſtery by *deſcent* of the *Holy Ghoſt*, *and preach the Goſpel over all Judæa and Samaria*, &c. and by that time, *Chriſt* had ſaid, *Mat.*10. 23. that *the ſon of man* ſhould *come*, i.e. ſhould really perform that which was meant by thoſe *prophecies*, which they conceived to ſignifie his illuſtrious *delivering* and *redeeming* of *Iſrael*, *Lu.*24. 21. and (in that of *Act.*1.7.) of his *reſtoring the kingdome to Iſrael*. And ſo for this place in S. *Matthew*, it muſt be obſerved, that *Mal.*4.6. where *Elias's coming* is foretold, 'tis there added in the *Septuagint*, in ſtead of לב השיב *he ſhall turn the heart of the fathers* (not to, but) *with the children*, ἀποκαλάσσει καρδίαν, (the word here uſed) *he ſhall reduce*, or *reſtore the heart*, &c. And 'tis evident that this place referres to that, though it repeat not the remainder of that verſe, but only πάντα] in ſtead of it, And doing ſo, it muſt then ſignifie *John Baptiſt's preaching* of *repentance*, (which is the ſignification of תשובה, and the importance of that *verſe* in *Malachi*,) and by that means *converting* them to the *faith* of *Chriſt*, i. e. by his *preaching*, *endevouring* though not very ſucceſsfully to doe ſo. This then being the meaning of that *prophecy* in *Malachi* of a *ſpirituall reſtering*, *bringing* them to *repentance*, or *preaching* the *doctrine of repentance to the Jewes*, they underſtood it in a more *carnall* ſenſe, of *reſtoring* them to their *ſplendid* ſtate again, which they enjoyed before their *captivities*, and late conqueſt of the *Romans* over them. Thus is the word uſed by *Origen* againſt *Celſus* of the *Jewes*, διαῤῥήδην ἐροῦμεν ὅτι οὐδὲ ἀποκαλασθήσονται, *We affirm confidently*, *that they ſhall not be reſtored*, and *Chriſt* acknowledging the *prophecy*, gives it the right *interpretation*, and ſhewes how 'twas fulfilled in *John Baptiſt*.

The word σεληνιάζεται] here, coming from σελήνη, *the moone*, is directly parallel to the *Engliſh* [*Lunatick*] from *Luna* the *Moone* alſo. Yet ſome miſtake hath ariſen from thus rendring of it. For the *Engliſh* word *Lunacy*] and *Lunatick*] is vulgarly taken to ſignifie a *madman*, and nothing elſe, to wit that *ſpecies* of *madneſſe*, which comes on men at ſuch a ſet time toward the *full* of the *moon*, as ordinarily 'tis obſervable in thoſe that have any *intervalls*. But here it is apparent by the nature of the diſaffection, and the effects of it [*falling into the fire, and water*, &c.] that it was not any *madneſſe*, that this mans ſon was affected with, but a plain *Epilepſy*, or *falling ſickneſſe*, which farther appears by the relation of this ſame ſtory made by S. *Luke* c. 9. 39. where 'tis ſaid that the *ſpirit taketh him* (λαμβάνει, of which, *epilepſy* is compounded) *and preſently he cries*, καὶ σπαράσσει αὐτὸν μετ' ἀφροῦ, *and it agitates*, *ſhakes*, *boyles within him*, *and thereby cauſeth him* (as the *boyling* of a pot) to *foam* at mouth, *and hardly departeth from him*, i.e. coſts him an horrible pain in coming to himſelf again, as in the *Epilepſy* 'tis obſerved, and συνεσείσει αὐτὸν, *ſhakes him ſhrewdly*, works a great weakneſſe on all his faculties, All clear and evident *ſymptomes* of an *Epilepſy*; Now the reaſon why this is here expreſt by σεληνιάζεται, is becauſe this diſeaſe being in the *head*, as well as *madneſſe* is, the *moon* hath the ſame influence on one, as on the other, And generally the changes of the *moon* affect thoſe that are ſubject to this diſeaſe, and caſt them into *fits* of it; Now whereas it is ſaid here in the 18th verſe, that *Chriſt rebuked him*, *and the Devil went out of him*, noting this perſon to be *poſſeſt* with the *Devil*, and ſo *Lu.* 9. 39. *the ſpirit takes him*, and 42. *the devil threw him down*, *caſt him into a fit*, and again *Jeſus rebuked the unclean ſpirit*, The clear meaning of all this is, that as in thoſe daies it was ordinary for the *Devil* to have power over mens *bodies*, and having ſo, to exerciſe it in bringing *diſeaſes* upon them, (ſee note on c.10. a.) ſo it was here, the *Devil*, that *poſſeſt* him, caſt him into frequent fits of *Epilepſy*, of which there was no way of curing him, but by caſting out the *Devil*. See *note* on *Joh.*7. b. This will generally be obſervable in all the *demoniacks*, which appear to be, by the *Devil* that poſſeſſeth them, brought into ſome *diſeaſe* or other, And ſo when men are by the *Cenſures* of the *Apoſtles delivered up unto Satan*, 'tis ſaid to be εἰς ὄλεθρον σαρκὸς, *to the deſtruction of the fleſh*, i. e. to the bringing ſome ſore *diſeaſe* upon them.

c. Σεληνιάζομαι

Some difference there is betwixt παραδίδοναι, and προδιδόναι, *tradere*, and *prodere*, the latter is ordinarily taken for *treachery*, falſneſſe to him, whoſe

d. Παραδίδωμι

whose part we take, whether by *going* over to the enemies part, or *betraying* secrets, but the former is somewhat more, not only to *reveal* those things to the enemy, that may be hurtfull to the *friend*, but to *deliver him* (master, captain, friend, fort) *into the enemies hand*, who desires to have him and mischief him. And this is it that is peculiarly affirm'd of *Christ* here and in other places, *he shall be delivered* into the *hands of men*, and of *sinners*, the *Roman* souldiers, and *Mat.* 26.3. he shall be *deliver'd to be crucified*, And therefore although the *English* word *Traitor* is originally all one with the *Latine*, *traditor*, and so to *betray* with παραδίδωμι here, yet because the ordinary use of the word is for *revealing* of secrets, or advantages, &c. and is not thought peculiarly to denote that, to which the *Greek* here belongs, of *delivering into* the enemies hand, It was therefore most reasonable to render it in this phrase (not so subject by custome to mistake) *to deliver up*.

c. δίδραχμα

The δίδραχμα signifies *two drachmes*, The word δραχμὴ is a *Greek* word, first δραγμὴ, saith *Julius Pollux*, i.e. an *handfull*, as containing so many *oboli aurei*, *pieces of brass money*, as would make an *handfull*, to wit *six*. This word from the *Greeks* came not only to the *Romans*, but, after the time of the *Seleucida*, to the *Jewes* also, so *Exr.* 2.69. we have דרכמונים, the *Greek* word with a very light change, which is by the *Septuagint* rendred δραχμαὶ, by us *drachmes*. Now four *Attick drachmes*, make one *shekel*, or σταὴρ, so saith *Hesychius* and *Phavorinus*, σταὴρ (not τετράδραχμον, as 'tis corruptly read, but) τετράδραχμον and so v.27. it appears, one σταὴρ was two of these *half shekels*, which served there for *two* mens *tributes*, See *note* on c.26.d. Now the truth is, the δίδραχμον ἅγιον, the *shekel of the Jewes*, and the *Alexandrians*, the *shekel of the sanctuary*, is double as much, as the *Attick shekel*, or δίδραχμον, And therefore *Ex.* 30. 13. when there is mention of the *half shekel*, which was to be paid for the use of the *Temple*, the *Septuagint* reads τὸ ἥμισυ δίδραχμον *the half of the didrachme*, or *half shekel*, which is all one with a whole *didrachme Attick*, This summe was yearly paid by every *Jew*, above 20 years old, to the use of the *Temple*, and so continued till *Vespasian* transferr'd it to the *Capitol*, so saith *Josephus*, φέρων ἦ τοῖς ὅπου ἦσαν Ἰουδαίοις ἐπιβαλὼν δύο δραχμὰς, ἔταξεν καθάπερ ἀπὸ πάντων εἰς τὸ Καπετώλιον φέρειν, ὥσπερ ἐφοίτων εἰς τὸν ἐν Ἱεροσολύμοις ναὸν Συμβάλλων, *he commanded that every Jew should pay the yearly tribute of two drachmes to the Capitol, as they did before to the Temple in Jerusalem.*

f. Τοὺ ἀυτῶν, ἢ ἀλλότριοι

That the *own sons* here are not the *naturall subjects* of the *kingdome*, and ἀλλότριοι those, whom they have *conquer'd*, and brought under their *dominions*, will appear, 1. because the *naturall subjects* ordinarily doe pay *tribute*, and the *law* was clear, *Exod.* 30.13. that every *Jew* should *pay* his *half shekel* to the *Temple*. And 2. because to the state of the *Jewes* which now exacted this *tribute* (not the *Publicans* or *officers* of *Cæsar*, this being not collected by them, till 'twas transferred to the *Capitol*, i.e. in *Vespasian*'s time) there were no such sorts of men, that were so *conquer'd* by them, which could own that *title* of ἀλλότριοι in that notion. The words and sense will be clear, if it be understood thus, that no *King* imposes *taxes* on his *own children*, or *family*, but on ἀλλότριοι υἱοὶ, *alieni filii*, i.e. the *children of other men*, as ἀλλότριος δοῦλος is *another mans servant*, opposed to ἴδιος δοῦλος, *his own servants*, c.25. 14. (as that is oppos'd to οἰκεῖος, or ἴδιος, *his own children* and *servants*) and therefore by proportion, this *tribute* to the *king* of *heaven* ought not to be exacted from the *son* of that *king*, but from others; Some possibility, and colour there is that this *tribute* here might be a *Tax* paid to the *Romans* imposed under the form of the δίδραχμα ever since *Pompey* had overcome the *Jewes*, or else imposed on them by *Augustus*, and a passage in *Josephus de Bell: Jud:* l.7.c.10. (where he saith that *Agrippa* remitted them the *tax* which was yearly paid by them) makes it more probable; and it might well be that this was by the *Romans* imposed under the form of the δίδραχμα, the *known tax* among the *Jewes*, as in *Cicero's* orations against *Verres* we every where see, that the *Prætor of Syria* required the *tenths* of that *Province*, which was we know first instituted by *God* to be paid the *Priests*. And so *Christ's* pleading an *immunity* (who yet was to fulfill all *righteousnesse*, i.e. to observe the *Judaicall law*) and mentioning the *kings* of the *nations*, is thought to encline also. But because 1. that *tribute* in *Josephus*, remitted by *Agrippa*, was paid by each *house*, not by each *head*, and this here is for each *head*, and 2dly, because, though *Christ* as *man* was resolved to *fulfill* all *righteousnesse*, and accordingly paid this, yet as *God*, or here as the *son* of *God*, he was not *bound* to it, at *least* 'twas not the *custome* (which is all that *Christ* here saith) in other places for the *children* to pay their *fathers* those *taxes*, which *others* paid, and 3dly, because 'tis not so much as intimated that this was paid to the *kings* of the *nations*, but only that among them 'tis not the fashion for *kings sons* to pay (which *Christ* only accommodates to his own purpose,) and 4thly, because *Christ* was to live as *obediently* to the *Roman laws* (as farre as they were of force in *Judæa*) as to the *Jewish*, and to give example of *obedience* to all that are set over us by *Gods* providence (and so did in his good confession to *Pilate*, and making no resistance at his *crucifixion*,) and 5thly, because there is no *evidence*, but only *conjecture*, that there was any such *Roman tax* on *every head* at that time, or that that was δίδραχμα, but on the contrary, the *Cæsarean tribute-money* is *denarius* a *Roman coyne* (see *note* on ch.22.c.) and if it had been *Roman*, it would have been gathered by *Publicans*, and those in all probability would have been here named, whereas on the contrary the persons are here styled as by a known *title*, *they that received the* δίδραχμα, For these reasons, I say, the former interpretation of the *Jewish tax*, seems to be most reasonable, especially when 'tis not very likely that, (or imaginable how) *Christ* should call himself a *child* or *son* of the *Roman Emperors*, to whom that *tax* was payed. One only question may be farther asked, why the *payment* should fall particularly on *Christ* and *Peter*, and not on the rest of the *Disciples*? To which I answer, 1. that it no way appears by *Christ's paying for himself and Peter*, that the others did not also *pay*, and 2dly, that it may be very probable that those Receivers did at that time require it only of those that dwelt at *Capernaum*, and so of *Christ* and *Peter*, and that the rest paid it in their severall cities.

CHAP.

Paraphraſe.

CHAP. XVIII.

1. Upon Chriſt's mentioning his reſurrection from death, c. 17. 23. and Mar. 9. 31. which they took to be a beginning of his kingdome here, the diſciples enquire ambitiouſly (among themſelves Mar. 9. 33.) who ſhall have the chiefe place of dignity in that kingdome of the Meſſiah here? (ſo again on the ſame occaſion they fall on the ſame thoughts Mat. 20. 20. Lu. 22. 24. and look that way, Act. 1. 6.

1. AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?]

2. And Jeſus willing by an embleme, or viſible repreſentation to ſatisfie this queſtion of theirs as farre as was uſefull to them,

2. And Jeſus] called a little child unto him, and ſet him in the midſt of them,

3. Unleſſe you change your inclinations and deſires, and take your ſelves off from this vain ambitious expectation and purſuit of a carnall kingdome of Chriſt, and of your receiving dignities and preheminencies in it, you can never be true diſciples of Chriſt, this carnall ambition, and projecting being ſo contrary to the Chriſtian temper.

3. And ſaid, Verily I ſay unto you. [except ye be converted and become as little children, ye ſhall not enter into the kingdome of heaven.]

4. Two things therefore I ſhall teach you from this emblem, firſt that the ſtate of Chriſtianity is ſuch a ſtate, that he which is moſt lowly, is moſt capable of eminence in it.

4. Whoſoever therefore ſhall humble himſelfe as this little child, the ſame is greateſt in the kingdome of heaven.]

5. Secondly that all the lowlyeſt and meaneſt perſons are ſo dearly valued by me, that he that would do a gratefull thing unto me, cannot find any fitter way to doe it then by cheriſhing, and treating kindly and tenderly any ſuch mean lowly perſon, eſpecially if it be by ſhewing kindneſſe and tenderneſſe to his ſoule, endevouring to advance that in the ways of godlineſſe.

5. And whoſo ſhall receive one ſuch little child in my name, receiveth me.]

6. Whereas on the other ſide, he that ſhall gall, diſcourage, drive from me and the Chriſtian practiſe any ſuch meaneſt perſon that comes to mee, 'twere for his advantage, that the ſtone of a mill, not ſuch as women turn with the hand, c. 24. 41. but ſo big that it is fain to be turned by an Aſſe, were hung as a weight about his neck, and he then caſt into the ſea, ſure to be hurryed preſently to the bottome of it.

6. But who ſo ſhall offend one of theſe little ones which beleive in me, it were better for him that a * milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.]

* mil-ſtone ſuch as is drawn by an Aſſe, μυλος ονικὸς

7. Upon this occaſion I tell you before-hand, that great falling off, and apoſtatiſing there will be amongſt thoſe that receive the faith, great diſcouragements to obſtruct the receiving of it, many will be ſeduced from the right way, (which is a ſad and wofull thing) But though this be to be expected in reſpect of the wickedneſſe of ſome, and ſeducibleneſſe of others, and though it be not imaginable that the world ſhould by God be kept free from all ſuch temptations to ſin, (nay God hath thought fit to permit ſuch for the tryall and exerciſe of Chriſtians) yet will this be little matter of excuſe, but rather of aggravation of their ſinne and woe, that ſhall be inſtrumentall to this end, that ſhall be the authors of them.

7. Wo unto the world becauſe of offences: for it muſt needs be that offences come, but wo to that man by whom the offence cometh.

† Scandals σκάνδαλα

8. And therefore I now forewarne you that if any that is neareſt to you (friend, profit, pleaſure, as dear to thee as a member or any part of thy ſelfe) go about to diſcourage thee in thy Chriſtian courſe, to withdraw thee either in groſſe from the Chriſtian profeſſion, or more particularly from any act of duty to the contrary ſinne, thou be ſure to renounce it, part with it: (Mat. 5. 29, 30.) It being ſo much more eligible, and deſireable for thee to attain eternall bliſſe, having in thy life time been halt or maimed, i. e. paſſing through ſome difficulties or auſterities, then by eſcaping thoſe difficulties to run into ſinne, and ſo to hazard everlaſting fire.

8. Wherefore [if thy hand or foot * offend thee, cut them off, and caſt them from thee, it is † better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be caſt into fire everlaſting.]

† ſcandalize σκανδαλίζῃ * good καλὸν

9. having heer for ſome years loſt the benefit of one of thine eyes.

9. And if thine eye offend thee, plucke it out, and caſt it from thee: it is † better for thee to enter into life [with one eye,] rather then having two eyes, to be caſt into hell fire.

† good καλὸν

10. It is a matter of great moment, then, worthy your 2. ſaddeſt care, that you doe not undervalue or neglect the good, and advantage of any the meaneſt perſon, to whoſe reformation, or eſtabliſhment ye are able to contribute any thing, but eſpecially that you take care leſt by neglecting to do what is in your power to do toward the recalling, or confirming, or elſe by any other meanes (though but occaſionally) ye prove the undoing of any my meaneſt ſervants, for I tell you, The Angels which are by God appointed to bee their guardians on earth, have yet their continuall returnes, and recourſe to Gods glorious preſence, are neer and high in Gods favour, always having acceſſe to make requeſts, or complaints in their behalfes, and to receive commands from him concerning them, and therefore theſe, though little in their own, and the worlds account, are not yet to be ſlighted, or deſpiſed by any, or averted from their courſe of piety by that means.

10. Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, That in heaven their [a] Angels doe always behold the face of my father which is in heaven.]

11. For Chriſt that came to reduce thoſe (ſee note on c. 11. k.) that are gone aſtray from the ways of God, muſt be thought to require the ſame of you, to be moſt diligent and induſtrious to reduce the meaneſt perſon upon earth, that is in a courſe of any danger of ruine to the ſoul.

11. For the ſon of man is come to ſave that which was loſt.]

12, 13. For judge in reaſon, I pray, by this ordinary reſemblance, If an ordinary man on earth have a poſſeſſion on which he ſets any conſiderable value, be it an hundred ſheep, and if one of them be ſtrayed from the reſt, and that be diſcerned by him, doth he not ſet ſo great a value on that one loſt ſheep, as at the preſent to leave the whole number

12. How thinke ye? If a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninty and nine, and goeth into the mountains and ſeeketh that which is gone aſtray?

13. And if ſo be that he find it, verily I ſay unto you, He rejoyceth more of that ſheep, then of the ninety and nine, which went not aſtray.]

ber besides (knowing them safe in the pasture or fold) and go and search diligently and solicitously for that one, and upon the finding it, is he not affected with more joy at the first sight of it, then he is at the beholding his whole flock, which had never run that hazard?

14. Even so it is not the will of your father which is in heaven, that one of these little ones should perish.] 14. And just thus it is with God, he is very unwilling that any the meanest person upon earth should be lost, that might with any care or methods of ours be recovered to piety.

* But if Ray A 15. * Moreover, If thy brother shall trespasse against thee, goe and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother.] 15. To this purpose, these directions I shall now give, which I require to be used in the Church forever. If any fellow Christian of thine do thee any injury, and by so doing offend against God, thy charity to him, as it must be sure to put off all thoughts of revenge against him, to forgive him freely, v. 22. so will it oblige thee to use all prudent methods to reduce him to a sense and reformation of his fault (and by the same reason this is to be extended to all other wilfull crimes of which thou seest him guilty, those being as fit to exercise this part of thy charity towards his soul, as any injury done to thee immediately) and let this be the method, first go and admonish him of it privately, so that it have nothing of shame or reproach joyned with it, and if he mend upon such admonition, there's an end, thou hast reason to rejoyce as at the finding the stray sheep, that thou hast been so happy an instrument of his repentance.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.] 16. But if this first method of thy charity succeed not, another essay must be made, take with thee one or two other men, either that the crime which thou layest to his charge, be so confirm'd to him by sufficient testimony Joh. 8. 17. that he be no longer able to deny it (as that, which cannot be contradicted or denyed, is said to be established, Heb. 6. 16.) or that the authority of these added to that of thy private admonition, may be of more force with him, induce him to condemn himself, at least be more likely to doe so, be more weighty in the presence of two or three.

17. And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.] 17. But if he be still refractary, either through non-conviction of the fact, or non-contrition for it, if this second admonition work not on him, then make it a matter of publick cognizance, tell it to the rulers of the assemblies (saith S. Chrysostome, see Power of Keys c. 2. §. 12.) or tell it in the presence of all the people, that before them the Governour may rebuke him, (as Timothy is appointed to do 1 Tim. 5. 20.) But if this last method succeed not neither, if he be still refractary, thou art then to look on him as a desperate deplored sinner, (see Power of Keys c. 2. §. 9.) fit for the censures of the Church to overtake him.

18. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.] 18. Which yee therefore to whom now I speake, the designed rulers of the Church, and your successors the Bishops, are in this case to proceed to, to use the Keys given to you, as Stewards of the house c. 16. 19. for the ejecting of such. And I assure you, whomsoever (see note on c. 12. k.) ye shall thus cast out of the Church on earth, shall, without repentance, and submission to your censures and reformation upon them, and sincere desire to reconcile, and approve themselves to you, be by me excluded from heaven, These censures of yours, inflicted by this commission from me, shall be backt by me, And so whomsoever ye shall upon sincere repentance receive into the peace of the Church again, he shall by me be pardoned also.

19. Again, I say unto you, that if two of you shall agree on earth as touching any thing [b] that they shall aske, it shall be done for them of my father which is in heaven.] 19. As for the second of the three admonitions, spoken b.

of v. 16. (see note on c. 7. b.) this I assure you, that as the assize of three men among the Jews had some power, so shall any two or three Christians, joyning in such a reprehension, be considerable in this matter, having the privilege of Gods presence (as in their prayers thus united, so in their united admonitions) to give them authority, assistance and blessing.

20. For where two or three are gathered together in my name, there am I in the midst of them.] 20. For where two or three are met, or assembled for this piece of discipline, (as for any holy action besides) there am I present with them in a speciall manner, and will not suffer the actions, which thus they undertake by my appointments, to be set at nought by any.

21. Then came Peter to him, and said, Lord, how oft shall my brother sinne against me, and I forgive him? till seven times?] 21. When Christ had gone thus farre by way of returne from the last to the second, and before he proceeded from that to the first, Peter interposed this question (the answer to which comes home to the first of the three also) Sir, seeing I am bound to forbear my brother, or fellow Christian, that injureth me, and not to act any revenge upon him, as we were taught by thee, Mat. 5. 39. and seeing now, upon admonishing him that hath injured me, in case he repent, either on the first, or second, or third admonition, I am to proceed no farther against him, but forgive him, and rejoyce that I have done so much good upon him, v. 15. yet because he that hath thus trespassed, and repented once, may possibly trespasse againe, and repent again, (see Lu. 17. 3, 4.) I desire to be taught by thee, how oft I am to do this, to forgive him, that, though he repent of his injury, aske forgivenesse, and promise to do so no more (see v. 26. 29.) yet oft times relapses again, How oft must I be thus indulgent to him and forgive him upon his request? must I doe it often, or seven times?

22. Jesus saith unto him, [I say not unto thee, untill seven times, but untill seventy times seven.] 22. This rule is to hold eternally, not only for a great, but an unlimited number of trespasses, supposing that the trespasser repent, and promise amendment for the future, Lu. 17. 4. (otherwise thou art not so bound to passe by his trespasse, but that thou maist by the means prescribed v. 15. &c. endevour his reformation, for in that case that is the greatest charity he is capable of.)

23. Therefore is the kingdome of heaven like unto a certain King, which would take account of his [c] servants.] 23. To which purpose (to shew you how necessary it is for every of you to remit most freely the injuries that are done to you by your brethren, be they never so great, if you expect any remission for God from your sinnes committed against him) I shall give you this parable. God's dealing with men under the Gospell is very fitly resembled to a King calling his servants to account. c.

24. And

24. And when he did ſo, one of his ſervants upon account was found to owe him a great ſumme caſt up by ordinary valuation to be a thouſand eight hundred ſeventy five thouſand pounds.

24. And when he had begun to reckon, one was brought unto him, which ought him ten thouſand talents.]

25. But he being not able to pay that ſumme his maſter appointed him to be uſed as debtors, which are not able to pay, are wont to be uſed among the Jews, ſold, they and their wives and their children, to be ſervants, and bondmen, 2 Kings 4. 1. and by that ſale the debt to be paid.

25. But for as much as he had not to pay, his Lord commanded him to be ſold and his wife and children, and all that he had, and payment to be made.]

26. Heerupon the indebted ſervant fell down on his face, and beſought him that he would ſtay a while, till he might be able to pay him, and not uſe this extremity towards him, promiſing, if he would do ſo, that he ſhould loſe nothing by him.

26. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.]

27. And his maſter was merciſull, and quitted him of the former ſentence, v. 25. and frankly forgave him that vaſt ſumme, upon his bare requeſt.

27. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.]

28. But when this was done, this ſervant, that had been thus mercifully and magnificently dealt with by his maſter, having had ten thouſand talents forgiven him, met with one of his fellow-ſervants, which ought him ſomewhat, one hundred denarii, valued to three pounds two ſhillings ſixpence of our money, a contemptible ſumme, in compariſon with what had juſt now been forgiven him, and he preſently apprehended him in a moſt rigid manner, requiring him to make preſent payment.

d. * ſhook him

28. But the ſame ſervant went out and found one of his fellow-ſervants, which ought him an hundred pence, and he laid hands on him, and d * took him by the throat, ſaying, Pay me that thou oweſt.]

29. And this fellow-ſervant of his beſought him with as much humility to forbear him, as he had v. 26. beſought his maſters forbearance, for ſix hundred thouſand times as much.

29. And his fellow-ſervant fell down at his feet, and beſought him ſaying, Have patience with me, and I will pay thee all.]

30. And that ſervant that had had ſo much forgiven him, would not forgive ſo little, but deals with him in the extremeſt rigor, caſt him into priſon never to be releaſed, but upon paying the whole debt.

30. And he would not: but went and caſt him into priſon, till he ſhould pay the debt.]

31. For this all the fellow-ſervants that ſaw it, were much troubled, both for the unhappy lot of him that ſuffered, and the unreaſonable behaviour of him that thus dealt with him, in ſo diſtant a manner from what himſelf had ſo lately found from his maſter, and upon this they came and informed their maſter of it.

31. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their Lord all that was done.]

32. O thou unconſcionable man, thou canſt not but remember, how I lately forgave thee all that vaſt ſumme owing to me by thee, (with which this of thy fellow-ſervant to thee beareth no proportion) and that upon thy bare requeſt, having no motive, beſide my own compaſſion to an helpleſſe creature, to invite me to ſo great a mercy.

32. Then his Lord, after that he had called him, ſaid unto him, [Θ thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me.]

33. Was it not then reaſonable for thee that hadſt received pardon of ſo vaſt a debt from thy maſter, or ſuperior, to have (in like manner as I gave thee example) ſhewed pity to thy fellow-ſervant, to whom thou were ſo much more obliged then I to thee, and to have remitted him ſo ſmall a ſumme, when I forgave thee ſix hundred thouſand times as much?

33. Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?]

34. Upon this, the maſter was moſt juſtly enraged againſt him, and uſed him as he had done his fellow, v. 30. and though he had before remitted him, yet upon his unworthy impious behaviour revoked his deſigned mercy, and caſt him into priſon.

e. † Jaylours

34. And his Lord was wroth, and delivered him to the e † tormentors, till he ſhould pay all that was due unto him.]

35. By this reſemblance yee ſee what meaſure yee muſt expect from God in this matter, For juſt ſo ſhall God deal with you, remit nothing of that rigour againſt you, which you uſe againſt others, deal moſt ſeverely with you, if ye doe not clearly, plenarily, and ſincerely (without any reſervation, or deſigne to have God execute any vengeance for you, or the like) forgive all injuries, how great ſoever, (being certainly farre below the proportion of yours againſt God) that are done to you by any man living.

35. So likewiſe ſhall my heavenly father doe alſo unto you, if yee from your hearts forgive not every one his brother their treſpaſſes.]

Notes on Chap. XVIII.

a. *Ἄγγελοι αὐτῶν

That *Angels* are *God's miniſtring ſpirits*, and doe performe his commands in *guarding* his ſervants here below, is the doctrine of *Scripture*, *Heb.* 1. 14. and ſo ſeverall times in the *Revelation*, where the *ſeven Spirits* c. 1. 4. and c. 4, 5. (i. e. ſaith *Andreas Caſareenſis*, *ſeven Angels*) are ſaid *in heaven to behold his face*, in the ſame manner as is here affirmed of them. But whether the *ἄγγελοι αὐτῶν*, *their Angels*] here, be to be defined *ſingular Angels* peculiarly deſign'd to particular perſons, is not here diſtinctly affirmed, onely that they are, as *God* ſees fit, employed in ſervices for the benefit of theſe *little ones*, i. e. of *Chriſtians*, And of that there is no doubt. Thus ſaith *Origen contr. Celſ.* l. 6. * Ἄγγελοι πεπαγμένοι εἰς τὸ παρεδρεύειν αὐτοῖς, *the Angels that are appointed to preſide over them*, as *guardians*, to counterwork the *treacheries* and *policies* of *Satan*; That theſe are ſaid *continually* to *behold* the *face of God*, is, ſaith * *Dionyſius Alexandr.* ἐν ἀπειλῇ τῷ βίῳ κεῖται διὰ παντὸς, ἀδιαλείπτως ἐν τῇ ὄψει ἀγαθῇ παρεδρεύειν ἐπιστάμενος, because *they continually and ſtedfaſtly behold*

* in Cat. Jobi p. 22.

behold the beauty of God, and never fall off from that dignity and preferment (as *Lucifer* did) *which they enjoy by their nearneſſe to the true, reall, eternall good.* But there is beſides this, a more peculiar notation of the phraſe, as *to behold the face*, ſignifies to *wait, attend* as a *ſervant*, *Pſal.* 123. 2. as a *Miniſter* to be ready at hand, to doe whatſoever is commanded. Thus in *Elias Levita*, ſpeaking of the word *Mitateron, he is*, ſaith he, שר הפנים *princeps facierum, Prince of faces*, i. e. *Angelus qui ſemper videt faciem regis excelſi, &c. an Angel which always beholds the face of the high King, &c.* i. e. of *God*. And both theſe put together make up the full ſenſe of the words, which yet farther note a more *eminent* ſort of *Angels*.

b. Ἀπολύσωσιν. It is ſomewhat uncertain what is the meaning of [ὃ ἐὰν δήσωσιν] here. For that it is not in the *Active*, which is ordinarily uſed for *asking* (ſee c. 21. 22.) is clear, and if it be rendred in a *paſſive* ſenſe, then it will be [*whatſoever they ſhall be required to*] and referre to the *one or two*, that are *taken* v. 16. i. e. *required* to go along *with* the *admoniſher*; which being here part of *Chriſts inſtitution*, it may conſequently be ſaid of it, as a *promiſe* from *Chriſt*, [γενήσεται αὐτοῖς &c. *it ſhall be unto them from my father*,] i. e. *my father* ſhall give authority to that, which they being thus called, or *required*, συμφωνήσωσιν *ſhall agree on*. The reaſon of which is given v. 20. *For where two or three are thus aſſembled in my name, according to my appointment, there am I in the midſt of them.* This hath that degree of *appearance* of *truth*, that I thought fit here to mention it, but not ſo much *certainty*, as to put it in the *margent*, or to impoſe it as the *primary* ſenſe in the *paraphraſe*.

c. The *ſervants* here, that the *King* or *Lord* is ſuppoſed to *call to account*, ſeem to be thoſe, which are *intruſted* by him to *negotiate* for him, ſuch as are mentioned, c. 25. 14. and *Lu.* 19. 13. And proportionably his *reckoning* with them here, v. 24. is all one with that, *Mat.* 25. 19. and the ſame phraſe συναίρειν λόγον is uſed in both places, which in S. *Luke* (who calls him a *King* alſo, as he is here) c. 19. 5. is expreſs't by *commanding* his *ſervants to be called, that he might know how much every one had gained by trading*. i. e. what every man had gotten, and had ready, to bring him in, above the money which he received. That is there ſet down to be a very ſtrange *encreaſe*, *one pound* had been improved into *ten*, v. 16. another into *five pounds*, v. 18. and in S. *Matthew*, *five* are encreaſed into *five more*, *two* into *two more*. And ſo in both *Evangeliſts* ſome ſuch *encreaſe* is brought in by every one, but only by him that had *laid it up in a napkin*, and been perfectly *idle*, done nothing with it. Agreeably to this it here followes, that one of theſe *ſervants*, when he comes to be *reckon'd* with, is found upon *account*, to be *endebted* to his *Lord ten thouſand talents*, which at the rate of 750 *ounces* of *ſilver* to a *talent* and of *five ſhillings* an *ounce*, ariſes to *one thouſand eight hundred ſeventy five thouſand pounds*, a vaſt ſum of money. And that being required, he was no *way able to make payment*, and ſo was adjudg'd by his *Lord* (as ſuch *debtors* are wont) *to be ſold*, &c. upon this his petition to his *Lord* is, that he will *bear with him a while, and he will repay him all*, that upon *account* was *due* unto him, all the *ten thouſand talents*. And thereupon his *Lord* moved with *pity* towards him not only ἀπέλυσεν αὐτὸν, *releaſed him from that ſentence* of *ſelling* and *impriſoning*, before decreed againſt him, but alſo remitted him τὸ δάνειον, the *whole debt*, the *ten thouſand talents*, for which he was *caſt into priſon*. 'Tis true indeed, that the word δάνειον here uſed, and rendred *debt*, doth alſo ſignifie *uſury*, or *intereſt*, and ſo might be thought to ſignifie here not the whole *debt*, but only the *intereſt*, that would be due for the *forbearance* of it for the ſpace that he now deſired, To this alſo the words of the ſervant's *requeſt* ſeem to incline, which were only theſe, that he would *have patience*, i. e. grant him ſome time, promiſing if he would, *to pay him* the whole *ſumme*, and not deſiring the forgiveneſſe, or *remiſſion* of that. But although δάνειον ſometimes ſignifies *uſe*, yet it ſignifies a *loane*, or *debt* alſo, and ſo it is expreſt to do here, v. 30. 32. 34. and the *Arabick* reads *Colla mah alaihi, all that was upon him, all* that he was *lyable* to, or reſponſible for, now that was plainly not only all the *intereſt*, that this deſired *forbearance* would ariſe to, but even the *principal* it ſelf, For though the *ſervant* doth not beg the abſolute remiſſion of that, but uſes the ordinary forme of inſolvent debtors, which deſire *patience*, or releaſe from priſon, and labour to encline the *creditor* to that, by fair promiſes, that he ſhall loſe nothing by them, yet *Gods* mercy, expreſt by this of the *Lords*, and the example ſet to us, in the former paſſage, v. 22. of *plenary* and abſolute *forgiveneſſe*, of what is already ſuffered (and not only of what may follow) will certainly extend it to the *whole ſumme*, and not ſuffer it to be reſtrained to no more then the *Creditors* requeſt; the *intereſt* for forbearance. And ſo the other part of the *parable*, his dealing with his *fellow-ſervant* doth demonſtrate alſo, for there that which he would *not forgive*, was (in all reaſon) anſwerable to that, which the *Lord* had forgiven him, (differing only in the quantity of it, ſo few *denarii* or eight parts of an ounce, to ſo many *talents*, and anſwerable to that is the *brothers treſpaſſe* againſt *me* in proportion to thy *ſins* againſt *God*) and that is there called τὸ ὀφειλόμενον (in a word which is not capable of that ambiguity) *the debt*, v. 30. not the *intereſt*, and πᾶσαν τὴν ὀφειλὴν ἐκείνην, *all that debt*, and therefore this is moſt reaſonably to be pitcht on as the meaning of the place, and the *Concluſion* from thence, this plain truth, that *Gods pardons* here in this life are not to us *abſolute*, while we become *uncharitable* to our *brethren*, but, according to the petition in our *Lords Prayer*, anſwerable to our dealings with others, and ſo *conditional*, and are no longer likely to be *continued* to us, then we performe that *Condition*.

The word πνίγω is not only to *choak* or *throttle*, d. but alſo, according to the uſe of the *Hebrew* נעת Πνίγω (which ſometimes is rendred πνίγω, 1 *Sam.* 16. 14. ſometimes σαλεύω, τρομέω, ἐκλανθάνω, τρομέω) ſignifies to *pluck*, to *exagitate*, to *trouble*, to *haſt*, to *ſhake*, to *terrifie*, and ſo it may here ſignifie.

Βασανιστὴς δημόσιος] ſaith *Heſychius*, it not only ſignifies one that *explores*, and *examines*, and puts upon the *rack* (in which notion it cannot be taken here) but alſo a *keeper* of a *common gaol*, and ſo it muſt do here, the uſage in e. Βασανιστὴς

this verſe being proportionable, and parallel to that, which this man had dealt to his *fellow-ſervant*, v. 30. which was *caſting him into priſon, untill he ſhould pay the debt*, which argues the Βασανισταις here, to whom he is delivered, to be the *keeper* of that *priſon*, and no more, there being no uſe of the *rack*, or *torment* in this buſineſſe.

CHAP. XIX.

Paraphraſe.

1. when all thoſe occaſions were over, on which he ſpake thoſe things,

1. AND it came to paſſe that [when Jeſus had finiſhed theſe ſayings,] he departed from Galilee, and came into the coaſts of Judea beyond Jordan.

2. no leſſe in Judea now, then before in Galilee.

2. And great multitudes followed him, and he healed them [there.]

3. The Phariſees alſo came unto him, tempting him, and ſaying, Is it lawfull for a man to put away his wife for every cauſe?

4, 5. Ye cannot but remember the ſtrict union, and conjunction betwixt man and wife which

4. And he anſwered and ſaid unto them, [Have ye not read, that he which made them at the beginning, made them male and female?

5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh.]

was appointed by God in the creation, Gen. 1. 27. where as ſoon as the man and woman were created, we finde this concluſion made by Adam, (or rather the hiſtorian) Gen. 2. 24. that the man was to forſake all and cleave to his wife, and continue with her as inſeparably as with another part of the ſame fleſh, (ſee note on Lu. 16, b.)

6. And therefore thus are they to be

6. Wherefore they are no more twain, but one fleſh. What therefore God hath joyned together, let no man put aſunder.]

thought of, as two by God united into one, and then ſure that which hath been thus inſtituted by God, muſt not by man be altered, it ought ſtill to continue among you, as it was firſt inſtituted, 'tis utterly unlawfull (unleſſe in caſe of falſeneſſe to the husbands bed Mat. 5. 32.) to put the wife away.

7. To this the Phariſees objected,

7. They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?]

ſaying, What account then is to be given of that precept in the Law, wherein Moſes appointed the husband (in ſome caſes mentioned by him Deut. 24. 1.) to give a bill of divorce unto the wife, in this manner permitting him to put her away?

8. knowing you Jews to be ſo

8. He ſaith unto them, Moſes, [becauſe of the hardneſſe of your hearts ſuffered you to put away your wives, but from the beginning it was not ſo.]

perſwaſible and obſtinately bent to your own luſts and rages, that in caſe you were obliged to live with hated wives, and not permitted divorces, it would probably cauſe in you ſome greater ſin, was forced to permit thoſe divorces, to let them goe unpuniſhed, though he did not allow or appoint them, But this you ſee (v. 4, 5.) was very diſtant from the appointment of God in the firſt inſtitution of marriage.

9. And accordingly I now define that whoſoever ſhall

9. And I ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery, and who ſo marrieth her that is put away, doth commit adultery.]

uſe that liberty ſo frequent among you, to put away his wife, for any leſſer cauſe then that of fornication, and then thinke it free for him to marry again, that man by marrying another, whilſt his wife is alive, (from the obligation to whom he is not, nor cannot be freed) is conſequently guilty of adultery, and ſo likewiſe he that marrieth her that is divorced, taketh another mans wife, which is adultery alſo.

10. Hereupon his own diſciples began

10. His diſciples ſay unto him, If the caſe of the man be ſo with his wife, [it is not good to marry.]

to object, that if marriage brought ſuch an inſeparable conjunction with it, then ſure the inconveniencies and hazards of marriage above the advantages and conveniencies of it would be ſo great, that it were more prudent not to marry at all, then to be ſubject to ſuch poſſible inconveniences.

11. To this objection he gave this anſwer, that all men are

11. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given.]

not capable of that prudentiall aphoriſme [that a ſingle life is more profitable and fit for their turn, then marriage] but thoſe only, whom God hath ſome way more then ordinarily fitted for it, by ſome ſpeciall gift.

2. 12. For ſome live unmaried, as being naturally enabled to doe ſo, chaſtly, and without great difficulty, ſome, as being

12. For there are ſome [a] Eunuchs, which were ſo born from their mothers wombe: and there are ſome Eunuchs, which were made Eunuchs of men: and there be Eunuches which have made themſelves Eunuches for the kingdome of heavens ſake. He that is able to receive it, let him receive it.]

by men diſabled (of which ſort there were many among the heathens, ordinarily called Eunuches) ſome out of firmeneſſe of reſolution have gotten that maſtery over themſelves, that they can live chaſtly in ſingle life, and do ſo on purpoſe, that they may have fuller vacancy to ſet themſelves apart for the duties of Chriſtianity. Now he that finds this agreeable to his condition, and can thus conquer and ſubdue himſelfe, he may doe accordingly, if he pleaſe, and ſhall do well, and wiſely in ſo doing.

13. that by impoſition of hands he would beſtow his benediction upon them.

13. Then were there brought unto him little children, [that he ſhould put his hands on them, and pray: and the Diſciples rebuked them.]

And his diſciples would have chid them away.

14. their meekneſſe, humility and docility, are the temper, which of all others is moſt like that which is required of diſciples of Chriſt.

14. But Jeſus ſaid, Suffer little children and forbid them not to come unto me: for [of ſuch is the kingdome of heaven.]

15. And uſing that ceremony of impoſition of hands, frequent among the Jews in all kind of benedictions, he beſtowed his bleſſing upon them.

15. And he laid his hands on them,] and departed thence.

16. And

16. And behold, one came and said unto him, Good master, [what good thing shall I doe that I may have eternall life?] 16. what is the condition required of me to make me capable of eternall blisse?

17. And he saith unto him, [Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandements.] 17. thy calling me good, without conceiving mee to be God, is not right. But for thy question of the way to eternall blisse, this is soon answered, 'tis by obedience to Gods commandements.

18. He saith unto him, Which? [Jesus said] Thou shalt doe no murther, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witnesse. 18. Jesus said, those great precepts given by God to Moses, containing the heads of all duties both toward God and man, particularly those six of the second sort, containing the duty toward man.

19. Honour thy father and thy mother, and, [Thou shalt love thy neighbour as thy self.] 19. Thou shalt not desire advantage to thy self by another mans losse, or desire any thing that is his, but consider his good, as well as thine own, which is the summe of the last commandement.

20. The young man saith, [All these things have I kept from my youth up: What lack I yet? 20. All these parts of duty I have sincerely observed all my life, what more is required of me?

21. Jesus said unto him,] If thou wilt be [b] perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me.] 21. If thou wilt ascend to that higher pitch, to which I come to raise men, if thou wilt be a Christian, then must thou upon contemplation of the reward that is laid up in heaven for all that sincerely obey me, be contented to part with all the wealth of the world, whensoever that is required of thee, either directly (as now I command thee to sell and give to the poor all that thou hast, and so to follow me, as all my Disciples have done, though they had not so much to part with, as thou hast) or by consequence, when thou canst not obey any particular precept without danger of being undone by it. b.

22. But when the young man heard that saying, he went away sorrowfull, for he had great possessions.] 22. When the young man heard Christ say this, he was much grieved, because he had a very great estate, and therefore seeing he could not be a Christian at any cheaper rate, he forsook, or departed from Christ, would not pay so dear for that perfection.

23. Then said Jesus to his disciples, Verily I say unto you that [a rich man shall hardly enter into the kingdome of heaven.] 23. It is very difficult for a wealthy man to undertake that condition, required of all by me, that will be Christians, and come to blisse now under the Gospel.

24. And again I say unto you, [It is easier for a [c] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.] 24. The rich man setting his heart upon his riches, and trusting in them, Mar. 10. 24. must part with as much of his humour, before he can be capable of being a Christian, of performing the condition by me required to attain blisse, as that which is of the greatest bulk, must part with, to be qualified to passe through the straighteſt place. c.

25. When his disciples heard it, they were exceedingly amazed, saying, [Who then can be saved?] 25. If the way prescribed by thee to blisse be as straight as a needles eye, who then can undertake it? who can come to blisse upon such termes as these? who is there that according to this rule is qualified for salvation?

26. But Jesus [beheld them, and said unto them, With men this is unpossible, but with God all things are possible.] 26. lookt upon them (as examples of the practicableness of this doctrine, of forsaking, parting with all to follow him) and tells them, to encourage them, that, it seems, those things which are in themselves so hard, and so unreasonable for meer men to doe, are yet very possible for God; and so this of contemning the world, working such a change on a worldly mans heart, that he shall liberally bestow his wealth, and not place any confidence in it, is a work, that God doth ordinarily work in mens hearts, and enables them to doe with ease.

27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28. And Jesus said unto them, Verily I say unto you, [that ye which have followed me, [d] in the regeneration, when the son of man shall sit on the thron of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 28. ye that are now my disciples, and have by receiving the faith and baptisme left all to follow me, shall, assoon as I come to my kingdome, be highly honoured and rewarded by me, or, You that have received me and followed me, and persevered constant to me, continued with me in my temptations, Lu. 22. 28. shall in the new age, or state, (taking its beginning from the resurrection, and ascension of Christ) have a power in the Church instated on you, as my successors, somewhat proportionable to that of the severall Rulers of the Tribes among the Jewes, (a token of which are the keyes, after given to them, and promised, as here, c. 16. 19.) The power which my father hath given me on earth, shall at my departure be instated upon you, Lu. 22. 29. d.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an [e] hundred fold,] and shall inherit everlasting life. 29. And whosoever shall for my sake part with any of the advantages and possessions of this life, whatsoever it is, he shall be so farre from being a loser by it, that he shall in this very life be by that means abundantly more richly provided for, in the same proportion, that he which in the harvest hath the most plentifull returns to his seed and pains-taking. (c. 13. 8.) e.

30. But many that are first shall be last, and the last shall be first.] 30. But though you have advantage of other men in being thus early in Discipleship, yet 'tis very possible that some that come after you in time (as Paul) may labour as fervently, deserve as much, and consequently be as richly rewarded as you. (upon which followes the parable of c. 20. 1.)

a. Ευνοῦχοι

The word εὐνοῦχοι and εὐνουχίζειν have a vulgar ordinary signification, which is known by the *English* use of the word *Eunuch*, i.e. in the expressions of the *Grammarians*, παῖδων, τομίας, &c. And accordingly three sorts of them are ordinarily set down, 1. ἐκτομίαι *castrati*, οἱ διὰ ζιδύρου ἀφαιρεθέντες, 2. Σπάδωνες, οἱ ἐκ φύσεως διδυμους μὴ ἔχοντες, and 3. Θλιβίαι and Θλαδίαι, οἱ νεωστὶ ἀποβαλλοντες τὰ παιδόγονα μέσα ὑπὸ τ γονέων θλιβίαι, καὶ ἀχρηστοδίντα. But here the context which sets it in opposition to marrying, makes it clear, that *Eunuchisme*, is taken for the *chastity* of a *single life*, howsoever acquired, whether 1. by *naturall temper*, or 2. by some outward accidentall *weakning*, or *debilitating* of nature, as was frequent among the *Gentiles*, in order to some offices and services, to which men, that were thereby secured from *desires*, were designed; Such, if it were done by themselves, are called by the *Apostles Canons*, ἀυλοφονδ) *self-murtherers*, ἐχθροὶ τ τῦ Θεῦ δημιυργίας, *enemies of God's workmanship*, *Can.* 22,23. or 3ly, by *firm* purpose or resolution of mind, assisted by *God's* grace, in order to his service, such were the *ascetæ*, σκληραγωγοι, τῇ ἰδίᾳ καρδίᾳ ἀγωνιζόμενοι, *those that imposed hardships on themselves*, and *combated with their own desires*. Thus in *Phavorinus*, the word being deduced according to some *Grammarians* from ἓν νῦν ἔχειν, *to have the mind well* or *wisely disposed*, it signifies, saith he, ἀπαλλάχθαι τ ἀφροδισίων, *to have nothing to doe with any thing of venery* or *carnality*, for, saith he, the Ancients ἀφροδίσια ἀνόητα ἐκάλυν, *call'd all things of that kind follies*; Thus we know the *Scripture* hath exprest any such *unlawfull* commission, the doing *folly in Israel*, and so 'tis cited out of *Aristophanes*, ὕπνυ τι ἀπέχεσθ καὶ τ ἀνοήτων πάντων, *to abstain from sleep and all foolish things*, where yet *Aristophanes* hath only οἴνυ τ' ἄπεχε καὶ γυμασίων, καὶ τ ἄλλων ἀνοήτων, which the *Scholiast* expounds by τ ἀφροδισίων, τὸ γὰρ ἀνοπλαίνειν, μωραίνειν, διὰ τὸ ἀφροδισιάζειν ἔλεγον, saith he. But 'tis possible that the place in *Aristophanes* is to be read [ὕπνυ τι] in stead of οἴνυ, and then there is no question, but that [ὕπνος *sleep*] might be a *civil* word for things of that nature, as in the *wise man*, ἡδυὴ δὲ ὕπνος] signifies.

b. Τελείοτης

What is the notion of τελειότης *perfection*] here, must be defined by considering what is meant by *entring into the kingdome of heaven*, v. 23. For it appeareth that the not undertaking the condition required of the yong man by *Christ*, to his being *perfect*, doth also exclude him from *entring into this kingdome*, or render him uncapable of it. Now that *kingdome of heaven*, signifying that crown of *eternall life* and *blisse*, which was this mans aime, v.16. the *entring into that kingdome* is the undertaking the *condition* now required by *Christ*, or the attaining that blisse by performing that condition, and therefore his *going away* v.22. i.e. forsaking of *Christ*, caused by the greatnesse of his *riches*, is all one with the *rich mans not being able to enter into that kingdome* v.23. This again appeareth by the question and answer ensuing, v.25. where when the Disciples *aske*, *Who then can be saved?* (whatsoever they mean by that, whether, [who can be a *Christian?*] as the word rendred [*escaping*] or [*being saved*] often signifies, (see *Mat.*10.9. *Lu.*13.2. and *Rom.*10.2.) or whether [*who can come to heaven?*]) *Christ's* answer is, by *looking upon them*, &c. intimating them to be examples of this possibility, capable of this salvation, this *entring* into the *kingdome of heaven*, as having perform'd the *condition* required to qualifie them for it. From these premises it seems necessary to conclude that the *perfection* here spoken of is *Christianity* it self, (and not only an *heroick* eminent degree of it) and that the condition here required to it, is matter of *command*, not *counsel* only, and such, as he that will not ascend to, (the *young man* here) cannot be called or deemed a *Christian*, cannot attain to *blisse*, as 'tis now offered under the *Gospel*. From hence it followes not, that no man is *saveable*, or a *Christian*, but he that *sells all*, and *gives it to the poor*, *and so followes Christ*, for there is no *command* elswhere given by *Christ* to *all* men to doe so, (and this command here given to this *young* man, and the like, in some degree, to the *Disciples*, to *leave* their *nets*, i. e. their whole estates, and *follow him*, obliges none but those to whom it was given) but only thus, that he that *loves* any thing more then *Christ*, is no *Christian*, that whatsoever *Christ* shall at any time by any *explicite command*, as here, or else by his *providence* (by making it impossible to preserve my *fidelity* to him, or *obedience* to any known command of his, without parting with my *wealth* &c.) require of me, I must impartially perform it, though it be with the losse of my *estate*, or even of *life* it self, and if I doe not resolve, and undertake to doe so, I cannot be *saved*, I am no *Christian*, Or if having *vowed* it, (as every *Christian* doth in *baptisme*, vowing there, whensoever the *world* comes in competition with *Christ*, to *forsake* the *world* and *follow Christ*) I doe not, in time of tryall, perform it, I forfeit the privileges of *Christianity*, all title to *blisse*. And this is it, that maketh it so *hard* a thing for the *rich man*, and even so impossible for him that *trusteth in riches*, *Mar.*10.24. (that hath reposed any *confidence* in them, that depends, or looks on them as his *felicity*) to *enter this kingdome*, to be, and continue *Christian*, to attain this *perfection* or this *blisse*; for, where his *treasure is*, *there will his heart be also*.

c. Παροιμία ἐξ:

It was an ordinary *proverb* among the *Jewes* that *An Elephant cannot passe through the eye of a needle*, to signifie the most *impossible* thing. Thus in the *Babyl: Talmud. Perek Haroe Berachoth*, *You perhaps are one of Pombeditha* (an *Academy* of *Jewes* in *Babylon*) *where they can make an Elephant passe through a needles eye*; signifying them a vain-glorious people, that would boast of doing *impossibilities*, and in *Gemara* לא פולא רעייל בקיסא דמחטא *there is no Elephant that enters by the hole of a needle*. This *proverb* Christ was willing to change from the *Elephant*, which was a beast, that few had seen, to a *Camell*, which was very ordinary in *Syria*, and whose *bunch* on his *back* was apt to hinder his *passage* through any *narrow* entrance. This being thus premised, as the full account of the place, it is yet farther observable that *Phavorinus* on the word κάμηλος, saith, that 'tis not only the name of that *beast*, but καὶ τὸ παχὺ σχοινίον, ἐν ᾧ δεσμοῦσι τὰς ἀγκύρας οἱ ναῦται, it signifies *also a cable with which the mariners bind the*

Κάμηλος διὰ τριπλῆς τοῦ κ γραφόμενος

the anchors, and cites this place of the *Gospel*, as belonging to that signification of the word, and so *Theophylact*, that 'tis πᾶν χοινὸν ᾧ χρῶνται ναῦται πρὸς τὸ βίπτειν τὰς ἀγκύρας, *a cable which Mariners use to cast their Anchors*. Were the word to be found in that sense in other *Authors*, it would be an ingenious conjecture, but this word for a *cable* (from which the *English* probably comes with a light change of [m] into [b]) is by *Suidas*, and the *Scholiast* of *Aristophanes* written with [ι] κάμιλος, and so in *Hesychius* (from whom *Phavorinus* ordinarily borrowes) for so sure should it be read κάμιλος (which is now κάμιλος) μέρος τι τῶν τριῶν, And so this being the only place cited by *Phavorinus*, (and from him or with him observed by others) 'tis more possible, that it was but a *conjecture* of that *Grammarian*, and so of no more *authority* then such; And therefore the *proverbiall* speech among the *Hebrewes* foremention'd (the using of which was not extraordinary with *Christ*, see note on c. 10. h.) to him probably unknown, but to us made clear by their writings, may remove all that difficulty, the not discerning of which put him upon that bolder interpretation. Mean while the application of that *proverb* to the *rich man's* turning *Christian*, or entring *blisse*, is no farther to be extended, then to signifie the greatnesse of the *distance*, and so of the *change* or *passage* from one of these states to the other, the *rich man's trusts*, and *joyes*, and *confidences* being so contrary to the *Christians*, and so perfectly irreconcileable with them. This is so farre affirm'd by *Plato* 5. *de Leg:* ἀγαθὸν ὄντα διαφερόντως καὶ πάνυ τοῦ διαφερόντως ἀδύνατον, *'tis impossible to be exceeding good, and exceeding rich*, that *Celsus* the *heathen* enemy of *Christ* and *Christians* saith, that this speech of *Christ's* was but a corrupting of that speech of *Plato's*, See *Orig: cont: Cels:* l. 6. p. 294.

d Παλιγγενεσία

The word παλιγγενεσία signifies properly a *new* or *second* state, τὸ ἐκ δευτέρας γενεθλιᾶσαι, καὶ ἀναπαλιᾶσαι, say the *Grammarians*. 'Tis used among the *Pythagoreans* for the *return* of the *soule*, εἰς γένεσιν, when that *soul* which was once in him, that is *dead*, comes back to *life* again in *another body*. In *sacred* Writers 'tis used agreeably for the *resurrection*, whether that of the *future beeing* of *body* and *soule*, or that which *Christ* is pleased to make preparative to it, the *spirituall proselytisme*, expresst by that phrase, *Tit.* 3. 5. the *change* and *renovation* of the *soule* and affections in this *life*, and, as a *token* and *signe* of that work of *Christ's*, it is used for *baptisme*, that being *born of water* and the *Holy Ghost*, *Joh:* 3. And so hath *Phavorinus* observed, παλιγγενεσία, τὸ ἅγιον βάπτισμα λέγει, 'tis set to signifie *Holy baptisme*, (see *note* on *Mat.* 3. a. and *Joh.* 3. a.) Farther yet, and by the same *analogie*, it may signifie that *second* or *new state*, that μέλλων αἰών, in *Isaiah*, that *age to come*, i.e. the *state* of the *Church* under *Christ*, or his spirituall *kingdome*, beginning at the *resurrection* of *Christ*, and this, either in respect of the beginning of it, *Christ's resurrection* which is fitly styled παλιγγενεσία the *new birth* of *Christ*, or else in regard, that all other things (i. e. the *generall disposall* of all things in the *Church*) are become *new*, 2 *Cor.* 5. 27. the *Gentiles* received into the *Church*, the *Jewish Priesthood*, and *ceremonies* abolished, &c. If this last sense be here made use of, then it will be most agreeable to the ordinary *punctation* of our *printed* Copies which set a *comma* after ἀκολουθήσαντές μοι, *ye that have followed me*, and another again after ἐν τῇ παλιγγενεσίᾳ, *in the regeneration*, severing the latter from the former, and joyning it so with [καθίσεσθε καὶ ὑμεῖς *ye shall also sit* &c.] that what is betwixt [ὅταν καθίσῃ &c. *when the son of man shall sit in the throne of his glory*] shall be as in a *parenthesis* to explicate, what is meant by that time, and what that [in *the regeneration*] signifies, viz: when *Christ* shall be gone to heaven, and *all power* in the *Church* solemnly enstated on him. At which time they shall be placed in *authority* next unto him, as the *four and twenty Elders*, *Rev.* 4. 4. are next to him that *sits*, in the *midst*, *upon the throne*. And thus that which is in these words here proposed to *Peter* and the rest of the *Disciples*, by way of reward for *following* him, will be exactly proportionable to that other promise in the same kind made to them in the Person of S. *Peter*, c. 16. 19. For the *giving the keyes* there, was the enstating on them a *power* in the *Church*, to which they were to *succeed*, under and after *him*, upon his *ascension*, which very thing is clearly expresst by *sitting on seats, and judging the twelve tribes*; The expression being taken from the φυλάρχαι, or *chief of* the *tribes* among the *Jewes*, who had a *dignity* inferior, but (in that circuit) *next* to the *regall*, to which *Christ* was by his *ascension enthroned*. What this *dignity* and power was to be, is discernible both by that place of the *donation of the keyes*, and more particularly by that, which c. 20. is added upon this very occasion; There the sons of *Zebedee*, or their *Mother*. in their behalf, having on this present *promise* of *Christ*, built an expectation of some earthly greatnesse, particularly of that (so familiar among them) of the φυλάρχαι, the *chief of the tribes*, thereupon they petition, that they in the dispensing of these *dignities* among the *twelve* might have the πρωτεῖα (as *Judah* and *Joseph* among the *Jewes*) the *praeminence* above the rest of the *twelve*, whereupon *Christ* disabuses her, and shewes them that they were no kind of *secular advantages* (or such as would be very *desireable* to them) which were likely to come in to them by this means (see *Power of keyes* c. 5. 9. 13. &c.) By which answer of *Christ* to the *Disciples*, reflecting on the *dignity* and *office* of *Judge* here mention'd, it is in some degree evident, (what S. *Augustine* affirmeth) that the *judicature* here spoken of, is that in the *Church* of *Christ*; Yet because it is by S. *Paul* also affirm'd of the *Saints*, that they *shall judge the world*, 1 *Cor.* 6. 2. and because in S. *Luke* c. 22. 29. there is joyned herewith the *eating and drinking at his table in his kingdome*, and because *Mar.* 10. 30. (which is parallel to this,) beside the reward *in this time* (*this world*) there is mention of the *world to come* also, and *everlasting life*, therefore it will be most safe to interpret this *judging* here, the *Apostles* power in the *Church of Christ*, yet so as may not exclude that future dignity also.

e. Ἐκάστου σταχύος λαμβάνει

There is a saying in the *Alcoran* very agreeable to this, *Qui opes suas erogant in via Dei, similes sunt grano, quod septem spicas germinavit, They that lay out their riches in the way of God, are like a grain of corn which hath shot out seven stalks.* Now supposing every of those *stalks* or eares to have *ten* corns in it, that will be the *seventy fold*

ſpoken of, *Mat.* 13. But ſuppoſing *fourteen* or *fifteen* in each, (as in the moſt *fruitfull* places and yeares it is) then it amounts to an *hundred fold*, and ſo the *hundred fold*, being the proportion of the moſt *fruitfull* meſſuage, is here ſet down as the *harveſt* of the *Chriſtian* (that *ſuffers* or *gives* for *Chriſt's* ſake) and that *in this life*.

Paraphraſe.

CHAP. XX.

1. If you doe not perfectly underſtand what was laſt ſaid, (of the laſt ſhall be firſt &c.) then a reſemblance of it (and in that, of all God's dealing with men in the Church) you may have in a man of an eſtate, managing it himſelfe, by the manner of his dealing with his hired labourers; Firſt he went out as ſoon as it was light (anſwerable to Chriſts calling and ſending the twelve at the beginning of mens receiving the faith c. 9. 38. and c. 10. 1.) into the market place, where day-labourers were wont to ſtand, expecting imployment, to hire labourers for his vineyard.

1. FOR the kingdome of heaven is like unto a man that is an houſeholder, which went out * early in the morning to hire labourers into his vineyard.] * at day break, ἅμα ἕωϛ.

2. And having agreed with a certain number for a ſet determinate wages of ſeven pence half-peny,

2. And when he had agreed with the labourers for a peny] a day, he ſent them into his vineyard.

3. about nine of the clocke in the morning.

3. And he went out [about the third hour,] and † ſaw others ſtanding idle in the market place. † or, found, for the Gr. & Lat. MS. reades εἶδεν.

4. I will not binde my ſelfe to give you the wages of a whole day for this part of it, but according as you ſhall, for the time you are in, behave your ſelves in the vineyard, you ſhall be rewarded.

4. And ſaid unto them, Go ye alſo into the vineyard, and [whatſoever is right I will give you.] And they went their way.

5. about twelve at noon, and about three in the afternoon.

5. Again he went out [about the ſixt, and ninth hour,] and did likewiſe.

6. And about five in the evening he went out again, and found others looking for work, willing to be employed, but not entertain'd by any.

6. And about the eleventh hour he went out and found others ſtanding idle] and ſaith unto them, Why ſtand ye here all the day idle?

See v. 4.

7. They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Goe ye alſo into the vineyard, and [whatſoever is right that ſhall ye receive.]

8. beginning firſt with thoſe, that came in lateſt, and ſo aſcending to them that came in firſt.

8. So when even was come the Lord of the vineyard ſaith unto his * Steward, call the labourers and give them their hire, [beginning from the laſt unto the firſt.] * bayliffe, or him that had the overſight, ἐπίτροπῳ

9. And when they came to be paid, that had entred laſt upon their work, he gave them a whole dayes hire, upon their good diſcharge of that one hour in the vineyard.

9. And when they came that were hired about the eleventh hour, they received every man a peny.]

10. But when they came which were hired firſt and wrought from the morning all day, they thought that they ſhould have more, then they, which had been leſſe time in the vineyard, but they were miſtaken in their expectation, had no more then the ſumme for which they were hired.

10. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny.]

11. And when they had received it, they murmured againſt the † good man of the houſe, † Maſter of the houſe, οἰκοδεσπότου

12. haſt given them as much wages as we, which have laboured all day long.

a.

12. Saying, Theſe laſt have [a] wrought but one hour, and thou [haſt made them equall unto us, which have born the burthen and heat of the day.]

13. But he anſwered one of them, and ſaid, Friend, I doe thee no wrong, didſt thou not agree with me for a peny?

14. Be thou content with that which comes to thy ſhare, according to agreement, this man that came laſt to work (it being not his fault that he came not ſooner, but his not being ſooner call'd v. 7. and he having laboured honeſtly and cheerfully ever ſince he came) ſhall by me, who accept the will for the deed, be rewarded with the ſame reward that thou haſt.

14. Take that thine is, and go thy way, I will give unto this laſt even as unto thee.]

15. And ſure thou haſt no reaſon to complain. What reaſon is there that my bounty to others ſhould be matter of envy and diſcontent to thee? or that thou ſhouldſt be the judge, how I am to deal with thy brother? Many reaſons there may be which thou knoweſt not, why they that came in laſt to the vineyard, if they were not ſooner called, or not ſo powerfully as others, ſhould be rewarded as liberally, as they that have longer laboured; for a few acts of the will, if they be more intenſe and heroicall, may in equitable eſtimation countervalue the work of a far longer time (as the theeves confeſſing Chriſt, when he was on the Croſſe, when his Apoſtles had forſaken him, and ſo Paul called laſt, was in labour more abundant, and ſo ranked with the firſt, and ſo many that came in to Chriſt in the cool of the day, when perſecution was over, might yet be as cordially intenſe and affectionate in his ſervice, as they that ſuffered for him, and ſo ſome that come to repentance more aged then others, and thoſe that at Chriſts preaching came in to Chriſtianity, compared with thoſe that had lived in the Jewiſh Church all their time, ſee note b.

b.

15. Is it not lawfull for me to doe what I will with mine own? Is thine eye evill becauſe I am [b] good?]

16. So

* the called are many, but the choiſe, or elect few

16. So the laſt ſhall be firſt, and the firſt laſt: for * many be ᶜcalled, but few choſen.]

16. And thus that which was ſaid before c.

c. 19. 30. is evident, that ſome that come after you in time, may prove as richly rewardable as you, For the known ſaying is very true, that they that have favours done them by God beyond others (as to be firſt called, was a ſpeciall favour to the diſciples, of which no reaſon can be given, but Gods will) doe not always exceed all others in labour and Chriſtian diligence (as the Apoſtle S Paul called long after, and therefore by himſelf ſtyled leſſe then the leaſt, and born out of due time, as called after Chriſt's being gone to heaven, yet did labour more abundantly then all the twelve) nay ſome of them apoſtatize and fall off from Chriſt, as Judas did, and ſo of the whole nation of the Jews 'tis clear, that they were the men to whom God was firſt made known, and to whom Chriſt and the Goſpell were firſt ſent, they were firſt call'd to the faith, and firſt beleived on him, and yet few of them in compariſon continued faithfull to him, but the Gentiles that are after called, doe eſpecially beleive, and ſtick cloſe to him, and conſequently are accepted of him.

17. And Jeſus going up to Jeruſalem took the twelve diſciples apart in the way, and ſaid unto them,

† delivered, up παραδοθησεται

18. Behold, we goe up to Jeruſalem, and the ſon of man ſhall be * betrayed [unto the chief Prieſts and to the Scribes, and they ſhall condemn him to death.]

18. to the Sanhedrim there, who though they have not power to put any man to death, yet ſhall paſſe that ſentence againſt him, that he is guilty of death.

19. And ſhall deliver him to the Gentiles to mock, and to ſcourge, and to crucifie him,] and the third day he ſhall riſe again.

19. And ſhall preſſe the Roman Judge to put him to death after their manner of puniſhing the baſeſt malefactors,

20. Then came to him the mother of Zebedees children with her ſons, worſhipping him, and deſiring a certain thing of him.]

20. Upon this mention of his reſurrection, which they preſumed to be the time of his taking all greatneſſe upon him, the mother of James and John, being put upon it by them, came with them to Jeſus, and falling down to him, made a petition (ſee Power of Keys, c. 5. §. 23.) to him.

21. And he ſaid unto her, What wilt thou? ſhe ſaith unto him [Grant that theſe my two ſons may ſit the one on thy right hand, and the other on the left, in thy kingdome.

21. Of that dignity which thou haſt promiſed thy diſciples, c. 19. 28. proportionable to that of being heads among the tribes of the Jewes, grant that my two ſons, James and John, may have the firſt places, as Joſeph and Judah had among them.

22. But Jeſus anſwered and ſaid, Ye know not what ye aske. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſme that I am baptized with?] They ſay unto him, we are able.

22. Then Jeſus told the two diſciples, they begg'd they knew not what, all the dignity, ſaith he, that is to be had by being nearer to me then others, is that of ſuffering inwardly and outwardly, can you prepare your ſelves for that?

23. And he ſaith unto them, [Yee ſhall drink indeed of my cup, and be baptized with the baptiſme that I am baptized with; But to ſit on my right hand, and on my left, is not mine to give, † but it ſhall be given to them, for whom it is prepared of my father.]

† ſave to thoſe for whom, &c. nis irtiga.

23. 'Tis true indeed, the ſufferings that befall me, ſhall befall you alſo, afflictions, and perſecutions, wherein you may rejoyce that you are made partakers with me, But for any privilege of honour or dignity above others, they to whom my Father hath deſigned, ſhall have it, and I ſhall not go about to change his deſignation, or aſſign it to any others, upon any abſolute unconditionate will or favour of mine, to gratifie you, or ſatisfie your importunity, but diſpoſe of it according to thoſe rules, and conditions and qualifications, which my father hath ſet down, and I from him have revealed to you;

24. And when the ten heard it, they were moved with indignation againſt the two brethren.

25. But Jeſus called [them unto him, and ſaid, Yee know that the Princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them.]

25. thoſe that were diſpleaſed with the ambition of the other two, and ſaid to them, 'Tis true that the rulers, or kings of the nations are ſerved and benefited by their ſubjects, receive ſecular advantages by their preeminences (ſee note on 1 Pet. 5. 2.) and the Empeſours in like manner are over thoſe Kings.

26. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter.]

26. But Prelacy and preeminence among you muſt bring along with it offices of burthen, and humility, and not be after the manner of Gentile Princes.

27. And whoſoever will be chief among you [let him be your ſervant.]

27. muſt be the ſervant of all the reſt, (for ſo the governours of the Church are to be)

28. Even as the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.]

28. Even as Chriſts kingdome here is not adminiſtred in that way, which might bring in ſplendour, or profit to him, but in a way of charity, ſerving, relieving, providing, and dying for his people, in ſtead of requiring ſuch offices from them.

29. ᵈ And as they departed from Jericho, a great multitude followed him. d.

30. And behold two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed out, ſaying, Have mercy on us, O Lord, thou ſon of David.

31. And the multitude rebuked them, becauſe they ſhould hold their peace; but they cryed the more, ſaying, Have mercy on us O Lord, thou ſon of David.

32. And Jeſus ſtood ſtill and called them, and ſaid, What will ye that I ſhall do unto you?

33. They

33. They ſay unto him, Lord, that our eyes may be opened.
34. So Jeſus had compaſſion on them, and touched their eyes, and immediately their eyes received ſight, and they followed him.

Notes on Chap. XX.

a Πιεῖν

The word πιεῖν in the *New Teſtament*, when 'tis joyned with words that denote *time*, is to be rendred, *to ſtay* or, *to ſpend*. So *Act.* 5. 34. βραχὺ τι πιεῖσαι, *to ſtay a little while*. So *Act.* 15. 33. ποιῆσαι χρόνον, *to ſtay time*, and χρόνον τινα, *ſome time*, c. 18. 23. So *Act.* 18. 21. ἐορτὴν ποιῆσαι *to ſtay* or *ſpend the feaſt*, *Act.* 20. 3. ποιῆσαι μῆνας τρεῖς, *to ſtay three months*. And ſo here it notes the *ſpace* of their *being* & *labouring* in the *vineyard*; though it is not improbable that the right reading might be [ἐπόνησαν, *laboured*] which is very little diſtant from it.

b Ἀγαθὸς

The word ἀγαθὸς *good*] hath a peculiar notion in this, and ſome other places, and ſignifies *bounty* or *liberality*, as when *works of mercy*, are call'd ἀγαθὰ ἔργα *good works*, *Act.* 9. 36. ἀγαθοποιῶν *doing good*, *Mat.* 12. 12. καρποὶ ἀγαθοὶ *good fruits*, *Jam.* 3. 17. and ordinarily in the *Church writers* ἀγαθοεργίαι, *working good*. Thus ἀγαθὸν ἐργάζεσθαι *to work good*, *Gal.* 6. 9. and πᾶν ἀγαθὸν ἔργον, *every good work*, 2 *Cor.* 9. 8. appeare by the *context* to belong to *works of mercy*. Thus *Rom.* 5. 7. where the *good man* is ſo particularly diſtinguiſhed from the *righteous man*, and *Tit.* 2. 6. where the *elder women* are commanded to be ἀγαθὰς *good*, i. e. *merciſull* or *kind* to thoſe of their family. Thus when *Heſychius* mentions the word χαμὸς (which is, as hath been ſaid, the *Hebrew* חסיד, or *Syriack* חסי, with the *Greek* termination, which ſignifies *bountifull* or *merciſull*) he explains it by ἀγαθὸς, χρηστὸς, making theſe three words to have the ſame ſignification, and ſo doth the *Targum* render the *Hebrew* חָסִיד by טָב ſometimes, i. e. *good*. And ſo in this place the *maſter* is ſaid to be *good*, becauſe he gave to him, that had been in the vineyard but an *hour*, as much as was the *wages* of the *whole day*: This, though it were not matter of *injury* to them that had *labour'd all day*, becauſe they had the full *hire*, for which they had *contracted*, is yet matter of *murmuring* there, v. 11. and indeed hath ſomewhat of difficulty in it, how to reconcile it with *God's rewarding every man according to his works*, or *actions*, (which is every where ſaid of *God*) and his giving a more *liberall harveſt* to him that *ſoweth plentifully*, then to any that ſoweth *leſſe plentifully*, 2 *Cor.* 9. 6. The way of clearing this difficulty will be by obſerving that this *parable* here uſed by *Chriſt* was a *parable* uſed among the *Jewes*, and therefore if any part of it were here unmention'd by *Chriſt*, and briefly referr'd to by him, the ſure way will be to ſupply it by the Authors among them, by whom 'tis fully ſet down. Now this is done by *Gemara Hieroſol: Cod: Berachoth.* Of a *king* and *labourers hired* by him, and one of them paid for a *little time* the *whole daies hire*, whereupon the *reſt* of them *grieve* and *murmure*, and ſay, *We have labour'd all day*, and this man לא יגע, &c. hath *not laboured* above *two houres of the day*, and, ſay they, בטל שכרו משלם *he hath received his hire in peace*, i. e. the full hire of a day for that ſmall time; To theſe the *Kings* anſwer there is, *He in that two houres hath labour'd as much as you have done all the day*. Here it is evident, the account of the buſineſſe is laid upon the *ſuperabundant diligence*, and *earneſtneſſe* of thoſe that came *late* in, which *God* (though not tyed by contract, as with the other, but only by *promiſe* of giving them *what ſhall be meet*, v. 4. 7. i. e. dealing *equitably* with them) thinks fit to reward, through his mercifull *interpretation* and *acceptance* of it, as richly, as the *whole* daies *labour* of the others. And though the *weight* of the reaſon or anſwer here mention'd by *Chriſt* ſeem wholly to be laid upon the *free will* and *liberality* of the *Lord*, v. 15. and not upon their *ſuperabundant diligence*, for the time, that they were in the *vineyard*, yet is this other reaſon to be ſuppoſed here alſo, being not by this excluded, any more then *God's rewarding according to works* is excluded by his being *merciſull* (when indeed *David* makes a cloſe connexion between them, * *Thou Lord art merciſull, for thou rewardeſt every man according to his works*) and 'tis poſſible it might alſo be mention'd by *Chriſt*, though, for brevity, it be not here ſet down. And indeed this form of anſwer (here uſed by *Chriſt*, and ſet down) by way of ἔνστασις, to *repell* and poze the diſputer (*Is it not lawfull* &c. *Is thy eye evil* &c.) is very fit to have been *proœmiall* to this other of the *equitableneſſe* of the payment, in like manner, as *Rom.* 9. 20, 21. is preparatory to the fuller and more ſatisfactory anſwer v. 22. However this is clear, that, in *Chriſts application* of the *parable* to his deſigned buſineſſe, this is more then intimated, For the whole parable being briefly applied in theſe words, ὥστε &c. *So the firſt ſhall be the laſt, and the laſt the firſt*; the reaſon is diſtinctly annex'd, *For*, or, becauſe *many are the called, but few the choſen*, *Many* of the *called* (i. e. thoſe that were *hired*, and admitted into the *vineyard*) are *not the choſen*, i. e. are not thought fit to be rewarded at all by *Chriſt*, which *à majori* concludes, that ſome that came in *later*, *deſerved* as well as they that were firſt call'd in in the *morning*, which cannot be, but (as ſaith S *Paul* of himſelf) by their *labouring more abundantly* for the time, then they had done which were longer there.

* Pſ. 62. 12.

What the word [κλητὸς] ſignifies here, and how it differs from [ἐκλεκτὸς] is worth examining at large now once for all, which therefore I ſhall ſet about; The word κλῆσις] and κλητὸς] in the *New Teſtament*, are proportionable one to the other, and will mutually help to the underſtanding one the other.

c. Κλητὸς

If we look on them in the *Apocrypha*, as we meet with them both in one place of the 3d *book* of the *Maccabees*, it will prove a uſefull riſe; There κλητοὶ ſignifies *gueſts invited to a feaſt*, ἀρίστου καὶ κλήσεως ἰδίων (as in *humane* Authors, ὅταν τῶν κληθέντων ἡ λαμπρὸς Cunctorum Heraclitus ubi dixit: λβ'. to which is oppoſed ἄκλητοι in *Homer*, and *invocati* in *Plautus*) and κλῆσις the *office* of *inviting*, and *entertaining* them; and *Judith* 12. 11. a *banquet* or *invitation*. So ὁ ἐπὶ τῆς κλήσεως τεταγμένος, is he that was to *invite* and *entertain* (κλήτωρ *invitator* in the *Gloſſe* and διακλήτωρ, ſee note d.) In the *Greek tranſlation* of the *Canonicall*

nicall books of the *Old Teſtament* the word hath another notion; as when thoſe that were pitch't on as ſpeciall men by *Adonijah* to be of his party, are call'd οἱ καλοὶ τῷ Ἀδωνίᾳ, 1 *Kin.* 1. 49. and v. 41. *the called of Adonijah*, not becauſe they had been *invited* by him to a *feaſt*, but ſuch as were *call'd* by his name, i. e. ſuch as *adhered* to him. For ſo they that *Abſalom* had pick't out in the ſame manner to be his *conſidents* are call'd καλοὶ, *two hundred call'd men*, 2 *Sam.* 15. 11. So that hitherto καλοὶ ſignifies thoſe that are *pitch't* on either to receive *ſpeciall favours*, or over and above to be employed in *ſpeciall truſts*, and the latter the ſpeciall meaning of the word. Beſides this notation of the *Greek* from the *Hebrew* for *calling*, there is another for *celebrare* to *celebrate*, and ſo the words מִקְרָא and מִקְרָא ſignifie *celebrem*, as well as *vocatū*, and is rendred ἐπίκλητοι *illuſtrious*, *famous*, ſometimes, and κλητὴ *called* when it ſignifies ἐπίκλητος *famous*. Thus in the *book* of *Exodus* (c. 12. 16.) and in *Levit.* often, we find this phraſe κλητὴ ἁγία, *call'd holy*, where the *Hebrew* read מִקְרָא קֹדֶשׁ, where yet we have no more reaſon to reprehend the *Greek* for either *ſolœciſme*, or *mistranſlation*, then in the [ὅσια τὰ πιστὰ] for [*ſure mercies*] which yet is tranſcribed by S. *Luke*, who was skilfull enough in that *language*, *Act.* 13. 34. The *Greek*, I conceive, is to have a ſenſe aſſigned fit and proper for both the *words*, and *intention* of the *originall*, and it will be this, that ſuch a *day*, the *ſeventh* or the like, ſhall be [the *called*, or the *ſolemn holy*] *holy* ſignifying one ſet apart to a *ſeparate* uſe, the *ſervice* and *worſhip* of *God*, and κλητὴ the *ſolemn* or *called*, a *ſpeciall celebrity*, a *known day*, favoured by *God* with that privilege above others, and both together [a *ſolemn holy*, or a *holy ſolemnity*] not, I conceive, as our ordinary *Engliſh* reads (and the ſenſe, though not the words, beares well enough) *an holy convocation*, as if the מִקְרָא referred peculiarly to the *calling* or *aſſembling* the *people* together, but as it notes a ſpeciall *honouring* and *picking* out of a *day*, and *preferring* it before others, A *ſolemn*, *ſeparate*, *feſtivall day*. So ſaith *Phavorinus* καλὴ ἡ σχολὴ (not, as the Copie hath it, καλὴ) ἐξοχωτάτη, ὅτι τὰ ἄλλα ἡ καλὴ ἐξ ἁγία ἡμέρα, it ſignifieth the *beſt and principall day*, *and is the ſame that an holy day*. And juſt agreeable to this notion of καλὸς for *called*, or *renown'd*, or *pickt* out (*ſet apart* in ſome ſpecall degree, allow'd ſome privilege, which others were not vouchſafed,) is the notation of ἐπίκλητος in the *Septuagint*, either as applied to a day, *Numb.* 28. 18. ἐπίκλητος ἁγία, juſt as before καλὴ ἁγία, or as to *perſons* *Numb.* 1. 16. οἱ ἐπίκλητοι τῆς Συναγωγῆς, which we render *the renowned of the congregation* (as in *Heſyc.* καλοὶ ὁ Ἱερεῖς) where yet the *Hebrew* hath (from the ſame root, that before) קְרִיאֵי *the call'd*, and is *Num.* 26. 9. rendred οἱ καλοὶ βουλῆς, *Senators of the councell*, or *Patres conſcripti*, as it were.

Thus farre will the *Old Teſtament* lead us into the ſenſe of this word, and by the *concent* which is between the *Tranſlators* of that, and the *Writers* of the *New*, κλῆσις *actively* taken (as it muſt be, when 'tis applied to *God*) ſignifies that *peculiarity* of *favour* now vouchſafed (unto both *Jewes* and *Gentiles*, but *firſt* to the *Jewes*, to whom *Chriſt firſt* came, and the *Goſpel* was firſt preached) which had not before been allow'd to any, a ſtate of *favour* vouchſafed by *Gods* ſpeciall providence, and grace, particularly that of having the way to *heaven* layd open to them, in the preaching of the *Goſpel*. So *Rom.* 9. 11. *God's calling* is ſet to ſignifie his *peculiar favour* contrary to ἐξ ἔργων, *doing any thing* on *intuition* of *merit*; and *Rom.* 11. 29. it ſignifies *God's favour* in allowing the *means* of *ſalvation*, and place of *repentance* unto the *Jewes*, and is joyned with the χαρίσματα, *gifts* or *graces* of *God*, particularly that of *ſpeciall promiſe* to them (i. e. to their *fathers*) that they ſhould not utterly be deſtroyed, of which two *favours* of *God* to that people for their *fathers* ſakes (1. that they ſhould not utterly be *deſtroyed*, 2. that the way to *heaven*, the knowledge of *Chriſt* ſhould not utterly be obſtructed to them, but that there ſhould ſtill be a *poſſibility* of *returning*) it is there affirmed that they are ἀμεταμέλητα, *abſolutely immutable* and *irreverſible*, So 1 *Cor.* 1. 26. κλῆσις ſignifies that *invitation* unto *Chriſt*, which, as it followes there, brought in thoſe eſpecially, which were of the *pooreſt ſpirits*, not that others were not *call'd*, but that they did not ordinarily *accept* of the *invitation*. So *Epheſ.* 1. 18. and 4. 4. the ἐλπὶς τῆς κλήσεως *hope of his calling*] is that *hope* that reſults from the *mercy* of *God* in *revealing his Son* to them, or poſſibly in a *paſſive* ſenſe, the *hope* that was conſequent to their *belonging* or *retaining* unto *Chriſt*, being *Chriſtians*; and ſo when c. 4. 1. they are exhorted to *walk worthy* of *that calling*, that *ſervice*, into which they were entred. So *Phil.* 3. 14. βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ, the *reward* or *crown of the ſupernall calling of God*, ſuppoſes the κλῆσις or *calling* to be ſome *ſervice* of ours, to which the *reward* given by *God* the Judge, is ſtyled βραβεῖον τῆς κλήσεως, *the reward of the calling*. So 2 *Theſſ.* 1. 11. κλῆσις is that great honour of retaining to *Chriſt*, being his *followers*; and that 'tis there looked on, as a *ſpeciall dignity*, appears by the ἀξιώσῃ, which ought to be rendred, not [*vouchſafing*] or *counting worthy*] but [*making worthy*] for that is pertinent to *dignities* and *privileges* already enjoyed by any, So 2 *Tim.* 1. 9. the *holy calling*] is that *honourable* condition of being *Chriſtians*, through the free mercy of *God* in revealing his Son to us, not upon the intuition of any merit of ours, but by his owne free undeſerved *grace*, call'd his *purpoſe* and *grace* in the middle of the verſe. So *Heb.* 3. 1. κλῆσις ἐπουρανία, the *heavenly calling*] is the *retaining* to *Chriſt*, which is mention'd as a high mercy of which they were μέτοχοι *partakers*, and laſtly 2 *Pet.* 1. 10. where we are exhorted to *make our calling and election firme*, the *calling* is again thoſe *mercies* of *Gods* in making us *Chriſtians*, and the ἐκλογὴ *election*, either again the ſame (as καλοὶ and ἐκλεκτοὶ the *called* and the *elect* are the ſame, *Rev.* 17. 14. both expounded by πιστοὶ *beleivers* or *faithfull* which follow) becauſe that of having *Chriſt* revealed to them, this favour vouchſafed to them, was an act of *Gods free choice*, without any kind of *merit* on mans part, (and ſo the word appears to be taken, *Epheſ.* 1. by comparing v. 4. with v. 9.) or elſe the *purpoſe* and *mercy* of *Gods* of *rewarding beleivers eternally*, And theſe are *made firm*, when that ſanctifying uſe is made of them, when men live proportionably to their *talent* given, *God* threatning otherwiſe to remove, and withdraw thoſe *mercies*.

By

By proportion with this ſignification of the *ſubſtantive* [κλῆσις *calling*] we muſt render κλητὸς, *one that hath received this mercy*, and *honour* of *reteining* to *Chriſt* in any *higher*, or *lower* quality. Thus κλητὸς ἀπόστολος *Ro.* 1. 1. and 1 *Cor.* 1. 1. *one that hath received this ſpeciall ſingular honour* and *mercy* of *Chriſt* to be an *Apoſtle*, *call'd* from *heaven* to that office, and v. 6. κλητοὶ Ἰησοῦ, *Chriſtians*, though not *Apoſtles*, and v. 7. and 1 *Cor.* 1. 2. κλητοῖς ἁγίοις though not dignified ſo farre as to be his *Apoſtles*, yet to be his *ſervants* or *Chriſtians*, and c. 8. 28. κατὰ πρόθεσιν κλητοῖς, either (in proportion to 2 *Tim.* 1. 9.) they that are thus *loved* and *favoured* by *God* out of his *ſpeciall grace* or (according to S. *Cyrill* of *Jeruſalem* his notion of προθέσις in his *preface* to his *Catechiſmes*) they that are come in to the *faith* of *Chriſt*, not only *bodily* as *Simon Magus*, but in *ſincere purpoſe* and *reſolution* of *minde*, (ſee *note* on *Ro.* 8. 28.) ſo 1 *Cor.* 1. 24. οἱ κλητοὶ *the called*] being oppoſed to *infidel Jews*, and *Greeks*, are *ſervants*, *followers* of *Chriſt*, ſo *Jude* 1. the word is uſed abſolutely and *ſubſtantively* τοῖς κλητοῖς] *to them that are called*, i. e. to the *Saints* or *Chriſtians*, *ſanctified by God the Father*, *and kept by Jeſus Chriſt*. Having gone thus farre, there are only three places behind, Two are thoſe, in which κλητὸς is ſet in oppoſition to ἔκλεκτος, here, and c. 22. 14. In this place 'tis clear that κλητὸς belongs to the notion of *reteining* unto *Chriſt*, entring into his *ſervice* in the *vineyard*, and ἐκλεκτὸς to ſome ſpeciall *excellence* or *diligence* there, to which *reward* is conſequent. Nay κλητὸς may referre to the favour of being *call'd before others*, preferred before others in that reſpect, when others *lye idle a great while*, becauſe *they are not call'd*, v. 7. But ἔκλεκτοι ſuch, as to whom *God* hath awarded the hire or reward, which we ſee was by God (who *rewards every man according to his* actions, or *workes*) awarded as plentifully to them that came in *late* to the *vineyard*, as to thoſe that came in *earlyeſt*, and that ſignifies that they coming in late, laboured more for the time, then the other did, nay very many of thoſe that were *firſt called*, viz. the *Jews*, came not in at all, and ſo were not all capable of that *reward*; And in both reſpects, 1. of them that being *call'd firſt*, were yet exceeded in *diligence*, and ſo overcome by thoſe that came later, and 2. of thoſe, that *forſook their own mercy*, it is there ſaid, that *many are the called, but the choſen few*, and *the laſt ſhall be firſt*, *and the firſt laſt*, thoſe that had been vouchſafed *earlyer* mercies, *greater graces* for the obtaining *ſalvation*, *call'd* before others to the *Goſpell*, nay perhaps allowed *higher revelations* here, are not yet found capable of *higher rewards*, *greater degrees* of *glory* hereafter. And the reaſon is, becauſe (though not this of *Gods* vocation, which is free, yet) that other mercy, of *eternall reward*, is diſpenſed *ſecundum opera*, according to proportion to that uſe that is made of that *grace* of *vocation*, i. e. *to every man according to his workes*. So in the ſecond place, *Mat.* 22. 14. *the called* are thoſe, to whom the *firſt graces* are given of *inviting*, and *calling* to *Chriſt*, v. 3. 4. and, yet farther, of *bringing in* to that *ſpirituall feaſt*, v. 10. but then thoſe that were *invited*, and did not at all *come in*, and ſo were not *worthy*, v. 8. i. e. *capable* of the farther *grace* of *reward*, or *reception* there, and he that *coming in*, came without the *wedding garment*, that due *reformation* and *change* of *minde*, required of him in obedience to that *call*, were not allowed thoſe *higher vouchſafements*, but even thoſe *which they had*, *taken from them*, and they puniſhed for the *abuſe* of them, *caſt into utter darkneſſe*, *where there is crying out*, &c. The laſt place, *Apoc.* 17. 14. is very remarkable, where κλητοὶ, ἔκλεκτοι, πιστοὶ, *called*, *choſen*, *faithfull*, are ſet down either as all one, or elſe as divers *degrees* of *Chriſtians*, and πιστοὶ the laſt or *higheſt*. 1. κλητοὶ *reteiners* to *Chriſt*, or to the *faith* of *Chriſt*, then ἔκλεκτοι, thoſe that had lived like ſuch, that had not in *vain* received the *Goſpell*, 3. πιστοὶ the *faithfull ſervants* that continued *faithfull unto death*, performed all the *truſts*, that *God* had *repoſed* in them.

By what hath been thus ſhortly ſaid, may be diſcerned what probably is the meaning of this word in the ſeverall places in the *New Teſtament*, which here once for all was not amiſſe to have mentioned. Of the word ἔκλεκτος ſee note on 1 *Pet.* 2. b.

In this place after v. 28. there is a large addition d.
in the *ancient Greek* and *Latine MS.* thus, Τμεῖς δὲ ζητεῖτε ἐκ μικροῦ ἀυξῆσαι, καὶ ἐκ μείζονος ἐλαττονῆναι (either miſwritten for ἔλαττον εἶναι, or ἐλαττονοῦσθαι) εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνῆσαι, μὴ ἀνακλίνεσθε (for ἀνακλίνεσθαι) εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι, Ἔτι κάτω χωρεῖ, καὶ καταισχυνθήσῃ, ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἔσχατον τόπον, καὶ ἐπέλθῃ σου ἔλαττον, ἐρεῖ σοι ὁ δειπνοκλήτωρ, συνάγε ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον. *But do yee ſeek to encreaſe from a little, and from the more to leſſen. But when yee enter, and are invited to ſupper, lye not down in the moſt eminent places, leſt a more honourable then thou come in, and he that made the invitation come & ſay unto thee, Get thee lower, and thou be put to ſhame. But if thou lye along in the inferior place, and one inferior then thou come, then he that made the invitation ſhall ſay to thee, Come up higher, and this ſhal be for thy advantage.* That ſome ſuch thing was ſpoken by *Chriſt* upon ſome occaſion, appears by *Lu.* 14. 8. And of this there is no other mention in this *Goſpel*, unleſſe it be here.

Paraphraſe.

CHAP. XXI.

1. AND when they drew nigh unto Jeruſalem, and were come to Bethphage unto the mount of olives, then ſent Jeſus two diſciples,

2. Saying unto them, Goe into the village over againſt you, and ſtraightway yee ſhall finde an aſſe tyed, and a colt with her, looſe [them] and bring them unto me.

2. the foale of the aſſe, Mar. 11. 2. and Lu. 19. 30. 1. (ſee c. 26. 8. and c. 27. 44.)

3. And

3. And if any man ſay ought unto you, yee ſhall ſay, The Lord hath need of them, and ſtraightway he will ſend them.

4. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying,

5. Tell ye the daughter of Sion, Behold, Thy King cometh unto thee, meek, ſitting upon an aſſe, and a colt the foale of an aſſe.]

4, 5. Thus Chriſt roade not for any wearineſſe (having gon formerly through all Paleſtine on foot, and this being now a ſmall journey from mount Olivet to Jeruſalem) but thereby (by uſing this that belonged to Judges, Speake you that ride on white aſſes) to ſignifie his approbation of thoſe due acclamations which he knew would that day be given him, v. 8. as to the Meſſias, that ſo the prophecy Iſa. 62. 11. and Zach. 9. 9. might be accompliſh't, wherein we read, That the King of the Jews, the Meſſias, ſhould come riding upon an aſſes foale, which though it were a meek, was yet alſo a royall geſture or ceremony.

6. And the Diſciples went, and did as Jeſus commanded them.

7. And brought the Aſſe and the colt, and put on them their cloathes, and they [ſet him thereon.]

7. ſet him upon the foale, ſee v. 2.

8. And a very great multitude [ſpread their garments in the way, others cut down branches from the trees, and ſtrewed them in the way.

9. And the multitudes that went before, and that followed, cryed, ſaying, [a Hoſanna to the ſon of David, * Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.]

8, 9. while they fitted the beaſt for him, uſed this ceremony of laying garments ſpread in his way, a rite uſuall among them at the creation of a King (2 King. 9. 13.) others uſed the ceremonies uſed at the feaſt of tabernacles, cutting, and carrying of boughs, and crying in Hebrew, Save now, which being here done to Chriſt under the title of the ſon of David, was their proclaiming, or acknowledging him to be the Meſſias, which was to come (ſee Mar. 11. 2.) and this they did in more words, ſaying, Bleſſed in the name of the Lord, be he that is thus peculiarly ſent by God to bring reconciliation or peace, (Lu. 19. 38.) to us ſinfull men, Glory be to thee in the higheſt heaven, for thou art the eternall God, that dwelleſt there.

a.

* Bleſſed in the name of the Lord be he that cometh, ευλογημενος ὁ ερχομενος εν ονοματι κυριου

10. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11. And the multitude ſaid, This is Jeſus the Prophet of Nazareth of Galilee.

12. And Jeſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, and overthrew the [b tables of [the † money-changers] and the * ſeates of them that ſold Doves.

12. thoſe which returned money by exchange.

b.

† money-marchants, * ſtalls, καθεδρας

13. And ſaid unto them, It is written, My houſe [ſhall be called the houſe of prayer, but ye have made it a den of [c theeves.]

13. The Temple ſhall be ſet apart peculiarly to Gods ſervice or imployed onely as a place of prayer, but your practiſe hath made it farre otherwiſe, you have made it a kinde of market place, a receptacle of cunning merchants that make gaine and advantage of their brethren, by attending the feſtivals of the temple, and ſelling to them that bring not ſacrifices with them.

c.

14. And the blind and the lame came to him in the Temple, and he healed them.

15. And when the chief Prieſts and Scribes ſaw the wonderfull things that he did, and the children, crying in the Temple, and ſaying, Hoſanna to the ſon of David, they were ſore diſpleaſed.]

15. And when they of the Jewiſh Sanhedrim, ſaw his miraculous cures v. 14. and the childrens acclamations as to a King, or Meſſias, they were much troubled at it.

16. And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea, [have yee never read, Out of the mouth of babes and ſucklings haſt thou [d perfected praiſe?]

16. Doe you not remember that prediction, Pſal. 8. 2. that, Out of the mouth of babes &c. i. e. from the teſtimony of ſuch weake and feeble creatures, Chriſts divinity and power ſhould be proclaimed, and great matters ſhould come from ſuch weake and mean beginnings?

d.

17. And he left them, and went out of the City into Bethany, and he lodged there.

18. Now in the morning as he returned into the city, he hungred.

19. And when he ſaw a fig tree † in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, Let no more fruit grow on thee henceforward forever. And preſently the fig tree withered away.

See Mar. 11. 13.

† at ſome diſtance from the way, ἀπο τῆς ὁδου, ſee note on Mar. 2. 6.

20. And when the diſciples ſaw it, they marvelled, ſaying, * How ſoon is the fig tree withered away?]

20. And the next morning Mar. 11. 20, paſſing by, the diſciples ſaw it, and wondred, ſaying, How wonderfull is it, that the fig-tree upon thoſe words of Chriſt ſhould be withered and dead all of it thus inſtantly?

* how is the fig tree withered preſently? πως παραχρημα ἐξηρανθη;

21. Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith and doubt not, ye ſhall not only doe this which is done to the fig tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, it ſhall be done.

See Mat. 17. 20.

22. And all things whatſoever ye ſhall ask in prayer beleiving, ye ſhall receive.]

22. But this you muſt ſet upon not in any confidence of your ſelves, but in all humility of prayer to God, and whatſoever ye ſhall thus pray for, beleiving that I according to my promiſe will grant it to you, ye ſhall certainly receive from me, ſee Mar. 11. 24.

23. And when he was come into the Temple, the chiefe prieſts and the elders of the people came unto him, as he was teaching, and ſaid, [By what authority doſt thou theſe things? and who gave thee this authority?]

23. Thou haſt no authority from the Sanhedrim to doe what thou doeſt, from whence then haſt thou it? or why doſt thou teach, and do what thou doſt without it?

24. And

24. To this queſtion Jeſus thought fit to give anſwer by making this other queſtion, which would retort, and ſtop their mouths, as it appears it did v. 27.

24. And Jeſus ſaid unto them, I alſo will ask you one thing, which if you tell me, I in likewiſe will tell you by what authority I doe theſe things.]

25. Had John the Baptiſt commiſſion from God to doe what he did, or came he only of himſelf?

c.

25. The baptiſme of John whence was it? from [c] heaven, or of men?] And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay unto us, Why did ye not then beleive him?

26. we ſhall be in danger to be ſtoned by the multitude, Lu. 20. 6.

26. But if we ſhall ſay, Of men, [we fear the people,] for all hold John as a prophet.

27. Then ſure it is not needfull for me to give you account of my commiſſion, or authority, when 'tis granted by you, that a man may lawfully preach, and baptize, and entertain diſciples, as John did, without the approbation of the Sanhedrim.

27. And they anſwered Jeſus, and ſaid, We cannot tell. And Jeſus ſaid unto them, [Neither tell I you by what authority I doe theſe things.]

28. But is not this a ſtrange thing that you that undertake and pretend ſo much to be Gods knowing and obedient ſervants, ſhould yet ſtand out the moſt obſtinately of all others againſt his commands and meſſengers ſent from him, when the worſt and meaneſt of men the Publicans and the multitude forſake their former waies, repent and beleive the Goſpel? I well tell you a ſtory, or parable, There was a man that

28. But what think you? A certain man] had two ſons, and he came to the firſt and ſaid, Son, goe and work to day in my vineyard.

29. He anſwered and ſaid, I will not, but afterward he repented and went.

30. And he came to the * ſecond, and ſaid likewiſe, and he anſwered and ſaid, I goe Sir, and went not.

* or, other, for the Gr: and Lat: and moſt of the MS. read πρῶτῳ not δευτέρῳ

31. receive the Goſpel, when ye reject it.

31. Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the Publicans and harlots [go into the kingdome of God before you.]

32. ſhewing you a way (preaching repentance as the only way) to reſcue you and your whole nation from deſtruction, and ye deſpiſed his menaces, Nay when even the Publicans, and viciouſeſt people were wrought on by him, yet did not this work upon you neither.

32. For John came unto you [in the way of righteouſneſſe, and ye beleived him not: but the Publicans and the harlots beleived him. And ye, when ye had ſeen it, repented not afterward that ye might beleive it.]

33. a hollow trough, wherein they tread grapes; and built a fair lodge for the vine-dreſſer to dwell in, and having furniſht it ſo compleatly that no man could require any more to be done to make it tenantable, he let it out to thoſe that deal in that commodity, who for the fruit of it were to pay him a ſet price, upon agreement, Cant. 8. 11. and having ſo done, himſelf took a journey a great way off.

33. Hear another parable, There was a certain houſholder, which planted a vineyard, and * hedged it round about, and digged [a wine-preſſe in it, and built a tower and let it out to husbandmen, and went into a farre countrey.]

* ſet a mound about it and hewed a wine-preſſe, φραγμὸν ἐθηκε περιέθηκε καὶ ὤρυξε ληνὸν

34. And when the harveſt-time came, when they were to receive the fruit and pay the rent,

34. And when the time of the fruit drew near] he ſent his ſervants to the husbandmen, that they might receive the fruits of it.

35. at another they threw ſtones, though they kill'd him not.

35. And the husbandmen took his ſervants, and beat one, and killed another, and [ſtoned another.]

36. a greater number of ſervants, then thoſe which he had ſent at the firſt,

36. Again he ſent [other ſervants more then the firſt,] and they did unto them likewiſe.

37. But laſt of all he ſent unto them his ſon, ſaying, They will reverence my ſonne.

38. and then we may take poſſeſſion of his inheritance, as our owne.

38. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come let us kill him, [and let us ſeiſe on his inheritance.]

39. And they caught him, and caſt him out of the vineyard, and ſlew him.

40. When the Lord therefore of the vineyard cometh, what will he doe unto thoſe husbandmen?

41. And the Phariſees expreſt a great indignation againſt theſe falſe and bloody ſervants, affirming them worthy of utter deſtruction, that the Lord might provide him better Officers, which ſhould pay him his rent duly; though when Jeſus upon this anſwer of theirs approved the reaſonableneſſe of it, and affirm'd it ſhould thus befall them indeed, Lu. 20. 16. (by which they began to diſcern, that he ſpake the parable againſt them,) they with indignation deprecate the ſentence, Lu. 20. 19.

41. They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard to other husbandmen, which ſhall render him the fruits in their ſeaſons.]

42. Did you never obſerve a notable paſſage in the Pſalmiſt,

f.

42. Jeſus ſaith unto them, [Did you never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner, [f] this is the Lords doing, and it is marvailous in our eyes?]

Pſal. 118. 22. referring proverbially to ſome famous building, the Temple or the like, (wherein one ſtone which the builders had layd aſide, as good for nothing, proved at length to be very fit for the prime place in the building, the utmoſt corner ſtone) and by that Pſalmiſt applied to David (whom the princes with Saul and the chief of Iſrael refuſed, and perſecuted, but after he became king) and which yet farther prophetically belongs to Chriſt (who being refuſed and rejected a long time by the chief prieſts, and elders, and the Sanhedrim of the Jews, and by them put to death, was to riſe again, and become a glorious head of his Church?)

43. Therefore

43. Therefore I ſay unto you, [The kingdome of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.] 43. The Goſpel and the priviledge of being the only Church and people of God, ſhall be taken from you, and given to ſuch as ſhall practiſe thoſe things which the Goſpel requires.

*This whole verſe is left out in the Gr: & Lat: Ms. †bruiſed or ſhrewdly ſhaken, συνθλασθήσεται [dash him to pieces.

44. *And whoſoever ſhall fall on this ſtone ſhall be †broken, but on whomſoever it ſhall fall, it ſhall ‖ grinde him to powder.] 44. He that, on occaſion of Chriſt, ſhall by any thing that befalls him, be diſcouraged, or fall into unbeleif, this ſhall be a great wounding of his ſoul, a great ſin thus to fall off in time of tribulation; but he that not out of weakneſs, but of contumacy, ſhall reſiſt and provoke his wrath, and judgments, and ſo bring this ſtone, this vengeance of Chriſt down upon him, it ſhall come down moſt heavily, and daſh him into a thouſand pieces. g.

45. And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them,

46. But when they ſought to lay hands on him, [they feared the multitude, becauſe they took him for a prophet.] 46. they durſt not, knowing that the people generally took him for a Prophet, i. e. one that had liberty of ſpeech, and was not to be reſtrained, or apprehended, nor diſparaged by them, v. 26.

Notes on Chap. XXI.

a. Ὡσαννὰ

The word *Hoſannah* is contracted of הושיעה נא, σῶσον δή, *Save I beſeech thee*, A form of *acclamation*, which the *Jewes* were wont to uſe in their *Feaſt* of *Tabernacles*, in which alſo they uſed to carry *boughs* in their hands, See *Nehem.* 8. 15. 1 *Mac.* 13. 5. 2 *Mac.* 10. 7. and alſo to ſing *Pſalms*, as it is in the *Maccabees*; i.e. to crie *Hoſanna*. Both theſe of *boughs* and *hymnes* were uſuall among the *Grecians* in any time of *ſacred feſtivity*, See *Heſychius* on the word Ἀσσαχθᾶ, which, ſaith he, is ὁ ἢ δάφνης κλάδος, ὃν κρατοῦντες ὕμνουν τοὺς θεούς, *a bough of Bayrel* (as here of *Palme*) *which they held in their hands when they praiſed their Gods.* From theſe two put together it is, that, as *Elias Levita* tells us in his *Thisbi*, thoſe *boughs* there uſed, were called *Hoſanna's*, and to *bind* up *Hoſanna's*, is, properly, to *bind* up *bundles* of *willow-boughs*, which, ſaith he, where they were to be had, were moſt uſed by them, though thoſe that are *preſcribed* in *Nehemiah*, are *Olive*, and *Pine*, and *Myrtle*. This *ceremony* thus largely uſed to *Chriſt*. with all the *ſolemnities* of *ſtrewing garments*, and *boughs* in the way, as at the *inauguration* of a *King*, as in *David's Coronation*, *Pſalm.* 118. 25. and *Pſal.* 20. 9. and as at the *Feaſt* of *Tabernacles* (by which was noted, or prefigur'd *God's pitching his tabernacle in our fleſh* his [ἐσκήνωσεν ἐν ἡμῖν] *dwelling* or *pitching his tent* or *tabernacle among us*, *Joh.* 1. 14. *his dwelling in the tents of Sem*, *Gen.* 9. 17.) is a token of the peoples acknowledging him to be the *Meſſias*, the *Shiloh*, whom they expected, who is therefore expreſt by the ὁ ἐρχόμενος *he that cometh*, i.e. he that was thus ſolemnly *ſent*, and *anointed* by *God* (ſee *Mat.* 11. a.) And the addition in the next words of *Hoſanna* ἐν ὑψίστοις *in the higheſt*, will be beſt underſtood by comparing it 1. with *Pſal.* 148. 1. (where במרום *in the higheſt*] ſignifies *poetically in the heavens*, immediately precedent) and then with *Lu.* 19. 38. where it is [*peace in heaven, and glory in the higheſt*] i.e. *glory* and *praiſe* to him in *heaven*, who had uſed this means of reconciling *heaven* with us, i.e. *God* in *heaven* to us ſinners upon *earth*.

b. Τραπέζα

The word τραπέζα *table*] here, is that, from which thoſe that dealt in *returning money* yet, or in *bills* of *exchange*, and made advantage and gain by ſo doing, are call'd τραπεζῖαι, *Mat* 25. 27. and ordinarily among *Authors*. Thus among the *Jewes* in the *Gemara*, *Sanhedrim*, c. 7. §. 11. חבירי מעיתים לי ואין לי שלחני להרצותן, *I have a great deale of money, but there is no Trapezita* (or *Money-Merchant*) *with whom I may place it*. Here the *Trapezite* ſeems to ſignifie that ſort of men, who (as *Merchants* among us) return money for others to ſome other place, or help them to doe it, and by ſo doing receive ſome themſelves, and help them to advantage ſometimes. Hence it was that the *Iſraelites* being by the *law* to come up to *Jeruſalem* (how farre ſo ever they dwelt from it) and there to *ſacrifice*, and to *offer* the *half ſhekel* for the uſe of the *Temple*, *Exod.* 30. 13. (which by the length of their journey ſometimes they were diſabled to doe) theſe *trapezita* ſet up their *tables* in the very *Temple*, that ſo they might *traffick* with all that had uſe of them, in like manner as others brought *oxen*, and *ſheep*, and *doves*, to *ſell* there to them, which had not brought their *ſacrifices* with them. Theſe traders are here call'd κολλυβισταὶ, i. e. men that dealt in *money* (for, as the *Grammarians* tell us, κόλλυβος (for which the printed Copie of *Thomas Magiſter* reads κόλυμβος) εἶδος νομίσματος, ᾧ ὁ ἐν τῷ χάλκῳ χαραττόμενος βοῦς, it is a *piece of money with the image of an oxe upon it*) and ſo alſo κερματισταὶ, *Joh.* 2. 14. and that is the very ſame, κέρμα being ordinarily taken for χρῆμα, i. e. *money* indifferently, and it is a miſtake of thoſe, which from the nature of this word, think it fit to tranſlate it *money-changers* in this and that other place, (* meaning thereby thoſe that *change one piece of money into another*, other *coynes* greater or ſmaller into that of a *ſhekel*) whereas it is *dealing* in *money* by way of *return*, or *exchange*. From whence it is that *Heſychius* puts theſe foure words in the ſame ſenſe, one to explain the other, τραπεζίτης, κολλυβιστὴς, κερματιστὴς (in like manner as *Thomas Magiſter* renders ἀργυραμοιβός by κολυμβιστὴς (for κολλυβιστὴς) and explains it by καπηλαικὸς) and δανιστὴς, the three former uſed in the *Goſpel*, and all to be interpreted by the fourth, an *Uſurer*, i.e. one that made gain by *loan* of *money*, though this were not the *uſury* directly forbidden by their *law*, but rather a way of merchandize, giving then ſo much *money* here, for ſo much *more* in another place; where the thing that is paid for, is not ſo much the *uſe* of the *money*, as the conveying it from one place to another, or the *ſaving* others that *trouble* of *conveyance*. 'Tis true, κερματίζω coming from κείρω to *cut* or *ſhave*, ſignifies to *divide* any thing into *ſmall* pieces, as in *Plato*, man's nature, ſaith he, ſeems to me εἰς σμικρότερα κεκερματίσθαι, *to have been cut into very little pieces*, and *Heſychius* κέρμα (or, as it ſhould be written, κορμαλίζει) εἰς λεπτὰ διαιρεῖ, *to divide into thin parts*, but that doth not ſignifie

* Quibus ſi. cluis non eſſet ex lege Dei, Ex. 30. 13. in promptu ibi inveniens apud nummularios ſeu permutatores alterius monetæ, &c. Druſius præit.

the *changing Gold* into *Silver*, or a *ſhilling* into *three groates*, &c. but to *divide* the *wedge* of *Gold* or *ſilver* into little parts, and then *ſtampe* them and make *coine* of them, and ſuch are generally called (be they *bigger* or *leſſer* pieces) χέρματα (as 'tis plaine *Joh.* 2. 15.) i. e, *money*, and by *analogy* κερμαλισταὶ *nummularii*, they that *deal in money* for advantage, *returning* it by way of *exchange*, In the ſenſe, in which among authors χρυσώνυχοι and ἀργυρώνυχοι are uſed, as in *Themiſtocles Epiſtles* where *Philoſtephanus* the *Corinthian* χρυσώνυχος, is the ſame of whom before he had ſaid, τῇ τῶ ϛαπζεπώνυν ἐργασία χρώμενον, he *that made gain by returning of money*. All theſe *traders* and *traffickers* that had ſet up in the *Temple*, *Chriſt* removes from thence, and, as S. *Marke* addes, c. 11. 16. would not *permit* that *any ſhould bring* σκεῦος, (i. e. not only *veſſell* but any other *utenſil Act.* 10. 11.) *any kinde of commodity*, through the *Temple*, which was obſerved alſo among the *Jews*, For ſo ſaith *Maimonides* in *Halacha Beth Habbechira.* c. 7. *no man may come into the mount of the Temple with a ſtaffe, or ſhoes, or with a wallet, or with money folded up in a napkin*, (all which are contained in the *Greek* word σκεῦος.) And that which is obſerved in this kinde of ſome *Temples* by *Plutarch*, ſeems very probably to be meant by him of this *Temple of Jeruſalem*, as *Petr. Cunæus* hath obſerved.

Σκεῦος

c. By λῃσταὶ *theeves*] here is meant thoſe that by *merchandize* make *gain* of others, not thoſe that are *robbers* indeed, ſo *Joh.* 2. 16. 'tis οἶκος ἐμπορίου, *a houſe of merchandize*. Of this ſee our learned *Countreyman* M^r. *Fuller Miſcell.* l. 4. p. 6. p. 499.

Λῃσταὶ

d. The *Greek* κατηρτίσω αἶνον] in this place, is the *Septuagints* tranſlation of יִסַּרְתָּ *thou haſt founded* or *ordained ſtrength*, There is little doubt but our *Saviour* repeated this place, as it was in the *Hebrew* of the *Pſalme*, or in the *Syriack* dialect (as it appears he did in the repeating of the beginning of *Pſal.* 22. by the *Syriack Sabacthani*) and not in the *Greek*, and therefore the *Greek* made uſe of by the *Evangeliſt*, or his *interpreter*, muſt ſtill continue to have a ſenſe, that the *Hebrew* words will bear, and ſo belong's to the *childrens* ſinging *Hoſanna's* (for though thoſe which did ſo, were not *infants* or *ſucklings*, but as they are called v. 15. νήπιοι *Children*, yet were they of an *age* farre leſſe able to *judge*, then the *Phariſees* that rejected *Chriſt*, and if that which was ſaid by the *Pſalmiſt* of very *infants* were true, then much more may it be admitted of theſe) which was a *teſtimony* of his *divinity*; and ſo was the *ordaining ſtrength*, i. e. a *ſtrong* and glorious effect from *weake* means, and again the *perfecting praiſe*, i. e. *compacting*, putting together a *ſong* of *confeſſion* or *praiſe*, (ſee 2 *Cor.* 13. b.) a *teſtimony* of him, ſuch as the *Scribes* and *Phariſees* could not thinke fit for him to accept, but he by remembring them of that *prophecy* of the *Pſalmiſt*, acknowledges, and owne's it, as a good and valid *teſtimony*, and gives them reaſon to do ſo too.

Heaven here ſignifies *God*, one of *God's titles* among the *Hebrews* being הַשָּׁמַיִם heaven. e. ἀρετὴν

Both in the *Greek* of *Pſal.* 118. 23. and here αὐτὴ is put for οὗτο, the *feminine* for the *neuter*, becauſe the *Heb.* זֹאת is ſo uſed, and ſo *Pſal.* 27. 4. the *Greek* hath μίαν ἠτησάμην, for זֹאת, *one thing have I aſked*, becauſe the *Hebrew* אוֹתָהּ is *feminine*. f. Αὐτὴ

Λικμᾷν] here, is by the *Grammarians* rendred τὸν σῖτον πνεύμασιν, and ἀλοᾶν, and σῖτον ἢ ἄχυρα διαχωρίζειν, not onely to *winnow*, but to *threſh* the *corne* either by breaking it with an inſtrument, a *flaile* among us, or by *bringing the wheel* over it, or by *treading* it out, which was the cuſtome among the *Jews*, (ſee note on chap. 3. i.) and accordingly ἀλοᾶν, which is ſet to render λικμᾶν, is it ſelfe rendred by *Phavorinus*, τὸ ἐπὶ τῆς ἅλω πλῶν, ἢ θλᾶν τὸν στάχυν, ἢ πάτειν, to *tread*, or *rubbe*, or *beate the eares of corne*. Now this phraſe here applyed to men (as 'tis alſo in the *Prophets* of the *Old Teſtament*, *I will threſh you with a threſhing inſtrument*, &c.) ſeems here to ſignifie that ſad condition of the people of the *Jews*, all of them that ſhould hold out againſt *Chriſt*, *Chriſt* ſhall come upon that *people*, as with his *threſhing inſtrument* in his hand, c. 3. 12. ſhall *break*, and *daſh* them *to pieces*, violently ſeparate the *ſtraw* from the *wheat*, the *multitude* of unprofitable, i. e. *unbeleiving impenitents* from the little *ſound corne* among them, the *few ſound beleivers*; and then *break* all that *ſtraw* into ſmall *pieces*, as the manner of their *threſhing* was; ſee note on chap. 3. 1. g. Λικμήσει

Paraphraſe.

CHAP. XXII.

1. Continued his diſcourſe c. 21. 44. and went on in parables, ſaying,

1. AND Jeſus [anſwered and ſpake again unto them by parables, and ſaid,]

2. It hath, and ſhall be the fate of the Goſpel now preach't to men, and firſt to the Jews, to meet with ſuch reception, as a King is by parable ſuppoſed to meet with, who at the marriage of his ſon made an entertainment.

2. The kingdome of heaven is like unto a certain King, which made a a * marriage for his ſon.] * marriage feaſt

3. to call upon the appointed gueſts for whom the feaſt was provided, and to bring them in.

3. And ſent forth his ſervants [to call them that were bidden] to the † wedding, and they would not come. † feaſt γάμους

4. Again he ſent forth other ſervants, ſaying, Tell them which were bidden, Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the * marriage. * feaſt

5. But of the whole number of thoſe that were invited, none came, ſome preferring their other affaires in the world before coming to a feaſt, took no great heed to the invitation, but ſent back their deſires to be excuſed Lu. 14. 18.

5. But they made light of it, and went their ways, one to his farm, another to his merchandiſe.]

6. And

6. And the remnant took his servants, and intreated them spightfully, and slew them.] 6. Others most barously treating the

servants that were sent on no other message to them but this of inviting them to a feast, kill'd them reproachfully which came thus to oblige them.

7. But when the king heard thereof, he was wroth, and sent forth his armies, and destroyed those murtherers and burnt up their city.

* marriage-feast

8. Then said he to his servants, [The * wedding is ready, but they which were bidden were not worthy. 8. The feast is prepared, and in it your

duty is perform'd, but those which were the prime guests first invited to it, have behaved themselves most unthankfully, and unworthily, there is no reason they should be waited for any longer, (meaning hereby the Jewes to whom the Gospel was first to be preached, Act. 3. 26.)

9. Go ye therefore into the [high-waies, and as many as ye shall find, bid to the marriage.] 9. places, where divers waies meet,

where in all reason the greatest company was to be met with, (i.e. unto the Gentile heathen people of the world) and all that you can meet with there, be they never so vile in your eyes, invite and bring them to the feast, (preach the Gospel to them.)

10. So those servants went out into the high-waies, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests.] 10. And this was accordingly done (the Gospel preacht unto

the Gentiles without any distinction) and they received it universally.

* festivall garment, ἱμάτιον γάμου, see note a.

11. And when the king came in to see the guests, he saw there a man which had not on a * wedding garment, 11, 12, 13. When this was done, the

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechlesse. Feast furnisht with guests, the Gospel received by the Gentiles, then shall Christ

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darknesse: there shall be weeping and gnashing of teeth.] come to visit, and discern whether all

come in to this feast in such manner as is required: if any man that continues in his sins, his heathen practises, croud in under that profession, Christ will expostulate with him, and shew him the great unreasonableness of this, and he shall never be able to plead any excuse in this matter, but fall under the terrible sentence of Christ as a Judge, and be delivered up to the Officers, or Sergeants, for a sad and direfull execution.

* the called are many, but the elect few. † insnare, ensnare

14. For * many are called, but few are chosen.] 14. See note on

ch. 20. 16. c. and 1 Pet. 2. b.

15. Then went the Pharisees and took counsell, how they might † intangle him in his talk. 15, 16. This parable did so gall and

16. And they sent unto him their disciples with the [b] Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest for any man, for thou regardest not the person of men.] incense the Pharisees, which were visibly concern'd in it, that seeing they had no- b.

thing to lay to his charge they now consult how to get some advantage against him, and to that purpose, knowing him to be a free speaker, that would not disguise his thoughts for fear of any man, they send some of two contrary parties, some Pharisees, others that adhered to Herod the Roman Governour, that whatsoever answer he should make to their question, one party might be offended with him; and they came and asked him flatteringly, but insidiously, saying, We know that without all fear of men, or partiality thou wilt tell us truly, what is our duty toward God.

17. Tell us therefore, [What thinkest thou? Is it lawfull] to give tribute to Cæsar, or no? 17. What is lawfull by God's law in

thy opinion? Is it by that lawfull

18. But Jesus perceived [their wickednesse, and said, Why tempt ye me, ye hypocrites?] 18. their treacherous design, and said,

Why endevour ye to ensnare me under pretence of reverencing me? v. 16.

19. Shew me [the tribute-money. And they brought unto him a peny.] 19. the money or

coyn, in which ye are wont to pay the tax; and they brought him a coyn that was half a drachme, and so the eighth part of a shekel, See note on ch. 17. c.

20. And he saith unto them, [Whose is this image and [c] superscription?] 20. The inscription of this coyn is Cæsar Augustus such a year after the taking of Judæa; This being a record of the conquest of the Romans over this nation, and the right by them acquired, by the dedition of Hyrcanus, (see note b.) and an expression of the years since that taking, about 90 years (for so long agoe did Pompey subdue, and take Jerusalem) shew that now 'tis unlawfull to seek change, after so long continuance of that power so fairly, and legally acquired. Besides, the coyning of money is part of the supreme power, or regall prerogative, incommunicable to any other, and your acknowledging this to be the currant coyne, supposes Cæsar, whose signature it hath, to be your lawfull Prince, to whom therefore the tribute is due, as the legall protector of your civil commerce; Look therefore upon the coyn for the stating of your question, whose image, and signature it hath on it. c.

21. They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsars, and unto God the things that are Gods.] 21. They confest it to be the image, or

signature of the Roman Emperour, and Christ thence concluded, that they that acknowledge Cæsar's supremacy over the Jewes, ought not to dispute, but pay him that tribute that is due to him as supreme, there being nothing derogatory to God in so doing. But the law of God requiring that every one should have that which belongs to him, and particularly Kings their due acknowledgments, and tributes, which are due to them, as acts of piety are due to God.

22. When they had heard these words, they [marvailed, and left him, and went their way.] 22. admired the

prudence of his answer, and so departed, without hopes of gaining any advantage against him.

23. future eſtate after this life,

23. The ſame day came to him the Sadducees, which ſay there is no [reſurrection,] and asked him,

24. Doe the part of the next of kin to his wife, and the children which he begetteth of her ſhall be accounted his dead brothers children or ſeed.

24. Saying, Maſter, Moſes ſaid, If a man die having no children, his brother ſhall [marry his wife, and raiſe up ſeed unto his brother.]

25. Now there were with us ſeven brethren, and the firſt, when he had married a wife, deceaſed, and having no iſſue left his wife unto his brother.

26. untill all the ſeven were married, and dead without children.

26. Likewiſe the ſecond alſo, and the third, unto the ſeventh.]

27. And laſt of all the woman died alſo.

28. Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven, for they all had her?

29. This errour of yours in beleiving no reſurrection, proceeds from your not conſidering the ſeverall places of Scripture, nor the power of God in ordering the life to come in another manner then is uſed in this.

29. Jeſus anſwered and ſaid unto them, [Ye doe erre, not knowing the ſcriptures, nor the power of God.]

30. As for your argument againſt it, 'tis ſoon anſwered, by telling you, that in that other world thoſe that are there, live not like husbands and wives, but are in that reſpect no otherwiſe then the pure ſpirituall Angels of God, which have no bodies about them, all ſuch relations which are here among men, are ſwallow'd up in that other world.

30. For in the reſurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven.

d. 31. But to make it evident to you by that part of Scripture which hath authority among you Sadducees, i.e. by the Law, by you acknowledged for the word of God, that there is another life, it is there, you know, thus written

31. But as touching the [d] reſurrection of the dead, have yee not read that which was ſpoken unto you by God, ſaying,]

32. Which being ſpoken after their deceaſe, was an evidence that there is another life after this, which they that are dead to this, have their parts in, or otherwiſe how could God be ſaid not only to have been, but ſtill to be their God after their death?

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob? [God is not the God of the dead, but of the living.]

33. And when the multitude heard this, they were aſtoniſhed at his doctrine.

34. But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35. on deſigne to enſnare him in his anſwer, or to heare what he would ſay,

35. Then one of them, which was a lawyer, asked him a queſtion, [tempting him,] and ſaying,

36. Maſter, which is the great commandement in the law?

37. with all thy will, and affections, and underſtanding, Mar. 12. 30.

37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God [with all thy heart, and with all thy ſoule, and with all thy mind.]

e 38. This is the firſt and [e] great commandement.

39. Thou ſhalt think thy neighbor as worthy to enjoy what belongs to him, as thou thinkeſt thy ſelf, and allow thy neighbour, whatſoever thou expecteſt from him, either by way of juſtice or charity, nay whatſoever thou deſireſt to receive from God himſelf.

39. And the ſecond is like unto it, [Thou ſhalt love thy neighbour as thy ſelf.]

f. 40. the Prophets as Interpreters of the law, and its precepts.

40. * On theſe two commandements [f] † hang all the law and [the prophets.]

* In v. † conſpire

41. The Phariſees being by this occaſion drawn together about him, v. 34. before they went away again from him,

41. While the Phariſees were gathered together,] Jeſus asked them,

42. What is your opinion of the Meſſias? Whoſe ſon, or of whoſe progeny doe you find in the Scriptures that he ſhall be?

42. Saying, [What think ye of † Chriſt? Whoſe ſon is he?] They ſay unto him, The ſon of David.

† the Chriſt, τὸν Χριστὸν

43. Writing by inſpiration, prophetically,

43. He ſaith unto them, How then doth David [in ſpirit] call him Lord, ſaying,

44. next unto me, till I ſubdue all thine enemies under thee.

44. The Lord ſaid unto my Lord, Sit thou [on my right hand, till I make thine enemies thy footſtool?]

45. If David then call him Lord, how is he his ſon?

46. This queſtion pozed them all, and quite put them out of their courſe (to which formerly they had received ſome diſcouragements, v. 22. 33.) of asking him queſtions, to take advantage from him, v. 15. 35.

46. And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.]

Notes on Chap. XXII.

2. Γάμος Ἔνδυμα γάμου

That γάμος & γάμοι ſignifie both in this place, and *Joh.* 2. a *marriage-feaſt*, we have before obſerved (ſee *note* on c. 9. e.) that here the ἔνδυμα γάμου ſignifies the *garment* that was *cuſtomary* at ſuch *feaſts*, i.e. a better ſort of *array* then thoſe that were uſed upon *ordinary* daies, will be obvious to any man that is converſant in *ancient* cuſtomes; So in the *wardrobes* of *great* men, there were *robes* to put on for that uſe, mention'd by *Juvenal*, when he ſpeaks of the *trechedipna*, that runs about to *feaſts*, or *entertainments*. Theſe were *veſtes diſcubitoria*, fine and *florid*, ſuch as *Trimalcio's* in *Petronius*, in whom they are alſo called *veſtimenta Triclinaria*, and in *Xiphilin*, in the life of *Adrian*, σὺν Νύμφῃ,

ἱμάτιον, the *festivall garment*, and this, it seems, so necessary (as *repentance* and reformation of life, the *new garment*, or array of the *soul*, which is here *parabolically* expreſt by it) that without it, even they that were *invited* to come, were not yet permitted to *taſt* of the *feaſt*, or remain among the *gueſts*.

b. Ἡρῳδιανοῖς

The *Herodians* were not a diſtinct ſect from the *Phariſees* and *Sadducees* (ſee *note* on c. 16. a.) but ſome of them *Sadducees*, as appears by comparing *Mat.* 16. 6. with *Mar.* 8. 15. They are by * a learned man ſaid to be *Grecians*, which *king Herod* brought with him out of the *deſert*, and which became a certain *ſect* after that time, for which he cites *Aruch*; But this was by a great miſtake in him of the *Hebrew* יונים, as if it were Ἴωνες *Grecians*, when 'tis no more but *jonim doves* or *pigeons*, which *Herod* brought with him out of the *deſert*, and from which ſprang a certain ſort of *Pigeons*, (not *ſect of men*) different from others. The *Herodians* by many of the *Ancients* are thought to be thoſe that (conceiving the *prophecy* of *Jacob* concerning the *Scepter departing from Judah* to be accompliſh't in *Herod the great*, who was not a *Jew*, and yet *ſwayed the ſcepter* there) beleived him to be the *Shiloh* promiſed by *Jacob* at that time; So *Epiphanius*, that they were *Jews*, idle, and *hypocrites*, that thought *Herod* to be the *Chriſt* promiſed in the *prophets*. So *Tertullian*, *Herodiani qui Chriſtum Herodem eſſe dixerunt*. So *Chryſoſtome* on *Mar.* 12. ſo *Theophylact*, and S. *Hierome*, *Dial: cont: Luciferianos*, though in his *Comment* on this place, he utterly reject it. Nor indeed is it any thing probable, that now at this time, 30 years after *Herods death*, there ſhould remain any of this beleif, that *Herod* was the *Meſſias*; It is therefore in the next place obſervable, that the *Syriack* for [*Herodians*] reads *Herod's followers*, and that may give us an hint of another interpretation, which ſeems to be the moſt probable: Of the *Jewes* ſome part acknowledg'd, and adhered to the *Caſarean* or *Roman authority*, ſome part look't upon it, as an *uſurpation*, and of this generally were the *Phariſees*. This difference or controverſie was thus occaſion'd. About 150 years before the *birth* of *Chriſt*, the *government* of *Judea* came into the hands of the *Zelots* or *Maccabees*, Among them *Judas Maccabeus* being in fear of *Antiochus*, entred into a league w^th^ the *Romans*, w^ch^ continued about 90 years. Then *Hyrcanus* & *Ariſtobulus* the ſons of *Alexander* falling into contention for the *kingdome*, and the younger brother *Ariſtobulus* getting poſſeſſion of it, *Hyrcanus* applied himſelf to the *Romans* for redreſſe, And by *Antipater's* mediation beſought *Pompey* (being then neer) to come with an army to his relief; *Pompey* did ſo, and thereupon beſieged *Jeruſalem*, *Hyrcanus's* party within, ſoon delivered it up, And *Ariſtobulus's* party retired into that part, where the *Temple* ſtood, and *Pompey* ſtorm'd the *Temple*, and took it, and ſo the city came into the *Romans* power, and *Hyrcanus* was reſtored to the *high prieſthood*, and *kingdome* of *Judea*, but ſo as to hold (as he obteined) it by being under the *Romans protection*, which they did (thoſe of them that were of *Hyrcanus's* party) by *conſent*, and not by *force*, by a choiſe which the factions among themſelves put upon them, and by way of *dedition*, and ſo * *Joſephus* plainly ſaith of the *Jews*, that they had *made a dedition of themſelves*. Mean while they of *Ariſtobulus's* party look't upon the *Romans* as *Uſurpers*, and *forcible* poſſeſſours. And thus it continued till our *Saviours* time. And at this time, ſome of each party, *Phariſees* on one ſide, and *Herodians*, i. e. *followers* of *Herod*, on the other, came unto *Chriſt*, meaning to inſnare him, whatſoever he ſaid, and to take advantage either to inflame the *Phariſees* (which were the moſt eminent men among the *Jews*) if he ſhould ſay that *tribute* was to be paid, or to bring him into danger of *Herod*, and the *Roman* party, if he ſhould ſay, 'twas not to be paid. And though *Chriſt's* anſwer be punctually in favour of the *Roman Emperour*, eſpecially to thoſe that took the *tribute* to be *his* right, yet becauſe in *prudence Chriſt* thought fit to give ſuch an anſwer, as might beſt avoid the oppoſite *danger*, this very *prudence* of his is after by falſe malitious perſons improved into an accuſation againſt him, *Lu.* 23. 2. as if he *forbad to give tribute to Cæſar*, ſee *Mar.* 12. *note* a.

* *De Bell: Jud.* l. 1. c. 8.

The *tribute money* or *denarius*, that was to be paid to *Cæſar* by way of tribute, had on it, ſaith *Occo*, the *picture* or *image* of *Cæſar*, and in it theſe letters written, Καίσαρ Αὔγυστ: Ἰουδαίας ἑαλωκυίας, *Cæſar Auguſtus*, ſuch a *year after the taking of Judea*. This latter, no queſtion, is that which is here meant by the ἐπιγραφὴ, *inſcription* or *ſuperſcription* of the *coine*, from whence *Chriſt* concludes *Cæſars* right by title of *Conqueſt* to require *tribute* of the *Jews*. c. Δηναρίου

The argument againſt the *living* of *ſouls* now after death, and before the *reſurrection*, which is taken by ſome (ſee *brevis diſquiſitio*) from this place of *Mat.* 22. 31, 32. lyes thus: *Chriſt* proves the *reſurrection* of the *dead*, v. 31. by this argument, [*God ſaith, he is the God of Abraham* &c. long after *Abraham's death, and God is not the God of the dead, but of the living*] which proof being put into forme muſt lye thus, [*Abraham's body ſhall riſe*, and likewiſe *Iſaac's* and *Jacob's therefore the bodies of the dead ſhall riſe*,] The *antecedent* is proved thus [*Abraham ſhall live again now he is dead, therefore his body ſhall riſe*] That *antecedent* thus [*God is the God of Abraham now he is dead, therefore Abraham ſhall live again now he is dead,*] If this *antecedent* were denyed, then the plain words of *Scripture* were denyed, and therefore the *argument*, or *conſequence* muſt be denyed, or nothing; And that will thus be proved [*God is not the God of the dead who are ſo dead, that they ſhall never live again, therefore it being granted that God is the God of Abraham, ſince the time of his death, it muſt follow, that, though he be now dead, he ſhall live again*] *Chriſt's* argument being ſuppoſed thus to proceed, might readily have been anſwered (by them that deny the reſurrection of the body) in caſe the *continued life* or *not dying* of the *ſoul* were granted; For they might reply thus [*Abraham's ſoul lives all this while ſince his death, and therefore God's being the God of Abraham, granting him to be the God of none but the living, doth not conclude that Abraham's body ſhall riſe, For he who lives in ſoul, may be ſaid to be living, though his body never riſe.*] Now becauſe 'tis certain that *Chriſts* argument was a good argument, concluding unanſwerably what d.

he meant to prove, therefore the *not dying* of *ſouls*, on conceſſion of which the refutation of *Chriſt's* argument is, or may be grounded, is not to be thought a truth. To this objection againſt the *immortality* of *ſouls* from this manner of *Chriſt's* arguing againſt the *Sadducees*, the anſwer might be eaſie enough, by remembring the diſputers, that the *Sadducees*, with whom *Chriſt* diſputed, are not ſuppoſed to grant the *immortality* of the *ſoul*, any more then the *riſing* of the *body*, and therefore this argument of *Chriſt's*, though it would not hold againſt him, that did acknowledge the *immortality* and continued life of the *ſoul*, without ever having the *body* united to it, would yet be a good argument *ad homines*, againſt the *Sadducees*, and that were ſufficient to ſalve the matter; Or ſecondly, that the *reſurrection* of the *body* is a neceſſary conſequent to the *life* of the *Soul*, and that the proving that the *ſoul lives after death*, is therefore uſed by *Chriſt*, as an *argument* ſufficient to inferre that the *body* ſhall certainly revive alſo; But this is not all, They that make uſe of this arguing of *Chriſt* to favour their opinion of Ψυχοπαννυχία, do miſtake the thing, that *Chriſt* went about to prove againſt the *Sadducees*; For it being certain that the *Sadducees* denyed *all other life*, beyond this, that here men live in the fleſh, (affirming that there is *no ſpirit*, no *ſoul* of man ſubſiſting after *death*, and in conſequence to that, that the *body* after death rots, never to riſe again) 'tis as certain that *Chriſt* here confronted his argument (out of the *Law*, which was the only *Scripture* which thoſe *Sadducees* acknowledged) againſt this *whole* doctrine of the *Sadducees* (not only againſt one part of it, the *reſurrection* of the *body*) and by that teſtimony of the *Law* (which they could not deny) demonſtrated to them that there was *another life* after this. Of this whole matter (not only of that which concerned the *Body*) 'tis clear that the *Sadducees* queſtion, and objection (of the *wife* that had *ſeven* husbands) proceeded, concluding, as farre as it did conclude, (but being indeed a very weak ridiculous argument) againſt *all future being*, for if the death of the *husband* voyded the relation between him and his *Wife*, as 'tis certain it did, and he and ſhe live together again *any way* after this life, the *Sadducee* thinkes that *relation* muſt *revive* alſo, and upon that his argument proceeds, and doth ſo as well (i.e. equally, or *no worſe*) on ſuppoſition of another *life* of *ſpirits*, as of *bodies ſpiritualized* alſo. For if there were thoſe relations of *husband* and *wife* in heaven, they would ſure be there *before* the *reſurrection* of *bodies*, as well as *after*, unleſſe the *Sadducees* beleived *Chriſt's* doctrine to be, that *procreation* (and the like, which could not be done without bodies) continued in *heaven*, as here on *earth*, which it no way appears that they did, or that that was the thing here particularly oppoſed by them. The only matter of difficulty now remaining is, whether ἀνάστασις, of which the *Sadducees* ask v. 23. and ἀνάστασις τῶν νεκρῶν, which *Chriſt* undertakes to demonſtrate v. 31. doth not peculiarly ſignifie the *reſurrection* of the *body*. To which I anſwer poſitively, that it doth not, but denotes *another life* (beſides this and after this,) a *continuing* or being *kept alive* by *God* after departure out of this *life*; As that which is call'd *Rom.* 9. 17. *raiſing up* (and in *Luke* the phraſe is ἐγείρειν), the ſame that there) is in the *Hebrew*, from whence 'tis cited, *Exod.* 9. 16. *to make to ſtand*, and is rendred by the *Septuagint keeping alive*, or *ſafe*; And the literall notation of the word ἀνάστασις goes no farther; for στάσις is *ſtanding* or *ſubſiſting*, and ἀνὰ in compoſition ſignifies *re* or *again*, ſo ἀνάστασις νεκρῶν is the *reſubſiſtence* or *ſecond ſtate* of men, that after *this* life, conſiſting firſt of the *immortality* and continuance of the *ſoule* in ſtate of ſeparation, and at length in the *reunion* of the *body* to *it*, whereby it becomes perfect; 'Tis true it ſometimes ſignifies the *reſurrection* of the *body* diſtinctly, but that is when 'tis joyned with the word σαρκὸς *of the fleſh*, or σώματος *of the body*, or νεκρῶν *of the dead*, in the neuter (as νεκρὰ ſignifies *cadavera*, or *dead bodies*) or when without any of theſe, the context of the Author doth appear to reſtrain it to that ſenſe, and indeed in later *Eccleſiaſtick* Writers, it may perhaps be found to be commonly uſed for the *reſurrection* of the *body*, but all this no whit prejudgeth the notion, which I have given of it in this place, where τῶν νεκρῶν is the *maſculine* (as appears by comparing it with the ſtory in S. *Luke*, where 'tis diſtinctly νεκροὶ in the *parallel*) and where the context doth not ſo reſtrain it, but rather enforceth the enlarging of it, in like manner, as [ὅτι λέγοντες μὴ εἶναι ἀνάστασιν] v. 23. may be the *character* of the *Sadducees*, who denied *all future life* or ſubſiſtence of *ſoule*, or *body* after death; And thus ἀνάστασις τῶν δικαίων] ſeems to note *Lu.* 14. 14. the *reward* there ſpoken of, being that which is oppoſed to our *rewarding* one another here in *this life*, and ſo the phraſe denoting *all* which is not of *this life*, i.e. that *bliſſe*, which the juſt enjoy after this life. And the phraſe which the *Jewes* uſed to ſignifie this, is, *the age*, or *world to come*, which theſe *Sadducees* diſtinctly denied, and the *Phariſees* beleived and affirmed, And ſure S. *Paul* one of thoſe *Phariſees Chriſtianized*, did reckon of this *continued life of the ſoul*, contrary to the *mortality*, or *ſleeping* of it, when *Phil.* 1. 23. he ſaith that he *deſires* ἀναλῦσαι (which ſure is a phraſe to expreſſe the *ſeparation* of *ſoul* and *body*) *and to be with Chriſt*, which I ſuppoſe muſt conclude a *beeing* of the *ſoule*, and that an *happy* one, unleſſe *Chriſt* be imagin'd ſtill to be *aſleep*; and ſo again when he calls the ἐκδημῆσαι ἐκ τοῦ σώματος, *travailing out of the body*, a *travailing to the Lord*, 1 *Cor.* 5. 8.

This *commandement* by which the worſhip of the *one God* is commanded, *Deut.* 6. 4. is not onely one of thoſe which were written in their *Phylacteries*, faſten'd on their *poſts*, and read in their *houſes* daily, but to note it to be the *great commandement* indeed above others, it is obſervable, that in *Deut.* the words in the *Hebrew*, which begin and end it, have the laſt letter written very *big*, and noted in the *margine* to be ſo written.

The word κρίμασι may fitly, and according to the notion, and uſe of it in *ſacred* Authors, and according to the importance of this place, moſt *properly* be rendred [*conſpire*] or *agree*, for ſo the *Hebrew* חָשַׁק, which ſignifies an *agreement of minds*, a *covenant*, or *league*, *Gen.* 44. 30. is rendred ἀνακρίμασι, where we read, [*is bound up with*] noting an huge kindneſſe, and conjunction of affections between *Jacob*, and *Benjamin*. So *Judith* 8. 24. where we vulgarly read [*their hearts depend on us*] 'tis moſt proper to render it [*their hearts agree* or *conſpire*

'Ανάστασις νεκρῶν

'Ανάστασις δικαίων

c. ἡ μεγάλη ἐντολὴ

f. Κρίμασι

conſpire with us] or *are bound up* withus. So *Lu.* 19. 48. the people [ἐξεκρέματο αὐτοῦ ἀκούων, *as they heard him they took his part*] were of *his ſide, agreed* with him. And ſo here in theſe *two commandements all the law and the Prophets conſpire*, i. e. the whole *old Teſtament agrees, conſpires* with theſe, theſe are the *ſumme* of all that is ſaid there. But if it be rendred *hang*] then the meaning will be, that all commanded in the *Jewiſh* received *Scripture, depends* upon one of theſe two, *hangs* on one of theſe great *pegges*, i. e. is, in the laſt reſort, *reducible* to one of theſe *heads*.

CHAP. XXIII.

Paraphraſe.

1. THEN ſpake Jeſus] to the multitude, and to his diſciples,

1. Then Jeſus having quit himſelf from the Phariſees and Sadducees, ſpake

2. Saying, [The Scribes and Phariſees ſit in Moſes ſeat,]

2. The Scribes and Phariſees &c. thoſe that are of the Sanhedrin are by you to be looked on, as your lawfull Rulers that have authority over you, ſucceeding Moſes, and the ſeventy elders, Num. 11. 16.

3. And therefore whatſoever they bid you obſerve, that obſerve and doe: but doe not ye after their works, for they ſay and doe not.]

3. And therefore do ye live in obedience to all their lawfull commands, in all regular ſubjection, and obedience. But let not their actions be your examples, for they live not according to their own preſcriptions.

4. For they bind heavy burthens, and grievous to be born, and lay them on mens ſhoulders, but they themſelves will not move them with one of their fingers.]

4. For many ſevere ordinances they impoſe on others, but will not themſelves be perſwaded to take the leaſt pains to do thoſe things which by the clear law of God are moſt neceſſary.

5. But all their works they do for to be ſeen of men: they make broad their [a] phylacteries, and enlarge the [b] borders of their garments]

5. All that they exerciſe themſelves in moſt induſtriouſly, are the performances, which will bring them in moſt of praiſe. The law which they were commanded Deut. 6. 8. to bind upon their hands &c. i. e. to lay it near their hearts, to practiſe it diligently, they write in rolls, and hang them in their foreheads, and bind them on their wriſts, &c. count them as a kinde of charmes, and make them as large as they can, to be ſeen of men, and one to exceed the other. And for the fringes of their garments, which they were indeed commanded to weare, Num. 15. 38. Deut. 22. 12. to remember them of the law, and as a peculiar faſhion to diſcriminate them from other men, they either for an oſtentation of piety which thoſe were to remember them of, or to expreſſe the greater ſtrictneſſe in ſeparating from all others, weare theſe fringes very large, And ſo whether for obſervances invented and preſcribed by themſelves only, or for thoſe which the law preſcribes, all their care is to be praiſed of men.

a. b.

* fringes

6. And love the uppermoſt roomes at † feaſts, and the chiefe ſeats in the ſynagogues,]

† meales, ſupres

6. They love to have the firſt place, if it be but at an ordinary meale, And in the Conſiſtories they are ambitious of the headſhips, and when they teach in the ſynagogues, or are there to hear others teach, and, as the manner was, ſit in chaires, while they do ſo, they are ambitious of getting the uppermoſt chaires.

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.]

7. And to receive the civilities, and adorations, and commendations of men above all others, as the greateſt doctors and leaders of others; which is an evidence of their temper, what 'tis that they principally deſigne in all their religious performances.

8. But be not ye called Rabbi, for one is your maſter even Chriſt, and all ye are brethren,]

8. But doe not yee contend thus for ſuperiorities, for precedence one above another, for you are all fellow ſervants, by being fellow Chriſtians.

9. And call no man your [c] father upon the earth, for one is your father which is in heaven.]

9. And give not up your faith abſolutely to be ſwayed, and ruled by any man, as children are to be ſwayed wholly by their parents bare will, and as theſe men, Phariſees &c. have their admirers and followers in religion, whereas indeed God your father in heaven is onely he, to whoſe doctrine and precepts ye owe this abſolute faith, and obedience.

c.

10. Neither be yee called Maſters, for one is your maſter, even Chriſt.]

10. And do not yee pretend to be leaders or teachers, but all fellow diſciples that receive the faith from me, and ſo communicate it to others.

11. But he that is greateſt among you, ſhall be your ſervant.]

11. As for any precedency or ſuperiority, which ſhall hereafter be inſtituted in the Church, ye are not to look upon that, but as an office of burthen, and duty, of watching and waking on them, over whom ye are placed.

12. And whoſoever ſhall exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelf ſhall be exalted.]

12. And indeed for this, this ought to be the Rule, that whoſoever is ambitious of dignity in Chriſt's Church, ought never to be admitted to it, but he that ſhall thinke himſelf unworthy of it, is fitteſt to be advanced to it.

13. But wo unto you, Scribes and Phariſees, hypocrites, for [yee ſhut up the kingdome of heaven againſt men, for yee neither go in your ſelves, neither ſuffer yee them that are entring to go in.]

13. yee keep the multitude from embracing the Goſpell or doctrine of Chriſt, to which they are generally enclin'd, yee ſuppreſſe the meaning of the Scriptures, which belong to the Meſſias, And not only reject Chriſt your ſelves, but prohibite others from beleiving on him, which were it not for fear of you, would willingly imbrace him.

14. Woe unto you Scribes and Phariſees, hypocrites, [for yee devour widowes houſes, and for a pretence make long prayer: therefore] yee ſhall receive the greater damnation.

14. For in ſtead of ſhewing mercy and charity to them that are left deſtitute, ye on the other ſide are greedy and rapacious, grinde the face of the poor, and devoure the remainder of their ſubſiſtence, whom yee ought in reaſon to relieve, and that yee may do theſe acts of uncharitableneſſe

neſſe more ſecurely, yee pretend to great piety, and for a colour, or faire ſhew, (that you may be the more truſted and ſo have opportunities to doe it the better) uſe to make long prayers: But for this, for your making piety a colour and guiſe, under which to practiſe the greater ſinnes

15. to get one Gentile to your religion, and when he is ſo, by teaching him the worſer part of your doctrine, that which fortifies him againſt the receiving of Chriſt, and by preſſing him to that legall ſtrictneſſe, (which is commanded you as Jews, but belongs not to him) you put him into a farre worſe, and more dangerous eſtate, and make him more vehemently to oppoſe the Goſpell, then your ſelves, or your own children, naturall Jewes.

d. 15. Woe unto you, Scribes and Phariſees, hypocrites, for yee compaſſe ſea and land [to make one [d] proſelyte, and when he is made, yee make him twofold more the child of hell then your ſelves.]

16. Woe unto you, which take upon you to be leaders of the blind, Ro. 2. 19. and are blind your ſelves, ſaying, If a man ſwear by the temple he is not obliged by that oath, but he that ſwears by the Gold of the Temple, in any promiſſory oath he renders himſelf a debtor, in any aſſertory, he is guilty of perjury, if it be not true.

c. 16. Woe unto you, yee blind guides, which ſay, [c] whoſoever ſhall ſwear by the Temple, it is nothing, but whoſoever ſhall ſweare by the gold of the Temple, he is * a debtor.]

* obliged, ὀφείλει

17. What a ſottiſh ſenſeleſſe folly is this, which your deep learning hath advanced you to? For ſure the Gold of the Temple which receives all the ſacredneſſe it hath, above other gold, meerly from being the Gold of the Temple, cannot be more ſacred then the Temple it ſelf, nor conſequently the oath by the gold obliging, when an oath by the Temple it ſelf is not.

17. Yee fools and blinde, for whether is greater, the gold, or the Temple that ſanctifieth the gold?]

18. And whoſoever ſhall ſweare by the Altar it is nothing: but whoſoever ſweareth by the gift that is upon it, he is † guilty.

† obliged.

19. Yee fooles and blinde, for whether is greater, the gift, or the altar that ſanctifieth the gift?

20. The ſwearing by the altar conteins in it that other oath, which yee take to be ſo much more obliging, that by all the free-will offerings preſented at or on the altar, and ſo cannot poſſibly be leſſe obliging then that alone.

20. Whoſo therefore ſweareth by the altar, ſweareth by it, and by all things thereon.]

21. by God, who although he have his throne in heaven, yet is pleaſed to own the temple, as his place of reſidence or dwelling upon earth.

21. And whoſo ſhall ſweare by the temple ſweareth by it, and [by him that dwelleth therein.]

22. And whoſo ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23. in matter of paying tithes you are as exact, as any the ſtricteſt lawyer would require of you, deſcending to the tithing of herbes, of which there was doubt and diſpute, whether they ought to be paid or no: but for duties of the ſecond table, juſt dealing, charity and fidelity, theſe you look not after; which being the moſt conſiderable weighty duties, ought moſt preciſely to be walk't in, to be made your work and care; and the other, though not to be left undone, yet counted inferiour to thoſe.

f. 23. Wo unto you, Scribes and Phariſees, hypocrites, for [yee pay tithe of mint, and aniſe, and cummin, and have omitted the weightyer matters of the law, [f] judgment, mercy and faith, theſe ought yee to have done, and not to leave the other undone.]

24. are very ſcrupulous in ſmall, and very adventurous in the greateſt matters.

24. Yee blind guides, which [ſtreine at a gnat, and ſwallow a camel.]

25. Yee are all for waſhing of outſides, as of your veſſells to eat and drink in, ſo alſo of your hands, and whole bodies, and in the mean while leave your ſouls full of all abominable impurities, ſuch as Gen. 6. 11. are expreſt by [corrupt, and full of violence] which is, as if you ſhould make clean only the outſide of a cup or platter, and leave the inſide, where the drink and meate is put, full of all kinde of filth, ſee Lu. 11. 39.

25. Woe unto you, Scribes and Phariſees, hypocrites, for [yee make clean the outſide of the cup and of the platter, but within they are full of * extortion and exceſſe.]

* violence and incontinence ἁρπαγῆς ἢ ἀκρασίας, ſee note on 1 Cor. 5. h.

26. Thou hypocrite, that art ſo like a blind man as to waſh one part only, and then thinke all is clean, ſee to the cleanſing thy heart, which is as it were the inſide of the veſſell, and that is the true way of cleanſing the outſide, the actions alſo, at leaſt let the firſt care be taken for the inſide, and the outward cleaneneſſe will have its place, and praiſe, will be to ſome purpoſe.

26. Thou blind Phariſee, cleanſe firſt * that which is within the cup or platter, that the outſide of them may be clean alſo.

* the inſide of it ἔσωθεν αὐτῶν

27. Woe unto you, Scribes and Phariſees, hypocrites, for yee are like unto whited ſepulchers, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe.

28. Even ſo are yee, the faireſt in outward guiſe, and ſhew, but in your hearts, deſignes, and actions that flow from thence, the moſt noiſome, and polluted that can be, nothing but contrariety to your profeſſions, and in ſtead of juſtice, and charity, which yee pretend, the moſt greedy and ravenous oppreſſors. v. 14.

28. Even ſo, yee alſo outwardly appear righteous unto men, but within yee are full of hypocriſie and iniquity.]

29. You doe honour unto the prophets ſlaine by your forefathers.

29. Woe unto you, Scribes and Phariſees, hypocrites, †becauſe [yee build the tombes of the Prophets, and garniſh the ſepulchers of the righteous.]

† that ὅτι

30. And expreſſe your diſlike of them that killed them, and ſay, that if you had then lived, you would ſure never have uſed them, as your fathers did.

30. And ſay, If wee had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets.

And

And this you doe, that men seeing this indignation of yours against your fathers bloodinesse, may beleive all wicked whom you persecute.

31. Wherefore yee be witnesses unto your selves, that yee are the children of them which killed the Prophets.

31, 32. Hereby, you doavowedly confesse, that you are the children of those bloody men, and consequently that if you go on in their sinnes, it is most just that all the vengeance, due to them, should with advantage fall on you; and now are yee going on in their steps (see note on c. 10. f.) and all your declaiming against their bloudynesse, all your condemning of them, is but a piece of hypocrisie, you being now as bloodily disposed, as any of them, and as ready to perfect that work of cruelty begun by them, and so bring all that blood on you, see Lu. 11. 47.

32. * Fill yee up then the measure of your fathers.]

* And do yee fill up. ὑμεῖς πλη-ρώσατε, or, and ye have filled up, for the Gr. and Lat. M S. reads ἐπλήρωσατε implestis.

33. Yee Serpents, yee generation of Vipers, how can yee escape the damnation of hell?]

33. And being of such a serpentine viperous race, and filling up the measure of your fathers sinnes, in going on still in their bloudy course, v. 37. how is it possible for you to escape that finall destruction which attends all this guilt, and those torments of hell consequent to it?

34. Wherefore [behold I send unto you Prophets, and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them shall yee scourge in your synagogues,] and persecute them from city to city,

34. I tell you plainly, that I am that God, that send to you Prophets, and others learned in your religion, which receiving the faith c. 13. 52. shall preach it to you. And I now foretell you, that contending that they are no Prophets &c. some of them yee shall kill in zeale, and fury, others ye shall presse the Romans to crucifie, (which is the very thing which your fathers, whom ye condemn, did before you, for they contended that they were not Prophets) others yee shall scourge in your publick Judicatures, though ye do not put, or cause them to be put to death.

35. That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of [g] Zacharias, son of Barachias, whom yee slew between the Temple and the [h] Altar.

35, 36. That you not reforming the sinnes of your fathers, and all other bloody men, that have been before you, (the foulnesse of whose crimes ought to have warned you from the like guilts, though they were not all your lineall progenitors, as Cain) but still continuing and going on in them and filling up the measure of their sins, may, now in this age, have all that destruction come upon you, which hath been merited by the shedding of those just mens blood, (a grievous and in scripture style a crying sinne, that is said to have called to God for the avenging of it) such was Abel, whose blood was said to cry, and such Zacharias the sonne of Baruch, who is like to be slaine in this generation between the porch of the Temple, and Altar without in the Court, and to usher in that destruction upon you.

g. h. i.

36. Verily I say unto you, All these things shall come upon this [i] generation.]

37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, [how often would I have gathered thy children together, even as † an hen gathereth her chickens under her wings, and yee would not?]

37. How many passionate invitations, and cals have I given you to bring you to repentance, to perswade you to be gathered under the wings of the divine presence, i. e. to become proselytes to me, to be born again, and lead new lives, (see note on Lu. 13. c.) but yee refused all?

† a bird her young ones. ὄρνις τὰ νοσσία.

38. Behold, your house is left unto you desolate.]

38. Behold, your desolation of Temple, and City, and whole nation is irreversibly at hand.

39. For I say unto you, yee shall not see me * [k] henceforth, till yee shall say, † Blessed is he that cometh in the name of the Lord.]

39. And after I am once gone from you, yee shall see me no more, receive no more admonitions from me, till I come to take vengeance of you, at which time you shall be forced to confesse me, And those that will not confesse me now, would then be most glad (if it would be accepted) to use that acclamation, which the children did, when yee were displeased with them, c. 21. 9. to obtain any mercy from me.

k.

* after a while, till you would say, † Blessed in the name of the Lord be he that cometh, see c. 21. 9.

Notes on Chap. XXIII.

a φυλακτήρια

The *Phylacteries* were a great part (though a great mistake, and deceit) of the *religion* of the latter *Jewes*, upon *Gods* commandment *Deut.* 6. 8. *Exod.* 13. 16. of *binding* those words for a *signe* upon their *hands*, and as *frontlets* between their *eyes*, and *writing* them upon the *posts* of their *doores*, and of their *gates*, (which certainly were but *figurative* expressions, of that which was before mention'd, *Deut.* 6. 7. *Thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thy house, and when thou walkest in the way*, &c.) this *carnall* people which were apt to turn all *inward piety* into *outward formality*, and matter of ambition and *ostentation*, would needs understand this precept *literally*, and made them *scrolls* of *parchment*, in which they wrote four *Sections* of the *Pentateuch*, 1. the nine former verses of *Deut.* 6. 2[d], the nine first verses of the 13 of *Exod.* 3[d], the eight last verses of the same chapter. 4[th], from the 13 to the 22 of *Deut.* 11. These *rolls* of *parchment* were by them prepared with a great multitude of *ceremonies* and *decrees* made by them, of the creatures, of whose *skins* that parchment was to be made, of the *knives*, with which 'twas to be *cut*; and a great deal more: Being made, they fitted, and applied them to the *foreheads*, and to the *wrists*, and they were call'd by them in *Hebrew*, *Tephillin*, because the speciall use of them was in their *prayers*, and here προσευχὴν, either because they were to help *keep* the *Law* in their memory, or because they were a kind of *amulet*, or *charme* against *fascinations*, and *diseases*, against the *malus genius*, saith *Paulus Fagius*; This being the nature of the *Phylacteries*, a *carnall* observation of their own, set out with many *ceremonies*, and yet by them affixt on *God*, as if commanded by him. The *Pharisees*, the most exact among the *Jewes*, that would goe *beyond* all others in performances, and withall, the most *ostentations* of any, and willing to be differenced from all others, by

Πλατύνουσι φυλακτήρια

by ſuch marks of *extraordinary piety*, did πλατύνειν φυλακτήρια, *weare* theſe of a greater *breadth*, then any others, and are here ſaid properly to doe this, πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις, *that they may be looked on by men.*

b. Κράσπεδα

The κράσπεδα are the *fringes*, that *God* commands the people to uſe, *Num.* 15. 38. and *weare* on the borders of their garments, with a *blew ribband* on the *fringe*. And the uſe of it there aſſign'd, was, 1. that they may *look* upon it, and *remember* all the *Commandements* of *God*, and *doe* them, 2. that they *ſeek not after their own hearts, and their own eyes*, after which they uſe to *goe a whoring*, i. e. that they take not up the *cuſtomes* or faſhions of other nations, which they were very apt, and prone to doe, ever ſince they came out of *Ægypt*, and therefore are by this forewarned that they keep themſelves a *peculiar* people to *God* in *outward faſhions*, and conſequently in *inward purity* of heart (in order to which the other was deſign'd) diſcriminated from all the *nations* of the *earth*. By this it appears, how this cuſtome of the *fringes* differs from that other of the *Phylacteries*; That was wholly a *tradition* and *invention* of the *Jews*, on a miſtake of *Gods* command, and then an enlarging of this to *vanity* and *oſtentation*; But this hath a truth in *Gods precept*, was really commanded by him, in order to a *pious* end, which end being forgotten, they wholly *contented* and ſatiſfied themſelves in the *outward* obſervation of them, and the *Phariſees* made that, as *pompous* as they could, labouring to *exceed* all other men in the *bigneſſe* of their *fringes*, or גְּדִילִים, and placing *piety* in that, as being moſt *diſcriminated* thereby from the *nations* (in order to which this *faſhion* was preſcribed by *God*) and in ſome meaſure from other *Jewes*, which wore them not ſo *bigge*, and ſo are particularly in this, as in many other things ἀφωρισμένοι, according to the *meaning* of their name in *Hebrew*, vain-glorious *Separatiſts*, and are thus looked upon by our *Saviour* in this place.

c.

The *Wiſeman*, the *principall* of the *ſchool* of the *Prophets*, who had the great *authority* among them, no man *contradicting* what he ſaid, was by them then called אב *Father*, and in this reſpect, and this ſenſe of the word *Father* among the *Jewes*, all *Chriſtians* being now *taught of God* by *Chriſt* are appointed to acknowledge no *father* in *earth*.

Πατὴρ

d. Προσήλυτος

A *Proſelyte*, is one that being a *Gentile* by *birth* and *religion*, comes over to the *Jewiſh religion*, either in whole or in part; For there are three ſorts of *ſtrangers*, and two of *Proſelytes* among the *Jewiſh* writings. The firſt ſort of *ſtrangers* are thoſe which continue open *Idolaters*, who were not permitted to *live*, or have any place of beeing in the *Land* of *Iſrael*, the 2d ſort of *ſtrangers*, are the firſt of *Proſelytes*, which though they embraced not the *whole Jewiſh religion* of *circumciſion*, *waſhing*, and *ſabbatizing*, &c. yet *renounced* the *Idolatry*, and πολυθεότης, or *multitude* of the *Gentile Gods*, and aſſented to ſome *foundations* of the *Jewiſh religion*, which they call'd the *ſeven precepts of the ſons of Adam*, and of *Noah*, of which we ſhall have a fitter occaſion to ſay more, on *Act.* 15. Theſe were call'd *Proſelytes* of the *gates*, were permitted to live among them, to come into one *court* (the *outer*) of the *Temple* (call'd *atrium Gentilium*, divided by a *low wall* or *Sept* from the other, call'd by S. *Paul* μεσότοιχον φραγμοῦ, *Epheſ.* 2. 14. *a half wall of partition*, on which, ſaith *Joſephus*, was written μὴ δεῖν ἀλλόφυλον ἐντὸς ἰέναι, *that no ſtranger might goe into the inner court*) and, in brief, were by the *Jewes* allowed to have *portionem in vitâ futurâ, a portion in the life to come*, whether that be *heaven*, or the *kingdome* of the *Meſſias*, *Maimon: de pœn: c.* 3. §. 5. And yet of theſe 'tis obſervable, that after the *Jewes* came under the *Roman yoke*, and ſo were unable to keep their *proſelytes* of the *gates* within their preſcribed rules, having no juriſdiction over them, their *wiſe men* determin'd, that they ſhould have no *commerce* with them, which was accordingly obſerv'd, till S. *Peter's viſion* (*Act.* 10.) aſſured the *Chriſtian Jewes*, that this was not required of them. The 3d ſort of *ſtrangers*, and 2d of *proſelytes* are thoſe, which embraced the *whole Jewiſh religion*, ſubmitted to be *circumciſed*, and to perform the whole number of the *precepts* of the *Law*; and theſe are admitted to priviledges proportionably, and differ nothing from a *Jew*, but only that they are not *born* in the land (as the *Mamluchi* among the *Mahometans*) of whom 'tis *Juſtin Martyr's* affirmation, προσήλυτος ὁ εἰλημμένος, εἰ τῷ λαῷ προσεχώρησεν, δεῖν ὡς αὐτόχθονα, *the circumciſed proſelyte is as one that was born in the land.* To which purpoſe they apply that of the *Prophet*, *The ſtranger*, גֵּר, ſaith he, i.e. the *Proſelyte ſhall be joyn'd unto them, ſhall be joyned to the houſe of Jacob*, ἑνὸς καὶ τοῦ αὐτοῦ καὶ πᾶσι τοῖς εἰλημμένοις κειμένου νόμου, *one and the ſame law being given to all that are circumciſed.* Of this ſort were the *Sichemites*, *Achior*, (*Judith* 14. 10.) *Nebuſaradan*, (ſaith *Gemara*, *Sanhedrim c.* 11.) *Urias the Hittite*, and *Herod* the *Idumæan* (whoſe *kingdome* in his *ſucceſſors* is therefore call'd מַלְכוּת נָרִים the *kingdome* of the *ſtrangers*) *Nicholas*, *Act.* 6. and theſe are call'd גֵּרֵי צֶדֶק *proſelytes of righteouſneſs*, and גֵּרֵי בְרִית *proſelytes of the covenant*. Of theſe ſay the *Jewes*, that above all things they muſt be *circumciſed*, and *Tacitus hiſt: l.* 5. having mention'd the *Jewes* cuſtome of *circumciſion*, adds, *tranſgreſſi in morem eorum idem uſurpant, nec quicquam prius imbuuntur quam contemnere divos*, &c. And, becauſe ſome other nations had gotten a *traditionary* cuſtome of *circumciſing*, without forſaking heatheniſme, or undertaking any degree of *proſelytiſme*, as the *Ægyptians* and from them, ſaith * *Diodorus Siculus*, the men of *Colchos*, and of old the *Iſmaelites*, and now the *Turkes*, It is therefore reſolved among the *Jewes*, that if any ſuch ſhall become a *proſelyte*, though he cannot be *circumciſed* again, yet on the *eighth day* of his *proſelytiſme*, ſome *blood* muſt be fetcht of that part, which they call פְּרִיעָה *the breaking of the skinne* (for a teſtimony of their *proſelytiſme*) which, they confeſſe, *Moſes* knew nothing of, but is an inſtitution of their own. Theſe *Proſelytes* of the *Covenant* may perhaps be meant by the *children* of the *Covenant*, *Act.* 3. 25. the multitude there being mixt of *Jews* and *Proſelytes*, c. 2. 5. 14. and both thoſe ſpoken to in the 3d. chap. the *Jews* under the *title* of *Children of the Prophets*, i. e. of *Abraham* &c. the reſt under the *title* of *Children of the Covenant*, which being made with *Abraham* belonged not only to *Iſraelites*, but to all the *kinreds of the earth*, as it followes there. Now of theſe latter

Μανίαν τὴν θρησκ.

* Dial. cum Tryph. p. 275.

* Ἔστι δὲ τῶν γενῶν Κολχικὸν καὶ Αἰγυπτιακὸν καὶ συριακὸν τὸ περιτέμνειν τὰ αἰδοῖα. διὸ καὶ διαμένουσι τὸ παλαιὸν ἔθος ἀπὸ τῶν χρόνων ἐκείνων. Ἰδιαν δὲ ἀπὸ τῶν Ἰσμαηλιτῶν, l. 1.

latter sort of *Proselytes* this place here seems to be understood, wherein *Christ* reproacheth the diligence of the *Pharisees*, who took such pains to make a *Proselyte*, i. e. to bring a *Gentile*, that was no way *bound* to it, to be *circumcised*, and to undergoe all the *Judaicall law*, which *God* had never proposed to the *Gentiles*, thereby demonstrating, that it was not true *purity* and *reformation* of *heathen* vices, that they thought to work in their *Proselytes*, but did it onely to get more companions to their faction of holding up the external *ceremonies*, of *circumcision* against the *reformation* now preached by *Christ*. From whence it appears not onely why the *Pharisees* were called *hypocrites* for so doing, this being no way an *act of piety*, which they pretended to do so *zealously*, but also, why the *Proselyte* so made by them, is said to be worse then they, or then their *own children*, made *doubly more then they the child of hell* (i. e. *worthy of punishment*) 1. because before the coming of *Christ*, the *Pharisees* were bound to observe the *whole law*, and so though *Christ* the *substance* being come, did take it away, i.e. the typicall parts of it, yet the *Pharisees* were more excusable, if they continued in the observation of it, whereas the *Gentiles* were never obliged to it, and so had not that *excuse*, if they should resist *Christ* upon that ground of his destroying the *Mosaicall law*, which was the great *scandal* against *Christ's* doctrine. Secondly, because the *Pharisees* being now engaged in this *faction* against *Christ*, these new *Proselytes* of theirs, to approve themselves to their *Masters*, expresst more bitternesse against *Christ* then themselves had done, and by their instigation were made instruments of more mischief after to *Christians*. So *Act.*13.50. the *Jewes* παρώτρυναν τὰς σεβομένας γυναῖκας, *instigated* and *inflamed the worshipping*, i. e. *proselyte women* against the *Apostles*, and it followes, ἐπήγειραν διωγμὸν, they *raised* a *persecution* against them. So saith *Justin Martyr*, οὐδὲ μεγάλυνε ὁ μίσων ὁ παρ' ἡμῖν, ἀλλὰ διπλάσιον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, ἢ ἡμᾶς πρὸ τῆς ἐλεύσεως καὶ φανέντος καὶ πιστεύσαντος ἡμῶν ἐξωμοιοῦν σπεύδουσι, *the proselytes doe not onely not beleive, but doe, doubly to what the Jewes doe, blaspheme the name of Christ, and kill and reproach us, who doe beleive, and make all haste to be like you*; The truth of this was very observable in the *Gnosticks*, who being *Gentiles* first, then *Christians*, at last in appearance turn'd *Jewes*, and then became the most bitter persecutors of the *Orthodox Christians*. Three other things observable concerning these two sorts of *proselytes* will come in more naturally in other places, to which they more immediately referre.

* Dialog. cum Tryph. p. 274.

e. It seems by this which *Christ* here affirms of the *Pharisees*, that they had a *tradition*, that those *oathes* onely were obligatory, which were conceived by *God* or something immediately *consecrated* to him; meaning thereby not the *Temple* and *altar*, which had onely an *universall consecration* (being set apart to his *service*) but other *particular oblations* and *gifts*, which were by the *voluntary* piety of men *devoted* unto him; Of this sort is the *Gold of the Temple*, and the *Gift on the Altar*, wherein, it seems they placed a more *especiall sanctity*, then in the other. This *Christ* looks on, as a *pitifull nice* piece of deceit, either to *frustrate* the *obligation* of some *oathes* (it being ordinary with them to *swear per Templa tonantis*, saith the *Poet*, by the *Temple*, when, it seems by him, they did not think themselves obliged by such an *oath*) or to make a *nice* distinction of *sanctity*, where indeed there was none, the whole *sanctity* of the *gold*, or *gift* flowing from the *Temple* or *Altar*, to which, and the *God* in it, they were *consecrated*. What should be the colour or pretence of this doctrine of theirs, it would be hard to guesse, unlesse perhaps it was, that they conceived the *Temple* by its having been demolish't to have lost its *sanctity*, and not to have recover'd it at its *rebuilding*, and increase by *Herod*; whereas the *gold* or the *gift*, which the piety of the *Jewish* Donour had consecrated, might be allowed by them to have that sanctity; but this being so *weak* a reason leaves it lyable to the *censure of hypocrisie*, which *Christ* here layes upon it, the true cause surely being, that by perswading men that the *gold* and *gifts* brought to the *Temple*, were the *holiest* things in the world, *holier* then the *Temple*, or *Altar* it self, they might *bring* men to great *liberality* that *way*, and so make gain of their doctrine.

Ὀμνύει διὰ τοῦ ἁγίου

Χρυσὸς ἱερὸς. Δῶρον.

f. For the discerning the meaning and *difference* of these *three*, the best rise will be from the observation of *Maimonides*, a sober learned *Jew*, *More Nevoc.* c.3. p 53. These three, saith he, are most accurately distinguish't among the *Hebrewes*, מִשְׁפָּט and חֶסֶד and רַחֲמִים all to be met with together *Hos.*2.19. *judgment* and *mercy* and *righteousnesse*. The first signifies *justice* or *equity* in judging, whether it belong to *reward* or *punishment*, The second to the highest degree of *mercy* or *bounty*, that which is in *Hosea* farther expresst by the addition of רַחֲמִים, *bowels*, or *tendernesse* of *mercy*, and is the same that before we said was signified by ἀγαθότης, *goodnesse*, (see *note* on ch.20. 15. b.) The third denotes that virtue of *honesty* in all kinds, which by the *law of God* is due from us to our brethren, whether by way of *strict justice*, or of *charity*, which is also commanded us, and is part of our *righteousnesse* toward our brethren, (of which we have also spoken before, see *note* on c.1.g. and ch.6. a.) Thus when *John* the *Baptist* tells all the sorts of men that came to him, what was their *righteousnesse*, their *duties*, *Luk.* 3. that which he prescribes to the *promiscuous multitude* is, μεταδιδόναι τῷ μὴ ἔχοντι to *communicate* or *give to him that hath not*. And * *Olympiodorus*, according to the sense of the *Fathers*, tells us, Ἀποστερεῖς δὲ καὶ σκεπάζεις ὁ μὴ ἐνδύων τὸν γυμνὸν, *he that doth not cloath the naked, is a defrauder, and a coverer*, i.e. sinnes against the *tenth commandement* of the *Law*. And the whole difference of this from the second, is, that in this a man performes all acts of *charity* required in the *Law*, when *occasions* offer themselves, but in the other, the *merciful* man doth seek out occasions, and doth *more* then the *Law* requires of him, which therefore *Christ* calls τελείωσις *perfection*, *Matth.* 5. 48. Now to those three in *Maimonides* these three in this place [κρίσις, ἔλεος, πίστις] are directly parallel, κρίσις *judgment*, literally and clearly answerable to the first; and ἔλεος *mercy* to the second; All the difficulty is of the third πίστις *faith* or *fidelity*, which yet that it is parallel to, and equivalent with δικαιοσύνη *righteousnesse*, will easily appear also

* in Job 22.

Κρίσις

Ἔλεος

Πίστις

alſo. The *Hebrew* אֱמֶת which is directly rendred ἀλήθεια and hath the ſame importance ſometimes, which we gave out of *Maimonides* to צְדָקָה is by the *Septuagint* rendred alſo by by the very word, δικαιοσύνη *righteouſneſſe*, *Gen.* 4.49. *Iſa.* 38.19. which argues thoſe two *Greek* words to be indifferently taken (and *promiſcuouſly*) the one for the other, and there is no doubt but *Chriſt* ſpake in *Hebrew*, and uſed that word which is common to both of them; and ſo ἀλήθεια being here the rendring of it, muſt ſignifie no more, then the *Hebrew* אֱמֶת, if it were retained, would have done, which is all that we affirme of it. The truth is, the word אֱמֶת which, I ſay, is anſweral le to ἀλήθεια, and ſometimes rendred δικαιοσύνη, is ſometimes again rendred ἀλήθεια, and ſo theſe three words, ἀλήθεια, δικαιοσύνη, ἀλήθεια, are oft taken promiſcuouſly the one for the other among the *Jewes*, that write *Greek*. So *Pſal.* 85.10. we have ἔλεος καὶ ἀλήθεια, *mercy and truth*, *Prov.* 3.3. ἐλεημοσύναι and πίστεις *mercies* and *fidelities*, and *Heſychius* renders ἀληθὴς true δίκαιος righteous, and ſo δίκαιον ſeems to be taken, *Lu.* 12.57. κρίνεις τὸ δίκαιον, *judge right or true*, and *Lu.* 16.11. μαμωνᾶ ἄδικον the *unrighteous mammon* is ſet oppoſite ἀληθινῷ to the *true riches*, agreeable to that of the *Targum*, *Ezech.* 22.27. who call it מָמוֹן רִשְׁקָר *the mammon of vanity* or *falſity*; ſo that if there be any queſtion whether אֱמֶת be, as we ſaid, anſwerable to צְדָקָה, then may it be ſet as anſwerable to אֱמֶת and as that will couple it alſo with ἔλεος, with which 'tis here ſet (as 'tis alſo *Hoſ.* 4.1.) ſo will it alſo fall into the ſame ſenſe, and gives us ground to render it not *actively*, *believing*, but *faithfulneſſe* or *fidelity*, by which that *charity* which includes *juſtice* (and contains all that is *due* to our brethren from us) may according to analogy of the *ſacred dialect* be fitly underſtood.

δικαιον
Ἄδικον μαμωνᾶ Ἀληθινὸν μ. μμ.

g. Ζαχαρίας υἱὸς Βαραχίου

Who this *Zacharias* was, is queſtioned among learned men, and it falls out there were very many of the name, to each of whom ſome part of this character here ſet is competible. There was *Zachary* the *Prophet*, who beſides that he was a *Prophet*, was the *ſonne of Barachiah* alſo, *Zach.* 1.1. but of him no author reports that he was *ſlain*, and betwixt the *Temple* and the *Altar* he could not be *ſlaine*, becauſe the *Temple* in his time was *deſtroyed*, and ſo there was neither *Temple* nor *Altar* then; and though he were chief of thoſe which cauſed the *reedifying* of the *Temple*, yet in that he offended not the *Jews*, nor in any other part of his *prophecy*, nor indeed is it imaginable, that ſo immediately after they came from under the *ſcourge* (from the *captivity*) they would *kill* their *Prophet*, or *defile* their *Temple*. A ſecond *Zacharias* was the *father* of *John* the *Baptiſt*; and though the *Scripture* neither mention him to be the ſonne of *Barachias*, nor to have been *killed*, yet for the latter (that of his *death*) two *traditions* there are, one indeed of * *Writers* of no great *authority*, yet pretending to be very *ancient*, that he was *killed* by *Herod's* officers becauſe he would not tell where his ſonne *John* was, for whom *Herod* ſent, And with one paſſage of that narration, viz. that his *blood* continued upon the *threſhold* like a *ſtone*, agrees that which is affirmed by *Tertullian*, *contr. Gnoſt.* c. 10. the other is aſſerted by † S. *Baſil*, and before him by * *Origen* and repeated in the ſame manner by † *Gregory Nyſſene*, * *Cyrill* of *Alexandria*, *Theophylact* and others, that there being a place in the *Temple*, where the *virgins* were wont to be by themſelves, and to *pray*, and *Mary* after the birth of *Chriſt*, continuing to come to that *place*, ſhee was prohibited by thoſe that knew ſhe had a *childe*, but maintained by *Zacharias* the *Prieſt*, who affirmed her ſtill to be a *virgine*, whereupon the men of that age ſet upon *Zachary* as a manifeſt *tranſgreſſour* of the *law*, and *kill'd* him betwixt the *Temple* and the *Altar*. But this tradition is rejected by S. *Jerome*. And indeed which ſoever of thoſe two cauſes be aſſigned for the cauſe of his *death*, it will not be very proper for this place where *Chriſt* ſpeakes of their *killing of Prophets* (and ſuch this *Zachary* was not, but only a *Prieſt*) and thoſe *Prophets* particularly *ſent* to them, v. 34. 37. as *inſtruments* to *gather* them, v. 37. i. e. to *reduce* them unto *repentance* by denouncing *judgements* againſt them; And upon this ground it is, that the learned men which believe this *Zachary* to be here meant doe not yet beleive either of the two *aſſigned* cauſes of his *death* to be the true one; but his *foretelling* the *deſtruction* of the *city* and *temple* (as *Stephen* after did, and was *ſtoned* for it) and ſo *executing* the *prophetick* office; which as it is not very appliable to this *Zachary*, who was no *Prophet*, ſo it alſo takes away all force from the *authority* of thoſe *antient* writers in this particular and the *tradition* by them mention'd (which are the onely *baſis*, whereon this opinion can ſtand, and in *reverence* to whom it is that I ſet down this opinion ſo largely) they and the tradition being as *poſitive* for that cauſe of his *death*, as that he was at all *kill'd*. There was a third *Zachary* and he a *Prophet*, and *ſlaine* by the *people* at *Ioaſh's* command, and that for *teſtifying* againſt them, being *ſent* particularly by *God* to *reduce* them 2 *Chron.* 24.19, 20. This *death* of his was by *ſtoning* v. 21. (as here, *and ſtoned them which were ſent unto you*, as he alſo was ſaid to be *ſent* v. 19.) and that in the very place here mentioned betwixt the *Temple* and the *Altar*, expreſt there by [*In the court of the Lord's houſe*] (ſee note k.) and of him 'tis peculiarly mentioned, that *when he dyed, he ſaid, The Lord look upon it, and require it*, which makes the mention of this man's *death* very proper to be joyned with *Abel*, whoſe *blood cryed for judgement from the ground*. The moſt conſiderable objections againſt this interpretation are, 1. that this *Zacharias* was the *ſonne* of *Iehojada*, v. 20. which is anſwered by thoſe that favour it, by ſaying, that it was very ordinary for men to have more names then one, eſpecially thoſe that had *Jehovah* in their names, Thus *Jehoiakim* the *King* is alſo *Eliakim* 2 *King.* 33, 34. and ſo *Joiakim* the *Prieſt*, *Judith* 15.8. is *Eliakim*. Thus *Judas Lu.* 6.16. is alſo *Lebbæus* and *Thaddæus Mat.* 10.3. And, ſay they, 'tis poſſible that *Zacharias* might be ſet in this *Goſpel*, as in *Luke* it is, without mention of his *Father*, or with mention of *Jehojada*, and ſome *Scribe* might ſet υἱὸν Βαραχίου in the *margine*, taking it for *Zachary* one of the *ſmal Prophets*, who was ſo, and this might afterward creep into the *text*. To which purpoſe 'tis obſervable that S. *Jerome* upon ſearch found in the *Hebrew Goſpel*, call'd the *Goſpel* of the *Nazarites*, the name of *Jehojada* for this of *Barachiah*. A

* Pretextat. *Jacob.* and *Petrus Alexandrin.* in *Canon.*

† Hom. 25. in Mat.

* tr. in Mat. 26.

† *Orat.* in Nativ.

* *Cont. Anthropomorphit.*

ſecond

A ſecond objection againſt this is, that this *Zacharias* being ſlain by *Joaſh* ſo long agoe, could not fitly be ſet down as the *laſt* of that *catalogue*, whoſe *blood* brought down judgment on the *Jewes*, it being in all reaſon, that beginning ſo high as the *righteous Abel*, the ſpeech ſhould deſcend much lower then to that *Zacharias*, and it is not very eaſie to give a probable anſwer to, or account of this. A third exception there is farther againſt this interpretation, viz: that here 'tis ſaid that *they* (i.e. thoſe of that *preſent generation*) *kill'd him*, which ſome have anſwer'd by ſaying that *that people* (of whom that *generation* was a part, continuing in their *ſinnes*) are the [*they*] and that 'tis ordinary in *Scripture* to charge the acts of *parents* upon their *poſterity*, which goe on in their *ſinnes*. And accordingly the reaſon why thoſe words ὃν ἐφονεύσατε *whom ye have kill'd*, are here added and annext to *Zacharias*, might be this, becauſe *Cain* indeed who had *killed Abel* was not their *progenitour*, and ſo that people could not be ſaid to have *killed Abel*. But for *Zacharias* whom their *progenitours kill'd* in the diſcharge of his office to that *people*, they, who doe not yet *obey* his *prophecy* by *repenting*, may juſtly be ſaid to joyne with them, that did *kill* him. But there is yet a fourth *Zacharias*, and he, ſaith *Joſephus*, l. 4. c. 19. υἱὸς Βαρύχου the *ſon* of *Baruch*, which might well be all one with *Barachias*, as we know *Ananus* is with *Ananias*, and he was *ſlain* by the *Jewiſh zelots* ἐν μέσῳ τῷ ἱερῷ, *in the midſt of the Temple*, and that ſo immediately before the ſiege of *Jeruſalem*, that as *Chriſt* mentions *Abel* the *firſt*, that was ſlain, ſo he might very fitly mention this *Zacharias* alſo, as the *laſt* inſtance of their bloodineſſe upon *holy* and eminent *men*. This I find to have been pitcht on in the *Spaniſh bible* of *Cypriane de Valera*, where upon this verſe, is this note [*whom ye kill'd*] i.e. *ſhall kill*, *He foretelleth the hiſtory of Zacharias the ſon of Baruch, which Joſephus de Bell: Jud: deſcribeth, whereby the meaſure was fill'd up*, v. 32. *for which Jeruſalem was deſtroyed*. The only objection againſt this is, the ὃν ἐφονεύσατε, *whom ye ſlew*, whereas this man was not *now* ſlain at the *time* of *Chriſt's* ſpeaking; But this is readily anſwered, 1. that the *aoriſt* may fitly be rendred *whom yee ſhall have ſlain*, and that it muſt be ſo, becauſe the blood of *Chriſt* and *Stephen* and *James*, and all that ſhould fall by them in thoſe forty years, was contained in the [πᾶν αἷμα δίκαιον *all the righteous blood*] here mention'd, as ingredients in that *judgment* on the *Jewes*. 2dly, 'Tis ordinary in *prophecies* to uſe the time *paſt* for the *future*, and ſo *Rev.* 2. 19. when *Antipas* is mention'd, ὃς ἀπεκτάνθη *who was kill'd*, (who yet was not * kill'd till after the time of that viſion) 'tis clear it muſt be ſo taken. So 1 *Theſſ.* 2. 16. ſpeaking of the deſtruction of the *Jewes* v. 15. which was not then come at the writing of that *Epiſtle*, he ſaith, ἔφθασεν in the *Aoriſt*, *the wrath of God hath overtook them*, or come haſtily upon them, εἰς τέλος, *to a finall utter deſtruction*, i.e. their *meaſure of iniquity* is *fill'd up*, and ſo this *deſtruction* ſecured to them, as if it were already fall'n upon them. And ſo this is the moſt full interpretation of the place, and clear from all difficulty.

* *See the Praemonition Conc: the Apocalyps.*

h. θυσιαστήριον

There were two ſorts of *Altars*, one the θυμιατήριον the *altar* of *incenſe*, *within* the *Temple* (ἔνδον ἐκ τὸ ἁγιασμᾶν] in *Philo*) the other θυσιαστήριον the *altar* of *holocauſt* or *burnt offering*, that was *without* in the *court*, (ἔξω ἐκ τὰ ἱερεῖα, ſee *note* on *Apoc.* 6. c.) Of both of them *Philo's* words are perſpicuous and worth ſetting down, Ὁ νόμος ἐκέλευε δύο κατασκευασθῆναι βωμὸς, ᾗ ὕλαις, ᾗ τῇ τόποις, ᾗ τ χρήσεσι διαφέροντας, *the law appointed two altars to be made, differing in matter, and place, and uſes*: ὁ μὲ ἐκ λίθων λογάδων ἀτμήτων (ὠικοδόμηϒ), ᾗ ἐν ὑπαίθρῳ ἔδρᾳ τ τῆ τοῦ ἐσ βάσεων ἱδρυϒ, ᾗ γέγονε ἐκ χρείας τοῦ τ ἐναλμων, *For the one was built of choice unhewed ſtones, and was ſet in the open court by the aſcent or ſtaires of the Temple, and was for the bloody ſacrifices*; ὁ δ χρυσῦ μὲ κατασκάφας, ἱδρυϒ δ ἐν δόλῳ τοῦ ἐσ τέρα καταπετάσματος, ὃς ὁρᾶσθαι τ ἄλλων ἔξεσ ἐκτὸς, ὅσ μὴ τῶν ἀγνίσεσι τ ἱερέων, ᾗ γέγονε ἐκ χρείας τ τ θυμιαμάτων, *The other was made of gold ſet in the inner court within the firſt veyle, which cannot be ſeen by any other, but only by thoſe of the prieſts that are clean, and this was for the offering of incenſe*, And ſo that wch was ſaid of *Zacharias*, 2 *Chron.* 24. 21. that he was *ſtoned in the court of the houſe of the Lord*, i.e. in the *court* of the *Temple* (as ναὸς *Temple* here, and οἶκος *houſe Lu.* 11. 51. are directly all one) might be well enough agreeable to what is here ſaid, that he was *ſlain betwixt the Temple, and the altar*, to wit, this *altar* of *holocauſt*, peculiarly θυσιαστήριον (as here) which was *without* in the *court*, and to that alſo belongs as properly, that which *Joſephus* ſaith of the other *Zacharias ſon* of *Baruch*, that he was ſlain ἐν μέσῳ τῷ ἱερῷ, *in the midſt of the Temple*, i.e. not of the ναὸς or *ſanctuary*, rendred *temple* here, but of the ἱερὸν, i.e. the *whole fabrick* of *court*, &c. Beyond this *altar* and *court* was *Salomon's Porch* built before the *Temple*, or at the entrance to it, and the ſpace betwixt that *portall* and the *altar* of *incenſe* was (ſaith *Codex Middoth* c. 3.) 22 *cubites*, Thither the *Prieſt* was wont to enter at other times with *incenſe*, at that *altar* to ſanctifie the prayers of the people; But on daies of *Expiation*, he was not to approach ſo farre, but without the *dore* of the *porch* to proſtrate himſelf (as unworthy to approach the *ſanctuary*) and there to confeſſe the ſins of the people, *Joel* 2. 17. where the *Prieſts* are ſaid to *weep between the porch and the altar*, i.e. betwixt *Solomon's porch*, and the *altar* of *burnt-offering* in the *court*, where, ſaith *Kimchi* on that place, עמדים לעבוד עבודתם *they ſtood to miniſter their miniſtery*, i.e. to officiate there. So *Joma*: c. 3. §. 8. *the bullock ſtood* בין האולם ולמזבח, *between the porch and the altar, and the Prieſt laid his hands upon him, and confeſt, and ſaid*, אנא השם &c. *I pray thee, Lord, I have offended and been rebellious, and have ſinned before thee, I and my houſe, I beſeech thee Lord, forgive now the offences, and rebellions, and ſins, wherewith I have offended and rebell'd and ſinn'd againſt thee, I and mine houſe, &c. And they anſwer, Bleſſed be the name of his kingdome for ever and ever.* So *Ezr.* 10. 1. *Ezra* is ſaid on the *faſt day* to *weep, and caſt himſelf down before the houſe of the Lord*, i. e. in that *court* before the *porch* of the *Temple*, and 1 *Mac.* 7. 38. the *Prieſts* entred in (to the *court* of the *Temple*) and ſtood between the *Altar* and the *Temple* weeping, where though the *Greek tranſlatour* read ἔμπροσθεν τ θυσιαστηρίου ᾗ ναῦ *before the*

the altar and temple, yet *Joseph Ben Gorion's Hebrew* reads distinctly בין האולם ולמזבח *between the porch and the altar.*

i. γενεὰ *generation* signifies not a *whole ſaecle*, but rather the third part of a *ſaecle*, or *hundred years*, as in *Homer* when of *Neſtor* 'tis ſaid, τῷ δ' ἤδη δύο μὲν γενεαὶ, Ιλ. α'. the *two generations* ſignifie about 60 *years*, and ſo in * *Herodotus*, τριακόσιαι γενεαὶ δυώδεκα μέσεα ἔτη, 300 *generations are equivalent to* 10000 *years*, and *Clem: Alex: Strom:* l.2. εἰς τὰ ἑκατὸν ἔτη τρεῖς ἐγγεγραμμένοι γενεαὶ, *three generations amount to an hundred years.* So *Phavorinus*, γενεαὶ καὶ τὸ παλαιὸν τριάκοντα χρόνοι, the *Ancients* uſed the word to ſignifie 30 *years*, and citing that of *Neſtors* age in *Homer*, ſaith it ſignifies, that ὑπερῆν τὰ ἑξήκοντα ἔτη, *he was above* 60 *years old*, So in *Heſychius* the word is taken to ſignifie either the *life* of a *man*, or *thirty years*, or 25, or 20, (as it is alſo taken for *ſeven* years by the *Phyſitians*, and for *ten* clearly in *Jeremy's Epiſtle* v.2.) where the *life* of *a man* ſignifies not the ordinary ſpace of a *mans life* from *birth* to *death*, for that may be *ſixty* or *eighty* years, but ſo as the ſpace of the life of 14 men, *children* to one another, and ſucceeding one another make up 14 *generations*, *Mat.* 1. By all which it appears what is meant here by the phraſe *this generation*, ſuch a *ſpace* that they that were then *alive* might and ſhould live to ſee it; And ſo *Chriſt* here foretells 1. the great perſecutions from the *Jewes*, and 2. the great *judgments* and *deſtruction*, that ſhould then come upon that people within few yeares, † about 40 ſaith *Euſebius Eccl: Hiſt:* l.3. c.7. within the ſpace of the *life* of ſome that were then *alive*, as was ſaid c. 16. 28. (ſee the *note* there) and is more largely ſhewed c.24. where that which was ſaid of the *deſtruction* of the *Jewes* was occaſion'd by this ſpeech of *Chriſt's* in this Chap: (ſee *note* on *Lu:* 18. 7. c.

† γενεαὶ δύο ἐν τούτοις μὲν τὰ κατὰ τὸν Χριστὸν τολμηθέντα, τὸν καθ' ἡμᾶς δὲ χρόνον ἐκφήναντες προείπεν.

* l.2. p.144.

p.335.

h. ἀπ' ἄρτι

'Απ' ἄρτι here (as in ſome other places) ſignifies not *from henceforth*, as it were from *that* very *time* wherein he ſpake, for 'tis clear, they ſaw him after this, but as *Euthymius* expounds the ſame, *Rev.* 14. 13. (whether in two or one word, ἀπ' ἄρτι, or ἀπάρτι, it is all one) *within a while* after or no long time after, which ſeems to be the ſame ſpeech, which S. *John* expreſſes by the [ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ με, *Jo:* 14. 19. *yet a little while and the world ſees me no more*, and again c. 16. 16. μικρὸν καὶ οὐκέτι θεωρεῖτέ με (ſee note on *Rev.* 14. 13.) ſo *Joh.* 1. 51. *Verily I ſay unto you*, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, *within a while ye ſhall ſee the heaven open'd* (which belongs not to any thing that was beginning at that *minute*, but *within a few years after* at his *aſcenſion*) *and the Angels of God deſcending and aſcending upon the ſonne of man*, which clearly belongs to that which is ſet down by way of *ſtory*, *Act.* 1. 9 10. *while they looked he was taken up, and a cloud received him out of their ſight, and behold two men ſtood by them in white apparel &c.* Beſide theſe places twice more is the word uſed *Job.* 13. 19. and 14. 7. where it ſeems to be taken only as an *expletive* (as ἄρτι or νῦν, or as we uſe *now*) and no more.

Paraphraſe.

CHAP. XXIV.

1. the magnificent ſtructures which Herod had built there.

1. AND Jeſus went out and departed from the temple, and his diſciples came to him for to ſhew him the [buildings of the Temple.]

2. Of all this ſtately fabrick of the Temple, which yee ſee, there ſhall within a while remain no one part undemoliſhed, but all plow'd up from the very foundation.

2. And Jeſus ſaid unto them, [See yee not all theſe things? Verily I ſay unto you, there ſhall not be left here one [a] ſtone upon another which ſhall not be * thrown down.]

* pluckt aſunder, καταλυθήσεται

3. When this deſtruction of City and Nation, and Temple (the two former threatned under the phraſe of [all theſe things coming to paſſe] c.23.36. the latter, of not one ſtone upon another of the buildings of the Temple v.2.) ſhall fall out, and what ſignes ſhall there be beforehand of this thy coming in judgment, and of the deſtruction of the Jewiſh ſtate?

b. c.

3. And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, [when ſhall theſe things be, and what ſhall be the ſigne of thy [b] coming and of the * [c] end of the world?]

* concluſion of the age?

4. To this double queſtion, (concerning the time, and the ſignes of this approaching deſtruction) and firſt to the laſt part of it, what forerunners there ſhould be of this deſtruction upon the Jewes, Jeſus gave anſwer, thus,

4. And Jeſus anſwered and ſaid] unto them, Take heed that no man deceive you.

5. One ſign or forerunner is this, There ſhall ariſe among you many falſe Chriſts, Jewes taking upon them to be the Meſſias expected, and accordingly calling the people to come after them as Aſſertors and Vindicators of the liberties of the Jewes, (ſee note d.) and each of them ſhall have many followers aſſociating themſelves to them.

5. For many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many.]

d. 6. And a ſecond ſigne is great rumors, and diſcourſes of warres, which will be apt to fright and diſcourage you, but theſe will be Panick terrors, precurſory only to that great and ſad ruine that ſhall follow, but not yet.

6. And ye ſhall hear of warres and rumors of warres, ſee that yee be not troubled; for all theſe things muſt come to paſſe, but the [d] end is not yet.]

e. 7. For there ſhall be a third change yet farther preparatory to it, great broyles, and civil warres, and commotions among your ſelves (ſee v.9. and note on *Lu.* 21. a.) famines and peſtilences &c. thorough all Judæa.

7. For [e] nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be famines, and peſtilences, and earthquakes in divers places.]

8. Theſe are the ſignes of the approach of thoſe ſad pangs, (which ſhall bring forth deliverance to my diſciples, that adhere faſt to me, but utter deſtruction to the obdurate Jewes) yet only of the approach, for there are other forerunners ſtill behind.

8. All theſe are the beginning of * ſorrowes.]

* throwes, or, pangs of travailing deliver

9. Then

9. Then ſhall they deliver you up to be afflicted, and ſhall kill you; and yee ſhall be hated of all nations] for my names ſake.

9. For firſt it ſhall fall heavy on you Diſciples; the orthodox Chriſtians ſhall be every where delivered up by the unbelieving Jews to impriſonment and death it ſelf, and be hated, and perſecuted by them in all quarters of Judea, and whereever elſe they are diſperſed (ſee note e.)

10. And then many ſhall be offended, and ſhall betray one another, and ſhall hate one another.]

10. And then many Chriſtians ſhall by their ſufferings be diſcouraged from following me any longer, and to ſecure themſelves ſhall betray other their fellow Chriſtians, and deal malitiouſly againſt them.

11. And many falſe prophets ſhall riſe, and ſhall deceive many.]

11. And this ſhall be an opportunity for another ſort of falſe teachers, to ariſe (ſee note d. and 2 Theſſ. 2. 3. and 1 Joh. 2. note a.) the Gnoſtickes, followers of Simon Magus, who by two allectives, firſt promiſe of immunity from the preſent perſecutions, then by allowing carnall liberties, ſhall corrupt and inveagle many Chriſtian profeſſors.

12. And becauſe iniquity ſhall abound, the love of many ſhall wax cold.]

12. And by reaſon of the extreme ſharpneſſe of the perſecutions, great multitudes ſhall fall off from Chriſtianity to that ſect of the Gnoſticks, who profeſſe not to have ſo much love or zeal to Chriſt as to acknowledge or confeſſe him in time of perſecution. See note on Lu. 2. 6.

13. But he that ſhall endure to the end, the ſame ſhall be ſaved.]

13. But the event ſhall prove this prudentiall compliance of theirs, and denying of their perſecuted profeſſion to be the greateſt folly in the world, this very deſigne of avoyding dangers ſhall ingulf them into them, and (as for ſalvation hereafter, ſo) for ſecurity, ſure the ſureſt way to attain to both, is the conſtant adhering to Chriſt without wavering, (ſee note on c. 10. g. &. v. 39.)

14. And this Goſpel of the kingdome ſhall be preached in all the world for a witneſſe unto all nations, and then ſhall the end come.]

14. And after this there ſhall be but one prognoſtick more, viz. that the diſciples ſhall depart and preach the Goſpell to them that are more likely to receive it, After the Jews rejecting the Goſpell, it ſhall be removed from them, and preacht to the Gentiles, and then ſpeedily ſhall this deſtruction come. See 2 Theſſ. 2.3.

15. When yee therefore ſhall ſee the [f] abomination of deſolation ſpoken of by Daniel the prophet, ſtand in the holy place, (who ſo readeth, let him underſtand)]

15. And therefore to proceed from the ſignes to the thing it ſelf, from the forerunners, to this actuall ſad coming of mine in vengeance upon the crucifiers, obſerve what I now ſay unto you; As ſoon as ever yee ſee the Roman army, which will make ſuch an horrid vaſtation, that you may reſolve it the ultimate completion of that prophecy of Daniel, (which belonged primarily unto Antiochus, but ſecondarily alſo to theſe Romans) when, I ſay, yee ſhall ſee this army ſet down in a ſiege, and begirting the holy city (when you read that place in Daniel, remember what I now ſay, and remember how pertinent it is to this purpoſe, though ſpoken alſo of another.)

f.

16. Then let them which be in Judea [g] fly to the mountains.
17. Let him which is on the [h] houſe top, not come down to take any thing out of his houſe.
18. Neither let him which is in the field return back to take his cloathes.
19. And wo unto them which are with child, and that give ſuck in thoſe dayes.

16,17,18,19. Then is the ſeaſon for every one that is in any part of the region of Judea to get out of it (as haſtily as Lot was by the Angel warned to get out of Sodome, Gen. 19. 17.) and to fly to the mountainous parts beyond Judea, or elſe he muſt expect to be deſtroyed in it. For this will be a very ſuddain vengeance, ſuch as on Sodome, and wofull to them that are not in condition to fly ſpeedily out of it.

g. h.

20. But pray yee that your flight be not in the winter, nor on the * Sabbath day.

* Sabbath ευσβατῳ

20. This will be a ſad condition indeed if it chance to fall out in the time of winter, when long and haſty journeys are moſt miſerable; or if on a Sabbatick year, a time of the greateſt ſcarcity (for though there was a promiſe in the law, on their obedience, that the Reſt of the Seventh year ſhould bring no ſcarcity upon them, but that the year before ſhould be bleſt with a double plenty, yet now that their diſobediences had ripened them for their utter ruine, the continuance of this miraculous mercy was not to be expected) for in ſuch a year 'tis to be expected, that thoſe, by whom yee paſſe, will have no more then they uſe for their own neceſſities, nothing to ſpare for you (at leaſt to provide for ſuch multitudes flying all at once) who yet muſt not ſtay to carry any thing with you, v. 17. And yet theſe difficulties whatſoever they are or can bee, you muſt venture on, rather then ſtay in Jeruſalem, or thereabouts.

21. For then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, no nor ever ſhall be.]

21. For on them that are left in Jeruſalem ſhall fall a more miſerable ſiege, and other conſequent preſſures, then ever was or ſhall be heard, or read of in the world.

22. And except thoſe days ſhould be ſhortned, † there ſhould [i] no fleſh be ſaved: but for the [k] elects ſake thoſe days ſhall be ſhortned.]

† no fleſh ſhould eſcape

22. Such as if it ſhould continue long, it would deſtroy every Jew that is in the land, and in all other places alſo. But that the prophecies might be fulfilled, which foretold that a remnant ſhould ſurvive this deſtruction, the time of this heavy diſtreſſe ſhall not be long, but the City being beſieged, and taken, the armies of the Romans ſhall be gone, and the baniſht Jew-Chriſtians, thoſe that fled fom the ſiege, v. 16. returne quietly to their home again.

i. k.

23. Then if any man ſhall ſay unto you, Lo, here is Chriſt, or there, beleive it not.]

* the Chriſt ὁ Χριστὸς

23. Then in the time of that diſtreſſe and flight, if any ſhall perſwade you, that here is he that ſhall deliver you (i. e. the Meſſias, that ſhall free you from this diſtreſſe) if any ſhall put you in any hope of any deliverer, ſee that you do not heed, or follow after any ſuch.

24. For at this third ſeaſon, a third ſort of falſe Chriſts ſhall ariſe (ſee note d.) aſſuming to be ſent by God to deliver you, and falſe prophets there ſhall be to perſwade you to betake your ſelves to theſe falſe Chriſts, and theſe betwixt them ſhall pretend working of miracles, and giving you ſignes to draw you after them, and (coming in a nick of time ſo advantageous for that turne, when your danger appears to you ſo great and formidable, and ſo promiſe of deliverance ſo welcome) they will be likely to draw many after them, even the moſt ſincere perſevering Chriſtians, if it were poſſible for any deceit to work upon them.

24. For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſignes, and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect.]

25. Therefore let this premonition of mine forearme and ſecure you againſt this danger.

25. Behold, I have told you before.]

26. When therefore the news ſhall come that there is in the deſert an eminent perſon ſent from heaven to be your Captain to fight your battells, your Saviour, your deliverer, be ſure you go not forth after him, give no care to ſuch rumours, or if they ſhall tell you, that there is in ſuch a frontier towne, or place of defence, this deliverer, or Meſſias, or leader for you, depend not on any ſuch reliefe, nor forſlow your flight v. 17. upon confidence that he ſhall do any thing for you.

26. Wherefore if they ſhall ſay unto you, Behold, he is in the deſert, goe not forth; Behold, he is in the * ſecret chambers, beleive it not.]

* ſtore-houſes, cellars, places where the ammunition is kept.

27. All ſuch deceits may prove ruinous to you, for this judgment and vengeance upon the Jews ſhall come ſo, as that it cannot be avoyded, but it ſhall at the ſame time fall upon ſeverall parts of the land, or in a moment, like lightning, fly from one corner to another, this day a great ſlaughter of Jews in this place, to morrow in another a great way off.

27. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the ſon of man bee.]

m. 28. And there is no preventing of it by getting into any place of appearing ſafety, for whereſoever the Jews are, there will the Roman armies (whoſe enſigne is the eagle, and who will have a ſagacity to finde out Jews, as the eagle Job 39. 30. hath to ſmell out carcaſſes) find them out, and ſlaughter them.

28. For whereſoever the carcaſſe is, there will the m eagles be gathered together.]

n. 29. This diſtreſs ſhal make ſhort work with this nation, For immediately upon this which I have now foretold you, the Temple, the city of Jeruſalem, and the reſt of the cities of Judea, and that whole people ſhall be ſhrewdly ſhaken, all the whole government, Civill and Eccleſiaſticall, ſhall be deſtroyed.

29. Immediately after the tribulation of thoſe days the Sun ſhall be darkned, and the Moon ſhall not give her light, and the Stars ſhall fall from heaven, and n the powers of heaven ſhall be ſhaken.]

o. 30. And this ſhall appear to be a ſignall puniſhment upon the Jews, and they ſhall with ſorrow (though too late) take notice of it as a notable act of revenge of the crucified Chriſt upon thoſe that were thus guilty of his death (ſee Præmon. to the Revelation.)

30. And then ſhall appear the o ſigne of the ſon of man in heaven, and then ſhall all the tribes of the † earth mourn, and they ſhall ſee the ſon of man coming in the clouds of heaven with power and great glory.]

† land, γῆς

31. And he ſhall, as with an herald, and a loud ſounding trumpet, gather together all the perſevering beleivers, that remnant, whom he purpoſed to preſerve from this deſtruction, whereſoever they are in any part of Judea, ſee Rev. 7. 12. and reſcue them from this common calamity, ſee v. 40. 41. and Rev. 7. 3. 4. &c.

31. And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four windes from one end of heaven to the other *.]

* Between this and the 32. v. the Or. and Lt. MS. inſert theſe words Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν &c. as it is Lu. 21. 28. And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh.

32. Now as by the ſight of a fig-tree, the ſoftneſſe of the branch, and budding out of leaves, yee know and diſcern that the winter is now paſt and the ſummer is nigh approaching,

32. Now learn a parable of the figtree: when her branch † is yet tender, and putteth forth leaves, yee know that ſummer is nigh.

† is now become ſoft, and leaves ſprout forth, ἤδη γένηται ἁπαλὸς ὁ καὶ φύλλα ἐκφύῃ

33. So in like manner reſolve yee, that theſe are moſt certain and infallible ſignes, by which when you ſee them, you may conclude that this coming of the ſon of man for the deſtruction of the Jews, and your reſcue and deliverance is neer at hand.

33. So likewiſe yee, [when yee ſee all theſe things, know that * it is neer, even at the doors.]

* he is near ἐγγύς ἐστι

34. Of both which I now aſſure you, that in the age of ſome that are now alive, ſhall all that hath been ſaid in this chapter, be certainly fulfilled (ſee note on c. 23. 1. and Lu. 18. 7. c.)

34. Verily I ſay unto you, [This generation ſhall not paſſe, till all theſe things be fulfilled.]

35. What I ſay is immutably firm and ſure, the whole world ſhall be deſtroyed ſooner then one word that I have now delivered ſhall prove otherwiſe.

35. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.]

36. But of the point of time when this judgment ſhall come (ſee note on Heb. 10. 2. and 2 Pet 3. 10.) none but God the Father knows that (ſee note on Mar. 13. 2.) and that muſt oblige you to vigilancy, and may ſuſtain you in your tryalls, (when you begin to faint by reaſon of perſecutions from the Jewes, v. 12. which this is to ſet a period to) by remembring that how farre off ſoever your deliverance ſeems to be, it may and will come in a moment unexpectedly.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my father only.]

37. But this judgment on the Jewes ſhall be like that on the old world, in reſpect of the unexpectedneſſe of it. See Lu. 17. 26.

37. But as the dayes of Noe were, ſo ſhall the coming of the ſon of man be.]

38. For

38. For as in the daies that were before the flood they were eating and drinking, marrying and giving in marriage, untill the day that Noe entred into the arke,

39. And knew not untill the flood came and took them all away, ſo ſhall alſo the coming of the ſon of man be.]

38,39. For as in the age before the deluge, the judgment had been preached ſixſcore yeares together, and at laſt Noah by building of an arke did viſibly forewarn them of the flood approaching, yet the people went on ſecure, and unmoved in their courſe, knew not ſo much as of his imbarking, till the very minute, that the flood ſurprized them, and deſtroyed every perſon, but Noah's family, that made uſe of the meanes preſcribed them by God, ſo ſhall it be in this approaching deſtruction on this nation.

* apprehended, and the other diſmiſſ't. παραλαμβάνεται, ἀφίεται.

40. Then ſhall two be in the field, the one ſhall be * taken, and the other left.

41. Two women ſhall be grinding in a mill, the one ſhall be taken, and the other left.]

40, 41. Then ſhall there be many acts of Gods providence diſcerned in reſcuing one from that calamity, wherein another is deſtroyed, eſpecially that of departing out of Judæa v.16. which the beleivers generally did at Gratus's raiſing the ſiege, (ſee note g.) the reſt ſtaying behind, and ſo being deſtroyed; Two perſons in the ſame field together ſhall be thus diſcriminated in their face, two women grinding together, or turning of a hand-mill, one of them ſhall ſtay, and be deſtroyed, and the other that was in the ſame place, and danger with her, ſhall as by the Angel that hurried Lot out of Sodome, or otherwiſe, by ſome inviſible diſpoſition of that providence, which waits on his faithfull ſervants, be reſcued from that deſtruction v.31.

42. Watch therefore, for you know not what houre your Lord doth come.]

42. This judgment then being ſo neer, and yet ſo uncertain when the time will be, it will become every one to be vigilant every minute, that he may be of the number of thoſe, to whom thoſe ſtrange deliverances are promiſed, i.e. a faithfull, conſtant, obedient ſervant of Chriſt's, not tempted from his ſervice by any terrors, ſee v.13.

* this you doe know, ταῦτο γινώσκετε

43. But * know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffred his houſe to be broken up.

43. For certainly any man that were thus forewarned of a thief, that would break into his houſe at ſuch a time, is mad, if he doe not provide a guard to ſecure it, againſt that time.

44. Therefore be ye alſo ready, for in ſuch an houre as you think not, the ſon of man cometh.]

44. And then by the ſame reaſon, when the time is ſo uncertain, and the being ready at that time ſo neceſſary, you are obliged to be alway on your guard, expecting every houre.

45. Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?]

45. Every one of you, then whoſoever ſhal be intruſted by God in any office of truſt or ſtewardſhip, eſpecially in that of getting beleivers to Chriſt, and ſhal diſcharge that truſt faithfully and diſcreetly, doe that which is his duty in times of triall, and perſecution, v.11, 12.

46. Bleſſed is that ſervant, whom his Lord when he cometh, ſhall find ſo doing.]

46. That ſervant is happy, if when his maſter comes to viſit, he continue to be thus employ'd, and ſo be found about the duties of his truſt, conſtant and perſevering, v.13.

47. Verily I ſay unto you [that he ſhall make him ruler of all his goods.]

47. His Lord ſhall enlarge his truſt, and make him ſteward of all, and not only of his houſhold, either preſerve him to be a governour in his Church after theſe ſad times are over, or otherwiſe reward him as he ſeeth beſt.

48. But and [if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,]

48. If that ſervant ſhall prove diſhoneſt, and ſay or think, that Chriſt means not to come and viſit, as he ſaid he would, 2 Pet.3.4.

49. And ſhall begin to ſmite his fellow ſervants, and to eat and drink with the drunken:]

49. And thereupon joyne in the perſecuting of his brethren (as the Gnoſticks did with the Jewes againſt the Chriſtians,) and indulge himſelf preſumptuouſly to licentious living, ſee 2 Pet.3.3. Jude 18.

50. The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an houre that he is not aware of,]

50. The time of viſitation ſhall come on him, when 'tis leaſt looked for, when he is in the worſt poſture to be ſurprized.

51. And ſhall P cut him aſunder, and appoint him his portion with the hypocrites, there ſhall be weeping and gnaſhing of teeth.]

51. And ſhall deale with him as a falſe debtor, or deceitfull ſteward, hew him aſunder, and aſſigne him the ſame lot which befalls the unbeleiving Jewes, Lu.12,46. bring the ſame deſtruction on the Gnoſtick Chriſtians, and the Jewes together, and that ſhall be an irreverſible and a moſt miſerable deſtruction. P.

Notes on Chap. XXIV.

a. Λίθος ἐπὶ λίθον.

The full completion of this *prophecy* of *not one ſtone left on another*, is very remarkable in *ſtory*, which tells us that *Turnus Rufus* did with a *ploughſhare* tear up the *foundations* of the *Temple*, and ſo not leave any part of it under ground undiſſolved, not *one ſtone upon another*. See *Scaligers Canon: Iſagog:* p.304.

b. Παρουσία Χριστοῦ.

Παρουσία Χριστοῦ, the *preſence*, or the *coming* of *Chriſt*] is one of the phraſes that is noted in this book to ſignifie the *deſtruction* of the *Jewes*, See *note* on c.16.o. A threefold *coming* of *Chriſt* there is, 1. In the *fleſh* to be *borne* among us, 2ly, At the day of *doome* to *judge* the *world*, 1 Cor.15.23. and in many other places; And beſide theſe 3ly, a *middle coming* partly in *vengeance*, and partly for the *deliverance* of his *ſervants*; in *vengeance*, viſible, and obſervable on his enemies and *crucifiers*, (and *firſt* on the people of the *Jewes*, thoſe of them that remain *impenitent unbeleivers*) and in *mercy* to the *relief* of the *perſecuted Chriſtians*. So 'tis

four times in this *Chap.* v.27,37,39. and here. So 2 *Theſſ.* 2. 1. and 8. when the *coming of Chriſt* is ſaid to *deſtroy that wicked one*, which it ſeems ſhould then in a ſhort time be *revealed*, which therefore as it agrees with the *predictions* here of the many *Antichriſts* before this deſtruction, ſo it cannot be applicable to that other *coming* at the end of the world. So *Ja.*5.7,8. where the deſigne being to eſtabliſh the *ſcatterd Jew-Chriſtians*, and to give them *patience* in their preſent preſſures, the only argument is, becauſe the *coming of the Lord draws nigh*, which being foretold as the ſeaſon, which he that ſurviveth, ſhould *eſcape* (both here in this *chap.* v.13. and c.10.22. and *Mar.* 13. 13.) as when their perſecutors (for ſuch were the unbeleiving *Jewes*) are deſtroyed, it muſt neceſſarily follow, The *nearneſſe* of it is therefore the beſt motive to confirm the *patience* of any; and is again expreſſed v.9. by the *Judges ſtanding before the gate*, i.e. *very nigh* at hand, ready to enter on the *work*. And ſo I conceive it ſignifies alſo, 2 *Pet.* 1. 16. as will appear by conſidering the circumſtances of the place (ſee *note* c.) And ſo ch.3. 4. and 12. being a *coming*, which was *within a while* to be expected by them. And ſo 1 *Joh.* 2. 28. there having been before mention of the ἐσχάτη ὥρα ver.18. the *laſt hour* then *preſent*, which belongs therefore to that matter both by the [δὲ] the *then preſence* of it, *John* being the *diſciple* that *lived* to ſee it, and by the *Antichriſts* again, that were to come before it. Of this *coming* of *Chriſt*, it is, that *Cunæus* and ſome other learned men interpret that *prophecy* of *Jacob's*, of *Shilo's coming*, For that by *Judah* is ſignified the *Jewiſh* nation, and by the *Scepter*, the *government*, or *politia*, 'tis clear, which yet did not depart from them at *Chriſt's* birth, no nor at his *death*, nor till about *forty years* after, at which time the *government* was wholly taken away from that *nation*, and from that time to this was never in any degree recovered again, (and ſo that *prophecy* then, and not till then, perfectly fulfill'd) and at the ſame time was the *preaching* of the *Goſpel* to the *Gentiles*, which followes in that place. Thus when *Chriſt* anſwer'd *Peter* about *John*, *If I will* &c. ch.21. 20. (which is in effect that *John* ſhould live till this *coming* of *Chriſt*) 'tis clear that it muſt belong to the * deſtruction of the *Jewes* which *John* did outlive. That this is the meaning of his *coming in glory with his angels*, *Mat.*16.27. hath been ſhew'd already. So again *Mat.*26.64. his *coming in the clouds of heaven*, though it may be thought to look toward his finall *third coming* at the great day of *doome*, yet as the very *Jewes* have obſerv'd, that that phraſe ſignifies the infliction of *judgment* or puniſhment, ſo that it doth ſo there, appears by the beginning of the verſe, where, ſaith *Chriſt*, ἀπ' ἄρτι ὄψεσθε *from now*, i.e. *within a ſhort time*, ſaith *Eutymius*, *you ſhall ſee this*, &c. To the ſame may be applied that parable, wherein the *Maſter* giving *talents* to his *ſervants*, bids them *occupy till he Come*, *Lu.*19.13. that the *diſciples* uſe the *talent intruſted* to them, to get beleivers to *Chriſt* in *Judæa*, till the time, when *Chriſt thus Comes* to viſit. So *Lu.* 18. 8. *when the ſon of man comes*, i. e. when *Chriſt* thus *comes* to *judge* this *nation*, *ſhall he find faith* ἐπὶ τῆς γῆς *in this land of Judæa?* i. e. very *little faith* ſhould be found among them, The phraſe ἐπὶ τῆς γῆς (like as ארץ among the *Rabbins*) ſignifying in the ſame manner, as it doth *Lu.* 21. 23. i. e. ἐν λαῷ τούτῳ *among this people*, and ſo φυλαὶ τῆς γῆς, *the tribes of Judæa* v.30. So *Heb.*10. 37. *yet a little while, an d he that cometh, will come, and will not delay*, which cannot be interpreted of any other *coming*, but this, and had before been expreſt v.25. by ἡμέρα ἐγγίζουσα *the day approaching*, (ſee the *note* on that place) And all this agreeable to that expreſſion in S. *Luke*, c.19.15. where in the parable there is mention of *the man* ἐπανελθὼν *returning*, or, *coming back*, *when he had received the kingdome*, i. e. of *Chriſt* returning again after his *going to heaven*, and that firſt to call his *ſervants* to account for the *talents*, to ſee what profit came in of all *his*, and the *Apoſtles* preaching *on earth*, and then for his *enemies*, that would *not have him reigne over them*, i.e. the *Jewes* that *rejected* and *crucified* him, to *ſend* for them, and *ſee* them *ſlain* before him. The only *objection* (of any appearance of reaſon) againſt this *interpretation* is, that this deſtruction being wrought by the *Roman army*, and thoſe as much *enemies* of *Chriſtianity* as any, and the very ſame people that had joyn'd with the *Jewes* to put *Chriſt* to *death*, it doth thereupon appear ſtrange, that either thoſe *armies* which are call'd *abominable* ſhould be call'd *God's armies*, or that *Chriſt* ſhould be ſaid to *come*, when in truth it was *Veſpaſian* and *Titus* that thus *came* againſt this *people*. To this I anſwer, 1. that 'tis ordinary with *God* in the *old Teſtament* to call thoſe *Babyloniſh*, *Aſſyrian*, *heathen armies*, *his*, which did his *work* in puniſhing the *Jews*, when they *rebell'd* againſt him. As for *Veſpaſian* (though it need not be ſaid, and though the *anſwer* is otherwiſe clear, that *Chriſt* is fitly ſaid to *come*, when his *Miniſters* doe *come*, i.e. when either *heathen men* or *Satan* himſelf, who are *executioners* of *God's will*, when they think not of it, are permitted by him to *work deſtruction* on his *enemies*, to act *revenge* upon his *crucifiers*) it is yet not unworthy of *obſervation*, how eaſie it might be in many particulars to ſhew that *Chriſt* was reſembled or repreſented by that *Emperour*; As 1. that it was before-hand *propheeyed* of him, that he ſhould be *Emperour*, (ſee *Joſephus* l.3.c.7. ἀλλὰς: *Suetonius*, *Tacitus*, *Dion*) 2ly, that an *oxe* brake in and *fell down* at his feet, in *Suetonius*, as when *Chriſt* was born in the *ſtable* it had been: 3dly, that he *healed* the *blind* and the *lame* with *ſpittle* and *toneh*, So *Sueton:* c. 7. and *Tacit:* l.4. *Hiſt:* 4ly, that he was moſt *humble* and *mild*, *humillimus & clementiſſimus*, ſaith *Suetonius*, a perfect *image* of what was moſt eminently true in *Chriſt*, *Learn of me, for I am meek*--&c. 5ly, that he *ſhut* the gate of *Ianus Temple*, and erected a *Temple* of *peace*, *Joſephus de Bell: Jud:* l. 7. c. 24. and *Baron: ann:* 77. 6ly, becauſe he came out of *Judæa*, and was Ruler over the *Gentiles*, and ſo was by *Joſephus* beleived to be the *Meſſias*: 7ly, that neither he nor his ſon *Titus* would be call'd *Judaicus* (in token of their *victory* over the *Jewes*) but aſcribed all the conqueſt and whole work to *God*, ſaith *Dio:* 8ly, that he was by the *Jewes* themſelves taken for *Shiloh*, or *Chriſt*, becauſe at that time all the progeny of the *Aſſamonæi* were ceaſed. By all which it is clear how farre it would be from ſtrange (how agreeable to *Scripture prophecies*, which muſt be allowed to have ſomewhat of *figure*

in

* καὶ ἐπὶ τῶν σταυροσάντων με Ἰουδαίων, μᾶλλον δὲ τῶν δι' αὐτὸς Ῥωμαίων χρόνῳ ὕστερον ἐπιδεῖξαι, καὶ κολάσεσθαι τὴν πόλιν ἐκείνων. Theophylact: in Joan: 21.

in them, and not to be perfectly *literall*) that *Christ* ſhould be deſcribed here, in the *perſon* of *Veſpaſian*, to *return*, and ſo to *come* again to *avenge* his *crucifixion*, and puniſh the *Iewes* that *crucified* him. To which purpoſe many farther *parallels* betwixt the ſtory of that *deſtruction* and the paſſages in the ſtory of *Chriſt* might be obſerved out of *Ioſephus*, As 1. That in *Galilee* were the beginnings of theſe miſeries (*Ioſeph: de Bell: Iud: l.3.*) where *Chriſt's firſt miracles* were wrought. 2. That from *Mount Olivet* the ſiege *began*, l.6.c.10. where *Chriſt* ſeems to have been v.1. when he *began* to deliver this *prophecy* againſt them, and neer which place it was that he was *apprehended*. 3ly, That the time of the *Paſſover* was the beginning of the *ſlaughter*, c. 11. and lib.7. c. 17. as it was of his *crucifixion* (ſee *Euſebius Eccl: Hiſt:* l.3.c.5.) 4ly, That the *high* and *low* places were made *ſmooth* for the *coming of the Roman army and the engines*, ch.12. as was ſaid in *Iohn Baptiſt's prophecy* of it. 5ly, That at the coming of the *Baliſta* they cried out, *Filius venit* ch. 18. *The ſon cometh*, which is the very phraſe which we have now in hand. 6ly, That one was *crucified alive* before their faces, ch.19. 7ly, That *Longinus pierced* the *ſide* of one, ch.22. 8ly, That *Titus* deſired to ſave the *Temple* in ſpight of them c.24. and many prodigies of this nature, which might make it more reaſonable that that deſtruction ſhould be thus ſtyled, *the coming of Chriſt*.

c. By what hath been ſaid of the meaning of *Chriſt's coming* in this place, will appear alſo, what is the Συντέλεια τοῦ αἰῶνος. Συντέλεια τοῦ αἰῶνος, the *concluſion* of the *age*, eſpecially if it be markt, that in ſtead of theſe two together, S. *Luke* c.21.7. hath only ταῦτα *theſe*, uniting them into one, *What is the ſigne when theſe things ſhall come to paſſe?* and S. *Mark* ὅταν μέλλῃ ταῦτα πάντα συντελεῖσθαι, *when all theſe things ſhall be concluded*, i.e. thoſe immediately forementioned, the *deſtruction* of the *Temple*, c.13. 4. (ſee note on *Mar.*13.a.) For the word αἰὼν literally ſignifies *age* (ſee note on *Lu.* 1:m.) and is in a manner the *Engliſh* word with the *Greek* termination (and ſo is uſed ſometimes for the *age* of man, all one with ἥβη, as *Homer Il:γ'.* μινυνθάδιός τε αἰὼν a *ſhort age*) and then Συντέλεια will denote the *concluſion*, or *ſhutting up* of that *age*, or the *Iewiſh ſtate*, which was to be within that *age*, According to that of the *Iewes*, that there was a *double age*, the *then preſent* and the *future*, μέλλων αἰὼν the *age to come*, *Iſ.*9.6. which they call the age of the *Meſſias*. And ſo this *revenge* upon the *Iewes*, the deſtruction of that people, may be ſtyled the *conſummation of the age*. An eminent place there is in the Book of *Tobit*, which will give light to this, and ſhew the ground of this phraſe in the ordinary ſpeech of the *Iewes*, it is ch. 14. 5. where *Tobit* prophecies of *three periods*, which ſhould fall after his time, 1. The *rebuilding* of the *Temple*, *God ſhall again bring them into the land, where they ſhall build the Temple*, but not like the firſt, and that ſhall continue till the *times* of *that age* be *fulfilled*, that is the *ſecond period*, the *concluſion* or *conſummation* of *the age* here, the *end* of the *Iewiſh ſtate*. And then after, is the *glorious Ieruſalem*, the *glorious building ſpoken of by the Prophets*, and there deſcribed, v. 6. by the *turning* of the *nations*, *converting* of the *Gentiles*, and *ſerving God truly*, and *burying their idols*, which is clearly the *ſtate* of *Chriſtianity*. Thus Thus when in *Gemara*, out of an ancient writing 'tis ſaid, *Sanhed:* c.11.§.29. that after 4291 years עולם יתום *the age ſhall be conſummated*, 'tis clear that it belongeth to this matter, not to the *end* of the *whole world*, but, as they ſay, to the *daies* of the *Meſſias*, which they uſe to call אחרים חיים the *laſt daies*, and ſo *Heb.*9.26. Συντέλεια τῶν αἰώνων, the *conſummation of the ages*, in the ſame ſenſe alſo. And in that famous place of *Daniel* (referr'd to v.14.) c.9.27. *he ſhall make it deſolate even untill the conſummation*. So ch.13.40. Συντέλεια αἰῶνος τούτου, the *concluſion of this age*, that famous period of the *Iewiſh ſtate*, till which time *Chriſt* would not have the wicked *hereticall* Profeſſors medled with, or diſcriminated, but *pure beleivers*, and *impure misbeleivers* permitted together, that is, the *Gnoſticks* (that ſoon ſprung up after *Chriſt's* departure) and the *orthodox Chriſtians*, And accordingly ſo it was. Theſe abominable *hereticks* infeſted the *Church*, and ſo for ſome time continued to doe under the guiſe of *Chriſtians*, though their *hereſie* were a *rapſody* of *Heatheniſme* and *Iudaiſme* and all vile practiſe. Only when the time of *viſitation* came, then they were deſtroyed with the *crucifiers* of *Chriſt*, and then the *diſcrimination* was made. For the notion of this phraſe, *Mat.*28.20. ſee *note* b. on that Chapter. The like phraſes (τὸ τέλος *the end*, and τέλος πάντων *the end of all things*, &c.) have, and ſhall be obſerved in their due places. τέλος *add:*

d. What τὸ τέλος *the end* ſignifies is expreſt by S. *Chryſoſtome* τέλος Ἱεροσολύμων *the end of Ieruſalem*, the ſame that before by *Chriſts coming* and the *end of the age*. So v. 14. *Then ſhall the end come*, to wit, when the *Goſpel* having been *preached through all the cities of Iudea* ſucceſſively, the *Apoſtles turne to the Gentiles*, as 'tis in the beginning of that verſe. So *Mar.* 13. 7. the place directly parrallel to this, ſo *Lu.* 21. 9. alſo, and 1 *Pet.* 4. 7. τὸ τέλος πάντων *the end of all things*, i. e. of the *Jewiſh State*, wherein thoſe of the *diſperſion* to whom he wrote, were ſo particularly concerned; And 'tis obſervable, that as there, when the *end of all things*, i. e. that *fatall deſtruction* was at hand, there was actually ἐν ὑμῖν *among them* the πύρωσις v. 12. i. e. a *combuſtion* or *conflagration*, to wit, that of *civill broyles* cauſed by the unbeleiving *Jews*, and *hereticall Gnoſticks* againſt the *orthodox* and pure *Chriſtians*, ſo here before this *comming of the end*, the *nation ſhall riſe againſt the nation*, &c. v.7. i. e. there ſhould be theſe *civill commotions* and *warres* among them, which did indeed ſo haſten their *ruine*, and make it ſo *cruell* when it came. Thus alſo 1 *Theſſ.* 2. 16. where upon the *filling up the meaſure of their ſins the wrath of God* is ſaid to have *come haſtily upon thoſe Jews* εἰς τὸ τέλος to a πανωλεθρία, or *totall deſtruction* of them, for though it were not then actually done when that *Epiſtle* was writ, yet it was ſo certainly decreed againſt them, that it is ſaid in the *Aoriſt*, *indefinitely*, *it hath overtaken them* already, i. e. will ſpeedily overwhelme them. Thus is the phraſe uſed by *Ezechiel* c. 7. *An end, the end is come upon the four corners of the land*, v. 2. and 3. *now is the end come upon thee*, and v. 6. *an end is come, the end is come*, All to the *deſtruction* of the *Jewes*, not to the *end of the whole world*; ſee *note* on *Act.* 2. a. Now whereas it is here ſaid, that *all muſt come to paſſe, but the end is not yet*, it follows manifeſtly

Ψευδόχριστοι. manifeſtly from hence, that the *falſe Chriſts* mentioned v. 5. muſt be ſome perſons, that came before that period which is here called *the end*, i. e. before the approach of the *Romans* to deſtroy *Jeruſalem*, ſoon after the *aſcenſion* of *Chriſt*. Of this kind is that *Theudas* which is mentioned by *Euſebius* in the time of *Claudius*, not he that is referred to by *Gamaliel Act.* 5. 36. (for he is there ſaid to have been before *Judas Galilens*, which was in the *dayes of the taxing*, i. e. about the time of the *birth* of *Chriſt*, ſee *Euſeb.* l. 1. c. 5.) but another later *Theudas*, which though *Euſebius* by incogitancy affirme to be the ſame, which is mentioned by *Gamaliel* before *Judas*, yet he out of *Joſephus* places him in the time of the *prefecture* of *Fadus*, i. e. in *Claudius's reigne*. And of this *Theudas* ſaith *Joſephus*, that *being a ſorcerer he perſwaded a great multitude to bring all their goods and follow him to the river Jordan, which he promiſed to divide by his commands and give them an eaſie paſſage over it*, and ſaying thus, πολλὰς ἠπάτησεν he *deceived many* (which is the thing here affirmed of him) and he and his were by *Fadus* diſcomfited, and *his head cut off*, and brought to *Jeruſalem*. Such again was the *Egyptian*, *Act.* 21. 31. mentioned alſo by * *Euſebius* and *Joſephus*. And ſuch was *Doſithes* or *Doſitheus* which called himſelf χριστὸς, ſaith *Origen, contr. Cel.* l. 2. And indeed the reſt of the forenamed and many more, which roſe up with this undertaking, that they would redeem the *Jews* out of their ſubjection to the *Romans*, though they did not diſtinctly call themſelves *Chriſt*, yet did ſo in effect, the definition of a *Chriſt* being ὁ μέλλων λυτροῦν τὸν Ἰσραὴλ *he that ſhould redeem Iſrael*, *Lu.* 24. 21. As for the *falſe Prophets* mentioned v. 11. they belong to another period of time, immediately before the *fatall day*, v. 14. and by that which is mentioned together with them (the *Chriſtians hating* and *betraying* one another, and *many* being *ſcandalized*, and falling off from *Chriſt* by that means, and the *multiplying of iniquity*, i. e. the unnaturall dealing of thoſe *fellow-Chriſtians*, in ſharpning the *Jewes*, and bringing that heavy tribulation, and oppreſſion upon them, and the *growing cold of love*, i. e. of conſtancy in confeſſing of *Chriſt*, all which was eminently fulfilled in the *Gnoſticks*, that filthy ſect of *Chriſtians*) 'tis moſt proper to interpret thoſe *Pſendo-Prophets* to be the *followers* of *Simon Magus*, to wit, thoſe *Gnoſticks*, which firſt ſecretly infus'd their *doctrines* of *complyance* with the *Jewes*, on purpoſe to avoid perſecution from them, *Gal.* 6. 12. and at the time of writing the ſecond *Epiſtle* to the *Theſſalonians*, were then a *myſtery of iniquity*, i. e. had not then broken out into that height, as ſoon after they did, upon occaſion of the *Apoſtles departing* from the *Jewes*, and going profeſſly to the *Gentiles*, a while before the *deſtruction* of the *Jewes*, which came, and *deſtroyed* theſe alſo, 2 *Theſſ.* 2. 8. And ſo 'tis here ſaid next after the mention of the *falſe Prophets*, and the *perſecutions* wrought by them, that *the Goſpell ſhall be preacht to all the world for a witneſſe to all nations*, i. e. that the *Apoſtles* ſhall give over the *Jewes* and go *preach* to the *Gentiles*, and *then ſhall the end come*, v. 14. and what that is, appears by the next words, v. 15. *the abomination of deſolation*, &c. i. e. *Jeruſalem beſieged*, in S. *Luke*. As for the *Pſendo-Prophets* and *Pſendo-Chriſts* v. 24. they belong to a third time, or period, immediately after the firſt ſiege of *Jeruſalem*, at the time of their *flying* out from thence to ſave themſelves, for in that time of *great diſtreſſe*, v. 21. many, it ſeems, pretended to be deliverers, if they would follow after them.

Θευδας. Eccl. Hiſt. l. 2. c. 11. Αἰγύπτιος *l. 2. c. 12. Λυτρώσει. Ψευδοπροφῆται.

The *Greek* word [ἔθνος] here, which we render *nation*, and the *Latine gens*, (anſwerable to the *Hebrew* גּוֹי are the *originals* from whence the words *ethnick* (or *heathen*) and *Gentile* come, and by the cuſtomary acception of the words for the *other nations* of the world, excluſively, and in oppoſition to the *Jewes* then, and *Chriſtians* now, it comes to paſſe, that the word [*nations*] is ordinarily thought to ſignifie **all other people of the world**, but never the *Jewes*. But this is a miſtake thus caſually and cauſeleſly occaſioned; For there were ſeverall diviſions of *Paleſtine* (as they were before ἔθνη πολλὰ, *Deut.* 15. 6. *many nations* and *great*, c. 9. 1. which the *Jewes* were now *poſſeſt* of) *Judea*, and *Galilee*, and *Iturea*, and *Abylene*, and each of theſe is properly called ἔθνος *natio*, and ſo βασιλεία *kingdome* too, there being ſeverall *Tetrarchs* over them *Lu.* 3. 1. So *Eccluſ.* 50. 26. there being mention of δύο ἔθνη *two nations*, *Samaria* is preſently ſpecified to be one of them. And ſo here and *Lu.* 21. 10. the phraſe *nation againſt nation* (and in like manner *kingdome againſt kingdome*) may well denote *civill* inteſtine *commotions* in *Paleſtine*, perhaps one of theſe *Tetrarchies* againſt another, or elſe one of theſe againſt it ſelfe (as *civill* warres are *inteſtine breaches* in the ſame *city* or *nation*) and ſo certainly the very phraſe is uſed 2 *Chron.* 15. 6. where as an expreſſion of the great vexations of the *Jewes* v. 5. 'tis added, *nation was deſtroyed of nation, city of city*, where the *Greek* read πολεμοῦσι ἔθνος ἐπ' ἔθνος *nation ſhall fight* (as here *ſhall riſe*) *againſt nation*. In this ſenſe we finde not only the word *nation* in the ſingular appropriated by ſome *adjunct* to *Judea*, as *our nation*, *Lu.* 7. 5. *our place*, and *nation*, *Joh.* 11. 48. the *nation of the Jewes*, *Act.* 10. 22. *this nation*, *Act.* 24. 2. 10. *thy nation*, *Joh.* 18. 35. and *my nation*, *Act.* 24. 17. 26. 4. 28. 19. but without any ſuch adjunct, τὸ ἔθνος *the nation*, *Lu.* 23. 14. and *Joh.* 11. 50. 51, 52. and even in the *plural* the word *nations* uſed in the *Prophets* for *Paleſtine*; ſo *Pſal.* 2. 8. the גּוֹיִם, or *nations*, and *people* that oppoſe *Chriſt*, are, I conceive, the *Jewes* in their conſultation againſt him, and ſo 'tis interpreted and applyed peculiarly to them, *Act.* 4. 25. 27. where they are called ἔθνη, καὶ λαοὶ the *nations* and *people*, and more diſtinctly, v. 28. (divided from *Herod* and *Pontius Pilate*) the *nations and people of Iſrael*. And ſo when of *Jeremy* 'tis ſaid, that he was *ordained a Prophet unto the nations*, *Jer.* 1. 5. the *Jewes* ſure, are at leaſt one of thoſe nations. So c. 4. 16. *mention to the nations*, i. e. to the *Jewes*. For by that which followes in the next words, *publiſh againſt Jeruſalem*, it appears to be a *prophecy* againſt that *people*, ſo c. 25. 11. *theſe nations*, i. e. *the Jewes*, *ſhall ſerve the King of Babylon ſeventy years*, the preciſe time of the *Jewiſh captivity*. So when *Mat.* 12. 15. 'tis ſaid that *Chriſt withdrew from Capernaum* (and *Mar.* 3. 7. 'tis ſpecified that it was to the *ſea of Galilee*) upon that is applyed to him by S. *Matthew* that of *Iſ.* 42. 1. that *he ſhall declare judgement to the Gentiles*, e. Ἔθνος

Gentiles, or *nations*, and *in him ſhall the* ἔθνη *nations truſt*, i. e. the *Jewes* in *Galilee* and the adjacent cities of *Tyre* and *Sidon*, &c. which came out and were healed of him, *Mar.* 3. 8. when the *Phariſees* conſulted to deſtroy him, *Mat.* 12. 14. So *Luk.* 1. 1. when of *Jeruſalem* 'tis ſaid, that ſhe was *great among the nations*, that ſignifies that city to have been the *Metropolis* of *Judea*, as is farther expreſt by the next words, [and *Princeſſe among the Provinces.*] And ſo, I ſuppoſe, is to be affirmed of the *chiefe* or *firſt fruits* of the *nations*, *Am.* 6. 1. and ſome others the like; Thus *Lu.* 21. 25. ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν, *a diſtreſſe of the nations on*, or *in the land* of *Paleſtine*, ſee *note* on that place. That this is the meaning of *nation* here, will appear both by the completion of this *prophecy* (not by *warres* in *other* parts of the world, for that was ſo ordinary a thing, that 'twas incompetent to be given for a *ſigne*, or denotation of a particular time, but) in the great *commotions* and *ſlaughters* (ſee *Rev.* 6. 4. *note* a.) that were in *Paleſtine*, as alſo by the addition of *famines* &c. κατὰ τόπους, *from place to place*, which belongs to that *famine* mentioned *Act.* 11. 28. (and in *Euſebius Eccl. Hiſt.* l. 3. c. 5. out of *Joſephus de Bell. Ind.* l. 5.) in the *days* of *Claudius Caſar*, which (agreeably to this *prediction* of *Chriſt*) was there alſo foretold by *Agabus*, and when 'tis there ſaid that it ſhall be ἐφ' ὅλῳ τὸν οἰκουμένῳ, *on the whole world*, that muſt be underſtood (as οἰκουμένη *world* ſignifies *Lu.* 21. 26. and *Rom.* 10. 18.) the *whole land of Judea*, according to the manner of the *Septuagint*, who oft render *the land* (when it ſignifies the *land of Judea*) by οἰκουμένη *the world*. So *Iſ.* 10. 23. where for ἐν τῇ οἰκουμένῃ *in the world*] the *Apoſtle Ro.* 9. 28. reads ἐπὶ τῆς γῆς *upon the land*] ſo *Iſa.* 13. 5. καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to deſtroy the whole world*, where according to the context we read *to deſtroy the whole land*, and ſo again v 9. θεῖναι τὴν οἰκουμένην ἔρημον, *to lay* (not *the world*, but) *the land diſolate*: ſo c. 24. 1. See *note* on *Lu.* 2. 2. And in this ſenſe of οἰκουμένη *world*, the *prediction* here exactly agrees with *Joſephus's* relation of the times, who ſaith, μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν γενέσθαι, that *there was a great famine through Judea*. And accordingly 'tis ſaid in the *Act.* c. 11. 29. that they of *Antioch* ſent reliefe into *Judea*, which argues the famine to have been confined to *Judea*, and not extended to *Antioch*, ſee 1 *Cor.* 16. 1. and 2 *Cor.* 9. 1. And thus moſt probably muſt πάντα ἔθνη be interpreted in this *chapter*, v. 9. *all the nations*, i. e. of *Paleſtine*, *all* the *Jewes* in all parts, for the *Jewes* were they, which ſo *hated* and perſecuted them (and the *Gentiles* comparatively did not, but as they were ſtirred up by them) and the *Apoſtles* are not yet ſuppoſed to goe out of *Paleſtine*, but to be on their taske of *preaching through the cities of Iſrael*, till the time of *Chriſt's coming* to deſtroy that people, *Mat.* 10. 23. ſee note on that *chap.* g. And accordingly 'tis poſſible that the 14. verſe of this *chapter* of the *preaching* of the *Goſpel* ἐν ὅλῃ τῇ οἰκουμένῃ, *in the whole world*, and εἰς μαρτύριον *for a teſtimony* πᾶσι τοῖς ἔθνεσι (which is there the immediate forerunner of this *end*, or *coming of Chriſt* to deſtroy the *Jews*) may be ſo underſtood as will be moſt agreeable to c. 10. 23. of the *Apoſtles preaching* through all the parts of that *region*, i. e. ſo as οἰκουμένη and ἔθνη ſhall not ſignifie the *world*, or *nations* in the greateſt latitude, but all *Paleſtine*, and the *ſeverall nations* and *cities* in it, as we know, *Gens* ſignifies among the *Latines* in a very limited ſenſe, no more then a *family* or *kindred*, and ſo here it may ſignifie *all* the *tribes* of the *Jewes*. But in that 14. v. it may be otherwiſe interpreted very fitly, that juſt before the *coming* of that *vengeance* on the *Jewes*, the *Goſpel* ſhall be *preached through all the world*, which indeed was the naturall conſequent of their having *preacht* over all the *regions* of the *Jewes* ſucceſſively. See more of this word ἔθνη in note on c. 28. b. and on *Rev.* 11. c.

f. That the τὸ βδέλυγμα τῆς ἐρημώσεως ἑστὸς ἐν τόπῳ ἁγίῳ] *the abomination of deſolation ſtanding in the holy place*, is the *Roman army* beſieging *Jeruſalem*, may appear 1. by the parallel place *Lu.* 21. 20. where before that admonition of [*then let thoſe that are in Judea fly to the mountains*, &c.] (which here followes immediately, and ſo demonſtrates it to be this very matter) theſe words are ſet, [*when yee ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.*] 2^dly, by the agreeableneſſe of the words to this ſenſe, and conſonance of them to that other expreſſion in S. *Luke*. For the βδέλυγμα τῆς ἐρημώσεως doth (by an *Hebraiſme*, imitated by the writers of the *New Teſtament*) ſignifie an *abominable*, *heathen*, *profane*, *waſting* company of *ſouldiers*, or the like: ſo in the place of *Daniel* (here referred to) 'tis clear c. 9. 27. *with the abominable armies he ſhall make it deſolate*, the word *abominable* being ordinarily applyed to the then *polluted*, and *idolatrous heathen* world, of which the *Romans* were a principall part, whoſe *armies* were to work this *deſolation* on *Jeruſalem*; Agreeable to which it is what *Artemidorus* hath ſaid in his *Oneirocritickes* l. 2. c. 20. that γῦπες *vultures* or *Eagles* (the very *creatures* to which in this place the *Roman armies* are compared v. 28.) ſignifie in his art ἐχθροὺς ἀναγεῖς καὶ μιαροὺς, *wicked abominable enemies*, the very *paraphraſe* of βδέλυγμα here. This *army* by which the *deſolation* is wrought, is therefore expreſt by this. And the *ſtanding* of *it in the holy place*, is the ſituation of it about *Jeruſalem*, for ſo ἐν ſignifies *on* or *among* or *cloſe to* that place, to wit, the bounds of that *City* which is ſo oft called the *holy city*, or *place*. And ſo theſe words, though at firſt ſighe ſomewhat diſtant from it, ſignifie no more then that *heathen army about Jeruſalem*. And when in S. *Marke* 'tis ſaid to *ſtand* ὅπου οὐ δεῖ *where it ought not*, that referres to the *ſeparation* made by *God* of the *Jews* from all other the *heathen people*, which were not to come to that place, which is therefore called *holy* in reſpect of that *ſeparation* from all others. That by this *prophecy* in *Daniel* is meant the πολλὰς φθορὰς καὶ ἀφανισμὸς Ἰουδαίων, *the totall deſtruction and finall ruine* of the *Temple*, ſee *Euſeb. Eccl. Hiſt.* l. c. 3. 5.

g. How exactly the ſeverall paſſages of *ſtory* in *Joſephus* agree with theſe *predictions*, will eaſily be diſcerned by comparing them, particularly that which belongs to this place of their *flying to the mountains* &c. For when *Gratus* beſieged *Jeruſalem*, and without any viſible cauſe, on a ſuddain *raiſed* the *ſiege*, what an act of *God's* ſpeciall *providence* was this, thus to order it, that the *believers*

or

or *Chriſtian Jewes* being warned by this *ſiege*, and let looſe (ſet at liberty again) might *flie to the mountains*, i. e. get out of *Judæa* to ſome other place? Which that they did accordingly, appears by this, that when *Titus* came ſome months after and beſieged the city, there was not one *Chriſtian* remaining in it. This ſame thing is obſerved by *Euſebius Eccl: Hiſt:* l. 3. c. 5. and that the people of the *Church* in *Hieruſalem* (i. e. the *Chriſtians* there) κατὰ τινὰ χρησμὸν &c. *according to an oracle delivered by revelation to ſome honeſt men among them, commanding them to goe over Iordan to a city called Pella*, did all remove thither, and left *Ieruſalem* without any *Chriſtians* in it at their *deſtruction*; And this he referres to read at large in *Ioſephus*, where the ſtory is ſet down. The ſame is again related by *Epiphanius*, *de Pond: & Menſ:* ch. 15. (ſee 1 *Pet.* 1. 5.)

h. δώμα. The *buildings* of *Judæa* had generally δώματα *plain roofs* fit to *walk* upon, and converſe in, as *cloyſters* paved with ſtones to that purpoſe. See *Gerſon tract:* in *Magnif:* p. 975. whence, ſaith he, is that of the *Pſalmiſt*, *I am become as a ſparrow on the houſe-top*, walking ſolitary there.

i. Σὰρξ πᾶσα By *no fleſh*] here, is meant *none* of *all* the *Iewes*, ſo ſaith S. *Chryſoſtome*, πᾶσα σὰρξ, i. e. Ἰουδαικὴ, *all fleſh*, i. e. *all the Iewes*, That is, that the ſharpneſſe of this *warre* from the *Romans* without, and of the *Zelots* within, that killed all that were averſe from warre, was ſuch, that if it had continued, εἰ δὲ πλέον ἐπεμένετο κατὰ τῆς πόλεως, *if it had gone on farther againſt the city*, all the *Iewes* every where ἐξώλοντο ἂν πάντες, *had been deſtroyed utterly*.

k. Ἐκλεκτοὶ. The ἐκλεκτοὶ] here are thoſe *few*, whom *God* had determin'd to preſerve out of that *common deſtruction*, the *beleivers* among the *Jewes*, Theſe are the *remnant*, ſo oft mention'd by the *Prophets*, that they ſhould *eſcape*, λεῖμμα κατ' ἐκλογὴν, the *remnant according to the election* of *grace*, *Rom.* 11. 5. So v. 7. ἡ ἐκλογὴ, this *remnant* of the *Jewes*] have *obtained* that, which the reſt, being *obdurate*, and *ſenſeleſſe*, obtained not. Of this word ſee *note* on 1 *Pet.* 2. b.

l. Ταμεῖα Ταμεῖα] ſaith *Heſychius*, ſignifie ἀπόκρυφα οἰκήματα, *ſecret dwellings*, poſſibly ſuch where men could gather company together *undiſcernibly*, and ſo raiſe *armies ſecretly*, as others (which deſigned it *openly*) in the *wilderneſſe*, v. 5. But 'tis more likely that ταμεῖον being taken ordinarily for a *magazine* or *ſtorehouſe*, the word may ſo ſignifie here, places for *ammunition* and *armes*, ſome *frontier towns* in the borders of that *kingdome*, where *men* and *armes* lay in *ſtore* for defence. Agreeable to this is that of *Heſychius* in the word ταμίαι, that they are οἱ τῶν δημοσίων χρημάτων καὶ πάντων τῶν κοινῶν ἐπιτρόποι, καὶ φύλακες, ταμίαι ἦσαν, the *Keepers* and *Governours* and *Storers of the publick moneys, and all elſe that was common*. And accordingly the ἀπόκρυφα οἰκήματα before, may moſt probably denote ſuch *houſes* of *ſtore under ground*, *cellars* &c.

m. Λῃσταὶ The explication of this verſe will depend upon two things, 1. that the *Eagle* was the *enſigne* of the *Romane militia*, So ſaith *Dion*, 'twas ναὸς μικρὸς, καὶ ἐν αὐτῷ ἀετὸς χρυσοῦς, *a little ſhrine with a golden eagle in it*, And though the *Perſians* alſo had the *eagle* in their *army*, yet that was but *one* in the *whole army*, as the βασίλειον or *Kings-colours*, whereas the *Romans* had *two* in every *legion*. So in the *ancient* Writer of the *Sibylline Oracles*, prophecying of the deſtruction of the *Roman powers*, Καὶ δὴ αἰλοφόρων λαῶν δόξα πεσεῖται, *the glory of the Eagle-bearing legions ſhall fall*. To this I ſhall only adde that of *Pliny*, *Nat: Hiſt:* l. 10. *Aquilam Romanis legionibus Caius Marius in ſecundo conſulatu ſuo proprie dicavit; Erat & antea prima cum quatuor aliis, Lupi, Minotauri, Equi, Apríque ſingulos ordines anteibant; Paucis ante annis ſola aquila portari cœpta eſt, reliqua in caſtris relinquebantur, Marius in totum ea abdicavit. C. Marius in his ſecond Conſulſhip appointed the Eagle for the Romane Legions. Before that, it had been the firſt, but had four more to bear it company, the Wolfe, the Minotaure, the Horſe, and the Boare. Then theſe four grew out of uſe, and only the Eagle was brought out. But Marius wholly abdicated the reſt.* From whence 'tis clear, 1. that all the *five enſignes* in uſe among them, were by *Marius* reduced to that one of the *Eagle*, and ſo remained at the time wherein *Chriſt* ſpake, and indeed was not *changed* till *Conſtantine* brought the *Croſſe* into their *armies*. 2. That that, as all the other four, was an *Embleme* of *rapacity* or *devouring*, which (together with their *ſagacity* to find out, and skill to *preſage ſlaughters*) was the other thing, on which I purpoſed to ground the explication of this verſe. To which purpoſe (beſides that obſervation of *Job's* concerning the *Eagle*, *ſhe ſeeketh the prey* (σκοπιὰν θηρεύσεως, Ιλιω'.) *and her eyes behold afarre off, her young ones alſo ſuck up blood, and where the ſlain are, there is ſhe*, ch. 39. 29, 30. ſetting down the whole matter very exactly and punctually) I ſhall adde ſome few others out of Authors. The *Eagle* that is there ſpoken of in *Job*, is by the *Tranſlatours* rendred γὺψ, of which kind of *vultures* 'tis * *Lucian's* expreſſion, and that *proverbiall*, ſpeaking of one that had a great *ſagacity*, δᾶῖον πὺ γυπὸς ἴχνη καὶ νεκρὸς διαλάθοι, *a carkaſſe will ſooner be concealed from* thoſe *vultures*. So ſaith * *Pharnutus*, *This vulture is a kind of bird conſecrated to Mars*, διὰ τὸ πλουτίζειν τὰ ὄρνεα τοιοῦτα, ὅπου ἂν ὦσι πτώματα πολλὰ, *becauſe ſuch birds abound, where there are many carkaſſes, and they are*, ſaith he, ἀρπεδόνυγα *proclaimers of fights*, and doe tell their companions of them by a kind of cry of theirs. So *Philes* in his *Iambicks* περὶ ζώων. Πλὴν μαντικὴν ἴχνος ἀεὶ γύπες φύσιν, καὶ τὸ σωκοδημοῦσι τοῖς μαχιμίοις, τῶν σωμάτων ἐλπίδι τῶν πεσμένων, Μεμάνται τῇ βορᾷ τῶν λειφθέντων, *Theſe birds have a divining nature in them, By which it is that they travail as companions of armies, in hope and expectation of the carkaſſes that fall there, and are moſt ravenous in the devouring of what is there left behind.* So *Artemidorus* in his ὀνειροκριτ: l. 2. c. 20. having ſet down this very *ſpecies* of *Eagles*, theſe γύπες, to denote thoſe *deteſtable enemies* (which even now were mention'd, as an explication of the βδέλυγμα v. 15.) οἰκοῦντας οὐκ ἐν πόλει, *which dwelt not in the city*, he gives this reaſon of it, νεκροῖς γὰρ χαίρουσι σώμασι γύπες, *they rejoice in dead bodies*. So * again mentioning the ſignification of the ſeverall creatures, and among them the ἁρπάζοντα φανερῶς, the *open raveners* (among which he reckons theſe) they ſignifie, ſaith he, λῃστὰς καὶ ἅρπαγας, *theeves* and *plunderers*. From whence it is that our countryman M^r *Fuller* in his *Miſcellanies* hath conjectur'd λάβαγον or λαβαγον (τὸ παρὰ Ῥωμαίοις σημαῖνον λάβαγον

* Λύκος

* Θεοῦ πολέμου τοῦ Θοίνου φίλου.

* l. 4. 58.

Zosimen, Eccl: hist: l. 1. c. 4.) to come from λάω, which signifies *devouring* or *rapacious*. All which being put together shewes the reasonablenesse of this *interpretation* of the verse, and how perfectly agreeable it is to the context in this place, where the last thing that was said, was, that the *judgment* should fall upon the *Iewes* almost at once, in the most *distant* places of that *nation*, and that is here proved by this *resemblance*, that as the *vultures* find out the *carkasse*, wheresoever it is, so shall the *Roman armies* find out the *Iewes*, and *prey*, and make slaughter of them. And although in S. *Luke* ch. 17. 37. it be brought in by way of answer of *Christ* to the *disciples question* [*Where Lord?*] i.e. *Where shall this visible vengeance be wrought?* yet that is very agreeable with this sense also, and will hardly be capable of any other. For there should not be any determinate place for the working of this vengeance, but wheresoever the *Iewes* are, there shall they be found out and destroyed by these *Roman Eagles*. By all which it will become reasonable enough to apply to this *finall destruction* of the *Iewes* by the *Roman Eagles*, that *prophecy* so long before delivered by *Moses*, *Deut.* 28. 49. *The Lord shall bring a nation against thee from farre, from the end of the earth, as the Eagle flyeth* (the words *as swift* are put in by our *English*, and are not in the *originall*) *a nation whose tongue thou shalt not understand.* So *Hos.* 8. 1. *as an eagle against the house of the Lord*, &c.

n. δυνάμεις οὐρανῶν

Δύναμις ordinarily signifieth an *host* or *army* and δυνάμεις οὐρανῶν, answerable to צבאי השמים *the powers* or the *hosts of heaven*, are the *Sun*, *Moon* and *Stars*, that move and shine there. These are used in *propheticall*, i. e. figurative writings, to denote the then *Church* of *God*, the people of the *Iewes*, (according as the *Temple* is called the *Campe*, and all things in it are expresst by that *metaphore* of a *militia*) so when *Dan.* 8. 10. it is said of *the little horne*, [*It waxed great even against the host of heaven, and it cast down some of the host, and of the stars to the ground, and stamped upon them*] There is little doubt, but the *Iewes* are meant there by the *host of heaven*, for otherwise it would not be very intelligible of the *stars of heaven*, how they should be *cast down* to the ground, and *stamped* on, save only in this sense, as *Ierusalem* is said elsewhere, *Lu.* 21. 24. to be *troden under foot by the Gentiles*. According to this notion of this phrase, all the rest of this verse will be interpretable, that the *Sun*, i. e. the *Temple*, the *Moon*, i. e. *Ierusalem* the chief city, and the *Starres*, i. e. the rest of the lesser *cities*, and so all together making up *the host of heaven*, i. e. the whole *nation* and *Church* of the *Iewes*, shall be brought down from the flourishing condition, which they had formerly enjoyed, many *cities*, *Ierusalem* particularly, utterly destroyed, and the whole people shaken, endangered shrewdly, brought very neer (only a remnant *escaping* according to the prophecies) to utter desolation (see *Isa.* 13. 10. and 34. 4. *Ezek.* 32. 7. *Joel* 2. 31. and *Rev.* 6. 13, 14. note g. and *Rev.* 8. note c.) And so, agreeable to this exactly will that voice of *Iesus* the sonne of *Ananias* be, *Euseb.* l. 3. c. 8. Αἰ αἰ τῇ πόλει καὶ τῷ λαῷ καὶ τῷ ναῷ, *Wo wo to the city, and to the people, and to the Temple.*

This σημεῖον may possibly signifie some speciall *prodigy*, that should fall about *that* time attending on that destruction. *Iosephus* mentions many, *de Bell. Ind.* l. 7. c. 12. especially that of a *Comet* in forme of a *fiery sword*, which for a *year* together hung over the *city*. But this was but a *presage* of the fatall *destruction* of that city, and so, though it were a *visible signe* of the *sonne of mans coming*, i. e. of the *vengeance* which he meant to work upon this *people*, and that ἐν οὐρανῷ, being literally *in heaven*, yet it cannot belong to this place, which sets down the *consequents*, which ensued μετὰ, *after the distresse*, and *straights* of *those days*, i. e. after the *siege of Ierusalem* v. 29. And therefore this *signe of the son of man* may rather signifie here such a *manifestation* of *Christ's presence* in this punishment on the *Iewes*, as should convince them that it was for their *crucifying* of him, that it was come upon them, and accordingly *mourn* (all the *tribes of Israel*, as it followes) &c.

o. Σημεῖον ἐξ τὸ ἀνθρώπου

p. ἀκριβοῦσθαι

Twas the law for *debters* that were accused and cast in judgment for *falsenesse*, or not performance of promise, and obligation to *creditours*, διχοστομεῖσθαι to be *cut asunder*, saith *Tertull. Apol.* p. 22. and so proportionably *stewards*, that have not performed their *master's trusts*: And these are ranked with *hypocrites*, i. e. *knaves*, *false*, deceitfull persons, expressed by S. *Luke* (in setting this down) c. 12. 46. by ἄπιστοι *unbeleivers* or *unfaithfull*. And the meaning of the verse seems to be this, that they which in stead of serving *Christ* in his *Church*, in bringing in beleivers to him, shall (upon the *persecuting* of *Christians* by the *Iewes*, and the *deferring* this *vengeance* of *Christ* upon that people) begin to joyne with the *Gnosticks*, 1. in their *complying* with the *Iewes*, and *persecuting* the *orthodox Christians*, 2dly in indulging to the *licentious* practises observable among them, these *Apostate* false servants of *Christ*, shall pay dearly for it, shall be destroyed by *Christ* like *false stewards*, be joyn'd with the *Gnosticks* (those *hypocrites* or *unbeleivers*, abominable reproaches, and staines of the *Christian* profession) as in their *practises*, so in their *destruction*.

ὑποκριτὰς

ἄπιστοι

CHAP. XXV.

Paraphrase.

1. THEN shall the kingdome of heaven be likened unto ten virgins, which took their lampes, and went forth to meet the bridegroome.)

1. At that poine of time last spoken of, the heavy visitation on this people, The condition of Christians will be fitly resembled by this parable of ten virgins, which took hand-lampes, (then in use and fit to carry abroad for night-lights) and went out to fetch a bridegroom, and the bride, and waite on them to the feast. See note on c. 9. e. and Revel. 18. 23.

2. And five of them were [wise, and five were foolish.]

2. prudent, provident, and the other five improvident.

3. They

3. took with them their lamps, and oyle in them, ſufficient to maintain them at preſent, but had no proviſion, or ſtore for the future.

3. They that were fooliſh [took their lamps, and took no oyle with them.]

4. a proviſion of oyle in veſſels which they had for that purpoſe, to repleniſh their lamps, when the oyle which was in, was ſpent.

4 But the wiſe took [oyle in their veſſels, with their lamps.]

5. While the bridegroom tarried, they all ſlumbred and ſlept.

6. a great noiſe, hurry, and proclamation,

6. And at midnight there was [a cry] made, Behold, the bridegroom cometh, goe yee out to meet him.

7. went to trim their lamps, and fit them for their march, but when they went to doe ſo, ſome of them had oyle, and others had ſpent it all.

7. Then all thoſe virgins [aroſe, and trimmed their lamps.]

8. for ours is all ſpent, and ſo our lamps are gone out.

8. And the fooliſh ſaid unto the wiſe, Give us of your oyle, [for our lamps are gone out.]

9. And the wiſe anſwered them, that they had reaſon to fear, that if they ſhould be ſo kind, they ſhould deprive themſelves, and not have ſufficient for both.

9. But the wiſe anſwered, ſaying, Not ſo, leſt there be not enough for us and you,] but goe yee rather to them that ſell, and buy for your ſelves.

10. place of nuptiall entertainment

10. And while they went to buy, the bridegroom came, and they that were ready went in with him to the [marriage,] and the dore was ſhut.

11. Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to us.

12. here is now no entertainment for ſuch as you, who have by your ſloth and improvidence betrayed your ſelves.

12. But he anſwered and ſaid, Verily I ſay unto you [I know you not.]

See ch. 24. 36.

13. Watch therefore, for yee know not neither the day nor the hour,* wherein the ſon of man cometh.

* Theſe words to the end of the verſe are omitted both in the Grand Lat: and in the Kings MS.

14. his domeſtick officers in their ſeverall places, ſtewards, husbandmen &c.

14. For the kingdome of heaven is as a man travelling into a farre countrey, who called [his own ſervants] and delivered unto them his goods.

15. what was competent for that imployment, place, office, exigence of buſineſſe intruſted to him under his Lord, and agreeable to his capacity.

15. And unto one he gave five talents, to another two, and to another one, to every man [according to his ſeverall ability,] and ſtraightway took his journey.

16. Then he that had received the five talents, went and traded with the ſame, and * made them other five talents.

* or, gained other &c. for the Gr: & Lat: and the Kings MS. reads *lucrati ſunt*

17. And likewiſe he that had received two, he alſo gained other two.

18. But he that had received one, went and digged in the earth, and hid his Lords money.

19. After a long time the Lord of thoſe ſervants cometh, and reckoneth with them.

20. And ſo he, that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents, behold I have gained beſides them five talents more.

21. in trafficking with theſe lower meaner things, (ſee Lu. 19.17. and 16.10.) thou ſhalt be highly dignified, Lu. 19. 17. as one of them that thy Lord hath joy of, or that he delighteth to honour, Heſt. 6. 6.

21. His Lord ſaid unto him, Well done, thou good and faithfull ſervant, thou haſt been faithfull [over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.]

22. He alſo that had received two talents, came, and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23. His Lord ſaid unto him, Well done, good and faithfull ſervant, thou haſt been faithfull over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

24, 25. I had had experience of thy ſeverity in requiring increaſe from thy ſervants farre above that which thou intruſteſt to them, and I for fear of loſing my talent, and provoking thy diſpleaſure thereby, thought it beſt to dig a hole in the earth, and there lay it up ſafe, and accordingly there is thy talent ſafe again, though without any increaſe of it.

24. Then he which had received the one talent, came and ſaid, Lord, [I knew thee that thou art an auſtere man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed:

25. And I was afraid, and went, and hid thy talent in the ground, Lo, there thou haſt that is thine.]

26. Thy words acknowledg thee to have had actually in thy thoughts, that I that was one that dealt in merchandiſe, and making of gain, would expect profit of that which I committed to thee.

26. His Lord anſwered and ſaid unto him, Thou wicked and ſlothfull ſervant, [thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrewed.]

27. money-merchants (ſee note on c. 21. b.) and then at my coming home I ſhould have had mine own again, and ſome increaſe with it.

27. Thou oughteſt therefore to have put my money to the [exchangers, and then at my coming I ſhould have received mine own with uſury.]

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For

* given in all abundance, vt plerique vertunt.

29. For unto every one that hath shall be given, and * he shall have abundance, but from him that hath not shall be taken away even that which he hath.]

29. For to him that useth and improveth Gods grace, shall by degrees be given so much, that at the last he shall have all abundance, but from him that doth not so, that which had formerly been given him, shall be withdrawn.

30. And cast yee the unprofitable servant into outer darkenesse, there shall be weeping and gnashing of teeth.]

30. As for him that made no use of (nor brought in any increase to his Master from) the talents entrusted to him, the idle disobedient servant, (see note on Lu. 17. 2.) let him be cast out into the dungeon, never to come out again, that emblem of eternall hell, the place of all paine, and horrour.

31. When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.]

31. All this parable from ver. 13. to this place being put as in a parenthesis, Christ here proceeds. But when Christ comes to judgment, whether to execute vengeance on this people, or (of which that is an emblem) to doome every man for his future eternall being, then shall his appearance be glorious and full of majesty.

32. And before him shall be gathered all nations,] and he shall separate them one from another, as a shepheard divideth his sheep from the goats.

32. And all the people of the Jewes, beleivers and unbeleivers, and all other men that have ever lived in this world, every one having had some talent to trade with, entrusted to him by God, shall by the Angels sent out to that purpose (ch. 13. 41.) be gathered before him.

33. And he shall set the sheep on his right hand, but the goats on the left.]

33. And all the meek obedient followers, and disciples of his he shall place in a state of greatest dignity and preferment, but all the unfaithfull disobedient shall be cast in judgment.

34. Then shall the king say unto them on his right hand, Come yee blessed of my father, inherit the kingdome prepared for you from the foundation of the world.]

34. And then as a King, or Judge shall he distribute the joies and dignities of the kingdome of heaven, which before all eternity were designed to be the reward of all faithfull servants of God,

35. For I was an hungred and yee gave me meat, I was thirsty and yee gave me drink, I was a stranger and yee took me in.]

35. According to every mans works of piety or charity performed in this life, expressed here by feeding, and entertaining of Christ.

36. Naked, and yee cloathed me, I was sick, and yee visited me, I was in prison, and yee came unto me.]

36. and again of cloathing his naked body, tending him when he was sick, relieving, assisting, providing for him, and visiting him in restraint.

37. Then shall the righteous] answer him, saying, Lord, when saw we thee an hungred, and fed thee? when saw we thee thirsty, and gave thee drink?

37. Then shall those humble faithfull disciples of his, as not being conscious of any such acts of service or charity shewed to Christ,

38. When saw we thee a stranger, and took thee in? or naked, and cloathed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the king shall answer and say unto them, Verily I say unto you, In as much as yee have done it [to one of the least of these my brethren,] yee have done it unto me.

40. to the meanest man alive, partaker of that humane nature, which I have honoured by my assuming it,

41. Then shall he say also unto them on the left hand, [Depart from me yee cursed into everlasting fire, prepared for the devil and his angels.]

41. You are an accursed number of men, adjudged to eternall hell, which was not originally created, or designed for you, or any of mankind, but for the Prince of Devils, and those Angels that sinn'd and fell with him, but now by your wilfull defaults is become your portion also.

42. For I was an hungred, and yee gave me no meat,] I was thirsty, and yee gave me no drink,

42. And this a most just reward for your doings, your impiety and uncharitableness of all sorts. For when I was ready to famish for hunger, you would spare nothing out of your plenty to relieve me.

43. I was a stranger, and yee took me not in, naked, and yee cloathed me not, sick and in prison, and yee visited me not.

44. Then shall they also answer him, saying, Lord, when saw we the an hungred or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?]

44. And then they as if not conscious of this impiety, shall begin to expostulate that they never dealt thus unkindly with Christ, never saw him in any distresse without relieving him.

45. Then shall he answer them, saying, Verily I say unto you, in as much as yee did it not to one of the least of these, yee did it not to me.

46. And these shall goe away into everlasting punishment; but the righteous into life eternall.

CHAP. XXVI.

1. AND it came to paſſe when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2. Yee know that after two days is the paſſover, [and the [a] ſonne of man is † betrayed to be crucified.]
2. Which being a time of executions among the Jewes, Chriſt ſhall at that time certainly be delivered up by the Jewes to the Romans, to dye after their manner, i. e. to be faſtned on a croſſe &c.
† delivered up *παραδίδοται*

3. Then aſſembled together [the chiefe Prieſts and the Scribes, and the Elders of the people] unto the palace of the high prieſt, who was called Caiaphas.
3. the whole Sanhedrin.

4. And conſulted that they might [take Jeſus by ſubtilty, and kill him.]
4. apprehend Jeſus ſecretly, without any great noyſe, Lu. 22. 6. and cauſe him to be ſentenced and put to death by the Romans.

5. But they ſaid, Not on the feaſt day, leſt there be an uproare among the people.]
5. And although it were cuſtomary to put malefactors to death at ſolemne times, Act. 12. 4. that their puniſhment might be more exemplary, yet they had an exception to that, becauſe of the great opinion the people had of him, which might cauſe a ſedition among them, if 'twere done at any ſuch time of reſort, and therefore they deliberated, and had ſome thoughts of putting it off, till after the feaſt. (But it ſeems this counſell was laid aſide upon Judas's proffer, v. 15. only a fit ſeaſon was ſought by Judas, v. 16. perhaps only that of apprehending him in the night.

6. Now when Jeſus was in Bethany, in the houſe of [Simon the leper,]
6. One Simon known, and diſtinguiſh't from others by this, that he had once had a leproſie, and 'tis probable, had been cured of it by Chriſt, and ſo was a diſciple of his, a Chriſtian.

7. There came unto him [a woman] having an [b] * alabaſter boxe of very precious ointment, and poured it on his head, as he † ſat at [c] meat.
b. See note on Lu. 7. 2.
c.
* a cruiſe
† lay

8. But when his diſciples ſaw it, [they had indignation, ſaying, To what purpoſe is this waſt?]
8. one of them, by name Judas Iſcariot, (ſee c. 27. note h. and c. 21. 2.)

9. For this ointment might have been ſold for much, and given to the poor.]
9. when it might have been ſold at a good rate, and that have relieved many poor people.

10. When Jeſus underſtood it, he ſaid unto them, [Why trouble yee the woman? for ſhe hath wrought a good work upon me.]
10. Why doe you murmure or complain of this womans action, ſeeing that which ſhe hath now done is an act of charity, or piety very ſeaſonable at this time?

11. For ye have the poor always with you, but me ye have not always.]
11. For you are ſure to have continuall opportunities of giving almes to the poor, but ye are not likely to have ſo towards me.

12. For in that ſhe hath powred this ointment on my body, ſhe did it for my buriall.]
12. And indeed this very act, which ſhee now hath done, is more then an act of charity, 'tis a preſage very ſignificant, that I ſhall dye, and be buryed very ſhortly, for which this ointment is proper by way of embalming.

13. Verily I ſay unto you, whereſoever [this Goſpel] ſhall be preached in the whole world, there ſhall alſo this that this woman hath done be told for a memoriall of her.
13. the ſtory of Chriſts death and buriall.

14. Then one of the twelve called Judas Iſcariot,] went unto the chiefe prieſts,
14. Then Judas he that had made that mutiny, and conſequently that had had this anſwer given him, in foul diſpleaſure upon this occaſion, (and knowing that they of the Sanhedrin were deſirous to apprehend him privately)

15. And ſaid unto them, What will yee give me, and I will deliver him unto you? and they covenanted with him for thirty * [d pieces] of ſilver.
15. Shekels.
d.
* or ſtaters, for the Gr. & Lat. MS. reads *τετρακόσια*.

16. And from that time he ſought [opportunity to † betray him.]
16. ſuch an opportunity as they meant, v. 4. i. e. an opportunity of taking him, when the people ſhould not be aware, to deliver him up unto them.
† deliver him up, *παραδῷ*

17. Now the firſt day of the feaſt of unleavened bread] the diſciples came to Jeſus, ſaying, where wilt thou that we prepare for thee to eat the paſſover?]
17. Now on the thurſday evening, wherein the thirteenth day of the moneth Niſan was concluded, (ſee note on Mar. 14. c.) and the fourteenth day began, the day of preparation to the feaſt of unleavened bread, whereon they put all leaven out of their houſes, i. e. on the evening which began the Paſchal day.

18. And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, [My time is at hand, I will keep the paſſover at thy houſe] with my diſciples.
18. The ſeaſon of my death is ſo neer at hand being likely to befall me before this Paſchall day at even, (wherein they were wont to eat the lambe) that I cannot ſolemnly obſerve the paſchal ſacrifice, I will therefore eate the unleavened bread and bitter herbs, the memoriall of the afflictions and deliverance in Egypt, at thy houſe this night. See note on Mar. 14. c.

19. And the diſciples did as Jeſus had appointed them, and made ready the Paſſover.

20. Now [when the even was come] he ſate down with the twelve.
20. after ſun-ſet ſome time, ſee Mar. 14. c.

21. And

21. And as they did eate, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22. And they were exceeding ſorrwfull, and began every one of them to ſay unto him, Lord, is it I?

23. And he anſwered and ſaid, [He that dippeth his hand with me in the diſh the ſame ſhall betray me.]

23. It is one of the twelve (ſee Mar. 14. 18. 20.) one of thoſe very perſons, that lye at meat, and eate in the ſame meſſe with me, Lu. 22. 21. according to that propheecy Pſal. 41. 9. nay he gave John a particular token Joh. 13. 26. to ſignifie that 'twas Judas.

24. The ſonne of man goeth, as it is written of him; but woe unto that man by whom the ſonne of man is betrayed; It had been good for that man, if he had not been born.]

24. It is propheſyed of the Meſſias, that he ſhall be put to death, and accordingly it ſhall be, but woe be unto that man, that ſhall be the inſtrument of it, It were for the advantage of that man never to have been, then by this ſinne to incurre that woe.

25. Then Judas anſwered and ſaid, Maſter, Is it I? He ſaid unto him, [Thou haſt ſaid.]

25. It is as thou haſt ſaid.

26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat, [e this is my body.]

26. And whilſt Judas was there, before any of them were riſen from the table, Jeſus in imitation of the Jewes cuſtome after ſupper (of diſtributing bread and wine about the table, as an argument of charity, and a means of preſerving brotherly love among them) inſtituted the Sacrament of the Euchariſt as a conteſſeration of charity among all Chriſtians, and to that end taking bread, and giving thanker, he brake, and gave it to the diſciples to take and eate, telling them that this taking and eating was now inſtituted by him as an holy rite, and ceremony of annuntiating and commemorating his death, and a means of making all worthy receivers partakers of the benefits of his death. e.

27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink yee all of this.

28. For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſinnes.]

28. For this is a federal rite between me and you, a Sacrament of that blood of mine, which I ſhall ſhortly powre out upon the croſſe; and by which I will ſeal to you a new covenant, a promiſe of pardoning the ſinnes of all that ſhall return from their ſinnes, and obey me. (See note on the Title of theſe books.)

29. But I ſay unto you [f I will not drinke henceforth of this fruit of the vine, untill that day, when I drink it new with you in my fathers kingdome.]

29. It is not long, that I ſhall abide with you, nor ſhall I again thus celebrate this, or any the like feaſt among you, till we meet in heaven, and partake together of thoſe joyes, which are wont to be expreſt by new wine figuratively. f.

30. And when they had g ſung an hymne, they went out into the mount of Olives. g.

31. Then ſaith Jeſus unto them, All yee ſhall be offended becauſe of me this night, For it is written, I will ſmite the ſhepheard, and the ſheep of the flock ſhall be ſcattered abroad.]

31. Between ſupper and going abroad, Jeſus ſpake theſe words to his diſciples, Yee ſhall all fall off from me before morning, and fulfill the prediction Zach. 13. 7. which foretold that Chriſt ſhould be apprehended, and thereupon the Apoſtles, the chiefe of his little flock of beleivers (for ſheep he had others which were not of this flock) ſee Mar. 14. 27, 28. ſhould flye away and forſake him.

32. But after I am riſen, I will goe before you into Galilee.]

32. But though I am taken from you, and yee flye from and forſake me, yet I will not leave you ſo, I ſhall riſe from the dead, and when I am riſen, I will go into Galilee where you may meet me.

33. Peter anſwered and ſaid unto him, [Though all men ſhall be offended becauſe of thee, yet will I never be offended.]

33. Though all men fall off, and forſake thee, yet, what ſoever befalls me, I will not.

34. Jeſus ſaid unto him, Verily I ſay unto thee, that this night [before the cock crow, thou ſhalt deny me thrice.]

34. before the ſpace of time be ended, which men ſpecially call the cock-crowing, i. e. before the morning watch come, thou ſhalt three times renounce being my diſciple.

35. Peter ſaid unto him, Though I ſhould dye with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36. Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit yee here, while I goe, and pray yonder.

37. And he took with him [Peter and the two ſonnes of Zebedee, and began to be ſorrowfull and very heavy.]

37. Peter and James and John, whom he moſt admitted to his ſecrets (ſee c. 17. 1.) and was in a very great agony of ſorrow,

38. Then ſaith he unto them, My ſoul is exceeding ſorrowfull, even unto death, tarry yee here, and watch with me.

39. And he went a little farther [and fell on his face and prayed, ſaying O my Father, if it be poſſible, let this cup paſſe from me, nevertheleſſe, not as I will, but as thou wilt.]

39. And he lay proſtrate (which in time of great anxiety is the uſuall poſture, and a token of the greateſt humiliation, and renouncing of himſelfe) and ſaid, My father, If all that I came about, may be atcheived without it, let this bitter potion, that is now approaching, this contumelious, and bloody death be removed from me. But if not, I more deſire the doing what thou haſt deſigned for me, then the eſcaping any kind of ſuffering,

40. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, * What could yee not watch with me one hour ?

* Were you ſo unable to watch with mee one ſmall while ? ἴσχυσε᾽ ὀλιγον μετ᾽ ἐμοῦ &c.

41. that ye be not encompaſt and overcome with temptations,

41. Watch and pray [that ye enter not into temptation ; the ſpirit indeed is willing, but the fleſh is weak.]

For however your mind and reſolution be good, and at the time your profeſſions zealous (ſee Mar. 14. 38.) yet it appears by this preſent ſleeping of yours, that the fleſh is weak, and if ye be not carefull, ye may fall from your ſtouteſt reſolutions.

42. Seeing I diſcern this to be thy purpoſe, and wiſe diſpoſall, that I ſhould ſuffer this bloody death, and that the effects thereof are ſo advantageous to the good of the world, I am perfectly content and willing to endure it.

42. He went away again the ſecond time, and prayed, ſaying, O my father, [if this cup may not paſſe away from me, except I drink it, thy will be done.]

43. overcome with heavineſſe of ſleep.

43. And he came and found them aſleep again, for their eyes were [heavy.]

44. So he left them, without ſaying much to them, as before, their eyes being ſo oppreſt with ſleep, that they were not in fit caſe to conſider, or anſwer what was ſaid to them.

44. And he left them] and went away again, and prayed the third time, ſaying the ſame words.

45. You may now enjoy your drowſy humour, I ſhall make no farther uſe of your vigilance, the minute is now come upon you, that your Maſter ſhall be apprehended, and taken from you, and carried before the tribunall of the Gentiles, the Romans (by whoſe judicature he ſhall be put to death, ſee Lu. 22. note f.)

45. Then cometh he to his diſciples, and ſaith unto them, [Sleep on now and take your reſt, behold the hour is at hand, and the ſon of man is betrayed into the hands of ſinners.]

46. delivers me up into their hands.

46. Riſe, let us be going, behold he is at hand that [doth betray me.]

47. the Sanhedrim of the Jewes.

47. And while he yet ſpake, Lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves from [the chief prieſts and elders of the people.]

48. Apprehend him.

48. Now he that betrayed him gave them a ſigne, ſaying, Whomſoever I ſhall kiſſe, that ſame is he, [hold him faſt.]

49. And forthwith he came to Jeſus, and ſaid, Haile Maſter, and kiſſed him,

50. And Jeſus ſaid unto him, Friend, wherefore art thou come ? Then came they and layd hands on Jeſus, and took him.

51. the chief Officer, the fore-man of them that had the warrant to apprehend him.

51. And behold, one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtroke [a ſervant of the high prieſts] and ſmote off his eare.

52. Doe nothing contrary to law, for all that draw and uſe the ſword without authority from thoſe which bear the ſword, ſhall fall themſelves by it, incurre the puniſhment of death.

52. Then ſaid Jeſus unto him, [Put up again thy ſword into his place ; for all they that take the ſword, ſhall periſh with the ſword.]

53. If I would forcibly be relieved, I could have a full army, or hoſt of Angels, conſiſting, as among the Romans, of twelve legions.

53. Thinkeſt thou, that I cannot now pray to my father, and he ſhall preſently give me more then twelve legions of Angels ?]

54. But the Prophets have foretold I muſt ſuffer, and their predictions muſt be accompliſhed.

54. But how then ſhall the ſcriptures be fulfilled, that thus it muſt be ?]

55. as againſt a malefactor, with a band of Souldiers to apprehend me ?

55. * In that ſame houre Jeſus ſaid to the multitudes, Are yee come out [as againſt a thief with ſwords and ſtaves for to take me ?] I ſat daily with you teaching in the temple, and yee laid no hold on me.

* At that time, or inſtant, ἐν τῇ ὥρᾳ

56. The next thing done was, that upon Chriſts ſpeaking to have the diſciples let goe, they were permitted, Joh. 18. 8. and all of them having that liberty, departed from him, and that with ſo much terror, that one in the company, being a young perſon, ran away perfectly naked, Mar. 14. 5.

56. But all this was done that the ſcriptures of the prophets might be fulfilled. [Then all the diſciples forſook him and fled.]

57. the Sanhedrim was

57. And they that had laid hold on Jeſus, led him away to Caiaphas the high prieſt, where [the ſcribes and the elders were] aſſembled.

58. into the outer-room, where the ſervants uſed to remain, to ſee what the iſſue of the matter would be.

58. But Peter followed him afarre off unto the high prieſts palace, and went in, [and ſat with the ſervants to ſee the end.]

h. 59. Now the Sanhedrin uſed all diligence to get any falſe teſtimony againſt him that were capital.

59. Now the chief prieſts and elders and all the councell ſought [h] falſe witneſſe againſt Jeſus to put him to death.]

60. But none that came, was of any force, becauſe they were all but indeed ſingle witneſſes,

60. But found none ; yea though many falſe witneſſes came, yet found they none.] At the laſt came two falſe witneſſes,

61. And miſreported a ſpeech of his related truly, Joh. 2. 19. ſaying,

61. And ſaid,] This fellow ſaid, I am able to deſtroy the temple of God, and to build it in three daies.

62. Haſt thou no anſwer to make to theſe accuſations thus teſtified by two witneſſes ?

62. And the high prieſt aroſe, and ſaid unto him, [Anſwereſt thou nothing ? What is it, that theſe witneſſe againſt thee ?]

63. But

63. But Jeſus held his peace. And the high prieſt [anſwered and ſaid unto him, I [a] adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the ſon of God.]

63. ſpake againe unto him ſaying, I lay an oath upon thee, i.
and by that which is moſt ſacred require thee to ſpeak, and ſay freely, whether thou art the Meſſias, whom we know to be the Son of God.

64. Jeſus ſaith unto him, [Thou haſt ſaid: Nevertheleſſe I ſay unto you, hereafter ſhall you ſee the ſon of man ſitting on the right hand of [k] power, and coming in the clouds of heaven.]

64. As low as I am, I am he. But I tell you, within a little k.
into his throne, inſtalled in his heavenly kingdome. An effect of which ſhall be moſt viſible in his acting vengeance upon you, and that as diſcernibly, as if he were coming with his Angels, who uſe to appear in bright clouds.

65. Then the high prieſt [l] rent his cloathes, ſaying, He hath ſpoken blaſphemy; What farther need have we of witneſſes? Behold now yee have heard his blaſphemy. l.

66. What think ye? They anſwered and ſaid, He is guilty of death.]

66. What is the vote, or ſentence of the Councell concerning him? They anſwered, He is guilty of a fault, which is puniſhable with death.

67. Then did they ſpit in his face, and buffetted him, and others [m] * ſmote him with the palms of their hands.] * cudgel'd him

67. Then did ſome of the Officers of m.
their court ſpit in his face, and buffet him, and blindfold him, Lu. 22. 64. and then gave him blowes on the face,

68. Saying, Prophecy unto us, thou Chriſt, who is he that ſmote thee?]

68. Saying, Thou who by thy title of Chriſt, pretendeſt to unction propheticall, make uſe of it for thy ſelf, and by it tell us, who 'tis that ſmites thee.

69. Now Peter ſat without in the palace, and a damoſel came unto him ſaying; Thou alſo [waſt with] Jeſus of Galilee.

69. were a prime companion or diſciple of (ſee Mar. 3. 14)

70. But he denyed before them all, ſaying, [I know not what thou ſayeſt.]

70. I am not guilty of what thou layeſt to my charge.

71. And when he was gone out into the porch, another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth.

72. And again he denied with an oath [I doe not know the man.]

72. ſaying, I have no relation to him.

73. And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art one of them, for [thy ſpeech bewrayeth thee.]

73. Thy dialect or tone, peculiar to thoſe of Galilee from the reſt of the Jewes, bewrayeth thee to be a Galilæan and Follower of his.

74. Then began he [to curſe] and to ſwear, ſaying, I know not the man. And immediately the cock crew.

74. to lay imprecations on himſelf

75. And Peter remembred the words of Jeſus, which ſaid unto him, [Before the cock crow] thou ſhalt deny me thrice. And he went out and wept bitterly.

75. before the ſecond cock-crowing,
which is in the middle watch, between midnight and morning, See note on Mar. 13. 35.

Notes on Chap. XXVI.

a Ἵνα ὅλον τὸν τρόπον ἀνῇσι παραδίδωσι

The connexion of the parts of this verſe depends on a *tradition* of the *Jewes*, that when any were condemned to death, they were kept from execution till the ſolemn *feaſt*, of which there were three in the year חג המצות the *feaſt* of *unleavened bread*, or the *Paſſover*, חג השבעות, the *feaſt* of *weeks*, and חג הסכות the *feaſt of tabernacles*, in which all the *Jewes* came up to *Jeruſalem* to *ſacrifice*, and then did they put the *malefactors*, eſpecially *rebels* and *impoſtors*, to death, in the preſence and ſight of all the people, *that all Iſrael might ſee and fear*, *Deut.* 17. 13. hence it is that this *feaſt* of *Paſſover* was waited for by the *Jewes*, and deſigned for this death of *Chriſt*, as of a *rebel*, and *impoſtor* both, one which they would fancy to be an *evemy* to *Ceſar*, and a falſe prophet, and *ſeducer of the people*.

b. Ἀλάβαστρον

What the *Greek* ἀλάβαστρον here ſignifies may be obſerved, and judged by the ſignification of it among the *Grammarians*, and in other *Authors*. In *Heſychius*, and *Phavorinus*, 'tis λήκυθος μύρου, a *veſſel of oyle*, but that not any kind of *veſſel*, as λήκυθος ſignifies, but, as 'tis added, μὴ ἔχον λαβάς, λίθινον, &c. a veſſel that *hath no handles* (which is the clear derivation of the word from *a privative*, and λαβὴ a *handle*, ſaith *Methodius*) and made of *ſtone* ordinarily, yet not that it takes its name from the *ſtone*, which we ordinarily call *alabaſter*, but that that ſtone ordinarily call'd * ὀνύξ, is from this ſurnamed (as it were) ἀλαβαστίτης λίθος, the *ſtone* of which the ἀλάβαστρα are ordinarily made. Hence hath *Suidas* defined it in plain words, ἄγγος μύρου μὴ ἔχον λαβάς, *a veſſel of ointment, that hath no handles*, which is directly oppoſed to *amphoris*, ſo call'd, becauſe it hath *two eares* or *handles*, which makes it clear not to be a *box*, as 'tis oft rendred, but βάσιον urceolus, as *Epiphanius* calls it, and that either of *ſtone*, or any other materialls. The particular *form* of it may be beſt diſcern'd by *Pliny*, *Nat: Hiſt:* l. 9. c. 35. where ſpeaking *de Elenchis*, he ſaith, they are *faſtigiata longitudine, alabaſtrorum figurâ, in pleniorem orbem deſinentes*, *long and ſlender toward the top, and more round, and full toward the bottome, which is the figure of the alabaſters*. In which reſpect it is, that the ſame *Author* reſolves *unguentum optimè ſervari in alabaſtris*, that any *ointment is beſt kept in veſſels of this faſhion*. The *Greek Tranſlatours* of the *Old Teſtament* have rendred צלוחית ἀλάβαστρον 2 *Kin.* 21. 13. which I ſuppoſe alludes to this *figure* of it (not as of a *diſh*, but a *narrow mouth'd veſſel*) by that which followes of *turning it upſide down*, which is the only way of *empying* or getting all the *water* or *oyl* out of ſuch kind of *veſſels*. The ſame word little altered צלוחית, is 2 *Kin.* 2. 20. rendred ὑδρία a *water-pot*, or *veſſel*

* Dioſcor: βάβδος κυλ. ἀζ. whence that of Martial l. 2. Profertur Coſmi nunc mihi ſicum onyx.

for those like purposes. So much for the *fashion* of this *vessel*. For the *matter* of it, 'tis certain, that it was commonly made of *marble*, and so by *Nonnus* 'tis *paraphrased* μάρμαρεον ἄγγος, a *marble vessel*, and particularly of the *onyx*, which is acknowledged by *Gorrhæus* and others to be *marmoris species*, a *sort of Marble* (which by the way, will resist the opinion that we ordinarily have in this matter of the womans *breaking* the *vessel*, the *marble* being not so fit for that purpose, and the manner of *pouring* out *ointment* being intimated by * *Pollux* in his [λύει τὸ ἀλάβαστρον, διὰτοῦτο οὖν] *open them*, take out the *stopple* or *corke* out of the *mouth* of them, and then use a little *stick*, or *spathula* or *rudicula*, putting it in, and *tasting* the *oyle*, πρὶν καταχέαι, *before it be poured out*) but 'twas also made of *silver* and *glasse* or other *metalls*, so *Theocritus* makes mention χρυσίων ἀλαβάστρων of *golden alabasters*, *Epiphanius* of βύκιον, ὕελον (and the *Etymologist* calls it σκεῦός τι ἐξ ὕελου a *vessel made of glasse*, not (as a † learned man hath been willing to guesse) after a lesse *proper* but usuall manner, as when we say a *boxe* of *gold* (the name *boxe* or *buxus* referring properly to that peculiar kinde of *wood* so called) but properly and naturally, the word *alabaster* referring only to the *forme*, not to the *matter* of it. Then for the *use* of these *vessels* 'tis clear, 'twas for *oyle*, *myrrh*, *nard*, or what else is usuall for anointing any. Thus * *Plutarch* reciting the *anointing vessels*, names ὅλμια καὶ χρύσους, καὶ πύελας, καὶ ἀλαβάστρους. and so *Julius Pollux l.* 6. παιδὸς ἀγγεῖα τῶν μύρων, λήκυθος μυρηκὸς καὶ ἀλάβαστρον. So in *Herodotus*, *Cambyses* sent to the *King* of *Æthiopia* an *alabaster* of *ointment*; So in *Martial*, *Quod Cosmi redolent alabastra*; so in the || *Digests* we read, *Vasa unguentaria*, *& siqua similia dici possunt ut labacioristus*, where no question there is a failing in the *copy*, which must be repaired not by changing it into *lavatioriscus*, or *rica*, as some would have it, but into *alabastrum* or *alabastricus*, which is not very farre from the word *alabacoristus*, which *Lazarus Bayfius* saith, he hath met with in some books.

c. Μύρον. The use of this *myrrh* or *oyntment* (at this time) which the woman poured upon him, was that which was usuall at *feasts*; That thus it was usuall in the *intertainments* of the *Jewes*, it is clear by many places, *Psal.* 23. 5. where, after the *preparing a table* followes [*thou anointest my head with oyle* &c.] and so when *wine* is said to *make glad the heart of man*, *and oyle to make him a cheerfull countenance*, *and bread to strengthen*, there are the three pares of a *festivall* entertainment, *bread* and *wine* taken in for the *gladding*, or *refreshing*, and *strengthening* the *heart*, and the *oyle* for the *outside* (*exteriora oleo irrigentur*, said *Democritus*) for the *countenance*, or the *head* rather, on which twas powred here, as a *perfume*, which was the *complement* of *festivities*. Hence it is that among the *stewards* expenses *Lu.* 16. he reckons ἑκατὸν βάτους ἐλαίου *an hundred measures of oyle*, provided especially for such *festivall* uses, So 1 *Chron.* 12. 40. the *oyle* is mentioned among the *festivall* provision, so *Philo* in *Leg. ad Caium* p. 797. D. ἀλειμμαῖα and χρεὼν *anointing* and *food* are a *description* ὑπερβολῆς διαίτης of a *more delicate life*; And so *wine* and *oyle*, *Prov.* 21. 17. as signes of one, that had lived *luxuriously*, and enjoyingly: The same, I conceive, to be the notion of the *oyle of gladnesse*, *Psal.* 45. 7. as referring to the *oyle* used in *feasts* (which are called *gladnesse*, or *joy*, as 1 *Chron.* 12. 20. there was *joy in Israel*) and so consequently it must be understood, *Heb.* 1. 9. that *Christ* was better dealt with by *God*, more *royally* treated, and more *abundance* of *grace powred* on him, then any other. By which also may appear what is the χρῖσμα ἀπὸ τοῦ ἁγίου, *unction* from the *holy one*, 1 *Ioh.* 2. 20. a most *liberall effusion* or *communication* of *grace* from the *Spirit* which had descended upon the *Apostles*. So among the *heathens* * *Iul. Pollux*, ὃν δὲ καὶ μύρον ἐν τοῖς συμποσίοις, δᾳδουχίον, so *Athen.* l. 11. out of the ancients, Ἀνδρὶ ἐπὶ δόρπου μαλάξεσθαι ἐξ ἕεν ὕδωρ, *when they had satisfied their hunger, and thirst*, Ὥραιός πῶς ἄλδει φέρων μύρον, *A comely youth brings myrrh* or *ointment*. So † *Plutarch*, ἁλείφει τι καὶ μύρῳ χρώτους τοὺς νεανίσκους κομίζοντες ἀκόλουθοι, the *young men*, not the *servants*, but others that were *free*, *brought vessels of oyle and myrrh*. So the *Scholiast* on *Aristophanes*, οἱ καλοῦντες ἐπὶ δεῖπνον στεφάνους καὶ μύρα &c. παρεσκεύασαν, *they that invite to a meale bring them forth crownes and ointments*. Thus in *Hesychius*, on the word ἐξαλείψεσι, It is, saith he, σκεῦος ἀργυροῦν φιάλη εὐμεγέθους, ἐξ ἧς ἐν τοῖς συμποσίοις ἀλείφοντο μύρον (not as 'tis corruptly read ἄλειπτρον τὸ μύρον) *a silver vessel neer in forme to a vial* (the very ἀλάβαστρον in this verse) *out of which men were in feasts anointed with ointment or myrrh*. Whence is that *lusory* or *scoffing Epigram* of *Martial*, *l.* 3. *Vnguentum fateor bonum dedisti Convivis, here, sed nihil scidisti, Res falsa est bene olere & esurire, Qui non cœnat & ungitur, Fabulle, Hic vero mihi mortuus videtur*. And that this was *powred* particularly on the *head*, and that for a *perfume*, 'tis discernible not only by *Lu.* 7. 46. but by the ancient *heathens* also. So in *Athenæus* out of *Archestratus*, Καὶ ἢ στεφάνοις κόρας ἁβρὰ δαῖτα πυκάζω, Καὶ σκιλοῦν μύρεσι ἀγλαοῖς χαίτλῃ διαπνέω, in the description of a *festivity*: *Meate*, and *crownes* on the head, and *ointment* on the *haire*. So *Statius* --*pingui crinem deducere amomo*, and *Propertius*--*Orontea crines perfundere myrrha*, and again, *Iamdudum Tyria madefactus tempora nardo*, and *Martial* again, *Quod madidis nardo sparsa corona comis*. 'Twere infinite to multiply testimonies of this nature, as that in *Eccles.* 9. *Let thy garments be white and thy head want no ointment*: Yet more particulars of this action will be considerable when we come to view this story, as 'tis set down with a little variation in the other *Gospels*.

That by ἀργύρεια here are meant *shekels*, may be d. Ἀργύρια concluded not only by the reading of the *Gr. and Lat. MS.* which hath Σλατῆρας in stead of it, (*Staters* and *shekels* being all one, see note on c. 17. e.) but also because 2 *Sam.* 18. 12. the *ten pieces of silver* there are by the *Targum* rendred *ten shekels of silver*, or five of the *double shekels*, i. e. *thirty shillings*. In proportion to which the *thirty* ἀργύρεια here will be *four pound ten shillings*, and so 'tis *Maimonides's* observation (*More Nev: par:* 3. c. 40.) from *Ex.* 21. 32. that *thirty shekels* or *pieces of silver* was the *price* of *servants* (A *free-man* being, saith he, generally valued at *sixty shekels*) And so when in *Aristeas* the price of the redemption

* Onom. l. 10. c. 26.

† *Casaub. in Ear.*

* *in Alcæo.*

‖ l. 34. tit. 2. *lege Argumento simili.*

* *Onomast.* l. 6. c. 16.

† *in Aristid.*

on of every captive *Iew* in *Ptolemy's* time is ſaid to be 20 *drachmæ*, it appears by *Ioſephus* that that is a miſtake for 120, which make *thirty ſhekels*, every *ſhekel* or שקל being τεσσάρων *four drachmes*, ſee c.16.27. and *note* on c.17. e. So true is that of S. *Paul* that *Chriſt took on him the form of a ſervant*, to which alſo the death of the *Croſſe* peculiarly belong'd among the *Romans*.

c. Τοῦτό μου

What is the full importance of this phraſe [τοῦτό ἐστι τὸ σῶμά μου, *this is my body*] is a difficulty, which may perhaps be cleared by degrees, by premiſing theſe few obſervations. *Firſt*, from the *Iewiſh* phraſes, and cuſtomes, that the *Lamb* dreſt in the *Paſchal-ſupper*, and ſet upon the table, as a *ſacrifical* feaſt, or feſtivall *ſacrifice*, was wont to be called גופו של פסח *the body of the Paſſover*, or גופו של כבש הפסח *the body of the Paſchal lamb*. So in the *Talmud*, *De Paſch.* c. *ult.* *R. M. Maim: in Hilchos Camets umatzah*, c.8. §.1. and §.7. So in *Mekilta fol.4. col.1.* To which phraſe or form of ſpeech among them *Chriſt* may probably allude, when he ſaith [*this is my body*] making himſelf, that was now to be *ſlain* for them, anſwerable to that *Paſchall Lamb* (as by *Paul* he is called *our Paſſover*, that is *ſacrificed* for us) and ſo mentioning this *crucifixion* of his, in that form, by which the *preſentation* of the *Lamb* on the table in the *Iewiſh* feaſt, whereof they were to eat by *God's* appointment, was wont to be expreſt. This for the words [σῶμά μου *my body*.] Secondly, for the [τοῦτό ἐστι, *this is*] or the whole phraſe [τοῦτό ἐστι τὸ σῶμά μου, *this is my body*] This ſeems to be by *Chriſt* ſubſtituted in ſtead of the *Paſchal* form זה לחם עוני *This is the bread of affliction, which our fathers eat in Ægypt*, or, *This is the unleavened bread*, &c. or, *This is the Paſſover*, Where it is evident that that is not the *identicall bread*, which their *fathers* in *Ægypt* eat, but only the tranſcript of it, the *commemoration* of that *Ægyptian* ſtate of *ſlavery*, from which they had been *delivered*, and the celebration of that *annual* feaſt, which in *Ægypt* was firſt inſtituted, As when in ordinary ſpeech, on *Chriſtmas*, or *Eaſter* day, we ſay, *This day Chriſt was born*, or *aroſe*, which example S. *Auguſtine* accommodates to this matter in his *Epiſtles*. Thirdly, it muſt here be obſerved, that the word [τοῦτο *this*] (τοῦτό ἐστι τὸ σῶμά μου *this is my body*) is not the relative to ἄρτος *bread*, but of the *neuter* (whereas that is of the *maſculine*) *gender* and conſequently it is not here ſaid that *this bread is my body* (the *body* of *Chriſt*) but either *indefinitely* this, or λάβετε, φάγετε, *take, eat, this is my body*, this *taking* and *eating* is, or denotes *my body*, which is more fully expreſt *Lu.22. 19. This is my body* wch *is given for you, doe this in remembrance*, or, *commemoration of me*, and ſo 1 *Cor.* 11.23. *Take eat, this* (not ἄρτος *this bread*, but τοῦτο this *taking* and *eating*) *is my body, which is broken for you, doe this in remembrance of me.* This is a little farther improved by S. *Paul*, 1 *Cor.*10.15,16. *The cup of bleſſing, which we bleſſe*, i. e. our *bleſſing* the *cup* in the *Sacrament*, and ἄρτον ὃν κλῶμεν, *the bread which we break*, i. e. the *breaking* of the *bread* which is delivered to us to *eat*, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; *is it not the communication of the body of Chriſt?* where what was before ſaid in *Chriſt's* words to be his *body*, is more manifeſtly ſaid to be the *communication* of his *body*, i.e. the beſtowing it upon us, (as the *communication* of the *altar* among the *Iewes* or *Gentiles*, is their *eating* of the *ſacrifice*, their *God's* entertaining them at that *ſacrifical* feaſt) which, I ſuppoſe, concludes this *ſacrament* to be, according to the nature of *ſacraments*, an holy rite, a ſolemn act or inſtrument, inſtituted by *God* to *communicate* to, or conferre on us the *body* of *Chriſt*, i. e. the efficacy and benefits of *Chriſt's death*. Hence it is that this whole action is by *Damaſcen* called μεταλημψις *participation* (which is all one with *communication*, only as one referreth to the *giver*, ſo the other to the *receiver*) δι' ἀυτῆς τὸ Ἰησοῦ θεῖον καὶ μεταλαμβάνομεν, ſaith he, *for thereby we partake of the divinity of Jeſus*, the *divine* graces that flow from him, and S. *Chryſoſtome*, διὰ τοῦτο σῶμα Χριστοῦ *the body of Chriſt is received*, i. e. as verily as *God* there treates us at, and feeds us from his *table*, ſo verily doth he *communicate* to, and beſtow on the worthy receiver the *body* of the *crucified Saviour*. And if it ſhall be ſaid that this is no *ſtrange* thing, for that *God* doth ſo on every *act* of ſincere *repentance*, of *faith*, of *prayer*, or other part of his divine *worſhip* worthily performed, and not only in this *ſacrament*: I anſwer, that the leſſe *ſtrange* it is, the more ought it to be *beleived*, on the affirmation of the *Apoſtle*, and the more certain it is, that he that being a true *penitent ſinner* had the *benefits* of the *death* of *Chriſt* beſtowed on him by *God* upon his *firſt repentance*, hath them now annunciated by *God*, and ſo ſolemnly and *ſacramentally* conferred and *ſealed* to him, on this *prepared*, and worthy approach to *God's table*, and this act of *worſhip* duely perfotmed, which *Chriſt* at his parting from the world, thought fit ſo ſolemnly to *inſtitute* to be *forever* obſerved in the *Church*. But if it be conceived that in this *ſacrament* theſe *benefits* are alwaies *firſt* conferred, or ſo as they were not really conferred before, this is a miſtake, for he that had been *baptized*, is acknowledg'd (if he have not interpoſed the obſtacle) to have received them before, and he that hath frequently been a *worthy receiver* of this *ſacrament* of the *Lord's ſupper*, and not fallen off by any wilfull ſinne, cannot every time *firſt* or *newly* receive them, nay he that is a *true penitent*, and hath performed frequent acts of other parts of *God's* worſhip, as alſo of *mortification* of luſts and paſſions, and of all manner of *Good works*, though not of this, hath, no doubt, that acceptance of thoſe other *acts*, and theſe *benefits* of *juſtification* &c. beſtowed on him by *God*, and not all *God's favour* (and theſe *benefits*) ſuſpended, till the *firſt* receiving of this *ſacrament*. Onely in caſe of precedent lapſes, which have for ſome time caſt a man out of *God's* favour, when upon ſincere repentance and reformation he is reſtored to *God's* favour again, then *God* in this *ſacrament* doth *ſeale* anew, i. e. ſolemnly exhibit theſe benefits to him. And otherwiſe, when no ſuch lapſes have intervened, and ſo there is no need of this new *ſealing* or exhibiting, *God* doth yet confirm and farther ratifie, what had before been ſufficiently done. By this explication of the meaning of the words may alſo be concluded what are the parts of this *ſacrament*, viz: (the ſame that of every fœderall rite) two literally, and two ſpiritually, in each, one on *God's* part, the other on ours. On *God's* part literally, his entertaining and *feeding* us at his *table*, 1 *Cor.* 10. 21.

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(but that, as in *ſacrifices* of old, firſt furniſhed by the piety of the *gueſts*) and on our part literally, our *partaking* of that *table*, that *Chriſtian* feaſt, 1 *Cor.*10.17. Then *ſpiritually* (or veiled under this *literall*, viſible outſide of a *feaſt*) 1. *Gods* ſolemn reaching out to us, as by a deed or inſtrument, what was by promiſe due to every penitent ſinner, every worthy receiver, the broken *body* of *Chriſt*, i. e. the benefits of his *death*, which is the ſumme of that fervent forme of prayer uſed by the *Prieſt* and every receiver ſingly, at the minute of receiving the elements in that *ſacrament*, and that prayer part of the ſolemnity of the form of the court, by which it is beſtowed 2ly On our part, *annunciating* 1*Cor.* 11.26. that *ſacrifice* of *Chriſt's* death, which (was then immediately to come, but) is now long ſince performed upon the *Croſſe*. Thus the *bitter herbs* are זכרון a *memoriall* or *commemoration* of the bitter *Ægyptian ſervitude*, *Exod.* 14. 1. the *red wine* לזכרון *for a memoriall* that *Pharaoh* waſht himſelf in the *blood* of the children of *Iſrael*. So that precept *Exod.*13.8. is given by *Moſes*, that in the *Paſſover* they ſhould *annunciate* or *tell* of their *deliverance*, and thence they call the *Paſcal leſſon* הגדה, *ἀναγγελίαν*, *annunciation*, See *Elias Levita* in *Thisbi*. And this *annunciation* or ſhewing forth, is not only in reſpect of our ſelves in *beleiving*, and toward men in *profeſſing* our *faith* in the *crucified Saviour*, and that with a kind of *glorying*, or *rejoycing*, but alſo toward *God*, pleading before him that ſacrifice of his own *ſonne*, and through that *humbly*, and with *affiance* requiring the benefits thereof, *grace* and *pardon*, to be beſtowed on us, and at the time making uſe of that, which is one ſpeciall benefit of his paſſion, that free acceſſe to the *Father*, through him, *interceding for all men*, over all the world, *eſpecially for kings*, &c. 1 *Tim.*2.2. which from that conſtitution of S. *Paul* to *Timothy*, *Metropolitan* of all *Aſia*, was received into the moſt ancient *Liturgies*, and made a ſolemn part of the *ἐπιδόξεις* and *εὐχαριστίαι interceſſions* and *Euchariſticall* devotions of the *Church*. Both theſe parts of the *Sacrament* are intimated by thoſe two phraſes mention'd in the two firſt obſervations, For the *preſentation* of the *Lamb* on the *table*, and ſo of the *Chriſtian ſacrifice*, the *crucified Saviour* in the *Chriſtian* feaſt, to be *eaten* of by us, notes *God's* annunciating and atteſting to us the benefits of *Chriſt's death*, and ſo the *commemorative Paſchal* form notes our *commemorating* and *annunciating* that *death* of his to our ſelves, and others, And both theſe are contained in thoſe different phraſes of S. *Paul*, both uſed in this matter in ſeverall places, the former, that the *broken bread* is the *κοινωνία communication* of his *body*, and ſo the *latter* 1 *Cor.* 11.26. *As oft as ye eat this bread, and drink this cup, ye annunciate the death of the Lord*, what *God* there beſtowes on you, you *annunciate* to him, to your ſelves, and to others; From both which ariſes the aggravation of the *guilt* of the *unworthy receiver*, that he is ἔνοχος *guilty of the body and blood of Chriſt*, v. 27. i.e. that *Chriſt* that died for him, and is there *communicated* to him *ſacramentally*, i. e. viſibly exhibited in that *ſacrament*, and by him ſuppoſed to be *annunciated* to *God* &c. is by his being unqualified, *unprepared* for the receiving the *benefits* of his *death*, utterly loſt, fruſtrated in reſpect of him (as the *impenitent* is ſaid to *tread under foot* the *blood* of *Chriſt*, the *blood* is as uneffectuall to him, as what is by him thrown on the earth, and trampled on, is like to be to him) and yet farther he is ſaid ἐσθίειν καὶ πίνειν κρῖμα ἑαυτῷ to *eat* and *drink damnation to himſelf*, v. 29. i. e. where the *worthy receiver* hath the benefits of *Chriſt's* death communicated to him in this feaſt, and ſo *eats* and *drinks ſalvation* to himſelf, this unworthy intruder doth on the contrary bring, by that means, *puniſhments*, and, if he repent not by the admonition of thoſe *puniſhments*, *damnation* on himſelf. As for the *elements* in this *ſacrament*, *bread* and *wine*, though by the προηγουμένη *offering* them to *God*, then by the *Prieſt's conſecration*, *benediction*, calling upon *God* over them, they become *God's*, and ſo are called κυριακὸν δεῖπνον the *Lords ſupper* in oppoſition to ἴδιον δεῖπνον every man's *own ſupper*, 1*Cor.*11.21. and ſo are changed from *common bread* and *wine*, yet not ſo as to depart from their own *nature*, or to be really *converted* into the *body* and *blood* of *Chriſt*, ſave only in a *ſpirituall* ſenſe, and *ſacramentally*, according to that of *Theodoret*, *Dial.*2. Τὰ σύμβολα τοῦ σώματος τοῦ δεσποτικοῦ καὶ τοῦ αἵματος, μετὰ τὴν ἁγιασθεῖσαν μεταβάλλεσθαι, καὶ ἕτερα γίνεσθαι, ἀλλ' ἐκ οἰκείας οὐσίας μένειν γὰρ ὅπερ ἦν καὶ πρότερον ἐστὶν, καὶ τῷ σχήματι, καὶ τῷ εἴδει, καὶ ὁρᾶται ὅπερ καὶ ἀπτὰ, οἷα καὶ πρότερον ἦν. *The ſymbols of our Lord's body and blood, after the prayer of conſecration, are changed and become other, but depart not from their own nature, for they remain in their former eſſence, and figure, and ſhape, and are viſible, and ſenſible, ſuch as before they were.* And accordingly theſe ſo many words are found uſed by divers of the *Ancients*, μεταποιήσεις, μεταβολὰς, μεταῤῥυθμίσεις, μεταλήψεις, μεταστοιχειώσεις, each denoting *change*, but never μετουσίωσις, *tranſubſtantion*, or the like.

That *Chriſt* did after his *reſurrection* before his *aſcenſion*, *eat and drinke* with his *diſciples*, ſeems to be affirmed by many places of *Scripture*, and thoſe ſuch as are to that ſenſe interpreted by the *ancients*, Thus *Act.* 10. 41. S. *Peter* ſaith, the *Diſciples eate and dranke with him after his reſurrection*, and that is uſed by him, as a proof of the *reality* and certainty of his *reſurrection*, which it would not have been if *they* onely had *eate* and *dranke*, and *hee* had not. Thus when *Act.* 1. 4. it is ſaid that *Chriſt* was συναλιζόμενος, &c. though perhaps that may be thought to ſignifie no more then his having *converſed* with them, and not neceſſarily to inferre his *eating* or *drinking*, yet both the *origination* of the word ἅλας *ſalt*, and the *Syriack* and *Arabick* interpretation, make it ſignifie all one, as if it had been συνεσθίων, and * S. *Chryſoſtome* gives his judgment of it, that by it is meant that which the *Apoſtles Act.* 10. 41. uſe as an argument of *Chriſts reſurrection*, their *eating* and *drinking* with him. So *Joh.* 21. 13. 'tis ſaid of *Chriſt*, he took *bread*, and in like manner a *fiſh*, and *Lu.*24.30. he *lay down at meat with them*, and *took bread*, and not only gave to others, but v. 43. *taking a fiſh*, and *hony combe*, ἐνώπιον αὐτῶν ἔφαγεν, *he eate before them all*, and though there be not expreſſe mention there made of his *drinking* alſo, yet that affirmation of the *Diſciples*, *Act.*10.41. referring clearly to that part of the ſtory, and extending it ſelf to the συνανέστημεν *we drank with him*, alſo, as well as the συνεφάγομεν, *we eate with him*, will

Καθαγίωσις

Τοῦ ἐνόχου σώματος

f. Οὐ μὰ τὴν ἀπ' ἀρχῆς.

Συναλιζόμενος

* t. 4. Savil. ed. p. 611.

XUM

will be a proof and testimony of the one as well as the other. To this may be added the testimony of S. *Ignatius* in his *Epistle* to the *Church* of *Smyrna*. Μετὰ τὴ τὸν ἀναστάντα σωματικῶς ἀυτοῖς ἢ Συνέφαγε ὡς Σαρκικὸς, καίπερ πνευματικῶς ἡνώθαι τῷ πατρὶ, *After his resurrection he eate and dranke with them, as being in the flesh, although spiritually he were united to the father.* This being then on these grounds supposed, there is another possible way of interpreting this place of *Christ*, that he would *drinke no more of the fruit of the vine, till he dranke it new in the kingdome of his father*, viz. that the *state* of *Christ* after his *resurrection* is called *the kingdome of his father*, and that upon this ground, because at his *resurrection Christ* the *son* of *God* was instated in his *kingly* office, and *all power* (as he saith after that time, *Mat.* 28. 18.) *was given unto him both in heaven and in earth*, in which respect it is, that the *Gospell* is ordinarily called *the kingdome of God*, and so among the *Jewes saeculum Messiæ*, the *age of the Messias*, and the μέλλων ἀιὼν *age to come*, which certainly commenced at the *resurrection* of *Christ*, as at his *death* the former age of the *law* and *prophets* was consummate or ended (and that perhaps the meaning of the τετέλεσται *Ioh.* 19. 30 *It is finisht*) To this may those words of S. *Chrysostome* be applied, when he saith of *Christ*, making mention of the *kingdome* &c. περὶ ἀναστάσεως διαλέγεται λόγον εἰς μέσον, τῷ ἀναστὰν ὕστερον τῷ ἰδίῳ κηδεμόνι, that *he proposes a discourse of the resurrection, and calls his own resurrection thus.* Yet because 'tis possible, and probable enough, that S. *Chrysostome* by the phrase περὶ ἀναστάσεως] means the *state* and time of the *generall resurrection*, not only of *Christ's*, but of the *Disciples* also to whom he speakes, and with them of all others (and then accordingly ἀναστὰν ἰδίῳ shall not only signifie the act of his *rising* out of the *grave*, but also the *future state* of *Christ with them together* after the *final* judgement) and because μεθ' ὑμῶν here added, may seem to referre to that sense, and again because *drinking it new with them*] may best be taken in a *figurative* sense, to expresse those *heavenly festivals* there vouchsafed to the *Saints*, received into communion of those joyes with *Christ*, and because the space between *Christ's resurrection* and *ascension* is in no other place of the *New Testament* expresst by this phrase of *the kingdome of Christ's father*, and lastly because 'tis not here the *kingdome of Christ* (to which it was pretended that his *resurrection* instated him, and yet would not be perfectly true, as that excludes, or is taken abstracted from his *ascension*) but *the kingdome of his father*, which belongs particularly to the time after the *generall resurrection*, 1 *Cor.* 15. 24. and 28. (for then and not till then is the kingdome again *delivered* up to the *father*.) For these reasons, I say, that interpretation being laid aside, there is a second that offers it self, by observing the words or word ἀπ' ἄρτι or ἀπάρτι, and rendring that *within a while*, as seems to be most agreeable to the use of it, v. 64. of this chapter, and c. 23. 39. and *Joh.* 1. 52. and *Rev.* 14. 13. as is shewed both by * *Euthymius's Scholion*, and by the *vulgar Latines amodo* in all the places, and so also by the *context* in those places; (see *note* on c. 23. k.) If this be accepted, then the meaning will be, that *after a while*, or *within a short time* he means to part with them, and then, i. e. after that *short time*, he will *drink no more of the fruite of the vine*, till he meet them again in *heaven*, and *drinke of that new wine*, i. e. turne this *bodily* into a *spirituall festivall*, expresst by *lying* as at meat, *with Abraham, Isaac and Jacob in the kingdome of heaven*; *Lu.* 14. 15. As for *this fruit of the vine*, the *corporal food*, that he will then drink that with them in heaven, can no more be concluded from the [ἕως τῆς ἡμέρας ἐκείνης *untill that day*] then that *Mary* ceased to be a *virgin*, or had *children* after the *birth* of *Christ* from the ἕως ὅ *untill that*, *Mat.* 1. 25. But the truth is, there is yet a *third* way of interpreting this verse, which by comparing it with the words in S. *Luke* seems much the most probable of all, that this γέννημα τῆς ἀμπέλου *fruit of the vine* signifies the *cup* in the *passover* peculiarly, or the *cup of Charity* in the *postcœnium* of the *passover*, wherein the *Sacrament* of *Christ's blood* was founded. For that *Christ* was now to dye, and neither before, nor after his death and resurrection, to *eate* any more *passovers* with them, or any more to *drink this cup of charity* now designed to a *Christian* use, is sufficiently evident, To this therefore is agreeable what he saith *Lu.* 22. 15. *With desire have I desired to eate this passover with you, before I suffer*, meaning now to transfunate this *cup* there into that *Sacrament* of *charity* to be observed in the *Christian Church* forever after. And therefore it is observable in S. *Luke*, that the words are directly applyed c. 22. 16. to the *passover*. *I have desired to eate this passover, for I will no more eate* ἐξ αὐτοῦ *thereof*, or, *of that*, i. e. *of the passover* &c. and by repeating of the words again, *of the cup*, v. 18. it is all reason that that be rendred *of the cup in the passover*, or the *Sacramentall cup* of *charity* as the former of the *bread* in that *postcœnium*. This appears to me an unquestionable rendring, and clearing of all difficulties, viz. that *Christ* will no more use these *typicall adumbrations*, being himself now *really* to *perform* what was adumbrated by them, to *passe* suddainly from *earth* to *heaven*, through a *Red sea* of *blood*, and there to *complete* also the *mystery* of the *Sacrament*, by *uniting* his *Disciples* one to another, and making them all *partakers* of his riches there. And that this is fit to be preferred before the second interpretation by the rendring of ἀπάρτι *amodo within a while*, will be judged by the *parallel phrases* both in *Marke* and *Luke*, where 'tis οὐκέτι οὐ μὴ πίω, *I will from henceforth by no meanes drinke*, &c. *Mar.* 14. 25. and so once in *Luke* also, c. 22. 16. and the second time, οὐ μὴ πίω *I will not drink*.

It was the custome of the *Jews* after supper to say *grace*, and then to *say* or *sing* זְמִירוֹת *verses* or *songs*, especially over the *Paschal lambe*, saith *Paulus Burgensis*, at which time, saith he, they were wont to sing from the 112 to the 119 *Psalme*, the matter of those *Psalmes* agreeing perfectly with the *Paschal lambe*. This may have been the *hymne*, or rather *hymnes*, or *Psalmes*, which *Christ* sang here with his disciples; see *P. Fagius* in *Annot.* upon the *Caldee paraphrase*: *Deut.* 8 But 'tis also not improbable, that it was some other *hymne* accommodated to this particular *institution* of *Christ's*, and this sung by them all, in the same manner, as we read of the *Christians hymne*, *Act.* 4. 24.

The

h. Ψευδομαρτυρίαν ἐζήτουν.

The profess'd *coming* in and entertaining of *false witnesses* against *Christ* will not seem strange, if it be remembred that among the *Jewes* in *actions* against *seducers* of the *people*, or *false prophets*, it was lawfull to say any thing whether *true* or *false*, no man being permitted to say any thing in *defence* of them. In the condemning of other men they expected a day and a night, to see if any thing could be produced, which might profit the Prisoner, but not in these cases of *false prophets*, and *seducers* of the *people* to *idolatry*; See *P. Fagius* in his Notes on the *Chald: Paraph:* on *Deut.*13.8. and *Maimonides* in *Hilcoth Sanhedr:* c. 11. So it is said in the story of *Steven*, they did ὑποβάλλειν ἄνδρας *suborne men*, and again ἔστησε μάρτυρας ψευδεῖς v.13. they *substituted false witnesses* &c. Besides, the *Sanhedrim* were so resolved to take away his life, that they did professly *seek false witnesse* that should come and swear any thing against him, v.59. And what was here done in their processe against him, is just the *antitype*, or farther impletion of that which was first performed on *Jeremy*, c.26. v.8,9.

Ὑποβάλλειν ἄνδρας.

i Ἐξορκίζω

'Twas a custome among the *Jewes* to *adjure*, which was by some form of *execration* layd upon the person, if he did not speak and answer truly; This among them obliged the person *adjured*, as much as if he had taken an *oath*, and therefore *Christ*, though before he had *held his peace*, now being *adjured*, thinks himself bound to answer him. Many examples we have of this in the *old Testament*, *Judg.*17.2. *the silver which thou hast lost and about which thou didst use execration*, i.e. didst *adjure*; So *Prov.*29.24. of the partaker with the *thief*, that is so secret, *he heareth cursing, and betrayeth it not*, i.e. will not *reveal*, though he be *adjured*, 1 *Kin.*8.31. *If any man sin against his brother* וְנִשָּׂא בוֹ אָלָה לְהַאֲלֹתוֹ *and he impose on him an imprecation to adjure him*, for so אָלָה signifies, *Psal.* 10.7. and is rendred by the *Chaldee paraphrase*, לוּטִין *maledictions*, and so הַאֲלֹתוֹ in *hiphil* is literally and *critically* to *make swear*, to *adjure*, and is exprest by S. *Paul's* ὁρκίζω: 1 *Thess:* 5.27. *I bind you under the curse of God.* The *law* concerning this we have *Levit.*5.1. *If a soul shall offend, and shall hear the voice of adjuration or execration*, and so *Numb.*5.21. where we have not simply הָאָלָה *execration*, but שְׁבוּעַת תַּאֲלָה *an oath of execration.*

k. Δεξιὰ δυνάμεως.

The *right hand of power*] is the *right hand* of *God* the *Father*, who is call'd *power* by the *Hebrewes*; So *Jarchi* on *Num.*7.10. *Moses* received it not from their hands, till he was commanded from *the mouth of power*, and so the δεξιὰ μεγαλωσύνης *Cyrus, the right hand of greatnesse*, *Heb.* 8.1. So 1 *Pet.*4.14. the *spirit of glory*, is the *spirit of God.*

Δεξιὰ μεγαλωσύνης. Πρόσωπον δόξης.

l. Διαῤῥήξας τὰ ἱμάτια.

That *rending of cloathes* was an expression of *indignation*, holy *zeal*, and piety among the *Jews*, expresst on severall occasions, especially of *grief* in humiliation, and of *anger* on the hearing of any *blasphemous* speech, is ordinarily known by all. Only the difficulty here is, how this could be fit or proper for the *high Priest* to doe, which is made unlawfull for the *Priests*, *Levit.*10.6.21.10. Thus hath *Baronius* objected *Annal:* t. 1. *An: Ch:* 34. but the answer is easie, that that prohibition in *Levit:* extends only to the not *tearing* of the *Sacerdotall garments*, i.e. of those which are used only in the *Priest's office*, *Exod.*28.32. and 39.23. and agreeably the *Jewes* have a rule, *Qui dilaceraverit vestes Sacerdotales, vapulabit, He that shall teare any of the Priest's garments shall be beaten.* Besides this, 'twas indeed also unlawfull to enter into the court of the *Israelites* in the *Temple* with rent *clothes*, but that was unlawfull to any other, as well as to a *Priest*, who differ'd not from others in this matter, save only in this one circumstance, that the *high Priest* tore his garment from the *bottome* to the *top*, the rest of the *Priests* and all others from the *top* to the *bottome.*

m. Πάσσω

Πάσσω is by *Hesychius* rendred ῥάβδῳ, a *rod* or *wand*, ῥάπτω, ῥάβδῳ τύπτω, ἢ ἀλοάω, to *strike* with a *rod* or to *thresh*, to use such a *stick* as was ordinary in *threshing* out *corn*, a *staffe* or *cudgel*, and again ῥαπίζει, σκώπτει, ἀλοᾷ, παίζει, μαστιγοῖ, τύπτει, to *strike*, and to *mock.*

Paraphrase.

CHAP. XXVII.

1. And having retired for a while the whole Sanhedrim consisting of chief Priests and Rulers of the people &c. met together in counsell, and there decreed, that he was to be put to death, and accordingly that they would presse the Roman Procurator to doe justice on him capitally.

1. WHEN the morning was come, all the chief priests and elders of the people took counsell against Jesus to put him to death.]

2. And accordingly as one præcondemn'd by them, they bound him and

2. And when they had bound him, they] led him away, and deliver'd him to Pontius Pilate the Governour.

3. cast by the Jews Sanhedrim, wisht that he had not done it, and was exceedingly grieved and afflicted in mind,

3. Then Judas that had betrayed him, when he saw that he was [condemned, repented himself,] and brought again the thirty pieces of silver to the chief priests and elders,

4. I have committed a foule sinne, in delivering up into your hands a most innocent person to be put to death.

4. Saying, [I have sinned, in that I have betrayed the innocent blood.] And they said, What is that to us? See thou to that.

5. And when they would not receive the money, he would not carry it back again, but threw it down as a detestable thing, that he was resolved to rid his hands of, and leaving it in the Temple, departed to his home, and was there so affected with sorrow and horrour and despair, that in a fit of melancholy or suffocation he suddainly fell down upon his face, and burst, and dyed, Act. 1.18.

a.

5. And he cast down the pieces of silver in the temple, and * departed, and went and [a] hanged himself.]

* departing was strangled, or fell into a fit of suffocation.

6. And

6. And the cheife Prieſts took the ſilver pieces and ſaid, It is not lawfull to put them into the treaſury, becauſe it is the [b] price of blood.]

6. And they of the Sanhedrim v. 3. ſeeing the money thus left in the temple, had ſome thoughts of putting it into the treaſury of the Temple, but conſidering that it was money given for the delivering one up to death, they conceived it not holy enough to be put in there. b.

7. And they took counſell, and bought with them the Potters field to bury [c] ſtrangers in.]

7. And upon conſultation they decreed and reſolved in counſell that the money (which they in this hurrey did not neglect the diſpoſing of) ſhould be laid out for a pious uſe, to buy a piece of ground, which had been the Potters, for ſtrangers to bury their dead in. c.

8. Wherefore that field was] called, The field of blood, untill this day.

8. This field was by the people, for all that hypocriſie of the Sanhedrim

9. (Then was fulfilled that which was ſpoken [by Jeremy the prophet] ſaying, And * they tooke the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value,

*I tooke Vulg.

9. Firſt by Jeremiah in ſome prophecy of his not now, remaining, but by tradition famed to be delivered by him, and from thoſe which heard it from Jeremy, received, and after repeated by Zachary, c. 11. 12. (as many other things of Jeremies are, which makes the Jewes ſay that the ſpirit of Ieremy reſted on Zachary) which is the reaſon, that [d] tis here cited as Ieremies, and not as Zacharies.

10. And gave them for the Potters field, as the Lord appointed me.)

11. And Jeſus ſtood before the governour, and the governour asked him, ſaying, Art thou the King of the Jewes? And Jeſus ſaid unto him, Thou ſayeſt.]

11. And Jeſus was brought to the barre and examined, whether he were the Meſſias ſo long expected by that people, and he anſwered, Yes I am.

12. And when he was accuſed of the chiefe prieſts and elders, he anſwered nothing.]

12. And to all the accuſations ſent in againſt him by the Sanhedrim, whether by a written bill of theirs, or by ſome atturney inſtructed by them (themſelves coming not in, Joh. 18. 28.) he made no kind of reply.

13. Then ſaith Pilate unto him, [Heareſt thou not how many things they witneſſe againſt thee?]

13. Doſt thou not thinke fit to make apology for thy ſelf, hearing what charges are ſent in by the Sanhedrim, and thoſe ſufficiently teſtified againſt thee?

14. And he anſwered him to never a word, inſomuch that the governour marvelled greatly.]

14. All this would not move Chriſt to make any apology, or plea for himſelfe, at which Pilate extremely wondred.

15. Now at that feaſt the governour was [d] wont to releaſe unto the people a priſoner, whom they would.]

15. Now this being the time of the yearly paſſover, a ſolemn feaſt of the Jewes, 'twas cuſtomary with the Procurator to gratifie the Jewes, by pardoning ſome priſoner of that nation, and that it might be the greater obligation to them, to give them liberty to chooſe whom they pleaſed, by votes of the people. d.

16. And they had then a notable priſoner called Barabbas.

17. Therefore when they were gathered together, Pilate ſaid unto them, Whom will yee that I releaſe unto you? Barabbas or Jeſus [which is called Chriſt?]

17. which by many is taken to be the Meſſias.

18. For he knew that for envy they had delivered him.]

18. That which moved him to make this propoſal, was, becauſe he knew, twas matter of malice in ſome great perſons among them, (wherein the multitude of the people were not concerned) that Chriſt was thus perſecuted, and ſo that the multitude might probably be pleaſed to have him releaſed.

19. When he was ſet down on the judgement ſeat, his wife ſent unto him, ſaying, Have thou nothing to doe with that juſt man, for I have ſuffered many things this day in a dreame becauſe of him.]

19. And this he would have been very glad of, becauſe when he was on the bench, his wife ſent him a meſſage, how ſhe had been much troubled in a dream, and by thoſe terrors incited to ſtop him from giving ſentence of death againſt Jeſus.

20. But the chiefe prieſts and elders perſwaded the multitude, that they ſhould aske Barabbas and deſtroy Jeſus.]

20. But they of the Sanhedrim prevayled with the multitude, that they ſhould make choiſe of Barabbas, and by cry and clamour require Jeſus to be put to death.

21. Then the Governour anſwered and ſaid unto them, Whether of the twain [will yee that I releaſe unto you?] they ſaid Barabbas.

21. doe you chooſe to have releaſed, or pardoned, according to that cuſtome, v. 15.

22. Pilate ſaid unto them, What ſhall I do then with Jeſus, which is called Chriſt? [They all ſaid unto him,] Let him be crucified.

22. The whole multitude inſtigated by the Sanhedrim, cryed out v. 23.

23. And the Governour ſaid, Why, what evill hath he done? [But they cryed out the more, ſaying, Let him be crucified.]

23. But the more Pilate ſeemed to believe him guiltleſſe, the more violent were they in their clamours that he ſhould be put to death.

24. When Pilate ſaw that he could prevaile nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it.]

24. When Pilate diſcerned this, that his expreſſing his opinion of Chriſts innocence did not at all allay the peoples violence, but that contrarywiſe it made them ready to mutine, put them into a rage and diſtemper, he ſolemnly called for water, and in the preſence of them all waſht his hands, deſirous thereby to free himſelfe of all guilt in doing any thing in this matter, and ſaid, I will be guiltleſſe, it ſhall (or, let the whole matter) lye upon you.

25. Then

25. And the whole people cryed out, let it be ſo, what ever guilt there is in putting him to death, let it lye upon us and our poſterity.

25. Then anſwered all the people and ſaid, His blood be on us and on our children.]

26. though he had intended to inflict no other puniſhment on Chriſt, but that of ſcourging Lu. 23. 16. 22. (and therefore it appears Joh. 19. 1. that Pilate ſcourged him long before he ſentenced him to crucifixion v. 16. nay after the ſcourging he was very induſtrious to have ſaved his life v. 4. 8. 12. and Mar. 23. 24. ſcourging is the puniſhment of ſome that were not killed) yet upon this importunity of the people, which he did not thinke fit to reſiſt, to that of ſcourging he ſuperadded the ſentence of death, crucifixion alſo, which was wont to have ſcourging preparative to it; ſee note on Lu. 23. b.

26. Then releaſed he Barabbas unto them, and [when he had ſcourged Jeſus, he delivered him to be crucified.]

27. the whole band that garded the Temple, came, and ſurrounded him, as a guard to a malefactor.

27. Then the ſouldiers of the governour took Jeſus into the common hall, and [gathered unto him the whole band of ſouldiers.]

28. robe of ſtate, ſuch as perſons of honour weare in publick aſſemblies.

28. And they ſtripped him, and put on him a ſcarlet [robe.]

29. And to make him ſomewhat which might looke like a crown, they took thorns, and platted them into that form, and put it on his head, and in ſtead of a ſcepter in his hand, they gave him a reed, and made him hold it in his right hand in a kind of ſtate;

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand;] and they bowed the knee before him, and mocked him, ſaying, Haile, King of the Jewes.

30,31. And having thus dealt with him as a Mock-king, and derided him long enough that way, they then took the reed out of his hands, and ſpit upon him, and ſmote him on the head, and took off the robe of ſtate, and put his own cloathes on him again, by this ceremony ſignifying the dethroning him from his pretended kingdome, and then carried him to the place of crucifixion.

30. And they ſpit upon him, and took the reed, and ſmote him on the head,
31. And after that they had mocked him, they took the robe off from him, and put his own rayment on him, and led him away to crucifie him.]

32. they lighted on Simon of Cyrene,

c. whether as a favourer of Chriſt, or as one which caſually paſt by at that time (ſee Mar. 15. 21.) and him (either without conſideration who it was, or elſe particularly as a favourer of Chriſt, and ſo by the Jewes inſtigation) they preſt, as uſually they did men, to bear burthens, (ſee note on c. 5. f.) forcing him to carry the Croſſe after him, Lu. 23. 26. to the place of crucifying.

32. And as they came out, [they found a man of Cyrene, Simon by name, him they compelled to [c] bear his croſſe.]

33. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull,

f. 34. bitter poiſonous ingredients to haſten death.

34. They gave him vineger to drink mingled with [f gall,] and when he had taſted thereof he would not drink.

35. And they that faſtend him to the Croſſe, the Executioners ſtripped him, and then divided his garments, all but the inner garment, into four parts, and took every man one, but the inner having no ſeam in it, they rent not aſſunder, but caſt lots for it.

35. * And they crucified him, and parted his garments, caſting lots,] that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

* And when they had crucified him, they parted, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ

36. And ſitting down they watched him there.

37. Indictment, or crime pretended, for which he was crucified; ſee note on Mar. 27. b.

37. And ſet up over his head his [accuſation] written, This is Jeſus the King of the Jewes.

38. Then were there two theeves crucified with him, one on the right hand, and another on the left.

39. in words and geſtures expreſſed ſcorn and deteſtation againſt him,

39. And they that paſſed by [reviled him, wagging their heads,]

40. You that ſaid you could deſtroy the Temple of Jeruſalem (which he did not, but ſpake of the death of his body, which he ſaid he would raiſe up again in three daies.)

40. And ſaying, [Thou that deſtroyeſt the temple, and buildeſt it in three daies,] ſave thy ſelf, if thou be the ſon of God, come down from the croſſe.

41. thoſe of the Sanhedrim that were there derided him, and ſaid,

41. Likewiſe alſo [the chief prieſts mocking him, with the Scribes and Elders, ſaid,]

42. He pretended to doe miracles in curing of the blind, &c. why can he not now deliver himſelf? If he be the Meſſias prophecyed of among the Jewes, let him now free himſelf from death, and then we ſhall have ſome inducement to beleive him.

42. He ſaved others, himſelf he cannot ſave; If he be the king of Iſrael, let him now come down from the croſſe, and we will beleive him.]

g. 43. if he have any ſpeciall favour unto him, and will own him, (as he pretended,) to be his ſon.

43. He truſted in God, Let him deliver him now [if he * will have him, for he ſaid, I am the ſon of God.]

* delighteth in him

h. 44. And one of the theeves that was crucified with him, ſpake to the ſame purpoſe Lu. 23. 39. but the other found fault with him for it.

44. The [h] theeves alſo which were crucified with him, caſt the ſame in his teeth.]

45. Now from twelve of the clock till three there was an eclipſe or obſcuration of the ſun, and conſequently darkneſſe over all Paleſtine and farre beyond over other parts.

45. Now from the ſixt hour there was darkneſſe over all the land, untill the ninth hour.]

46. And

46. And about the ninth hour Jeſus cryed with a loud voyce, [ſaying, Eli, Eli, lama ſabacthani, that is to ſay,] My God, my God, why haſt thou forſaken mee?

46. reciting in Syriack the 22d Pſal. or ſome part of it, by that teſtifying that he was the Meſſias, for whom that Pſalme was indited, and in whom 'twas all fulfilled, and he began at the beginning of the Pſalme, thoſe words, which being tranſlated ſignifie,

47. Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias,]

47. And ſome that heard the word Eli, but little elſe, conceived ridiculouſly that he had mentioned Elias's name and called him to come unto him, and reſcue him, and this was generally whiſpered and talkt about among them.

48. An ſtraightway one of them ran and took a ſpunge, and filled it with vineger, and put it on a reed, and gave him to drink.

49. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50. Jeſus when he had cryed again with a loud voice, yeelded up the ghoſt.]

50. Again Jeſus ſaid aloud, Father, into thy hands I commend my ſpirit, Lu. 23. 46. and with thoſe words he gave up the ghoſt.

51. And behold, the vaile of the Temple] was rent in twain from the top to the bottome, and the i earth did quake, and the * rocks rent.

* ſtones, πέτραι

51. And behold the wall or partition made of ſtone, which covered or veiled the ſanctuary from the court, where the people aſſembled, or elſe that covered the Holy of holyes from the Sanctuary. See note on Lu. 23. c. i.

52. And the graves were opened, and [many bodies of Saints which ſlept aroſe,

53. And came out of the graves after his reſurrection, and went into the holy city and appeared unto many.]

52, 53. many bodies of pious men, which had been dead, aroſe out of their graves, and after his reſurrection they alſo went into the city of Jeruſalem, and were there ſeen and known by many.

54. Now when the [Centurion and they] that were with him * watching Jeſus, ſaw the earthquake, and thoſe things which were done, they feared greatly, ſaying, Truly this was the ſonne of God.

* guarding τηροῦντες

54. Captain of the Roman guards, and the ſoldiers.

55. And many women were there (beholding a farre off) which [followed Jeſus from Galilee miniſtring unto him.]

55. had followed and gone along in Jeſus's company ever ſince he came out of Galilee, to provide diet and neceſſaries for him.

56. Among which was Mary Magdalen, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

57. When the even was come, there came a rich man of k Arimathea, named Joſeph, who alſo himſelfe [was Jeſus diſciple.]

57. had embraced the faith of Chriſt, k.

58. He went to Pilate, and begged the body of Jeſus; then Pilate commanded the body to be delivered.

59. And when Joſeph had taken the body, he wrapped it in a clean linen cloth.

60. And laid it [in his own new Tombe, which he had hewn out of the rock, and he rolled a great ſtone to the dore of the] ſepulchre and departed.

60. in a new tombe which he had provided for himſelfe, hewne out of a rock, and rolled a great ſtone to the place of entrance into the

61. And there was Mary Magdalen, and the other Mary ſitting over againſt the ſepulchre.

62. Now the next day, that followed the day of the preparation,] the chiefe prieſts and Phariſees came together unto Pilate.

61. after the day was ended whereon he was crucified, probably on Friday evening.

63. Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64. Command therefore that the ſepulchre be made ſure untill the third day, leſt his diſciples come by night, and ſteale him away, and ſay unto the people, He is riſen from the dead, ſo the laſt † errour, ſhall be worſe then the firſt.

† deceit πλάνη

64. And therefore to prevent any more ſeduction of the people in this matter, be pleaſed to appoint a guard to attend the ſepulchre untill that third day be paſt, leſt his diſciples that cannot but remember his words do accordingly come and take away his body out of the grave in the night time, and then perſwade the people, that he is riſen from the dead, which if it ſhould happen, the peoples beleife that he is riſen from the dead, would prove a more dangerous ſeduction then any they have yet ſain into.

65. Pilate ſaid unto them, Yee have a [* watch, goe your way, make it as ſure as you can.]

* guard, go, ſecure it as you know. κουστωδίαν, ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

65. guard of Roman ſouldiers at your ſervice (ſee note on Lu. 22. f.) Goe and uſe any means that you know or are wont to uſe, to ſecure the grave.

66. So they went and made the ſepulchre ſure, [ſealing the ſtone, † and ſetting a watch.]

† with a guard. μετὰ τῆς κουστωδίας.

66. by two means, 1. by faſtning a ſeal upon the ſtone, that they might diſcerne, if it were opened, and 2. making uſe of a guard of ſouldiers to watch and keep it.

a. ἀπάγξαλο

What is here meant by ἀπάγξαλο, or how 'tis reconcileable with what is related of *Judas*, *Act.* 1. 18. hath been a matter of some doubt and difficulty. That he *hanged* himself is affirmed by many of the *Ancients*, *Origen*, and S. *Chrysostome*, and his followers, and *Juvencus*, and *Leo*, but especially by the *Epistle* that bears the name of *Ignatius* to the *Philippians*, but sure was not written by him. And some reverence is due to these authorities, Otherwise that which the words most easily and promptly bear, and which they might possibly mean by those words, which we interpret to *hanging*, is this, that he fell into a *violent suffocating* fit of *sadnesse* or *melancholy*, and grieved so excessively, as to wish himself *dead*, and then suddainly *fell flat upon his face* (for so *Hesychius* renders πρηνὴς ὅτι πρόσωπον πεσοῦσα, only *falling on the face*, not down any *steep place*) and then *burst Act.* 1. 18. So in *Ælian* where 'tis said of *Poliager*, κωμῳδούμενος ἀπάγξαλο, *being reproach'd he was suffocated*, that is to be interpreted by the words immediately precedent, σκώμματα ἀ μόνον ἤλυπεν πολλάκις, ἀλλὰ καὶ ἀπέκτεινε, *scoffes have not onely grieved men often, but also killed them with grief*. Thus in *Chrysostome τῷ Ζωσιμᾷ ὅτι ἀπήγχθη, is *to be suffocated through grief* (*strangled* as it were, or) miserably *affected with conscience*; And though it signifie not in this sense *to die*, yet it doth note a violent *disease*, *stifling* and *suffocating* for want of vent, and affecting the patient so, as to produce that *death*, which *Judas* soon came to after this, *falling* upon his *face*, and then (as upon a violent stopping all naturall passages, which the *violence* of *despair* had wrought in him) *bursting asunder*, his guts breaking out at his *navell*, *Act.* 1. 18. That *exceeding horrour* and *grief* being the only thing here mention'd, (as that which immediately followed, and came in naturally at that point of the *story*) the death it self following (it is not certain how long) after, and so particularly mention'd by S. *Luke* in the *Acts*, on occasion of the *election* of a *Successour* into his place. Thus the *Hebrew* חנק that is rendred in the *old Testament* by ἀπάγξαλο, signifies *to be choaked*, or *suffocated*, not only with an *halter*, but with any *excessive grief*, or *trouble* on the soul, and in the *Arabick*, among the *Physitians*, it signifies an *angina*, and the *suffocating* of the *mother* in *Avicen*, so also חאנק is that *suffocation* of the body in time of *sleep*, which they call *incubus*, or the *night-mare*. And for the use of it in the *Bible*, 'twill be observable how 'tis used *Tobit.* 3. 11. where the *woman* that had been so reproached for *killing her seven husbands*, hearing it, ἐλυπήθη σφόδρα, ὥστε ἀπάγξασθαι, *grieved extremely, so as* (not to *hang* her self sure, for the story shewes she did not so, but so as) to fall into a deep melancholy, a spice of this *disease* of *suffocation*, a consequent of which was her *wishing her self dead*, as she expresses it v. 13. εἶπεν ἀπολῦσαί με ἀπὸ τῆς γῆς, *I desired that thou wouldst take me away from the earth, and why should I live any longer?* v. 15. and εἰ μὴ δοκεῖ σοι ἀποκτεῖναί με, *If thou doe not think good to kill me*, &c. And though one passage v. 10. seem to incline the other way, as when upon consideration of the *reproach*, and *sadnesse* that would come upon her *father*, she represseth her designe, *If I shall doe this, it shall be a reproach* &c. yet this is not of much validity, because this consideration might be made use of to *dispell* her *melancholy*, that grew so violently upon her, and to divert her to a more profitable course, commending of her state to *God* in *prayer*, as she did v. 11. and this as fitly and as properly as from the intention of *hanging* her self. Adde to this, that she that was so *pious* a person, and *prais* so heartily v. 11, 12. (and in that *prayer* confesses no such guilt, but only [*I have desired thee to release me from the earth*,] and in her prayer continues of that mind, *why should I live* any longer?) cannot reasonably without evidence be accused of so foul *intentions* of *hanging* or *murthering* of her self. A *parallel* place, and condition is that of *Job* 7. 15. *my soule choosseth strangling*, there the *Hebrew* מַחְנָק is by *Aquila* rendred αἴσχιστη, but by the *Septuagint* 'tis expresst by ἀπωλεῖαι ἀπὸ σπλαγχνῶν μου ψυχῶν μου, a kind of *suffocating* and (*depriving of breath*) *strangling* of the *soule*. The same word is by the prophet *Nahum* used of the *Lyon* killing his prey, סֹחֵנֶק *Nah.* 2. 12. and is rendred ἄπνιγμον *suffocation*, The *Syriack* and *Arabick* use it *Mat.* 13. 7. of the *thorns choaking the corn*, וחנקו, καὶ συνέπνιξαν, and so *Lu.* 8. and 2 *Cor.* 4. 8. נחתנק *suffocated*, in stead of συνεχωρήθημεν, *brought to those great straights* or *angustia*, and so in the *Syriack*, *Mar.* 5. 13. ואתחנקו and *they were suffocated* (not *hang'd*, but *drowned*) *in the waters*. And in this place the *Syriack* reads of *Judas*, that going away חנק נפשה *suffocavit animam suam*, *he suffocated his soul*, which surely may be taken in that *larger* sense of the word, and not necessarily in the *stricter*, for that of *hanging himself*, when the *sacred story* in another place mentions another *death* for him. 'Tis true that very phrase which is here, is used of *Achitophel* 2 *Sam.* 17. 23. who, as 'tis generally resolved, *hanged himself*; But perhaps it might be probable enough that this *state* assigned to *Judas* at this time, viz: a *suffocation* and with it a *wishing to die*, and an huge *melancholy* growing into a mortall *disease*, might be applied to *Achitophel* also, and the rather, because 'tis added, after [ἀπάγξαλο *he was suffocated*] καὶ ἀπέθανε *and he dyed*, which may argue, that his death succeeded or followed the ἀπάγξαλο] not that that it self was the particular notation of the *kind* of his *death*. But however there will not be altogether the same reasons of applying this observation to *Achitophel*, as to *Judas*, because *Achitophel's death* is not in any other place described to be another kind of *death*, as *Judas's* is, viz: *falling down flat on his face*, and then *bursting* and *letting out his bowels*, which kind of *death* is that which men oppresst with this *disease* of *grief* doe most frequently fall under.

*Hom. 22. ad Antioch.

πρηνὴς

b. Τιμὴ ἀμαῦρον

'Twas a custome among the *Jewes*, imitated by the *first Christians*, that it should not be lawfull for *executioners* to *offer* any thing, or for any *almes* to be received from them (the same also of *money*, that came out of the *Publicans*, or *Quaestors exchequer*) so saith *Clemens* in *Constit.*: τὰ δῶρα τῶν ἀνόμων καὶ ἀνελαστα τῷ κυρίῳ, that *the offerings of executioners are not acceptable*, or *fit to be received*, and so by analogy any *money* by which a *life* is bought, might not be put into the *treasury*, it was *the price of blood*, and the *field* bought with it call'd *the field of blood*.

The

c. Ξένοι — The *ſtrangers* here may be either 1. men of *other nations*, and then the thing from hence obſervable is, that they would not have *commerce* with them, even when they were *dead*, and therefore provided a *ſeparate* place for them, Or 2ly, (which is more likely) the *Iewes*, which coming from farre to *Ieruſalem* to *ſacrifice*, &c. *dyed* there, before their return, and ſo the *Prieſts* took this care to provide a *burying place* for them; Theſe perhaps are the οἱ ἐπιδημοῦντες Ῥωμαῖοι *Act.* 2. 10. thoſe *Iewes* that travailed from *Rome* thither.

d. Κατὰδόσιν τινα Ῥωμαίοις οὐ ἦλθε — This *cuſtome* was no *cuſtome* of the *Iewes* while the power was in their hands, but *ad faciendum populum*, a piece of *popularity*, a *grace*, or favour of the *Procurator*, brought in by *Pilate*, v. 15. And thus the ſucceeding *Emperours*, *Valentinian*, *Theodoſius*, *Arcadius* by a generall law commanded the *Iudges* that on the firſt day of the *Paſſover* all the *priſoners* of the *Iewes*, but thoſe which were committed for ſome certain faults, ſhould be releaſed. Of the ſame nature is the peoples *demanding* him to be put to *death*, giving their *ſuffrages*, v. 22. and *Lu.* 23. 23. *Joh.* 9. 17. which is mentioned alſo by S. *Paul*, *Act.* 26. 10. and was a *Roman cuſtome*, *Ne poſſent conſules injuſſu populi in caput civis animadvertere*, ſaith *Pomponius*. See *Rawardus ad leg.* 12. *Tab.* c. 24. And it ſeemeth, it was put into the twelve *tables*, *De capite civis niſi per maximum comitatum ne ferunto*, as *Tully* cites it, *De leg.* l. 3. All to this purpoſe that the *people* had their *voyce* in *putting* any freeman to *death*.

e. Αἶρειν σταυρὸν — It was the *cuſtome* in that *puniſhment* of *crucifixion*, that he that was to be executed, ſhould himſelfe carry the *croſſe*. So *Plutarch de ſerâ Numin. vind.* ἕκαστος τῶν κακούργων ἑκόμενον τὸν ἀυτῷ σταυρὸν. Hence came the name of *Furcifer*, grown proverbiall ſince. So *Artemidorus*, Ὀνειρ. l. 2. c. 61. ὁ μέλλων σταυρῷ φορτιεῖσθαι, σκήπτρον αὐτὸν βαστάζει. So *Nonius* out of *Plautus*, *Patibulum ferat per urbem*, *deinde affigatur cruci*: *let him carry it through the city*, *and then be faſtned to it*. This it ſeems by *Joh.* 19. 17. *Chriſt* carryed himſelf, but it being ſo great a *burthen* (and perhaps not well ſupportable by all that were to *ſuffer*) they uſed ἀγγαρεύειν to preſſe ſome body elſe, as a *Porter*, or *burthen-bearer*, to carry it after, or near the perſon that was to ſuffer, that ſo he might have the ſolemne *diſgrace*, though not *pain* of it. Ἀγγαρεύουσι

f. χολὴ — χολὴ here ſignifies all kinde of *bitter poyſonous ſpices* or *mixtures*, which S. *Mark*. in ſetting down this ſtory, determines to be *Myrrhe*. The *Hebrew* ראש ſignifies two things, *gall*, and a moſt *poyſonous herb*, and the *Greek* χολὴ ſignifying one of theſe, *gall*, is put (*Deut.* 29. 18. and 32. 32.) for the other, the *poyſonous herbe*, ῥίζα φύουσα ἐν χολῇ where the *Hebrew* is beſt rendred, *a root ſpronting out with that moſt poyſonous herb*, and ſo the word χολὴ joyn'd with πικρίας is uſed by S. *Peter* of *Simon Magus* (ſee note on *Act.* 8. b.) though *metaphoricall*. So againe the *Hebrew* חמה ſignifies both *anger* and *poyſon*, and ſo from theſe uſages in the *Hebrew language*, it comes to paſſe very conſequently, that the word χολὴ in *Greek* being (as it denotes *choler* or *anger*) all one with θυμὸς *wrath*, both theſe words χολὴ and θυμὸς, are uſed promiſcuouſly, and both in the *Old Teſtament* taken generally for *poyſon*, which being mixt with *wine*, *ſtupified* and *aſtoniſhed* the perſon that *drank* it, and was ordinarily given to them that were put to *death*. Thus οἶνος θυμοῦ *Apoc.* 14. 10. is not *the wine of Gods wrath*, but the *wine* mixt with all theſe *ſtupefying ſpices*, i.e. the ſtupefying and aſtoniſhing judgments of *God*. And the ſame is expreſt in the *Pſalmiſt*, *Pſal.* 75. 9. by the phraſe of οἶνος ἀκράτου πλήρης κεκερασμένος, *wine pure* (*unmixt* from *water*, or any ſoftening *allaying mixture*) and *full* of all theſe *poyſonous*, *ſtupefying ingredients*, and ſo, in like manner, by the οἶνος ἄκρατος κεκερασμένος in that place of *Rev.* 14. 10. the *unmixt wine*, *mixt*, which is there the *periphraſis* of οἶνος θυμοῦ, or the οἶνος ἐσμυρνισμένος in S. *Marke*, the *wine with myrrh* in it. This, it ſeems, being uſefull to open the *pores* and haſten death, *Chriſt* refuſed to take, meaning to make good his own words of *Ego pono*, *I lay down my life*, not for his *will* only but the *act* alſo, and ſo though he gave way to *naturall* things to work, yet he reſerved all to his own *power*, and ſo when he had done all he would, he ſayeth, *It is finiſht*, *Joh.* 19. 30. and *bowed the head and gave up the ghoſt*. And this was it, that the *Centurion* conſidering was *amazed* at *Mar.* 15. 39. Οἶνος θυμοῦ. Οἶνος ἀκρατος κεκερασμένος. Οἶνος ἐσμυρνισμένος

g. Θέλω — The word θέλω is uſed by the *Greek tranſlators* of the *Old Teſtament*, and writers of the *New*, ſometimes in a notion which ſeldome belongs to it in other authors, as when 1 *Sam.* 18. 22. θέλει ἐν σοὶ ὁ βασιλεύς, *the King delighteth* or *taketh pleaſure in thee*. So 2 *Sam.* 15. 26. and very frequently in other places, upon this ground, that the *Hebrew* חפץ which ſignifies *to will* ſignifies alſo *to delight in*, and ſo is rendred εὐδοκέω, as well as θέλω, and when θέλω, it is taken in the ſame ſenſe, as if it were εὐδοκέω, And ſo 'tis here, for *Pſal.* 22. 8. (from whence theſe words are taken, and from the tranſlatours there [θελει] retained for חפץ) we ordinarily render it, *let him deliver him*, *if he delighteth in him*, In like manner as *Tob.* 13. 6. Τίς γινώσκει, εἰ θελήσει ὑμᾶς, *who knowes if he will accept*, or *be pleaſed with you*, Thus, *Col.* 2. 18. θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων] is one that *delighteth*, or *pleaſeth himſelfe in that kind of humility*, and *worſhip of angels*, that acquieſces in it. And ſo 1 *Cor.* 7. 36. θέλει] ſignifies that which he *hath a mind to*.

h. Λῃσταὶ — That which is here affirm'd of the *robbers* in the *plurall* number ſeems to be underſtood in the *ſingular*, only of one of them, *Lu.* 23. 39. the other *praying* unto him and *beleiving* on him: Severall examples of the like formes of ſpeech ſeem to be in this book, ch. 26. 8. *when his diſciples ſaw it they had indignation*, whereas only *Iudas* was diſpleaſed at it, ſaith S. *Iohn* c. 12. 4. So c. 21. *Looſe them*] (the *aſſe* and the *foal*) is *Mar.* 11. 2. [*a colt tyed*, *looſe him.*] And this by an *ordinary* figure in all languages. So when *Ioh.* 13. 28. 'tis ſaid, that *none of thoſe that Lay at meat with Chriſt knew to what purpoſe he ſpake to Iudas* [*what thou doſt*, *doe quickly*] 'tis not to be concluded, that *Iohn*, who v. 25. *asked*, and was told v. 26. who 'twas *that ſhould betray him*, was included in that number, of thoſe that *knew not*. Πῶλος δεδεμένος

i. Ἐτίσθη δὲ γὰρ — This is conceived by ſome to be the *earthquake* that *Macrobius* mentions as the *greateſt*, ſaith he, *which in the memory of mortall man was ever known*, in the reign of *Tiberius Caſar*, twelve cities

of *Asia* being destroyed by it, see *Marcil: Ficinus de rel:* p. 78. The same is mention'd by *Pliny, Nat: Hist:* l. 2. c. 48. But it doth not by the *Text* here appear that this earthquake belong'd to any thing, but the *Temple* of *Ierusalem*, the parts of which are mention'd, the *veile*, and the *ground*, and the stones of the *building*, and the *tombs*, &c. And 'tis not improbable that this prodigie was shewed particularly on this place, to foretell the destruction of the *Temple* and *service*, upon their *crucifying* of *Christ*. So ch. 28. 2. where there is mention'd μέγας σεισμὸς, *a great shaking*, it is not to be imagined that this was a *shaking* of the *whole earth*, but at the most of that part, where the *grave* was. Nay there being no mention of the *earth* in that place, it is not improbable that σεισμὸς should there signifie that *concussion* of the *aire*, joyn'd with thunder, &c. with which *Angels* are wont to descend, when they appear, for so it immediately followes there, *For the Angel of the Lord descended*, &c.]

Arimathea is the place where *Samuel* was born and brought up, called by the *Hebrewes Ramathaim Sophim*, in *Greek* Ἁρμαθαΐμ. k. Ἀρμαθαΐμ

Paraphrase.

CHAP. XXVIII.

a. 1. the night after the Sabbath, toward the next morning, Mary Magdalen and the other Mary having with them spices to embalm his body, Lu. 24. 1. came

1.* IN the [a] end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary,] to see the sepulchre:

* And the evening after the sabbath,

2. And when they came, they found there had been a great concussion, probably of the aire, a kind of thunder, with which the Angels were wont to appear, but withall about the earth, at the removall of the grave-stone,

2. And behold, there was a great * earth-quake,] for the Angel of the Lord descended from heaven, and came and rolled back the stone from the dore, and sat upon it.

* shaking, concussion, σεισμὸς, see note on c. 27. 1.

3. His * countenance was like lightning, and his rayment white as snow.

* appearance, ἰδέα

4. they that guarded the Sepulchre

4. And for feare † of him [the keepers] did shake, and became as dead men.

† the word *eum* of him is not in the King's MS.

5. And the Angel answered and said unto the women, Fear not yee; for I know that ye seek Jesus which was crucified.

6. He is not here in the grave, but according to his own predictions risen from the dead, and all that yee can here discern is the place where he lay, and the napkins, and sear-cloaths folded up and layd by, Joh. 20. 5.

6. He is not here, for he is risen: as he said, Come, see the place where the Lord lay.]

7. Go quickly and according to what I have told you, doe yee tell the disciples, viz: that he hath perform'd his promise in rising from the dead, and now will perform that other of going into Galilee, ch. 26. 32. the appointed place of meeting, thither if yee go, yee shall be sure to meet him, God hath sent his Angel from heaven to tell you this.

7. And go quickly and tell his disciples] that he is risen from the dead, And behold he goeth before you into Galilee, there shall yee see him, Lo, I have told you.]

8. And being affrighted with the appearance of the Angels, but extremely joyed with the news of Christ's resurrection they made all haste to carry his Disciples word of this.

8. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.]

9. fell down, and caught him by the feet,

9. And as they went to tell his disciples, behold Jesus met them, saying, All haile, and they [came and held him by the feet] and worshipt him.

10. Disciples and kinsmen,

10. Then said Jesus unto them, Be not afraid, Goe tell my [brethren] that they goe into Galilee, and there shall they see me.

11. Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12, 13. And those chief Priests calling the rest of the Sanhedrim together, by decree of councell, appointed that a good summe of money should be given to the souldiers, sufficient to bribe them all to say, that

12. And when they were assembled with the Elders, and had taken counsell, they gave large money unto the souldiers,

13. Saying, Say yee,] His disciples came by night and stole him away while we slept.

14. the Procurator Pilate's hearing, (see ch. 27. 14.) we will perswade him that it was so, and keep you from punishment for guarding the tomb no better.

14. And if this come to [the Governours eare, we will perswade him and secure you.]

15. So they took the money, and did as they were taught. And this saying is commonly reported among the Jewes untill this day.

16. which Jesus before his passion had assigned as a speciall rendezvous, ch. 26. 32. By this means there were many there besides the eleven, perhaps the 500 brethren mention'd, 1 Cor. 15. 7.

16. Then the eleven disciples went away into Galilee, into a mountain [where Jesus had appointed them.]

17. And when the eleven were come to him, they with an humble obeysance acknowledged him, but some of them entertained doubts whether twere Christ or no, Mar. 16. 13.

17. And when they saw him, they worshipped him; but some doubted.]

18. All authority in disposing all things in or concerning the Church is given unto me by my Father.

18. And Jesus came and spake unto them, saying, [* All power is given unto me in heaven and in earth.]

* All power in heaven and in earth is given to me. Ἐδόθη μοι πᾶσα ἐξουσία &c:

19. Go

* make all nations disciples, μαθητεύσατε ‖ into or

19. Go yee therefore and [* teach [b] all nations, baptizing them ‖ in the name of the Father, and of the Son, and of the holy Ghoſt.]

19. Teach all the nations the Chriſtian doctrine, and perſwade them to embrace it, and to live according to it, baptizing &c. ſee Pract: Cat: l. 6. c. 1. b.

20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the [c] end of the world.]

20. And whoſoever you ſhall baptize, take care that they be taught to obey with all diligence all thoſe commands which I have delivered to you. And though I ſhall now ſhortly part with you, yet I will by ſending the Spirit upon you, to lead you into all truth, and by my perpetuall preſence and aſſiſtance afforded to you, and by that authority that I received from my Father, and now commit unto you Joh. 20. 21, 22. continue with you, and your ſucceſſors unto the end of the world. c.

Notes on Chap. XXVIII.

a ὀψὲ Caſtalio.

If ὀψὲ ſignifie a diſtinct part of time, and that ſtrictly the *evening*, then it muſt note that *evening*, as the *firſt* part of the *firſt day* of the *week*, at which time theſe *women* began their journey, bought their *ſpices*, went out of the city, ſtayd all night in the ſuburbs, and *very early* ἐπὶ φῶς, *Lu.* 24. 1. and σκοτίας ἔτι ὄντος *while it was yet dark*, *Joh.* 20. 1. came to the ſepulchre, and ſo that will reconcile and connect the ὀψὲ Caſtalioni to the διαγενομένης &c. But ὀψὲ may be alſo taken in a wider ſenſe, ſee *note* on ch. 14. d.

b. τὰ ἔθνη

What is meant ſometimes by the word [ἔθνη *nations*] hath been ſaid, (ſee *note* on ch. 24. e.) to wit, the *tribes* and *families* of the *Jewes*, the *regions* and *cities* of *Paleſtine*, and though it doe not ſo here, excluſively to the other *nations* of the *world*, yet neither doth it ſignifie the *nations* of the *heathen* world, in *oppoſition* or *excluſively* to the *Jewes*, as elſewhere it frequently doth; but primarily and in the firſt place, the ſeverall parts of *Judea*, and the *Jewes* whereſoever they are in their diſperſions abroad, and then ſecondarily the *Gentiles* mingled with the *Jewes*, and finally the whole *Gentile* world, when, upon the *Jewes* rejecting the *Goſpel*, the *Apoſtles* depart from them, and *goe* to the *Gentiles*. That this is the meaning of the place, I ſhall uſe two arguments to make moſt *probable*. Firſt, becauſe in other places, when the Commiſſion of *preaching* and *gathering* diſciples is given to the *Apoſtles*, 'tis with a command to goe firſt to the *Jewes*, and not at all to the *Gentiles*. So in their firſt Commiſſion, out of which the very *Samaritans* were excluded, *Mat.* 10. 5. *Goe not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but goe rather to the loſt ſheep of the houſe of Iſrael.* And in their *ſecond Commiſſion Act.* 1. 8. although the *Samaritans* are taken in, and the *utmoſt parts of the earth*, yet ch. 3. 26. and ch. 13. 46. 'tis ſtill [σοὶ πρῶτον ὑμῖν] *firſt* to the *Jewes*, that they muſt preach. And accordingly we find that the *Apoſtles*, till the *Jewes* reject them, and are ready to *ſtone* them, doe not leave them off, to *goe to the Gentiles*. But then *Act.* 13. 46. they foretell them, what they are to doe, *Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you* (which referres, I ſuppoſe, to the *precept* of *Chriſt*, that made it *neceſſary*) *but ſeeing ye have put it from you*, &c. *loe we turn to the Gentiles.* And when v. 47. they urge the *Lord's commandment* for ſo doing, it is not this parting *precept* of *Chriſt*, but one out of the prophet *Iſaiah*, c. 49. 6. *I have ſet thee to be a light to the Gentiles*, &c. And the ſame I conceive before intimated, v. 40, 41. *Beware leſt that come upon you (Jewes) which is ſpoken of in the prophet, Behold yee deſpiſers and wonder and periſh, for I work a work which you ſhall in no wiſe beleive*, &c. i.e. upon the *Jewes deſpiſing* and holding out obſtinately againſt the preaching of the *Goſpel*, v. 45. 'twas propheciedthat they ſhould be *deſtroyed*, and about the ſame time the *Goſpel* ſhould be removed, and preach to the *heathen* world, An incredible thing which ſhould *amaze* the *Jewes*, and be matter of great *wonderment* to them, (and ſo it is ſaid of them upon the like occaſion of the *Chriſtian Jewes*, that they were *aſtonyed* c. 10. 45.) What was thus foretold at *Antioch* by S. *Paul* is again repeated c. 18. 6. to the *Jewes* at *Corinth*, where upon their *reſiſting* and *blaſpheming*, he *ſhakes his garment* (an emblem of their approaching *ruine*, like the *ſhaking off the duſt from their feet*,) and tells them, *From henceforth I will goe to the Gentiles*, and preſently *enters into the houſe of Juſtus a proſelyte*, v. 7. This is after moſt fully done to the *Jewes* at *Rome*, at the concluſion of the *Acts* c. 28. 28. *Be it known therefore unto you, that the ſalvation of God is ſent to the Gentiles*, but that again upon the *obduration* of the *Jewes*, v. 26, 27. All this makes it appear that after *Chriſt's* death the *Goſpel* was by the *Apoſtles* to be *firſt* preacht to the *Jewes* to *convince* them of their ſinne of crucifying *Chriſt* (enlarged alſo to the *Samaritans* by *Chriſt's* command, *Act.* 1. 8. who were, in their *worſhipping at mount Gerizzim*, *ſchiſmaticks*, and ſo ſeparated from the *Jewes*, but otherwiſe were *Iewes* in *religion*) and that was a doing till about the time that that *fatall deſtruction* fell upon that nation, ch. 10. 23. But this not *excluſively*, but *incluſively* alſo to the preaching to *all the nations* and *people* of the *world*, as the phraſe is taken in the greateſt latitude (when the *Iewes* ſhould firſt have expreſt their *obſtinacy* ſufficiently) For ſo the words, as they are repeated in S. *Mark*, muſt neceſſarily ſignifie, *Goe into all the world, and preach the Goſpel to every creature*, to thoſe of the *ſynagogue* firſt, and then to others alſo, Thus S. *Luke* hath ſet it down moſt diſtinctly, ch. 24. 47. that *repentance and remiſſion of ſinnes ſhould be preached to all nations, beginning at Ieruſalem*, where *Judea*, in which *Ieruſalem* is, is one of the [*all nations*] and they are to *begin* at *Ieruſalem*, and from thence *firſt* preach through all other parts of *Judea* (and even in the *heathen cities*) firſt to the *native* and *proſelyte Iewes* in their *ſynagogues*, and *proſeucha*, (before they went to the *Gentiles*) and ſo generally they continue to doe, till the time of the *deſtruction* of that *people*. The *ſecond argument* for this rendring of the word ἔθνη, ſo as that it may *primarily* point to the *Iewes*, is that of S. *Paul*, *Gal.* 2. viz: that S. *Peter* was intruſted with the *Goſpel of the circumciſion*, i. e. to preach the *Goſpel* particularly to the *Iewes*, and ſo again it there appeareth of *Iames* and *Iohn*, that they betook themſelves to

the *circumcision*, i.e. to the *Jewes*, v.9. And 'tis observable how farre S. *Peter* was from understanding this *precept* in this place to oblige him at that time (not long after *Christ's ascension*) to *preach* to the *Gentiles*, for in the businesse of *Cornelius*, *Act.*10. 'tis clear, that he did not yet think it lawfull for him to preach to that one *Gentile*, and for the *commission* of *Christ* he repeats it thus, παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ v. 42. *he commanded us to preach to the people*, i.e. to the *people* of the *Jewes* (as the *Rulers* of the *people* and *Rulers* of *Israel* are all one, and as that *nation* is call'd ὁ λαὸς *the people*, and as πᾶς ὁ λαὸς *Act.*10.41. signifies *all the Jewes*) and 'tis manifest that before he would venture to *preach Christ* to that one *heathen*, *God* saw it necessary to send him a *vision*, and by that instructed him that the *Gentiles* were not to be lookt on by him any longer as *profane* (or not to be conversed with) but might be *preach'd* to, as well as the *Jewes*. And this *God* confirm'd by *sending down the holy Ghost* on these *first fruits* of the *Gentiles*, *Cornelius* and his company (as he had done on the *Apostles* the *first fruits* of the *Jewes*) to *testifie* this his pleasure from heaven immediately. And accordingly v.45. the *beleiving Jewes* were *astonished* when they heard of this, and ch.11.1. 'tis said that the *Apostles* &c. *in Judea heard of this*, & v.2. they call *Peter* in question about it, and he is fain to give them an account of his *vision*, and the *descent* of the *holy Ghost upon them*, as a *testimony* that so 'twas to be, v.16. and by that they are convinced ver. 18. and not till then.

It hath formerly been said (*note* on *Mat.* 24. c.) that there was a *double age* famously spoken of among the *Jewes*, the *then present age*, and the *future age*, or the state of things under the *Messias*, from that time to the end of the world. According to this, the *destruction* of that *state*, or *end* of the *first age*, is taken notice of, as a famous *period*, and is set down in that very style, Συντέλεια αἰῶνος, the *consummation*, or *conclusion of the age*, *Mat.*24.3. & *Mat.*13.40. where 'tis more distinctly, αἰῶνος τούτου, *of this age*, and so again *Heb.*9.26. Συντέλεια τῶν αἰώνων, *the conclusion of the ages*, in the *plurall*, those *last times*, *Heb.*1.2. wherein *Christ* came into the world. But then other places there are, where it may be taken in another sense, as *Mat.*13.43. where it may well signifie the *end* of this other *age*, the *conclusion of the world*, and so here *Christ's* promise of his *being with the Apostles unto the end of the world*. For 'tis to be observed that this *age* being the *Christian* state or *kingdome* of *Christ*, that doth most distinctly begin at his *resurrection*, *all power* being then *given to him* v.18. and this being the *last age* (no other state to succeed this,) it follows necessarily, that this *age* then beginning, shall not *conclude*, till the *end* of the *world*, And consequently *Christ's* promise hath no other *period* to determine it, but instates a *power* on the *Apostles*, and their *successours* by this *mission*, and assisting and backing them in the execution of their office, πάσας τὰς ἡμέρας, *all the daies*, the whole term of this *new age*.

c. Συντέλεια τοῦ αἰῶνος.

The

The Goſpel according to *S.* MARK.

CHAP. I.

Paraphraſe.

1. THE beginning of the Goſpel of Jeſus Chriſt the Son of God.
2. As it is written in the prophets; Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.
3. The voyce of one crying in the wilderneſſe, Prepare yee the way of the Lord, make his paths ſtreight.]

1, 2, 3. The firſt thing conſiderable in the ſtory of Chriſt the Meſſias and eternall ſonne of God, and in the preaching of the Goſpel which he brought with him into the world, was the preaching of John the Baptiſt, as of an Herald ſent before him, and ſo foretold of by the old prophets, under the ſtyle of the voyce of a preacher in the deſert, i. e. the proclamation of an eminent perſon that ſhould goe into the wilderneſſe, and cry, and give warning to the Jewes, that by repentance and amendment of life they ſhould prepare themſelves for the coming of God, a terrible coming to viſite and puniſh the impenitents.

4. John did baptize in the wilderneſſe, and preach the baptiſme of repentance for the remiſſion of ſinnes.]

4. According to this prediction of the prophets John went into the deſert part of Judea, and there proclaimed to all the Jewes, the neceſſity of their inſtant change of life, promiſing them thereupon (and on no other termes) forgiveneſſe of ſins, And all that came to him, and thus reformed upon his preaching, he took, and waſht them in the river, after the manner of proſelytes among the Jewes (ſee Mat. 23. note d. and John 3. 2.) to ſignifie to them the purification of their wicked lives, to which they were obliged, and on performance of which (and not otherwiſe) God would receive them into his favour and look on them as his people. And this baptiſme and this repentance, and the benefit of it, remiſſion of ſinnes, he proclaimed to all, every where as he went.

5. And there went out unto him all the land of Judea and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſinnes.]

5. And the generality of people in all the countrey, and in the city of Jeruſalem, obeyed his preaching ſo farre, as to goe and receive baptiſme from him (which was done in Jordan a river convenient for that purpoſe, the ſame wherein Naamans leproſie had been cleanſed long ago by waſhing in it) and to confeſſe the ſinnes that they had ſeverally been guilty of, and deſiring directions from him for new life, Lu. 3. 10.

6. And John was clothed with camels heire, and with a girdle of a skinne about his loynes, and he did eate [locuſts and wild honey.]

6. See note on Mat. 3. b. 4.

7. And preached, ſaying, [There commeth one mightier then I after me, the latchet of whoſe ſhooes I am not worthy to ſtoop down and unlooſe.]

7. I am the forerunner of one who is of infinitely more authority then I, whoſe diſciple I am not worthy to be, or, as ſuch, to be employed by him in the meaneſt office, ſuch as the taking off his ſhooes. See note on Mat. 3. b.

8. I indeed have baptized you with water, but he ſhall baptize you with the holy Ghoſt.]

8. I am not worthy to be conſidered by you in compariſon with him, All that I doe is to receive you as Proſelytes, (after the Jewiſh manner) as many as now come in, and repent, and make faithfull promiſe of amendment, and new life; And ſo water is the onely ſignall which I uſe. But he, when he comes, ſhall ſend down the holy Ghoſt from heaven in a viſible manner upon his diſciples, and by that great ſignall teſtifie to you the truth of his doctrine, &c. See Mat. 3. 11. and note on Act. 1. a

9. And it came to paſſe in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And ſtraightway coming up out of the water he ſaw the heavens opened, and the Spirit * like a dove deſcending upon him.]

10. And inſtantly after his baptiſme, as he came up from the river, he beheld a parting of the heavens, and opening of the cloudes, and the ſpirit of God hovering over him, as a dove doth, when it deſcends and lights upon any thing. (ſee note on Mat. 3. b.)

* as it were, *devi*

11. And there came a voyce from heaven, ſaying, Thou art my beloved ſon in whom I am well pleaſed.]

11. And there came a voyce from heaven thrpugh the clouds directed to Chriſt, in theſe words. Thou art &c. ſee Mat. 3. 17.

12. And immediately the Spirit [a] † driveth him into the wilderneſſe.

† expoſeth him, or leadeth him

13. And he was there in the wilderneſſe forty days tempted of Satan, and was with the wild beaſts, and the angels miniſtred unto him.]

13. And having faſted in the deſert forty days, Satan then ſet upon him to tempt him, Mat. 4. 2, 3. and after he had done tempting him, he left him in the wilderneſſe among none but wild beaſts, and there the Angels came, and brought him food, Mat. 4. 11.

14. Now after that John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the kingdome of God.]

14. Soon after this Herod having for ſome time received inſtructions from Iohn, c. 6. 20. and at laſt being reproved by him about a woman, with whom he lived inceſtuouſly, c. 6. 17. impriſoned him. And after this his impriſonment Mat. 14. 3. Jeſus went from Nazareth into Galilee (ſee note on Mat. 4. d.) and there began to proclaim the doctrine of his father concerning this approaching reformation and change, that God as a King ſhould now work in the world, eſpecially among the Jewes.

15. And

15. And the form of his proclamation was in theſe or the like words, The days of the coming of the Meſſias ſo long expected, and prophecied of, are now come, and Gods remarkable judgments upon the whole nation are approaching (ſee note on Mat. 3. c.) which there is no way to avert from any, but by beleiving the Goſpell now to be preacht by Chriſt, and amending of their lives.

15. And ſaying, The time is fulfilled, and the kingdome of God is at hand, repent yee and beleive the Goſpel.]

16. waſhing their net, ſee note on Luke 5. a.

16. Now as he walked by the ſea of Galilee, he ſaw Simon and Andrew his brother [caſting a net into the ſea] (for they were fiſhers.)

17. And having firſt ſhewed them a great miracle, convinced them of his divine power, he called them to be his diſciples, telling them that he would employ them in an office of greater importance, and ſo enable them for it, that they ſhould be able to win men to righteouſnes, as now to get ſiſhes into their nets.

17. And Jeſus ſaid unto them, Come yee after me and I will make you to become fiſhers of men.]

18. And upon this command of his immediately they left their imployments, and as diſciples, attended conſtantly on him.

18. And ſtraightway they forſook their nets, and followed him.]

19. with their father Zebedee, Mat. 4. 21. and other labourers here mentioned, v. 20. all together in a ſhip.

19. And when he had gone a little farther thence, he ſaw James the ſon of Zebedee and John his brother, [* who alſo were in the ſhip] mending their nets.

* and theſe in the ſhip or boate, καὶ αὐτοὺς ἐν τῷ πλοίῳ

20. See Lu. 5. a.

20. And ſtraightway he called them, and they left their father Zebedee in the ſhip, with the hired ſervants, and went after him.

21. a city of Galilee called Capernaum, Mat. 4. 13.

21. And they went into [Capernaum,] and ſtraightway on the Sabbath day he entred into the Synagogue and taught.

22. And they wondred extremely at his way of inſtructing them, Mat. 7. 28. For his manner of teaching was not like that of the Doctors of their law, who onely expound the law, and tell them the traditions of their fathers the Jewes, but he as one that came with power from heaven to give new rules of life, delivered his doctrine with great authority.

22. And they were aſtoniſhed at his doctrine, for he taught them as one that had authority, and not as the Scribes.]

23. poſſeſt with a devill, (Lu. 4. 33. ſee Mar. 3. 22, 30.) which caſt him into a fit of epilepſie,

23. And there was in the Synagogue a man [† with an unclean ſpirit,] and he cryed out,

† in an unclean ſpirit ſo c. 5. 2. ſee note on 2 Cor. 12. a.

24. Subdue, quel, undoe us, caſt us out of our poſſeſſions?

24. Saying, Let us alone, What have we to doe with thee, thou Jeſus of Nazareth? Art thou come to [deſtroy us?] I know thee who thou art, the holy one of God.

25. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26. And * when the unclean ſpirit had torn him, and cryed with a loud voyce, he came out of him.

* the unclean ſpirit having diſquieted him (troubled him, wrought or boyled with in him, ſee c. 9. c.) and having cried σπαράξαν καὶ κράξαν,

27. This is more then was ever heard of before, and therefore ſure his doctrine comes from heaven in an extraordinary manner, for it appears that he hath an authority over the devills themſelves, and they are ſubject to him.

27. And they were all amazed, inſomuch that they queſtioned among themſelves ſaying, [What thing is this? † what new doctrine is this? For with authority commandeth he even the unclean Spirits, and they doe obey him.]

† what is this new doctrine? that τίς ἡ διδαχὴ αὕτη ἡ καινή;

28. through all Galilee a third partition of Paleſtine, called the ambient or circumjacent region of the nations, which encompaſſed Judea. See note on Mat. 4. d.

28. And immediately his fame ſpread abroad [* throughout all the region round about Galilee.]

* into the whole adjacent region of Galilee. Εἰς τὴν περίχωρον τῆς Γαλιλαίας.

29. And forthwith when they were come out of the Synagogue, they entred into the houſe of Simon and Andrew with James and John.

30. But Simon's wives mother lay ſicke of a fever, and † anon they tell him of her.

† preſently εὐθέως.

31. took hold of her hand and raiſed or lifted her up, and aſſoon as he did ſo, the diſeaſe forthwith left her, and ſhe was ſo well, that immediately ſhe attended and made proviſion for them.

31. And he came and [took her by the hand, and lift her up, and immediately the fever left her, and ſhe miniſtred unto them.]

32. And at even when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33. well-nigh all the inhabitants of that place were extremely enquired for, and ſought after by all.

33. And [all the city was] gathered together at the dore,

34. And he healed many, that were ſick of divers diſeaſes, and caſt out many devills, and ſuffered not the devills to ſpeake, becauſe they knew him.

35. And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36. the reſt of the diſciples, whom he had called, purſued and ſought after him.

36. And Simon and [they that were with him followed after him.]

37. Sir, thou art thee.]

37. And when they had found him, they ſaid unto him, [All men ſeek for

38. And

38. And he ſaid unto them, Let us goe into the next townes, that I may preach there alſo, [for therefore came I forth.] 38. for that was the appointment, and employment for which I was ſent by my Father. b.

39. And he preached in their Synagogues throughout all Galilee, and caſt out devils.

40. And there came a leper to him, beſeeching him, and kneeling down to him and ſaying unto him, [If thou wilt, thou canſt make me clean.] 40. If it be thy pleaſure to ſhew forth thy power, thou art moſt able to cure me of my leproſie.

41. And Jeſus moved with compaſſion put forth his hand, and touched him, and ſaith unto him [I will, be thou clean.] 41. It is my pleaſure, be thou cured of thy leproſie.

42. And aſſoon as he had ſpoken, immediately the leproſie departed from him, and he was cleanſed.

43. And [he ſtraightly charged him, and] forthwith ſent him away. 43. with threats commanding him not to ſpeake of it (ſee Mat. 8. 4. note b.) he

44. And ſaith unto him, See thou ſay nothing unto any man, but goe thy way and [ſhew thy ſelfe to the Prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimony unto them.] 44. See note on Mat. 8. c. d.

45. But he went out and began to publiſh it much, and to blaze abroad the matter, in ſo much that Jeſus could [no more openly enter into the city, but was without in deſert places, and they came to him from every quarter.] 45. no longer with ſafety come publickly into the city, but was faine to withdraw himſelf into places of ſolitude (ſee note on Mat. 8. b.) and yet even there the people found him out, and in great multitudes came to him from all parts.

Notes on Chap. I.

2. ἐκβάλλειν

The word ἐκβάλλειν doth not in the *New Teſtament*, always ſignifie according to the literall notation of it, *to caſt out*, but in a ſofter ſenſe *to ſend out*, *Mat.* 9. 25. and v. 38. and c. 12. 20. and 35. ſo c. 13. 52. (and beſides many other in the *Goſpels*) *James* 2. 25. And ſo it may doe here, and be all one with ἀνάγειν *to lead away*, which is the word uſed in the parallel part of the ſtory in S. *Matthew*, c. 4. 1. ἀνήχθη *he was led away* &c. But beſides this, the word doth in good authors peculiarly ſignifie *to expoſe*, to leave in a *deſtitute* helpleſſe condition, as when *Ariſtotle* ſaith of the *Raven*, ἐκβάλλει τὰς νεοττὸς ὁ κόραξ, that *ſhe expoſes her young ones*. And although *Jeſus* being already in the *wilderneſſe* at his *baptiſme*, (for there did *John preach* and *baptize* v. 4.) there is no peculiar need of any new act of *driving* or *bringing* him into the *wilderneſs*, for the buſineſſe of his *temptation* following, but only to *leave* him or *expoſe* him there, yet becauſe S. *Matthew* joynes ἀνήχθη to this part of the ſtory in order to his *temptation*, therefore the ſafeſt way is ſo to render ἐκβάλλειν as may be reconcileable with that, i.e. *to lead him up farther into the wilderneſſe*, and *expoſe* him there.

b. ἐχόμενα

That ἐχόμενας] ſignifies here (joyned with κωμοπόλεις) *adjoyning* is from the uſe of the word in the *Septuagint* of the *old Teſtament*; For there the *Hebrew* אחר which ſignifies *behinde* or *next after*, and is oft rendred μετὰ, and ὀπίσω *poſt*, and ὀπίσθια *the hinder parts*] is four times rendred ἐχόμενος, *Gen.* 41. 23. ἐφύοντο ἐχόμενοι αὐτῶν, *ſprang up adjoyning*, or *next to them*, we read *after them*, 2 *Sam.* 21. 1. ἐνιαυτὸς ὁ ἐχόμενος ἐνιαυτῷ, *year adjoyning to year*, we read, *year after year*, *Pſal.* 68. 25. ἔφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων, *the Princes went before adjoyning*, or *next to the ſingers*, we read *the ſingers after*, *Pſal.* 94. 15. ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς, *All that are true are neer it*, we read *follow*, or *after it*. So likewiſe the word עֵיר is oft by them rendred ἐχόμενος, in this ſenſe, *ſo flowing*, *contiguous*. *Num.* 2. 17. and in eight places more, and accordingly I doubt not but 1 *Sam.* 19. 3. where the copies read σταθεὶς ἐυχόμενος τῆ πατρίδι μου. it ſhould be read ἐχόμενος, the *Hebrew* לְיַד, which we render *beſides my father*, being ſo often rendred ἐχόμενος, and ſo in like manner *Dan.* 10. 3. ἐυχόμενος τῷ ποταμῷ, ſure ἐχόμενος, the *Hebrew* having עַל יד and we render it, *I was by the ſide of the great river*. So in the *New Teſtament* τῇ ἐχομένῃ ἡμέρᾳ *Act.* 20. 15. and 21. 26. is *the day adjoyning*, or *next following*, according to the notion of אחר *the day after*, and c. 20. 15. τῇ ἐχομένῃ, *the day next following*, ſo *Lu.* 13. 33. See note on *Act.* 13. h.

CHAP. II.

Paraphraſe.

1. AND again he entred into Capernaum after ſome dayes,] and it was noyſed that he was in the houſe. 1. And after a while he came openly in the day time into the city Capernaum, c. 1. 21. 45. ſee Mat. 9. 1. and went, as 'tis probable into Simons and Andrews houſe. c. 1. 21.

2. And ſtraightway many were gathered together, inſomuch that there was no room to receive them, no not ſo much as about the dore, and he preached the word unto them.

3. And they came] unto him bringing one ſick of the palſie, which was borne of four. 3 And there was a company which came

4. And when they could not come nigh unto him for preſſe, they uncovered the roof where he was, and when they had broken it up, they let down the bed, wherein the ſick of the palſie lay.

5. When

5. the great confidence which the ſick man and his friends had of Chriſt's power to cure him.

5. When Jeſus ſaw [their faith] he ſaid unto the ſick of the palſie, Son, thy ſins be forgiven thee.

6. But there were certain of the Scribes ſitting there, and reaſoning in their hearts,

7. This muſt needs be a wicked blaſphemous thing, to aſſume that to himſelf which belongs only to God, For ſure none can

7. Why doth this man thus ſpeak blaſphemies? Who can] forgive ſinnes, but God onely?

8. diſcerned by his divine Spirit which alone is able to know the ſecrets of the heart

8. And immediately when Jeſus [perceived in his ſpirit] that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon yee theſe things in your hearts? (ſee note on Rom. 9. 2.)

9. Whether is it eaſier to ſay to the ſick of the palſey, Thy ſinnes be forgiven thee, or to ſay, Ariſe, take up thy bed and walk?

10. See Mat. 9. 6.

10. But that ye may know, that the ſon of man hath power [on earth] to forgive ſinnes, (he ſaith to the ſick of the palſey,)

11. receive health, or recover from this diſeaſe,

11. I ſay unto thee, [Ariſe,] and take up thy bed and goe thy way into thine houſe.

12. And immediately he aroſe and took up the bed and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13. And he went forth again by the ſea ſide, and all the multitude reſorted unto him, and he taught them.

14. And as he paſſed by, he ſaw Levi the ſon of Alpheus ſitting at the receit of cuſtome, and ſaid unto him, Follow me. And he aroſe and followed him.

15. And it came to paſſe that as Jeſus ſate at meat in his houſe, many Publicans and ſinners * ſat alſo together with Jeſus and his diſciples, for there were many, and they followed him.

* or, came alſo and ſat (or lay) together; for the King's MS. reads ἦν συνανακείμενος ἰλαρότης Cyprian:

16. And when the Scribes and Phariſees ſaw him eat with Publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with Publicans and ſinners?

† or, the Phariſees; for the Kings MS. (and divers others) read οἱ γραμματεῖς, and in the end of the verſe οἱ τῶν φαρισαίων] is left out.

17. my ſpeciall buſineſſe for which I am ſent, is to reduce wicked men to new life.

17. When Jeſus heard it, he ſaith unto them, They that are whole have no need of the Phyſitian, but they that are ſick: [I came not to call the righteous, but ſinners to repentance.]

18. according to their cuſtome of frequent faſting, were now on a day of faſt

18. And the diſciples of John and † of the Phariſees [* uſed to faſt] and they come and ſay unto him, Why doe the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

* were faſting, ἦσαν νηστεύοντες.

19. See Mat. 9. 15. d.

19. And Jeſus ſaid unto them, Can [the children of the bridechamber] faſt, while the Bridegroom is with them? As long as they have the Bridegroom with them they cannot faſt.

20. But the daies will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt in thoſe daies.

21. if he doe not take care not to run that error, that patch of new cloth (ſee Mat. 9. 16.)

21. No man alſo ſeweth a piece of new cloth on an old garment, [elſe the new piece that filled it up,] taketh away from the old, and the rent is made worſe.

22. And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the * wine is ſpilled, and the bottles will be marred. But new wine muſt be put into new bottles.

* periſh, ἀπόλλυται

23. See Mat. 12. 1.

a.

23. And it came to paſſe that he went through the corn-fields on the [ſabbath day,] and his diſciples [a] began as they went to pluck the eares of corn,

24. And the Phariſees ſaid unto him, Behold, why doe they on the ſabbath day that which is not lawfull?

25. And he ſaid unto them Have yee never read what David did when he had need, and was an hungred, he and they that were with him?

b.

26. in the time of Abimelech, juſt before Abiathar's comming to the high prieſthood.

26. How he went into the houſe of God [* in [b] the daies of Abiathar the high prieſt,] and did eat the ſhew-bread which is not lawfull to eat but for the prieſts, and gave alſo to them which were with him?

* about, or, before Abiathar's being high prieſt

27. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath.

28. See note on Mat. 12. 2.

28. Therefore the ſonne of man is Lord alſo of the ſabbath.

The

a. Ἤρξαντο The phraſe here in the *Greek* is a little unuſuall [ἤρξαντο ὁδὸν ποιεῖν τίλλοντες] literally thus, *They began to journey plucking* &c. But the truth is, the word ἤρξαντο *began*] here is but a περίλεκτον, or an unſignificant *expletive*, as in the parallel *Mat.* 12.1. and in very many places more, where generally ἤρξατο λέγειν *he began to ſpeak*] is no more then εἶπε *he ſaid*, and ſo particularly *Lu.* 3.8. *bring forth fruits* &c. *and begin not to ſay*, i.e. *doe not ſay within your ſelves, We have Abraham*, &c. and ſo *Act.* 1.1. ὧν ἤρξατο ποιεῖν &c. *which Jeſus began to doe, and teach*, i.e. which he *did* and *taught*. So ἀποκριθεὶς εἶπε *he anſwered and ſaid*, a pure *expletive*, many times, when there had gone nothing before, to which an anſwer could be accommodated, as ch. 11.14. when to the *figtree* ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, *he anſwered and ſaid to it*. So δοκεῖν *ſeeming*, or *thinking*, is ſometimes taken, as *Mat.* 3.9. μὴ δόξητε λέγειν &c. *think not*, or *ſeem not to ſay*] is parallel to that of *Lu.* 3.8. μὴ ἄρξησθε λέγειν *begin not to ſay*, i.e. *ſay not within your ſelves*, and ſo in many other places, as hath been formerly ſhewn, ſee note on *Mat.* 3.9. c. So πορεύεσθαι *going*, *Lu.* 8.14. which hath no ſignification but what belongs to the [συμπνίγουσι] *choaked*] following, πορευόμενοι συμπνίγουσι] *they are choaked*. So the word ἄνθρωπος *Mat.* 18.23. ἀνθρώπῳ βασιλεῖ *a man King*, i.e. *a king*, and ſo εὐρέθησαν found *Lu.* 1.18. εὑρέθησαν ὑποστρέφοντες, *they were found returning*, i.e. *returned*. And ſo here ἤρξαντο ὁδὸν ποιεῖν τίλλοντες, *they began to goe* or *travaile*, &c. is no more then ὁδὸν ἐποίουν] *they went plucking*, or *as they went they plucked*.

b. Ἐπὶ The notation of the *prepoſition* ἐπὶ for the *time* not then *preſent* but ſoon after ſucceeding, is remarkable *Mat.* 1.11. where ἐπὶ τῆς μετοικεσίας cannot be underſtood or rendred [*under the Babyloniſh deportation*] for that will not be found true in the hiſtory, *Jechoniah* being not born under the *captivity*, but *before*; and being *king Jer.* 24.1. and ſo carried *captive* into *Babylon*: [ἐπὶ] therefore muſt there ſignifie [*next before*] as the *Latine ſub* doth often note, *ſub finem libri*, *a little before the end of the book*, and many the like, and ſo 'tis moſt true, *Joſias begat Jechoniah* &c. *next before*, or neer about the *Babyloniſh deportation*. So in like manner here ἐπὶ τοῦ Ἀβιαθὰρ] may not be rendred *under Abiathar the high Prieſt*, for it was in *Abimelech's* time, who was *Abiathar's* father, 1 *Sam.* 21. and the ſtory is known that *Abimelech* and the *reſt* of the *Prieſts*, almoſt the whole *family*, were by *Saul's* appointment ſlain for ſuccouring *David* at this time, *Abiathar* (here named) peculiarly eſcaping out of this *ſlaughter*, 1 *Sam.* 22.20. and ſucceeding in the *high prieſthood* upon this occaſion, and ſo continuing long under *David's* reign, famous for bringing him the *Ephod*, c. 36.7. and he and *Zadok* eſpeciall aſſiſtants to his affairs, 2 *Sam.* 15.35. It is therefore neceſſary that ἐπὶ τοῦ Ἀβιαθὰρ ἀρχιερέως] here muſt be ſo rendred as to denote the time immediately *preceding Abiathar's* being *high Prieſt*; And this uncertain ſignification of *prepoſitions* in the *New Teſtament*, proceeds from the like of the *Hebrew* in the *Old*. For ſo עַל which is often rendred ἐπὶ *under*, is often πρὸ *before* alſo, *Gen.* 13.10. and 27.7, 10. and 36.11. and 50.16. and in many other places, to note the *time precedent*. So in like manner for *place*, as well as *time*. For when *Mat.* 21.19. 'tis ſaid that *Chriſt ſaw a fig tree* ἐπὶ τῆς ὁδοῦ, it muſt not be rendred *in*, but *at ſome diſtance from the way*, for ſo in *Mark* we read, ἰδὼν συκῆν μακρόθεν, *ſeeing a fig tree a farre off*.

CHAP. III.

Paraphraſe.

1. AND he entred again into [the ſynagogue,] and there was a man there which had a withered hand,

1. the Synagogue at Capernaum, c. 1. 21.

2. And they watched him, whether he would heal him on the ſabbath day, that they might accuſe him.]

2. And the Phariſees v. 6. deſirous to have ſomewhat to lay to his charge, thought they had now an opportunity, and therefore, obſerved greedily what he would doe to this lame man, whether he would heale him on the Sabbath day or no.

3. And he ſaith unto the man which had the withered hand, Stand forth.

4. And he ſaith unto them, [Is it lawfull to doe good on the ſabbath daies, or to doe evil? to ſave life, or to kill?] but they held their peace.

4. Which doe you conceive to be moſt unlawfull on the ſabbath day, to hurt by not helping, when I am able, to be guilty of killing one whom I can ſave? Or elſe to work a cure, to deliver one in diſtreſſe or danger?

5. And when he had looked round about on them with anger, being grieved [for the hardneſſe of their hearts,] he ſaith unto the man, Stretch forth thine hand, and he ſtretched it out, and his hand was reſtored whole as the other.

5. that their hearts were ſo hardned, as fleſh which hath a thick skin grown over it, keeping his words, or miracles from having impreſſion on them.

6. And the Phariſees went forth, and ſtraightway [took counſell with the Herodians] againſt him, how they might deſtroy him.

6. entred a conſultation with the Herodians: ſee note on Mat. 22. b.

7. But Jeſus withdrew himſelf with his diſciples to the ſea, and a great multitude from Galilee followed him, and from Judea,

8. And from Jeruſalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9. And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

10. For he had healed many, * inſomuch that [they a preſſed upon him for to touch him, as many as had plagues,]

* ſo that they fell down before him,

10. they beſought him to give them leave but to touch him, and as many of them as had any diſeaſe upon them, (ſee note on 1 Cor. 4. b.) 2.

11. And

11. And thoſe that were poſſeſſed with devills, or the devills in the poſſeſt,

11. And unclean ſpirits] when they ſaw him fell down before him, and cried, ſaying, Thou art the ſon of God.

12. thoſe that were thus cured by him, and diſpoſſeſt (ſee note Mat. 8.b.)

12. And he ſtraitly charged [them] that they ſhould not make him known.

13. a ſelect number.

13. And he goeth up into a mountain, and calleth unto him [whom he * would] and they came unto him.

* pleaſed, ἠθέλησεν ſee note on Col. 2. 18.

14. be continually attendant on him as diſciples are wont, and go on his errands, to preach his doctrine, &c.

14. And he ordained twelve, that they ſhould [be with him, and that he might ſend them forth to preach,]

15. And to thoſe he gave power.

15. And to have power] to heal ſickneſſes, and to caſt out devils.

16. And theſe twelve were, 1. Simon, on whom he beſtowed a ſurname, ſignifying a ſtone, or rock.

16. And Simon he ſurnamed Peter.

b.

17. And James the ſon of Zebedee, and John the brother of James (and he ſurnamed them [b] Boanerges, which is, the ſons of thunder.)

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the ſon of Alpheus, and Thaddeus, and Simon the * Canaanite.

* Zelot, ſee note on Mat. 10. 4.

19. the forementioned houſe in Capernaum, c. 2. 1.

19. And Judas Iſcariot, which alſo † betrayed him. And they ‖ went into [an houſe.]

† delivered him up, παρέδωκεν δοὺς.

‖ come into the houſe, ἔρχονται εἰς οἶκον.

20. And a gain ſo great a multitude came in unto him, that thay had no time or vacancy to take food, he and his diſciples.

20. And the multitude cometh together again, ſo that they could not ſo much as eat bread.]

21. And when his kindred heard the reports abroad concerning him, they came to him to get him home with them, for it was commonly reported, that he was in ſome exceſſe or tranſportation.

c.

21. And when his friends heard of it, they went out to lay hold on him, for they ſaid, * He is [c] beſide himſelfe.]

* That he was out of himſelfe.

22. He is poſſeſſed with the devill, the prince or chiefe of the devills, (ſee note on Mat. 12. f.) and by his power it is, not by any divine authority, that he cures, and caſtes out devills.

22. And the Scribes which came down from Jeruſalem, ſaid, [He hath Beelzebub, and by the prince of the devills caſteth he out devills.]

23. See Lu. 11, 18.

23. And he called them to him, and ſaid unto them in parables [How can Satan caſt out Satan?]

24. And if a kingdome be divided againſt it ſelfe, that kingdome cannot ſtand.

25. And if a houſe be divided againſt it ſelfe, that houſe cannot ſtand.

26. the whole community of devills make an inſurrection and ſchiſme againſt one another, they will certainly be deſtroyed and not long continue.

26. And if [Satan riſe up againſt himſelfe, and be divided, he cannot ſtand, but hath an end.]

27. No man can come into the houſe of a ſtrong man, and rob him. See Mat. 12. 29.

27. No man can enter into a ſtrong mans houſe and * ſpoile his goods,] unleſſe he firſt binde the ſtrong man, and then he will ſpoile his houſe.

* take away or plunder his houſhold ſtuffe, διαρπάσει τὰ σκεύη

See Mat. 12. 31.

28. Verily I ſay unto you, All ſinnes ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme,

29. ſhall reſiſt the holy Spirit (ſee note on Mat. 12. h) there is no pardon to be had for him, without particular repentance and reformation,

29. But he that [ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſſe,] but is † in danger of eternall damnation.

† lyable to, ἔνοχος

30. The miracles he doth, are by the power of the devill, v. 22.

30. Becauſe they ſaid, [He hath an unclean ſpirit.]

31. There came then his brethren and his mother, and ſtanding without ſent unto him, * calling him.

* or, ſeeking him, for the Kings M S. reades ζητοῦντες αὐτὸν

32. deſire thee to come to them.

32. And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without [ſeek for thee.]

33. And he anſwered, ſaying, Who is my mother or my brethren?

34. And he looked round about on them which ſate about him, and ſaid, Behold my mother and my brethren.

35. ſhall be valued by me as dearly, as any of the neareſt relations is by any man.

35. For whoſoever ſhall doe the will of God, the ſame [is my brother and my ſiſter and mother,]

The

a. Προσπίπτειν The word προσπίπτειν αὐτῷ] seems to be mistaken by *Interpreters*, when 'tis rendred either *irruere*, or *incidere*, to *ruſh* or *preſſe upon*. It is all one with ὀγονύπετειν v.11. *to fall down at his feet*, as they doe that have any *petition* or requeſt to make, as theſe had here, ἵνα ἅψωνται, *that they might touch him*. Thus ch.6. 52. in a like matter, it is, in another phraſe, to this ſenſe, παρεκάλουν αὐτὸν ἵνα κἂν κρασπέδου ἅψωνται, *they beſought him that they might but touch the hemme*, &c.

b. Βοανεργὲς is the corruption of the *Hebrew* בני רעש, *ſons of Concuſſion, earthquake*, or any other the greateſt *commotion*, ſuch as here is ſtyled βρονταὶ *thunder*. And the meaning of this title may ſeem to be, that thoſe two *ſons* of *Zebedee* were to be ſpeciall eminent Miniſters of the *Goſpel*, which is call'd *Heb.* 12.26. φωνὴ τοῦ τὴν Γαλιλαίαν, *a voice ſhaking the earth*, taken from *Hag.* 2.7. which is directly the *periphraſis* of רעש which is here rendred βρονταὶ *thunder*, in the notion, wherein φωνὴ *voice*, and βροντὴ *thunder* are promiſcuouſly uſed for the ſame thing (ſee *note* on *Act.*9. b.) and wherein the laſt ſort of *revelations*, the *voice from heaven*, was wont to be called among the *Jewes* בת קול, *the daughter of voice*, or, *thunder*.

c. Ἐξέστη The word ἐξέστη] here uſed doth in all places of the *new Teſtament* but this, and 2 *Cor.*5.13. ſignifie being *amazed* or *aſtoniſhed*, ſome ſuddain *perturbation* of mind, wch deprives the man of the *exerciſe* of his *faculties*. In that place to the *Corinthians* 'tis ſet oppoſite to σωφρονῶν, *ſobriety*, or *temper*, the ſpeaking *magnificently* of himſelf, *commending* his own *office*, or performances, *exceeding* a little in ſuch kind of ſpeeches of himſelf. For which he ſaith in another place, that he may be counted a *fool* by ſome; And thus in the *old Teſtament* 'tis variouſly uſed for *exceſſes*, or *vehemencies*, or *commotions of mind*, *Pſal.*31.23. *I ſaid in my haſt*, the *Hebrew* hath בחפזי, the *Greek* ἐν ἐκστάσει μου, and the *vulgar Latine*, *in exceſſu mentis mea*, *in the exceſſe*, or, *vehemence of my mind*. And the ſame *Hebrew* word *Pſal.*48.5. is rendred ἐταράχθησαν *commoti ſunt*, *they were troubled*. Agreeably here, I ſuppoſe, it will be moſt fitly taken for a *commotion*, *exceſſe*, *vehemence*, *tranſportation* of *mind*, acting or ſpeaking in *zeale* (above that which is called (ordinarily) *temper*, and *ſobriety*,) or in ſuch a manner, as they which are moved by ſome *extraordinary ſpirit*, are wont to doe, as *Prophets* &c. according to that of S. *Chryſoſtome*, τῶν μάλιστα ἴδιον τὸ ἐξίστασθαι &c. *'tis proper to Prophets to be thus tranſported*. See note on 2 *Cor.* 12.2. Which ſenſe of the word will be thus fitted to the place. In this *chapter Chriſt* began to ſhew himſelf in the full *luſtre* of his *office*, he *cures* on the *Sabbath day*, which the *Phariſees* conceived unlawfull, v.2. looks about him μετ' ὀργῆς, *with* ſome *incitation of mind*, v.5. is *followed* by great *multitudes*, v.7. *heales the diſeaſed*, and is *flocked* to for that purpoſe, v.10. is called openly *the ſon of God* by the *demoniakes*, v.11. makes 12 *diſciples*, and *ſends* them out to *preach*, and cure, v.14. and upon this the *Phariſees* and *Herodians* take *counſel* againſt him. v.6. thoſe of their faction ſay he acts by *Beelzebub*. v.22. and is *poſſeſt* by him, that is, that he was acted by ſome *principall evil ſpirit*, and did all his *miracles* thus, and ſo was not to be followed, but *abhorred* by men. And they that ſaid not theſe high blaſphemies againſt him, yet ἔλεγον ὅτι ἐξέστη, *ſaid that* this *making of diſciples* &c. was a kind of *exceſſe*, an *height*, a *tranſportation*, and this was the conceit of his own *kindred*, They had a ſpeciall *prejudice* againſt him, ch.6.4. and *did not beleive on him*, *Joh.*7.5. And accordingly *hearing* this *report* of his doing theſe *high* things, came out κρατῆσαι to *get him* into their *hands*, and have him *home* with them, ἔλεγον γάρ, *for they ſaid* that he was guilty of ſome *exceſſes*. As for that *interpretation* which renders it of *fainting* through *hunger*, though it be favoured by † *learned* men, yet it ſeems not to have any ground in the nature of the word, ἐξίστημι, nor in κρατῆσαι, (being here joyn'd not with a *genitive*, but an *accuſative* caſe) nor in any *circumſtances* of the *context*, ſave onely the *caſuall* mention of their *having no time to eat bread*, v.20. (which one thing hath ſeemed to ſome to be of ſo much force, *Act.*10.10. as to cauſe them to render the ἔκστασις that fell on S. *Peter*, no more but a *ſleep*, that ſuch as *faint*, or are *diſſpirited through hunger*, *fall into*, when the *viſion* that is added to it, ſhews that it was a *trance*, into which he was caſt by *God*,) but is made *improbable* by many other *circumſtances*. Of the word ἔκστασις, ſee note on *Act.*10. b.

† See *Iſ. Caſaubon. ad Baron.* p.247.

CHAP. IV.

Paraphraſe.

* abode on the ſea, καθῆσθαι

1. AND he began again to teach by the ſea ſide, and there was gathered unto him a great multitude, ſo that he entred into a ſhip and * ſat in the ſea;] and the whole multitude was by the ſea on the land.

1. And again he taught by the ſea ſide, and the people flocked ſo together about him, that he was forced to goe into a boat, and ſit in that upon the water;

2. And he taught them many things by parables [and ſaid unto them in his doctrine,]

2. And as he taught them thus he ſaid,

3. Hearken, Behold there went out a ſower to ſow,

4. And it came to paſſe, as he ſowed, ſome fell [by the way ſide,] and the fowles of the aire came, and devoured it up.

4. See *Mat.* 13. 4.

5. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6. But when the ſun was up, it was ſcorched, and becauſe it had no root it withered away,

7. And ſome fell among thorns, and the thorns grew up and choaked it, and it yeelded no fruit.

8. See note on Mat. 13. 8.

8. And other fell on good ground, and did yeeld fruit, that ſprang up, and encreaſed, and brought forth ſome thirty, and ſome ſixty, and ſome [an hundred.]

9. And he ſaid unto them, He that hath eares to heare, let him hear.

10. And being retired from the company of the promiſcuous multitude, they that conſtantly followed him, together with the twelve ſelect, or choſen diſciples, Mat. 13. 10. deſired him to interpret to them the meaning of the parable.

10. And when he was * alone, they that were about him with the twelve, asked him the parable.]

* by himſelf, κατα μονας

11. the ſecret manner of Gods diſpenſing of his grace which to others is more obſcurely delivered in parables,

11. And he ſaid unto them, To you it is given to know [the myſtery of the kingdome of God, but unto them that are without, † all theſe things are done in parables,]

† all things τα παντα

a. 12. In ſuch a manner that although they hear Gods word, yet they are not wrought on by it ſo farre as to be converted, or to have their ſinnes pardoned, and this is a puniſhment of their own faults, in holding out againſt Gods word, and not embracing it. See Mat. 13. 15.

12.[a] That ſeeing they may ſee and not perceive, and hearing they may hear and not * underſtand, leſt at any time they ſhould be converted, and their ſinnes ſhould be forgiven them.]

* conſider, leſt at any time they convert, συνωσιν, μηποτε επιστρεψωσιν

13. But as parables are a way of obſcuring doctrine to the careleſſe heedleſs hearers, ſo have they a ſpeciall energy in them, which worketh moſt ſharply, and with greateſt quickneſſe on the diligent hearer, ſuch as diſciples are ſuppoſed to be (ſee Mat. 13. 13.) and therefore 'tis ſtrange you ſhould not underſtand my meaning in this parable, which is an eſſay of what may be expected of you in others the like hereafter, this being the way, in which I ſhall commonly ſpeake unto you.

13. And he ſaith unto them, Know yee not this parable? And how then will yee know all parables?]

14. The ſower ſoweth the word.

15. Thoſe which are anſwerable to the ground which is by the way, on which men tread, are they, which, when the word is ſown, hear it, and

15. And theſe are they by the way ſide, where the word is ſown, but when they have heard] Satan cometh immediately, and taketh away the word that was ſown † in their hearts.

† or, out of their heart, for the K. MS. reades εκτης καρδιας αυτων.

16. receive the ſeed.

16. And theſe are they likewiſe which [are ſown] in ſtony ground, who when they have heard the word immediately receive it with gladneſſe.

17. The word in them hath not found any mould, or ſoyle, wherein to take root, and that is the reaſon that what ever their reſolutions are, they

17. And have no root in themſelves, and ſo] endure but for a time, afterward when perſecution or affliction ariſeth for the word's ſake, immediately they are * offended.

* Scandalized, σκανδαλιζονται

18. And theſe are they which are ſown among thornes, ſuch as hear the word,

19. the various objects of mens carnall appetites being entertained and admitted by them, ſtifle the commands of Chriſt, as weeds do good corne by overgrowing it,

19. And the cares of this world, and the deceitfulneſſe of riches, and [the † luſts of other things entring in choake the word,] and it becometh unfruitfull.

† deſires which are about other things, αι περι τα λοιπα επιθυμιαι

20. And theſe are they which are ſown on good ground, ſuch as hear the word and receive it, and bring forth fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21. The Goſpell of Chriſt whereſoever tis received, as it ought, is diffuſive of it ſelfe, is as a candle lighted and brought into a room, on purpoſe to ſhine forth to others, in communicating the light we have (ſee Mat. 5. 15.) and in actions of the light, Chriſtian performances.

21. And he ſaid unto them, Is a candle brought to be put under a buſhell, or under a bed, † and not to be ſet on a candleſtick?]

† Is it not that it may be put ὁτι ἐπι τὴν λυχνίαν

22. For the doctrine which is taught you by me in, or out of parables, muſt be both practiſed and publiſhed by you, and therefore (for no other reaſon) it is revealed to you, and that by way of parables, which are the obſcuring of it, that having acquired the underſtanding of them you may ſet the more value on them for your own practiſe, and be more induſtrious to communicate them to others, See Mat. 10. 26.

22. For there is nothing hid which * ſhall not be manifeſted, † neither was any thing kept ſecret, but that it ſhould come abroad.]

* which ſhould not be made manifeſt, ὃ ἐὰν μὴ φανερωθῇ

† nor was it made ſecret ἀλλ' ἵνα ἔλθῃ εἰς φανερὸν.

23. And therefore let there be a weight laid on theſe and all other my words, and be ſure you lay them up to do accordingly.

23. If any man have eares to hear, let him hear.]

24. And he ſaid unto them, Take heed what you hear, with what meaſure yee mete it ſhall be meaſured to you, and unto you that hear ſhall more be given.]

* Conſider βλεπετε

24. And be farther ſaid unto them, Mark diligently (and practiſe accordingly) what you hear, As you deal with God, ſo will he deal with you, and to thoſe of you that heed and make uſe of what is ſaid to you, more knowledge ſhall be revealed.

25. For he that makes uſe of that grace and knowledge which he hath (ſee note on Mat. 13. b.) he ſhall improve extremely, the very uſing his talent well, the exerciſing of Chriſtian virtues, and the teaching them to others, is a ſure way of improving it, and beſides Gods bleſſing and grace to him, is a great though inſenſible addition alſo; and on the contrary, that which is not uſed, decreaſes and moulders away, and tis juſt with God to withdraw it.

25. For he that hath, to him ſhall be given, and he that hath not, from him ſhall be taken, even that he hath.]

26. And

26. And he ſaid, So is the kingdome of God, as if a man ſhould caſt ſeed into the ground,] 26. To which purpoſe he uſed another parable, The ſtate of Chriſtianity is as if a man ſhould till and ſow his ground,

27. And ſhould ſleep and riſe night and day, and the ſeed ſhould ſpring and grow up he knoweth not how.] 27. And having done ſo, never doe more toward the growing of the corn, but go to bed at night, and riſe in the morning, and yet without any contribution of his, it comes up and growes inſenſibly, he knowes not how.

*green corn like graſſe, then the ſtalk, or, blade, then the full corn on the ſtalk, χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. † is ripe

28. For the earth bringeth forth fruit of her ſelf, firſt the * blade, then the eare, after that the full corn in the eare.] 28. For the earth it ſelfe by its owne ſtrength (and the continuall warmth and influences of heaven, and the dewes and ſhowres that God is pleaſed to afford it) without any farther labour or daily aſſiſtance of the husbandman, completes the whole work, ſends out a ſpear of graſſe, as it were, firſt, then a blade &c.

29. But when the fruit † is [b] brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.] 29. And when it is perfectly ripe he reaps it in the time of harveſt, ſo when Chriſt hath made known our duty to us, he expects, without more adoe, that we ſhould ſet to the performance of it, make good reſolutions, bring forth good fruit, and when we have finiſhed our courſe, he then takes us to himſelf, and rewards us; and whenſoever Chriſt's word and grace meets with an honeſt heart, thus it is upon his firſt being revealed to him. b

30. And he ſaid, Whereunto ſhall I liken the kingdome of God? or with what compariſon ſhall we compare it?] 30. The ſame alſo is the meaning of that other parable.

31. It is like a grain of muſtard ſeed, which when it is ſown in the earth, is leſſe then all the ſeeds that be in the earth.] 31. The ſtate of Chriſtianity is like to the ſowing of muſtard-ſeed, There the word and grace of Chriſt is ſown in the heart, as a little grain of muſtard-ſeed in a garden, It is ſmall and unconſiderable at the ſowing, as the muſtard-ſeed is the leaſt of all ſeeds.

32. But when it is ſowed, it groweth up, and becometh greater then all herbs, and ſhooteth out great branches, ſo that the fowles of the aire may lodge under the ſhadow of it.] 32. But being ſow'd, as the muſtard-ſeed comes up, and within a while growes into a tree (Lu. 13. 19.) and hath branches big enough for birds (to build neſts in, and rooſt, Lu. 13. 19. or) to be defended from ſun or weather in them, ſo doth that in the honeſt heart bring forth moſt abundantly, by the grace and bleſſing of God upon the uſe of his talents of grace.

33. And with many ſuch parables ſpake he the word unto them, [as they were able to hear it.] 33. In ſuch a manner as was moſt intelligible, and withall moſt profitable for them.

34. But without a parable ſpake he not unto them, and when they were alone, he expounded all things to his diſciples.

* on that day, ἐν ἐκείνῃ τῇ ἡμέρᾳ as he was, into the ſhip, ὡς ἦν ἐν τῷ πλοίῳ.

35. And [* the ſame day] when the even was come, he ſaith unto them, Let us paſſe over unto the other ſide. 35. on a certain time, Mat.8.23.

36. And when they had ſent away the multitude, they took him [* even as he was] in the ſhip, and there were alſo with him other little ſhips. 36. alone without the multitude.

37. And there aroſe a [c] great [ſtorm of wind] and the waves beat into the ſhip ſo that it was now full. 37. tempeſt of wind and rain together c.

38. And he was in the hinder part of the ſhip aſleep on a pillow, and they awake him, and ſay unto him, Maſter, [careſt thou not that we periſh?] 38. We are ready to be drowned, and wilt thou continue aſleep, and take no care to preſerve us?

39. And he aroſe and rebuked the wind and ſaid unto the ſea, Peace, be ſtill, and the wind ceaſed, and there was a great calme.

40. And he ſaid unto them, Why are ye ſo fearfull? [How is it that ye have no faith?] 40. How ſhould it be poſſible for you after ſo many evidences and experiments of my power, and readineſſe to preſerve you, not at all to truſt or relie on me?

41. And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

Notes on Chap. IV.

3. ἵνα βλέποντες

Theſe words ἵνα βλέποντες, *that ſeeing* &c. note the *obduration* of the *Iſraelites*, which fell on them from *God's deſertion*, as a puniſhment of their not making uſe of the *talents* which he had given them, and ſo this verſe is anſwerable and parallel to *Mat.* 13.15. or the end of that place in * *Iſaiah*, recited and ſet down at large in S. *Matthew*, but here, and ſo alſo *Lu.*8.10. and *Joh.* 12. 40. *epitomized* and ſumm'd up, μήποτε ἴδωσι, *leſt they ſhould ſee* &c. And therefore from the importance of the whole place in *Iſaiah* and *Matthew*, the ſenſe of it (here, where 'tis ſhortly recited) muſt be taken, viz: that upon their *ſhutting their eyes*, i.e. voluntary obduration of heart againſt *God*, *God* withdrawes his grace, which otherwiſe he would have afforded them and doth afford others, To which 'tis conſequent, that they ſee not at all. Agreeably to that of *Procopius* on *Iſaiah* p.102. Βλέπειν παρὼν ἀνθρώπῳ ἀπὸ τῆς ἀφέσεως χάριτος, τὸ μὴ ἰδεῖν συμβέβηκε μυσάντων τοὺς ὀφθαλμούς, *The power of ſeeing was preſent to them from the grace of him that was ſeen, Their not ſeeing was an accident or conſequent of their ſhutting their eyes.* And ſo here their not being able to *ſee*, for want of *light* (the obſcurity of thoſe *parables* in which *God* ſpake to them) was a puniſhment of their *winking*, and not being *willing* to ſee.

* c.6.9.10.

The word ἁβρὸς] is here in an *unuſuall* ſenſe, and ſignifies the *ripeneſſe* of the *fruit*, that which *Lu.*8.14. is τελεσφορεῖν, *to bring to perfection*, for ſo the *Hebrew* שָׁלֵם which ſignifies to be *entire*, *perfect*, *complete*,] is by the *Septuagint* rendred, ὁλόκληρον, *Iſa.*38. 13. b. Παρειδὼ

Λαίλαψ is defined by *Heſychius*, ἄνεμος συσχεθεὶς μετ' ὄμβρου, *a tempeſt of wind with rain.* c. Λαίλαψ

CHAP. V.

Paraphraſe.

1. the coaſt where Gadara Matth. 8. 28. and Gergeſa lie together, See ch. 8. 10.

1. AND they came over unto the other ſide of the ſea, into the [country of the Gadarens.]

a. 2. two men Mat. 8. 28. which were in a phrenſie poſſeſt with devils, in a raving lunatick manner of unrulineſſe.

2. And when he was come out of the ſhip, immediately there met him out of the tombs [a a man with an unclean ſpirit,]

3. And one of them here mention'd (as the other alſo in S. Matthew.)

3. Who] had his dwelling among the tombs, and no man could bind him, no not with chains,

4. Becauſe that he had been often bound with fetters and chaines, and the chains had been plucked aſunder by him, and the fetters broken in pieces, neither could any man tame him,

5. And alwaies night and day he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

6. But when he ſaw Jeſus afarre off, he ran and worſhipped him.

b. 7. And the Devil that poſſeſt him made uſe of the mans voice, to crie aloud to Jeſus, and ſay, Let me alone, thou eternall ſonne of the ſupreme God, I beſeech thee earneſtly for Gods ſake, who hath permitted me thus to poſſeſſe and wound this man, not preſently to throw me into my chains.

7. And cryed with a loud voice, and ſaid, What have I to doe with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou [b torment me not.]

8. (For he ſaid unto him, Come out of the man, thou unclean ſpirit.)

9. and the devils that poſſeſt him anſwered Jeſus, ſaying, 'Tis not any peculiar name that is competible to us, unleſſe that of a Legion, or regiment of ſix thouſand ſouldiers among the Romans, there be ſo many of us in this man.

9. And he asked him, What is thy name? [and he anſwered, ſaying, My name is Legion, for we are many.]

10. And the devil was very importunate in his requeſt, that if he were forced to goe out of that man, he might yet ſtay in thoſe parts, and get ſome other habitation.

10. And he beſought him much that he would not ſend them away out of the countrey.]

11. Now there were nigh unto the mountains a great herd of ſwine feeding,

12. Permit us to enter into the ſwine, Mat. 8. 31.

12. And all the devils beſought him ſaying, [Send us into the ſwine, that we may enter into them.]

13. And although this was foreſeen by Chriſt to be the certain drowning of the ſwine, and though he ſeldome wrought any deſtructive miracle, yet that the people might ſee the virulency of theſe devils, if not reſtrain'd by him, and ſo the mercy done to thoſe that were poſſeſt, and likewiſe the mercy now approaching to their countrey by the coming of Chriſt, if they will accept of it, and withall to trie whether their love to their ſwine was greater, then that to their own ſouls, he permitted the devils to goe into the ſwine, i.e. forbad them not, did not violently reſtrain them.

13. And forthwith Jeſus gave them leave,] And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the ſea (they were about two thouſand) and were choaked in the ſea.

14. the inhabitants of the city and the whole countrey

14. And they that fed the ſwine fled, and told it in the city, and in the countrey. And [they] went out to ſee what it was that was done.

15. And that ſight wrought an awe and a reverence in them, an acknowledgment of the power of Chriſt that had done it,

15. And they come to Jeſus, and ſee him that was poſſeſſed with the devil and had the Legion, ſitting, and cloathed, and † in his right mind, [and they were afraid.]

† ſober, or, in temper, ευφρονουντα

16. And they that had been preſent all the time, gave them the whole relation, the mercy to the poor man, and the drowning of the ſwine.

16. And they that ſaw it, told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17. And when they heard the one with the other, their love of the would prevailed ſo farre above their care of that which was ſo much more pretious, that they earneſtly beſought him

17. And they began to pray him] to depart out of their coaſts.

18. And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him, that he might be with him.

19. Howbeit Jeſus ſuffered him not, but ſaid unto him, Goe home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvaile.

21. And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

c. 22. And behold, there cometh [c one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him he fell at his feet,

23. and I am confident ſhe will recover.

23. And beſought him greatly, ſaying, My little daughter lyeth at the point of death, I pray thee come and lay thine hands on her, that ſhe may be healed, [and ſhe ſhall live.]

24. And Jeſus went with him, and much people followed him, and thronged him.

25. And

25. And a certain woman which had an iſſue of bloud twelve years.

26. And had ſuffered many things of many Phyſitians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe.

27. When ſhe had heard of Jeſus, came in the preaſe behind, and touched his garment.

28. For ſhe ſaid, If I may touch but his clothes I ſhall be whole.] 28. Being thus confidently perſwaded in her minde that the leaſt touch of his clothes would cure her.

29. And ſtraightway the [d] [fountain] of her blood was dryed up, and ſhe felt in her body that ſhe was healed of that * plague. 29. Flux. d.

* diſeaſe, ſickneſs

30. And Jeſus immediately knowing in himſelf, that [virtue had gone out of him] turned him about in the preaſe, and ſaid, Who touched my clothes? 30. Some cure had been wrought by touching him,

31. And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32. And he looked round about to ſee her, that had done this thing.

33. But the woman [fearing, and trembling, knowing what was done in her] came and fell down before him, and told him all the truth. 33. Being by what had been wrought in her aſſured of his divine power, and ſo ſtrucken into a great aw and reverence towards him,

34. And he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole † of thy plague.

† from thy diſeaſe, ſickneſs

35. While he yet ſpake, there came from the ruler of the Synagogues houſe certain which ſaid, Thy daughter is dead; why troubleſt thou the maſter any further?

36. Aſſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the Synagogue, Be not afraid, only beleive.

37. And he ſuffred no man † to follow him,] ſave Peter, and James, and John the brother of James. 37. And the father and the mother Lu 8. 51. leading him the way, he permitted none of his own company to go into the houſe along with him,

† follow with him, συνακολουθῆσαι αὐτῷ

38. And he cometh to the houſe of the ruler of the Synagogue, and ſeeth [the tumult, * and them that wept and wailed greatly.] 38. See Mat. 9. 23

* or, of them that; for the Ancient Gr. and Lat. MS. reads κλαίοντων

39. And when he was come in he ſaith unto them, Why make yee this adoe, and weep? the damoſell is not dead but ſleepeth.

40. And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damoſel, and [them that were with him] and entreth in where the damoſell was lying. 40. Peter, and James and John v. 37

41. And he took the damoſell by the hand, and ſaid unto her Talitha cumi, which is being interpreted, Damoſell (I ſay unto thee) ariſe.

42. And ſtraightway the damoſell aroſe and walked, for ſhe was of the age of twelve years, and they were aſtoniſhed with a great aſtoniſhment.

43. And he charged them ſtreightly that no man ſhould know it] and commanded that ſomething ſhould be given her to eate. 43. See Mat. 8. note b.

Notes on Chap. V.

a. Δύο δαιμονιζόμενοι.

What is here affirmed of a *man* in the *ſingular* number, is *Mat.* 8. 28. Δύο δαιμονιζόμενοι *two demoniacks*, ſo in like manner where c. 10. 46. there is mention but of *one blind man*, *Bartimaus*, in *Matthew* ch. 20. 30. there are Δύο τυφλοὶ *two blind men*, which difference hath nothing of weight in it, becauſe *Matthew* which names *two*, ſaying the truth, the other which names but *one*, yet not denying that there were more, muſt neceſſarily ſay *true* alſo, and it being not pretended, that each of the *Evangeliſts* doth relate all that was done by *Chriſt*, but poſitively affirmed by *John*, c. 21. 25. that all that was done, was not by any of them *related*, there is conſequently nothing ſtrange in this of S. *Mark*, which in either place omitts the mention of one of them. So when *Matthew* mentions the bringing the *aſſe and the colt*, both c. 21. 7. S. *Mark* onely mentions the foale, c. 11. 7. Of the ſame pitch it is (viz. matter of very light importance, farre from a reall *exception* againſt the *authority* of this *Goſpel*) that the *order* of things related is not always the ſame in him and S. *Matthew*. As when the cure of the *Paralytick* is mentioned by *Mark* in the 2d. ch. and the *drowning* of the *ſwine* not till the fift, *Matthew* mentions this before the former. And whereas the *cure* of the *withered hand* is in *Mark* c. 3. and not mentioned in *Matthew* till c. 12. in *Matthew* it falls out to be ſubſequent to many relations, to which *Mark* makes it antecedent. So the cure of *Peters mother-in-law* is by *Mark* ſet before that of the *Leper*, and by *Matthew* after, ſo the *caſting* the *broakers* out of the *Temple* is ſet down by *Matthew*, c. 21. 12. before the *curſing* of the *figtree*, v. 19. whereas S. *Mark* c. 11. 13. ſets down the ſtory of the *figtree*, and the *caſting out the broakers*, after, v. 15. And perhaps other examples of the like may be found by thoſe, which ſhall more diligently compare them, But all theſe and (if there were) many more nothing derogating from the *fidelity* of the writers, who undertaking to make ſome relations of what was done by *Chriſt*, do no where undertake or oblige themſelves to obſerve the order, wherein every thing ſucceeded, that being generally *extrinſecall*, and of no importance to the *relations*.

b. Βασανίζειν, Βασανισταὶ

That Βασανίζειν] among other ſignifications is taken for *coercing* or *impriſoning*, hath been ſaid *note* on *Mat.* 8. e. and ſo *Mat.* 18. 34. Βασανισταὶ ſignifies *jaylers*. And ſo here when the *Devill* de-

fires, and *adjures Christ*, that he ſhould not βασανίζειν, it ſignifies ſending him to his *priſon*, to his *chaines*, *Jude* 6. & 2 *Pet.* 2. 4. for ſo in S. *Lukes* relation of it, *Lu.* 8. 31. *they beſought him that he would not command them to go out into the deep*, i. e. that he would not ſend them to *hell*, (ſee *note* on *Lu.* 8. d.) their place of *puniſhment*, and *reſtraint*, where they were (in ſtead of *going up and down Job* 1. 7.) to be *kept* cloſe and *tormented* alſo, τετηρημένους εἰς κρίσιν in S. *Peter* 2 *Pet.* 2. 4. *kept* in cuſtody *to be puniſhed*. And accordingly S. *Matthew* reades, *Art* thou come ὧδε πρὸ καιροῦ βασανίσαι, *Mat.* 8. 28. *to ſend us to our priſon, before the time of our going thither*, ſignifying this to be a more tolerable ſtate that now they were in, leſſe of *reſtraint*, and *miſery*, then, when time ſhould come, they were to *expect*.

c. Ἀρχισυνάγωγος

What is meant by ἀρχισυνάγωγος here, or ἄρχων συναγωγῆς *Lu.* 8. 41. the *chiefe* or *ruler* of the *Synagogue*, will the better appear, if we firſt conſider, what here we finde, that there were more then one of them, and therefore *Jairus* is here called εἷς τῶν ἀρχισυναγώγων, *one of theſe chiefe* or *rulers*; and that not onely in divers, but in the ſame *Synagogue*. *Act.* 13. 15. For * συναγωγὴ here ſignifies the *leſſer conſiſtory*, or that of any *particular city* (as that is oppoſite to the *great Sanhedrim* at *Jeruſalem*) the *judgment* of *twenty three*, who were now able to *puniſh offences* not *capital*, to *ſcourge* &c. which is therefore called *ſcourging in their ſynagogues*. And although among the *Rulers* thereof there was generally one *chiefe* in *learning*, and proportionably in *authority*, who both here in the *Goſpel*, and in the life of *Alexander Severus*, and in the *Conſtitutions* of the *Emperours* is called ἀρχισυνάγωγος or *princeps ſynagogæ*, the *head* or *chiefe*, who *impoſed hands* on all thoſe which were *elected* or *admitted* into the *conſiſtory*, yet becauſe the reſt had power of *Judicature* there, with and under him, therefore not onely he, but the reſt alſo, are all contained under this common name of ἀρχισυνάγωγοι, *rulers* of the *Synagogue*, both here, and *Acts* 13. 15. A difference there is between the rulers of the *Synagogues*, and thoſe that are called the *rulers* of the *people*, but no more then this, The former are thoſe in *particular cities*, but the latter thoſe of the *Sanhedrim* in *Jeruſalem*. Both of them are in other places called ſimply ἄρχοντες *Rulers*, as *Mat.* 9. 18. 23. *Lu.* 18. 18. ſpeaking of thoſe in *particular cities*, and in other places, when the context belongs to *Jeruſalem*, as *Lu.* 23. 13. 35. *Joh.* 7. 26. 48. 'tis clear that the *rulers* called ſo ſimply, muſt be thoſe of the *great Sanhedrim*. For the former of theſe it is to be obſerved, what *Maimonides* tells us, that there were *two* kinds of *meetings* in *particular cities* among the *Jewes*, בתי הכנסיות, *domus congregationum*, the *houſes of aſſemblies*, where they did meet to *pray* and *hear* the *law* every *Sabbath*, as they did at the *Temple* in *Jeruſalem*, and בתי המדרש, *houſes of information*, or expoſition of the law. Theſe were either more *private*, where any *Doctor* entertained *Scholars*, ſuch was the *School* of *Tyrannus*, *Act.* 19. 8. And of this ſort 'tis ſaid there were above 400. in *Jeruſalem*, and many in *Iſrael* in all places. Or elſe more publick, where their *conſiſtories* ſat to reſolve differences of the law in *particular cities*. As for the Συνέδριον or *great Sanhedrim* which was in *Jeruſalem*, that is known to conſiſt of 72. and was made up of *chief Prieſts*, *Elders* of the *people*, and *Scribes*. 1. Ἀρχιερεῖς, the *chiefe prieſts*, perhaps the *heads* of the 24. *Courſes*, 1 *Chron.* 24. (ſee *note* on *Acts* 4. a.) 2ly, Πρεσβύτεροι, The *elders* or *heads* of the *families*, chiefe men among their *tribes*, who were farther *choſen*, and by *impoſition* of *hands* received into the *Sanhedrim*, and ſo made *Judges* there, and theſe are called the *Elders* of the *people*, *Mat.* 21. 23. 26. 3. 47. and of *Iſrael*, *Acts* 4. 8. Then thirdly, for the γραμματεῖς *Scribes*, thoſe were they that had been taught γράμματα, *Joh.* 7. 15. the *bookes*, or *writings*, of the *Law*, ἱερὰ γράμματα 2 *Tim.* 3. 15. the *holy writings* or *Scriptures*, and inſtructed in the meaning of them, thoſe that had been *ſonnes of the Prophets*, i. e. brought up in their *ſchooles*, but having not obtained the *Spirit*, or *miſſion* of *Prophets* at *Gods* hands, were ſometimes thought fit to be choſen into the *Sanhedrim*. Theſe I ſay, are called *Scribes*, and *wiſemen*, and accordingly the *Jewes* have an *ancient* ſaying, that *After the age of the Prophets* (i. e. when the *Spirit* of *prophecy* was no more given) *ſucceed the age of the Scribes*. Though of theſe ſome did only keep *ſchoole*, and teach the *law*, and then are ſtyled ſimply γραμματεῖς *Scribes*, whereas the others that were taken into the *great Sanhedrim*, are called *Scribes of the people*, *Mat.* 2. 4. and ſo *Ind.* 5. 10. where the *Hebrew* hath, the *Governours*, the *Chaldee Paraphraſe* hath, the *Scribes of Iſrael*. By this appears the difference of theſe words ſo frequent in the *Goſpels*, *Rulers*, and *Rulers of the people*, and *of the Synagogue*, *Elders*, and *Scribes*, and, *Scribes of Iſrael*, and, *of the people*, which being here put together all in this place, may be uſefull for the illuſtrating many places of *Scripture*.

* See note on Mat. 9. g.

Ἄρχοντες.

Σχολὰ Τυράννου. Συνέδριον. Ἀρχιερεῖς. Πρεσβύτεροι. Γραμματεῖς. Γράμματα.

The *Hebrew* מקור ſignifies two things, properly a *fountain*, or *ſpring* of *water*, and *metaphorically* *fluxus* a *profluvium* or *flux*, for a *fountain* we have it, *Zach.* 13. 1. where the *Septuagint*, that render it τόπος *a place*, read, it ſeems, מקום *place*, in ſtead of מקור *fountain*. For the *flux*, ſuch as after *childbirth*, 'tis uſed *Lev.* 12. 7. where yet the *Septuagint* read πηγὴ a *fountain*, accordingly here S. *Mark* uſeth the ſame word πηγὴ, whereas S. *Luke* reades ῥύσις a *flowing of blood*, a ſore *diſeaſe*, which ſhe had for *twelve* years ſpace. Agreeable hereunto it is, that *artificiall iſſues* made in any part of the body are by *Phyſicians* called *fountinells*, or *little fountains*. d

Πηγὴ. Ῥύσις.

CHAP.

CHAP. VI.

Paraphraſe.

1. AND he went out from thence, and came into his own countrey,] and his diſciples followed him. 1. Mat. 13. 54.

2. And when the ſabbath day was come, he began to teach in the ſynagogue, and many hearing him were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdome is this which is given unto him, that * even ſuch mighty works are wrought by his hands?] 2. he went into their ſynagogue and there expounded the Old Teſtament to them, to their great amazement, whereupon they queſtion'd among themſelves, how he ſhould be able to doe this, who gave him this wiſdome, and withall this power of miracles, ſaying,

* alſo 2

3. Is not this the carpenter? the ſon of Mary, the brother of James and Joſes, and of Judah and Simon? and are not his ſiſters here with us? and they were offended at him.] 3. Is not this man the ſon of Joſeph the carpenter, brought up in the ſame trade with him? is not Mary his mother, and James &c. his neer kinſmen? and doe not his neer kinſwomen live among us? and thus upon the conſideration of his mean, and known beginnings, they were diſcouraged from following, and ſo forſook him.

† deſpiſed any where but, ἀτιμάζεται

4. And Jeſus ſaid unto them, [A prophet is not† without honour, but in his own countrey, and among his own kin, and in his own houſe.] 4. A prophet is not ſo ſubject to be deſpiſed and ſet at nought any where, as among them that are neereſt to him, that think they know his beginnings, &c.

5. And he could there doe no mighty work, ſave that he laid his hands upon a few ſick folk and healed them.] 5. And accordingly there was ſuch a generall unbeleif, and undervaluing him there in his own countrey, that he had no fit opportunity there, to ſhew his power in working miracles, Onely a few ſick people, that had faith to be healed, came and beſought him, and thoſe, by his bare laying his hands on them, were healed preſently, ſee Lu. 4. 23.

6. And he marvailed becauſe of their unbeleif: and he went round about the villages teaching.

7. And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power [over unclean ſpirits.] 7. to caſt the devils out of thoſe, that were poſſeſt by them

8. And he commanded them that they ſhould take nothing for their journey, ſave a ſtaffe only, no ſcrip, no bread, no money in their purſe, 8. See note on Mat. 10, c.

9. But be ſhod with ſandals, and not put on two coats.

* where, ἐκεῖ

10. And he ſaid unto them, [* In what place ſoever ye enter into an houſe, there abide, till ye depart from that place.] 10. whenſoever ye come into a town, or city, the firſt houſe ye enter into, let it be the place of your abode, while you ſtay in that city.

† depart thence and ſhake, ἐκτινάξατε ἐκεῖθεν, ἐκτινάξατε

11. And whoſoever ſhall not receive you, nor hear you, † when you depart thence, ſhake off the duſt under your feet [for a teſtimony againſt them:] Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, then for that city. 11. as a ſignificative ceremony what a crying ſinne this is, and what a puniſhment will attend it (Mat. 10. 14.) and that they may know that a Prophet hath been among them, Ezec. 33. 33. that 'tis the meſſage of God which they have rejected.

12. And they went out, and [preached that men ſhould repent.] 12. preacht or proclaimed, in the ſame words, that John Baptiſt, and Chriſt had done before them, ſaying, Repent, for the kingdome of God is at hand, Mat. 10. 7.

13. And they caſt out many devils, and anointed with oyle many that were ſick, and healed them.] 13. And they caſt devils out of many that were poſſeſt by them, and uſing no other means, but only that of unction (and laying on their hands ch. 16, 18.) they cured many ſick perſons.

14. And king Herod heard of him (for his name was ſpread abroad) and he ſaid that John Baptiſt was riſen from the dead, and [therefore mighty works doe ſhew forth themſelves in him.] 14. Now he is riſen, the ſame power that raiſed him, worketh alſo miraculouſly in him.

15. Others ſaid that it is Elias, and others ſaid that it is [a prophet, or as one of the prophets.] 15. one of the old prophets raiſed from the dead, or elſe ſuch an one as they were of old, now newly raiſed up.

16. But when Herod heard thereof, [he ſaid,] It is John whom I beheaded, he is riſen from the dead. 16. The conſcience of what he had done to John Baptiſt, made him fear, and ſay,

* For that Herod, διότι αὐτὸς ὁ Ἡρῴδης

17.* For Herod himſelf had ſent forth, and laid hold upon John, and bound him in priſon [for Herodias ſake his brother Philip's wife, for he had married her.] 17. on occaſion of Herodias, whom Herod had married, though ſhe were his own brother's wife.

18. For John had ſaid unto Herod, It is not lawfull for thee to have thy brothers wife.] 18. Wherupon John dealt freely & plainly with him, and told him that it was utterly unlawfull for him to live with her.

* was angry with him

19. Therefore Herodias * had [a] a quarrell againſt him, and would have killed him, but ſhe could not.] 19. Herodias therefore being touche with this, deſigned him a miſchief, and would have removed him out of the way by ſome death or other, but could not any way compaſſe it.

20. For Herod feared John, knowing that he was a juſt man, and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly,] 20. For Herod becauſe of his authority with the people, on whom

whom John had wrought very much (ſaith Joſephus) was afraid to meddle with him, Mat. 14. 5. and beſides knew him to be a juſt and holy man, which extorted reſpect, and obſervation from him, and accordingly heard him oft, and in obedience to him did reform many things, and indeed took a delight to hear him, but this one particular of Herodias ſtuck ſo cloſe to him, that John's reproofs could not prevaile to make him part with her.

b. 21. And when [b] a * convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and† chief eſtates of Galilee.

* feſtivall day came, when He. rod on the anniverſary of his birth

† principall men, ſee note on *Joh.* 1. c.

22. to Herodias's daughter. 22. And when the daughter of the ſaid Herodias came in, and daunced, and pleaſed Herod, and them that * ſat with him, the king ſaid [unto the damoſell,] Ask of me whatſoever thou wilt, and I will give it thee.

* were at meat with him, *Συνανακειμένοις*

23. And he ſware unto her, Whatſoever thou ſhalt ask of me I will give it thee, unto the half of my kingdome.

24. And ſhe went forth and ſaid unto her mother, What ſhall I aske? And ſhe ſaid, The head of John the Baptiſt.

25. And ſhe came in ſtraightway with haſt unto the king, and asked, ſaying, * I will that thou give me by and by the head of John the Baptiſt in a charger.

* I deſire him, ſee note on Col. 3. g.

26. And Herod the king was exceeding ſorrowfull and much troubled, not only that he ſhould be obliged to ſhed blood upon his birth-day (ſee note on Mat. 14. b.) but eſpecially as having a reverence & kindneſſe to John, v. 20. and alſo fearing the inconvenience that might come of it by reaſon of the authority which John had with the people, Mat. 14. and yet becauſe he had ſworn ſo publickly before thoſe that were at the feaſt with him, that they might not diſcern either imprudence or inconſtancy in him, imprudence in promiſing, or inconſtancy in not performing, he granted her requeſt.

26. And the king was exceeding ſorry, yet for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.]

c. 27. And immediately the king ſent * an [c] executioner, and commanded his head to be brought, and he went and beheaded him in the priſon,

* a ſouldier of his guard

28. And brought his head in a charger, and gave it to the damoſell, and the damoſell gave it to her mother.

29. John's diſciples 29. And when [his diſciples] heard of it, they came and took up his corps, and laid it in a tomb,

30. gave him an account of their preaching and miracles, and of the ſucceſſe of both of them. 30. And the Apoſtles gathered themſelves together unto Jeſus, and [told him all things both what they had done, and what they had taught.]

31. alone, and no body elſe with you. 31. And he ſaid unto them, Come ye [your ſelves apart] into a deſert place, and reſt a while, For there were many coming and going, and they had no leiſure ſo much as to eat.

32. And they departed into a deſert place by ſhip privately.

33. the diſciples, 33. And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent [them,] and came together unto him.

34. See Mat. 9. 36. 34. And Jeſus when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepheard, and he began to teach them many things.

35. And when it began to be late toward the evening, See note Mat. 14. c. 35. † And when the day was now farre ſpent,] the diſciples came unto him, ſaying, This is a deſert place, and * now the time is farre paſſed.

† And much time being now paſt. *Καὶ ἱκανοῦ χρόνου γενομένου.*

* 'tis already a long while, *ἤδη ὥρας πολλῆς*

36. Send them away that they may goe into the country round about, and into the villages, and buy themſelves bread, for they have nothing to eat.

37. He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we goe, and buy two hundred penyworth of bread, and give them to eat?

38. He ſaith unto them, How many loaves have yee? goe and ſee: and when they knew, they ſay, Five, and two fiſhes.

d. 39. And he commanded them to make all ſit down [d] by companies upon the green graſſe.

40. And they lay down in ſeverall companies or diviſions on the ground, after the manner that they uſed on beds whereon they were wont to eat, See note on Mat. 8. g. 40. And they * ſat down in ranks] by hundreds, and by fifties.

* lay down bed by bed, *κλισίαι κλισίαι*

41. And when he had taken the five loaves and two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave them to his diſciples to ſet before them, and the two fiſhes divided he among them all.

42. And they did all eat, and were filled.

43. of the broken pieces of bread, and of the remainder of the fiſhes. 43. And they took up twelve baskets full [of the fragments, and of the fiſhes.]

44. And they that were entertained and ſupped on theſe few loaves and fiſhes, 44. And they that did eat of the loaves] were about five thouſand men.

45. And ſtraightway he conſtrained his diſciples to get into the ſhip, and to goe to the other ſide before unto Bethſaida, while he ſent away the people.

46. And when he had ſent them away, he departed into a mountain to pray.

47. in the night, ſee note op Mat. 14. c. 47. And [when the even was come] the ſhip was in the midſt of the ſea, and he alone on the land.

48. And

48. And he ſaw them toiling in rowing, (for the wind was contrary unto them) and [about the fourth watch of the night he cometh unto them walking upon the ſea, and would have paſſed by them.]

48. toward morning he came walking on the ſea, and appeared to deſigne not to come to them, but to paſſe by them, farther that way.

49. But when they ſaw him walking upon the ſea, they ſuppoſed it had been
* an apparition, or, phantaſme, φάντασμα, a ſpirit, and cryed out.

50. (For they all ſaw him and were troubled) and immediately he talked with them, and ſaid unto them, Be of good cheer, it is I, be not afraid.

51. And he went up unto them into the ſhip, and the wind ceaſed, and they were ſore amazed in themſelves, beyond meaſure, and wondred:

52. For [they conſidered not the miracle of the loaves, for their heart was hardned.]

52. they had not ſo laid to heart the miracle of the loaves &c. being as truly an act of divine power as this of walking upon the ſea) which was a great ſtupidity and dulneſſe in them.

† or, the men of that place knew for the Kings MS. reads ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, and ſo others alſo.

53. And when they had paſſed over, they came into the land of Geneſareth, and drew to the ſhore.

54. And when they were come out of the ſhip, ſtraightway [† they knew him,]

54. thoſe of the countrey took knowledge of him.

55. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56. And whitherſoever he entred into * villages, or cities, or [ᵉ country,] they laid the ſick in the ſtreets, and beſought him, that they might touch if it were but the border of his garment, and as many as touched, were made whole.

56. the villages in the countrey-regions without the cities.

* towns, or cities, or regions, κώμας ἢ πόλεις, ἢ ἀγροὺς,

ᵉ

Notes on Chap. VI.

a. Ἐνεῖχεν αὐτῷ] which is to be rendred, *was angry with him*, will be beſt underſtood by the notion of the *Hebrew* שטם, which is rendred by it in the *Old Teſtament*. That ſignifies *to hate, to hinder*, or *to ſet ones ſelf againſt* another, to be an *adverſary*, and is rendred by ἐχθρεύω, being *angry*, as of *Eſau* againſt *Jacob*, *Gen.*27.41. and *Pſal.*54.4 by μνησικακῶ *bearing injuries in mind*, deſigning *revenge*, *Gen.*50.15. and ſo by ἐνέχω in the ſame ſenſe, *Gen.* 49.23. Accordingly *Heſychius* ἐνεῖχον, ἐχόλων, ὠργίζοντο, *they were wroth*, or *angry*, and both he, and *Phavorinus*, ἐνέχει, μνησικακεῖ, ὀργᾶται, *he bears the injury in mind, ſets him againſt*. So *Euſtathius*, ἐνέχειν, is τὸ κατά τινος ἔχειν, *to have ſomewhat againſt any one*.

b. Ἡμέρα ἀνωμερῷ] is a *feſtivall day*, a day of *vacancy* יום טוב, in *Hebrew*, a *good day*, i.e. a *ſolemn feſtivall*, a *day* of *reſt* from *labour*, ſet apart for *feſtivity*, from whence hath the *Gloſſary* ἀνωμερῷ, σχολάζοντι, 'tis a *day* of *vacancy*, and ἀνωμερῶ *vaco*, as 'tis here uſed v.31. οὐδὲ φαγεῖν εὐκαίρουν, *they had not leiſure to eat*, & *Phavorinus* ἀνωμερῶν, ἐν σχολῇ ἦσαν, (perhaps it ſhould be read, ἀνασχολεῖν, σχολὴ ἔχειν, or ἄγειν,) *to be vacant*, and ſuch, it is clear, was this, *Herod's birth-day*, whereon he made a *ſupper* for his *Lords* &c. and whereon there was a *dauncing*, ver. 22.

c. Σπεκουλάτωρ *Spiculator* in the *ſtories* of the *Roman Emperours* ſignifies a *ſouldier* of the *guard*, and agreeably, when we read (in the ſtories of *Pharaoh* and *Nebuchadnezzar*) *the captain of the guard*, the *interpreter* of the *Chaldee Paraphraſe* generally reads *princeps ſpiculatorum*. So the *captains* of *fifties*, 1 *Kin.*9.11,13. were *captains* of the *Kings guards*, which being (by the cuſtome of *Jewes*, *Egyptians*, *Chaldeans*, and *Romans*) *executioners* of thoſe, whom the *King* condemned to *death*, it is here therefore appointed to one of theſe to goe, and behead the *Baptiſt*, which accordingly is done.

Of the manner of *accubitus* or *lying at meat* we have formerly ſpoken, and ſo of the *cuſtome* of *eating* in *gardens*, and *lying* on *beds*, or *areola*, or πρασιαὶ in them (ſee note on *Mat.* 8.g.) All that will be needfull here to adde, is the obſerving of the *phraſes* of πρασιαὶ πρασιαὶ, Συμπόσια Συμπόσια, ἀνὰ ἀνὰ, the two former clearly taken from the *Hebrewes*, who want *phraſes* of *diſtribution*, and uſe *doubling* of words in their ſtead. So δύο δύο v.7. *two two*, (like אִישׁ אִישׁ, אֲנָשִׁים אֲנָשִׁים *man man*) i.e. *man by man, one by one* (in imitation of which is εἷς κατὰ εἷς *Joh.*8.9.) And for the ἀνὰ ἀνὰ] it is the very form uſed by *Phyſicians* in their *Recipe's*, to note the ſeverall proportions of each *ingredient*, as here the *number* of the *gueſts*, which were *ranked* or marſhall'd together by *Chriſt* the ἀρχιτρίκλινος, who, as the ὀψοποιὸς Συμποσίου, *Maſter of the feaſt*, *Joh.* 2. or the ἰλαρχὸς in *Athenæus* (for which we read corruptly ἰλιαρχὸς in *Heſychius*) hath the care of *preparing* and *ordering* the *feaſt*, and *gueſts*, and ſo *ranks* them here, an *hundred* in one rank, *fifty* in another. Another phraſe like unto this we have *Lu.*9.14. κλίνατε κλισίας ἀνὰ πεντήκοντα, *make them lie down fifty in a bed*.

d. Πρασιαὶ

e. Ἀγροὺς which *literally* and primarily ſignifies a *field*, ſignifieth alſo the *region* or *countrey* about, all beſide the *city*. Ἀγροὺς, ὁ ἔξω τῆς πόλεως χώρος, *the region without the city*, ſaith *Phavorinus*, and ſo the *Latine*, *ager*, is uſually taken.

CHAP. VII.

Paraphraſe.

1. THen came together unto him the Phariſees and certain of the Scribes, which came from Jeruſalem.

2. And when they ſaw ſome of his diſciples eat bread with ª defiled (that is to ſay, with unwaſhen) hands, they found fault.

a.

3. For

a. 3. For the Phariſees and all the Jewes, except they waſh their * hands a † oft, eat not, [holding the tradition of the Elders.]

* armes † up to the writ

3. in obedience to an ordinance made by their Sanhedrim, not recorded in the Scripture of the old Teſtament.

b c. 4. And when they come from the b * market, except they c waſh, they eat not: many other things there be, which they have received to hold, as the waſhing of cups and pots brazen veſſells and † tables.]

* hall of judgment

† bedds

4. And when they come from the hall of judgment, or any the like mixt aſſemblies, they waſh their whole body (for fear they may have been defiled by the preſence of heathens, or promiſcuous company of men there) before they eate. And in this matter of waſhing, many other ordinances of their Sanhedrim there are, which they thinke themſelves bound to obſerve, as laws divine, as the waſhing of cups to drink in, of pots containing ſomewhat above a pinte, of brazen veſſels (when earthen veſſells if defiled, were to be broken) and alſo of beds, on which they did eate then, as now on tables.

5. Then the Phariſees and Scribes asked him, Why [walke not thy diſciples according to the tradition of the Elders, but] eat bread with unwaſhen hands?

5. obſerve not thy diſciples the ordinances of the Sanhedrim, which forbid to

6. He anſwered and ſaid unto them [Well hath Iſaias prophecyed of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre from me.

6, 7, 8. you are the very ſort of hypocrites of which Iſaiah prophecyed c. 30. 13.

7. Howbeit in vain do they worſhip me, teaching for doctrines the * traditions of men.

* injunctions ὁρδιλεγματα

men that profeſſe great ſtrictneſſe in performances toward God, and practiſe in ſome externall things more then God commands them, and impoſe theſe upon others as the commands of God, when they are only humane ordinances: As for the inward purity of heart and actions, to which all Gods laws of waſhings &c. all the ceremoniall law of legall uncleanenesſes did referre, being but the ſhadow to pourtray the true ſubſtantiall purity of the heart, and ſoul, the fountain of actions, they take no care of them, tranſgreſſe againſt this ſubſtantiall part of religion in the foulest manner, and ſpend all their time in theſe externall ſuperfluities, waſhing of pots &c. the ordinances of their Sanhedrim only.

8. For laying aſide the commandment of God, yee hold the tradition of men, as the waſhing of pots and cups, and many other ſuch like things yee do.]

9. And he ſaid unto them, † Full well yee reject the commandment of God, that yee may keep your own tradition.]

† you do fairly diſannull, or, aboliſh, καλως ἀθετειτε

9. And he ſaid unto them, Is not this faire worſhip and ſerving of God, to reject all the prime commands of God, the moſt conſiderable parts of religion, and act directly contrary to them, and ſatisfie and content your ſelves with ſome externall performances, which are not at all commanded by God, but only by your ſelves or your Sanhedrim?

10. For Moſes ſaid, Honour thy father and thy mother, and, whoſo * curſeth father or mother, let him dye the death.

* revileth, or ſpeaketh ill of, κακολογων

10. Exod. 20. 12. and Exod. 21. 17. ſee note on Mat. 15. b.

11. But ye ſay [If a man ſhall ſay to his father or mother, It is Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me, he ſhall be free.]

11. If when a mans parents want any thing which the ſon hath, (and ſo is bound by nature and the fift commandment to give it them) he can tell them that he hath taken an oath, not to relieve them, or hath conſecrated that which is demanded of him, he ſhall be free from the obligation of the fifth commandment. See note on Mat. 15. c.

12. And ye ſuffer him no more to doe ought for his father or mother.

13. Making the word of God of none effect throngh your tradition, which ye have delivered,] and many ſuch like things do yee.

13. And ſo by this invention of yours, yee free a man from any obligation of honouring or ſuccouring his parents when he hath no minde to it.

14. And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, aud underſtand.

15. There is nothing from without a man that entring into him, can defile him, but things which come out of him thoſe are they which defile a man.]

15. As for your queſtion v. 5. about waſhing, know this, that the true and reall pollutions, which God would have all men to avoid, are not thoſe which come from the meats and drinkes, and ſuch externall things, but thoſe of wicked thoughts and words and actions, thoſe are the great defilements principally aimed at in the legall prohibitions, and forbidden by them.

16. If any man hath eares to hear, let him hear.]

16. Take notice of what I ſay, though it be contrary to the rules of purity, as they are underſtood and practiſed by you, for this is a Reformation, that I am ſent to work in your law.

17. And when he was entred into the houſe from the people, his diſciples asked him concerning the parable.

18. And he ſaith unto them, are ye ſo without underſtanding alſo? Do ye not perceive that [whatſoever thing from without] entreth into a man, it cannot defile him?

18. meats, drinks &c. whatſoever

19. Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meates.]

19. Becauſe his heart, or ſoul being the principal part of him, and that which alone is capable of defilement, all ſinne being an act of our will and choiſe, the meates which we take in, enter onely into the ſtomach and belly, not into the heart, and being taken in, if there be any polluted part in them, that is voided and carried out in the draught, and by the purging out thoſe dregges all meates are made clean, and nutritive.

20. And he ſaid, That which cometh out of the man, that defileth a man.]

20. But as in the law of Moſes it is obſervable that the excrements and whatſoever (almoſt) comes out of a man, polluted all it touched, Deut. 23. 13.

21. For

* machinations διαλογισμοὶ.

21. For from within, out of the heart of men proceed evill * thoughts, adulteries, fornications, murthers,

21. 22. So thereby is ſignified, that all defilements of the man are thoſe that come from within him, having their beginning from mens wicked will and choice, ſuch are evill machinations, or conſpiracies, (ſee note on Mat. 15. d.)

|| immoderate deſires, wickednesſes, πλεονεξίαι, πονηρίαι,

22. Thefts, || covetouſneſſe, wickedneſſe, deceit, laſciviouſneſſe, an evill eye,

† blaſphemy, pride, [d] fooliſhneſſe.]

adulteries, fornications, homicides, theſts, inordinate luſts (ſee note on Rom. 1. h.) villanies, cheating, effeminacy, envy, and covetouſneſſe, calumniatings, haughtineſſe, or deſpiſing of others, fooliſh vainglorious boaſting.

† calumny βλασφημία.

23. All theſe evill things come from within and defile the man.]

23. Theſe vile things are they that are truly ſaid to come out of the man, i.e. out of his ſoul, betraying themſelves by actions, and leaving a ſtain and blemiſh upon it.

24. And from thence he aroſe and went [into the borders of] Tyre and Sidon, and entred into an houſe, and would have no man know it, but could not be hid.

24. to the utmoſt parts of Paleſtine, which border upon

25. For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet.

* extraction γένει

26. (The woman was [a Greek, a Syrophenician by * nation]) and ſhe beſought him that he would caſt forth the devill out of her daughter.

26. not of the Jewiſh profeſſion, but by religion an heathen, born neer the ſea ſhore called Phenicia and Canaan, See note on Mat. 15. c.

27. But Jeſus ſaid unto her, [Let the children firſt be filled, for it is not meet to take the childrens bread, and caſt it to the dogs.]

27. I am firſt to exerciſe my office, to diſtribute my miracles of mercy among the Jewes, which have alwaies had a neerer relation to God, then any other nation, and all other nations looked on by them, as vile and profane, not to be converſt with, They are firſt to be taken care for, and when they have their fill, then the fulneſſe of Gods mercy may overflow to the Gentiles.

28. And ſhe anſwered and ſaid unto him, [Yes Lord, yet the dogs under the table eat of the childrens crumbs.]

28. Though it be ſo, Sir, yet that which may be had by another poor creature without prejudice to the Jewes, is all that I beg of thee, and ſuch proportions are allow'd even to dogs, when the children have the full meal.

29. And he ſaid unto her, For this ſaying] goe thy way, the devil is gone out of thy daughter.

29. And he ſaid, The faith expreſt by this anſwer of thine is ſuch, Mat. 15, 28. and ſo much beyond ordinary, that it ſhall not goe unrewarded, and therefore

30. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter layd upon the bed.

31. And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

† dumb, or that could hardly ſpeak.

32. And they bring unto him one that was deaf, and † had [e] an impediment in his ſpeech, and they beſeech him to [put his hand upon him.]

32. bleſſe him, and ſo cure him.

33. And he took him aſide from the multitude, and put his fingers into his eares, and [he ſpit and touched his tongue.]

33. touche his tongue with a little ſpittle on his finger, and nothing elſe.

* groaned, ἐστέναξε

34. And looking up to heaven he * ſighed, and ſaid unto him, Ephphata, that is, [Be opened.]

34. All impediments be removed, thy hearing and ſpeaking come to thee.

35. And ſtraightway his eares were opened, and the ſtring of his tongue looſed, and he ſpake plain.

36. And he charged them that they ſhould tell no man, but the more he charged them, ſo much the more a great deal they publiſhed it.

* more then above meaſure, ὑπερπερισσῶς

37. And were * beyond meaſure aſtoniſhed, ſaying, He hath done all things well, he maketh both the deaf to hear, and the dumb to ſpeak.

Notes on Chap. VII.

a. Κοινὸς

The word κοινὸς ſignifies two things, *polluted* and *common*, and is no more to be rendred *common*, when the ſenſe is for *unclean*, then it ſhould be rendred *unclean* when the ſenſe is for *common*. From this firſt notion of the word for *polluted* is the *Latine* word *cœnum*, a *ſink* or *mire*, and the verb κοινῶ is turned into the old *Latine*, *quino*, from whence *inquino to pollute* is now in uſe, which notes this notion of it for *polluted* to be an *ancient* and *primitive*, not any *metaphoricall* ſecondary notion of it: In this notion it is uſed for any thing that is *forbidden* by the *ceremoniall lawes* of the *Jewiſh worſhip*, as being oppoſite to *clean* or *lawfull*, Thus *meat* which is by that *law* forbidden, is called κοινὸν *polluted*, 1 *Mac.* 1. 50. ὕειον καὶ κτηνῶν κοινὰ, *ſwines fleſh, and forbidden, polluted* or *unclean cattel*, and ſo v. 65. Thus *Act.* 10. 14. and 11. 8. and *Rom.* 14. 14. *Heb.* 10. 29. and from thence κοινῶν *to defile*, *Mat.* 15. 11. and in ſeverall other places. So ſay the *Grammarians* κοινὸν] ſignifies βδελυκτὸν, ἀκάθαρτον, *abominable*, or *unclean*, i. e. ſuch as in the reputation, and by the *prohibition* of the *law* are made ſuch. Thus when not by *ſtrict law* of *Moſes*, but (which among the *Phariſees* was all one) by the *tradition* of their *Elders*, or *injunctions* of their *Sanhedrim*, they were to *waſh*, whenſoever *they eat*, *hands unwaſht* at ſuch a time are κοιναὶ χεῖρες, *polluted hands*, i. e. *guilty* of the *breach* of thoſe *lawes*, which in their opinion required this conſtant *waſhing* before *meat*. To this *cuſtome* referres that of *Joh.* 2. 6. where the *veſſels of water*, which were there at the *feaſt*, are ſaid to be κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, *according to the Jewes cuſtome* of *waſhing* alwaies before *meat*, i.e. ſtood there for that uſe, or purpoſe. Now for the *maner* of *waſhing*, what it was, is here deſcrib'd v. 3.

πυγμῇ

Πυγμὴ πυγμῇ νίψωνται τὰς χεῖρας, *they waſh their hands to the wriſt*, The word πυγμὴ is the *hand* up to the *wriſt*, and is indeed but a part of the χεὶρ in the *criticall* notion of it. For χεὶρ is taken in *Homer* and *Hippocrates* and other *authors* for the *whole arme*, (of which the πῆχυς which the *Anatomiſts* uſe out of *Heſiod*, and ἐσχατοχειρ. the *extreme part* of it, in *Hippocrates*, is the *hand* peculiarly) and ſo it ſeems to be taken, 1 *Mac.* 15. 30. ἦ χεῖρα σὺν τῷ ὤμῳ φέρειν εἰς ἢ πόλιν, *to carry the arm*, (not *hand*) *with the ſhoulder to the city*, juſt as in *Homer* he that *ſtroke* one on the * *ſhoulder* with his *ſword*, is ſaid to have cut off his χεὶρ, i. e. his *arme* doubtleſſe. Agreeably to this notion the word ἀγωνοχειρίζειν in the *agones* ſignifies to *cuffe* at the *arms end*, as we call it, and is all one with πυκτεύειν one of the *five exerciſes* in the *Olympick games*, Which makes it clear, that by πυγμὴ is meant the *hand* with the *wriſt* (which *Theophylact* renders μέχρι ἀγκῶνος *up to the elbow*) for ſo 'tis the manner of the *Jewes* to waſh with their *hands* held up, that the *water* may come down ſo farre, to ſuch a part of the *wriſt*, which they call the *elevation of their hands*, and ſo here πυγμῇ νίψωνται χεῖρας] is clearly *to waſh* with this *elevation*, this *rite* or *ceremony* uſuall in their *waſhings*.

Χεὶρ

* *vid: Scipial: in Ariſt: problem: p. 127.*

b. Ἀγορᾷ. ἀγορᾷ ſignifies any *promiſcuous* or *popular aſſembly*, Theſe (ſetting aſide the *ſacred aſſemblies*, which are otherwiſe expreſt) are principally of two ſorts, either 1. to *buy* and *ſell*, or 2^dly, to reſort for *juſtice*, and the word here uſed commonly ſignifies both, or either of theſe, 1. a *fair* or *market*, 2^ly, a *place of judicature*, an *hall* or *court of judgment*. From the firſt is ἀγοράζω *to buy*, moſt ordinarily uſed in that ſenſe, and rendred ὠνεῖσθαι by *Heſychius*, but yet withall ſignifies to that other ſenſe, and is by him rendred not only in *common* to both, ἐν ἀγορᾷ διαβάλλειν, *to ſpend ones time in foro*, but in *particular*, reſpecting theſe *courts of juſtice*, δίκη ἢ κρίσις ἢ διαβολή. And ἀγοραῖος, ſaith he, is διαλογικός, where that of *conſulting* and *debating* or *pleading*, belongs to the *courts* not *markets*; From this latter notion of the word, comes ἀγορεία, for δικαιολογία *giving of juſtice*, and Ἀγορεία, δῆμος, in *Heſychius*, and ἡ ἀγορεῖος for a *court day* (ſee *note* on *Act.* 19. i.) And ſo 'tis probable that *Act.* 17. 5. ἀγοραῖοι, are the *officers* of their *courts*, *ſerjeants*, &c. and the *Jewes taking to them ſome of the wickedeſt* of thoſe, and ſo raiſing a *tumult*, will be parallel to our *calling a Conſtable*, and raiſing the *town*, which by malitious men, by the help of *wicked* officers, may be againſt *Apoſtles*, or any the beſt of men, as there it was againſt S. *Paul*. Thus the word ἀγορᾷ] clearly ſignifies, *Act.* 16. 19. where at *Philippi* the *owners* or *maſters* of the *Pythoneſs*, conceiving themſelves *injured* by S. *Paul*, *apprehended* him, and *drew* him εἰς τὴν ἀγορὰν, *to the hall*, ἐπὶ τοὺς ἄρχοντας, *to the Roman magiſtrates* there. The *queſtion* now being, [in which of theſe ſenſes the word ἀγορᾷ ſhould be taken in this place] cannot be decided from the *nature* of the *word*, which beares both indifferently, but from the buſineſſe in hand, which is the *tradition* of *waſhing* among the *Jewes*. That, we know, was upon any *legall uncleanneſſe*, or *ſuſpicion* of having contracted any ſuch. And to that all *promiſcuous aſſemblies* were lyable, where *heathens* were uſually *intermixt*, or poſſibly *Jewes* under ſome *legall uncleanneſſe*. But at this time when the *Jewes* were under the *Roman procurators*, their courts of *judicature* were moſt eminently ſo, the *Procurator* and his *band* or *guard* of *ſouldiers* being alwaies there. On this ground it is diſtinctly ſaid, *Joh.* 18. 28. that *the Jewes would not goe in* thither, ἵνα μὴ μιανθῶσιν, *that they might not be defiled*, which *teſtimony* makes it clear, that *going in* to the ἀγορὰ, in this ſenſe, into the *judgement hall*, was by the *Jewes* reſolved to be matter of *defilement*. And there being not any ſo clear teſtimony in the *Scripture* for the other, as it ſignifies a *market*, or place of *buying* and *ſelling*, I rather preferre this interpretation of the word in this place, for a *court hall*, though in moſt other places of the *New Teſtament*, it ſignifie the other, by which alſo 'tis poſſible that *pollution* (according to their *conſtitutions*) might be contracted.

Ἀγορᾷ

c. The word here uſed [βαπτίζωνται] (as it differs from νίζωνται v. 3. which belongs to the *hands* or *feet*) ſignifies the *waſhing* of the *whole body*. Thus 'tis ſaid of *Eupolis* (which wrote the *Tragedy* call'd *Bapta* againſt *Alcibiades*) that being taken and thrown into the *ſea*, ἐβαπτίζετο, and ſo the *baptiſmes* of *cups* &c. in the end of this verſe, is putting into *water* all over, rincing them. Two words there are uſed by the *Hebrewes* for *waſhing*, 1. קדושין, the word uſed for *waſhing hands and feet* only, the νίψωνται here, and 2. טבילה, *immerſion* of the *whole body*, to which βαπτισμοὶ anſwers, (ſee *note* on *Joh.* 13. 10. and *Mat.* 3. a.) What is here affirm'd of the *Phariſees waſhings* is obſerved by *Epiphanius* of the *Eſſens*, who yet ſeem to have had it, as they had much more, from the *Pythagorean Philoſophers*, whoſe doctrine it is ἢ ἁγνίαν εἶ διὰ καθαρμῶν, καὶ λυτρῶν, καὶ ἀποκαθαρσίων, *that purity was to be obtained by purgations, and irrigations, and waſhings.*

Βαπτίζωνται

Νιπτῆρας

d. Of the ſeverall notions that the word ἀφροσύνη *imprudence*, or *folly* may be capable of, that which ſeems moſt proper to this place, is that of *boaſting*, which is the moſt *unſeemly* thing, and ſo the moſt contrary to *prudence*, or *wiſdome* of converſation. In this ſenſe the word is uſed 2 *Cor.* 11. 1. 19. (and φρονοῦντα *madneſſe* v.) and ch. 12. 6. 11. where he foreſees that his ſpeeches for the juſtifying of his *Apoſtleſhip* againſt the *ſeducers* will by them be accounted *boaſting*, and being ſo he knowes it muſt goe for *folly*. In this notion it will accord, and aſſociate very well with βλασφημία *calumny*, and ὑπερηφανία *pride*, which immediately precede, the *calumniating faſtuous* (inſolent) and *vainglorious* behaviour, going ordinarily together.

Ἀφροσύνη

e. The word μογιλαλος ſignifies one of an *impedite*, *ſtammering ſpeech*, and ſo is interpreted here by the *Syriack*. But it is more agreeable to take it as all one with ἄλαλος *ſpeechleſſe*, for 1. ſo 'tis recited in the end of the *ch.* v. 37. *he makes the deaf to hear, and the dumb to ſpeak*, which is evidently their obſervation upon this particular miracle. 2. the *Hebrew* word אלם, which ſignifies *dumb*, and is rendred ordinarily ἄλαλος, κωφὸς, ἄφωνος, ἐρεμος, all words to expreſſe *perfect dumbneſſe*, is twice rendred μογιλαλος, *Exod.* 14. 11. and *Iſa.* 35. 6. where yet in both places, the ſenſe beares, *totally dumb*, and not only of a *ſtammering ſpeech*, In the *firſt* place, *Who maketh the dumb, or deaf, the ſeeing, or blind?* In the *ſecond*, *The lame ſhall leap as an hart, and the tongue of the dumb ſhal ſing.*

Μογιλαλος

CHAP.

CHAP. VIII.

Paraphrase.

1. IN thoſe daies the multitude being very great, and having nothing to eate, Jeſus called his diſciples unto him, and ſaith unto them,

2. I have compaſſion on the multitude, becauſe they have now been with me three daies, and have nothing to eat.

3. And if I ſend them away faſting to their own houſes, [they will faint by the way,] for divers of them came from farre.

3. either they will faint for want of refreſhment, or elſe to get victuals they will be ſcattered and diſperſed from one another, See note on Mat. 9. f. m.

4. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſſe?

5. And he asked them, How many loaves have ye? and they ſaid, Seven.

† lie down ἀναπεσεῖν

6. And he commanded the people to † ſit down on the ground, and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them, and they [did ſet them before the people.]

6. diſtributed them, gave every one of the multitude a portion.

7. And they had a few ſmall fiſhes, and he bleſſed, and [commanded to ſet them alſo before them.]

7. appointed them to give every one a piece of fish.

8. So they did eat and were filled, and they took up of the broken meat that was left, ſeven baskets.

9. And they that had eaten were about four thouſand, and he ſent them away.

10. And ſtraightway he entred into a ſhip with his diſciples, and came into [* the parts of Dalmanutha.]

*or, the borders of Magedan, for the old Gr: & Lat: MS. reads Opia Magyadã.

10. the coaſts of Magdala, Mat. 15. 39. or Magadon (as S. Jerome and S. Auguſtine there read it) a village, neer which lies another call'd Dalmanutha, ſo that either of them might fitly denominate the whole.

† diſpute with him, demanding συζητεῖν αὐτῷ ζητοῦντες

11. And the Phariſees came forth and began to † queſtion with him, [ſeeking of him a ſigne from heaven, tempting him.]

11. requiring him to ſhew them ſome miracle from heaven, by which they might know him to be a Prophet, but this they did not out of ſincerity of heart, to beleive in him upon any ſuch miracle (of which they had ſtore already,) but only to enſnare him.

* groaned ἀναστενάξας

12. And he * ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſigne? Verily I ſay unto you, There ſhall no ſign be given unto this generation.]

12. Hereupon ſaith Chriſt in a great ſadneſſe, This is an infidel perverſe ſort of people, miracles would be but caſt away upon theſe, and therefore they ſhall not be afforded them upon asking, only that great miracle of my riſing from death, typified by that which befell Jonas, Mat. 16. 4. that ſhall be afforded them.

13. And he left them, and entring into the ſhip again, departed to the other ſide.

14. Now the diſciples had forgotten to take bread, neither had they in the ſhip with them more then one loafe.

* See, take heed of, ὁρᾶτε, βλέπετε

15. And he charged them ſaying, * Take heed, beware of the leaven of the Phariſees, and of the leaven of [Herod.]

15. See note on Mat. 16. a.

16. And they reaſoned among themſelves, ſaying, [It is becauſe we have no bread.]

16. This he ſaith to reproach us for our negligence in providing and bringing victualls with us.

* doe ye diſcourſe that ye have no bread? doe ye not yet underſtand nor conſider? Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε;

17. And when Jeſus knew it, he ſaith unto them, [Why * reaſon ye becauſe ye have no bread? Perceive ye not yet, neither underſtand? Have ye your heart yet hardned?

17, 18. Why ſhould you think that my ſpeech ſhould relate to your having no bread? as if I were not able to ſupply that want, will you never underſtand nor conſider what is done before you? will you alwaies be thus ſenſleſſe, thus unimprovable, that nothing can enter into you, making no uſe of eyes, or eares, or memory, after all this?

18. Having eyes ſee ye not? and having ears, hear ye not? and doe ye not remember?

19. When I brake the five loaves among five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve.

20. And when the ſeven among four thouſand, how many [baskets] full of fragments took ye up? And they ſaid, Seven.

20. See note on Mat. 16. b.

* How doe ye not conſider? πῶς οὐ συνίετε;

21. And he ſaid unto them, [* How is it, that ye doe not underſtand?]

21. How ſtupidly inconſiderate are you?

22. And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

23. And he took the blind man by the hand, and led him out of the town, and when he had ſpit * on his eyes and put his hands upon him, he asked him if he ſaw ought.

* into εἰς

† recovered ſight, * I ſee men, for as trees I ſee them walking. or, I behold men, for I ſee as it were trees, walking, ſo the King's MS. and many printed Copies, βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, περι-

24. And he † [a] looked up, and ſaid, [* I ſee men as trees walking.]

24. I ſee men, but cannot diſtinguiſh them from trees, but that they walk.

25. After that he put his hands again upon his eyes, and [made him look up,] and he was reſtored and ſaw every man clearly.

25. wrought the cure perfectly upon him,

26. And he ſent him away to his houſe, ſaying, Neither goe into the town, nor tell it to any in the town.

27. And Jeſus went out and his diſciples into the townes of [Cæſarea Philippi,] and by the way he asked his diſciples, ſaying unto them, Whom doe men ſay that I am?

27. Mat. 16. note d.

28. And they anſwered, John the Baptiſt, but ſome ſay Elias, and others, One of the prophets.

29. The long expected Meſſias of the world.

29. And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art [the Chriſt.]

30. not proclaim him as yet to any that he was the Chriſt, See Mat. 16. 20.

30. And he charged them, that they ſhould [tell no man of him.]

31. the prophecies of the Meſſias could not be fulfilled, unleſſe he ſuffer, and be rejected, and at laſt put to death by the great Conſiſtory or Sanhedrim of Jeruſalem, (ſee note on c. 5. c) and riſe again the third day.

31. And he began to teach them, that [the ſon of man muſt ſuffer many things, and be rejected of the elders, of the chief prieſts and ſcribes, and be killed, and after three daies riſe again.]

32. in the hearing of the people (ſee note on Joh. 7. 2.) or, without any figure or parable to involve it, which formerly he had often uſed, Joh. 2. 19. and 3. 14. Mat. 16. 4.

32. And he ſpake that ſaying [openly.] And Peter took him, and began to rebuke him.

33. telling him, that his propoſal was contrary to the will of God, the prophecies, the end of his coming, the ſalvation of men, and ſuch only as was fit for the adverſary of all theſe to propoſe to him.

33. But when he had turned about, and looked on his diſciples, he rebuked Peter, [ſaying, Get thee behind me Satan, for thou ſavoureſt not the things that be of God, but the things that be of men.]

34. will undertake to be my diſciple, muſt reſolve not to care what becomes of his own ſecular advantages, or of even life it ſelf, but prepare himſelf for the ſame death, that I ſhall die before him, and to follow me as a diſciple both in life and death.

34. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever [will come after me, let him deny himſelf, and take up his croſſe and follow me.]

35,36. And let me tell him that the great care of preſerving himſelf, if it make him to deny or forſake me, in the purſuit of it, ſhall not be a probable courſe of ſtanding him in any ſtead in this world, it ſhall be the very means to deſtroy many, who, if they continued firm to their profeſſion, might probably eſcape (ſee Mat. 16. 25.) and however the advantages to the conſtant, and loſſes to the cowardly, in another life, are infinitely above all other conſiderations.

35. For whoſoever will ſave his life, ſhall loſe it, but whoſoever ſhall loſe his life for my ſake and the Goſpels, the ſame ſhall ſave it.

36. For what ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?]

37. Life, if it be loſt here by deſire to ſave it, or however everlaſting death, is ſo great a loſſe, that nothing elſe is worth having, which is ſo purchaſed.

37. Or what ſhall a man give in exchange for his ſoul?]

38. See note on Mat. 16. m. n.

38. Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinfull generation, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his Father with the holy Angels.

Notes on Chap. VIII.

a. Ἀναβλέψας

The word ἀναβλέψας] joyned with εἰς οὐρανὸν to *heaven*] ſignifies *to look up* or *lift up the eyes* that way. So *Mat.* 14. 19. *Mar.* 6. 41. and 7. 34. *Lu.* 9. 16. and thus it is uſed of perſons that did *ſee*, nay being ſpoken of them, it is ſometimes uſed in that ſenſe without [εἰς] added to it, as *Lu.* 19. 5. *Chriſt's looking up*] is his *looking up* to the *tree*, the mention of *Zacchæus's climbing* up to the *tree* intimating it as clearly, as if it had been expreſt, And *Lu.* 21. 1. it is ſimply to *ſee* or *behold*, being ſpoken of *Chriſt*, who *ſitting over againſt the treaſury Mar.* 12. 41. ἀναβλέψας *looke upon them that caſt in* &c. But the word is generally uſed of *blind perſons*, and then ſignifies *recovering of ſight*, See *Mat.* 11. 5. 20. 34. *Mar.* 10 51, 52. *Lu.* 7. 22. 18. 41, 42, 43. *Joh.* 9. 11. 15. 18. *Act.* 9. 12. 18. and 22. 13. So ἀναβλεψις is *recovering of ſight*, *Lu.* 4. 18. And therefore in all reaſon it muſt in theſe two places alſo be ſo interpreted.

Paraphraſe.

CHAP. IX.

1. In this generation Mat. 24. 34. before the death of ſome that are here, particularly of John, Joh. 21. 22. ſhall be that famous coming of Chriſt as a king (ſee note on Mat. 16. c.) for that act of revenge upon his crucifyers, and deſtroying the Jewiſh ſtate, See note on Mat. 3. c. and on Mat. 17. a. and 24. b.

1. AND he ſaid, Verily I ſay unto you, [There be ſome of them that ſtand here, which ſhall not taſt of death till they have ſeen the kingdome of God come with power.]

2. changed into another form, or manner of appearance

2. And after ſix daies Jeſus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themſelves, and he was [tranſfigured] before them.

b.

3. And his rayment became ſhining exceeding white as ſnow, ſo as no fuller [a] on earth can white them.

4. And there appeared unto them Elias with Moſes, and they were talking with Jeſus.

5. And

5. And Peter [anſwered and ſaid to Jeſus, Maſter, it is good for us to be here, Let us make three tabernacles, one for thee, and one for Moſes, and one for Elias.

5,6. ſaid to Jeſus, Lord, what a bleſſing is this to us to be made partakers of this dignity? let us abide

6. For he wiſt not what to ſay, for they were ſore afraid.]

here alwaies. And not knowing what to ſpeak, being together with his tranſportation of joy, in a great fright alſo (as the reſt of them were, ſo that they fell on their faces, Mat. 17.6.) he ſpake he knew not what, ſaying, We will make three tents or tabernacles, one for thee and us, &c.

7. And there was a cloud that overſhadowed them, and a voice came out of the cloud, ſaying, [This is my beloved ſon, hear him.]

7. This is he whom I have appointed to

reveale my whole will unto you, whatſoever he tells you is perfectly my will and pleaſure, and he himſelf the only eternall Son of God, whom therefore you and all the world are obliged to hearken to and obey.

8. And ſuddainly when they had looked round about, [they ſaw no man any more] ſave Jeſus only and themſelves.

8. Elias and Moſes were vaniſhed out of ſight, and none left

9. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the ſon of man were riſen from the dead.

10. And they * kept that ſaying with themſelves, queſtioning one with another, what the riſing of the dead ſhould mean,

* held a diſcourſe, diſputing among themſelves, τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες

11. And they asked him, ſaying, [† Why ſay the Scribes that Elias muſt firſt come?]

11. And upon occaſion of what they

ſaw, and heard in the Mount, (ſee note on Mat. 17. 2) they asked Chriſt, ſaying, Is it not reſolved by all that are skill'd in the prophecies of ſcripture, that Elias muſt come, before that great day, that Moſes and Elias talked of with thee?

† The Scribes ſay ὅτι λέγουσιν οἱ γραμματεῖς

12. And he anſwered and told them, Elias verily cometh firſt and reſtoreth all things, and how it is written of the ſon of man, that he muſt ſuffer many things, and be ſet at nought.

12,13. And he anſwered them ſaying, It is no doubt prophecied of Elias, Mal. 4. 5. that he ſhould

* alſo is come, καὶ ἦλθεν ἀλλὰ

13. But I ſay unto you that Elias is * indeed come, and they have done unto him, whatſoever they liſted, as it is written of him.]

come before the great and terrible day of the Lord, i.e. the deſtruction of the Jewes, on purpoſe to convert, and deliver them from it, v.6. But let me tell you, John Baptiſt is this Elias, and he, ye know, is come already as well as I, and they have uſed him, as Ahab uſed Elias, when he was here on earth, ſtood out obdurate againſt all his threats, And as they have done with him, ſo ſhall they deale with me, perſecute, deſpiſe, and put me to death, according to the predictions of the old prophets concerning the Meſſiah, and as was intimated by John Baptiſt in thoſe words of his, [Behold the Lamb of God that taketh away the ſinnes of the world,] meaning that I ſhould beare your puniſhments as a lamb, be ſacrificed, and ſlain by, and for you. See Mat. 17. 11, 12.

14. And when he came to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them.

15. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

* What doe yee diſpute among your ſelves? according to ſome copies which read ἐπʼ αὐτοὺς, not αὐτούς.

16. And he asked the Scribes, [* What queſtion ye with them?]

16. About what

doe you queſtion the diſciples? ver. 14.

17. And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon which hath [a dumb ſpirit.]

17. a diſeaſe which

takes away his ſpeech (an Epilepſy, Lu. 9. 39.)

when it is upon him and hearing, v. 25.

† it throwes him down. ‖ or, he anſwereth and ſaith to the, for the Kgs MS. reads ἀποκρίνεται αὐτῷ λέγει.

18. And whereſoever he taketh him, † he [b] teareth him, and he foameth, and gnaſheth with his teeth, and pineth away, and I ſpake to thy diſciples that they ſhould caſt him out, and they could not.

b.

19. He ‖ anſwereth him, and ſaith,] O faithleſſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

19. He ſaid to his diſciples, or, In his

anſwer to the man he ſaid to his diſciples, See Mat. 17. 17.

* boyl'd within him, troubled him,

20. And they brought him unto him, and when he ſaw him, ſtraightway the ſpirit [* tare [c] him,] and he fell on the ground and wallowed foaming.

20. put him into a fit.

c.

21. And he asked his father, How long is it agoe ſince this came unto him? And he ſaid, Of a child.

22. And oft-times it hath caſt him into the fire, and into the waters, [to deſtroy him:] but if thou canſt doe any thing, have compaſſion on us, and help us.

22. ſo as to endanger his life.

23. And Jeſus ſaid unto him, [If thou canſt beleive,] all things are poſſible to him that beleiveth.

23. If thou canſt beleive me to be able

to doe it, thou mayeſt then be capable of this miracle; For

24. And ſtraightway the father of the child cryed out, and ſaid with teares, Lord, I beleive, [help thou mine unbeleif.]

24. and whatever degree of faith is wan-

ting in me, I beſeech thee to pardon, and repair it in me.

25. When Jeſus ſaw that the people came running together, he [rebuked the foule ſpirit, ſaying unto him, Thou dumb and deaf ſpirit,] I charge thee come out of him and enter no more into him.

25. cõmanded the devil that inflicted that diſeaſe, ſaying,

Thou evil ſpirit which afflicteſt this perſon ſo ſorely, that he can neither ſpeak nor hear,

* put him into a great diſquiet, συνεσπάραξε

26. And the ſpirit cryed and * rent him ſore, and came out of him, and he was as one dead, inſomuch that many ſaid, He is dead.]

26. And he fell into a ſore fit of Epilepſy, and therewith was forever freed of the diſeaſe.

27. recovered.

27. But Jeſus took him by the hand and liſted him up, and he [aroſe.]

28. His diſciples thinking verily that they were not able to cure this diſeaſe, asked in private, what the reaſon was.

28. And when he was come into the houſe, [his diſciples asked him privately, d Why could not we caſt him out?]

29. And he told them that to the curing of this diſeaſe they ought to have faſted and prayed, and their not uſing that means (which they ought to have uſed) was it that made them not able to do it, and that was the culpable omiſſion, which he reprehended in them, v. 29. See Mat. 17. 21.

29. And he ſaid unto them, This kind can come forth by nothing, but by prayer, and faſting.]

30, 31. And Chriſt now determined to be more private, ſeeing, and telling his diſciples how little good was now likely to be done by his farther miracles, it being certain that the chief of the Jewes would inſtead of believing on him, put him to death, but as this ſhould be, ſo within three days he ſhould riſe again, and that would be a proper means to convince ſome, See note on Mat. 8. b.

30. And they departed thence and paſſed through Galilee, [and he would not that any man ſhould know it.

31. For he taught his diſciples and ſaid unto them, The ſonne of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.]

32. But they underſtood not that ſaying, and were afraid to aske him.

33. And he came to Capernaum, and being in the houſe he asked them, What was it that yee diſputed among your ſelves by the way?

34. they had, as they went along, fallen into a contention, which of them was to be preferred before, to take place of the reſt.

34. But they held their peace, for [by the way they had diſputed among themſelves, || who ſhould be the greateſt.]

|| who was greateſt viz preſſe

35. The precedence among my diſciples, all that they are capable of, that of being governours of the Church, brings no advantage to him that hath it, but to be more the ſervant of other men, more work and buſineſſe being the only advantage of that precedence, which ſhall befall you, and your ſucceſſours in the Church.

35. And he ſate down and called the twelve, and ſaith unto them, [If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.]

36, 37. To which purpoſe he gave them a ſignificative embleme in ſhewing them a little child, and having done ſo, taking him into his armes, and embracing him; By the former part intimating (what was before expreſt v. 35.) that he that will expect to be capable of any office of dignity from him (to have that authority in the Church after, which he hath now from his Father) humility and meekneſſe is the onely way to it, By the ſecond (his embracing the child) his great kindneſſe to, and particular owning of ſuch humble followers of his, They have commiſſion from him, as he hath from his Father, and the receiving, or entertaining, and ſubmitting to them is interpretatively the intertaining, and obeying of Chriſt, and by conſequence, of God the father, whoſe Commiſſion Chriſt came with.

36. And he took a child, and ſet him in the midſt of them, and when he had taken him in his armes he ſaid unto them,

37. Whoſoever ſhall receive one of ſuch children in my name receiveth me, and whoſoever ſhall receive me, receiveth not me, but him that ſent me.]

38. Goes not along in our company.

38. And John anſwered, ſaying, Maſter, we ſaw one caſting out devills in thy name, and he [followeth not us] and we forbad him, becauſe he followeth not us.

39. This propoſal of thine is like that of Joſhua Numb. 11. 28. and is to be anſwered as that was by Moſes, Let as many caſt out devills in my name as will, or can, for though they accompany not with us, as then Eldad and Medad were not with the reſt of the ſeventy, v. 27. yet aſſuredly the ſame Spirit worketh in them, and I ſhall not be diſhonoured by ſuch.

39. But Jeſus ſaid [Forbid him not, for there is no man that ſhall do a miracle in my name, that can lightly ſpeake evill of me.]

40. For he that goes out into the field, doth always take one part or other, and his not engaging againſt me, as is evident by his uſing, not blaſpheming my name, is an argument infallible that he is on my ſide, beleives in my name, which he makes uſe of to ſuch purpoſes.

40. For he that is not againſt us, is on our part.]

41. For 'tis not onely the great eminent performances, thoſe which are in you my conſtant attendants and diſciples, which is accepted by me, but every the leaſt degree of ſincere faith, and Chriſtian performance, (proportionable but to the expreſſing the leaſt kindneſſe, giving a cup of water to a diſciple of mine for being ſuch) ſhall be accepted and rewarded by me.

41. For whoſoever ſhall give you to drink a cup of water in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.]

42. And on the other ſide he that ſhall oppoſe me in the leaſt degree, diſcourage the meaneſt Chriſtian, hinder his progreſſe in chriſtianity, his condition is ſo ſad, that as it were much better for him never to have been born, ſo being born, it were a preferment to him to be annihilated again.

42. And whoſoever ſhall offend one of theſe little ones that beleive in me, it is better for him that a mill-ſtone were hanged about his neck, and he were caſt into the ſea.]

43, 44, 45, 46, 47, 48. It is a ſad thing that Chriſtians ſhould, by any temptations or occaſions whatſoever, be alien'd from Chriſt, yet ſuch things are to be looked for, and therefore the great miſery of it, and infelicity

43. And if thy hand offend thee, cut it off, it is better for thee to enter into life maimed, then having two hands to goe into hell, into the fire that never ſhall be quenched:

44. Where their worme dyeth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off, it is better for thee to enter halt into life, then having two feet to be caſt into hell, into the fire that never ſhall be quenched:

46. Where their worme dyeth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out, it is better for thee to enter into

into the kingdome of God with one eye, then having two eyes to be caſt into hell fire.

lyes upon them, that doe contribute any thing towards it (ſee

48. Where their worme dyeth not, and the fire is not quenched.

Mat. 18. 7.) And therefore if any thing, that is moſt neer unto thee, moſt uſefull, or neceſſary to thy ſecular concernments, be a means to alien thee from the ſervice and confeſſion of Chriſt, part with it moſt readily, and ſpeedily, thou hadſt better looſe that, and (after what ever ſufferings here) inherite heaven eternally, then (after what ever temporall enjoymens here) to be thrown into Hell, where the remorſe for ſuch folly, and the ſharp torments attending it ſhall never be at an end.

49. For every one ſhall be [c] ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.]

49. For every Apoſtate, or temporary Chriſtian, every wicked man that by the temptations of the fleſh fore-mentioned is taken off from the Chriſtian courſe, ſhall (like a burnt offering) be conſumed with fire, but every pious man will preſerve himſelfe pure from all evill affections, as the ſacrifice is by ſalt from all putrefaction. c.

50. Salt is good, but if the ſalt have loſt his ſaltneſſe, wherewith will ye ſeaſon it? [Have ſalt in your ſelves, and have peace one with another.]

50. As the doctrine and grace of Chriſt is uſefull to you in reſpect of your ſelves, to eat up corruptions in the ſoul, ſo let it have that other quality of ſalt, as it is good to unite and coagulate by drawing out the groſſe or crude humours, (anſwerable to which are thoſe fountains of contention and unquietneſſe, our luſts, Ja. 4. 1.) and ſo is a fit expreſſion of peaceableneſſe with other men.

Notes on Chap. IX.

a. Εἰς τὴν γῆν

'Tis poſſible there may be a meaning in the phraſe [εἰς τὴν γῆν] which is not ordinarily taken notice of, yet becauſe it is but a *conjecture*, I have neither put it into the *margent* nor *paraphraſe*, but only left it to be mentioned here. The *Fuller*, whoſe work it is to *cleanſe*, and *dreſſe* cloath, doth for theſe purpoſes uſe a kind of *earth*, which is therefore ordinarily known by the name of *fullers earth*, which hath a ſpeciall *cleanſing whitening* faculty in it, beyond all other things. This 'tis poſſible may be here lookt on in the deſcription of the *whiteneſſe* of the *appearance* of *Chriſt's garments*, that 'twas ſo pure a degree of *white*, that no *Fuller by* or *with earth* could be able to *whiten* any thing ſo. And though the *propoſition* εἰς doe not favour this interpretation, yet the *promiſcuous* uncertain uſe of *propoſitions* among *ſacred writers* is ſo obſervable, that it may take off much of that one *objection*. For thus is ἐν uſed *Acts* 3. 16. in the ſenſe of διὰ, ἐν τῇ πίστει *by faith*, as by a means. And if it be ſo rendred here, it will bear this ſenſe, *No fuller by*, or, by means of *earth can ſo whiten any thing*. So 1 *Cor.* 8. 10. ἐν τῇ σῇ γνώσει *by thy knowledge*. Otherwiſe it is uſed for [*with*,] *Phil.* 1. 3. ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *cum omni memoria veſtri*, ſaith *R. Stephanus*, *with every remembrance of you*. And that rendring will agree to this ſenſe alſo. But the truth is, neither of theſe three examples come perfectly home to it, they being in the *dative*, this in the *genitive* caſe, and ſo I leave it as a conjecture.

b. Ῥήσσω

Ῥήσσω which ſignifies *to break* or *rend*, *Mat.* 7. 6. and 9. 17. *Mar.* 2. 22. *Lu.* 5. 37. (and *to break out*, *Gal.* 4. 27. i. e. *to ſpeak*, ἐκρῆξαι φωνὴν, φράσαι λόγον, ſaith *Heſychius*, and ῥῆξάτω, κηρύξάτω) ſignifies alſo *to beat*, or *throw down*, *upon*, or *againſt* the *ground*, and is by * *Tertullian* according to that latitude of the word rendred *evertere*, *to throw down*, *Mat.* 7. 6. (though the *context* in that place ſeems not to own it, the *treading under foot* going before, not following it) thus is προσέρηξεν ὁ ποταμὸς *the river*, being ſwelled into a torrent, *beat upon the houſe*, *Lu.* 6. 49. and upon it followes in the next words, εὐθὺς ἔπεσεν *preſently it fell*. In ſtead of it S. *Matthew* in the parallel place *Mat.* 7. 25. 27. reads προσέπεσον, and προσέκοψαν, *fell upon*. And ſo in the end of the verſe in S. *Luke* ἦν ἡ πτῶσις μεγάλη, *the fall of it was great*. Thus doth *Heſychius* render the word ῥῆξαι, not only διαλῦσαι *to divide*, or *break in pieces*, but καταβαλεῖν alſo, *to throw down*, (as here v. 22. 'tis expreſt by ἔβαλεν) and again ῥῆξις, διάῤῥηξις, καταβαλεῖν, ἀπόλυσιν (perhaps it ſhould be ἀπόχυσιν, for ſo שפך which is rendred ῥήγνυμι, is alſo ἐκχύω, *Heſ.* 12. 14. (and ſo *Lu.* 5. 37.) and διαχέω 1 *Sam.* 30. 16. *to poure on the ground*) and διάκλασιν. Thus in this place the *Syriack* and the *old Latine* took it, and ſo the *Hebrew* הרס, that is by the *Septuagint* rendred ῥήγνυμι, is καταβάλλω alſo, *Job* 12. 14. *Ezech.* 26. 4. 12. and καταστρέφω and καταστρώννυμι *to ſubvert* and *caſt down*, and ſo שפך καταβάλλω *Ezech.* 29. 5. and 31. 12. and διαῤῥίζω *to lay on the ground*, or *daſh againſt the ground*, *Ezech.* 31. 12. and σφάλλω ἐπὶ γῆς *to throw on the ground* *Am.* 5. 6. is ῥήγνυμι *Iſa.* 33. 2, 3. and ῥάσσω *Jer.* 23. 33. and 39. And *Mat.* 17. 15. where this diſeaſe is deſcribed, as alſo here v. 22. 'tis ſaid that he *falls into the fire and into the water*, as here ὅπου ἂν, *where ever it takes him*, if by the *fireſide*, it *throwes* him into the *fire*, if by the *water*, into that. To this the whole *ſtory* of this mans diſeaſe perfectly agrees, being directly the *falling ſickneſſe*.

* ad uxor. 2.

c. Σπαράσσει

What is the full notion of σπαράξαν may be ſeen by the ancient *Grammariant*. Σπάραγμα, ζάσμὸς, ταραχὴ· Σπαράσσω, ζέω, ταράσσω, ταρτάρω, ſaith *Phavorinus* out of *Heſychius*. The word ſignifies ſuch a *ſtirre* or *tumult* within one, as in a *pot* or *cauldron* is joyned with *boyling* or *ſeething*, and produceth a *froth* or *ſoame* at the top, and ſo is a clear deſcription of an *Epilepſie*, which doth ſo *boyle* within, as to cauſe a *foaming* at the *mouth* both here and *Lu.* 9. 39. Some *manuſcript* copies read [ἐτάραξεν] for it, *troubled*, *diſquieted*, put him in a *commotion*.

d. Διὰ τί

Διὰ τί ἡμεῖς] *wherefore*] ſee note on *Lu.* 7. c. and ſo the *Kings* MS. reads it, διὰ τί ἡμεῖς, and the *ancient Greek and Latine* MS. and others in like manner.

e. Ἀλίζομαι

The word ἁλίζομαι] is made anſwerable to the *Hebrew* מלח, and is *Iſa.* 51. 6. ſet by *Symmachus* to ſignifie [*conſumed*] in like manner as the ὁλοκάυτωμα the *whole burnt offering* is *conſumed*, *burnt all* of it with *fire*; which is anſwerable to the πῦρ ἄσβεστον, *unquenchable fire* going before, and ſo the meaning of this expreſſion will be here, that that firſt ſort of men, the *Apoſtates*, or wicked *carnall Chriſtians*

* So Pliny Nat. Hiſt. l. 31. c. 7. of Salt, Maximè in ſacris intelligitur ejus auctoritas, quando nulla conficiantur ſine molâ ſalſâ: and Plato, that it is θεῶν φίλον σύμβολον, a badge grateful to God.

ſtians, ſhall be uſed as the *burnt offerings* are, they ſhall have *fire* in ſtead of *ſalt*, but the pious minded *Chriſtian*, like the *minchah*, ſhall have the * *ſalt*, the *grace* of *God* and *Chriſtian doctrine*, and by *Gods* help make uſe of it to eate up all his *corruptions*, and degrees of *putrefaction* left in him, and alſo to be a *principle* of *union* and *peaceable mindedneſſe* in him, v. 50. as among other uſes of ſalt it is ſaid to be ἀφορμὴ *unitive* allo, and is accordingly uſed in *covenants* and *confederations*, and thence *Lev.* 2. is *the ſalt of the Covenant of God*. But it is not unlikely, that in this place (and that of *Iſaiah*) ἁλισθήσονται may be put for ἁλωθήσονται (or ἀναλωθήσονται) which ſignifies firſt to be *caught*, then to be *conſumed*, ſo ἅλωσις 2 *Pet.* 2. 12. is *preying* upon, and joyned with φθορὰ *deſtroying*, or *conſuming*. So *Iſa.* 66. (whence the former words [*their worm never dyeth and their fire, &c.*] v. 24. are *taken*) *after the mention of Gods pleading by fire*, v. 16. is added v. 17. ἅμα τὸ ἀνὸ ἀναλωθήσονται, *they ſhall be conſumed together*.

Paraphraſe.

CHAP. X.

1. departed from Galilee Mat. 19. 1.

1. AND he [roſe from thence] and cometh into the coaſts of Judæa by the farther ſide of Jordan. And the people reſort unto him again, and as he was wont, he taught them again.

2. Is it lawfull for a man, upon a diſlike of his wife, for other cauſes beſides fornication, to put her away? This they asked out of an intention to enſnare him, knowing his doctrine in this matter, Mat. 5. 32. contradicted that liberty which they had by Moſes.

2. And the Phariſees came to him and asked him, [Is it lawfull for a man to put away his wife? tempting him.]

3. And he anſwered and ſaid unto them, What did Moſes command you?

4. Moſes gave us liberty to do ſo, Deut. 24. 1.

4. And they ſaid, [Moſes ſuffered to write a bill of divorcement, and to put her away.]

5. This law wherein that was permitted by Moſes, was written to provide by that means againſt the inflexibleneſſe, and impersuaſibleneſſe of the Jewes hearts, which, if this were forbidden them, would be apt to commit ſome greater villany.

5. And Jeſus anſwered, and ſaid unto them, [For the hardneſſe of your hearts he wrote you this precept.]

6, 7, 8, 9. But the prime law of the creation was quite otherwiſe, making the union between husband and wife a ſacred thing, that muſt not be violated by any. See note on 1 Pet. 3. 7. 1 3. 7.

6. But from the beginning of the creation God made them male and female.
7. For this cauſe ſhall a man leave his father and mother, and cleave to his wife.
8. And they twain ſhall be one fleſh: ſo then they are no more twain but one fleſh.
9. What therefore God hath joyned together, let no man put aſunder.

10. And in the houſe his diſciples asked him again of the ſame matter.

11. by living as an husband with her, whom he marries, when he is the husband of another, and cauſeth his own wife, from whom he thus unreconcileably parteth, to commit adultery, Mat. 5. 32. i. e. giveth her great occaſion, and temptation, and danger to do ſo.

11. And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery [againſt her.]

a. 12. part with her husband, do her part in abſolving the husband from his band to her, and make uſe of it, to marry her ſelfe again to another.

12. And if a woman ſhall [a] [put away her husband and be married to another, ſhe committeth adultery.]

13. And they brought young children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

14. they are of that temper of innocence and ſimplicity (and being impotent themſelves, reſigne themſelves up to be aided and ſuſtained by others) that they are of all others the fitteſt emblemes of thoſe, of whom the Chriſtian Church is made up here, and heaven hereafter.

14. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not, for [of ſuch is the kingdome of God.]

15. And he that ſhall not come to Chriſtianity as a little child, with that humility, and ſelf-denyall and reſignation, and ſole dependence on Chriſt, as is obſervable in one of this age, ſhall never be received or entertained by Chriſt.

15. Verily I ſay unto you, Whoſoever ſhall not receive the kingdome of God as a little child, he ſhall not enter therein.]

16. And he took them up in his armes, put his hands upon them, and bleſſed them.

17. a young man Mat. 19. 20. a Ruler Lu. 18. 18.

17. And when he was gone forth into the way, * there came [one] running and kneeled to him, and asked him, Good maſter, what ſhall I doe, that I may inherit everlaſting life?

* or, behold a certain rich man, ſo the Kings MS. reads, ἰδοὺ τὶς πλούσιος * none, οὐδεὶς

18. The attribute of good belongs truly to none but God, Is that thy meaning to acknowledge me ſuch, when thou calleſt me by that title?

18. And Jeſus ſaid unto him, [Why calleſt thou me good? There is * no man good but one, that is God.]

b. 19. The ſixe commandements of the ſecond table of the decalogue, Honour thy father and thy mother, Thou ſhalt not commit adultery &c. and in ſtead of the tenth, Thou ſhalt reſt contented with thy own, and not ſeek to encreaſe thy own condition by the diminution of other mens.

19. Thou knoweſt [the commandements, Doe not commit adultery, Doe not kill, Doe not ſteal, Doe not bear falſe witneſſe, [b] || Defraud not, Honour thy father and mother.]

|| Deprive

20. And

20. And he answered and said unto him, Master, [all these have I observed from my youth.]

20. thus farre I have gone already, & have all my time constantly been an observer of all these commands.

21. Then Jesus beholding him, [loved him, and said unto him, One thing thou lackest, Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the crosse and follow me.]

21. approved these gracious beginnings in him, and accordingly spake friendly and kindly to him, to allure and advance him to that degree of contempt of worldly possessions and riches (which otherwise would deprosse his soul, and make him uncapable of true discipleship, as the thorns in the parable of the sower) that might give him the true advantages of wealth, ability of relieving and supporting others, and by a readinesse to suffer the utmost in that profession, qualifie him for a capacity of discipleship first, and then of eternall treasure.

22. And he was sad at that saying, and went away grieved; for he had great possessions.

23. And Jesus looked about, and saith unto his disciples, How [c] hardly shall they that have riches [enter into the kingdome of God?]

23. undertake the doctrine of Christ here, or be made partakers of his glory in the kingdome of heaven hereafter? c.

24. And the disciples were astonished at his words, but Jesus answereth again, and saith unto them, Children, How hard is it for them [that * trust in riches] to enter into the kingdome of God?

* have placed their confidence πεποιθότας

24. that look upon wealth with the eye of the world, as that which can help them to all they want?

25. It is easier for a camel to goe through the eye of a needle, then for [a rich man] to enter into the kingdome of God.

25. For such a rich man continuing in that worldly-mindednesse.

26. And they were astonished out of measure, saying among themselves, Who then can [be saved?]

26. See Mat. 19. 25.

27. And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

27. See Mat. 19. 26.

28. Then Peter began to say unto him, Behold we have left all and followed thee.

29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels,

See Mat. 19. 29.

30. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and [mothers,] and children, and lands with persecutions, and in the world to come eternall life.

30. See note on 2 Pet. 3. 8.

31. But [d] many that are first shall be last, and the last, first.]

31. But for you who talk so much of your sufferings, know this, that of those that come in latest to discipleship or Apostleship, (as Paul) some shall in diligence and bringing in proselytes to Christ, 1 Cor. 15. 10. very much outstrip those who came in first (i. e. Peter who here speaks, and the other disciples of Christ's first election.) d.

32. And they were in the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid, and he took again the twelve, and began to tell them what things should happen unto him.]

32. And as Christ before, and his disciples after him were going up to Jerusalem, they began to consider the danger of this voyage, the Sanhedrim resolving to kill him, Joh. 11. 53. and sending writs to apprehend him, v. 57. and they were horribly afraid, whereupon he took the twelve into a nearer conference, Mat. 20. 7. and began to tell them distinctly, what usage he should now meet with at Jerusalem.

33. Saying, Behold we goe up to Jerusalem, and the son of man shall be delivered up to the chief priests, and unto the Scribes, and they shall condemn him to death, and [shall deliver him to the Gentiles.]

33. because they have not themselves in the Sanhedrim power to put any man to death, they shall deliver him up to the Romans to doe it.

34. And [they shall mock him] and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

34. he shall be reproachfully dealt with &c.

35. And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst doe for us whatsoever we shall desire.]

35. And the mother of James and John in behalf of her children came (Mat. 20. 20.) to him with a petition. See note on Lu. 7. 2.

36. And he said unto them, What would ye that I should doe for you?

37. They said unto him, Grant unto us that we may sit one on thy right hand, and the other on thy left hand in thy glory.

38. But Jesus said unto them, [Ye know not what ye ask: Can ye drink of the cup that I drink of, and be baptized with the baptisme that I am baptized with?]

38. The preferment which ye ask for, is not such as you take it for, but only a condition of suffering, which perhaps you will not be much in love with.

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptisme that I am baptized withall, shall ye be baptized,

* it is not mine to give, save to those for whom it hath been prepared, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

40. But to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.]

40. But to be advanced before all others is a thing of that nature, that I shall not dispose of it, according to favour partially to gratifie you, or satisfie your importunity, but according to those rules, and conditions, and qualifications which my Father hath set down.

41. And

41. And when the ten heard it, they began † to be much diſpleaſed with James and John.

† to have indignation about James — διαγανακτεῖν περὶ Ἰακώβου

42. But Jeſus called them to him, and ſaith unto them, Ye know that [they which * are accounted to rule over the Gentiles, exerciſe Lordſhip] over them, and their great ones exerciſe authority upon them.

* ſeem δοκοῦντες

42. they that among the Gentiles doe exerciſe rule over them, receive advantages from their ſubjects, are ſerved, and maintained in all their grandeur and ſplendor by them, See Mat. 20. 25. and 1 Pet. 5. note a.

43. But ſo ſhall it not be among you, but whoſoever will be great among you, ſhall be your miniſter.]

43. But in the authority which I ſhall conferre on you, and your ſucceſſors, it ſhall be quite otherwiſe, ye ſhall attend and wait upon them whoſe Rulers you are.

44. And whoſoever will be the chiefeſt, ſhall be ſervant of all.]

44. And the higher ye are advanced in Eccleſiaſtick dignity, the greater burthen of office and duty ſhall lie upon you, to attend the wants of all your inferiors, and to ſupply them.

45. For even the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.]

45. See Mat. 20. 28.

46. And they came to Jericho, and as he went out of Jericho with his diſciples, and a great number of people, [blind Bartimæus the ſon of Timæus] ſat by the highway ſide begging:

46. There were two blind men, Mat. 20. 30. of which one was call'd Bartimæus, i.e. the ſon of Timæus, which

47. And when he heard that it was Jeſus of Nazareth, he began to cry out and ſay,] Jeſus, thou ſon of David, have mercy on me.

47. And when they were told that it was Jeſus that paſſed by, Bartimæus (and the other in like manner, Mat. 20.) cryed out, and ſaid,

48. And many charged him that he ſhould hold his peace, but he cryed the more a great deal, Thou ſon of David, have mercy on me.

49. And Jeſus ſtood ſtill, and commanded him to be called: and they called the blind man, ſaying unto him, Be of good comfort, riſe, he calleth thee.

50. And he caſting away [his garment,] roſe and came to Jeſus.

50. his upper garment, See note on Mat. 5. p.

51. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould doe unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52. And Jeſus ſaid unto [him,] Go thy way, thy faith hath made thee whole: and immediately he received his ſight, and followed Jeſus in the way.

52. Bartimæus (and the other alſo, both together)

Notes on Chap. X.

9. ἀπολύειν ἄνδρα

That which is here ſaid *convertibly* of *divorces*, the *wife putting away the husband*, as the *husband the wife*, muſt not ſo be underſtood, that the *wife* hath in any caſe *power* to *put away* the *husband*, though not to *marry again*, as, in *caſe of fornication*, the *husband* may *put away the wife*; For there is that difference betweeen the *husband*, and *wife*, that renders one *lawfull*, and not the other, viz: the *dominion* of the *husband* over the *wife*, which the *wife*, whoſe part is *obedience*, *Gen.* 3. 16. 1 *Pet.* 3. 6. hath not back again over the *husband*; and accordingly in the *law* though there be a liberty given to the *man* of *putting away* the *wife*, in more caſes, then *Chriſt* allowes of, yet there is none given the *wife* to put away the *husband* in any caſe; and *Chriſt*, that reſtrained that liberty of the *man* to the one caſe of *fornication*, cannot be thought (and no where appears) to have enlarged, or extended that liberty to the *wife*. As for the ſome kind of ſemblance of it here in this text, it will ceaſe to be ſo, by obſerving either of theſe two things, Firſt, that the only thing here in hand in theſe two *verſes*, is to ſet down the unlawfull, and *adulterous divorces*, viz: thoſe that are attended with *marrying* ſome other, for ſuch are all they equally, whether committed by the *man*, or *woman*, and ſo there is no occaſion here to ſtate that other queſtion of *lawfull divorces*, which had been made by the *Phariſees* v. 2. and anſwered *negatively* v. 3. &c. And conſequently all that is here ſaid, is that the *wife*, however *ſeparated* from the *husband*, may not *marry* again, not that ſhe may in any caſe *lawfully ſeparate*. Many things of this nature there are in the *ſcripture* which are ſpoken only to *prepare* for ſomewhat elſe, and have themſelves no farther importance, all the weight of the ſpeech lying on that other part to which they *prepare*. See *note* on *Mat.* 9. d. 2ly, The nature of the word, that is here, and in other places of the *New Teſtament* uſed for divorcing falls out to be a word, which ſignifies not *putting away*, as that notes any act of *authority*, but ἀπολῦσαι *abſolving*, *looſing*, *releaſing* from a *debt*, or a *band*, and ſo it may truly be ſaid of [ἀπολύει τὴν ἄνδρα] that it is only *releaſing*, *abſolving*, not *putting away*, the *husband*, i.e. doing what is in her power to doe, but not pretending to more; The *Grecians* were wont to ſpeak more accurately, calling it on the mans part ἀπιέναι, *to ſend*, or *caſt out* the *wife*, but on the wives part ἀπολείπειν, to *leave*, or *forſake* the *husband*, which though praćtiſed among the *heathen* ſometimes, yet being but an act of *deſertion*, it pretends not to any *authority* over him that is *forſaken*.

That our *Saviour* reckons up here the *ſix laſt precepts* of the *decalogue*, containing our duty toward our *brethren*, i.c. toward other men, under the *law*, is preſently clear to him that conſiders the words, either here, or *Mat.* 19. 17. From thence it is clear again, that Μὴ ἀποστερήσῃς is S. *Mark's* rendring of the *tenth commandement*, And it is obſervable how many waies this *commandement* is rendred in the *Bible*, in *Exod.* 20. and *Dent.* 5. the *Septuagint* expreſſe it by οὐκ ἐπιθυμήσεις *thou ſhalt not covet*, S. *Paul Rom.* 7. 7. hath the ſame, but S. *Mark* here μὴ ἀποστερήσῃς *thou ſhalt not defraud*, and S. *Matthew*, ch. 19. Ἀγαπήσεις, &c. *Thou ſhalt love*

b. ἀποστερεῖν

love thy neighbour as thy self, From which 'tis farther observable what is the meaning of that *commandement*. That undoubtedly, which will be the joynt united importance of these *three phrases*, and not that which might be thought sufficient to expresse the meaning of some one of them, i. e. So to rest *satisfied* every man with his *own lot*, which *God* hath afforded him, and so to desire the *good* of *others* as well as of *himself*, as not to *desire* or *endeavour* to *gain* any thing to himself by the *losse* or *diminution* of any other, to think the *neighbour* as fit to enjoy any thing that belongs to him, as himself to enjoy his own, and so joyne together these two *precepts* of the *heathens*, the *Quod fis esse velis, nihilque malis*, in *Martial*, the *perfect complacency* with our *present* condition, and the --ἐᾶν βούλῃς Δαιμόνιε ὀπάδυμεν ἀλλοῖα πέτ. in *Menander*, the not *coveting* so much as a *needle* or *pin* of *anothers*.

c. Δικαίως ἐπιλείπομεν &c.

The *thorny ground* appears by the *parable* of the *sower* to be very contrary to the *good*, *fruitfull*, the embleme of the *honest heart*, wherein *Christianity* was to be planted; By that was meant the *mind* choakt with *riches* and the *cares* of this *world*, which betray and eat out many good hopefull *seeds* of grace, which would otherwise lift up the soul to the pursuit of the *one necessary*. And this is the interpretation of the δυσκόλως εἰσελεύσ.) *great difficulty* of the *rich man's* being a *disciple* of *Christ*, and attaining to his *kingdome*. This *Julian* in his *Epistle* to *Ecebolius*, speaks of *scoffingly*, and saith that he took away from the *Christians* all that they had, μὴ στερήσων αὐτοὺς ἐλπίζοντας τὴν οὐράνιον βασιλείαν, *that they might not be deprived of that heavenly kingdome which they hope for*.

They who were *call'd* and *chosen first* to be *disciples*, who consequently ought to have expresst more *zeal*, more *fidelity*, and taken more pains in the *Apostolicall* office, are here call'd the *first*, in respect of their πρωτοκλησία being *first called* into the *vineyard*, and such was *Peter* and *John*, and the *rest* of his *present disciples*. The *last* are those which were call'd *later*, as S. *Paul*, who saith truly of himself, that as he was *born out of due time*, *suddainly* (not *regularly*, as the *disciples* in *Christs* life-time had been, *disciples* a long space, before they had their *commission* of *Apostleship*) so he was *in labours more abundant*, &c. 1 *Cor.* 15. 10. and 2 *Cor.* 11. 23. And they that have written the *Itineraries* of the *Apostles* have observed the truth of it, S. *Paul* having travail'd much farther, then either S. *Peter* or S. *John*, as they have describ'd the circuit.

d. ὕστεροι τῇ τάξει

CHAP. XI.

Paraphrase.

1. AND when they came nigh to Jerusalem, unto Bethphage and Bethany at the mount of olives, he sendeth forth two of his disciples,

1. Mat. 21. 1.

2. And saith unto them, Go your way into the village over against you, and as soon as ye be entred into it, ye shall find a [colt] tyed, whereon never man sate, loose him and bring him.

2. foal of an Asse

3. And if any man say unto you, Why do you this? say ye that the Lord hath need of him, and straightway he will send him hither.

4. And they went their way, and found the colt tyed by the dore without, in a place where two ways met, and they loose him.

5. And certain of them that stood there said unto them, What do ye loosing the colt?

6. And they said unto them, even as Jesus, had commanded, and they let them go.

7. And they brought [the colt] to Jesus and cast their garments on him, and he sate upon him.

7. See note on cap. 5. 2.

8. And many spread their garments in the ways, and others cut down branches of trees, and strewed them in the way.

9. And they that went before and they that followed cryed, saying, Hosanna, * blessed is [he that cometh] in the name of the Lord.

9. the Messias whose coming is prophecyed of, and so long expected. See note on Mat. 11. 2. and Mat. 21. 9.

* Blessed in the name of the Lord be he that cometh

10. ‖ Blessed be [the kingdome of our father David that cometh in the name of the Lord, Hosanna in the highest.]

‖ Blessed in the name of the Lord be the coming, or, future kingdome of David our father, εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι κυρίου

10. that kingdome of David our father is now ready to begin,

(or of Christ typified by him) which hath been prophecyed of, and expected as future, and wee acknowledge thee O Lord, in the highest heavens. See note on Mat. 21. 2.

11. And Jesus entred into Jerusalem and into the Temple, and [when he had looked round about upon all things, and now the even tide was come, he went out unto Bethany with the twelve.]

11. having cured the lame &c. Mat. 21. 14. &c. at even he retired to Bethany to lodge there with his disciples.

12. And on the morrow † when they were come from Bethany, he was hungry,

† as they went out, ἐξελθόντων αὐτῶν

13. And seeing a figtree afarre off having leaves, he came, * if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for * the time of figs was [a] not yet.

* if forsooth εἰ ἄρα

* it was not a season of figgs.

13, 14. And being so, he espied afar off a figtree full of leaves, and went to see if there were any fruit on it, and when he came he found no one fig nor any thing, but leaves on it, the year being, it seems, unseasonable for that fruit, and therefore being willing to shew a miracle, on a fruitlesse tree, (which had nothing but leaves to be destroyed by his curse) he said unto it, This tree shall never bear more fruit, but shall wither and dry up presently. Which sentence of Christ if it be applyed as an embleme to men that bear no fruit, it will then signifie that they which professe piety (which is answerable to bearing of leaves) must never be found without fruit, If they be,

2.

14. And Jesus answered and said unto it, No man eate fruit of thee hereafter for ever.] And his disciples heard it.

Christ

Chriſt will viſit them, and ſubtraction of grace, and deſtruction will be their portion, the one following upon the other, as the inſtant withering here upon the word of Chriſt. But the moſt pregnant meaning of it is, that the Jews, which were juſt like that leafy tree, without any kind of degree of fruit on it at this time, when Chriſt come from heaven to call for it, ſhould ſuddainly be deſtroyed.

15. And they come to Jeruſalem, and Jeſus went into the temple and began to caſt out them that ſold and bought [in the temple, and overthrew the tables] of the money-changers, and the ſeats of them that ſold doves,

15. in the court of the Gentiles, which the Jewes were more willing to profane (ſee note b.)

and overturned the tables &c. See note on Mat.21. b.

16. And would not ſuffer that any man ſhould carry any * veſſel through the temple.

* cõmodity. vaſe, or, ſee note on Mat.21. b.

b. 17. And he taught ſaying unto them, Is it not written, My houſe [ſhall be called † b of all nations, The houſe of prayer? but yee have made it a den of thieves.]

17. ſhall be an holy place, ſet apart for all the people of the world to worſhip me in,

† the houſe of prayer to all nations, *ολοις τοις εθνεσι τοις ουσι*

but you have transformed it into a receptacle for cheats to reſide in, See note on Mat.21. c.

18. And the Scribes and chief prieſts heard it, and ſought how they might deſtroy him, [for they * feared him, becauſe all the people was aſtoniſhed at his doctrine.]

18. for reſolving not to be inſtructed or reformed by him, not

* or, feared, becauſe, for the Kings MS. leaves out *δειλοι*.

to receive the reformation brought from heaven, they were yet afraid that ſomething would come of it, derogatory to their authority, for the whole multitude of men that heard him, lookt on him with admiration.

19. And when even was come, he went out of the city.

20. And in the morning as they [paſſed by] they ſaw the fig-tree dryed up from the roots,

20. went again from Bethany to Jeruſalem Mat.21.20.

21. And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree, which thou curſedſt, is withered away.

22. And Jeſus anſwering, ſaith [unto them, Have faith in God.]

22. to the diſciples, Beleive in God.

23. For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall beleive that thoſe things which he ſaith ſhall come to paſſe, he ſhall have whatſoever he ſaith.]

23. For I have given that power to you, that if any of you in the fear of God, with full confidence of faith, without all mixture of doubting, ſhall ſet upon any the greateſt difficulty, though as great as the removing of a mountain, and aſſuredly beleive that, through the ſtrength and power of God in Chriſt, it ſhall be done, he ſhall doe whatſoever he will.

24. Therefore I ſay unto you, What things ſoever ye deſire, when ye pray, beleive that ye receive them, and ye ſhall have them.]

24. This is to be undertaken by you, not upon confidence of your own ſtrength, but by humble prayer to God, and whatſoever you ſhall thus pray for, beleiving that I will according to my promiſe grant it to you, that ye ſhall be ſure to receive from me.

25. And when ye ſtand praying, forgive if ye have ought againſt any, that your father alſo which is in heaven may forgive you your treſpaſſes.]

25. But for the obtaining this certain return to your prayers, the other conditions which have formerly been required (ſee Mat.6.14.) to make mens prayers effectuall, muſt be obſerved by you, Namely, that whenſoever you pray for any thing to be granted you by God, you put all malice from you, and be filled with all charity even to your enemies, that God may in like manner deale with you.

26. But if you doe not forgive, neither will your father which is in heaven forgive your treſpaſſes.]

26. And if you doe not ſo, there is no expectation that any prayer of yours, whether for pardon of ſinne, or any thing elſe, ſhall be heard and granted by God.

27. And they come again to Jeruſalem, and as he was walking in the temple, there come to him [the chief Prieſts, and the Scribes, and the Elders,]

27. the Sanhedrim of the Jews, to whom prophets were wont to approve their miſſion,

28. And ſay unto him, By what authority doeſt thou theſe things? and who gave thee this authority to doe theſe things?

29. And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I doe theſe things,

30. The baptiſme of John, Was it from heaven, or of men?] Anſwer me.

30. Was John that received proſelytes by Baptiſme, ſent with commiſſion from God, or no?

31. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not beleive him?

32. But if we ſhall ſay, Of men, they feared the people, for all men counted John, that he was [a prophet indeed.]

32. a prophet ſent with cõmiſſion from God.

33. And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering, ſaith unto them, Neither doe I tell you by what authority I doe theſe things.

Notes on Chap. XI.

2. *Καιρὸς σύκων*

That the words are thus literally to be rendred *ὁ γὰρ ἦν καιρὸς σύκων, for it was not a time*, or *ſeaſon of figges*] there is no doubt; what the meaning of the word *time*, or *ſeaſon* here is, will be the only difficulty. If the *time*, or *ſeaſon* of the *year*, wherein *figs* are *ripe*, ſo that it be here ſaid it was not that *time* of *ripe figges*, then many inconveniencies will follow, As firſt that will not be (as this paſſage is deſigned) a reaſonable account, why there was nothing but *leaves* on the *tree*, for green *figs* there might be, and ſo ſomewhat beſide *leaves* though the *time of ripe figs* were not come, 2dly, It is not to

be

be imagined that *Christ* being hungry, v. 12. and thereupon going out of his way to a *fig-tree*, εἴ ἄρα εὑρήσει τι ἐν αὐτῇ in all account to *finde some food* there, should do so at a time, when he knew *fruit* was not *ripe*, green *figs*, before they are *ripe*, being as unfit for food as could be imagined. 3. If we consider the time which is there specified to affirm that, in that interpretation, there were no truth in it, for that *figs* in *Judea* were then ripe. For it was immediately before the *Passover*, (presently after the *Hosanna's*) both here, and in *Matthew*. And that it about the time of their *offering* their *first fruits*, (*seven weeks before Pentecost*, *Lev.*23.16.) by which it is evident that *fruits* were then *ripe* in that countrey. And the difference of the *climate* betwixt *Judea*, and it being so great, and the *forwardnesse* of *fruit* depending so immediately on that, there can be no strangenesse in it; For these and other reasons it seems improbable that this should be the meaning of the words. Another notion, I conceive, there is of the word καιρὸς *time*, or *season*, which will be subject to none of these, nor any other inconveniences. For the word literally signifying a *seasonable time*, and *time* being of a great latitude, belonging to any part of time, an *age*, a *year*, and not only a *part* of a *year*, though the first of an *age* cannot, yet the *second* of a *year* may be applyable to this place, and then the meaning will be, that that was not a *season of figs*, i.e. a good *fig-year*, a year that brought forth any store of figs in that country. And in this interpretation of the phrase, the whole passage will be very perspicuous; *Christ was hungry* v. 12. and seeing a *fig-tree* afarre of having *leaves*, i.e. looking very *promisingly*, he went out of his way to it, *if so be he might find any thing*, i.e. any one, or more *figs* upon it, *And when he came to it, he found nothing but leaves*, not one *fig* of any kind, *ripe*, or other, of wch this reason is rendred, ἦν γὰρ καιρὸς σύκων, *for it was not a kindly seasonable year of figs*. Whereupon *Christ* immediately curseth the *tree*, for having such *promising* verdure of *leaves*, but no kind of *fruit* on it, and so *symbolically* foretells the *fate* of that people of the *Jewes*, who were at this time very *barren* of *good works*, 'twas a very ill *season* of *fruit* with them. (and when *Christ comes* shortly after to visit, *shall* he *find faith on the earth?* any *fruit* of the *Christian faith* in that *land* of *Judea?*) though they made very *promising* faire professions. Having said thus much, it will not be necessary to take notice of the *emendation*, which the *learned Dan: Heinsius* hath here proposed, converting it, from ἦν γὰρ καιρὸς σύκων, *for it was not a season of figs*, into ἦν γὰρ ἦν, καιρὸς σύκων, *for where he was*, (i.e. in that place) *the season of figs*, i.e. it was the *season* of *ripe figs*. The exceptions which offer themselves against this conjecture are many. 1. The great change that is made by this means even from a *negative* to an *affirmative*, from one member of a *contradiction* to another, which if it were allowed upon no greater grounds, then of a conjecture, the consequence would be very dangerous. 2. In case this *conjecture* were admitted, the words so read, would be of a style discernibly different from all the rest of the book; For of either of those forms of speaking [ἦν ἐκεῖ, *where he was*,] for [*in that region*, or *place*] in opposition to other remote *climates*, or of καιρὸς σύκων, *season of figs*] so concisely, for *it was the season of figs*] 'twould be hard to find any example in the *new Testam*t: and then, though to reduce a *perplext*, intricate, unusuall form of speaking, to a *perspicuous* ordinary phrase, it might be reasonable to propose a conjecture, yet to force it by this means from an *usuall* to a *strange* form, (for which there is no example) will not be very reasonable. Lastly, there is no *need*, or *use* of any change, as already appears; but on the contrary, if the change were admitted, the verse would be lesse intelligible, then now it is, For the words are a *reason*, as the particle [γὰρ *for*] assures us: Now that which is next before, and to which this is affixt, as a *reason*, being this, that [*coming to the fig-tree he found nothing but leaves*] the words in that new reading [*for where he was, it was the season of figs*] cannot be thought a reason of that (the *season* for *fruit*, cannot be the *reason* that there was *no fruit*,) but would be of the *contrary*, whereas the words in the *old reading* are a clear reason of it, there were no *figs* but onely *leaves* to be *found*, *for it was not a season of figs*. The onely thing possible to be replyed, is, that the words so altered shall be a *reason* of *Christ's going to the tree to see if there were any fruit on it*, and not of his *finding no fruit*, Which if it be said, then I answer, that this is most unreasonable, when the words, as they lie, are regularly a reason of what went next before, to change them, upon conjecture or phansy, into the direct *contrary*, and then affix them as a *reason* of what is farther off, and with which they doe not connect, but might with as much reason be farther severed, and connected with any other (yet remoter) passage, to which a fresh conjecture should accommodate them.

There were three *atria*, or *courts*, or *iles* in the *Temple*, the *first*, the *court* of the *Priests*, the *second*, of the other *Jewes*, together with the *perfect complete proselytes*, they that were *circumcised* and *undertook* the *whole law*, and differed nothing from *Jewes*, but that they were born of *Gentile parents*, the *Proselytes of justice*, or, *of the Covenant*, (see note on *Mat.*23.d. and c.3.a.) and the *third* was the *court* of the *Gentiles*, i.e. of those *Gentiles*, which were received as *proselytes* of the *gates*, the *Gentile worshippers*, or *pious heathens*, that had undertaken the *seven precepts of the sons of Noah* (renounced *Idolatry* &c.) though not the *whole Jewish law*; of these *Proselytes* see *note* on *Mat.* 23.d. This *court* of the *Gentiles* was indeed discriminated by a *sept* or little low *wall* from the *court* of the *Jewes*, and was therefore by them thought *lesse holy*, then their *court*, and because the *Jewes* did not worship in it, they therefore conceiv'd that it might be lawfully put to *common* or *profane* uses, and so 'twas here used by the *Jewes*, But *Christ* saith, it was a *house of prayer to the Gentiles*, and therefore had a *promise* of *Gods peculiar presence* there, and consequently a *relative sanctity*, and was not to be thus used to *common profane uses*. b. Οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσι

CHAP.

CHAP. XII.

Paraphraſe.

1. AND he began to ſpeak unto them by parables, A certain man] planted a vineyard, and ſet an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a farre countrey.

1. And Chriſt ſpake many parables unto them, all pertinent to the rebuking of them for their unbeleif, as firſt that mention'd Mat. 21. 28. and then ſecondly this here Mat. 21. 33. of a man that

2. And at the ſeaſon he ſent to the husbandmen a ſervant, that he might receive from the husbandmen of the fruit of the vineyard:

3. And they caught him, and beat him, and ſent him away empty.

4. And again he ſent unto them another ſervant, and at him they caſt ſtones, and wounded him in the head, and ſent him away ſhamefully handled.

5. And again he ſent another, and him they killed, and many others, beating ſome, and killing ſome.

6. Having yet therefore one ſon, his welbeloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7. But thoſe husbandmen ſaid among themſelves, This is the heire, come, let us kill him, and the inheritance ſhall be ours.

8. And they took him and killed him, and caſt him out of the vineyard.

9. What ſhall therefore the Lord of the vineyard doe? He will come and deſtroy the husbandmen, and will give the vineyard unto others.

Pſal. 118. 22. Iſa. 28. 16. Mat. 21. 42. Act. 4. 11. Rom. 9. 33. 1 Pet. 2. 7.

10. And have ye not read this ſcripture, The ſtone which the builders rejected, is become the head of the corner:

11. This was the Lords doing, and it is marvellous in our eyes?

12. And they were willing to find ſome juſtifyable occaſion

12. And they ſought to lay hold on him, but feared the people, for they knew that he had ſpoken this parable againſt them, and they left him and went their way.]

to apprehend him, being ſomewhat reſtrained by fear of the people, and yet being much incenſed againſt him (for they knew that he had deſigned theſe parables particularly to pourtray them) but in fine they let him alone at preſent and departed.

13. Soon after, being willing to get ſome accuſation againſt him,

13. And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in his words.]

they ſent ſome of the Phariſees and ſome of the Herodians together to him, the Phariſees that thought not Cæſar to have right over Judæa, but looke on him as an uſurper; and the Herodians (ſee note on Mat. 22. b.) which aſſerted his right, that between them they might bring him to ſay ſomewhat either againſt the liberty of the people of God, aſſerted by the Phariſees, or againſt the power of the Roman Emperour, aſſerted by the others, perhaps alſo ſuſpecting by his frequent being in Galilee (and his Apoſtles moſt of them being born there) that he was of the ſect and doctrine of the Galileans, that no acknowledgment, or tribute was to be paid to the Emperour.

14. that thou wilt freely ſpeak thy mind what danger ſoever come of it, and not ſuffer the fear of Cæſar to reſtrain thee from telling us the will of God,

2. 14. And when they were come, they ſay unto him, Maſter, we know [that thou art right, and careſt for no man, for thou regardeſt not the perſon of men, but teacheſt the way of God in truth,] Is it lawfull to give [a] tribute to Cæſar, or not?

15. the treacherouſneſſe of their deſigne under thoſe faire words,

15. Shall we give, or ſhall we not give? But he knowing [their hypocriſie] ſaid unto them, Why tempt ye me? Bring me a peny that I may ſee it.

16. See note on Mat. 22. c.

16. And they brought it. And he ſaid unto them, Whoſe is this image and ſuperſcription? And they ſaid unto him, Cæſars.

17. And Jeſus anſwering, ſaid unto them, Render to Cæſar the things that are Cæſars, and to God the things that are Gods. And they marvelled at him.

18. Mat. 22. 23. no future ſtate after this life.

18. Then come unto him the Sadducees, which ſay there is [no reſurrection,] and asked him, ſaying,

19. Maſter, Moſes wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20. Now there were ſeven brethren, and the firſt took a wife, and dying, left no ſeed;

21. And the ſecond took her, and dyed, and left no ſeed; and the third likewiſe;

22. And the ſeven had her, and left no ſeed, laſt of all the woman dyed alſo:

23. In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them, for the ſeven had her to wife?

24. The doctrine of the ſcriptures concerning the reſurrection, and the power of God in bringing it to paſſe?

24. And Jeſus anſwering, ſaid unto them, Doe ye not therefore erre, becauſe ye know not [the Scriptures, neither the power of God?]

25. For when they ſhall riſe from the dead, they neither marry, nor are given in marriage, but are as the Angels of God which are in heaven.

26. And

26. And as touching the dead that they riſe, have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? See note on Mat. 22. d.

27. He is not the God of the dead, but the God of the living.] Ye therefore doe greatly erre. 27. Thoſe therefore were then alive, when God ſaid this of them, which was long after their death.

28. And one of the Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandement of all?

29. And Jeſus anſwered him, The firſt of all the commandements is, Hear O Iſrael, the Lord our God is one Lord.

30. And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy [mind] and with all thy ſtrength, this is the firſt commandement. 30. Underſtanding, v. 33.

31. And the ſecond is like, namely this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandement greater then theſe.

32. And the Scribe ſaid unto him, Well, Maſter thou haſt ſaid the truth, for there is one God, and there is none other but he.

33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more then all whole burnt-offerings and ſacrifices.] 33. And the reall ſubſtantiall performance of all duties both towards God and Man, is to be preferred before all thoſe rituall performances that Religion is generally placed in.

34. And when Jeſus ſaw that he had anſwered diſcreetly, he ſaid unto him [Thou art not farre from the kingdome of God.] And no man after that durſt ask him any queſtion. 34. This account of thine argues that thou art not far from being a Chriſtian, the doctrine of the Goſpel containing little more in it beyond this.

35. And Jeſus anſwered and ſaid, while he taught in the Temple, [How ſay the Scribes] that Chriſt is the ſon of David? 35. How comes is to be generally reſolved by the Doctors of the Law out of the Scripture

36. For David himſelf ſaid by the holy Ghoſt, The Lord ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37. David therefore himſelf calleth him Lord, whence is he then his ſon? And the common people heard him gladly.

38. And he ſaid unto them in his doctrine, Beware of the Scribes which love to go in long cloathing, and love ſalutations in the market places,

39. And the chief ſeates in the Synagogues, and the uppermoſt rooms at feaſts:

40. Which devoure widowes houſes, and for a pretenſe make long prayers, theſe ſhall receive greater damnation. Mat. 23. 14.

41. And Jeſus ſat [over againſt the treaſury,] and beheld how the people caſt money into the treaſury, and many that were rich caſt in much. 41. in the Temple over againſt the cheſt, into which the free-will offerings were caſt for pious and charitable uſes, Lu. 21. 1.

42. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in then all they which have caſt into the treaſury.

*out of her penury b. τῆς

44. For they all did caſt in of their abundance, but ſhee [* of her [b] want did] caſt in all that ſhe had, even all her living. 44. having ſcarce enough for her ſelf, b. yet out of that very little hath been liberall, and

Notes on Chap. 12.

2. *Judas* of *Galilee* (called indifferently *Gaulonita* and *Galilæus*) was ſaith *Joſephus*, head of a *fourth ſect* among the *Jews*, (ſee *Antiq.* l. 18. c. 2.) and having *Saddok* a *Phariſee* joyned to him, he ſollicited the people to *defection*, telling them that *God* was to be their only *Maſter* and *Prince*, and no mortall to be acknowledged ſuch; that the requiring a *taxe* from them, if it were payd by them, was a manifeſt *profeſſion* of *ſervitude*, and that 'twas their duty to vindicate their *liberty*, by which means he raiſed a great *ſedition* among the *Jews*, and was the cauſe under pretence of *defending* the *publick liberty*, of innumerable miſchiefes to the *nation*. Of this *ſect* 'tis poſſible they ſuſpected *Chriſt* might be a *favourer*, and the rather for his being counted a *Galilean*, and that therefore they now come, and aske him this *queſtion*. And though he anſwer moſt punctually in favour of the *Roman Emperour*, and ſo much more for the paying then for the *refuſing* to *pay tribute*, yet becauſe there was ſo much *caution* in his ſpeech as that the *Phariſees* were not able to take any advantage againſt him, It is therefore improved into an *accuſation* againſt him, that he *forbad to give tribute to Ceſar*, *Lu.* 23. 2. (ſee *note* on *Mat.* 22. b. That which is in the Printed copies κῆνσον, *taxe*, or *tribute*, is in the *old Greek and Latine MS.* which *Th. Beza* ſent to the *Univerſity* of *Cambridge* κηνσάριον *head money*. Κῆνσος Καὶ σπυρ.

To diſcern the meaning of ὑσσωπος or ὑσσωπον] b. ὑσσωπος

among the *Scripture writers*, it will not be a misse to look on it a little in the *Old Testament*, *Ezr.6. 9.* where ὃ ἂν ὑστέρημα (whereby מחסורן ומה is rendred) signifies *that which they have need of*, for the word חָסֵר signifies *oportuit, necesse habuit, indiguit*, to *want*, or *have need of*, and so ἐκ τῆς ὑστερήσεως here, and ἐκ τοῦ ὑστερήματος *Lu. 21. 4.* will be rendred *out of her necessaries*, out of that which was *necessary* to her, out of that which she *wanted* for her selfe, out of her *very low estate* or *extremity* (as appears by that which followes ὅλον τὸν βίον αὐτῆς, *all her provision*, all that she had to *live* or *subsist* on) as that is opposed to ἐκ τοῦ περισσεύοντος *out of that which those others had to spare*: Thus *Phil. 4. 11.* καθ' ὑστέρησιν, *in respect of a very low estate*, wherein he had no more then *absolute necessaries* (with which, saith he, he had *learned to be content*) expressed by πενίαν, being *abased* or *very low*, v. 12. both which are opposed to περισσεύειν there, when πεινᾶν *hungring* is opposed to χορτάζεσθαι *feeding full*. So *1 Cor. 16.17.* ὑμῶν ὑστέρημα ἦτοι ἀνεπλήρωσαν, *that which you ought to have done*, and did not, *they have supplyed*, *2 Cor. 8. 13.* ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, *your abundance may be a supply to their necessities*, and c. 9. 12. τὰ ὑστερήματα τῶν ἁγίων *the necessity of the Saints*, and c. 11. 9. τὸ ὑστέρημά μου *my necessity*; So *Phil. 2.30.* τὸ ὑμῶν ὑστέρημα τῆς πρὸς μὲ λειτουργίας] *your defect of ministring to me*, or *that ministring to me*, which was *necessary*, but through distance could not be *performed*, on your part, So *Col. 1.24. I rejoyce in my sufferings for you*, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ &c. Thus, or to this sense, Christ suffered for his Church, his body, (yea *Lu. 24. 46.* ἔδει παθεῖν *he ought to suffer*, in many respects there was a *necessity* of it) And so in like manner by way of *correspondence* (so ἀνταναπληρῶ signifies) it is *necessary* that I that am a *Christian*, should suffer for you, for the *Church*, i. e. his *body*, this now I doe, *I in my flesh make up*, by way of *antitype*, *those necessary sufferings of Christ for his body*. So *1 Thess. 3. 10.* καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν, to *complete* or *fill up* (for καταρτίζειν being the interpretation of כלל in the *Old Testament*, is all one with πληροῦν, and so καταρτισμὸς with πλήρωμα) *those things that are necessary to your faith*. All this is here cast together, to give one entire view of these words in the *New Testament*.

ἀνταναπληρῶ ὑστερήματα

καταρτίσαι ὑστερήματα

Paraphrase.

CHAP. XIII.

1. AND as he went out of the Temple one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.

See note on Mat. 24. a.

2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be * thrown down.

* pluckt asunder, κατελυθῇ

3. And as he sate upon the mount of olives, over against the Temple, Peter and James and Andrew asked him privately,

4. When shall this utter destruction of the Temple be, and consequently of the Jewish nation, and what prognostickes or forerunners of it shall be observable: (see note on Mat. 24. b, c.)

4. Tell us [when shall these things be? and what shall be the signe when [a] all these things shall be fulfilled.]

a. 2.

5. And Jesus answered them, the forerunners that you are most concern'd to know are the great dangers that ye shall be in, if ye be not very wary of being seduced and drawn off from the truth.

5. And Jesus answering them began to say, Take heed lest any man deceive you.]

6. For before that time many false prophets, and false Christs, pretending to deliver the nation from the Roman subjection, shall appear among you, and draw many followers after them.

6. For many shall come in my name, saying, I am Christ, and shall deceive many.]

7. And when yee shall hear of warres and rumors of warres, be ye not troubled, for such things must needs be, but the end shall not be yet.

8. For there shall be civill warres among you (see note on Mat. 24. e.) and earthquakes in several parts of your country, and famines, and tumults, these are as the first grudgings of those great pangs of travail which shall after some time come suddenly upon your nation.

8. For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in divers places, and there shall be famines and troubles, these are the beginnings of * sorrows.]

* the pangs of travail, ὠδίνων

9. to the great Consistory in Jerusalem, and the lesser in other cities (see note on c. 5. c.) where you shall be scourged, and delivered to the Roman powers, that they may put you to death (because the Jewes cannot) and this shall be a means of making known to them the Christian religion (as it was in S. Peter and Paul)

9. But take heed to your selves, for they shall deliver you up [to † councels, and in the Synagogues ye shall be beaten, and ye shall be brought before Rulers and Kings for my sake, for a testimony * against them.]

† the councels and consistories, yee shall εἰς συνέδρια, εἰς συναγωγὰς δαρήσεσθε

* to them αὐτοῖς

10. But before this destruction come on the Jewes, the disciples shall have preacht through all the cities of Jewry, and from them depart to the Gentiles.

10. And the Gospel must first be published among all nations.]

11. carry you before those tribunals, be not solicitous beforehand (see Mat. 10. 19.) what answers or pleas to make, for at that time yee shall be by the Spirit of God extraordinarily instructed what apologies or answers to make, and what shall then come into your hearts, remember 'tis an effect of this speciall promise of mine, and so to

11. But when they shall [lead you, and deliver you up, take no thought before hand what ye shall speake, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speake, but the holy Ghost.]

to bee look: on by you, as the dictate of Gods Spirit, and not as any invention of your own, and ſo without feare or diffidence to be delivered by you.

12. Now the brother ſhall betray the brother to death, and the father the ſon, and children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death.] 12. And theſe proſecutions, and bringing you before tribunals yee muſt look for from thoſe that are neareſt to you, from Jewes of your cloſeſt alliances.

13. And ye ſhall be hated of all men for my name ſake, but he that ſhall endure to the end, the ſame ſhall be ſaved.] 13. And indeed from all ſorts of men the true Chriſtian Profeſſors muſt look for very ſharpe oppoſition, All which muſt not be matter of diſcouragement to you, for it will be ſo ordered by the providence of God, that the adhering conſtantly to Chriſt will be of all other things the moſt probable way to deliver you from the preſent dangers that ſhall overwhelme the unbelievers and Apoſtates, and the onely ſure way of making you eternally happy, (ſee Mat. 10. 22. note f.) whatſoever your ſufferings be.

14. But when ye ſhall ſee [the abomination of deſolation, ſpoken of by Daniel the Prophet, ſtanding where it ought not, (let him that readeth underſtand) then let them which be in Judæa flee to the mountains.] 14. the Roman army (ſee note on Mat. 24. f.) like that which Daniel ſpake of, beſieging Jeruſalem, that holy city, towards which the Gentiles ought not to be ſuffered to approach, &c. (ſee Mat. 24. g.) (what ye read in Daniel of other times, have here a farther completion) then be ſure ye get you out of Judæa.

15. And let him that is on the houſe top, not go down into the houſe, neither enter therein, to take any thing out of the houſe,

16. And let him that is in the field [not turn back again to take up his garment,] 16. get away with as much ſpeed as poſſibly he can, and not venture the hazard of his life to ſave any thing that he hath.

17. But wo to them that are with child, and to them that give ſuck in thoſe days. 17, 18. And the haſt will be ſo great which will be neceſſary in this conjuncture of time, that they that have encumbrances about them to ſtop that haſte, as for example,

18. And pray yee that your flight be not in the winter.] women with child or that give ſuck, or any elſe in caſe it happen to be in the winter, will be much endangered by it.

19. For in thoſe days ſhall be affliction ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.] 19. For they ſhall be days of moſt heavy affliction and preſſure, ſuch as never were, and never ſhall be paralleld in any time.

20. And except that the Lord had ſhortned thoſe days, [no fleſh ſhould * be ſaved, but for the elects ſake, whom he hath choſen, he hath ſhortned the days,] 20. Such fury of the zelots, ſuch inteſtine tumults and horrid cruelties, and ſuch forein cloſe ſieges from the Romans, and from thence miſerable famines and plagues, that it will be imputable as an eſpeciall act of Gods over-ruling providence, if there be one Jew left undeſtroyed. But tis foretold by the Prophets that a few ſhall eſcape, and that all the Jews ſhould not be utterly cut off, (ſee Mat. 24. 22. and note k.) and for the fulfilling that prophecy care ſhall be taken for the preſerving of ſome, thoſe eſpecially who ſhall adhere conſtantly to the obedience and faith of Chriſt.

* eſcape, ſaved

21. And then if any man ſhall ſay to you, Lo, here is Chriſt, or, Lo he is there, believe him not,] 21. And ſo yee are neerly concerned to be carefull, that yee run not out after any deceivers.

22. For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſignes and wonders, [to] ſeduce, if it were poſſible, even the very elect. 22. that they may, or, ſuch as may

23. But take ye heed, [behold I have foretold you all things.] 23. Remember I have forwarned you.

24. But in thoſe days after that tribulation the Sun ſhall be darkned, and the Moon ſhall not give her light. Mat. 24. 29.

† hoſts of heaven

25. And the ſtarres of heaven ſhall fall, and [the † powers that are in heaven] ſhall be ſhaken. 25. the hoſts of heaven, ſee Mat. 24. 29.

26. And then ſhall they ſee the ſon of man [coming in the clouds with great power and glory.] 26. See note a. and on Mat. 24. 6. & v. 30. note o. and Mat. 26. 64. and Præmon. to Revel.

27. And then ſhall he ſend his angels and gather together his elect from the four winds, [from the uttermoſt part of the earth to the uttermoſt part of heaven.] 27. from one end of the world to another, See Mat. 24. 31.

* the branch thereof is now become ſoft, and the leaves ſprout forth

28. Now learn a parable of the figtree, When * her branch is yet tender, and putteth forth leaves, ye know that ſummer is near.

29. So ye in like manner when ye ſhall ſee theſe things come to paſſe, know that it is nigh, even at the dores.] 29. The like judgment may yee make by theſe ſignes and prognoſticks to diſcern when this vengeance comes near.

30. Verily I ſay unto you, That this generation ſhall not paſſe, till all theſe things be done.] 30. To which I farther adde, that it ſhall be within the life time of ſome now living, and here preſent, within thirty or forty years, this is ſufficient warning for you, and anſwer to your queſtion, v. 4.

31. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.] 31. (And do not yee doubt of the truth of it, for it is irreverſibly ſet.)

32. But of the point of time when this ſhal be, no created underſtanding knowes, no not Chriſt himſelf according to his humane nature.

32. But of that day and that houre knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.]

33. And this on purpoſe thus concealed, to lay the greater obligation on all to be perpetually watchfull, and diligent to behave themſelves like Chriſtians.

33. Take ye heed, watch and pray, for ye know not when the time is.

34. For the ſon of man is as a man taking a farre journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35. at nine at night, or at twelve, or at three, or at ſix in the morning)

35. Watch ye therefore, (for ye know not, when the maſter of the houſe cometh, [at even, or at midnight, or at the [b] cock crowing, or in the morning)]

36. Leſt he come at a time, when ye leaſt expect him, and find you in a poſture uncapable of mercy from him, unqualified to receive benefit by his coming.

36. Leſt coming ſuddainly he find you ſleeping.]

37. And what I ſay unto you, I ſay unto all, Watch.

Notes on Chap. XIII.

a Ταῦτα πάντα

That the πάντα, and the πάντα ταῦτα here, *theſe things*, and *all theſe things*] ſignifie that which had been by this *Evangeliſt* mention'd in the words immediatly precedent, there is no queſtion. And conſequently that thereby is ſignified the *deſtruction of the Temple*, and what was implyed and contained in that, the *city*, and *nation* of the *Jews*, their whole *Government*, *Civil* & *Eccleſiaſticall*. Which being the words in which S. *Mark* expreſſes that, which S. *Matthew* expreſſes in other words, (here, *what ſhall be the ſigne when all theſe things ſhall be fulfilled?*] there τί τὸ Σημεῖον ὅταν μέλλῃ Ταῦτα, καὶ ὅταν Συντελεῖσθαι τὰ ἅπαντα; *what is the ſigne of thy coming, and of the conſummation of the age?*]) it irrefragably followes from hence what hath been inſiſted on at large in the *Annotations* on *Mat.*24. b.c. that *the coming of Chriſt*, and *conſummation of the age*] ſignifies the *deſtruction* of the *Jewiſh Temple*, and *nation*, Of which *onely*, and not of the *day of laſt judgment* the *ſignes* are here demanded by the *diſciples*, and given by *Chriſt*. Which I here adde *ex abundanti* for the removing all ſcruple in this matter. To the ſame purpoſe 'tis again obſervable, that though here, at the beginning, S. *Mark* doe not at all uſe the phraſe of *Chriſt's coming* in this manner, yet ver.26. in ſtead of that which is in another phraſe in S. *Matthew*, c.24.30. [*then ſhall appear*, or *be ſeen the ſigne of the ſon of man in heaven*, this ſignall puniſhment and revenge on the crucifyers from *Chriſt* now *reigning* in *heaven*] he hath theſe plain words, *Then ſhall they ſee the ſon of man coming in the clouds with great power and glory*.

b. Ἀλεκτοροφωνίας

The *gallicinium* or *cock-crowing* is here ſet to note the *middle* time betwixt *midnight* and *morning*. For there were *two cock-crowings* in the *night*, as appears c.14. 30. and the ſecond is here ſpoken of, and call'd ſimply ἀλεκτοροφωνία, as alſo *Mat.*26.75. and *Lu.*22.34. and *Joh.*13.39. there is only φωνῆσαι ἀλέκτωρ *the cock ſhall crow*, where yet the meaning is clearly this, [δὶς φωνῆσαι] the *ſecond crowing*, as appears by this *Evangeliſt*, ch.14.30. See *Cenſorinus*.

Paraphraſe.

CHAP. XIV.

1. When the Paſſover which is the preparation to the ſeven daies feaſt of unleavened bread (or, in the evening of which began the abſtinence from all leavened bread) was now but two daies off, i.e. About wedneſday in the Paſſion-week, the Sanhedrim took counſel how they might apprehend him ſecretly without any great noiſe, Lu.22.6.

1. After two daies was the feaſt of the Paſſover, and of unleavened bread: and the chief Prieſts and Scribes ſought how they might take him by craft] and put him to death.

2. And they reſolved on it in councel (ſee Mat.26.5.) that it were beſt to deferre it till after the Paſſover, leſt the multitudes being then there, they ſhould reſcue him tumultuouſly.

2. But they ſaid, Not on the * feaſt-day, leſt there be an uproar of the people.]

* feaſt ἑορτῇ

3. And being in Bethany in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an * alabaſter box of oyntment of [a] ſpikenard very pretious, and ſhe† [b] brake the box, and poured it on his head.

a b.

* a cruiſe ἀλάβαστρον, ſee note on Mat.26. b. † ſhaking, or, rubbing the cruiſe, ſhe poured out of it upon

4. Judas was very angry at it, (Mat. 26. 8.)

4. And [there were ſome that had indignation among themſelves,] and ſaid, Why was this waſte of the oyntment made?

5. For it might have been ſold for more then three hundred pence, and have been given to the poor: and they murmured againſt her.

6. a ſingular work of charity upon me.

6. And Jeſus ſaid, Let her alone, Why trouble ye her? ſhe hath wrought [a good work on me.]

7. For ye have the poor with you alwaies, and whenſoever ye will, ye may doe them good, but me ye have not alwaies.

8. had in her power, was able, ſhe hath done this prophetically unto me, uſing this funerall rite as a prefiguration of my death which is now approaching.

8. She hath done what ſhe [could, ſhe is come aforehand to anoint my body * to the burying.]

* toward embalming, εἰς τὸν ἐνταφιασμὸν

9. Verily

9. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memoriall of her.

10. And Judas Iſcariot one of the twelve, went unto the chief Prieſts [to] betray him unto them. 10. to agree with them upon a price, whereupon he would

11. And when they heard of it, they were glad, and promiſed to give him money. And he ſought how he might * conveniently betray him. Mat.26.2.

* ſeaſonably deliver him up, ἐυκαίρως αὐτὸν παραδῷ

12. And [the c firſt day of unleavened bread, when they killed the Paſſover, his diſciples ſaid unto him, Where wilt thou that we goe and prepare, that thou mayſt eat the Paſſover? 12. on thurſday even, the beginning or firſt part of the c.

Paſchall day, on which they uſe to put leaven out of their dwellings, and at the concluſion of it, i. e. at ſunſet following, to eat the Paſſover, his diſciples (according to the cuſtome of beginning then to make preparation for the Paſchall ſacrifice on the day approaching) came and

13. And he ſendeth forth [two of his diſciples,] and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water, follow him, 13. Peter & John, Lu. 22. 8.

14. And whereſoever he ſhall goe in, ſay ye to the goodman of the houſe, The Maſter ſaith, Where is the gueſts chamber, where I ſhall eat the Paſſover with my diſciples?

* laid with carpets, ἐστρωμένον

15. And he will ſhew you a large upper room * furniſhed and prepared, there make ready for us.

16. And his diſciples went forth and came into the city, and found as he had ſaid unto them, and they made ready [the paſſover.] 16. the unleavened bread & bitter herbs

as a commemoration of the deliverance out of Ægypt, (but not the lamb, ſee note c.)

17. And in the evening he cometh with the twelve.] 17. And in the night

(ſee note on Mat. 14. c.) he comes with the reſt of the twelve.

* lay along ἀνακειμένων

† One of you ſhal deliver me up, he that eateth with me, εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.

18. And as they * ſate and did eat, Jeſus ſaid, Verily I ſay unto you, † One of you [which eateth with me] ſhall betray me. 18. One that eateth in the ſame meſſe with me, v. 20.

19. But they began to be ſorrowfull, and to ſay unto him one by one, Is it I? and another ſaid, Is it I?

20. And he anſwered and ſaid unto them, It is one of the twelve, [* that dippeth with me in the diſh.] 20. even he (according to Pſal. 41. 12.)

that eateth in the ſame meſſe with me.

* he that ὁ ἐμβάπτων

21. The ſon of man indeed goeth, as it is written of him, but woe to that man, by whom the ſon of man is betrayed: Good were it for that man, if he had never been born.] 21. I am to goe out of this world, to be put to death accor-

ding to the prophecies; God hath determined that I ſhould come, and like the good ſhepherd, incurre any hazard, lay down my life for the ſheep, and foreſeeing the malice of the Jewes, and their bloody deſignes, and the falſneſſe of Judas, &c. hath determin'd to permit me to be ſlain by them, and accordingly hath foretold it by the prophets, that I ſhould be led as a ſheep to the ſlaughter &c. But that will contribute little to his advantage, that is the actor in it. It is a moſt unhappy thing to have any hand in putting the Meſſias, or any other innocent perſon to death, though their dying may be determined by God to moſt glorious ends, which the wicked actor or contriver knowes nothing of, nor at all deſignes, but directly the contrary. And therefore any ſuch is a moſt wretched creature.

22. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take eat, This is my body: 22, 23. And at the cõcluſion of that ſupper Lu. 22. 20. 1 Cor. 11. 25. Jeſus inſtituted the Euchariſt,

23. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it,]

* blood, that of the new Covenant, that which is ſhed, τοῦτο τὸ τῆς καινῆς διαθήκης, τὸ ἐκχυνόμενον

24. And he ſaid unto them, This is my * blood [of the New Teſtament, which is ſhed for many.] 24. In which a covenant of infinite mercy

is ſealed with mankind, to aſſure unto them pardon of ſinne, Mat. 26. 28. upon their repentance and new life.

25. Verily I ſay unto you, [I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdome of God.] 25. that this is the laſt Paſſover I ſhall

keep with you, the next feaſt I ſhall keep with you will be in heaven, (ſee note on Mat. 26. 29. c.)

26. And when they had ſung [an hymne,] they went out into the mount of Olives. 25. See note on Mat. 26. f.

* ſcandalized in, or, through me, σκανδαλισθήσεσθε ἐν ἐμοὶ

27. And Jeſus ſaith unto them, All ye ſhall be [* offended becauſe of me this night, for it is written, I will ſmite the ſhepheard, and the ſheep ſhall be ſcattered.] 27. diſcouraged & fall off from me by reaſon of that which

you ſhall ſee befall me this night, For as this is the time wherein that prophecy of ſmiting the ſhepheard, the man that is my fellow, ſaith the Lord of hoſts, Zach. 13. 7. is to be fulfilled; ſo ſhall that other part of that prophecy be fulfilled, that the ſheep my followers ſhall be much diſmayed, and diſperſed by the fright of it.

28. But after that I am riſen, I will goe before you into Galilee.] 28. But I ſhall not

long continue under the power of death, I ſhall ſoon riſe again, and when I do ſo I will appear to you in Judæa firſt, Joh. 20. 19. and afterward, Joh. 21. 1. I will go into Galilee, and thither you may reſort to me, and I will give confirmations of your faith, Joh. 20. 20. and ſettle the whole buſineſſe of the Church, v. 21. &c. before I aſcend to heaven.

29. But Peter] ſaid unto him, Although all ſhould be offended, yet will not I. 29. But Peter being of a warmer ſpirit, and greater confidence, and aſſurance of his own ſteadineſſe then the reſt

30. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even [in this night before the cock crow twice,] thou ſhalt deny me thrice. 30. this night which is the firſt part of the Jewiſh day, before the ſecond cock-crowing (ſee note on c. 13. 35. a.)

31. the more Chriſt forewarned him of his fall, the more confidently he affirmed the contrary, That though adhering to thee ſhould certainly coſt me my life, yet would I not, to ſave that life, doe any thing contrary to the owning and acknowledging thee, that thou art my Lord, and I a diſciple that retain or belong to thee.

31. But [he * ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe.] Likewiſe alſo ſaid they all.

* over and above ſaid the more, Though there ſhould be a neceſſity that I ſhould die with thee, ἐὰν μέλλω, εἰ δεῖ με συναποθανεῖν σοι,

32. while I goe a little way off and pray.

32. And they came unto a place, which was named Gethſemane, And he ſaid to his diſciples, Sit ye here [while I ſhall pray.]

33. And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy.

34. And ſaith unto them, My ſoul is exceeding ſorrowfull unto death, tarry ye here and watch.

35. the portion of affliction now preſent upon him and approaching

35. And * he went forward a little, and fell on the ground, and prayed, that if it were poſſible [the hour] might paſſe from him.

* going before a little he fell προελθὼν μικρὸν ἔπεσεν

36. not what ſeemeth moſt deſirable to my fleſh, but to thy divine will and wiſdome.

36. And he ſaid, † Abba Father. all things are poſſible to thee, take away this cup from me, nevertheleſſe [not that I will, but what thou wilt.]

† Abba, which is, father, Ἀββᾶ, ὁ πατήρ, See note on Rom. 8. c.

37. Thou that didſt even now expreſſe ſo much kindneſſe and conſtancy to me v. 31. art thou ſo unable to doe ſo much leſſe? In this ſtate of agony, which I expreſſed to you that I was in, v. 34. couldſt thou be ſo little concerned, as to fall aſleep when I ſtaid ſo little while from you?

37. And he cometh and findeth them ſleeping, and ſaith unto Peter, [Simon, ſleepeſt thou? Couldſt thou not watch one houre?]

38. Beleive it, as confident and ſecure and unconcerned as you are, the danger now approaching me is ſo neer to you alſo, and the temptation from thence to deny and forſwear me ſo great, that it were fitter for you to be watchfull and importunate with God in prayer, that you be not overcome by this temptation; ſee Mat. 26. 41.

38. Watch ye, and pray, leſt ye enter into temptation,] The ſpirit truly is † ready, but the fleſh is weak.

* forward, πρόθυμον

39. And again he went away and prayed, and ſaid the ſame words.

See Mat. 26. 44.

40. And when he returned he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him.

41. Fare you well, your watching will now be no farther uſefull to me, The fatall minute foretold you is now preſent, behold, I ſhall preſently be apprehended and delivered to the Romans, by them to be put to death (becauſe the Jewes could not put to death.)

d.

41. And he cometh the third time and ſaith unto them, [Sleep on now, and take your reſt [d], it is enough, the houre is come, behold, the ſon of man is betrayed into the hands of ſinners.]

42. Riſe up, let us goe, Lo, he that betrayeth me is at hand.

43. the Sanhedrim of the Jewes

43. And immediately while he yet ſpake, cometh Judas one of the twelve, and with him a great multitude with ſwords and ſtaves, from [the chief prieſts and the Scribes and the Elders.]

44. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſſe, that ſame is he, take him, and lead him away ſafely.

45. And aſſoon as he was come, he goeth ſtraightway unto him, and ſaith, Maſter, Maſter, and kiſſed him.

46. And they layd their hands on him, and took him.

47. of the three diſciples that were with him v. 33. viz. Peter

47. And one [of them that † ſtood by] drew a ſword, and ſmote a ſervant of the high prieſts and cut off his eare.

* were with him συνεστηκότων

48. And Jeſus having reprehended that act of haſty unjuſtifiable zeale in Peter, and cured the wound, reſtored the eare to him that had loſt it, Mat. 26. 52. &c. turns him to the company that comes to apprehend him, and ſaid

48. And Jeſus anſwered and ſaid unto them,] Are ye come out as againſt a thief, with ſwords and with ſtaves to take me?

49. this dealing of yours is neceſſary to the fulfilling of that decree of Gods, expreſt by the prophecies of Iſaiah, &c.

49. I was daily with you in the Temple teaching, and ye took me not; but [the ſcriptures muſt be fulfilled.]

50. All his diſciples

50. And [they all] forſook him and fled.

51. And there was a young man, who had been (as 'tis probable) raiſed from bed by the noiſe, and ſo had no more but his inner garment, and that through haſt not put on but caſt about him, and he followed after to ſee the event, and the ſouldiers ſeeing him were about to apprehend him,

e.

51. And there followed him a certain young man, having a linen cloth caſt about his naked body, and the [e] young men laid hold on him,]

52. And he left the linen cloth, and fled from them naked.

53. Caiaphas the high prieſt Mat. 26. 57. where the whole Sanhedrim was come together.

53. And they led Jeſus away to [the high prieſt, and with him were aſſembled all the chief prieſts and the Elders and the Scribes.]

54. And Peter followed him afarre off even into the palace of the high prieſt, and he ſate with the ſervants, and warmed himſelf at the [f] fire.

f.

55. And the chief prieſts and all the councell ſought for witneſſe againſt Jeſus, to put him to death, and found none.

g.

56. was not equall to that charge of capitall crime, were of a leſſer moment, if they had been true, not enough to put him death.

56. For many bare falſe witneſſe againſt him, but their † witneſſe [s agreed not together.]

† teſtimonies were not ſufficient.

57. And

57. And there aroſe [certain, and bare falſe witneſſe againſt him, ſaying,
58. We have heard him ſay, I will deſtroy this Temple made with hands, and within three days I will build another made without hands.]

57, 58. Some that heard him ſpeak of his own death and reſurrection after three days under the phraſe of this temple, or, the temple of his body, Joh. 2. 19. and they applyed this to the Temple of Jeruſalem, and bare witneſſe that he ſaid ſo of that.

And neither thus was their teſtimony ſufficient. See note g.

59. But neither ſo did their witneſſe agree together.]

59. But that, if ſufficiently teſtified, was yet no capital crime.

60. And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it] that theſe witneſſe againſt thee?

60. And therefore to get ſome charge againſt him out of his own mouth, the high prieſt ſtood up and ſaid to him, Anſwereſt thou nothing? what ſaiſt thou to theſe things?

61. But he held his peace and anſwered nothing. Again the high prieſt asked him and ſaid unto him, Art thou the Chriſt, the ſon[h] of the bleſſed? h.
62. And Jeſus ſaid, I am, And yee ſhall ſee the ſon of man ſitting on the right hand of power, and coming in the clouds of heaven. See c. 13. 26.
63. Then the high prieſt rent his clothes, and ſaith, What need we any farther witneſſes?
64. Yee have heard the blaſphemy, what think yee? And [they all] condemned him to be guilty of death.

64. the whole Sanhedrim, v. 53.

65. And ſome began to ſpit on him, and to cover his face and to buffet him, and to ſay unto him [Prophecie,] And the * ſervants did † ſtrike him with the palmes of their hands.

* Serjeants, officers, apparitors, ὑπηρέται
† beat him with blows of a rod, or cudgel, ἐπεμαίνοντο δυσὶν ἰδίαλλον. See note on Mat. 27. k.

65. Tell us by divine skill who ſtrikes thee.

66. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt,
67. And when ſhe ſaw Peter warming himſelfe, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.
68. But he denyed, ſaying, I know not, neither underſtand I what thou ſayeſt. And [he went out into the porch, and the cocke crew.]

68. he was preparing to go out into the place before the hall, and it was about midnight, the firſt cockecrowing.

69. And a maid ſaw him [again,] and began to ſay to them that ſtood by, This is one of them.

69. Some houres after.

70. And he denyed it again, And a little after they that ſtood by ſaid to Peter, Surely thou art one of them, for thou art a Galilean, and thy ſpeech agreeth thereto.
71. But he began to * curſe and to ſwear, ſaying, I know not this man of whom ye ſpeake.]

* imprecate ἀναθεματίζειν

71. And with a ſolemn imprecation on himſelfe he ſwore that he knew him not, was none of his followers.

72. And [the ſecond time the cock crew, And Peter called to minde the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice, and] † when he thought thereon, he wept.]

† he looked upon him, and wept.

72. It was the ſecond cockecrowing about three in the i.
morn, and upon hearing of a cock crow Peter called to mind, what Jeſus had ſaid to him, Before &c. and caſting his eye up to Chriſt, he ſaw him look earneſtly upon him, Lu. 22. 61. which together with the crowing of the cock, put him in minde of what he had done, and thereupon he wept (as himſelfe conteſles here by his amanuenſis S. Mark, but, ſay the others, he wept bitterly.)

Notes on Chap. XIV.

a. What is meant by 'Αλάβαστρον hath been explained *Mat.* 26. b. Beſides that, there are ſome other difficulties in that paſſage of the *ſtory*, as it is ſet down with ſome variation in this *Goſpell*. As 1. For the ſort of *oyntment* 'tis here ſaid to be *nard*, which was not any ſuch ῥάδιμμα or *dry oyntment*, as ſhould make it needfull to be put in a *boxe*, or that *boxe* to be *broken* for the taking it out, but fit to be *poured* in, and out of a *cruſe*, being *moiſt* and *fluid*, whence * *Nonnus* calls it ὑγρὸν a *dew* or *watery* ſubſtance. This *nard* is reckoned among the μύρα, the *oyntments*, that do *deſtill* out of *reeds*, either of their own accord, or when they are *cut* and bruiſed, and with which nothing is wont to be *mixt*, that ſo it may remain a *pure*, ſimple, *liquid* and *noble juyce*. Hence it is called *ſpicata nardus*, *Spicknard*, becauſe it thus *diſtills ex ſpicis vel ex ariſtis, out of canes or reeds*, And it is very poſſible that that may be the importance of the word πιστὴ here, lightly varyed from the *Latine ſpicata*. Some have thought it to come from the name of a place *Biſt* or *Piſt*, whether that be the *Metropolis*, of *Carimania*, or of the region of *Cabul* in *India*. Others that πιστὸς like πῖος may ſignifie *ſincere, unmixt*, as the *Latine ſincerus, ſincere*, is ſaid to be made of [*ſine cera*] without mixture of *waxe* (contrary to the *Ceroma oyle* and *waxe* together, uſed by the *althleta*) and ſo 'tis generally called *pure nard--pura diſtillant tempora nardo*, in *Tibullus*, *pure nard diſtilling on his temples*, and ſuch are commonly the more *chargeable*, (ἐν πολλοῖσι μύροις ἀγαθοῖσι, in *Archeſtratus*) as this here is πολυτελὴς and πολύτιμος in S. *John*, *coſtly* or *pretious*, thus *Marcellus* in his book *de medicament.* and *Theophil.* cals it ἄδολον καὶ μετὰ πίστεως καλλιτεχνηθὲν, *unmixt, faithfully prepared*, And the *Old Gloſſes*, *balſamum ſine impoſturâ*, i. e. *mixturâ*, *without any deceit*. But that which ſeems to me the moſt probable is, that as there are in the *New Teſtament* writers many *Latine* words, and thoſe a little diſguiſed by turning into *Greek*, as λίτρα for *libra* &c. ſo here *ſpicata* may be turned into πιστὴ, which is as it were, the *anagram* of it, the *miſplacing*, but yet *retaining* all the *conſonants*

a. Νάρδου

* βαλσάμου ὑγρὸν ἰδίαν

Πιστὴ

ſonants in it. This is, I find, *Eraſmus*'s opinion of it, whoſe judgment I ſhall ſuppoſe fit to recommend it to the reader.

b Συντρίψασα ἀλάβαστρον κατέχεεν] This part of this paſſage expreſt by remains ſtill (after all that hath been ſaid on S. *Matthew* and here) to be explained. That it cannot be interpreted of her *breaking the veſſell*, I am perſwaded, not onely firſt, becauſe a *veſſell* of that kinde, of *Marble*, is not eaſily *broken* (and *Nonnus* renders it μάρμαρον ἄγγος a *marble veſſell*, (and if it had been of *Gold* or *ſilver*, or other *metall*, 'twere as hard to be imagined) and 2. becauſe there was no need of *breaking* it, and 3. becauſe *Suidas* mentions this very *veſſel* or *cruiſe*, βίκιον μύρου ὃ δ' ἀλείφαλο ὁ Χριστὸς (together with many other σημειοφορα *notable reliques*, as laid up by *Conſtantine* the great, but taken away, ἀφανισθέντα, by *Theodoſius* the great) which ſure if it had been *broken* in pieces by the *woman* could not well have been laid up by *Conſtantine*, nor would *Suidas* have ſaid it was, if he had ſo underſtood this word συντρίψασα in the *Goſpel*, at leaſt would not have called it βίκιον the *cruiſe*, but onely ſome *pieces* of it. And although perhaps that relation in *Suidas* be not of *infallible authority*, that it was kept till *Conſtantines* time (which yet the durable matter, of which 'twas made, was able to authorize) yet thus farre may an argument be drawn from thence, that they that affirmed it to be ſo *kept*, did not beleive it *broken* by the *woman*, and that *Suidas* which was a very good *Grammarian*, and thought it *not broken*, did infallibly underſtand ſomewhat elſe (and not *breaking*) by συντρίψασα. But beſides theſe I have yet this farther *argument*, in that 'tis here ſaid κατέχεεν *ſhe poured out* of it, which was moſt proper for the buſineſſe in hand, it being the manner to *poure* out ſuch *oyntment* out of the *mouth* of the *veſſel*; So *Euphemus* in *Pollux*, λύε τὰ ἀλάβαστρα θᾶττον οὖν, *open the cruiſe preſently*, and the manner of *pouring* out the *oyntment* is there expreſt, by uſing a *ſpathula* or *rudicula*, an inſtrument to put into it firſt, to *taſt* the *oyntment*, πρὶν κατασχεῖν (the word here) *before it be poured out*, and alſo to *ſtir* up the thicker parts of it from the *bottome*, and from the ſides, that they may come out together. To this purpoſe hath the *Syriack* interpreted it [*ſhe opened it*] and the *Æthiopick*, [*ſhe opened and poured out.*] And for the *Greek* συντρίψασα in the *active*, that doth not naturally ſignifie *to break*, but *contundere*, *conquaſſare*, to *knock*, to *beat* or *ſhake together*, συνδεῖν ſaith *Heſychius*. So in * *Lucian*, ξύλοις συντρίβειν is *fuſtibus contundere*, not to *break* (though in the *paſſive* that which is *contuſum* or *contritum* is oft that which by ſuch *contuſion* is *broken* to pieces) or elſe *conterere*, to *rub*, or *ſcrape*, &c. If it ſignifie *contundere*, or *conquaſſare*, to *knock* or *ſhake*, then the meaning will be, that *ſhe ſhook the veſſel*, or *knocks* it againſt the *ground*, that it might run the more *fluently*, and that the more *corpulent* parts might riſe from the *bottome*, and then *ſhe poured it on his head*. But if it ſignifie *conterere*, then it referres to the σπάθις in *Pollux*, the *inſtrument* ordinary among *Apothecaries*, to *rub*, or *ſcrape* the *inſide* of the *veſſel*, that the *oyntment* ſtick not to it. In one of theſe two notions I doubt not but 'tis taken, and the *Hebrew* רצץ which is rendred ſometimes συντρίβω, is alſo by the *Septuagint*, ἐκτρίβω *exentio*, and ἀναβάλλω, τὸ *ſtrike againſt the ground*, and διαχέω and ἐκχαλάω *to poure out*, *Prov.* 5. 16. and διανοίγω to *open*, and that very agreeable to the *moyſtneſſe*, or thinneſſe of the *Nard*, which before was mentioned.

* in *Demonaſt.* p. 58.

Some difficulty there is in the *old Teſtament* about the beginning of the *feaſt of unleavened bread* ariſing from the comparing of *Exod.* 12. 6. 8. and *Lev.* 23. 5. *Numb.* 28. 16. In *Exodus*, on the *fourteenth day* of the *moneth Niſan at even* the *Paſſover* is to be *killed*, v. 6. and the *fleſh eat that night*, v. 8. and v. 17. 18. their *eating of unleavened bread* is to begin at the *fourteenth day* of that *moneth* at *even*, and to laſt till the 21 *day of that moneth at even*, whereas in *Leviticus* and in *Numbers* 'tis diſtinctly ſaid, *In the fourteenth day of the firſt moneth at even is the Lords Paſſover, and on the fifteenth day of the ſame moneth is the feaſt of unleavened bread*, and agreeably *Joſephus Antiq.* l. 3. πέμπτῃ καὶ δεκάτῃ διαδέχεται ἡ τῶν Πάσχα ἡ τῶν ἀζύμων ἑορτὴ, ἣν ἄγομεν ἡμέρας ἑπτά, *on the fifteenth day the feaſt of unleavened bread followes the Paſſover, and laſts ſeven days.* Theſe will ſoon be reconciled, if firſt we ſuppoſe that the *Jewes fourteenth day* begin at the *ſunſet* of the *thirteenth* according to the firſt calculation, *Gen.* 1. *The evening and the morning were the firſt day*, and the importance of the word [νυχθήμερον] *night and day*, for the *naturall day*. And then ſecondly, that betwixt that time and the next *evening* being the full time that belonged to the *fourteenth day*, all that belonged to the *Paſſover* was to be done, the place of *eating* it prepared, the *lambe killed*, and dreſſed, and *eaten* about the concluſion of that 24 *houres*, according to that of *Moſes*, *Exod.* 12. 8. *They ſhall eate the fleſh in that night* (not the *night* with which the *fourteenth day began*, but the *night* or *evening* concluding, or ſhutting up the *fourteenth day*) i. e. not deferre the *eating* it any longer, then that *night*, *leave none of it till the morning*, v. 10. And then thirdly, that this day of the *Paſſover* being the *Eve* or *preparation* of the *ſeven days feaſt* of *unleavened bread*, they were that day, before *ſunſet*, (i. e. before the *fifteenth day* began) to *purge* out or *remove* all remainders of *leavened* bread out of their *houſes* and to eate the *Paſſover* with *unleavened*, (which ſeems to be referred to by S. *Paul*, 1 *Cor.* 5. 7.) and then the *feaſt* of *unleavened bread* was to begin, and laſt *ſeven days*, i. e. from the *evening* that *concluded* the fourtteenth, and *began* the fifteenth *day* *Lev.* 23. 5. *Numb.* 21. 16. to the *evening*, the concluſion of the 21, *Exod.* 12. 18. and beginning of the 22 day. Agreeable to this is that of *Joſephus*, *Ant.* l. 2. ſpeaking of this *feaſt*, ἑορτὴν ἄγομεν ἐπ' ἡμέρας ὀκτὼ, *we keep that feaſt eight days*, beginning from the *fourteenth day* of the moneth, wherein *at even* they were to *eate unleavened bread*, *Exod.* 12. 18. and then to keep the *feaſt of unleavened bread ſeven days* after. From this explication of thoſe texts of the *Old Teſtament*, the controverſie about the time of *Chriſt*'s and the *Jews* keeping this *Paſſover*, here in the *new*, may be *decided*. And firſt the preciſe time of this πρώτη ἄζύμων, *the firſt day of unleavened bread* be defined. On the thurſday *evening* then, wherein the *thirteenth day* of the *moneth* was concluded and the *fourteenth day* (or νυχθήμερον *night* and *day*, *evening*

c. Πρώτη ἀζύμων

ning and *morning*) began, (expreſt here by two characters, τὴ πρώτη ἡμέρα τῶν ἀζύμων, *the firſt day of unleavened bread* (not the firſt day of the *feaſt of unleavened bread*, or the firſt of the *ſeven daies*, but) the *preparation* to that *feaſt*, wherein the *leaven* was put out of their houſes, 2. ὅτε τὸ Πάσχα ἔθυον, *when they kill'd the Paſſover*, i.e. on the *evening* which began that *Paſchal* day, (at the end of which, the *Paſchal* lamb was wont to be *kill'd* and *eaten*) *The diſciples ſay unto him, Where wilt thou that we go and prepare that thou eat the Paſſover?* For according to the uſuall cuſtome, that *night* and the next *morning*, the *Jewes* were wont to *prepare*, and *make ready*, *cleanſe* the *houſe*, remove all *leavened bread* out of it, and at length lay the cloth, *dreſſe* the meat, and *eat* the *Paſſover* about the *evening* or *night* after. But the truth was, *Jeſus* our *Paſſover* was to be *ſacrificed* (i.e. *crucified* himſelf) before that next *evening* or *night*, wherein the *Paſchal lamb* uſed to be *eaten*, and therefore he reſolved to keep it ſooner, viz: in the former part of that *Paſchal* νυχθήμερον; This, ſaith the learned *Grotius*, is the importance of [*my time is at hand Mat.*26.18. and of ποιῶ, *I keep the Paſſover*,] i.e. in reſpect of the ſuddenneſſe of my *death* approaching *I will keep it preſently*, and *Luk.* 22.15. *I have earneſtly deſired to eat this Paſſover with you, before I ſuffer*; But this not by *eating* the *Lamb*; That was to be ſlain by the *Levites*, 2 *Chron.*35.6. and *ſacrificed* in the *Temple*, *Deut.*16.2,6. (and that ſo it continued at this time and after, appears by the *ſtory* of *Ceſtius*, learning by this means from the *Prieſts* the number of the *Lambs* that were *ſacrificed*, and the people that were preſent at a *Paſſover*) and that on the *fourteenth day at even* onely, i.e. at the *concluſion* of that *day*, But another *Paſſover*, which was *not ſacrificed* (and accordingly of that which *Chriſt* took, it is no where ſaid in the *Goſpels*, that it was *ſacrificed*, not θύω but only ποιῶ, *I keep*, or *celebrate*, and φάγω, *I eat* it) but *eaten*, as a *memoriall* of the *afflictions* and *deliverance* out of *Ægypt*, viz: *unleavened bread*, and *bitter herbs*, and nothing elſe. To this purpoſe it may be obſerved, that as *Joh.*13.1. the time there ſpecified for the *ſupper*, v.2. is πρὸ τῆς ἑορτῆς τοῦ Πάσχα, *before the feaſt of the Paſſover*, Upon which it is added, that *Jeſus knew that his houre was come, that he ſhould paſſe out of this world unto the Father*, i.e. that he, *our paſſover*, ſhould be *ſacrificed*, and ſo himſelf *paſſe*, before the *paſſover*, intimating that what he now doth at this *ſupper*, was upon this conſideration, that he *knew* he ſhould not live to eat the *Lamb* with them, So at the time of the *eating* of *this ſupper* in *John*, which is here, v.12. call'd *this* (*commemorative*) *Paſſover*, The *ſolemn Paſchal feaſt* (by the mention of [*thoſe things that they have need of* εἰς τὴν ἑορτὴν *for*, or *againſt the feaſt*] v.29.) appears to be yet *to come*, the *diſciples*, it ſeems, conceiving that it would *follow* in its due time, as it would, had it not been prevented by *Chriſt's death*. This *commemorative paſſover* they that could not come up to *Jeruſalem* to *ſacrifice*, were wont to obſerve at home, in remembrance of the *deliverance*, And accordingly *Chriſt* by his approaching *death* being hindred from the more *ſolemn celebration* of it by killing, and *ſacrificing* of the *Lamb*, yet would needs keep this *commemoration* of it on the ſame day or νυχθήμερον, though many houres before the *ordinary eating* of the *Lamb*, viz: in the *night* before, expreſſed by ἀφ' ἑσπέρας *evening* v. 17. which that it ſignifies not only the *evening*, but in ſome places neceſſarily the *night*, ſee *note* on *Mat.* 14. c. This *ſetting* of the paſſage will perſpicuouſly reconcile all *difficulty*, and ſeeming contrarieties in the relations of this matter among the *Evangeliſts*.

What the word [ἀνέχει] here ſignifies, may beſt be learn'd from *Heſychius*, though in the place, which orderly belongs to it the word be not to be found in the printed copies. After the word ἀνέχεσθαι, ἀνέχει followes, Ἀνέχει ἀνέχει, ἔξεστι, and after again, ἀνέχει ἔξεστι. By which it appears to be an *impersonal*, and to ſignifie *ſufficit*, *ſatis eſt*, and here to import, ['Tis to no purpoſe to ſpeak any more of *not ſleeping*, 'tis now *too late*] and this *preparative* to what followes, *the houre is come* &c. In order to this interpretation of the word, it is obſervable, that ἀπέχω *Phil.*4.18. ſeems to have a peculiar *forinſick* notion for *ſatis habeo*, *giving a diſcharge*, ſubſcribing of an *acquittance*, (which is therefore call'd ἀποχὴ) πάντα ἀπέχω, I give you my *acquittance* for all that which now ye ſent me, *having*, as it follows, *received by Epaphroditus*, &c. Now this notion of it being impersonally applyed to this place, ſignifies *Chriſt's* giving them an ἀποχὴ or *acquittance*, a requiring no farther attendance from them (they may *ſleep on now*) and ſo, according to our vulgar phraſe, giving them a *quietus eſt*. So *Mat.*6.2. and 6. ἀπέχουσι τὸν μισθὸν αὐτῶν, they *receive* all that is *due* to them, by receiving the *praiſe of men* they *acquit God* of any farther payment. Another way hath been thought of to interpret this place, by adhering to the nature of the verb ἀπέχω, as that notes *diſtance* or *abſence*, but that not farre *removed*, *approach* or *drawing nigh*, So the *Syriack* ſeems to have underſtood it here, For in the *printed* copy of that, in ſtead of ἀπέχει they read סגיאת חיתהא *appropinquavit finis*, *the end approacheth*, and in *Manuſcript* copies, קרב שולמא *appropinquavit conſummatio*, *the conſummation approacheth*, where סגיאת and קרב, have the ſame importance, both ſignifying, *to draw nigh*. According to this way [ἀπέχει] muſt be taken *perſonally*, and having no *ſubſtantive* annext to it, the word ὥρα, *houre*, which followes, muſt belong to that, as well as to ἦλθεν *is come*, thus: ἀπέχει, ἦλθεν ὥρα, *the houre* (the *point of time*) *drawes nigh*, yea *it is come*, *the ſon of man is delivered into the hands of ſinners*, and ſo it will agree with what followes immediately, *Behold he is at hand that doth it*. But the former I conceive the fitteſt to be adhered to, though the latter having the *authority* of the *Syriack*, not unworthy to be mention'd alſo. d. Ἀνέχει

Νεανίσκοι *young men* is a title here of the *Roman ſouldiers*, as in *Polybius* νεανίσκων πεντακοσίων, the *muſtering of ſouldiers*, ſo *Joſ.*6.22. the *Septuagint* have δύο νεανίσκοι κατασκοποῦντες, *two ſouldiers* went to *ſpie*, and *Joſ.*2.1. and *Iſa.*13.18. τὰ τόξα τῶν νεανίσκων *the bowes of the young men*, or *ſouldiers*. See *Caſaubon:* againſt *Baron:* p.113. e. Νεανίσκοι

The word [φῶς *light*] is here and *Lu.*22.56. clearly taken for *a fire*, for to that [θερμαινόμενος τὸ φῶς *warming himſelf*] referres. And it is obſervable, how it comes to doe ſo. The *Writer* of this *book*, and f. φῶς

and all of the *New Teſtament*, and ſo the *Greek tranſlatours* of the *Old* were *Jewes* by nation, and had learn'd *Greek*, Hence it is, that though they write in *Greek*, yet they not only retain the *Hebrew idiome* in phraſes, and formes of ſpeeches, but farther in many other things imitate the *Hebrew* manner, eſpecially in two things, 1. in the *conjugations* of *verbs*, They having in *Hebrew* more then there are in *Greek*, doe yet expreſſe the ſenſe of all their *conjugations* by *Greek* words of other *conjugations*, being not able to do otherwiſe, as when *Hiphil* one of their *conjugations* is [*to make doe* a thing] they finding no *conjugation* in *Greek* anſwerable to this, make uſe of the *active* for it. Thus have we θριαμβεύειν *θριαμβεύειν* 2 *Cor.* 2. 14. *to make triumph*, ἀνατέλλειν *Mat.* 5. 45. *to make ariſe*, σπεύδειν 2 *Pet.* 3. 12. *to make to haſten*, καθίζειν *καθίζειν* 1 *Cor.* 6. 4. *to make to ſit*, and ἀποστοματίζειν *ἀποστοματίζειν* *to make recite Lu.* 11. 53. and πλεονάζειν *πλεονάζειν* *to make abound* 2 *Cor.* 9. 8. Thus when we read *Mat.* 5. 25. ἴσθι εὐνοῶν, i.e. literally, *think thou well*, or, *be friends with thine adverſary*, it clearly ſignifies, *make*, or *get him* to be *friends* with thee, ſee *note* on *Mat.* 5. 24. i. The other thing is, that when an *Hebrew* word (according to the paucity of *themes* in that *language*) ſignifies *ſeverall* things, and thoſe *ſeveralls* expreſt in *Greek* by *ſeverall* words of *ſeverall* ſignifications; one of theſe *Greek* is often by them (according as it was the uſuall *dialect*, or manner of ſpeaking among them) taken for the other. This might be obſerved in other writings of *tranſlatours*, which have turn'd *books* out of their owne *native language* into a language which they have learnt by ſtudy, As when a *Grecian* rendred the *Novels* out of *Greek* into *Latine*, meeting with theſe * words ἀπὸ τῆς ὀρθῆς ἀποπεπλάνηνται) δόξης *they erred from the right opinion*, δόξα in *Greek* ſignifying *gloria* as well as *opinio*, he renders it *à verâ aberrarunt gloriâ*. Something of this kind might be obſerved among the *Greek* authors themſelves, as when the *Greek* κόρη ſignifies both a *maid* and the *apple of the eye*, the word γλωὴ ſignifying only the latter of theſe, is yet uſed ſometimes for a *maid*, ὑῤῥὶς καὶ γλωή, and hence perhaps it is that when ὀργὴ ſignifies both χολὴ, and πρόπον, *anger*, and generally, the *diſpoſition of the mind*, whatever it is, χολὴ which imports one of theſe (ſignifying *choler* or *anger*) is taken ſometimes for the other, as when in *Zenobius* we read Μέλαινα χολὴ, and find that rendred by the *ſcholiaſt*, ἰδιόθυμοι, I make little doubt but the place in *Zenobius* is corrupt, and ſhould be read ἰδιόχολοι, and then that being all one with ἰδιόθυμοι, argues χολὴ and πρόπος to be ſo too. In the *Septuagints*, or (whoſoever did it) the *Greek tranſlation* of the *Old Teſtament*, there are infinite examples of this kind, I muſt not goe about to throw them in here, They would make up a *volume*, only one I ſhall mention, as being a pitch above any, which we have yet obſerved, or which is ordinary in the other *examples*, It is this, that when כבד ſignifies both *burthen*, and *honour*, they doe not only render that word by *one* of theſe, when it ſignifies the *other*, but moreover there being another *Hebrew* word, to wit סבל, which ſignifies a *burthen*, i. e. denotes one part of the ſignification of the word כבד, and not the other, yet thoſe *tranſlators* have rendred סבל ſometimes by that other ſignification of the word כבד, as *Iſa.* 14. 25. where they render it κῦδος *glory*, and *Exod.* 6. 6. τῶν ἐργασιῶν, where yet the ſenſe requires *burthen* in both places. Examples of the main obſervation in the *New Teſtament* we ſhall meet with many, and obſerve them briefly as they come. That which is here before us, and occaſion'd all this *preparative* diſcourſe, is τὸ φῶς] ſignifying *light* in *Greek*, and nothing elſe, but is here uſed for *fire*, moſt clearly upon this ground and no other, becauſe the *Hebrew* אור wch ſignifies *light*, and the *ſun* the *fountain* of *light* (from whence it is that the *Greeks* call the *ſun* or *Apollo* Ὠρος) doth alſo ſignifie *light fire*, or *flaming fire* (from whence perhaps is the *Latine*, *uro*, *to burn*) and ſo in vulgar uſe, both *fire* and *light*, and hereupon one of theſe is taken and uſed for the other, τὸ φῶς, when the ſenſe requires τὸ πῦρ.

Ἴσαι μαρτυρίαι] here belongs not to the *agreement* or *diſagreement* of their *teſtimonies*, but to the *weight* of them, or ſufficiency to the matter in hand, of *putting* him to *death*, either in reſpect to the *number* of the *witneſſes*, but eſpecially of the *crimes* charged on him. The *teſtimonies* that were lookt for, were εἰς τὸ θανατῶσαι, ver. 55. ſuch as would be ſufficient to *put him to death*, and that muſt not be but under *two* or *three witneſſes*, and for a *crime* which is by law *capital*. Now though there were many *knights* of the *poſt* brought in, to *witneſſe againſt him*, v. 56. yet 'tis probable that their *witneſſes* were of *ſeverall matters*, not *two* or more of them to one matter, and ſo 'tis there ſaid, that they were not ἴσαι, *ſufficient* in the firſt ſenſe, in reſpect of the *number* of the *witneſſes*, Afterward v. 57. the *witneſſes* agree, more then one in the ſame *teſtimony*, and though it be not in *Matthew* and *Mark* ſet down in the ſame words exactly, yet the difference is not *reall* but *verball* between them (as in many other narrations), and each of them affirm that the *witneſſes* ſaid the ſame thing. In that verſe therefore, the οὐκ ἴσαι ſignifies that the *teſtimonies* were not of any *capitall* crime, or of ſuch importance, as that, allowing them to be true, a man ſhould be put to death for them. And therefore it is that the *chief Prieſt* was fain to *examine* him, and at laſt *adjure* him (which I formerly obſerved the force of, *note* on *Mat.* 26. h.) that *out of his own mouth* he might draw ſomewhat to *condemn* him. (For ſo the faſhion of adjuring was deſigned, *Num.* 5. 13. when an accuſation is not *ſufficiently proved*, and there is no witneſſe againſt him.) And when by *Chriſt's* anſwer he concludes that he had ſpoken *blaſphemy*, then he riſes up and ſaith, *What need have we of any farther witneſſes?* ver. 63. and *Mat.* 26. 65.

g. Ἴσαι μαρτυρίαι

The *Jewes* when they name *God*, generally adde *bleſſed forever*, and thereupon ὁ εὐλογητὸς is here the title of *God the Father*, ſee *note* on *Rom.* 9. c.

h. Εὐλογητὸς

Many conjectures there are about the importance of ἐπέβαλεν, as that it might be for ἐνόουν, *thinking on* it, or that ἐπέβαλεν ἔκλαιεν were all one with ἐπέβαλε κλαίειν, and that to be rendred, he *proceeded* or *added to weep*, i.e. *he wept*, as ἐφιδεῖς εἶπε, *Lu.* 19. 11. a kind of *expletive*, or as ἐπέβαλλεν ſignifies ἐπεπόθησε, and ἐφίδιον, *abundance*, ſay *Grammarians*, and then would be all one with his *weeping bitterly* in the other *Evangeliſt*; But the two latter will be leſſe probable, if it be markt, that there is a *comma* betwixt ἐπέβαλεν, and ἔκλαιεν, whereas either of thoſe ſenſes requires the connecting

i. Ἐπέβαλεν

necting of these together, and the advantage that the last hath by the agreeing with μετὰ δὲ in S. *Matthew*, is again lost by that which is observed of this *Evangelist*, that being S. *Peters Scribe*, he doth as a true *pœnitent* would doe, set out his sinne of *denying Christ* with more aggravations then any of the *Evangelists*, and onely mentions the *repentance*, but more slightly then the rest. As for the *first*, that ἐπιβάλλειν should signifie ἐννοεῖν, it is but affirmed by *Casaubon*, but not proved by any *Grammarian* or *Glossary*, and therefore, though proper enough to the place, will be of lesse *authority*, and besides, his *thinking* on it] seems to have been contained before in the ἀνεμνήσθη ὁ Πέτρος, *Peters remembring Christ's* saying. Lesse probable then any of these I conceive that of *Claudius Salmasius* to be, that it should signifie ἐγκαλυψάμενος, *operto capite, putting on his hat, covering his head.* To these I might adde another conjecture, that the *Hebrew* שׁית being sometimes rendred ἐπιβάλλω, and that ordinarily signifying to *fall down*, to *prostrate* himselfe, and that as an *argument* and *expression* of *sorrow*, ἐπιβαλὼν may possibly signifie *casting himselfe down, prostrating himselfe.* But that which seems to me lest forced, and most proper to the passages set down by the other *Evangelists*, and backt by the judgment of learned *ancient Grammarians*, is this; that it should signifie *looking on Christ, casting his eyes upon him he wept*, In S. *Luke* c. 22. 61. 'tis said (in this point of time here set down by S. *Mark*) that *Jesus turned* καὶ ἐνέβλεψε τῷ Πέτρῳ *and look't upon Peter*, And his doing any thing upon that look of *Christs* (as it followes there, *he remembred &c.*) is an *infallible* argument that S. *Peter look't upon him* also seeing him *look*; and that he did so, and thereupon *wept*, is the summe of this interpretation, And for *authority* to confirme it, 'tis *Phavorinus's* glosse, ἐπιβάλλω, τὸ ἐπιβλέπω τινὸς ἢ τῷ τι. It signifies *to look upon any man.*

de fun. trapez. p. 272.

CHAP. XV.

Paraphrase.

1. AND straightway in the morning [the chief priests held a consultation with the Elders and Scribes, and the whole councell, and] bound Jesus and carried him away and delivered him to Pilate.

1. the chief priests elders and scribes, i.e. the whole Sanhedrim having sate in consultation, and resolved that he was to be put to death (Mat. 27. 1.)

2. And Pilate asked him, Art thou the King of the Jewes? And he answering said unto him, [Thou saist it.]

2. I am.

3. And the chief priests accused him of many things, but he answered nothing.

4. Aud Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witnesse against thee.

5. But Jesus yet answered nothing, so that Pilate marvelled.

6. Now at the feast [he released unto them one prisoner, whomsoever they desired.]

6. It was the custome for him to loose to the Jewes, by way of gratification, some one prisoner, whomsoever the multitude of them should demand, v. 8.

7. And there was one named Barabbas, [which lay bound with them that had made insurrection with him, who had] committed murther in the insurrection.

7. that together with his complices was in prison for having made an insurrection, and this man had also

8. And the multitude crying aloud began to desire him [to doe as he had ever done unto them.]

8. to release them a prisoner according to custome.

9. But Pilate answered them saying, Will yee that I release unto you the King of the Jewes?

10. For he knew that the chief priests had delivered him for envy.

11. But the chief priests moved the people that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will yee then that I shall doe unto him whom ye call the King of the Jewes?

13. And they cryed out again, Crucifie him.

14. Then Pilate said unto them, Why, what evill hath he done? And they cryed out the more exceedingly, Crucifie him.

15. And so Pilate [willing to content the people, released Barabbas unto them, and delivered Jesus, * when he had scourged him, to be crucified.]

15. in compliance to the importunity and clamours of the Jewes, though he thought him absolutely innocent (and therefore sent for water to wash his hands of it, Mat. 27. 24.) and though he had inflicted scourging, as a lower punishment, to release him from this higher, (See note on Lu. 23. 16.) released Barabbas, and gave them their desire, delivered Jesus to be crucified.

* having scourged him, φραγελλώσας,

16. And the souldiers [led him away into the hall † called Prætorium, and they call together the whole band.]

† which is the Prætors hall, τοῦ πραιτωρίου

16. took him aside into an inner hall from that where Pilate sate, (the hall where the Prætor sate in judicature) as a retiring room, and there they first set the whole band of souldiers, to guard him to his execution.

17. And

a. 17, 18, 19. Then they attired him and ſet him out like a mock-king (implying that to be the crime for which he was puniſht v.2.) put on him a purple garment, and a crown of platted thorns upon his head, and in a ſcoffing manner bowed themſelves to him as to a King, but withall ſtriking him with a cane, and ſpitting on him.

17. And they [a] clothed him with purple, and platted a crown of thorns and put it about his head.

18. And began to ſalute him, Haile King of the Jewes.

19. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees worſhipped him.

20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21. See note on Mat.5.9, 27.e.

21. And they [compell'd] one Simon a Cyrenian, who paſſed by, coming out of the countrey, the father of Alexander and Rufus, to bear his croſſe.

22. a place called Golgotha, i.e. a place called a skull, Lu. 23.33.

22. And they bring him unto [the place Golgotha, which is, being interpreted, The place of a skull.]

23. See note on Mat.27 34.f.

23. And they gave him to drink [wine mingled with myrrhe] but he received it not.

24. And when they had crucified him, they parted his garments, caſting lots upon them, what every one ſhould take.

25. And betwixt the third and the ſixt houre Joh. 19.14. i.e. betwixt nine, and twelve of the clock, he was condemn'd by Pilate, and ſoon hurried away by the ſouldiers, and faſten'd to the Croſſe.

25. And it was the third houre, and they crucified him.]

b. 26. And according to the Roman cuſtome, his Indictment, or charge for which he was put to death, was written and fixt over his head.

26. And the [b] ſuperſcription of his accuſation was written over, The King of the Jewes.]

27. And with him they crucified two theeves, one on his right hand, and the other on his left.

28. And by this means that prophecy Iſa.53.12.

28. And the ſcripture] was fulfilled, which ſaith, And he was numbred with the tranſgreſſours.

29. uſing an expreſſion of deteſtation, ſaid,

29. And they that paſſed by rayled on him, wagging their heads, and [ſaying, Ah,] thou that deſtroyeſt the Temple, and buildeſt it in three daies,

30. Save thy ſelf, and come down from the croſſe.

31. Rulers of the Sanhedrim mocking him ſaid among themſelves, He undertook to be a ſaviour of others, and did many miraculous cures on others, but

31. Likewiſe alſo the [* chief prieſts mocking ſaid among themſelves with the Scribes, He ſaved others,] himſelf he cannot ſave.

* chief Prieſts with the Scribes ſcoffing at him, ſaid one to another, ὁ ἀρχιερεὺς ἐμπαίζων αὐτῷ ἔλεγε πρὸς ἀλλήλους μετὰ τῶν γραμματέων. Matt.

32. one of them

32. Let Chriſt the King of Iſrael deſcend now from the croſſe, that we may ſee, and beleive; And [they] that were crucified with him, reviled him.

33. And when the trumpet, that ſounded twelve at noon, had gone

33. And when the ſixt hour was come,] there was darkneſſe over the whole land untill the ninth houre.

34. And at the ninth houre Jeſus cryed with a loud voyce, ſaying, Eloi, Eloi, lama ſabacthani, which is being interpreted, My God, my God, why haſt thou forſaken me?

35. And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth for Elias.

36. And one ran and filled a ſponge full of vineger, and put it on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether Elias will come to take him down.

37. aloud, ſaying, Father into thy hands I commend my ſpirit, and ſo

37. And Jeſus cryed [with a loud voice and] gave up the ghoſt.

38. See Mat.27.51.

38. And the [veile] of the Temple was rent in twain from the top to the bottome.

39. the commander of the band of ſouldiers, and other of the ſouldiers, Mat.27.54.

39. And when [the Centurion] which ſtood over againſt him him, ſaw * he ſo cryed out and gave up the ghoſt, he ſaid, Truly this man was the ſon of God.

* that when he had ſo cryed, he gave, ὅτι οὕτως κράξας ἐξέπνευσεν.

c. 40. There were alſo women looking on afarre off, among whom was Mary Magdalen, and Mary the mother of [c] James the † leſſe, and of Joſes, and Salome,

41. Who alſo when he was in Galilee followed him and miniſtred unto him, and many other women which came up with him unto Jeruſalem.

† little, and the mother of Joſes

42. eve of the feaſt of unleavened bread, the firſt day of which was the ſabbath or ſaterday, that year of Chriſt's paſſion,)

42. And now when the even was come (becauſe it was the preparation, that is, the [day before the ſabbath,)]

43. one of the Sanhedrim, Lu.23.50.

43. Joſeph of Arimathea [an honourable counſeller,] which alſo waited for the kingdome of God, came, and went in boldly unto Pilate, and craved the body of Jeſus.

44. did not know, doubted whether

44. And Pilate [marvelled * if] he were already dead, and calling unto him the Centurion, he asked him, whether he had been any while dead?

* whether he were yet dead, εἰ ἤδη τέθνηκε.

45. And when he knew it of the Centurion, he gave the body to Joſeph.

46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre, which was hewn out of a rock, and rolled a ſtone unto the dore of the ſepulchre.

47. And Mary Magdalen and Mary the mother of Joſes beheld where he was laid.

Many

a. Πορφύραν ἱματίδιον

Many particulars mention'd in their dealing with *Chriſt* were not from the *Jewiſh*, but the *Roman cuſtomes*. Some were mention'd in the *note* on *Mat.* 27.15. d. and ſuch was here the putting the *purple* or *ſcarlet robe* upon him, which the *text* here ſaith was done by the *ſouldiers*, and *Luke* by *Herod's ſervants*, or elſe the *Roman guards*, *Lu.*23. 11. And ſo ſaith * *Lazarus Bayfius*, this *purple* or *ſcarlet gown*, or *robe* was the *Roman faſhion*, call'd *toga picta*, and accordingly by S. *Luke* ἐσθῆτα λαμπρὰν ch. 23. 11. and was by way of ſcoffe brought to *Chriſt* by the *ſouldiers*, as if it had been ſent by the *Senate* and *people of Rome*, to him, which, as the *Jewes* ſaid, pretended to be their *King*. See farther, *Lu.*23. b.

* De re veſt:

b. Ἐπιγραφὴ τῆς αἰτίας

That it was the *Romans* cuſtome to write the *crime*, for which any man ſuffered death, in a *table*, and carry it before him to execution, appears by *Euſebius Eccl: hiſt:* l.5. c.1. where of *Attalus* the *Chriſtian Martyr* it is ſaid, that he was led about the *amphitheatre*, πίνακα αὐτῷ προάγοντος, ἐν ᾧ ἐγέγραπτο &c. *with a table caried before him, in which was written in Latine, This is Attalus the Chriſtian*, So in *Suetonius*, *Domit:* c. 10. *Detractum in arenam canibus objecit, cum hoc titulo, Impiè locutus* &c. *He brought him out, and caſt him to the dogs, with this title, or inſcription, He ſpake impiouſly*. This elſewhere he calleth *elogium*, a way of *publiſhing* the fault, in *Calig:* and ſo *Tertullian* in his *Apologie* c.11. And as of other kinds of *death*, ſo particularly of thoſe that are *crucified*. This is mention'd by *Dio* of a *ſervant*, that he was carried to the *croſſe*, μὲ γεγραμμένου τὴν αἰτίαν καὶ διατόνως δηλοῦντος, *with a writing*, or words *declaring the cauſe of his being put to death*. From theſe records of the *Romans*, appears the propriety of all theſe expreſſions in the ſeverall *Evangeliſts*, ἐπιγραφὴ ἡ αἰτία, *the ſuperſcription of the cauſe*, or of his *crime* here in *Marke*, ἡ αἰτία ἐπάνω τῆς κεφαλῆς γεγραμμένη, *the charge*, or *cauſe written over his head Mat.* 27. 37. and ſimply ἐπιγραφὴ *inſcription Lu.* 23.38. and τίτλος (the *Latine* word *Titulus*) *title Joh.* 19.19. all to the ſame purpoſe, noting this *Roman cuſtome* obſerved in the dealing with him *more Romano, after the manner of the Romans*.

c. Μικρὸς

That the *poſitive* μικρὸς is here taken for the *comparative*, *the leſſe*, or the *younger*, doth not appear by any circumſtance of this *text* or *analogie* of other places. And there were three *James's* ſo known, two *Apoſtles*, and the third *the brother of the Lord*, that this title of [*the leſſe*] in the *comparative*, could be no *character* of the third of theſe, to diſtinguiſh him from the other two. That which is moſt probable is, that being a kind of *cognomen* here, it is an *abbreviate* of μικρὸς τῇ ἡλικίᾳ, *little in ſtature*, the phraſe uſed of *Zacchaus Lu.* 19. 3. and ſo notes this *James* to have been about *Zacchaus's ſize* or *pitch*, and ſo diſtinguiſh him from the others of that name, who, it ſhould ſeem, were not ſo.

CHAP. XVI.

Paraphraſe.

* the Sabbath comming between, διαγενομένου τοῦ Σαββάτου

1. AND * when the ſabbath was paſt, Mary Magdalen and Mary the mother of James and Salome, had bought ſweet ſpices, that they might come and [anoint] him.

1. embalme

2. And very early in the morning the firſt day of the week, they came unto the ſepulchre at the riſing of the ſun,

3. And they ſaid among themſelves, Who ſhall roll us away the ſtone, from the dore of the ſepulchre?

4. (And when they looked, they ſaw that the ſtone was rolled away) for it was very great.]

3, 4. And queſtioning one with another who ſhould roll away the ſtone from the dore of the tomb, it being a very great ſtone, they looked up and diſcerned that it was already removed.

5. And entring into the ſepulchre, they ſaw [a young man] ſitting on the right ſide, cloathed with a long white garment, and they were affrighted.

5. an Angel in the appearance of a yong man

6. And he ſaith unto them, Be not affrighted, ye ſeek Jeſus of Nazareth, which was crucified, he is riſen, he is not here, behold the place where they laid him.

7. But goe your way, tell his diſciples, and Peter, that he goeth before you into Galilee, there ſhall ye ſee him, as he ſaid unto you.]

7. But ſtay not here ſeeking the living in a tomb, but goe tell his diſciples, and particularly Peter, that according to his own words before his death, c.14.28. he is riſen from the dead, and that &c.

* ran, ἔδραμον

8. And they went out quickly, and * fled from the ſepulchre, for they trembled, and were amazed, [neither ſaid they any thing to any man, for they were afraid.

8,9. and being very much amazed and frighted, they did not declare this to any whom they met by the way, but going to Jeſus himſelf appeared

9. Now when Jeſus was riſen early the firſt day of the week, he appeared firſt] to Mary Magdalen, out of whom he had caſt ſeven devils,

tell the Apoſtles what they had heard of the Angel, Mat.28. 9. before they came to them, to them, and firſt

10. And ſhe went and told [them that had been with him,] as they mourned and wept.

10. thoſe that belonged to him, i. e. his diſciples,

11. And they, when they had heard that he was alive, and had been ſeen of her, beleived not.

12. After that he appeared in another form unto two of them, as they walked and went [into the countrey.]

12. to a village called Emmaus, Lu.24. 13.

13. And they went and told it unto the reſidue, neither beleived they them.

14. Afterward he appeared unto the eleven, as they ſate at meat, and upbraided them with their unbeleif, and hardneſſe of heart, becauſe they beleived not them which had ſeen him after he was riſen,

15. And he ſaid unto them, Goe ye into all the world, and preach the Goſpel to [a every creature.]

a. 15. all the Gentiles.

16. He that beleiveth, and is baptized, ſhall be ſaved; but he that beleiveth not, ſhall be damned.]

16. And he that receiveth the Goſpel preached by you, and thereupon becomes a proſelyte, or diſciple of Chriſt, and deſires and receives Baptiſme, the ſeale of the new Covenant, ſhall for all his former ſins, ſincerely repented of, and forſaken, receive plenary pardon, and upon perſeverance in new life, eternall bliſſe, but he that ſtands out obſtinately and impenitently, ſhall be damned.

17. And moreover for the propagating the Goſpel as farre as may be, the Spirit ſhall be powr'd out upon you, and from you communicated to others, and thereby ye ſhall be enabled to doe miracles, caſt out devils, ſpeak ſtrange languages (Act. 2.) &c.

17. And * theſe ſignes ſhall follow them that beleive; In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues,]

* ſignes ſhal attend thoſe that beleive theſe things Ὁρισῶ τοῖς πιςεύσασι ταῦτα παρακολουθήσει.

b. 18. [b] They ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay hands on the ſick, and they ſhall recover.

19. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

20. And they went forth and preached every where, the Lord working with them, and confirming the word with ſignes following. Amen.

Notes on Chap. XVI.

a. πᾶσα κτίσις

What πᾶσα κτίσις here ſignifies is clear by comparing this paſſage with the ſame, as 'tis ſet down in the other *Goſpels*. In *Matthew* (with whom S. *Mark* throughout moſt exactly agrees) it is thus, πορευθέντες ὖν μαθητεύσατε πάντα τὰ ἔθνη, *Goe and gather diſciples over all nations*, and immediatly follows (as here) *baptizing them* &c. In S. *Luke* thus, c. 24. 47. ἤρξασθαι &c. ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, *repentance and remiſſion of ſins muſt be preacht to all nations*. From whence not onely appears that πᾶσα κτίσις in this place is *all the Gentiles*, but a very fit occaſion is offered of interpreting the ſame phraſe again in a very hard place, *Rom.* 8. 22. and 1 *Pet.* 2. 13. which we ſhall referre to be explain'd more at large on thoſe *chapters*. Some ground of the uſe of the phraſe in this ſenſe, ſeems to be taken from the *Hebrew*, which uſes בריות (which ſignifies *creatures* properly) for *men*, as being the moſt *excellent creatures*. And ſo the *Arabick* alſo, as appears by one of their *Geographers*, who ſpeaking of *cities*, often ſaith, that there are in it many ברא׳א, i. e literally κτίσεις *creatures*, but clearly ſignifies *men*, and ſo πᾶσα κτίσις *every creature*, is *all men*, in oppoſition to the *Jewes*, i. e. not only they, but all other *nations* of men beſide.

This ſeems to be *prophecied* of by that *Sibyll*, out of which *Virgil* had learnt the ſubſtance of that verſe of his,

b. Ὄφις ἀφεὶς

Occidet & ſerpens, & fallax herba veneni
Occidet——

The ſerpent ſhall die, and the deceitfull poiſonous herbe, i.e. ſhall loſe their *efficacy*.

The

The Gospel according to S. LUKE.

CHAP. I.

Paraphrase.

1. FOrasmuch as many have taken in hand to set forth in order a declaration of those things [which * are most surely [a] believed among us,]

* have been performed

1. which have in these late years been so illustriously acted among us, a.

2. Even as they delivered them unto us, which from the beginning were eye-witnesses, and [b ministers of the word,]

2. Instruments & actors of those things, which were the subject-matter of this following history, b.

3. It seemed good to me also, having * had perfect understanding of things from the very first, to write unto thee in order,] most [c] excellent Theophilus,

* exactly traced all things from the top, or from the beginning. ανωθεν, ab initio vide Grotii annot.

3. I thought fit also, having gotten exact knowledge of the several passages, to set them down by way of history c.

4. That thou mightst know the certainty of those things, wherein thou hast been † instructed.]

† catechized, κατηχηθης

4. That thereby thou mayest be confirmed in the belief of those things which are supposed to have been taught thee, and received by thee to prepare thee for baptisme, viz: the principles of Christianity.

5. There was in the daies of Herod the king of Judea, a certain priest named Zacharias, [of the course of Abia,] and his wife was of the daughters of Aaron, and her name was Elizabeth.

5. of the family of Abia, 1 Chron. 24.10. i.e. of the eighth of the 24. courses of the Priests.

6. And they were both [righteous before God, walking in all the commandements and ordinances of the Lord, blameless.]

6. sincere, upright persons, which so lived in obedience to Gods will in all matters of duty (without indulgence in any known sinne) and to all the Jewish observances, as with Gods mercifull allowance to humane frailties, is sure to be acceptable in Gods sight.

7. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.]

7. And they were childless in the same manner as Abraham was, for beside the barrenness of the wife they were both of an age conceived to be past childbearing.

8. And it came to passe that while he executed the priest's office before God in the order of his course,

9. According to the custome of the priests office, [his lot was to burn incense when he went into the Temple of the Lord.]

9. it was his course to go into the Sanctuary, and offer incense there.

10. And the whole multitude of the people were [d] praying without at the time of incense.]

10. And while the Priest offered incense within, the people, according to the custome, were praying without. d.

11. And there appeared unto him an Angel of the Lord, standing on the right side of the altar of incense,

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the Angel said unto him, Fear not Zacharias, for [thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.]

13. thy prayer for the people (joyned with the incense, Lev. 16. 17.) and for the whole world (as Josephus and Philo say) is now most effectually heard, God meaning now suddenly to send the Messias, and before him his forerunner, who shall be born of thy wife Elizabeth, and called John.

14. And thou shalt have joy and gladness, and many shall rejoyce at his birth.]

14. And this birth of a son to thee in thy old age by a barren wife, shall not only be matter of joy and exultation to thee, but to many others also, all that expect the Messias, shall rejoyce at this coming of Elias his forerunner.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the holy Ghost, even from his mothers womb.]

15. For he shall be a very eminent person, abstaining after the manner of the Nazarites, and the power of the holy Ghost shall be discern'd to be upon him very early, v. 80.

16. And many of the children of Israel shall he turn to the Lord their God.]

16. And being a Preacher of repentance to the Jewes, he shall work upon many of them, and bring them to repentance and new life.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to * the [e] wisdome of the just, to make ready a people prepared for the Lord.]

* the prudence of the just, or, the minding of just things

17. And he shall go before the Messias, as his harbinger, with the same affections of zeal and courage against sinne, (see note on ch. 9. d.) of earnest calling for repentance, (and reproving even Herod himself) and with the same authority and prophetick power, which toward Ahab was observable in Elias (to whom he hath a greater resemblance then to any of the old Testament) to work an universall reformation among the Jewes, to bring them to the minding of those things which tend to true justice, and not only of externall legall observances, to sincere reformation and change of all their evil waies; and so fit men to receive Christ, on his conditions, and to render themselves capable of his mercies. e.

18. my wife beſide that ſhe hath all her time been barren, grown in years alſo, paſt bearing of children.

18. And Zacharias ſaid unto the Angel, Whereby ſhall I know this? for I am an old man, and [my wife well ſtricken in years.]

19. My name is Gabriel, and I am an officer or attendant that wait on God, by whom I was diſpatcht on this good meſſage to thee.

19. And the Angel anſwering ſaid unto him, [I am Gabriel, that ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.]

f. 20. And as a puniſhment of thy unbeleif, and withall as a ſigne to aſſure thee of the truth of what I ſay, thou ſhalt be deaf and dumb, and ſo continue till after the birth of the child, v. 64. which ſhall be according to the ordinary courſe of womens conceiving and bringing forth, reckoning from this time.

20. And behold, thou ſhalt be [f] dumb, and not able to ſpeak, untill the day that theſe things ſhall be performed, becauſe thou beleiveſt not my words, which ſhall be fulfilled in their ſeaſon.]

21. Sanctuary.

21. And the people waited for Zacharias, and marvailed that he tarried ſo long in the [Temple.]

g. 22. concluded that God had given him ſome revelation in time of his offering incenſe, and he made ſignes to them, but was not able to ſpeak to them, continuing dumb, after the amazement of it was over.

22. And when he came out he could not ſpeak unto them, and they [perceived that he had ſeen a [g] viſion in the Temple, for he beckned unto them, and remained ſpeechleſſe.]

h. 23. And it came to paſſe that aſſoon as the daies of his [h] miniſtration were accompliſhed, he departed to his own houſe.

24,25. And his wife Elizabeth conceived preſently (ſee ver. 20. and note l.) and aſſoon as ſhe perceived it, ſhe went out of the way to avoid the diſcourſes of the people, and returned not till the time of the conception of Chriſt (and revealing of that) whoſe officer and harbinger onely, John was to be, And Elizabeth bleſſed God for this miraculous mercy of his, in giving her a child in her old age, and ſo taking away from her the reproach of barrenneſſe, which was ſo heavy and unſupportable among the Jewes, Iſai. 4. 1.

24. And after thoſe daies his wife Elizabeth conceived, and hid her ſelf five moneths, ſaying.

25. Thus hath the Lord dealt with me in the daies wherein he looked on me, to take away my reproach among men.]

26. And in the ſixt moneth after Elizabeth's conception, See v. 36.

26. And in the ſixt moneth] the Angel Gabriel was ſent from God unto a city of Galilee, named Nazareth,

27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgins name was Mary.

i. k. 28. ſaluted her in this form, Hail thou gracious perſon, the Lord of heaven be with thee, Let all men forever account of thee as the moſt bleſſed woman in the world.

28. And the Angel of the Lord came in unto her and [ſaid, * Haile thou that art [i] highly favoured, the [k] Lord is with thee, bleſſed art thou among women.] * hail gracious perſon, the Lord be

29. And ſeeing and conſidering what had happened, ſhe knew not what to judge of it, but caſt about, what ſhould be the importance of this ſalutation.

29. And when ſhe ſaw * him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.] * it

30. And while ſhe was thus muſing,

30. And] the Angel ſaid unto her, Fear not Mary, thou haſt found favour with God,

31. And though thou art a virgin, yet &c. (ſee Mat. 1. 21.)

31. And behold] thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

32,33. He ſhall be an eminent perſon, being the ſon of God (ſee note on Mat. 1. i.) and the God of Iſrael ſhall ſettle upon him a ſpirituall kingdome, of which that temporall of David was but an imperfect repreſentation, the abſolute government of the Church, that ſpirituall houſe of Jacob, and that kingdome of his ſhall continue forever, ſhall never be deſtroyed, as the kingdome of the Jewes ſhall.

32. He ſhall be great, and ſhall be called the ſon of the Higheſt, and the Lord God ſhall give unto him the throne of his father David.

33. And he ſhall reigne over the houſe of Jacob forever, and of his kingdome there ſhall be no end.]

34. can I, being a virgin, conceive?

34. Then ſaid Mary unto the Angel, How [ſhall this be, ſeeing I know not a man?]

35. This ſhall be done by the Holy Ghoſt, and the power of the eternall God coming upon thee, for which cauſe the child which ſhall be born, ſhall be the ſon of God, and not of any man.

35. And the Angel anſwered and ſaid unto her, [The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee. Therefore alſo that Holy thing that ſhall be born of thee, ſhall be called the ſon of God.]

36. And for a token of this, know thou, that thy couſin Elizabeth hath alſo conceived in her old age, and this is the ſixt moneth with her who was called barren.

36. And behold, thy couſin Elizabeth ſhe hath alſo conceived a ſon in her old age, and this is the ſixt moneth with her who was called barren.

37. For nothing is impoſſible for God to perform, be it never ſo ſtrange, or difficult.

37. For with God nothing ſhall be impoſſible.]

38. And Mary expreſt her faith & her obedience, ready to be diſpoſed of by God, as he thinks fit, with all ſubmiſſion and humility of mind.

38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word.] And the Angel departed from her.

39. And

39. And Mary aroſe [1] in thoſe daies, and went into the hill-countrey with haſt, into a city of Judah.]

1. 34. And immediately (ſee v. 24.) Mary aroſe, and went as ſpeedily as ſhe could into the hill-countrey, to ſome city there (of which there were many, Joſh. 15. 48.) within the portion of Judah, to viſit Elizabeth her couſin.

40. And entred into the houſe of Zacharias, and ſaluted Elizabeth.

41. And it came to paſſe, that when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb, and Elizabeth [was filled with the holy Ghoſt.]

41. was tranſported and inſpired by God with a prophetick Spirit, See note m.

42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb.]

42. And ſhe brake out into the ſame words that the Angel had uſed to Mary, v. 28. adding alſo an Eulogy or benediction to the child in her womb.

43. And whence] is this to me, that the mother of my Lord ſhould come to me?]

43. And what an honour

44. For lo, [aſſoon as the voice of thy ſalutation ſounded in mine eares, the babe leaped in my womb for joy.]

44. at the very minute wherin thou firſt ſpakeſt to me, I was ſo affected with joy, that the child did ſuddainly ſpring in my womb by reaſon of that joy which tranſported me.

45. And bleſſed is ſhe that beleived, for there ſhall be a performance of thoſe things which were told her from the Lord.]

45. Thy beleife v. 38. of that meſſage which the Angel delivered unto thee from God, v. 28. and 36. ſhall never be repented of by thee, for it ſhall certainly be performed in every particular exactly.

46. And Mary ſaid, My ſoul doth magnifie the Lord,
47. And my ſpirit hath rejoiced in God my ſaviour.

46, 47. Upon this Mary alſo brake out into a divine hymne of thankſgiving to God, ſaying, All the faculties of my ſoule, my affections, and my rationall faculty, have all reaſon to bleſſe and praiſe the name of God.

48. For he hath regarded the low eſtate of his hand-maiden, for behold, from henceforth all generations ſhall call me bleſſed.]

48. For he hath done an honour, (the greateſt that was ever done to any) to me the unworthieſt of all his ſervants, In which reſpect all poſterities ſhall look upon me, as the happieſt perſon, the moſt highly dignified by God of any.

49. For he that is mighty hath done to me great things, and holy is his name.]

49. For the omnipotent God of heaven hath honoured me above imagination, his name be bleſſed for it.

50. And his mercy is on them that fear him from generation to generation.]

50. And his mercy and gracious acceptance and abundant kindneſſe is to thoſe that ſerve and obey him humbly, from time to time to all eternity.

51. He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts,]

51. Whereas the proud and great deſigners of the world, are ſo farre from being favoured, that they are oppoſed and confounded by him.

52. He hath put down the mighty from their ſeates, and exalted them of low degree.]

52. Nothing is more ordinary with him then to debaſe the lofty Atheiſt, and to advance the humble perſon, though of never ſo low degree.

53. He hath filled the hungry with good things, and the rich he hath ſent empty away.]

53. The poor that calls to him is repleniſht by him, and the rich man that truſts in his wealth, is often brought to beggery.

54. He hath holpen his ſervant Iſrael, in remembrance of his mercy,
55. As he ſpake to our fathers, to Abraham, and to his ſeed forever.]

54, 55. He hath now perform'd his promiſe to Abraham and to his ſeed, hath exhibited to them (the Jewes, and all the beleiving world) that great promiſed mercy, and ſo made a proviſion for them, which ſhall never fail, ſent the Meſſias, the Saviour of the world ſo long expected, a mercy, that ſhall never be taken away from us.

56. And Mary abode with her about three moneths, and returned to her own houſe.

57. Now Elizabeths full time came that ſhe ſhould be delivered, and ſhe brought forth a ſon.

58. And her neighbours and her couſins heard how [the Lord had ſhewn great mercy upon her,] and they rejoiced with her.

58. God had ſhewn a miracle of mercy to her, in giving her a child thus in her old age, and when ſhe had been barren ſo long.

59. And it came to paſſe that [on the eight day they came to circumciſe the child, and they called him Zacharias after the name of his father.]

59. on the eight day, whereon it was the cuſtome to circumciſe children, and to give them names, the kindred and neighbours met to that purpoſe, and they intended to call him by his fathers name, Zachary.

60. And his mother anſwered and ſaid, Not ſo, but he ſhall be called John.
61. And they ſaid unto her, There is none of thy kindred, that is called by this name.
62. And they made ſignes to his father, how he would have him called.
63. And he asked for a writing table, and wrote, ſaying, His name is John: and they marvailed all.

64. And his mouth was opened immediately, [and his tongue looſed,] and he ſpake and praiſed God.

64. and his tongue reſtored to him as before,

65. And great aſtoniſhment and reverence

65. And fear] came on all that dwelt round about them, and all theſe ſayings were noiſed abroad throughout all the hill countrey of Judæa.

66. Certainly this child will prove ſome notable perſon: And God in a ſpeciall manner was preſent to him, to aſſiſt and proſper him.

66. And all they that heard them, laid them up in their hearts, ſaying [What manner of child ſhall this be? and the hand of the Lord was with him.]

m. 67. And Zachary by eſpeciall motion of the Spirit of God coming on him, ſung this hymne,

67. And his father Zacharias was filled with the holy Ghoſt, and [m] propheſyed, ſaying,]

68. hath performed his promiſe

68. Bleſſed be the Lord God of Iſrael, for he [hath viſited and] redeemed his people.

often mentioned (ſee Gen. 21. 1. c. 50, 24. Exod. 3. 16. and 4. 31.) of viſiting and bringing Iſrael out of Ægypt in this ſpirituall (as formerly he did by way of temporall) deliverance, and by the Chriſt the Meſſias now to be born, hath

n. 69. a King a Ruler, and eminent deliverer for his people,

69. And hath raiſed up [an [n] horne of ſalvation for us, in the houſe of his ſervant David:]

although the kingdome be not a ſecular one, yet is he to be borne of Davids family.

70. As he ſpake by the mouth of his holy prophets, which have been ſince the world began,

o. 71. That we ſhould be ſaved from our enemies, and from the hands of all that hate us.

72. the promiſes made to our fathers,

72. To performe [the mercy promiſed to our fathers] and to remember his holy covenant,

wherein not only they but eſpecially their ſeed was concerned,

Gen. 22. 16.

73. The oath which he ſware to our father Abraham,

p. 74, 75. give us power, ability, grace,

q. that we being ſecured and reſcued from danger of enemies might obey and attend him in a ſincere performance of all duties toward God and man, and cheerfully, and conſtantly perſevere therein.

74. That he would [p] [grant unto us, that we being * delivered out of the hands of our enemies, might ſerve him [q] without fear,

75. In holineſſe and righteouſneſſe before him all the days of our life.]

* delivered without fear from the hands of our enemies might ſerve him

76. And this John ſhall be a prophet of God, (foretelling judgments on the nations, if they repent not ſpeedily) or rather of an higher ranke, pointing out Chriſt (ſee Mat. 11. note d.) and as his forerunner, by the preaching of repentance, and change, to fit men for Chriſt.

76. And thou child ſhalt be called the Prophet of the higheſt, for thou ſhalt goe before the face of the Lord to prepare his ways,]

77. To teach men that in Chriſt there is a poſſibility of obteining ſalvation for ſinners, to wit by pardon of their ſins upon repentance and new life.

77. To give knowledge of ſalvation to his people, by the remiſſion of their ſinnes,]

r. 78. which is a ſpeciall act of compaſſion in God, through which it is that this riſing Sun, i. e. the Meſſias or Chriſt, ſo called by the Prophets, is come from heaven to viſit and abide among us,

78. Through the tender mercy of our God, whereby the [r] † day-ſpring from on high hath viſited us,]

† Riſing of the Sun or the Eaſt.

79. to ſhine forth to blind, ignorant, obdurate worldlings, living in a ſtate of death, and to put us into that way that will bring us to ſalvation.

s. 79. To give light to them that ſit in darkneſſe, and in the [s] ſhadow of death, to guide our feet into the way of peace.]

80. And John grew, and had the Spirit of God daily more and more ſhewing himſelfe in him, and dwelt in the hill countrey of Judea, where he was borne, till the time of his preaching, or ſetting to the execution of his office among the Jewes.

80. And the child grew and waxed ſtrong in ſpirit, and was in the deſerts, till the day of his ſhewing unto Iſrael.]

Notes on Chap. 1.

2. [2] πληροφορῆσ] This word πληροφορῆσ] hath ſeverall notions in the *new Teſtament*: 1. It is no more then πληῶσ] *to be fulfilled, performed, done.* So 2 *Tim.* 4. 5. τλὼ διακονίαν σε πληροφόρησον *fulfill* or *performe thy miniſtery.* So ſaith *Phavorinus* πληροφόρησον, πλήρωσον, *fulfill*, adding ὡς ὁ Ἀπόστολος, τλὼ διακονίαν σε πληροφόρησον, *as the Apoſtle ſaith, Fulfill*, or *performe thy miniſtery.* So in * *Nilus* πληροφορεῖν ὅπλον *Δυμίαν to fulfill deſire*] is to *doe* what is *deſired*, ſo 2 *Tim.* 4. 17. ἵνα τὸ κήρυγμα πληροφορηθῇ, *that the preaching may be fulfilled*, i. e. gone through with, and that the *Gentiles* may *hear*, i. e. that it may be preached to the *Gentiles* alſo. And ſo 'tis in this place, πεφγμαῖα πεπληροφορημένα ἐν ἡμῖν, *things which have been done, performed, acted, among us*, of which the διήγησις or *narration* enſuing doth conſiſt. And this is perfectly agreeable to the notion of the *Hebrew* מלא (that in the *old Teſtament* is once rendred by it) which ſignifies *to fulfill*, and *performe*, as well as *to fill*. So the *Hebrews* have a *proverbe* איש ימלא את לבו *let a man fulfill his heart*, i. e. doe what he lifts, and in the *Pſalmiſt* [*to fill*, or *fulfill all thy minde*] is [*to grant all thy petitions.*] Secondly then it ſignifies *to fill*, and ſo πληροφορία is *fulneſſe* or *plenty*, *Col.* 2. 2. πᾶντος πλεγτοείας τῆς συνέσεως *the riches of the fulneſſe of underſtanding*, and becauſe the *Hebrew* מלא ſignifies *metaphorical*, as well as reall *filling*, *infuſing*, imbuing &c. πλεγτοφορεῖν and πληῶν do ſo too. And according to the matter or ſubject, to which it is applyed, the ſignification is yet farther varied. For ſo being applyed to the *heart*, the principle of *action*, it ſignifies [*to incite* to any *action*, to *embolden* to do any thing] and when there is any thing of difficulty in it, or of danger, then it is particularly *to give courage*, or *confidence, to embolden.* So *Act.*

* διάλογ. p. 27. & 51.

5. 3.

Πληρῶν καρδίαν

5.3. διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε; *why hath Satan filled thy heart, that thou ſhouldſt lye, or deceive the Holy Ghoſt?* i. e. why, or how did *Satan* incline or *embolden* thee to doe this villany? and ſo *Eccleſ.* 8. 11. ἐπλήρωται ἡ καρδία τῶν υἱῶν τῶν ἀνθρώπων, *the heart of the ſonnes of men is filled to doe evill*, i. e. men are by impunity incited and emboldned to doe ſo. So *Heſt.* 7. 5. *who hath filled his heart to doe this?* or, *whoſe heart hath filled him to doe this?* where the *Greek* reades diſtinctly τίς ἐστὶν οὗτος ὃς ἐτόλμησε; *who is it that hath dared?* to denote the danger that he incurred that had done it, and ſo the *boldneſſe* of the adventurer. And thus πληροφορῶ] comes ordinarily to ſignifie *boldneſſe, confidence*, πληροφορία ἐλπίδος *Heb.* 6. 11. *confidence of hope*, the ſame with ὑπόστασις elſewhere, πληροφορία πίστεως, *confidence of faith*, *Heb.* 10. 22. the effect of being waſht from an evill conſcience in the end of the verſe, and the inſtrument of the προσερχώμεθα, *coming* cheerfully to *God*, in the beginning. So πληροφορηθεὶς *Rom.* 4. 21. being *confident* that *God* was able, and ſo boldly depending on it. So 1 *Theſſ.* 1. 5. *Our Goſpel hath been towards you* (preached to you) *not onely in word, but in power, and in the holy Ghoſt*, καὶ ἐν πληροφορίᾳ πολλῇ, *and in* or *with much confidence*, for ſo the next words [*as yee know what manner of men we were among you*] are interpreted, c. 2. 2. *we were confident in our Lord to ſpeak the Goſpell of God to you in much contention.* And ſo *Rom.* 14. 5. ἕκαστος ἐν τῷ νοῒ πληροφορείσθω, *Let every man have aſſurance* (ſuch as on which his actions are to depend) *in his own* (not any other mans) *underſtanding.* The *Kings MS.* leaves out ἐν, and then the meaning is *Let a man be moved* to doe any thing *by his own*, not by another mans *conſcience*, for ſo the *context* enforceth, being in oppoſition to one mans *judging* another for doing what he thinkes he ought to doe, v. 4. according to that of 1 *Cor.* 10. 29. *why is my liberty judged of another mans conſcience?* Theſe are the places where the word is uſed in theſe books, which are therefore put together here in the firſt place.

b. ὑπηρέται τοῦ λόγου. ὁ λόγος

Two poſſible acceptions there are of the phraſe, [ὑπηρέται τοῦ λόγου] here, firſt ὁ λόγος *the word* may ſignifie, as it doth in ſome other places, the *matter*, the *thing* ſpoken of, for ſo it doth v. 4. περὶ ὧν κατηχήθης λόγων, *the words*, i. e. the *things*, *wherein thou haſt been inſtructed.* So ῥῆμα γεγονὸς, *the word*, i. e. *thing done* c. 2. 15. (ſee note on *Mat.* 2. h.) and in this notion ὑπηρέται λόγου] will be the *Apoſtles*, as thoſe that were *Chriſt's inſtruments* and *officers*, not only *ſaw*, but *acted* themſelves the things, the paſſages that are here related. And this is the plaineſt and cleareſt meaning of the phraſe. 2*ly*. It is the opinion of other learned men, and, among them of * *Budæus*, that ὁ λόγος ſignifies here as generally it doth throughout S. *Johns Goſpel*, the *word*, i. e. *Chriſt incarnate.* That the uſe of this phraſe or title of *Chriſt* ſhould not be appropriated to S. *John* only, may appear probable, becauſe this *ſtyle* ſeems to have been known among the *Jews*, before *Chriſt's* time, and is oft uſed by the *Chaldee paraphraſt*, מֵימְרָא דַיְיָ *the word of the Lord.* As when *Gen.* 3. 22. we read, *The Lord ſaid, Behold the man*, &c. the *Targum* hath it [*And the word of the Lord God ſaid, Behold Adam whom I have created alone in my age, as I am alone in the higheſt heavens*] ſee the learned *Paul: Fagius* on the *Chaldee paraphraſe* of that place. So *Gen.* 26. *the word of the Lord created Adam.* So *Iſa.* 1. 17. inſtead of *my ſoul*, the *Targum* hath מֵימְרִי *my word hateth*, and c. 45. 17. *Iſrael is delivered* or *ſaved by the Lord*, they read בְּמֵימְרָא דַיְיָ *by the word of the Lord*, ſo *Jer.* 1. 8. *becauſe I am with thee*, they read, *becauſe my word is with thee*, and ſo *Pſal.* 110. 1. *The Lord ſaid unto my Lord*, they again, *The Lord ſaid* לְמֵימְרֵהּ *to his word.* And to *Abraham*, *Gen.* 15. 1. *I am thy ſhield, My word is thy ſhield.* So is *Chriſt* called the *word*, in the *Alcoran*, and therefore the *paraphraſt* of it, *Ben Achmet* expounds [*his word*] by [*the ſon of Mary.*] And it ſeems this word in this ſenſe was gotten among the *heathens* very *antiently*, which cauſed *Amelius*, when he read the beginning of S. *Johns Goſpel*, to cry out, *Per Jovem barbarus iſte cum noſtro Platone ſentit, verbum Dei in ordine principii eſſe*, *This barbarian is of our Plato's opinion, that the word of God is in the order of principles.* Thus *Julian* the *Apoſtate* hath Ἰησοῦν, θεὸν, λόγον, *Jeſus, God, word*, *Ep.* 51. p. 210. Of the full importance and cauſe of this name ſee *Sol. Glaſſius* in ἑπτάλογ: *Meſſia*, p. 270.

* in *Pandect.* p. 31.

c. Θεόφιλος

'Tis not certain that *Theophilus* here was the *proper name* of a particular man, but perhaps a feigned title to ſingnifie every *Chriſtian*, every one that *loved God*, to whom he addreſſes his diſcourſe. Thus ſaith *Epiphanius Hær.* 51. p. 429. εἴτ' οὖν πρὸς Θεόφιλόν τινα γεγραφὼς εἶλεγεν, ἢ πρὸς ἕκαστον θεὸν ἀγαπῶντα, *whether he wrote to one Theophilus, when he ſaid this, or whether to every man that loved God*; leaving it uncertain which it was. Thus in *Athanaſius* l. de *incarn.* μακάριος, and φιλόχριστος are uſed promiſcuouſly for *Chriſtians.* And then κράτιστος will be no title of *honour*, nor any more then *Optimus* in *Latine*, a forme of *civility* only. κράτιστε

d. Ὥρα θυμιάματος.

At the time when the *Prieſt* offered *incenſe* within in the *Sanctuary* or *Tabernacle*, the *people* were left alone without, in the *atrium Judæorum*, the *court* of the *Jewes*, *praying* for the *pardon* of ſins, every man apart for himſelf till the *Prieſt* came backe again, and pronounced the *benediction.* This is it that ſeems to be referred to by the *halfe houres ſilence* in *heaven*, *Rev.* 8. 1. which ſeems there to be ſet in relation to that time of the *Prieſt's* being gone in to *offer incenſe*; This is ſet down punctually *Eccluſ.* 50. where v. 15. there is mention of the *high prieſt Simon the Son of Onias* offering τῷ ὀσμὴν εὐωδίας, *the odour of ſweet ſmell*, or of *incenſe* unto *God.* *Then*, ſaith he, *the ſons of Aaron cryed out and ſounded with trumpets*, v. 18. (as in that *Rev.* 8. 2. it followes, immediately, *the ſeven trumpets were given to the Angels*, &c) and then followes, πᾶς ὁ λαὸς κοινῇ κατέσπευσε, καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τῷ ἐδάφει v. 19. *then all the people together made haſt, and fell on their face to the ground*, and v. 21. ἐδεήθη ὁ λαὸς κυρίου ὑψίστου ἐν προσευχῇ κατέναντι ἐλεήμονος ἕως συντελεσθῇ κόσμος κυρίου καὶ τὴν λειτουργίαν αὐτῆς ἐτελείωσαν, *The people beſought the Lord moſt high in prayer before the mercifull, untill the miniſtery of the Lord* (the *incenſe*, noted by κόσμος there) *were done, and they had accompliſhed his ſervice*, all which is a diſtinct deſcription of this manner of the peoples *praying* without, whileſt the *Prieſt* offers within, as the two other parts, 1. of giving *praiſes*

to

to God, and 2. the *Prieſts pronouncing* the εὐλογία or *benediction*, are ſet down there alſo, one v.20. ᾠδὴ ἦσαν οἱ ψαλμῳδοὶ ἐν φωναῖς αὐτῶν, *the ſingers ſang praiſes with their voices*, &c. the other v.22. τότε ψαλβὰς ἐπῆρε χεῖρας αὐτῶ ὑπὲρ πᾶσ ἐκκλησίαν υἱῶν Ισραὴλ, δοῦναι εὐλογίαν κυρίῳ, or κυρίου, ἐν χειλέων αὐτῶ &c. *Then deſcending he lift up his hands over all the congregation of the children of Iſrael, to give bleſſing to the Lord*, or, *the Lords bleſſing out of his lips*, &c.

c. The difficulties of underſtanding this verſe, will be beſt avoided, and the obvious ſenſe of it moſt clearly ariſe, if it be firſt obſerved, that there be in the *Hebrew* language but few *prepoſitions*, in compariſon with the *Greek*. By which means it comes to paſſe, that as our *Engliſh tranſlators* doe oft miſtake, and diſturb the ſenſe of *Scriptures* by not obſerving this, (as for inſtance *Job* 2.4. where we render *Skin for skin*, it ſhould be, *skin after skin*, i.e. one thing, that is neareſt to us, *after* another, *yea all that a man hath, will he give for his life*) ſo in the writings of thoſe, that being *Jewes* by birth, write in *Greek*, i.e. in the *Greek* tranſlation of the *Old Teſtament*, and writings of the *New*, the *Greek prepoſitions* are uſed in the latitude that belongs to the *Hebrew*, and not according to the ſtrict propriety of the *Greek* idiome in *Attick* writers, but farre more looſly and promiſcuouſly. This hath been already obſerved on occaſion of [ἐπὶ] with a *genitive* caſe *Mat.*1.11. which cannot there ſignifie [*under*] but [*before*] and ſo in other places, See *note* on *Mar.* 2. b. And the ſame is often obſerved of [ἐν] that it ſignifies (beſide the vulgar notation of it,) ſometimes ἐντὸς [*within*] ſometimes εἰς [*into* and [*for*,] And this upon that known ground, becauſe the *Hebrew* ב is uſed in that latitude. This being thus præmiſed, it is next obſervable, that this expreſſion of the *office* of *John Baptiſt*, and the anſwerableneſſe of it to that of *Elias*, is here taken from *Malac.*4.6. There his *preaching of repentance* is expreſt by his *turning the heart of the fathers with the children* (for ſo ל is there to be rendred [*with*] not [*to*]) *and the heart of the children with the fathers*, that is, *converting fathers and children* together, working upon them (or, according to his office, *endevouring*, by *preaching* in the *wilderneſſe*, to work upon them) and perſwading them to *repent*, and amend their lives, *Mat.* 3.2. This place of *Malachi* is both by *Matthew* c. 17. 11. and by *Mark* 9.12. repeated out of the *Septuagint* (which hath ἀποκαταστήσει καρδίαν &c.) ἀποκαταστήσει, and ἀποκαταστήσῃ καρδίας πατὴρ πρὸς υἱὸν, *he ſhall*, or *he doth* * *reſtore*, or *return all*, i.e. all men, (the *neutrall* [πάντα, *all*] being oft taken for the *maſculine*, ſee *Mat.*18.11.& 18.) Where there is nothing ſet in ſtead of [*the heart of the fathers with the children*, &c. but only πάντα *all*, noting that, and no more, to be the meaning of the phraſe in *Malachi*, [*he ſhall convert the heart of the fathers with the children, and of the children with the fathers*, (of *old* and *young*, *young* and *old*) i e. *he ſhall preach repentance to the whole Jewiſh nation*, noted by [*the land*] in the end of that verſe of *Malachi*, which *God* there threatens *to come and deſtroy with a curſe*, i. e. finally and univerſally, if this preaching of the *Baptiſt*, and of *Chriſt*, and of the *Apoſtles* doe not bring them to *repentance*. Now what is by thoſe two *Evangeliſts* ſo briefly expreſt by [*he ſhall reſtore*, or *return all*] is here more largely repeated out of the words of *Malachi*, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, *to convert the hearts of the fathers*, &c. Whence 'tis apparent, that the *præpoſition* [ἐπὶ] muſt here be taken in that notion of ל, which belongs to that place of *Malachi*, and ſo is to be rendred not [*to*] but [*with the children*] to this clear ſenſe, *John Baptiſt* ſhall go before *Chriſt*, as his *herald* to *prepare* his way in (or admiſſion to) mens hearts, by *preaching repentance*, or *return*, or *new life*, the interpretation of the *Hebrew* השיב *converſion* which is uſed in *Malachi*. This firſt part of the period being thus explain'd, the ſecond, which is not taken from *Malachi*, but is a kind of *gloſſe*, or *paraphraſe* to explain that obſcurer *prophetick* expreſſion, will more eaſily be interpreted, if firſt we obſerve the ſignification of the word [φρονεῖν] in the *New Teſtament*, which generally notes to *mind*, to *deſire*, to *like*, to *look* after with an *appetite*, from the *nowne* φρένες, which is uſed for *affections*, *appetite*, 1 *Cor.*14.20. παιδία δὲ φρεσὶν, *children in appetites*, or *deſignes*, or *inclinations*, as they are, that ſet their *minds* on that that *profits leaſt*, and τέλειοι φρεσὶν, thoſe that have more *perfect*, *mature*, *manly appetites*, ſo [τὰ ἄνω φρονεῖν] to *mind*, *deſire*, *look after the things above*, *Col.*3.2. ὑπερεκ φρονεῖν, *Phil.*3.19. τὰ τῆς σαρκὸς φρονεῖν, *Rom.*8.5. *to mind earthly, carnal things*, and ſo agreeably φρόνημα σαρκὸς, *Rom.* 8.6,7. and φρόνημα πνεύματος v. 27. the *minding* of the *fleſh*, and of the *ſpirit*, i.e. thoſe *appetites*, which *the fleſh* on one ſide, and *the ſpirit* on the other doe incline men to. And if in this ſenſe the word φρόνησις be here taken, 'tis then the *minding of juſt things*, and being applied to that which went before [*turning the hearts of the fathers unto the children*] it will perfectly agree with it, He ſhall bring men to *repentance*, and the *moſt diſobedient* (viz: *Publicans* &c. *Lu.*3.12.) *to the minding of juſtice*, and *righteouſneſs*, *Lu.*3.13. that is, of all good things. But tis ſtill poſſible that [φρόνησις] be here taken for that *practicall* vertue of *prudence*, (as tis at large defined by the *moraliſts*) the *practical knowledge* of thoſe things, which are truly eligible, the *knowledge* that will bring men to the *true juſtice*, the *judging* of what is, or is not to be done, according to the rules of *juſtice*; and tis poſſible again, that the word [δικαίων] *of the juſt*, ſhould be the *maſculine gender*, and ſo the phraſe be rendred, the *prudence* or *practical wiſdome* of *juſt men*; and then alſo twill be anſwerable to the text in *Malachi*, thus; that he ſhall *convert* the *Jewes*, even the moſt *vicious* of them to that *practice* of all *morall* rules, which denominates men *juſt*, i.e. that this ſhould be the deſign of *John's preaching*, to make them ſuch, to work ſuch a generall *reformation* among the *Jewes*. As for the *præpoſition* [ἐν] that (as was ſaid) is ordinarily uſed for [εἰς, or ἐπὶ, *to*,] or otherwiſe twill be hard to find out any ſenſe of theſe words.

The *Hebrew* חֵרֵשׁ as the *Greek* κωφὸς ſignifies both a *dumb* man and a *deaf*, and is wont to be rendred either by ἀπρόσωπον, or by ἀπήκοον *Mich.* 7.16. i.e. *growing* or becoming *deaf*, for there the context referres it to the *eares*. In this place one of the ſignifications of the *Hebrew* ſeems to be put for the other, σιωπῶν *ſilent* or *dumb*, (if we beleive *Theophylact* and the *ancients*) for *ſurdus deaf*, and ſo

* See note on *Mat.*17.2. Petra

ἐπὶ

ἐν.

φρόνησις δικαίων

f.

σιωπῶν

so that wch is added, [καὶ κωφὸς ἦν] *and not able to speak* will be no *pleonasme*, but signifie him *dumb* also. For that he was not only *dumb*, but *deaf*, appears by his friends, who doe not *speak* but *nod* and make *signes* to him, v.62. and it is not probable that of the two things that *befell* him, one should be twice, and the other not once *foretold* by the *Angel*.

g. Ὀπτασία — By ὀπτασία *vision*] is here meant the ἐπιφάνεια or *appearance* of *God* by an *Angel* to the *Priest*, *revealing* his will unto him, and these were wont to be at the time of *offering* of *incense*, see *Jos: Ant:* l.13. c.18. where when *Hyrcanus* was *offering incense*, *God* gave him the *Oracle*; From hence it was that the people seeing *Zachary* stay so much longer then ordinary within, and come out *speechlesse* and *astonished*, concluded that he had seen a *vision*, that an *Angel* had *appeared* unto him.

h. Λειτουργεῖν — The word λειτουργεῖν] which is here first met with, may deserve to be lookt into. The *origination* of it among * *Grammarians* from λεία and λεῖα *spoyles*, seems remote and aliene, Another way may be better collected from *Hesychius* by changing the punctation of a few words in him thus, Λειτουργεῖν (λεῖτον γὰρ δημόσιον,) λειτουργεῖν. Λειτουργεῖν signifies *publick service*, *officiating*, and λειτουργεῖν is all one with that, for λεῖτον (from λαὸς *populus*) signifies *publick* or belonging to the *people*. Thus is the *king* call'd λειτουργὸς Θεοῦ, the *officer* of *God* for *publick* administrations, *Rom.* 13.6. Hence then is the prime importance of the word for any *publick service*. Of which sort because among both *Jewes* and *heathens*, the *priestly* office, the *sacrifices* &c. of the *Temple*, were the chief, the word comes to signifie any *sacred* office. Of this we have these footsteps in the *Grammarians*, Λεῖτορες, ἱερεῖς, and λειτίζειν ἱερατικῶς in *Hesychius* and *Phavorinus*, and again λειτουργικὸς, ἱερατικὸς. Thus the word is used in this place by S. *Luke* for the *executing* the *priests office*, and so *Phil.*2.17. θυσία and λειτουργία are joyned, *sacrifice* and *sacred office* or *service*, and *Heb.*8.6. διαφορωτέρας τετύχηκε λειτουργίας, he hath *obtained a more excellent ministery*, i.e. *priestly service*, in opposition to the *priests office* on *earth*, ver.4. so *Heb.*9.21. σκεύη τῆς λειτουργίας, *the utensils of the priest*, And *Heb.*10.11. ἕστηκε καθ' ἡμέραν λειτουργῶν, *he was daily attending*, or *waiting* on the *priests office*: From hence it is brought down to the *service* of the *Christian Church*, any *Christian* office, as *Act.*13.2. λειτουργούντων αὐτῶν τῷ Κυρίῳ, *while they ministred to the Lord*, i.e. were about the *daily offices*, *praying*, and *fasting*, &c. and so *Rom.*15.16. εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ, *that I might be a minister of Jesus*, employed in *sacred offices*. This word, though it thus come from λεῖτος *publick*, doth not yet so belong to *publick employments*, but that it signifies * *domestick* also (and simply *serving*, λειτουργῶ, διακονῶ, saith *Phavorinus*, and λειτουρσῶν, μαχαιρῶν δοῦλον in *Hesychius*) especially that *office* of the *steward*, which is most *publick* of any in the *family*, having the *administration* of the whole domestick affaire belonging to it. Hence λειτουργεῖν τὸ οἶκον] in *Pollux* to perform the *stewards office* over the house. Now because, as *Christ* saith, it is the *stewards office*, to *give every man his portion of food in his season*, and because the *diet* in an house or *family* belongs to all, is every man's *portion*, only so, that the *steward assignes* it divers'ly to every one, as he thinks fit to dispense it; (and thence in the *Grammarians* λειτοδοχεῖα are διαδοχοὶ τῶν ἱερέων, *they that are set over the diet*,) therefore in the *Scripture* style, λειτουργία] is oft used for the businesse of the *collecta* or *offertory*, for the *dispensing* of the *oblations*, and out of them *relieving* the *poor Christians*, Thus 2 *Cor.*9.12. ἡ διακονία τῆς λειτουργίας ταύτης *the administration of this liberality*, which was to supply the *wants* of the *Saints*, as it followes there, and all one with ἁπλότης κοινωνίας *liberality of communicating*, v.13. And so *Phil.*2.30. τὸ ὑμῶν μὲ λειτουργίας] was the *relieving the Apostle*, and so λειτουργὸς τῆς χρείας μου, v.25. *the reliever of my want*. So *Rom.* 15.27. ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς, *ministring to them in carnall things*, is interpreted by κοινωνία εἰς τοὺς πτωχοὺς τῶν ἁγίων, v.26. *liberality to the poor saints*, and so perhaps, when the *Angels* are call'd λειτουργοὶ αὐτοῦ, *Heb.*1.7. *his ministers*, and λειτουργικὰ πνεύματα, v.14. *ministring spirits*, it may bear the sense of *serving*, so as to *feed*, and *relieve*, and *provide for* us. But because the *office* of the *steward* is to *govern* the *family*, as well as thus to *give meat in due season*, therefore agreeably to this, as the word is sometimes used by *Christian* writers peculiarly for the *Lords supper*, in reference to the *feast*, provided there in the ἀγάπαις antiently, and still in the *offertory*, for the use of the *poor* (in the same manner as 'tis call'd κοινωνία, and κλάσις ἄρτου *breaking of bread*,) so also sometimes it is used to signifie the *whole service* of the *Church*, or *exercise* of the *priest's office*, and sometimes peculiarly the *government* of the *Church*, as in *Eusebius* generally, when one *Bishop* dies, another, saith he, ἐγχειρίζει τὴν λειτουργίαν, *undertakes* the *office*, or *administration*, or *government* of it, as of *Pius* the *Bishop* of *Rome* l.4. c.11. and λειτουργίαν παραλαμβάνει, in the same *Chap:* of *Celadion Bishop* of *Alexandria*.

* Ἁπλῶς γὰρ ἱερεῖα, καθαγιστικὸς δὲ δοῦλος.

* Jul: Pollux and Phavorinus.

For the finding out the full importance of this word [κεχαριτωμένη] in this place, twill be needfull first to examine the severall notions of χάρις the *nowne*, from whence the verb χαριτόω comes. One eminent notion of it for the *Gospel* of *Christ* is explain'd (as it signifies the *matter* of the *Gospel*) *note* on *Heb.*13.c. and (as it signifies the *preaching*, or promulgating of it) *note* on *Act.*18.d. Another notion, as it signifies *charity*, *liberality*, is explained *note* on *Act.*2.e. and very neer to that, for δωρεὰ a *gift*, *note* on 1 *Pet.*3.d. Beside these it signifies also a *reward*, either that of *good words*, of *thanks*, as we call it, or else farther, of some *real return*, ἀμοιβὴ καὶ ἀνταπόδοσιν, saith *Hesychius*, a *retribution* for a *good turn*, and so tis oft used, *Lu.*17.9. Μὴ χάριν ἔχει; *will he thank*, or *reward that servant?* so *Lu.*6.32, 33, 34. ποία ὑμῖν χάρις ἐστί; *what thanks*, *or reward is due to you?* for which there is μισθὸς *reward*, v.35. So 1 *Pet.*2.19. τοῦτο γὰρ χάρις, *this* shall be, or shall yeild a *reward*, all one with κλέος *honour*, the *reward* of an *heroick* action, v.20. *Fourthly* it signifies *favour*, or *mercy*, in this chapter, to *Mary*, εὗρες χάριν, *thou hast found favour with God*, ver. 30. and in some other places, and in effect in all those, where it signifies the *Gospel* in opposition to the *Law*, that being so styled, because there is so much of *Gods favour*, and undeserved *mercy* discernible in it, contrary to *boasting*,

i. κεχαριτωμένη — χάρις

ing, or *debt*. *Laſtly*, it is taken for *virtue*, *goodneſs* in the *latitude*, without reſtraint to any particular kind of it, and that both of the *body* (*beauty*) and of the *minde*, from whence is that *gloſs* of *Heſychius* χαείσα· καλὴ ἀγαθὴ, ἀσῖον, ὠραῖον, the word *gracious* ſignifies either *good* or *handſome*; for that *univerſal goodneſs* of the *mind* it ſeems to be taken 2 *Pet.* 3. 18. *grow in grace*, i.e. all *kinde of goodneſſe*, *and in the knowledge* (i.e. *practical knowledge*) *of our Lord*, &c. and ſo in divers other places mentioned *note* on *Epheſ.* 5. c. Now from which of all theſe notions the word κεχαριτωμένη is to be taken, or (becauſe there are but two, that can be competitors for it) whether as it ſignifies *favour*, or *goodneſs*, is ſomewhat uncertain, If it be taken from χάρις *favour*, *mercy*, as it ſeems to be *Epheſ.* 1. 6. then it will agree with the εὗρες χάριν, *thou haſt found favour with God*, v. 30. But ſome arguments there are to preferre the other notion, 1. that *Heſychius* renders χαρίεντα, *good*, or *gracious*, by καλὰ, κεχαριτωμένα, diſtinctly pitching on that notion of it, and perhaps where we read κεχαρισμένος, ἀσεισος, φιλοφρόνησις, μετὰ χαρῆς (I ſuppoſe χάρεσης) πάντα πιῶν, *an excellent*, *lovely perſon*, *that doth all things with a grace*, it may be a falſe print for κεχαριτωμένος, (as that book is very full of ſuch faults) 2^dly. this word is uſed once in the *Son of Syrach*, c. 18. 17. and by us rendred rightly a *gracious man*. 3^dly. the word here is not onely by the *vulgar Latine* rendred *gratiâ plena*, *full of grace* or *goodneſs*, but in like manner by the *Syriack* alſo, And in this notion of χάρις we have γυνὴ ἐυχάρισος, *a gracious woman*, *Prov.* 11. 16. (as perhaps on the *contrary* ἀχάρισος *ungracious* 2 *Tim.* 3. 2.) מלית טיבותא *full of grace* or *goodneſs*; which *phraſe* in *Syriacke* and *Chaldee* ſignifies no more, then *very good* or *gracious*, ſo *Act.* 9. 33. πλήρης ἀγαθῶν ἔργων, ſignifies a *very good* woman, *diligent*, *laborious*, (that *wrought many good things* v. 39. in a peculiar notion of the phraſe *good works*, for *diligent* in the *calling*, ſee *note* on *Tit.* 3. a) as among the *Hebrews* מלאה חן *full of beauty* ſignifies *very handſome*. So μετὰ ἀγαθωσύνης *Ro.* 15. 14. *full of goodneſſe* is *very good*, and in * *Philo*, μετὸς φρονήμα & ἀνὴρ (as, πλήρης σοφίας *Act.* 6. 3.) *a man full of wiſdome*, i. e. *a very wiſe man*, and πλήρης πίστως *Act.* 6. 5. an *eminent beleiver*. And if the the word be thus rendred 'tis then a fit forme of a *ſalutation*, ſuch as κράτιστε θεόφιλε *ô moſt excellent Theophilus*, v. 3.

'Αχάρισος

Πλήρης ἀγαθῶν ἔργων.

* in leg. ad Cajum p. 774. F.

k. ὁ κύριος μετὰ σοῦ.

This ſpeech of the *Angels* is by him delivered in form of a *ſalutation* (ſee v. 29.) χαῖρε *Hail* &c. and ſo theſe words, that immediately follow, being part of the ἀσπασμὸς, *ſalutation*, ſeem moſt fitly rendred by way of *prayer* or *benediction*, *The Lord be with thee*, *Bleſſed art thou*, &c. Thus κύριος μεθ' ὑμῶν, is generally uſed, *the Lord be with you*, and χάρις μεθ' ὑμῶν, *grace be with you*, and the like, formes of *Chriſtian ſalutation*.

l. ἐν ταύταις ταῖς ἡμέραις

The phraſe ἐν ταύταις ταῖς ἡμέραις. *in theſe days* hath for the moſt part a *peculiar ſignification*, differing from [ἐν ἡμέραις ἐκείναις *in thoſe days*] The latter ſignifies an *indefinite* time, ſometimes a good way off, but the former generally denotes a *certain* time then *preſent*, inſtantly, *then*, at *that time*; ſo here that which is ſaid of *Maries* going to *Elizabeth*, was ſure *immediately* after the departing of the *Angel* from her, and therefore 'tis ſaid, ſhe *roſe up* μετὰ σπουδῆς, *very haſtily*. So v. 24. μετὰ ταύτας τὰς ἡμέρας, i. e. *immediately*, *Elizabeth conceived*, ſo c. 6. 12. ἐν ταῖς ἡμέραις ταύταις, i. e. *then*, at *that point* of *time*, *he went out to the mountain*, See c. 23. 7. c. 24. 18. *Acts* 1. 5. c. 11. 27. & 21. 15.

m. Προφητεῦσαι

To prophecy] is a large word, and beſides the *foretelling* of *future* events, which is the ordinary notion of it, it ſignifies 2^dly. to *worke Miracles*, as when 'tis ſaid of *Eliſha's body*, that being *dead* it *prophecyed*, *Eccleſ.* 48. 14. referring to the *miracle* that it wrought, in raiſing the *dead body*, that was put into *Eliſha's* grave, 2 *King.* 13. 21. 3^dly. to declare the will of *God* to any, by *revelation*, or miſſion from him; In which ſenſe as *Chriſts prophetick office* conſiſted in *revealing* the *will* of *God* to the world, ſo all that have in any degree done the like are ſtyled *Prophets*, All that have taught men their duties towards *God*, and *Men*; Thus among the *heathens*, the *Divines*, which told men what they ought to do, their *Prieſts*, or *religious perſons* were call'd *Vates*, *Prophets*, And even their *Poets* which ordinarily reprehended their vices, are by S. *Paul* called ἴδιοι προφῆται *their own Prophets*, *Tit.* 1. 12. For although of that *Epimenides* it be true, that he is ordinarily by the *heathens* called θεῖος ἀνὴρ and προφήτης *a divine man*, *and a Prophet*, and that his book is called χρησμοὶ *Oracles*, or *Prophecies*, yet is this rather a confirmation of this uſe of the word *Prophet*, for thoſe which *teach men* their duty, for of this *Epimenides* ſaith *Diodorus Siculus lib.* 5. that he was θεολόγος *a divine*, and *Plutarch* in *Solon*: that he was θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, to the ſame purpoſe, and *Ariſtotle Rhet.* l. 3. c. 17. ſaith expreſly, ὁ περὶ τῶν ἐσομένων μαντεύεται, *he prophecyed not of things to come*. And thus *Glaucus* (among the ancient *Mythicall* writers) that directed men the way in their navigation, ὡς δεῖ πλεῖν τὸν πλοῦν *how they were to order their voyage*, was by them called θαλάσσιος μάντις, *the ſea-prophet*. Thus when *Exod.* 7. 1. *God ſaid to Moſes*, *I have made thee a God to Pharaoh*, *and Aaron thy brother ſhall be thy Prophet*, The meaning is, that what *God* had or ſhould command *Moſes*, *Moſes* ſhould (as *God* to a *Prophet*, the *Oracle* to the προφήτης) deliver to *Aaron*, concerning *Pharaoh*, and *Aaron* ſhould go, as a *Prophet* ſent from *God* and deliver it to *Pharaoh*, *he ſhall be thy ſpoakes man he ſhall be to thee in ſtead of a mouth*, *Ex.* 4. 16. 4^thly. it ſignifieth to *expound*, or interpret *Scripture*, as 1 *Cor.* 14. 1. *Deſire ſpirituall gifts*, *but ſpecially that yee may prophecy*, and v. 3. *he that prophecyeth*, *ſpeaketh to edification*, &c. So v. 4, 5, 6. 22. 24. 29. 31, 32. 5^thly. 'tis ſometimes ſet to ſignifie *wild*, *raving*, mad *behaviour*, or ſpeaking, ſuch as the ἔνθεοι or *enthuſiaſts* among the *heathen*, men poſſeſt with *diabolical furies*, were wont to uſe, ſo when the *evill ſpirit came upon Saul*, *he prophecyed in the midſt of the houſe*, 1 *Sam.* 18. 10. and in the ſame rage, or fury *caſt the Javelin at David* v. 11. The reaſon of this is clear v. 12. becauſe *Prophets* did ordinarily both ſpeak, and act in a manner farre diſtant and remote from the *ordinary practice* of other men, uſed *ſtrange language*, *ſtrange motions* and agitations of the body, and accordingly were by many that looked on them thought to be *mad*. So the *Prophet* ſent by *Eliſha* to anoint *Jehu*, is called *this mad fellow*

low 2 *King.* 9. 11. Sixtly, it ſignifies *ſinging* and *praiſing God*, forming of divine *hymnes*, and ſinging them to *God*. So 1 *Sam.* 10. 5. *Thou ſhalt meet a company, a college or covent of Prophets coming down from the high place with a Pſaltery, and a tabret, and a pipe, and a harpe before them, and they ſhall prophecy*, (where the *Chaldee paraphraſe* readeſ. *ſhall ſing*) *and the ſpirit ſhall come on thee, and thou ſhalt prophecy*, where the *Chaldee* hath, and *thou ſhalt praiſe with them*. So 1 *Chron.* 25. 1. *David ſeparates the ſonnes of Aſaph, Heman, and Jedithun, who ſhould prophecie with Harpes and Pſalteries and cymbals*. And ſo 'tis poſſible it may be *Numb.* 11. 25. where 'tis ſaid of the *ſeventy, that they prophecyed and did not ceaſe*; for as 1 *Sam.* 10. 6. *Sauls prophecying* was to be an effect of the *Spirit of God coming upon him*, and was a ſigne of his being ſet apart by *God* for the *Kingly* office, and furniſht with abilities for it, which is called [*turning him into another man*,] ſo *Num* 11. 15. *God takes off the ſpirit that was upon Moſes*, i.e. the *Spirit* of government, wherewith he was indued, and *gave it unto the Seventy, and when the Spirit reſted upon him, they prophecyed*--where as the other circumſtances agree, the giving them the *Spirit*, and fitting them for their office by that means, ſo the evidence of it, their *prophecying* may agree alſo, though wherein their *prophecying*, conſiſted, is no where defined in *Scripture*. This onely is unqueſtioned, that it was ſome *extraordinary* act, a *teſtimony* that the *Spirit of God* in ſome *extraordinary* manner reſted upon them, and as ſuch, was diſcernible to all (in like manner as was *Sauls ſtripping off his clothes, and lying down naked*, 1 *Sam.* 19. 24.) and ſo fit to *authorize* them in the eyes of others, as by a *miracle*, and to declare to all that they were aſſumed to this *office*. And to this notion of *prophecying* muſt this place be interpreted, *Zacharias was filled with the holy Ghoſt, and prophecyed*, was ſtirred up in an *extraordinary* manner by the *Spirit of God*, to compoſe this divine *hymne* following, the *Benedictus*, ſaying, *Bleſſed* &c. And ſo, 1 *Cor.* 11. 5. *Every woman praying or prophecying*, Where ſpeaking of the *Church*, wherein the *woman is not permitted to ſpeake* c. 14. 34. 'tis apparent that *prophecying* cannot be taken for interpreting of *Scripture*, and ſo it remains that it ſignifie this of *ſinging hymnes* in the *Church*, which is fitly joyned with *praying*. What is here ſaid of his being *filled with the holy Ghoſt*, (as before of *Elizabeth* alſo, v. 51.) is no more then being *indued* with the *Spirit* of *God* (ſee note i.) incited by ſomewhat higher then his own *ſpirit*, the *Spirit of God* enabling him to make this *hymne*. So when the *Spirit* deſcended with the gift of *tongues*, they were *filled with the holy Ghoſt*, *Acts* 2. 4.

n κέρας σωτηρίας. The word [*Horne*] hath divers notions in the *Scripture*, firſt it ſignifies *power*, or *ſtrength*, becauſe the *hornes* being the *weapons* of beaſts, their *ſtrength* or ability of hurting others is ſaid properly to conſiſt in them. So *Lam.* 2. 3. 17. *he hath cut off all the horne of Iſrael*, and *ſet up the horne of thine adverſaries*. ſo *Jer.* 48. 25. *the horne of Moab is cut off, and his arme is broken*, the *horne* being the *beaſts* beſt inſtrument of defence, as the *arme* is the *mans*, ſo *Mic.* 4. 13. *I will make thy horne Iron, and thou ſhalt beat in peices many people*, i. e. I will give thee great *power*, ſo *Ezech.* 29. 21. *I will cauſe the horne of the houſe of Iſrael to bud forth*, they ſhall have ſome conſiderable *ſtrength* again. So the *hornes of the wicked and the righteous*, *Pſal.* 75. 10. are their *power*. 2*dly*. it ſignifies *honour, glory, triumph*, as when the *horne* is ſaid to be *lifted up*, or *exalted*, *Pſal.* 75. 4. 89. 24. 112. 9. *Thirdly*, from the union of both theſe, it ſignifies *Regal power*, the *honour*, and *power* of a *King*, ſo *Zach.* 1. 18. *Dan.* 7. 7. 8. and *Rev.* 13. 1. the *four*, and the *ſeven*, and the *ten hornes* are confeſſedly ſo many *Kings*. And this ſeems to be the importance of the word in this place, where the *houſe* of *David* being the *regal* family, and the word *Saviour* denoting him that is the *ruler*, or *leader*, or *Prince* of the people, (thou haſt given us *Saviours*, i. e. *Rulers*, *Judges*, and *Saviours ſhall come up*, *Obad.* 21. the *kingdome ſhall be the Lords*) *the horne of ſalvation in the houſe of David* will denote the *kingdome* of *Chriſt*, that *ſpirituall* one which is *not of this world*, or rather *Chriſt* (*in concreto*) under the notion of a *King*. Thus *Pſal.* 18. 2. among the titles given to *God* (upon his *delivering David from the hands of his enemies*, as here for the *redeeming us from the hands of all that hate us*, v. 71.) this is one, *the horne of my ſalvation*, i. e. *my King*, and *Saviour*; and this is agreeable alſo to that other part of the *period*, ἤγειρε ἡμῖν, *he hath raiſed up*, *to*, or *for us*, that of *raiſing up* belonging to perſons advanced by *God*, to any office of *King*, or *Prophet*, (ſee note on *Acts* 14. f.) particularly of *Chriſt* to his *Kingdome*, *Acts* 2. 30. *God had ſworn that he would from the fruit of Davids loynes according to the fleſh raiſe up the Chriſt to ſit on his throne*, which is diſtinctly parallel to this.

o. עולם ſignifies an *age*, and in the *New Teſtament* moſt commonly is uſed in a generall ſenſe, not for the *age* of a *man*, nor again for an *hundred years*, but for an *age* of the *world*, or ſome eminent part in the diviſion of that. Now the *world* is divided two ways, either into the *age before* the *Meſſias*, and the *age of* the *Meſſias*, or into the *age of this world*, and of the *world to come* after the *day* of *doom*. Accordingly the word עולם is uſed ſometimes for the *firſt part* of the firſt *diviſion*, for the *firſt ſtate*, beginning at the *beginning* of the *world*, and reaching to the *end* of the *Jewiſh common wealth*. Thus is the *phraſe* מן העולם ἀ *ſæculo* ordinarily uſed, and accordingly ἀπ' αἰῶνος here, to note that generall *age* from the *beginning* of the *world*, of which the *Jewiſh ſtate* was an eminent part, under which *prophecies* had been allowed by God to this *people*. And it being reſolved by the *Jewes* that there was to be *another age* (beſide that *firſt*) which they call *the age of the Meſſias* (ſee *note* on *Mat.* 24. c.) or *the age to come*, they are wont to uſe the phraſe לעולם ועד עולם (or ſometimes for brevity ſake לעולם ועד which the *Septuagint* render εἰς τὸν αἰῶνα καὶ ἔτι, and ſometimes εἰς τὸν αἰῶνα καὶ ἐπέκεινα *to age*, and *yet farther*, *or to age and afterward*,) *in ſeculum & ſeculum*, *to age, and to age*, meaning thereby *both theſe ages*, the then *preſent*, and that other *then to come*, the *age* of the *Meſſias*. Thus have we interpreted the word αἰὼν *age* *Mat.* 24. 3. in a diverſe ſenſe from that which belongs to it *Mat.* 28. 20. In the former to ſignifie the *Jewiſh ſtate*, in the latter

latter the *ſtate* of the *world* under the *Meſſias*. And in that notion I ſuppoſe it is, that the *Goſpel* of *Chriſt* is called εὐαγγέλιον αἰώνιον, *Rev.* 14. 6. *the Goſpel of that age* of the *Meſſias*, the *Chriſtian faith*, which was to endure till the *end* of the *world*, *Mat.* 12. 32. note l. Sometimes again the word αἰὼν ſignifies the *firſt member* of the *ſecond diviſion*, *this world*, from the *creation* till the *day* of *doom*, as *Lu.* 20. 34. οἱ υἱοὶ τοῦ αἰῶνος τούτου *the children of this age*, the *men* of *this world* (oppoſed to καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν *thoſe that are vouchſafed participation of that other*,) *doe marry* &c. and ſo in many other places. And ſo likewiſe for the ſecond part of the *ſecond diviſion*, the *ſtate after this life*, that of *another world*, ordinarily call'd αἰὼν ἐρχόμενος, and αἰὼν ἐκεῖνος *the world to come*, and *that world* or *age*, it is oft call'd αἰὼν ſimply alſo, as *Joh* 6. 51. 58. *he ſhall live* εἰς τὸν αἰῶνα, which we render *forever*, or *to that age to come*, which is *eternall*. And from this notion of the word αἰὼν] it is peculiarly, that the word αἰώνιος commonly ſignifies *eternall*, including both *this world* and that *other*, though in relation to that former notion of αἰὼν for *this world*, it may ſeem to be, that the *fire* that *deſtroyed Sodome* is called πῦρ αἰώνιον τοῦ *Jude* 7. an *utterly-deſtroying fire*. This *eternall future ſtate* was, it ſeems, denied by the *Sadducees*, and thereupon it is the obſervation of the *Jewes*, that in *Ezra's* time it was appointed, that at the end of *benedictions* in the *temple*, the phraſe לעולם *in ſæculum*] ſhould be changed into מן העולם ועד העולם *from age to age*, i.e. from *this age* to the *next*. So we find it in c. 9. of *Cod: Berachoth*, &c. כל חותמי ברכות *In all the concluſions of benedictions they were wont to ſay* מן העולם *from age*; *But when the Sadducees perverted this form of ſpeech, and ſaid that there was but one age, they appointed that the form ſhould be from age and to age*. And though perhaps this latter form be before *Ezra's* time to be met with in the *Hebrew* writings, yet, it ſeems, twas not in their *formes* of *benedictions*, in the *publick ſervice*, and there it was probably inſerted on that occaſion. And an abbreviate of that form it is which the *Chriſtians* have delivered to them by *Chriſt*, *Mat.* 6. 13. *thine is the kingdome, the power and the glory* εἰς τοὺς αἰῶνας *to both ages*, the *preſent* and the *future*, which we according to ſenſe, render *forever and ever*, i.e. for *this world* (which is one *forever*,) and for the *next* (which is another *forever*.) This is more largely ſet by the *Apoſtle*, *Gal.* 1. 4. εἰς τοὺς αἰῶνας τῶν αἰώνων, *to the ages of ages*, but yet more amply in the *antient Church*, which added that ſecond *verſicle* to the *doxologie* [*As it was in the beginning* (i. e. מן העולם *from the age*, from the *beginning* of the *world*, as ἀπ' αἰῶνος here ſignifies) *is now and ever ſhall be, world without end*] i.e. *now*, in *this world*, and לעולם, *to that world*, which ſhall never *end*.

p. The word δοῦναι with an *infinitive* mood after it (as here δοῦναι λαβεῖν) is, according to the ſenſe of it, to be rendred, as if the word *power*, or ſomething elſe like it, were to be underſtood; So often in the *Revelation*, as c. 2. 7. and 17. δώσω φαγεῖν, *I will give to eat*, or *drink*, i. e. *power* to doe ſo, c. 3. 21. δώσω καθίσαι, *I will give* the *priviledge* or *favour to ſit*. So the *paſſive* ἐδόθη in like manner c. 6. 4. ἐδόθη λαβεῖν c. 13. 7. ἐδόθη ποιῆσαι, and v. 15. ἐδόθη δοῦναι, *it was given to receive*, to *doe*, to *give*, & ſo c. 16. 8. & 19. 8. where the word ἐξουσία *power*, or the like, is clearly underſtood, which in many other places is expreſt, c. 9. 3. c. 6. 8. c. 15. 5. 7. &c. and ſo the former part of the 74 *ver.* being read, as it were, in a *parentheſis*, the ſenſe will be perſpicuous, *The oath which he ſware to Abraham our father, that he would give us power to ſerve him in holineſſe*, &c. And ſo, beſide the explication of that *oath* made to *Abraham* (which hath from this paſſage been explain'd in * another place) here will be obſervable alſo the alluſion of this whole paſſage to the names of the *Baptiſt*, and his *parents*. For the meaning of *Zachary* is *the remembrance of God*, and to that referres his μνησθῆναι διαθήκης *God's remembring his covenant*, v. 72. *Elizabeth* ſignifies *the oath of God*, and to that referres ὅρκον ὃν ὤμοσεν, *the oath which he ſware*. And *John* ſignifies the *free gift* or *grace of God*, and to that referres the δοῦναι, *the giving deliverance* and *grace* to *ſerve him in ſincere holineſſe* &c. the grace of *Juſtification*, *Sanctification*, and *Perſeverance*.

* *Prælt: Cant. l. 1. ſect. 1.*

Μνησθῆναι διαθήκης.

Ὅρκον ὃν ὤμοσεν

That the word [ἀφόβως *without fear*] referres q. to *our enemies*, in whoſe power before we were, appears by the diſtinct mention of them in the next words, and therefore it cannot with any ſenſe be applied to the excluding that *fear* of our *danger*, which is founded onely in *our ſelves*, our own *negligences*, or *miſcarriages*. And that it is to be joyned with ῥυσθέντας *being delivered*,] and not with λατρεύειν *ſerving*] is not only apparent by many antient *Copies*, which ſo joyn it, without any *comma* betwixt ἀφόβως and ἐκ, and by *Irenæus* l. 3. c. 11. reading it, *Nobis ſine timore ereptis, ſervire in ſanctitate, us being delivered without fear, to ſerve him in holineſſe*, but alſo by the *nature* of the word [ἀφόβως *without fear*] in the *tranſlatours* of the *Old Teſtament*, in that only place, where 'tis uſed, *Prov.* 1. 33. ἀναπαύσεται ἀφόβως ἀπὸ παντὸς κακοῦ, *he ſhall reſt without fear from all evil*, which is an explication of the *dwelling ſafely*, that immediately preceded. And this according to the notion of φόβος *fear* among the *ſacred writers*, not for the *paſſion* it ſelf, but for the *object* of it, as 1 *Pet.* 3. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, where the word φόβος ſignifies *whatſoever formidable object*, which the οἱ κακοποιοῦντες v. 13. *malitious perſons* can bring upon them. So alſo in *humane writers*, in * *Lucian*, τίς ὕλης τοῦ φόβου; where as ὕλης is *fear*, ſo [φόβου] is [*of danger*.] And ſo in *Alex: Aphrodiſ:* φόβος ἀπειλοῦντος ἀπὸ τυράννου, *the terror* or *terrible things threatned by the tyrant*, So *Iſa.* 8. 12. whence that place of S. *Peter* is taken, where the *Greek* hath φόβος αὐτῶν, *his fear*, or *terror*, the *Hebrew* hath מוראו, which notes the *formidable object*, not יראה which ſignifies the *paſſion*, and preſently it follows Κύριον τὸν θεὸν σου φοβηθήσῃ, *the Lord ſhall be thy fear*, i.e. the *object* of it, and ſo he is called the *fear of Iſaac*. Thus is πρόνοια] alſo the *thing* that is *feared*, *Prov.* 3. 25. as appears by the ὁρμαὶ ἀσεβῶν, the *incitations* of *wicked men*, that follow to explain πρόνοια. So perhaps ἐυλάβεια *Heb.* 5. 7. may ſignifie the *thing againſt* which he *prayed*, and from which he was *delivered*. And thus ἀφόβως will be directly all one with ἀκινδύνως *without danger*, as *Wiſd.* 17. 4. ἀφόβως διαφυλάσσειν, *to preſerve ſafe*, and ſo 1 *Cor.* 16. 10.

* *intyrannicid: p. 400.*

Εὐλάβεια

Ἀιώνιον ἐυαγγέλιον.

εἰς τοὺς αἰῶνας

Ἀιώνιον πῦρ.

δοῦναι λαβεῖν.

1 Tim. 1. 10. where the *Apoſtle* ſpeaking of *Timothy*, bids them ſee, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς that *he may be ſafely with them*, or εἰρηνικῶς v. 11. *peaceably*. The ſame thing is expreſt by the *tranſlatours* of the *Old Teſtament*, by ἐν ἐλπίδι *Pſal.* 4. 8. Ἐλπὶς *Prov.* 1. 33. not as ἐλπὶς notes *hope*, or *expectation of future good*, but as 'tis oppoſite to our preſent notion of φόβος, and imports *ſafety*. And this obſervation might be extended to many other words in the *Scripture*, which ſeem to denote *actions*, *affections*, or *faculties*, but are uſed for the *objects* of them, as θέλημα Θεοῦ, the *will of God*, 1 *Theſſ.* 4. 3. the things which *God wills*, ἐλπὶς *hope*, Πίστις *Rom.* 8. 24. the *thing hoped* for, πίστις *faith*, *Rom.* 4. 14. and in many other places, where it ſignifies the *doctrine* of the *Goſpel*, the *thing* to be *believed*. So λύπη *ſorrow* for *calamity* 1 *Pet.* 2. 19. (and therefore, ſaith *Heſychius*, λύπη *ſorrow* is βλάβη and ἀπώλεια, *hurt* and *deſtruction*, and πένθος *mourning* is, ſaith he, συμφορὰ *calamity*) and from thence λυπεῖσθαι *to be wounded*, *Rom.* 14. 15. and πενθεῖν not *to mourn*, but to uſe ſuch *aſperity* as will *cauſe mourning*, 2 *Cor.* 12. 22. But this by the way. I ſhall only adde that by *analogie* of *Scripture*, it no way appeareth that *fear* is to be excluded from our *ſerving* of *God*, but rather that it is a *good*, *powerfull motive* to it, and ſo is called *the beginning* of *wiſdome*, and a wholſome *companion* of it, and therefore we are commanded to *work out our ſalvation with it*.

1. Ἀνατολὴ That ἀνατολὴ is here the *title* of *Chriſt*, there is no queſtion, whether it be literally to be rendred the *Eaſt*, or the *riſing of the ſun*, that *ſun* of *righteouſneſſe*, *Mal.* 4. 2. And this *title* ſeems formerly to have been beſtow'd on him *Zach.* 3. 8. and 6. 12. ἰδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ, *Behold the man whoſe name is the Eaſt*, or *riſing of the ſun*, as *Juſtin Martyr* cites it *dial: cum Tryph:* For which we ordinarily have, *whoſe name is the Branch*. The *Hebrew* צמח ſignifies *oriri* to *riſe* or *ſpring*, and that may be applied to a *branch* that *ſprouts* out of the *tree*, but ſo alſo it belongs to the *riſing ſun*, and accordingly ſignifies alſo *lucere*, to *ſhine*, and *Heb.* 1. 12. the *brightneſs* is in the *Syriack Tſemach of his glory*. And if ἀνατολὴ in *Zachary* be not a quite diſtant thing from the ſame word here in this other *Zachary*, it muſt then needs be in this other ſenſe, for that here it is ſo, appears by that which follows, both of *viſiting*, and *giving light to them that ſit in darkneſs*. And ſo it may well be read out of that *prophet* too, ch. 6. 12. not, *he ſhall grow* or *branch up*; (referring to the word *Branch*, but) *he ſhall riſe up* ἀνατελεῖ, or as צמח ſignifies, *ſhine out from under him*. Hence is it that where ἀνατολὴ *the Eaſt* is uſed in other places of *Scripture*, ſome of the *Greek Scholiaſts* have ſtill applied it to *Chriſt*. As *Bar.* 4. 36. Περίβλεψαι πρὸς ἀνατολὰς, *look toward the Eaſt*, i. e. ſaith *Olympiodorus*, πρὸς τὸν τοῦ δικαιοσύνης ἥλιον τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *to the Sun of righteouſneſs, our Lord Jeſus Chriſt*. And *Jer.* 23. 5. *I will raiſe up unto David* צמח צדיק ἀνατολὴν δικαίαν in the *Septuagint*, *the righteous Eaſt*, *Severus* renders it τὸν Χριστὸν τὸν τοῦ δικαιοσύνης ἥλιον, *Chriſt the Sun of righteouſneſs*. And from hence perhaps it is that *Tacitus hiſt:* l. 5. at the deſtruction of *Jeruſalem* ſaith that ſome on that occaſion remembred *Sacerdotum literas*, *the antient writings* [illegible], which foretold *eo ipſo tempore fore ut valeſceret Oriens*, that *at that very time it ſhould come to paſs*, *that the Eaſt ſhould prevail*, i. e. *Chriſt*, *cujus nomen eſt Oriens*, *whoſe name is the Eaſt*, meaning all this while by the *Eaſt*, that *Orient*, or *riſing Sun*, and not the *point*, from whence he *riſeth*.

p. 105.

What is the meaning of this *figurative* ſpeech [*the ſhadow of death*] will be beſt conjectured by comparing it with *Pſ.* 23. 4. *though I walk thorow the valley of the ſhadow of death*, &c. There making *God* his *ſhepheard* v. 1. he compares himſelf to a *ſheep*, which feeds ſometimes upon an *hill*, ſometimes in a *valley*, and again may be ſuppoſed to be in *danger* of *wolves*, or elſe free from that danger. The *hills* being the higheſt, have all the *light* and *warmth* of the *ſun* upon them, and the *valleyes* contrariwiſe that are *ſhaded* by the *hills*, have much leſſe of that *warmth*, or *light*, and being alſo more ſubject to incurſion of *wolves*, then the *hills* were, (where their coming would be more diſcernible) this is there the meaning of [*the valley of the ſhadow of death*,] a *gloomie vale* of *danger* of the utmoſt evil. Proportionably here (in a *ſpiritual* ſenſe) *the ſhadow of death*] is a ſtate of *ſinne*, and *ignorance*, want of *light*, or *knowledge*, and want of *warmth*, or *grace*, the deſcription of the ſtate under the *Law*, which afforded neither of theſe in any proportion to what is now done by *Chriſt*, and ſo left men in a dangerous condition, till *Chriſt* was thus pleaſed to *ſhine* upon them, and thereby to reſcue them out of it.

f. Σκιὰ θανάτου

CHAP. II.

Paraphraſe.

* enrolled. 1. AND it came to paſſe in thoſe daies that there went out a decree from [Cæſar Auguſtus, that a all the world ſhould be b * taxed.] 1. Auguſtus the Roman Emperour, a. b. that all perſons in the Roman Empire ſhould have their names and conditions of life and eſtate ſet down in court rolls &c. according to their families.

* this firſt enrolling was 2. (And * this taxing was firſt made when Cyrenius [was governour of Syria.]) 2. was ſent Procurator into Syria (under which province Palæſtine was) to enroll that part of the Empire. note b.

3. And all went to be taxed every one [into his own city.] 3. to the city where their Anceſtours were born, and ſo theſe to the city, where David was born, from whence they came, ver. 4.

4. And Joſeph alſo went up from Galilee out of the city of Nazareth into Judæa] unto the city of David, which is called Bethlehem, (becauſe he was of the houſe and linage of David) 4. And ſo though Joſeph dwelt in Galilee in the city Nazareth, he was forced to go into Judæa,

5. To be taxed with Mary his eſpouſed wife, being great with child.

6. And ſo it was that while they were there, the daies were accompliſhed that ſhe ſhould be delivered.

7. And ſhe brought forth her firſt born ſon, and wrapped him in ſwadling
c. clothes, and laid him in * a [c] manger, becauſe there was no room for them in the Inne. * the ſtable.

8. by turns over their flock, ſome one watch of the night, ſome another.
8. And there were in the ſame countrey ſhepheards abiding in the field,
d. * keeping [d] watch [over their flock by night.] * watching the watches of the night over their flock.

9. And an Angel of Gods appeared to them in a ſhining cloud, ſignifying God's eſpeciall ſignall prefence there, (See note Mat. 3. k.)
9. And lo, the Angel of the Lord came upon them, and the glory of the Lord ſhone round about them,] and they were ſore afraid.

10. And the Angel ſaid unto them, Fear not, for behold I bring you good tidings of great joy, which ſhall be to all people.

11. For the Meſſias or God incarnate is this day born in Bethlehem Davids city.
11. For unto you is born this day in the city of David a Saviour, which is Chriſt the Lord.]

12. And by this you ſhall diſtinguiſh this child from all others,
12. And this ſhall be a ſigne unto you,] Ye ſhall find the babe wrapped in ſwadling clothes, lying in * a manger. * a ſtable, ſee note c.

13. Angels, ſo farre from envying this dignity of mans nature, that they congratulated it, and thereupon ſang this hymne,
13. And ſuddenly there was with the Angel a multitude of [the heavenly hoſt, praiſing God, and ſaying,]

14. God be glorified by them which are in the higheſt heavens, the Angels &c. becauſe of that peace which this birth of Chriſt hath brought on the earth, and becauſe of that favour, mercy, reconciliation of God toward men, which is wrought thereby, or becauſe of that reconciliation of God toward thoſe that are found ſincere before him.
c. 14. Glory to God in the higheſt, and on earth * [c] peace, good will towards men.] * or peace toward men of good wil, or of his good liking, for the Kgs MS. and the antient Syr. and Latine read *in-ſtar conſolationis*, and ſo many of the antient fathers.

15. And it came to paſſe, as the Angels were gone away from them into heaven, the ſhepheards ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſſe, which the Lord hath made known unto us.

16. And they came with haſt, and found Mary and Joſeph, and the babe lying in a * manger. * ſtable.

17. whole ſtory of all that
17. And when they had ſeen it, they made known abroad the [ſaying which] was told them concerning this child.

18. And all they that heard it wondred at thoſe things which were told them by the ſhepheards.

19. comparing them one with another in her private meditation, without ſpeaking of them to any.
19. But Mary kept all theſe things [and pondered them in her heart.]

20. for the reall completion of all thoſe things which were firſt told them by an Angel, and then heard and ſeen by themſelves.
20. And the ſhepheards returned glorifying and praiſing God, [for all the things that they had heard and ſeen, as it was told them.]

21. And when the eighth day was come, wherein twas the law and cuſtome for children to be circumciſed and named, he was circumciſed, and his name impoſed on him, which was Jeſus, according as he had been
21. And when eight daies were accompliſhed for the circumciſing of the child, his name was called Jeſus, which was ſo] named of the Angel before he was conceived in the womb.

22. they brought him, as their firſt-born, to preſent him to the Prieſt, and then to redeem him, as Num. 18. 15. is appointed,
22. And when the daies of her purification according to the law of Moſes were accompliſhed, [they brought him to Jeruſalem to preſent him to the Lord,]

23. (According to that law given to the Jewes, that as the firſt-born male of other creatures, ſo the firſt-born ſon (in remembrance of Gods ſlaying all the firſt-born of the Ægyptians, to deliver them) ſhould be conſecrated to God, Exod. 13. 3. and ſince the Levites were by God taken in ſtead of the firſt-born, it is to be redeemed, Num. 3. 12. & 46.
23. (As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord.])

24. And then for her own purification after child-birth, Lev. 12. 6. to offer her pair of turtles, being not able to offer a lamb (which is an argument that the Magi had not yet brought their preſents, Mat. 2, 11.) according to the commandement of God, that he which is not able to bring a lamb ſhall bring a pair of turtles, &c. Lev. 12. 8.
24. And to offer a ſacrifice according to that which is ſaid in the law of the Lord, a pair of turtle doves, or two young pigeons.]

25. an upright and godly man, looking for, & expecting the coming of the Meſſias, ſee v. 38. whether in a ſpirituall only, or (as moſt expected) in a temporall kingdome, to reſtore their liberty to the Jewes.
25. And behold, there was a man in Jeruſalem, whoſe name was Simeon, and the ſame man was [juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him,]

26. And he had received revelation from the holy Ghoſt, that before he died, the Meſſias ſhould come, and he ſhould ſee him.
26. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt.]

27. And at this very time he came, by
27. And he came by the Spirit into the Temple, and the parents brought in the child Jeſus to doe for him after the cuſtome of the law.]

the

the guidance and dictate of the Spirit, into the Temple, and when Joſeph and Mary brought in Jeſus, to perform thoſe things which were according to the law uſuall to be done.

28. Then took he him up in his armes and [bleſſed God and ſaid,] 21. recited this hymne,

29. Lord now letteſt thou thy ſervant depart in peace according to thy word.] 29. Lord now thou haſt fulfilled thy promiſe revealed to me v.26. I am heartily content to die.

30. For mine eyes have ſeen thy ſalvation,] 30. For I have with theſe fleſhly eyes of mine beheld the Meſſias,

31. Which thou haſt prepared before the face of all people,] 31. Whom thou haſt ſo long promiſed, and at laſt exhibited in the ſight of all the congregation,

32. A light to lighten the Gentiles, and the glory of thy people Iſrael.] 32. A light afforded to the Gentile world Iſa.49.6. to reveale to them Gods righteouſneſs (or the way of living which will be acceptable to God) Pſal.116.18. and (after he hath reformed the religion of the Jewes, taught them the ſubſtantiall in ſtead of the Ceremoniall obſervances) to bring the Gentiles to the receiving of that religion, and ſo to bring much glory and honour to that nation, to thoſe at leaſt, that doe receive him, or in caſe they will doe ſo.

33. And Joſeph and his mother marvailed at thoſe things which were ſpoken of him.

34. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child [is ſet for the fall and riſing again of many in Iſrael, and for a ſigne which ſhall be ſpoken againſt,] 34. is appointed by God to be a means of bringing punishment and ruine upon all obdurate impenitents, and on the other ſide to redeem, reſtore, recover thoſe that will be wrought on by him, throughout all this people, and he ſhall be vehemently oppoſed, ſo holy and ſevere in his precepts and practiſe, that he ſhall be a butt or ſigne, ſuch as are mention'd Iſa.8.18. a mark for all obdurate ſinners to ſet themſelves againſt,

35. (Yea a [f] ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.] 35. (And that oppoſition ſhall bring upon thee either death it ſelf, or ſome ſore affliction,) that the machinations and deſignes of men, (ſee note on Mat.15.d.) which are now kept ſecret, may come forth, and be diſcovered by their dealings with him, by the judgments which they paſſe upon him, ſome receiving him as the Meſſias, others not. See note on Rom.8.f. f.

36. And there was one Anna a propheteſſe, the daughter of Phanuel, of the tribe of Aſer, ſhe was [of a great age, and had lived with an husband ſeven years from her virginity.] 36. very old, and had lived in the matrimoniall eſtate but ſeven years, unto which ſhe came a pure virgin.

37. And ſhe was a widow of about fourſcore and four years, which departed not from the Temple, but [g] ſerved God with faſtings and prayers night and day.] 37. And being now a widow of about 84 yeares old, ſhe conſtantly frequented the Temple (ſee note on Act.1.c.) and performed all acts of piety, praying & faſting conſtantly, at the preſcribed and accuſtomed ſeaſons of performing thoſe duties, faſting twice a week (ſee c.18.12.) and obſerving the daily houres of prayer. g.

38. And ſhe coming in at that inſtant [gave thanks likewiſe unto the Lord, and ſpake of him to all them, that looked for redemption in Jeruſalem.] 38. ſang an hymne to him, and expreſly affirmed him to be the Meſſias, and this ſhe did to all thoſe in Jeruſalem which expected the coming of the Meſſias. See v.25.

39. And when they had performed all things according to the law of the Lord, [they returned into Galilee to their own city Nazareth.] 39. They returned to Bethlehem, and there continued, till they were warned to remove into Ægypt, Mat.2.14. from whence returning they came to their own dwelling at Nazareth in Galilee, Mat.2.23.

40. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdome; and the grace of God was upon him.] 40. And Jeſus grew in ſtature of body & faculties of mind (his divine Spirit aſſiſting and ſtrengthning his naturall faculties) and was indued with great wiſdome through the grace and power of Gods Spirit upon him.

41. Now his parents went to Jeruſalem every yeare at the feaſt of the Paſſover.

42. And when he was twelve years old, they went up to Jeruſalem after the cuſtome of the feaſt.

43. And when they [had fulfilled the dayes,] as they returned, the child Jeſus tarryed behind in Jeruſalem, and Joſeph and his mother knew not of it, 43. had continued there all the feaſt daies, and then came home,

44. But ſuppoſing him to have been in the company, [went a daies journey, and they ſought him] amongſt their kinsfolk and acquaintance. 44. After they were come a daies journey they miſſed him, and made ſtrict enquiry after him.

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46. And it came to paſſe that after three daies they found him [in the temple, ſitting in the midſt of the doctors] both hearing them, and asking them queſtions. 46. in the court of the Temple, or porch, and many of the Maſters of Iſrael, the Scribes, or learned men, about him,

47. And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48. And when they ſaw him they were amazed, and his mother ſaid unto him, Son, why haſt thou thus dealt with us? Behold, thy father and I have ſought thee ſorrowing.

49. the houſe of God is my proper home, my fathers houſe, and ſo a place fit for me to be in, but this ye were ignorant of.

49. And he ſaid unto them, How is it that ye ſought me? [Wiſt ye not that I muſt be * about [h] my Fathers buſineſſe?]

h. * in my fathers houſe.

50. And they underſtood not the ſaying, which he ſpake unto them.

51. and though in that of ſtaying in the Temple (an introduction or eſſay preparatory unto his office, to which he was ſent by God, to whom obedience is due before parents) he did ſomewhat without his parents leave (ſee Joh. 2. 4.) yet in all other things he lived in perfect obedience to them.

51. And he went down with them, and came to Nazareth, and was ſubject unto them,] but his mother kept all theſe ſayings in her heart.

52. And Jeſus in reſpect of his humane nature conſiſting of body and ſoul, did grow or improve, his ſoul improved in wiſdome, his body in ſtature, as others of his age are wont, and withall became daily a more eminent illuſtrious perſon in the eyes of all.

52. And Jeſus increaſed in wiſdome and ſtature, and in favour with God and man.]

Notes on Chap. II.

a Οἰκουμένη

That οἰκουμένη doth not alwaies ſignifie the *whole world*, may be concluded by *Act.* 11.28. where the *prophecy* of the *famine through the whole world*, ſeems to belong to the ſame, which was foretold by *Chriſt*, *Mat.* 24.7. and ſo to referre only to *Judæa* (ſee *note* on *Mat.* 24. c. and *Euſebius Eccl: Hiſt:* l. 2. c. 11.) Thus *Lu.* 21.26. τὰ ἐπερχόμενα τῇ οἰκουμένῃ, *the things that come upon the world*] ſeems to belong only to thoſe things that were a *coming on Judæa*. And thus it is ordinarily ſaid, that *Jeruſalem* is ſituate *in medio telluris in the middle* of the *earth*, i.e. of *Judæa*, as *Delphi* is ſaid to be *Orbis umbilicus, the navel of the world*, i.e. of *Greece*, and as *Minos* calls *Crete*, over which he was *King*, his *Orbis* in *Ovid*,

Certè ego non patiar Jovis incunabula Creten,
Qui meus eſt orbis, tantum contingere monſtrũ.

So *Plinie* in his *Nat: Hiſt:* l. 12. c. 12. uſes the word *Orbis* for a *region*. *In noſtro orbe proximè laudatur Syriacum.* But here the word belongs to the *Roman Empire*, which is often called by that title,

Orbem jam totum victor Romanus habebat,

and in *Hegeſippus* l. 2. *Antiq.* c. 9. *Orbis terrarum qui Romano Imperio clauditur & definitur*, and ſo in *Spartianus*, *Lampridius*, *Marcellinus*, and in *Optatus* l. 3. and Ἐγὼ τῆς κοσμικῆς κύριος, ſaith *Antoninus* in his *reſcript* to *Endæmon Nicomedienſis*, *I am Lord of the world*, and in *Ulpian*, who from a *conſtitution* of *Antoninus* ſaith, *Qui in orbe Romano ſunt, cives Romanos effectos eſſe*, and *Bartolus* pronounces that he were an *heretick*, which would not ſay that the *Emperour* is *Dominus & Monarcha totius orbis, the Lord and Monarch of the whole world*. See *Hieron: Magius Miſcell:* l. 4. c. 15.

b. Ἀπογραφὴ

The ἀπογραφὴ is here literally *deſcriptio*, and that is (not an *exacting* of *tribute*, or *taxation*, but) a ſetting down, or *enrolling* every perſon, according to their families and eſtates. So in *Heſychius* ἀπογραφὴ, δείγματις, ἢ ἡ γενομένη μίσθωσις, it ſignifies the *numbring* of the *people*, or *declaring* how many and what kind of *people* they are: And *Phavorinus*, that ἀπογραφὴ ποιεῖσθαι] is when *each man is ſent for to make known*, ὅσα τις ἔχει, καὶ ὅθεν τὰ χρήματα καὶ ποῖα ταῦτα εἴη, *what and how much he hath, and whence his eſtate came to him*. This is it that the *Greek* and *Latine gloſſe* in *H. Stephanus* hath expreſs'd by ἀπογραφὴ, *cenſus*, *profeſſus*, *profeſſio*, the word *profeſſio* being the proper *Latine* word for this matter, and therefore the *vulgar* very fitly hath it ver. 3. of this chap: *Ibant profiteri, they went to tell what they were worth* &c. This *enrolling* is moſt amply defin'd by *Florus*, *ut omnia patrimonii, dignitatis, ætatis, artium, officiorumque diſcrimina in tabulas referantur, that all the differences of patrimony, dignity, age, craft, office might be recorded.* Now concerning this particular *enrolling* or *cenſus* here mention'd, 'tis obſervable what *Sepulveda* and *Gerundenſis* have related, that 27 years before the *birth* of *Chriſt*, *Auguſtus* appointed that there ſhould be an *enrolling* of the *whole Empire*, and proclaimed it in *Tarracon* a city in *Spaine* after the *Cantabri* (and others that in *Spaine* had broke off from him) had been conquered and reduced by him. For then he conceived that all the parts of his *Empire* were quiet, and ſetled, and ſo that it was a fit time to take this view of his people. *Velleius Paterculus* ſeems to agree in this relation, making mention of a notable *peace*, i.e. quiet, and reſt from *warre* about the *twentieth* year of *Auguſtus*, which being by him ſaid *about* the 20th year, if it be reſolved to have been punctually the 17th, it will fall directly on this time of this 27 yeares before our *Saviours* birth, that being in the 44th year of his *reigne*. But upon or ſoon after this *proclamation*, *Auguſtus* found a breaking out of ſome ſtirres in other parts, and thereupon deſert'd his reſolution to ſome other quieter time, which was this very point of time, wherein *Chriſt* was born. Hence it is that the ancient *Spaniards* obſerved an *æra* (which is a word made up of the firſt letters of *Annus erat Regni Auguſti*, the *year of Auguſtus's reigne*) different from all other *Chriſtians*, to wit, 27 years before them, reckoning from this *firſt* proclamation in *Tarracon*, and counting the ἀπογραφὴ, or *enrolling* here in S. *Luke* to have been at that time. By this paſſage of ſtory conſidered there will ariſe to us matter of moſt excellent obſervation, concerning *God's* wiſe diſpoſall of all things, particularly in this of the *birth* of *Chriſt*, which, if *Auguſtus's* firſt *decree* and *proclamation*, in the 17th of his *reigne*, had ſtood, in all probability could not have been in *Bethlehem*, as the *prophets* foretold it ſhould, For if that had gone on in the 17th, there had been no uſe of this in the 44th yeare of his *reigne*, Had not this been in the 44th, *Joſeph* and *Mary* would have had no occaſion at that time to come up to *Bethlehem* from *Nazareth*, where they dwelt, Had they not done ſo, *Chriſt* had not been born there: Whence appears *Gods providence* in changing *Auguſtus's* reſolution by the breaking out of new troubles, and transferring this time of *full peace* (and ſo of *enrolling*) to this very point of time, wherein *Mary* being ſo neer her time, and going up to *Bethlehem* to be *enrolled*, ſhould there fall in travail, and bring forth, that ſo the *ſeed* of *David*,

David, and *branch* of *Jesse* (as *Christ* is call'd) that was conceived in *Nazareth*, should be born in *Bethlehem*, where *Jesse* lived, & *David* was born. Now whereas 'tis added that this was ἀπογραφὴ πρώτη, the *first enrolling*, that is to distinguish it from another, *Act.* 5.37. the same which *Josephus* and *Eusebius* speak of and place under *Cyrenius* also, but differing from this here. As for *Cyrenius having rule over Syria* at this time, that is to be taken in a looser, not stricter sense, not that *Cyrenius* was there now the *standing Governour* under the *Romans*, but sent by the *Emperour* particularly on this occasion, to take an *inventory* of this part of his *Empire*. For so saith *Suidas* upon the word ἀπογραφὴ] out of some antient Author, that *Cæsar Augustus desiring to know the strength and state of his dominions sent* 20 *chosen men into all his dominions, one into one part, another into another, to take this account, and P. Sulpitius Quirinius had Syria for his province*, not to have any *setled dominion* there, but to perform this work, for which he was sent *extraordinarily*, *Sentius Saturninus* being then *President* of *Syria*, *Tertull: cont: Marc:* l. 4. c. 19.

ἀπογραφὴ πρώτη.

c. φάτνη signifies *stable* or *ἱπποστάσιον*, saith *Is: Casaubon ad Baron:* i.e. a *stable* where *cattel stand*, and not only the place where their *meat* is put, the *manger*. So in *Latine Præsepe*, *Virgil: Æneid: 7.*

—in præsepibus ursi sævire —— and

Stabant terni centum nitidi in præsepibus altis,

and to this the story best agrees, which gives the reason of their laying him in the φάτνη, *because there was no room* (not in the *stable*, but) *in the Inne*.

φάτνη

d. 'Tis sufficiently known that the *night* was distinguisht into severall *watches*, the ἐσπέρα, and μεσονύκτιον, and ἀλεκτοροφωνία, and πρωΐ, *Mar.* 13.35. *the evening*, and *midnight*, and *cock-crowing*, and *morning*. The first ending at *nine* in the *evening*, the 2d at *twelve*, the 3d at *three*, the *fourth* at *six* in the *morning*, as the *day* is divided into the *third*, and *sixt*, and *ninth*, and *twelfth houres*. Now these the *shepheards* in those countreys (which lay chiefly upon feeding cattell) i.e. the *inhabitants* of the countreys did so distribute among them, that such a number of them might continue in the field, and *watch* abroad so many *houres* in the *night*, and when that *watch* ended, so many other fresh men might come and succeed to that care, and this the forme of speech in *Greek* doth import φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὰ ποίμνια αὐτῶν, i.e. literally rendred, *watching the watches of the night over their flock*, and so the *vulgar* readeth it, *custodientes vigilias noctis super gregem*.

φυλακαὶ τῆς νυκτός.

e. The concurrence of so many antient *Copies* and readings for this of εὐδοκίας, not εὐδοκία, makes it fit to give an account of that phrase, if so it be read. *Gods favor* or *acceptance*, (an argument, and evidence of the *sincerity* of the *Christians* heart which is so *approved*, or *accepted* by him,) is literally the notion of εὐδοκία, *good liking*, i.e. *Gods good liking*, or *well-pleasednes*. So when, in the highest degree, 'tis said of *Christ*, ἐν ᾧ εὐδόκησα, *in whom I am well pleased*, So when of *Noah* 'tis said, *that he found grace in the eyes of the Lord*, *Gen.* 6.8. Accordingly ἄνθρωποι εὐδοκίας are such as these, whose *uprightnes* of heart, and *sincerity*, (though mixt with much *frailty*, and some *sinne*, for which there is no way of *pardon*, but in *Christ*) hath *approved* them to *God*, and to these, and none but these, this εἰρήνη ἐπὶ γῆς *peace on earth* belongs. And so this *reconciliation* of *God* to all *penitent* sinners, all *sincere*, *faithfull*, new creatures, (those whom *God* sees, and owns as such) as it is the full importance of [εἰρήνη ἐπὶ γῆς ἐν ἀνθρώποις εὐδοκίας, *peace upon earth toward men of* his *good-liking*] so is it, next *the glory of God*, mentioned in the former words, the principall designe of *Christs* coming into the world.

Ἔνδοξα

Ἄνθρωποι εὐδοκίας.

That *Mary* the *mother* of *Christ* was *put to death* is the affirmation of *Epiphanius* l. 3. *hær:* 78. *contra Dicomarianitas*, and this place of *Scripture* said to be fulfilled by it, ὅτι ἀνῃρέθη, κατὰ τὸ γεγραμμένον, καὶ σοῦ δὲ αὐτῆς διελεύσεται ῥομφαία, *she was put to death according as it is written, a sword shall passe through thy soul also*, and so he goes on, ἐν μάρτυσιν αὐτῆς τὸ κλέος, *her glory is among the martyrs*. If she were not actually *put to death*, some great *sensitive affliction*, the sharpnesse of which is here compared to a *sword*, and said to *pass through* her ψυχὴ, her *animal* or *sensitive soule*, is here certainly meant by it. f.

Ῥομφαία διελεύσεται.

Of this *Hanna* is the testimony of *Cyrill* of *Jerusalem*, *Cat:* 10. that she was ἐγκρατὴς, ἁγνὴ, σώφρων, καὶ ἀσκήτρια, *the first* title referres to her *continence*, and *widow-chastity*, for so many years, (having lived with an *husband*, but *seven years* after *marriage*, he, in all probability, dying at that time.) The 2d. to her *devotion* and strict observance of *piety*. The 3d. not to a *solitary monial* life (as the *Latine interpreter* there falsly renders it) but to such a strict observance of all that συνεχεστέρα, or *austerity*, in *fasting* so often *every week*, and attending of *publick* (and *private*) *prayers* so often *every day* (and all this for the whole space of her ensuing life) as was antiently observable among the ἁγνὴ or *devout* persons. Thus did she take her self up from the cares and affaires of the *world*, that she might have the full vacancy for the *service* of *God*, and *daily frequented* the *Temple* at the *houres* of *prayer*, not that she did neither *eat* nor *sleep*, or that in any respect she could be said to *dwell* there *alwaies*, but that *serving God* there at all the *set times* of *prayer*, and to *prayer* adding the *weekly observances* of *fasting* also, she returned from those performances to her own house, and there properly inhabited; and this is enough to own that expression here, that *she departed not from the Temple*, i. e. *forsook* it not, kept close to it at the *set times*, (though she was at her *own house* also at other times) as the *Apostles* ch. 24. 53. are said to have been διὰ παντὸς ἐν τῷ ἱερῷ, *continually in the Temple*, and *Act.* 1.13. προσκαρτεροῦντες *continuing* there, which yet doth not note that they were never out of it, but, as it follows, ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ δεήσει *they continued unanimously constant in prayer and supplication*, not again that they did never *intermit praying*, but that they were constant in the frequent daily performances of that duty, at the *houres* appointed for it. g.

Διάφορα γραφικὰ, &c.

Ἐν τοῖς τοῦ πατρός] seems to referre to the place where they found him. i.e. in the *Temple*, and so τὰ ἴδια in the *neuter*, *his own*, *Jo.* 19. 27. signifies *his own house*. as *Ester:* 5. 10. and 6.12. בית *house*] is rendred τὰ ἴδια, *his own*. See the *learned Fullers Miscell:* p. 585. h.

Τὰ τοῦ πατρός.

Paraphraſe.

CHAP. III.

1. Procurator of Judæa, and Herod Governour of that
a. fourth diviſion of the kingdome called Galilee,

1. NOW in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being [Governour of Judæa, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of [a] Iturea, and of the region of Trachonitis, and Lyſanias the Tetrarch of Abilene,]

b. 2. Annas a chief prieſt being a man of principall authority among the Jewes, and Caiaphas placed by the Procurator in the Pontificate,

2. Annas and Caiaphas being the [b] High prieſts,] the word of God came unto John the ſon of Zacharias in the wilderneſſe.

3. to ſeverall parts of the coaſts that were nigh Jordan, Bethabara, Joh. 1. 28. Ænon, Joh. 3. 23. and by that means all the region about Jordan came to hear him, and he warned all the people to repent, and be baptized of him, to come in as proſelytes of his, that ſo their ſinnes might be forgiven, which would otherwiſe bring certain deſtruction on them.

3. And he came [into all the countrey about Jordan, preaching the baptiſme of repentance for the remiſſion of ſins,]

4, 5. There ſhall come a crier, or herauld, or harbinger of the Meſſias in the wilderneſs, to fit men by repentance for the receiving of Chriſt, and part of his proclamation ſhall be in theſe words, Every valley &c: which may figuratively import the peculiar quality of the Goſpel of Chriſt, which was to work upon the poor in ſpirit, and exalt them to a participation of the greateſt priviledges, which none of the higher loftier ſpirits were capable of, till they were humbled, and brought down from their heights; but literally they may ſeem to foretell the terrible deſtruction, which ſhould ſhortly come upon this people for their impenitence, the plaining of the land for the coming of the Roman army (ſee note on Mat. 3. c.) and the viſible diſcrimination, which ſhould then be made betwixt the obdurate impenitent unbeleivers on one ſide, and thoſe that are penitent and receive Chriſt, on the other.

4. As it is written in the book of the words of Eſaias the prophet, ſaying, [The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtreight.

5. Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and the crooked ſhall be made ſtreight, and the rough waies ſhall be made ſmooth.]

6. And all men ſhal diſcern the deliverance which is wrought for the penitent beleivers, when all impenitents are deſtroyed.

6. And all fleſh ſhall ſee the ſalvation of God.]

7. deſtruction approaching?

7. Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the [wrath to come?]

8. Doe not think 'twill ſerve your turn, that you are able to ſay (ſee note on Mat. 2. a.) We are of the ſeed of Abraham, who have right to the promiſes made to him, whatſoever our actions are, See Mat. 3. 9.

8. Bring forth therefore fruits worthy of repentance, and [begin not to ſay within your ſelves, We have Abraham to our father;] For I ſay unto you that God is able of theſe ſtones to raiſe up children unto Abraham.

Mat. 3. 10.

9. And now alſo the axe is laid unto the root of the trees, Every tree therefore which bringeth not forth good fruit is hewn down and caſt into the fire.

10. And the common ſort of people asked him, What was their task, or part of duty, to prevent or avert this ruine.

10. And the people asked him, ſaying, What ſhall we doe then?]

11. And he preſcribed to them an extenſive liberality, charity, merciſulneſſe to all that wanted, what they had to ſpare.

11. He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat let him doe likewiſe.]

12. the tole- or tribute-gatherers

12. Then came alſo [Publicanes] to be baptized, and ſaid unto him, Maſter, what ſhall we doe?

13. Receive all the taxes which the Emperour requires to be gathered, but beſide that, doe not you either by cunning, or force take any more for your ſelves.

13. And he ſaid unto them, [Exact no more then is appointed you.]

14. And to the
c. military men of the Jews (employed by their Procurators, or the Romans) he preſcribed theſe rules, Neither fright, nor plunder any man, but be content with that allowance, which is aſſigned for your maintenance.

14. And the ſouldiers likewiſe demanded of him, ſaying, And what ſhall we doe? And he ſaid unto them, Doe violence to no man, [d] neither [c] accuſe any falſly, but be content with your wages.]

[d] not wrong any.

15. And as the people were amuzed concerning him, looking for ſome further declaration or manifeſtation from him, and having ſome diſputes within them, whether he were not the Meſſias himſelf,

15. And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not,]

16. John gave a clear anſwer to their doubts, telling every one that came to him, in plain words, that he was not the Chriſt, ſaying, My whole office is, thus to receive you as proſelytes, to beleive on the Meſſias, who ſhall ſuddenly reveal himſelf, I am but a diſciple of that great Maſter, ſent before him, as diſciples of prophets are wont to be, to take up room for him, (ſee Lu. 10. 1. and Mat. 26. 20.) to ſerve him, to take off, and lay away his ſhooes (ſee note on Mat. 3. g.) and truly I am unworthy of this office, to be the diſciple of ſo divine a perſon. But he, when he cometh, ſhall be another manner of perſon, and doe other kind of things; Over and above the receiving of proſelytes with water in baptiſme, he ſhall ſend down the Spirit on his diſciples, in an appearance as of fire, Act. 2. and thereby enable them to ſpeak with tongues miraculouſly, and ſo fit them for their office, (ſee Act. 1. 2.)

16. John anſwered ſaying unto them all, I indeed baptize you with water, but one mightier then I cometh, the latchet of whoſe ſhooes I am not worthy to unlooſe, he ſhall baptize you with the holy Ghoſt and with fire.]

17. Whoſe

17. Whoſe [fan] is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaffe he will burn with fire unquenchable.

17. winnowing inſtrument, See note on Mat. 3. h.

18. And many other things in his exhortation preached he unto the people.] 18. And John Baptiſt ſaid many ſuch things as theſe, and more different from theſe, by way of exhortation and proclamation to the people, concerning the Goſpel of Chriſt.

19. But Herod the Tetrarch being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done, 19. And Herod calling him to the court, and hearing him often, and that with great reſpect to him at firſt (Mar. 6. 20.) at laſt being reproved by him for marrying his brothers wife, and for all other ſinnes, that John ſaw him to be guilty of,

20. Added yet this above all, that he ſhut up John in priſon.

21. Now when all the people were baptized, it came to paſſe that Jeſus alſo being baptized and praying, the heaven was opened,

22. And the holy Ghoſt deſcended in a bodily ſhape like a dove upon him,] and a voice came from heaven, which ſaid, Thou art my beloved ſon, in thee I am well pleaſed. 22. And the holy eternal Spirit of God appeared viſibly to come down, and to deſcend upon him, as a dove uſes to deſcend, and light on any thing (ſee note on Mat. 3. k.)

23. And Jeſus himſelf began to be about thirty years of age, being (as it was ſuppoſed) the ſon of Joſeph, which was the ſon of [d] Heli.] 23. And at this time of his being baptized, Jeſus was about thirty years old; And being born of a pure virgin he had truly no father on earth, but yet Joſeph the ſon of Heli being betrothed to Mary his mother, he was his reputed father. d.

24. Which was the ſon of Matthat, which was the ſon of Levi, which was the ſon of Melchi, which was the ſon of Janna, which was the ſon of Joſeph,

25. Which was the ſon of Mattathias, which was the ſon of Amos, which was the ſon of Naum, which was the ſon of Eſli, which was the ſon of Nagge,

26. Which was the ſon of Maath, which was the ſon of Mattathias, which was the ſon of Semei, which was the ſon of Joſeph, which was the ſon of Judah,

27. Which was the ſon of Joanna, which was the ſon of Rheſa, which was the ſon of Zorobabel, which was the ſon of Salathiel, which was the ſon of Neri,

28. Which was the ſon of Melchi, which was the ſon of Addi, which was the ſon of Koſam, which was the ſon of Elmodam, which was the ſon of Er,

29. Which was the ſon of Joſe, which was the ſon of Eliezer, which was the ſon of Jorim, which was the ſon of Matthat, which was the ſon of Levi,

30. Which was the ſon of Simeon which was the ſon of Juda, which was the ſon of Joſeph, which was the ſon of Jonan, which was the ſon of Eliakim,

31. Which was the ſon of Melea, which was the ſon of Menam, which was the ſon of Mattatha, which was the ſon of Nathan, which was the ſon of David,

32. Which was the ſon of Jeſſe, which was the ſon of Obed, which was the ſon of Boos, which was the ſon of Salmon, which was the ſon of Naaſſon,

33. Which was the ſon of Aminadab, which was the ſon of Aram, which was the ſon of Eſrom, which was the ſon of Phares, which was the ſon of Judah,

34. Which was the ſon of Jacob, which was the ſon of Iſaac, which was the ſon of Abraham, which was the ſon of Tharah, which was the ſon of Nachor,

35. Which was the ſon of Saruch, which was the ſon of Ragau, which was the ſon of Phaleg, which was the ſon of Heber, which was the ſon of Sala,

36. Which was the ſon of Cainan, which was the ſon of Arphaxad, which was the ſon of Sem, which was the ſon of Noah, which was the ſon of Lamech,

37. Which was the ſon of Mathuſala, which was the ſon of Enoch, which was the ſon of Jared, which was the ſon of Maleleel, which was the ſon of Cainan,

38. Which was the ſon of Enos, which was the ſon of Seth, which was the ſon of Adam, which was the ſon of God.

Notes on Chap. III.

a φλιππου δε τετραρχουντος

That which is here ſaid of *Herod's brother Philip* being *Tetrarch* of *Ituræa* and *Trachonitis*, is thus farre confirmed by *Joſephus*, *Ant*: l. 18. c. 7. that this *Philip* died in the twentieth year of *Tiberius*, having for the ſpace of 37 *years* been *Preſect* of *Trachonitis* and *Gaulanitis*, and *Batanea*, wherein ſtead of *Gaulanitis* the truer reading is *Auranitis*, of which we have mention in the ſame *Joſephus*, *Ant*: l. 17. c. 13. as a part of *Zenodorus* his *province*, *Trachonitis* and *Batanea* being there named as the other parts of it, the latter of which (or elſe that, and *Auranitis* together) is ſure the *Ituræa* here. As for the word τετράρχης *Tetrarch*, it denotes a *principality* of a *fourth* part, and when *Herod*, who is call'd ſo, is elſwhere call'd *King Herod*, the word *King* is to be taken in that latitude, as to ſignifie no more then that *Tetrarch* here doth, *one* placed by the *Romans* over this *Region* of *Galilee*, with *Regal* power, and for life, and thereby differing from the ἡγεμὼν, a *Governour* (ſuch was *Pilate* here, and *Mat.* 27. 2.) with *Commiſſion* for ſo many years, πρεσβευτὴς, 1 *Pet.* 2. 14. a *Deputy* of the *ſupreme*, and as a *Steward* in a family, diſpenſing it under him, Ἐπίτροπος, and *Procurator*.

b. Concerning the *two* Ἀρχιερεῖς or *high Prieſts* in this Ἄννας καὶ Καϊάφας

this place (and the reconciling it with the *Old Teſtament*, where there was to be but *one* at a time, one of the *ſons* of *Aaron*, *Ex.*29.30. *Lev.*16.32.& he to continue not for a *year* only, but for his life, whereas here it ſeems to be otherwiſe) many things have diverſly been ſaid by learned men. Without ſurveying of their ſeverall conjectures, I ſhall firſt think it worth obſerving, that in the *books* of *Samuel* (when ſure there was but *one high Prieſt*) *Ahimelech* the ſon of *Ahitub* being ſlain, and *Abiathar* ſucceeding him in the *high Prieſt's* office, 1 *Sam.* 22. there is yet, after that, frequent mention of *Zadok* and *Abiathar* together, 2 *Sam.* 15.35. *Zadok and Abiathar the prieſts*, and c.17. 15. and c.19.11. and 20.25. and 1 *Chron.*15.11. every where *Zadok* and *Abiathar prieſts*, and *Zadok* plac'd before *Abiathar* conſtantly (as *Annas* before *Caiaphas* here.) The reaſon of which is probably this, becauſe though *Zadok* was not actually *high Prieſt* in *David's* time, yet being the ſon of *Ahitub* 2 *Sam.*8.17. (not that *Ahitub*, the father of *Ahimelech* 1 *Sam.*22.11. who was of *Ithamar's* line. 1 *Chron.*24. 2. but another 1 *Chron.*6.8. and 53. the lineal ſucceſſor of *Eleazar* v.4. and 50.) to him the *High-Prieſthood* regularly belonged, and ſo after the expulſion of *Abiathar* (the laſt of *Eli's*, and ſo of *Ithamar's* line, 1 *Kin.* 2. 26,27.) was reſtored to him, 1 *Kin.*2.35. and *Abiathar* being in *David's* time the *high Prieſt* of *Eli's*, and ſo of *Ithamar's* line (to which, it ſeems, it was changed from *Eleazar's*, and continued in that line for ſome time) *Zadok* being a principall perſon in authority with *David*, a *Prieſt*, and regularly heire to the *High-prieſthood*, is conſtantly joyned with (and ſet before) *Abiathar* the *high Prieſt*. Agreeable to this example it is, that *Annas*, *father-in-law* to (*the high Prieſt of that year*) *Caiaphas*, a moſt *eminent* perſon himſelf, and one that had been *high Prieſt* alſo, and, I ſuppoſe, the chief of the race of *Aarons ſons* then alive, as *Zadok* was, is here ſet before, and joyned with *Caiaphas*, and call'd ἀρχιερεὺς *high Prieſt*, though punctually he executed not the office of the *high Prieſt*. This being ſaid by way of *preparation*, the main of the difficulty may perhaps be removed by obſerving of three things: 1. That at this time, the land being under the *Roman Emperour* (whoſe name and the year of his reigne is ſet down at the beginning of the verſe, as alſo his *Procurator* of *Judæa*, *Pontius Pilate*, and the *Tetrarchs* of other places) the *ſucceſſion* of the *high Prieſts* was now changed, The one *lineal deſcendent* in the family of *Aaron*, which was to continue for life, being not permitted to ſucceed (λέλυτο μὴ ἢ διὰ βίου, καὶ ἐκ πρεσβύτου διαδοχή, ſaith *Euſebius* l. 1. c. 18.) but ſome other, whom he pleaſed, named to that office by the *Procurator* every year, or renewed, as often as he pleaſed. 2ly, That there was at this time, after the *Roman Conqueſt*, and before the deſtruction of the *Temple* (whenſoever they made no *King* of (but only ſent a *Procurator* into) *Judæa*) the place, and title of נָשִׂיא, ἄρχων τοῦ λαοῦ, *Ruler of the people* (and with it ſome part of the *ſoveraign* power) allow'd unto the *Jewes*, or at leaſt ſomewhat proportionable to it. This *Naſi* was he, which had at any time the *chief power* of that people within themſelves, i. e. what degree of *power* ſoever remained in the *Jewes* at any time by the indulgence of their *Conquerours*, it was principally in him: Whilſt they were not ſubject to *ſtrangers*, an abſolute and *ſupreme* power (and therefore in the *Law* and in *Ezechiel* the *Naſi* or the *Ruler* ſignifies the *King*) but when they were ſubject to other *nations*, a power *ſubordinate*, ſuch as was allow'd them by thoſe that had *dominion* over them, but yet that *ſupreme* among *themſelves*, for the deciding of all *controverſies* ariſing from, and determinable by their *law*, though generally without *power* of *life and death*, to enforce the ſentences of their *judicatures*. Such are the ראשי הגלות or ἀρχιπατρίδαι the *chief* of the *Captives* that returned from *Babylon*, *Zorobabel* the *ſon* of *Salathiel*, *Hag.*2. and *Zach.*4. being of the *tribe* of *Judah*, *Mat.*1.12. *Lu.*3.27. (at the ſame time when *Joſuah* the *ſon* of *Joſedech* is *high Prieſt*, *Zach.*3. and therefore they two together are called *the anointed ones*, c.4.14. and named in the front of the *Captives*, *Ezr.*2.2.) and after him, his *poſterity*, till about the time of the *Maccabees*. According to that of S. *Baſil* in his *Epiſtles* p.1170. Ἐπιτελέσαντες ἢ οἱ περὶ τὸν Σαλαθιὴλ, καὶ Ζοροβάβελ δημωτικώτερον κεκυβερνήκασι τοῦ λαοῦ, τὴν ἀρχὴν λοιπὸν εἰς τὴν ἱερωσύνην μεταθέντες, *The ſucceſſors of Salathiel and Zorobabel ruled the people ſomewhat after a popular manner, and after their time foreward the principality fell to the prieſthood*, to wit, in the time of the *Maccabees*. (As for *Nehemiah* and the *Governours* mention'd by him c.5. 14. it ſeems by his *commiſſion*, and the *Babyloniſh* name פחות, that he had his power from the *King* of *Perſia*, not from the *Jewiſh nation*, or from their *right* yet remaining in them under their *Conquerours*, of living according to their *own lawes*.) After the manner of what was thus done in *Paleſtine*, the like was generally put in practiſe in the ſeverall countries whither the *Jews* were diſperſed, i.e. not only in *Babylonia*, but alſo at *Alexandria* (ſaith *Philo* in *Leg: ad Caiũ*,) to the *Naſi* whereof all the multitude of the *Jews* in *Ægypt* were ſubject, a *million*, ſaith *Philo*, in his time; And therefore ſaith *Joſephus*, *Ant:*l.20. c.4. that the Ἐθνάρχαι of the *Jewes* being dead, the *Emperour Claudius* μὴ κωλύειν ἐθνάρχας γίνεσθαι *did not forbid them to ſet Rulers of the nation over them*, but conſented ὑποτάττεσθαι ἅπασι, that *all ſhould be ſubject* to them, according to their owne *cuſtomes*, and not be forced ἐξαβαίνειν τὰ πάτρια ἤθη *to tranſgreſſe the religion of their fathers*. The like is reported of *Auguſtus* by *Philo ad Flaccum*, calling theſe *rulers* ἐθνάρχας, as *Joſephus* did Ἐθνάρχας, and others of the *heathen* Writers *Patriarchas*, See *Vopiſcus in vita Saturnini*. 3ly, This office of the *Naſi* generally fell on ſome perſon of the greateſt authority among them, for *skill* and *knowledge* in their *law*. And 'twill not be improbable that that ſhould be ſome *Prieſt* (ſuch being moſt carefully brought up in that *knowledge*) And then though it be not neceſſary to ſuppoſe that that were the *lineally* deſcended *high Prieſt* (there being no ſuch perhaps left in the *land*) yet 'twill be eaſie to conceive, that a *Prieſt* the *chief* of one of the *ranks*, eſpecially of the firſt rank of the *Prieſts*, and he poſſeſt with ſo great *authority*, as that of the *Naſi* (the greateſt now left among them) ſhould be ſtyled ἀρχιερεὺς, *chief* or *high prieſt*. And ſo, I conceive, it was at this time, ſomewhat after the manner of what the *Maccabees* had formerly been, which were in a manner *Kings* and

and *prieſts* both, i. e. being *prieſts*, were alſo, one after another, *leaders*, and *rulers* of the *Jewes*, (proportionable to the *Naſi*, of which I now ſpeak) the only *rulers* which then they had with any image of *Regality* on them. That this may be more diſcernible, 'twill not be amiſſe in brief to ſet down the *beginning* and *progreſſe* of them. Upon the *profanation* committed by *Antiochus* upon the *law* and *worſhip* of *God* among the *Jewes*, aroſe *Mattathias* the *ſon* of *John*, the *ſon* of *Simeon*, a *prieſt* in *Modin*, of the *ſons* of *Joarib* (i.e. of that family which had the firſt *courſe* of the *four and twenty* aſſigned to them by lot 1 *Chron.* 24.) and ſo of a *family* next to the *family* of the *high prieſt*, *Aarons ſucceſſor*. This *Mattathias* not pretending any right to the *high prieſthood* (it being not affirmed that he was chief of that *family* of *Joarib*, but a branch of one of the *ſons*, i. e. one of that *courſe*, and beſides *Onias* the laſt of the *high prieſts* of the *ſucceſſion* of *Aaron*, was not, that appeareth, as yet gone into *Ægypt*) but meerly as a *Zelot* began to kill the *profaners*, then went out into the *mountains* with as many after him as he could get, and at laſt, when he had gathered an *army*, he left *Judas* as the *mightieſt* of his *ſons* (though not by ſucceſſion again as the *eldeſt* of them) to be *General* of it, 1 *Mac.* 1. 66. And he under the name of *Judas Maccabæus* (or the *Zelot*) did lead them, was, as it were, their *king* (the only one they had) their *ruler* at that time, and *fought* their *battels* illuſtriouſly, *cleanſed* the *ſanctuary*, *built* a new *altar*, and being at laſt *ſlain*, 1 *Mac.* 9. 18. it followes v. 29. that *Judas*'s friends (i. e. thoſe that had continued with him in all his actions) came to chuſe *Jonathan* a *brother* of *Judas* to be their *prince* or *captain* in his ſtead, to *fight* their *battailes*, and ſo he took the *government* on him v. 31. And upon a treaty of league betwixt *Alexander* the ſon of *Antiochus Epiphanes*, and him, *Alexander* ordains him to be the *high prieſt* of his nation, 1 *Mac.* 10. 20. and accordingly after that, he is ſo call'd, ver. 69. Thus the *Dukedome* and the *high Prieſthood* continued to his *ſucceſſors*, his brother *Simon*, and *Hircanus Simon*'s ſon, and ſo on, till the race of the *Aſſamonai* or *Maccabees* were extinct alſo, by the killing of *Ariſtobulus*, and depoſing of *Hircanus*. After which, the *prieſthood* went among the *prieſts*, at the will of the *Governours*, appointed by the *Romans*, as *Jonathan* and the *Aſſamonai* had been by the *Kings*, that then had power over them; but yet more uncertainly, not by *ſucceſſions*, as among the *Aſſamonai* they did. Now ſome *ſucceſſour* as it were to that *office* of the *Aſſamonai*, as farre as they were *rulers* of the *people* (not as by the *king* appointed to be the *high prieſts*) i.e. ſome one of the *Jewes*, by themſelves ſet up to be *chief* among them, I ſuppoſe to have been continued at this time, after *Herod the Great*. And this not the *lineal* ſucceſſor of *Aaron* (for after the flight of the laſt *Onias* into *Ægypt*, where he built a *temple* in imitation of that in *Jeruſalem*, that *Aaronical* line vaniſhed, or was interrupted in *Judæa*) but, like *Mattathias*, ſome other Prieſt of great *reputation* and authority among the people; And ſuch was *Annas* or *Ananus* or *Ananias* at this time, a man of greateſt value and authority among them, ſaith *Joſephus*, who, though he differed from the *high prieſt*, put in by the *Procurator*, as *Moſes* did from *Aaron*, yet being a *prieſt*, and *Naſi* at this time, 'twill be eaſie to beleive, that he ſhould be called ἀρχιερεὺς *high prieſt* or *chief prieſt* (being ἄρχων and ἱερεὺς, a *prieſt* and *ruler* of the people) both here, and *Act.* 4. 6. and, as I ſuppoſe, *Act.* 23. 5. where by what is ſaid of him by S. *Paul*, it is acknowledg'd, that he was ἄρχων τ̃ λαοῦ, *prince* or *ruler of the people*. Accordingly the ſtory of the *Goſpel*, *Joh.* 18. 13. mentions the carrying of *Chriſt* to *Annas* firſt, as to an *officer* of *principall authority* among them, who *ſent him bound* to *Caiaphas*, that was the *Pontifex maximus* that *yeare*, of the *Romans* putting in, and ſo continued all the time of *Pilate*'s *Procuratorſhip*.

If this w^ch^ hath been ſaid of the *Naſi*, be ſufficient to ſhew that *Annas* might paſſe for one of the ἀρχιερεῖς here (& ἀρχιερεὺς he is called, that's clear, & as clear, by what is ſaid of him in *Joſephus*, and the *Goſpels*, the greateſt man at that time among the *Jews*, to whom the *malefactors* were firſt brought, *Joh.* 18. 14. which proves him to be *Naſi* alſo) then the other part of the difficulty, as to *Caiaphas*, will be ſoon cleared: For 'tis manifeſt that at this time the *Roman Prafect* did *ad libitum*, when he would, and that ſometimes once a year, put in whom he pleaſed into the *Pontificate*, to officiate in *Aarons* office, in ſtead of the *lineal deſcendent* from him. And that is it of which *Joſephus* ſo frequently makes mention, After the race of the *Aſſamonai* it ſeems *Jeſus* the *ſon* of *Phabes* was put in, then he being put out, *Simon* is put in his *ſtead*, this *Simon* put out, and *Matthias* in his ſtead, *Ant:* l. 17. c. 6. then *Matthias* put out by *Herod* about the time of *Chriſt*'s *birth*, and *Joazar* put in his ſtead, *Ant:* l. 17. c. 8. then *Joazar* put out by *Archelaus*, & *Eleazar* put in, c. 15. and he again put out, and *Jeſus* the ſon of *Sia* put in. Then in the firſt of *Quirinus* there is mention again of *Joazar* ſon of *Boethius*, l. 18. c. 1. who, it ſeems, was put in, and ſo turned out again by *Quirinus* the ſame year, and *Ananus* the ſon of *Seth* put in his ſtead, who was the *Annas* here mention'd by S. *Luke*. Then *Gratus* at the beginning of *Tiberius*'s reign, put out *Annas* and put in *Iſmael*, and in his ſtead *Eleazar*, *Annas*'s ſon, then in his ſtead *Simon*, and after his year, *Caiaphas* here, who continued from that, all his and *Pilate*'s time, till *Vitellius* diſplaced him, and put *Jonathan* another ſon of *Annas* in his ſtead, and in his, a year or two after, *Theophilus* another ſon of *Annas*, whom *Agrippa* again diſplaced, *Ant:* l. 19. c. 5. and put in *Simon*, and turning him out the ſame year, put in *Mattathias* a *fourth ſon* of *Annas* in the beginning of *Claudius* his reigne, ſome *nine* years after the *death* of *Chriſt*, and ſoon removing him, put in *Elioneus*, c. 7. Then, it ſeems, *Cantharus* was put in, for in his place *Herod* put in *Joſeph* l. 20. 1. and in his ſtead about *fifteen* years after the *death* of *Chriſt*, *Ananias* ſon of *Nebedeus* c. 3. After him we find *Jonathan*, then *Iſmael*, then *Joſeph*, then *Annas* another ſon of *Annas*, then *Jeſus* ſon of *Damneus*, then *Jeſus* ſon of *Gamaliel*, then *Matthias*, in whoſe time the *Jewiſh* warre began. Theſe which I have thus named make up the number of 28. which, ſaith *Joſephus*, l. 20. c. 8. held the *Pontificate* from the time of *Herod* to *Titus*'s burning of the *Temple*, i.e. were the men which were put into it by the *Roman Præſidents*,

Præſidents, And *Caiaphas*, is one of them, and ſo he is mention'd *Mat.*26.3.and 57.and *Joh.*11.49. *Caiaphas high prieſt of that year*, and *Joh.*18.13. 14.24. referring to the *yearly change* of this office at that time, though, as appears by *Joſephus*, it were continued in *Caiaphas* for ſome ſpace. But now (to return to *Annas* again) it is obſervable from *Joſephus*, that beſide this *ſeries* of the *chief prieſts*, *Ananias* is ſet down as ἀρχιερεὺς in the very ſame time, when *Jeſus Damnei* is ſaid to have been put into that other line, l.20. c.8. And this appears to be the *Annas* here, for having ſpoken of him in the beginning of the chapter, and affirmed him to be the happieſt of all men, as having five ſons advanced to the dignity of *high prieſt* (viz: *Eleazar*, *Jonathan*, *Theophilus*, *Mattathias* and *Annas*) *after himſelf had enjoyed it to ſatiety*, he now adds, that *Ananias* became *daily more famous*, *beloved*, *and for his liberality*, *honour'd of all*, *obliging daily with gifts Albinus* the *Procurator*, and the *Summus Pontifex*, and preſently he mentions *Eleazar*, as *ſon* of this *Ananias*, whom before we have ſet down ſon of this *Annas*. This being thus evident, it will be more then a probable conjecture, that by *Annas*'s or *Ananias*'s *Pontificate* now ſpoken of, is meant his being the *Naſi* or *ruler* of the people at *Jeruſalem* (as before I ſaid) he being a perſon of ſo much *authority* among the *Jewes*. And ſo theſe two, the *Naſi* and the *ſummus ſacerdos*, being the two *chief* men among the *Jewes* (it being affirmed by *Joſephus* in the end of the 8th *chap:* of l.20. *Ant:* that the *Pontifices* were *placed* in the top of the *Common-wealth*, after the reign of *Herod* & *Archelaus*, the πολιτεία being brought to an *Optimacy*) may very well be reſolved on, to be theſe two here named, as the ἀρχιερεῖς at that time, though it fell out that they continued to be ſome *years* together. All which being put together will perhaps be able to anſwer any objection which can be brought againſt this conjecture. This *Annas* is after *Act.*4.6. call'd Ἄννας ἀρχιερεύς, *Annas the high prieſt*, or *chief prieſt*, and without doubt is the ἀρχιερεὺς Ἀναίας, *Act.*23.5. and *Act.*24.1. being by *Joſephus* ſo called as even now appear'd. Of him S. *Paul*, *Act.*23. ſaith, οὐκ ἤδειν ὅτι ἐστὶν ἀρχιερεύς, *I knew not that he is high prieſt*. 'Tis rightly wondered how *Paul* ſhould be able truly to ſay that he did not *know him to be high prieſt*, being ſo well acquainted with the *Jewiſh nation*, and the *cuſtomes* of their *judicature*: But if we take notice of the words of the *by-ſtanders* v.4. [*revileſt thou God's high prieſt?*] It is firſt certain, that *Ananias* was not ἀρχιερεὺς Θεοῦ, the *high prieſt of God*, nor indeed any man elſe at that time among them, the *lineal ſucceſſion* having been a long while interrupted. And to that in thoſe words S. *Paul* anſwers, that he did not know that he was; meaning thereby, I ſuppoſe, the *lineal deſcendent* from *Aaron*. 2ly, there being at this time another *high prieſt* to whom that name more properly belong'd, then to *Ananias* it could, viz: the *ſummus Pontifex*, or he that was put into the place of the *Aaronicall* prieſthood by the *Roman Præfect*, this might truly be ſaid by him again, *I knew not that he was high prieſt*. Howſoever knowing him to be at that time the *Naſi*, he retracted his haſty and ſharp ſpeech, as having ſaid ſomewhat againſt the *Ruler of the people*, who was not by *God's law* to be *evil ſpoken of*. That which is ordinarily ſaid of theſe *two high prieſts*, is, that one was the *high prieſt*, and the other his סגן or *vicarius*, ſuch as *Zephaniah* called the *ſecond Prieſt*, *Jer.* 52. 24. Of this *Sagan*, it is clear, that though he were *chief* or *principal* of the *ordinary prieſts*, which miniſtred to the *high prieſt*, and in the day of *expiation*, ſupplied his place in officiating, if any thing fell out, which hindred him from being able to doe it himſelf, and thereupon be called ראש הכהנים, the *chief* of the *ordinary prieſts*, and כהן השנית the *ſecondary prieſt*, and כהן אחר the *other prieſt*, and μίτης & ἀρχιερατεύων in *Joſephus*, *partaker of his office*, viz: when he *officiates* for him, or in that he is appointed his *vicarius*, yet he is never כהן גדול the *high prieſt*. What he was you may plainly ſee, *Cod: Joma* c.1. §.1. where having ſpoken of the *high prieſt* כהן גדול, that is to officiate on the day of *expiation*, it follows ומתקינין לו כהן אחר *they appoint unto him another prieſt* under him, שמא ארע בו פסול, *if by chance any pollution* or *profanation* (which hinders the *high prieſt* from officiating himſelf) *doe befall him*, as in *Joſephus*, *Ant:* l.17. c 8. when *Matthias* the *high prieſt* was *unclean*, *Joſeph* the ſon of *Ellem* was his *proxy* or *vicar*, to officiate for him, but this only for the ſpace of one day, as he there ſaith, (the great day of *Expiation*, as the *Gloſſe* on *Joma* clears it) by which it appears that he was under the *high prieſt*, as his ſubſtitute once a year for a *day* (not for a *year*, or any long time) but never his *collegue* or equall to him. 2ly. 'Tis evident, that this of the *Sagan* cannot be applied to this matter. For I ſhall demand, to which of theſe two did the office of *Sagan* belong at this time, to *Annas*, or to *Caiaphas*? To *Annas* it could not, becauſe if it did, he muſt be acknowledg'd *inferiour* to the *high prieſt*, whereas *Annas* in all paſſages of *Scripture*, where he is named with *Caiaphas*, hath the *priority*, and never appears to be *inferiour* to *Caiaphas*, and therefore it muſt belong to *Caiaphas*, or to neither of them. And to *Caiaphas* it cannot, becauſe 'tis manifeſt, both that *Annas* was not the *Pontifex Maximus* at this time, and that *Caiaphas* was, by the *ſeries* of them, even now ſet down from *Joſephus*. 3ly. The office of the *Sagan* as *vicarius* to the *high prieſt*, extended no farther then to the *officiating* in the *Temple* (for from that only was the *high prieſt* excluded by *pollution*, ſo as to need a *ſubſtitute* to *officiate* for him) Or if it could be conceived, that the *Sagan* were to ſupply the *high prieſts* place in *judicature*, when he were detained by *ſickneſſe*, &c. yet of *Annas* here that cannot be affirmed, for 'tis apparent, that his authority continued to him, *Joh.*18.13. when *Caiaphas* was in *health*, and acted as *high prieſt*, v.28. and ſo alſo *Act.*4.6. they both meet in *counſel* together. For theſe reaſons, I ſay, that ordinary way of reconciling this difficulty, by that of the *Sagan*, may not fitly be allow'd, being not appliable to either of theſe, who are both named here, as perſons of *authority* among the *Jewes*, next to the *Emperour* and his *Procurator*, and appeare at the apprehending of *Chriſt* to be *Magiſtrates* and perſons of *civil juriſdiction*, which the *Naſi*, and *high prieſt* were, but the *Sagan*, as ſuch, cannot be pretended to have been. Another account, I acknowledge, is given of this matter, by *Euſebius* l.1. c.9.

'Αρχιερεὺς 'Αναίας

'Αρχιερεὺς Θεοῦ.

l. 1. c. 9. to wit, that *Christ* is here said to have begun and accomplisht his whole time of preaching under *Annas* and *Caiaphas high priests*, which, saith he, notes the compasse of 4 years, and that he began his preaching, when *Annas*, and ended it, when *Caiaphas* was *high priest*. For about this time, saith he, the *Roman Prafects* having changed the *Mosaicall course*, they that were by them made *high priests* continued not above a *year* in it. And he brings a *succession* out of *Josephus* thus, *Valerius Gratus* putting *Annas* out of the *high priesthood*, made *Ismael* in his stead, then after a while removing him, he put *Eleazar*, *Annas*'s son in *his*, and at the years end he gives it to *Simon*, and at the end of that year *Joseph* called *Caiaphas* also succeeded him, and all these within lesse then 4 yeares, and so, saith he, *Caiaphas* was *high priest* at the time of our *Saviours passion*. This might sound at first hearing, as a probable conjecture, but, if examined, will cease to be such. For, 1. the thing in hand *Lu.* 3. 1. is not to set down the space of the *continuance* of *Christ*'s *preaching*, but the *year* of the *beginning* of *John*'s *preaching*, punctually naming that 15th year of *Tiberius*, And 2ly, that which *Josephus* saith, *Ant:* l. 18. c. 3. is this, That at the *beginning* (not 15th *year*) of the *reign* of *Tiberius*, *Valerius Gratus* was sent *Praesident* into *Judea*, that he continued so eleven years, that in that time, probably in the three first years of his *Government*, he changed the *high priest* yearly, that *Caiaphas* was the last of them, who continued the rest of *Gratus*'s time, and all *Pilate*'s ten years, and was not removed till the time of *Vitellius*, who succeeded *Pilate*, and put *Jonathan*, *Annas*'s son in his stead, l. 18. cap. 9. By which 'tis clear that *Eusebius* was mistaken in applying that, which *Gratus* did in the beginning of *Tiberius*'s *reigne*, to the four years of *Christ*'s *preaching* and *crucifixion*, which was certainly under *Pilate*, all whose time *Caiaphas* was continued in the *high priesthood*. And so that cannot be the way of salving this difficulty. There is only a third way, that I have met with, that *Annas* having been *high priest* long since, was now a kind of *Consulary* man, and as such, being also *father-in-law* to *Caiaphas* the *high priest* of the *year*, is styled ἀρχιερεὺς *high priest* also. But to this the answer is clear, that there were many other such *Pontifical* men alive, i. e. such as had been *Pontifices* in their times, and therefore there was nothing in that peculiar to *Annas*, or which could put him in the *Pontifical Fasti*, as the ἀρχιερεὺς of *that year*, without some other addition of *Dignity*, peculiar to him from those others, such as I suppose that of the *Nasi*, and cannot imagine that of being *father-in-law* to *Caiaphas*, or any such extrinsecall relation to be.

c. Συκοφαντῆσω] Συκοφαντῆσω, though it have a *proverbial* signification, to *accuse*, and by that means to *flatter* those, to whom that *accusation* is whisperingly conveyed, and had its originall from a passage about *figs*, as *Phavorinus*, and the *Grammarians* ordinarily expres it, yet it is used in a greater latitude for *wronging*, *taking* away any thing by *force* from any, according to the latitude of the signification of the *Hebrew* עשק which signifies both to *calumniate*, and to *use violence*, and accordingly is rendred in the *Old Testament*, sometimes by ἀδικέω, ἀποστερέω, καταδυναστεύω, (in the notion of *oppressing by force*) ἁρπάζω, διάζω, ἁρπάζω, sometimes by ζυκοφαντέω, but that in many places, when the sense would rather have required ἀδικέω, or the like, so in *Job* 35. 9. *Psal.* 119. 21. and other places. From this *Old Testament*-use of the word must the sense of it be fetcht in the *New*. So when *Zacchaeus* c. 19. 8. saith of himself εἴ τινός τι ἐσυκοφάντησα (which is the only other place where the word is used) it belongs clearly to *wrong* dealing, *violence*, *injustice*, taking by force from others (which was ordinary for the *Publicans* to doe, Πάντες τελῶναι, πάντες ἐσμὲν ἅρπαγες, *all Publicans are rapacious*, saith *Zeno* the *Comedian*, and such was *Zacchaeus* here) and therefore his *penitent* heart in that case vowes the *satisfaction*, which the *law* requires for *theft*, *restitution fourfold*. The word belongs to any kind of *injustice* or *extortion*, and so here to that which is ordinary among *souldiers*, *rapine*, *plundring*, συκοφάντης, ἁρπάζοντας, saith *Hesychius*, i. e. βιάζοντας, *forcible invaders*, and that is here farther expresst by that which follows, *and be content with your* ὀψωνίοις, i. e. those *stipends*, that are publickly appointed the *souldiers*, that are kept together in *bands* for *publick* use, as in *Vopiscus*, *Annonâ suâ contentus sit, non de lachrymis provincialium vivat*, i. e. *Let them not oppresse those countrey men, where they are quartered, but rest satisfied with the allowance of victualls, &c. that is allowed them.*

d. The setling of the *genealogie* of *Christ*, and reconciling the differences between S. *Luke* & S. *Matthew*, is a matter of some uncertainty, arising from the customes of the *Jewes* in reckoning their *genealogies*, among whom it is ordinary to find different *pedegrees*, which seem to contradict one another, when they doe not. And the matter requiring some length I rather referre the Reader to the labours of the learned *H. Grotius* on this place.

CHAP. IV.

Paraphrase.

1. AND Jesus being full of the holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, — See Mat. 4. 1.

2. Being fourty daies tempted of the devil, and in those daies he did eat nothing, and when they were ended, he afterward hungred.

3. And the devil said unto him, If thou be the son of God, command this stone, that it be made bread.

4. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God. — See Mat. 4. 4.

5. And the devil taking him up into an high mountain, shewed unto him all the kingdomes of the world in a moment of time. — See Mat. 4. 8.

6. And

6. And the devil ſaid unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomſoever I will, I give it.

7. If thou therefore wilt worſhip me, all ſhall be thine.

8. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: For it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

See Mat. 4. note b.

9. And he brought him to Jeruſalem, and ſet him on a * pinacle of the Temple, and ſaid unto him, If thou be the ſon of God, caſt thy ſelf down hence,

* battlement πτερύγιον.

10. For it is written, He ſhall give his Angels charge over thee to keep thee,

11. And in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

See Mat. 4. 7.

12. And Jeſus anſwering, ſaid unto him, it is ſaid, Thou ſhalt not tempt the Lord thy God.

13. left him for a time, meaning to wait an opportunity to aſſault him again. See Mat. 4. 11.

13. And when the devil had ended all the temptation, he [departed from him * for a ſeaſon.]

* untill ἄχρι

14. being by the powerfull incitation of the Spirit of God now ſtirr'd up to ſet upon his prophetick office, returned

14. And Jeſus [returned in the power of the Spirit] into Galilee, and there went out a fame of him through all the region round about,

15. exceedingly admired

15. And he taught in their ſynagogues being [glorified] of all.

16. And he made ſhew to undertake to expound ſome part of ſacred writ, as their Doctors are wont to doe.

16. And he came to Nazareth, where he had been brought up, and, as his cuſtome was, he went into the ſynagogue on the ſabbath day, [and ſtood up for to read.]

17. And the officer of the ſynagogue (ſee v. 20.) brought him

n.

17. And there was delivered to him] the book of the prophet Iſaias, and when he had [a] opened the book, he found the place, where it was written,

18. thoſe that long impriſonment and ſhackles have bruiſed,

18. The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty [them that are bruiſed,]

19. To proclaim to all a year of Jubilee wherein ſervants are ſet free &c.

19. To preach the acceptable year of the Lord.]

Mat 5. n.

See note on Mat. 5. k.

20. And he cloſed the book, and gave it again to the [* miniſter] and ſat down, and the eyes of all them that were in the ſynagogue were faſtned on him.

* officer ὑπηρέτης

21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22. And all that heard him did with acclamations expreſſe that they were amazed at the power and wiſdome with which he ſpake, (ſee Pſal. 45. 2.) wondring whence he had ſuch excellencies, Mat. 13. 54. but becauſe they knew he was Joſephs reputed ſon, one brought up in an ordinary condition, they did not beleive on him.

22. And all bare him witneſſe, and wondred at the gratious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?]

23. Whereupon he ſpake unto them, ſaying, That ordinary proverb, [Phyſician &c.] (which ſignifies a man that is able to doe cures on ſtrangers, but not upon his own friends) is become appliable to me, who being beleived on by ſtrangers, and by that means having opportunities to doe miracles of healing among them, am deſpiced and rejected among my own countrey-men, very few of whom having that beleif of my power, as to come to me for cure, Mar. 6. 5. I cannot conſequently doe many ſuch miracles here, Mat. 13. 58. which in Capernaum and other places I have done.

23. And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſitian heale thy ſelf: Whatſoever we have heard done in Capernaum, doe alſo here in thy countrey.]

24. And ſo generally it hath been, when prophets have been familiarly known, have

24. And he ſaid, Verily I ſay unto you, No prophet is accepted in his own countrey.

ſent to work miracles of mercy, very few among their countrey-men, to whom they were been found fit to receive them.

25, 26. As in Elias's time of the many men and women, particularly of widowes that were in that time of famine, through all Iſrael, there was none

25. But I tell you of a truth, many widowes were in Iſrael in the daies of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land.

26. But unto none of them was Elias ſent, ſave unto Sarepta a city of Sidon, unto a woman that was a widow.]

qualified to receive that miracle from Elias, but one onely, the widow of Sarepta, or Zarephath a city of Zidon 1 Kin. 17. 9.

27. And though there were many leprous perſons among the Iſraelites in Eliſha's time, yet they being his countrey-men, the obſervation was there as here, that no one of them had faith to ſeek and qualifie himſelf for a cure of his leproſie. Only Naaman which was not that countrey-man, but a Syrian, was by Eliſha converted to the true religion, and heal'd of his leproſie.

27. And many lepers were in Iſrael, in the time of Eliſeus the prophet, and none of them was cleanſed, ſaving Naaman the Syrian.]

28. And all they in the ſynagogue when they heard theſe things, were filled with wrath,

29. And

29. And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

30. But he [paſſing through the midſt of them] went his way. 30. without being hurt by any of them.

31. And came down to Capernaum, a city of Galilee, and taught them on the ſabbath daies.

32. And they were aſtoniſhed at his doctrine, for [his word was with power.] 32. he ſpake with authority, Mat.7.29. and added miracles alſo to confirm the truth of what he ſaid.

33. And in the ſynagogue there was a man, which [had a ſpirit of an unclean devil,] and cried out with a loud voice, 33. was poſſeſſed by the devil, and tormented with a ſore diſeaſe conſequent to it,

34. Saying, Let us alone, what have we to doe with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I kuow thee who thou art, the holy One of God.

35. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had [thrown him in the midſt, he came out of him, and hurt him not.] 35. caſt him into a fit of apoplexy, before or in the preſence of them all, the devil and the diſeaſe departed from him, and he was very well immediately.

36. And they were all amazed, and ſpake among themſelves, ſaying, [What a word is this?] For with authority and power he commandeth the unclean ſpirits, and they come out. 36. This is very wonderfull beyond all that was ever ſeen before,

37. And the fame of him went out into every place of the countrey round about.

38. And he [aroſe] out of the ſynagogue, and entred into Simons houſe, and Simons wives mother was taken with a great feaver, and they beſought him for her. 38. went

39. And he ſtood over her, and [rebuked the feaver, and it left her,] and immediately ſhe aroſe, and miniſtred to them. 39. commanded the feaver to depart from her, and ſo it did,

40. Now when the ſun was ſetting, all they that had any ſick of divers diſeaſes brought them unto him, and he [laid his hands on every one of them, and healed them. 40. by prayer and impoſition of hands, without the uſe of any thing elſe, cured them.

41. And devils alſo came out of many, crying out, and ſaying, Thou art the Chriſt the ſon of God. And he rebuking them ſuffered them not to ſpeak, for they knew that he was Chriſt.

42. And when it was day he departed, and went into a deſert place, and the people ſought him, and came unto him, and [ſtayed him] that he ſhould not depart from them. 42. uſed all means to prevail with him

43. And he ſaid, [I muſt preach the kingdome of God to other cities alſo, for therefore am I ſent.] 43. My buſineſſe is to preach the Goſpel, (and the cures which I work are but ſubſerviens to that,) and this I muſt preach to the reſt of the villages and townes, and not continue ſtill in one place.

44. And he preached in the ſynagogues of Galilee.

Notes on Chap. IV.

3. ἀναπέλιτον] The word ἀναπέλιτον referres to the manner of *writing* among the *Jewes*, which was not in *parchments* or *papers* ſowed together, as we now uſe, but in one *continued page* or *long roll*, and that *folded up* to ſave it from *duſt* or other harm. So the *Hebrew* מגלת ספר ſignifies no more, then *charta volubilis*, a *paper* or *parchment folded up*, according to that of *Iſa.*3.4. וְנִגְלוּ, *and* the *heavens ſhall be folded up* כספר, *as a book*, referring to the cuſtome of *folding books* and *writings*, and ſo *Apoc.*6.14. *the heavens paſſed away*, ὡς βιβλίον ἑλισσόμενον, *as a folded book*, i.e. מגלת ספר, which is by the *Greek* ſometimes called βιβλίον, and by us rightly rendred a *bill*, *Deut.* 24 1. and ſometimes κεφαλὶς, from the *round* form, when 'tis *folded up*, as in *architecture*, ſome *round* parts are called κεφαλίδες, *Exod.* 26. 32.27. 17.36.34.38. 28.27. and ſo, ſaith *Suidas*, κεφαλὶς εἰδικῶς, ἔνθα πᾶς εἴλημα φάσαν, *the volume*, or round form of *a book*, *which ſome call the folding*; Thus it is uſed *Heb.* 10.7. out of the *Pſalmiſt*, for a *roll*, or *inſtrument*, or *indenture*, wherein *Chriſt* undertakes in *writing*, under his hand as it were, *to doe Gods will*, or that which *God* requires of him, by way of *office*. After the manner of theſe *rolls* or *bills*, were their *books* and other *writings rolled up*, when they would *ſhut* them, ספרי תורה שנגללין *the books of the law folded up*, ſaith *R. Eliezer*, in *Gemar: Sanhed:* c.7. and *opened* by way of ἀνάπτυξις, *unfolding*, or *unrolling*, and then again ἀνειλήματα *rolled up*, as here ἀναπτύξας *rolling it up*, v.20. which the *Hebrewes* ordinarily expreſſe by וגלל ספר, *and he folded up the book*, or *roll*, that is, *ſhut it up*, *Joma:* c.7. §.1.

CHAP. V.

* came, or flockt about him, ἐπικεῖσθαι αὐτῷ,

1. AND it came to paſſe that as the people * preſſed upon him to heare the word of God, he ſtood by [the lake of Gennesareth,] 1. the ſea of Galilee, Mat. 4. 18. or lake of Tiberias, See note on chap. 8. c. and on Mar.14. c.

2. And ſaw two boats, one belonging to Andrew and Simon, Mat. 4. 18. tother to Zebedee, and his ſons, James and John, and the fiſhermen having made an end of fiſhing for that time, had carried out their nets, and cleanſed them, meaning not to let them down or uſe them any more.

2. And ſaw two ſhips ſtanding by the lake, but the fiſhermen * were gone [a] out of them, and were waſhing their nets.] * having gone out of them had waſhed their nets.

3. And he went into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land, and he ſat down, and taught the people out of the ſhip.

4. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets * for a draught. * to catch fiſh with,

5. And Simon anſwering, ſaid unto him, Maſter we have toiled all the night, and have taken nothing, nevertheleſſe at thy word I will let down the net.

6. And when they had this done, they encloſed a great multitude of fiſhes, and their net brake.

7. And they beckned unto their parners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that [they began to ſink.]

7. both the boats with the weight of the fiſh ſunk into the water diſcernibly, and were in danger to be loſt.

8. My ſinnes make me uncapable of receiving benefit from thy miracles, this great miracle of the fiſh being ready to drown the boat, and to become deſtructive to me, I beſeech thee go out of the ſhip.

8. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, [Depart from me, for I am a ſinfull man, O Lord.]

9. This he ſpake, not out of a deſire to be rid of his company, but out of a great ſenſe of his own unworthineſſe, and a great dread and amazement wrought in him by the miracle.

9. For he was aſtoniſhed,] and all that were with him, at the draught of fiſhes, which they had taken.

10. thou ſhalt be a fiſherman no longer, thy trade ſhall be changed into a more honourable, that of catching, ſo as to keep alive, and not (as in hunting and fiſhing &c. it is ordinary) to kill what is caught by thee, thou ſhalt catch men, and by ſo doing, preſerve them to all eternity.

10. And ſo was alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not, [from henceforth thou ſhalt catch men.]

11. all four of them

11. And when they had brought their ſhips to land, [they] forſook all and followed him.

12. And it came to paſſe, when he was in a certain city, behold a man full of leproſie, who ſeeing Jeſus fell on his face, and beſought him, ſaying, Lord, if thou wilt thou canſt [make me clean.]

12. recover me from my foul diſeaſe.

13. And he did but touch him, and ſpeak the word

13. And he put forth his hand and touched him, ſaying, I will, be thou clean.] And immediately the leproſie departed from him.

14. But, ſaid he, go &c. See note on Mat. 8. d.

14. And he charged him to tell no man, [but go and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.]

15. But ſo much the more went there a fame abroad of him, and great multitudes came together to heare and to be healed by him of their infirmities.

16. did oft goe aſide into places of ſolitude,

16. And he withdrew himſelf into the wilderneſſe,] and prayed.

17. on one of thoſe daies, beſides his cuſtomary going out to ſome privacy for prayer, he ſpent ſome time in teaching, or expounding the Scriptures to them, and there were preſent many Phariſees, and Doctors of their law, and divers others coming from the parts of Galilee, &c. and he exerciſed his divine power in healing thoſe, that thus came unto him from all parts to that purpoſe.

17. And it came to paſſe [on a certain day, * as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judæa, and Jeruſalem, and the power of the Lord was preſent to heale them.] * he was alſo teaching, and, ſi dolor is, did devour

18. And behold, men brought in a bed a man which was taken with the palſie, and they ſought means to bring him in, and lay him before him.

19. And when they could not find by what way they might bring him in becauſe of the multitude, they went up on the houſe top, and let him down through the tiling with his couch into the midſt before Jeſus.

Mat. 9. 2.

20. And when he ſaw their faith, he ſaid unto him, Man thy ſinnes are forgiven thee.

21. This is ſure a blaſphemer, making a God of himſelf, for none but ſuch can forgive ſinnes.

21. And the Scribes and the Phariſees began to reaſon, ſaying, [Who is this which ſpeaketh blaſphemies? Who can forgive ſinnes but God alone?]

22. What ground have you for this diſpute beginning in your hearts (and expreſt by your tongues, v. 21.)

22. But when Jeſus perceived their thoughts, he anſwered and ſaid unto them, [What reaſon ye in your hearts?]

23, 24. Is it blaſphemy for him that is endued with divine power, & can cure all diſeaſes with his word, to forgive ſins alſo?

23. Whether is eaſier to ſay, Thy ſinnes be forgiven thee, or to ſay, Riſe up, and walk?

24. But that ye may know that the ſon of man hath power upon earth to forgive ſins, he ſaid unto the ſick of the palſie, I ſay unto thee, Ariſe, and take up thy couch and goe into thine houſe.] 25. And

alſo? The one ye ſhall ſee me able to doe, And why may I not then freely, and without injury to any, doe the other alſo? (ſee Mat.9.6.) whereupon he ſaid to the Paralytick, I command thy health to return to thee, and thee to take up that bed, on which now through weakneſſe thou art laid, and to carry it home unto thy houſe.

25. And immediately he aroſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27. And after theſe things he went forth and ſaw [a Publican named Levi] ſitting at the * receit of cuſtome, and he ſaid unto him, Follow me.

28. And he left all and roſe up and followed him.

29. And [Levi] made him a great feaſt in his own houſe, and there was a great company of Publicans, and of others that † ſat down with him.

30. * But [their Scribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with Publicans and ſinners?]

31. And Jeſus anſwering, ſaid unto them, They that are whole need not a Phyſitian, but they that are ſick.

32. I came not to call the righteous, but ſinners to repentance.

33. And they ſaid unto him, [Why doe the diſciples of John faſt often, and make prayers, and likewiſe the diſciples of the Phariſees, but thine eat and drink?]

34. And he ſaid unto them, [Can ye make the children of the bridechamber faſt,] while the bridegroom is with them?

35. But [the daies will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe daies.]

36. And he ſpake alſo a parable unto them, [No man putteth a piece of a new garment upon an old, if otherwiſe] then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles, elſe the new wine will burſt the bottles and be ſpilled, and the bottles will periſh.

38. But new wine muſt be put into new bottles, and both are preſerved.

39. No man alſo having drunk old wine, ſtraightway deſireth new, for he ſaith, The old is better.

* tole-booth, τελώνιον

† lay along, κατακειμένους.

* And the Scribes of them and the Phariſees murmured unto his diſciples, καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ

27. Matthew or Levi the Publican; ſee Mat.9.b.

29. Matthew.

30. the Scribes of the Jewes in that b. place, and the Phariſees murmured, and whiſpered againſt Chriſt, and queſtioned with his diſciples, why their Maſter and they would doe that which was ſo unlawfull by the Jewiſh law, to wit, eat and drink with heathens, and thoſe that freely converſe with them.

Mat.9.12.

33. when the diſciples of John (Mat. 9.14.) and the Phariſees obſerve frequent daies of faſting, at leaſt two every week, and ſet apart thoſe daies to prayer alſo more ſolemnly then the reſt, What is the reaſon that thy diſciples doe not ſo at all, keep no ſolemn weekly daies of faſting?

34. Can it be expected or thought reaſonable for the gueſts of a marriage-feaſt to faſt,

35. there are ſad daies to come upon my diſciples, and when they come, and I, on whom they depend, am removed from them, then will it be ſeaſonable for them to practiſe that duty of faſting.

36. No prudent man putteth a patch of new cloth into an old garment (ſee Mat.9.16.) or if he doe not obſerve that rule of prudence,

39. It is not beſt immediately to bring men to an auſtere courſe of life, but by degrees, leſt they fall off upon the ungratefulneſſe of it: for they that have taſted old wine which is the ſmoother, will not willingly leave that for new, which is more harſh (ſee Ecclus.9.10.) the old being ſweeter, more grateſull and delightfull and agreeable to the ſtomach; And thus it is fit to condeſcend to the weakneſſes of men, and not preſently to require of my diſciples the auſterities of faſtings &c. eſpecially while I am with them, which is rather a time of feſtivity to them, But there will ſoon be a ſeaſon for faſting alſo, ver.35. &c.

Notes on Chap. V.

a. Some differences ſeem to be between the ſtory of *Chriſt*'s coming to theſe two *boats* &c. here ſet down, from what it had been in S. *Matthew*. There *Peter* and *Andrew* were *caſting nets into the ſea*, or *lake*, *Mat.* 4. 18. and *James* and *John were in the ſhip mending their nets*, v.21. but here 'tis ſaid indifferently of them, that ἀποβάντες ἀπ' αὐτῶν, *having departed from their boats*, ἀπενίπτοντο τὰ δίκτυα, *they waſhed*, or, *had waſhed their nets*. So again 'tis ſaid that *Chriſt* called *Andrew* and *Peter*, and they *followed* him, *Mat.* 4. 20. καὶ προβὰς ἐκεῖθεν *and departing thence he ſaw* the other two, and *called* them v.22. whereas here when *Peter* is *called*, *James* and *John* are with him, v. 10. and unleſſe they were *called* at the ſame time with *Peter*, there would be found no other mention of their *call*, or their *following* of him. In anſwer to theſe, it muſt firſt be obſerved in general, that *Matthew* and *Mark* making a brief ſummary relation, and leaving out a main particular of this ſtory, which *Luke* takes in, that of the *miracle* of the *fiſhes*, and ſetting down no more but his *ſeeing* and *coming to* their *boats*, and his *calling* them, and their *following* him, doe upon occaſion of his coming firſt to one *boat*, then to the other, ſet down all that belongs to the one, before they proceed to the other, which is very ordinary in all *ſtories*, when yet many of the paſſages are intermixt. This being ſaid, it muſt next (for the reconciling of the *firſt* ſeeming difference) be obſerved, that what is here ſaid [ἀπενίπτοντο] in the *Aoriſt*, muſt be underſtood of the time paſt *indefinitely*, and be beſt rendred [*they had waſhed their nets*] and ſo for the ἀποβάντες too, *they had gone out and waſht* (i.e. they had given over *fiſhing* at that time) and having done ſo, they were returned to their *boats* again before this time, when 'tis ſaid of *Chriſt*, that he *ſaw* their *ſhips ſtanding by the lake*, i.e. at the point ſpecified here ver. 1. when *ſtanding by the lake* the *people* preſs'd upon, or *flocked unto him to hear the*

Ἀπενίπτοντο ἀπεπλυναν

word. And as this is intimated by S. *Luke* ver. 3. (when 'tis ſaid that *Chriſt entred into one of the ſhips*, and deſired *Simon*, the owner of it, *to thruſt out a little*, which notes that he was come back to the *boat* again) and as this is all that is affirmed by *S. Luke* in that matter, ſo it agrees very well with that which is ſaid by S. *Matthew*; For before this it is, at *Chriſt's* firſt comming to the *lake*, that S. *Matthew* deſcribes them in another poſture, *Jeſus walking by the ſea of Galilee ſaw two brothers, Simon and Andrew,* βάλλοντας &c. *caſting a net into the ſea*; Which as it may poſſibly ſignifie *fiſhing*, ſo it may otherwiſe be interpreted, not to denote their being actually a *fiſhing* at that time (for that is expreſſed *Lu.* 5. 4. by a very diſtant phraſe, χαλάσατε τὰ δίκτυα εἰς ἄγραν *letting down their nets to catch*, and that by *lanching* out εἰς τὸ βάθος *into the deep* or *midſt* of the *lake*) but more probably their *waſhing* their *nets* in the *ſea*, as they were ſitting on the *ſhore*, (and then that will be directly all one with the ἀπεπλυνον *waſhing* or *ſcouring* of them, which, as now *paſt*, is here mentioned by S. *Luke*) *And departing thence*, ſaith S. *Matthew*, *he ſaw other two brothers, the ſons of Zebedee in the ſhip mending their nets*: where, as their *mending* their *nets* was ſubſequent to the *waſhing* of them (and ſuppoſes it *paſt*, as ἀπεπλυναν *they had waſhed*] here doth) ſo it agrees with S. *Luke*'s affirmation, ver. 7, where they are ſuppoſed to be ἐν τῷ πλοίῳ *in the boat*. The deſign of S. *Luke* in ſetting down this circumſtance of their having gone *out* of their *boats*, and *waſht* their *nets*] was doubtleſſe to intimate, what is after affirmed, ver. 5. that at the time of *Chriſt's coming* thither, they had deſpaired of *catching* any *fiſh*, and ſo had given over for *that* time, and had ſet to *waſhing*, and after that, they in one *boat*, ſaith S. *Matthew*, to *mending* their *nets*; which as it is a farther evidence of their reſolution to *fiſh* no more at that time, ſo it is an enhaunſment of the *miracle* following, of the *great draught* of *fiſh*, which S. *Luke* ſets down at large, but *Matthew* and *Mark* did not meddle with. Which order being thus ſuppoſed in the firſt part, the ſecond will follow very agreeably, and all be capable of an exact *harmony*, by compounding of *Matthew* and *Luke* together thus; *Jeſus walking by the ſea of Galilee*, at his firſt coming thither, *ſaw two brothers, Simon called Peter, and Andrew his brother, caſting their net into the ſea*, *Mat.* 4. 18. i.e. *waſhing* of it *Lu.* 5. 2. When he had ſtaid a while with them, he *went on* to another *boat*, and there he found *other two brethren, James the ſon of Zebedee, and John his brother in a boat with Zebedee their father*, who having newly *waſhed*, were now *mending* their *nets* v. 21. both theſe precedent to, and ſo reconcileable with the ſubſequent paſſages mentioned *Lu.* 5. 2. *He ſaw two ſhips ſtanding*, or *abiding* ἐπὶ τῆς λίμνης *by the lake*, i.e. at the *ſhore*, and the *fiſhermen having gone out of them had waſhed their nets*. And then (upon the *peoples preſſing* about him *to hear*, *Lu.* 5. 1.) followes that paſſage (not at all related by S. *Matthew* or S. *Mark*) that *he went into one of the ſhips* or *boats*, that of *Peter* v. 3. and having, contrary to *Peter's* intention, perſwaded him to *lanch out* and *let down the net* εἰς ἄγραν, to trie what he could *catch*, he there wrought that *miracle*, which had like to have *drowned* the *boat*, and occaſioned the calling in of *James* & *John* to their relief, and gave them all an *aſtoniſhing* evidence of his power. Hereupon to remove their *feares*, *Chriſt* ſaith to *Simon* here in the end of v. 10. *Feare not, henceforth thou ſhalt catch men*, At which time, I ſuppoſe, he *called*, not him onely, but all the other three, that had their parts in this miracle; This *Matthew* ſets down firſt of *Peter* and *Andrew* v. 19. to whom he ſaith, *Follow me, and I will make you fiſhers of men, and immediatly they followed him* v. 20. and then of the other two v. 22. who alſo *left* their *nets* and *boat* and *father*, and *followed* him; which act of their ready *following*, S. *Luke* ſets down agreeably, though more diſtinctly v. 11. *when they had brought their boats to land, they left all, and followed him*; i.e. when the two paire of *fiſhermen*, with their two *boats*, ſo *laden* that they were afraid they would *ſink*, had brought them ſafe to *ſhore*, and had this farther evidence of *Chriſt's* power in delivering them from that danger, being all *called*, they all *obeyed* his *call*, left their *trade* and *goods*, and attended him as *diſciples* ever after. And whereas of his *calling* the *ſons* of *Zebedee*, S. *Mark* interpoſes, εὐθέως] *he ſaw them mending their nets, and ſtraightway he called them*, *Mar.* 1. 19, 20. which ſeems to place no *ſpace*, or *interval* betwixt his *coming* to their *boat*, and his *calling* them, That may eaſily be anſwer'd by obſerving, 1. that the ward [εὐθέως] *preſently*, is not alwaies taken in that nice ſenſe, to ſignifie *immediately*, but often is taken in a latitude, and includes a greater *interval*, then here is ſuppoſed to have been, and 2ly that it is not unlikely, that here ſhould be an ὑστέρωτον in the *period*, wch will thus be cleared in conſtruction, *he ſtraightway called them, and they left their father*,] i.e. *aſſoon* as he *called them, they immediately left*, for ſo 'tis read in S. *Matthew*, He *call'd* thē, And *they immediatly left the boat* &c.

Βάλλουσι ἀμφίβληστρον εἰς τὴν θάλασσαν

Εὐθέως

Αὐτῶν *their*, or *of them*] cannot relate to thoſe, which went next before, the *Publicans*, and other *gueſts* at the *feaſt*; For if γραμματεῖς αὐτῶν *their Scribes*] were ſome of them, they muſt *murmure* againſt themſelves. Another way there is to render theſe words, by joyning αὐτῶν to ἐγόγγυζον, *murmured*,] thus, the *Scribes murmured at them*, i.e. at *Chriſt* and thoſe that were with him. In this way of interpreting it there will be two difficulties, 1. that γογγύζω *murmuring* ſhould be joyned with *a genitive caſe*, but that may be ſalved, by ſaying that χν is underſtood, as when *Mat.* 10. 1. δύναμις πνευμάτων *power of ſpirits*, is *power againſt*, or *over ſpirits*, and *Lu.* 6. 7. κατηγορίαν αὐτῶν *an accuſation of*, i.e *againſt him*. The 2d is that πρὸς τοὺς μαθητὰς ordinarily rendred [*againſt his diſciples*] is immediately joyned with [ἐγόγγυζον, *murmured*,] which if it ſtand ſo, αὐτῶν] *againſt them*, cannot be joyned with it alſo. The only way to ſalve that, is by altering the ordinary *punctation*, and reading πρὸς τοὺς μαθητὰς *to his diſciples*, joyning it to λέγοντες *ſaying*] thus, ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς λέγοντες, *The Scribes and Phariſees murmured at them, ſaying to his diſciples*, But there doth not appear any neceſſity of this, there being yet a third *interpretation*, which is preſs't with no inconvenience, viz: by rendring γραμματεῖς αὐτῶν] *the Scribes of them*, i.e. *the Lawyers* &c. *of*, or *among the Jews, inhabitants* of *that* place, which were then preſent, and ſo the *Phariſees* alſo, as many of that *ſect*, as were there preſent at that time.

b. Γραμματεῖς αὐτῶν

CHAP.

CHAP. VI.

Paraphraſe.

* ſecond prime ſabbath

1. AND it came to paſſe on the * ſecond [a] ſabbath after the firſt, that he went through the corn fields, and his diſciples plucked the eares of corn and did eat, rubbing them in their hands.]

1. In the morning of the day of Pentecoſt falling on a ſabbath day, by which conjunction that day became an high ſabbath, Chriſt paſſed through the corn-fields which were now full ripe (this feaſt of Pentecoſt being called the feaſt of harveſt Exod.23.16.) and his diſciples (ſee Mat.12. a.) pluckt the eares of corn and eat of it. a.

2. And certain of the Phariſees ſaid unto them, Why doe ye that which is not lawfull to doe on the ſabbath daies?]

2. And the Phariſees queſtion'd them, ſaying, Why doe you eat before the publick ſervice, which is not to be done on ſabbath daies, eſpecially on ſuch daies as this, the feaſt of Pentecoſt? See note on Mat.12. a.

3. And Jeſus anſwering, ſaid unto them, Have ye not read ſo much as this, what David did when himſelf was an hungred, and they which were with him?

4. How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which it is not lawfull to eate, but for the prieſts alone.]

3,4. And Jeſus anſwered for the diſciples, by putting them in mind, what David did in the like caſe, that of hunger, tranſgreſſing the law of holy things, which is in like manner appliable to ſuch tranſgreſſions as theſe on the ſabbath daies.

5. And he ſaid unto them, that, The ſon of man is Lord alſo of the ſabbath. See Mat.12. a.

6. And it came to paſſe alſo on another ſabbath, that he entred into the ſynagogue, and taught, and there was a man whoſe right hand was withered.

7. And the Scribes and Phariſees [watched him, whether he would heale on the ſabbath day,] that they might find an accuſation againſt him.

7. obſerved him inſidiouſly, and at laſt asked him whether the working a cure on the ſabbath day were lawfull or no? Mat.12.10.

* machinations διαλογισμοὺς

8. But he knew their [*thoughts, and ſaid] to the man which had the withered hand, Riſe up and ſtand forth in the midſt: and he aroſe, and ſtood forth.

8. their deſignes of treachery (ſee note on Mat.15. d.) and yet made no ſcruple to run the hazard, rather then omit the working of that mercy,

9. Then ſaid Jeſus unto them, I will ask you one thing, Is it lawfull on the ſabbath daies to doe good, or to doe evil; to ſave life, or to deſtroy it?]

9. And therefore ſaid, He that doth not an act of charity when there is need of it, and he can doe it, doth commit ſinne, and he that then doth not cure, deſtroies; I ſhall therefore ask you this queſtion, Which of theſe is the fitteſt employment for a ſabbath day, to cure, or kill?

10. And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand; and he did ſo, and his hand was reſtored whole as the other.

11. And they were filled with [madneſſe, and communed one with another] what they might doe to Jeſus.

11. Senſleſſe anger or rage, and conſulted together

* in an Oratory of God

12. And it came to paſſe [in thoſe daies that he went out into a mountain to pray, and continued all night * in [b] prayer to God.]

12. at that time, or, then he betook himſelf (ſee note on c.1. k) to a mountain to pray, and continued all night in an houſe of prayer, or oratory, uſed to that purpoſe for the ſervice of God, to which men reſorted to pray. b.

13. And when it was day he called unto him [his diſciples, and of them he choſe twelve, whom alſo he named [c] Apoſtles.]

13. his followers, that received the faith, and attended his preaching, and of them he choſe twelve to be conſtant attendants (and theſe were the men to whom after he left his power at his parting from the world, Joh. 20. 21. and gave them Commiſſion to plant and rule the Church, and then named them Apoſtles, as Governours ſent by Commiſſion by him.) c.

14. Simon (whom he alſo named [Peter]) and Andrew his brother, James and John, Philip and Bartholomew,

14. Cephas, which in Syriack ſignifies a ſtone)

* the Zelot Ζηλωτὴν

15. Matthew and Thomas, James the ſon of Alpheus and Simon called * Zelotes,

16. And Judas the brother of James, and Judas Iſcariot which alſo was the traitour.

17. And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judæa and Jeruſalem, and from the ſea coaſt of Tyre, and Sidon, which came to hear him and to be healed of their diſeaſes,

18. And they [that were vexed with unclean ſpirits,] and they were healed.

18. that being poſſeſt by the devils were brought into any diſeaſe by them,

19. And the whole multitude ſought to touch him, [for there went virtue out of him, and healed them all.]

19. becauſe by virtue of any bare touch of his, cures were conveighed to all that needed them.

20. And he lifted up his eyes on his diſciples, and ſaid, Bleſſed [d are yee poor, for yours is the kingdome of God.]

20. ye lowly humble-minded men, and ſuch as can be content to be poor when call'd to it, for you are the men to whom the Goſpel peculiarly belongs. d.

21. Bleſſed are yee [that hunger now, for ye ſhall be filled.] Bleſſed are yee that weep now, for yee ſhall laugh.

21. that in this life have an earneſt deſire after the righteouſneſſe which is not attain'd to perfectly till another, for the time ſhall come, wherein yee ſhall be ſatisfied abundantly.

c. 22. excommunicate and anathematize you as notorious offenders,

22. Bleſſed are yee when men ſhall hate you, and when they ſhall [c] [ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil,] for the ſon of man's ſake.

Mat. 5. 11.

23. Rejoice yee in that day, and leap for joy, for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24. the wealth and great proſperities of this world are a ſad preſage to thoſe which doe not uſe them Chriſtianly, For all the good things, or matters of comfort, that belong to them, they receive in this life.

24. But [woe unto you that are rich, for you have received your conſolation.]

25. All the worldlings preſent plenty will end in famine and miſery, All their jollity in weeping and gnaſhing of teeth.

25. Woe unto you that are full, for ye ſhall hunger. Woe unto you that laugh now, for ye ſhall mourn and weep.]

26. Even a good reputation when it is popular and generall, the univerſall applauſe of the men of this world, is a very ill ſigne, and that which hath been generally the falſe, not the true prophets portion.

26. Woe unto you when all men ſhall ſpeak well of you, for ſo did the fathers to the falſe prophets.]

27. But I ſay unto you which heare, Love your enemies, doe good to them which hate you.

28. Bleſſe them that curſe you, and pray for them which deſpightfully uſe you.

29. and from him that taketh away thy upper garment, withhold not thy ſhirt, or inner garment alſo, See Mat. 5. note p.

29. And unto him that ſmiteth thee on the one cheek, offer alſo the other, [and him that taketh away thy cloak, forbid not to take thy coat alſo.]

f. 30. Every man that truly wanteth (ſuch is not he that maketh begging his trade, and refuſeth to make uſe of his labour, to ſuſtain or reſcue him from want) is the proper object of every mans charity, and therefore no man that is thus qualified to receive, and by asking offers thee an opportunity, is to be rejected by thee, And liberality conſiſting of two branches, giving, and lending freely without intereſt, doe thou exerciſe both parts of it towards the poor, give to all diſtreſſed perſons that aske that from thee, and from him that wanteth and receiveth any loane from thee, exact no uſe.

30. Give to every man that asketh of thee, and of him that taketh * away thy goods [f] ask them not again.]

* taketh thy goods, exact not

31. And whatever you would think an act of duty or charity from others to you, if you were in their condition, and they in yours, be yee carefull to doe the ſame for them.

31. And as yee would that men ſhould doe to you, doe yee alſo to them likewiſe.]

32. What thanks or reward can you expect? See note i. and 1 Pet. 2. 19. for the very heathens (as publicans Mat. 5. 46.) are willing to pay kindneſſes to them, who have ſhewed them ſome firſt.

32. For if yee love them which love you, [what thank have yee? for ſinners alſo love thoſe that love them.]

33. And if yee doe good to them which doe good to you, what thank have yee? for ſinners alſo doe even the ſame.

34. the heathens lend to heathens, that at another time they may borrow as great a ſumme.

34. And if yee lend to them, of whom yee hope to * receive, what thank have yee? for [ſinners alſo lend to ſinners, † to receive as much again.]

* borrow, † that they may borrow as much, ἵνα λάβωσιν τὰ ἴσα.

g. 35. lend to them, to whom your loane may be a ſeaſonable mercy, though they be ſo poor, that ye cannot in any probability ever borrow of them at another time, and never think, that this improvident bounty will ever bring any want on you, And this ſhall be a means to make God your paymaſter, who will doe it moſt abundantly, and beſide that, ye ſhall herein imitate God himſelf, who is bountifull to thoſe that make him no returns, yea, that provoke him by their ſinnes.

35. But love yee your enemies, and doe good, and [lend, g * hoping for nothing again, and your reward ſhall be great, and yee ſhall be the children of the higheſt, for he is kind unto the unthankfull, and to the evil.]

* diſtruſting nothing, and

36. Be yee therefore mercifull, as your Father alſo is mercifull.

37. Mat. 7. 1. Doe not accuſe (ſee note on Joh. 12. d.) or interpret other mens words or actions uncharitably, lay not unfavourable cenſures on them, but deale with that candour toward others, as you expect or deſire God ſhould doe to you.

37. Judge not, and ye ſhall not be judged; condemne not, and yee ſhall not be condemned; forgive, and yee ſhall be forgiven.]

38. All your works of mercy and liberality ſhall be moſt abundantly repaid, See Mat. 10. g.

h. 38. Give, and it ſhall be given to you, good meaſure, preſſed down, and ſhaken together, and [h] running over, men ſhall give into your boſome; for with the ſame meaſure that yee mete withall, it ſhall be meaſured to you again.]

39. Another parable there was which Chriſt at ſome time uſed, though it ſeem not to have been ſpoken at the time when the former paſſages were delivered. See Mat. 15. 14.

39. And he ſpake a parable to them,] Can the blind lead the blind? ſhall they not both fall into the * ditch?

* pit? Gibbar;

40. every right true follower of Chriſt will be content to ſuffer what his maſter ſuffers before him, Mat. 16. 25. and that portion he muſt look for.

40. The diſciple is not above his maſter, but [every one that is perfect ſhall be as his Maſter.]

41. ſmall thin ſhiver of wood

41. And why beholdeſt thou the * mote] that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

* ſhiver. ſee Mat. 7. a.

Mat. 7. 4.

42. Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine

thine own eye? Thou hypocrite, caſt out firſt the beam that is in thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

43. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.] 43. For 'tis not thy ſupercilious finding fault, or judging of others, that will ever denominate thee good, unleſſe thine own heart, and practiſes be accordingly.

44. For every tree is known by his own fruit,] for of thorns men doe not gather figs, nor of a bramble-buſh gather they grapes. 44. For every tree is diſcerned to be good by bringing forth that fruit which is proper to it, good of the kind.

45. A good man out of the good treaſure of his heart bringeth forth that which is good:] and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil. For of the abundance of the heart his mouth ſpeaketh. 45. Every man hath a treaſury or repoſitory within him, from whence all his actions are ſent forth, he that hath an honeſt heart, a repoſitory of good purpoſes and reſolutions, on all occaſions brings forth from thence good actions.

46. And why call ye me Lord, Lord, and doe not the things which I ſay?] 46. 'Tis to little purpoſe for you to profeſſe Chriſtianity, to expect any good by that profeſſion, unleſſe your actions are ſutable to my commands.

47. Whoſoever cometh to me, and heares my ſayings, and doth them, I will ſhew you to whom he is like.

48. He is like a man which built an houſe and digged deep, and laid the foundation on a rock, and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it, for it was founded upon a rock.] 47, 48. Every diſciple of mine that obeyes my doctrine, is to be compared to a builder, which in laying his foundation, digged till he came to a firm rock, or hard ſtone, and laid his foundation upon that, and he had the benefit of it, no violence of wind, or flood (parallel to which are the moſt boyſterous temptations of the world) could ſhake his building, Mat. 7. 26.

49. But he which heareth and doth not,] is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruine of that houſe was great. 49. But he that ſinketh not downe my precepts into his heart,

Notes on Chap. VI.

2. δευτεροπρωτου Σαββατου

This phraſe δευτεροπρωτου Σαββατου] hath been matter of trouble to *interpreters*. The moſt probable *conjecture* concerning it is that of the learned *H. Grotius*, which I ſhall thus explain and confirm. When any of the ſolemn yearly *feaſts* fell on the *Sabbath day*, that *Sabbath* had a ſpeciall extraordinary reſpect attributed to it, and was called ſometimes μεγα σαββατον, *a great Sabbath*, and μεγαλη ημερα του Σαββατου *a great day of Sabbath*, *Jo.* 19. 31. Now three of theſe *feaſts* there were, the *Paſſover*, *Pentecoſt*, and the *feaſt of Tabernacles*. Of theſe *feaſts* ſome *dayes* there were, *dayes* of holy *aſſemblies*, מקרא wherein the *aſſemblies* were *called together*, as the *firſt day of unleavened bread*, *Lev.* 23. 7. and the *ſeventh* day of it, v. 8. the *day* of *Pentecoſt*, *Lev.* 23. 21. the *firſt* of the *feaſt* of *Tabernacles*, *Lev.* 23. 35. and the *eighth*, v. 36. And theſe being dayes of *reſt* (as 'tis appointed in every of thoſe places) were a kind of *Sabbaths*, and diſtinguiſht from the other dayes of the *feaſt*, and therefore called ημερα μεγαλη, *the great day*, *Iſ.* 1. 13. and ημερα μεγαλη της εορτης, *the great day of the feaſt*, *Jo.* 7. 37. And accordingly *Tertullian cont. Marcion.* l. 5. ſpeaking of the obſervation of dayes, mentions *jejunia & dies magnos*, *Faſts* and *great dayes*. But when any of theſe *great dayes* fell on the *Sabbath* too, then that was not only a *great day*, but a *great Sabbath*. Now this *great Sabbath* was called alſo πρωτον σαββατον, a *prime* or *firſt Sabbath* (as πρωτον and μεγα are all one) and conſequently three of theſe *prime* or *great* or *firſt Sabbaths* there were, 1. When the *Paſſover*, i. e. either of the *great dayes* of that *Feaſt*, but eſpecially the *firſt*, fell on a *Sabbath*, and 2ly, when the *day* of *Pentecoſt*, and 3ly, when the *great day* of the *feaſt* of *Tabernacles* fell on a *Sabbath day*, and theſe *prime* or *great Sabbaths* were thus diſtinguiſht one from another, The *firſt* of them call πρωτοπρωτον σαββατον *the firſt prime Sabbath*, i. e. when the *firſt day* of the *feaſt* of *Paſſover* fell upon a *Sabbath day*. The ſecond of them δευτεροπρωτον σαββατον, *the ſecond prime Sabbath*, i. e. the *day* of *Pentecoſt* falling on a *Sabbath*. The third of them τριτοπρωτον Σαββατον, *the third prime Sabbath*, i. e. the *great day* of the *feaſt* of *Tabernacles* falling on a *Sabbath*, of which *Joſephus* ſaith, that 'tis then μαλιστα σεμνυνομενον σαββατον, *a Sabbath moſt adored* or *reverenced*. By all this appears, that by this phraſe [εν σαββατῳ δευτεροπρωτῳ] is meant [*on the day* of *Pentecoſt* falling on a *Sabbath*] at that time. That δευτεροπρωτῳ ſhould be all one, as if it had been δευτερον πρωτῳ, appears to be according to *analogy*, by the like uſe of δευτεροδευτερῳ, uſed frequently by *Joſephus* (not as 'tis conceived, for *the tithe of tithes* payed by the *Levites* to the *Prieſts*, but the *ſecond tithing* which was *ſold*, and the *price* carried up to *Jeruſalem*, and *ſpent* in *feſtivity* there, *Tob.* 1. 7.) which in *Tobit* is called δευτερα δεκατη in two words, the *ſecond tithing*.

b. Προσευχη

Προσευχη ſignifies an *oratory*, a *place* where men are wont to *pray*, and ſo ſeems to be uſed in ſome places of the *Scripture*, eſpecially in *Saint Lukes writings*. So *Acts* 16. 13. ου ενομιζετο προσευχη ειναι, the *Syriack* read, *ubi conſpiciebatur*, בית צלותא, *where a houſe of prayer was ſeen*, a *praying place* by a *river* ſide, as here on a *mountain*, ſuch an one there was in *Miſpah*, 1 *Mac.* 3. 46. where upon occaſion of the victory gotten by *Joſhua* in that place, *Joſ.* 11. 3. 8. they were wont to meet to *pray*, and to deliberate on any great affair, and there was an *altar* built by *Joſhua*, and בית תחנולה *an houſe of prayer*, or בית מקורש לתחנולה *an houſe conſecrate for prayers*, which *prayers*, and *conſecration*, being both made unto *God*, it is very agreeable, that thoſe places ſo *conſecrated*

crated to him, ſhould be called, as here, προσευχαὶ Θεοῦ, *Oratories* or *praying houſes of God*. Of theſe προσευχαὶ we find frequent mention in *Joſephus* in his own *life*, the people convened in a προσευχὴ, as they call it, *a houſe of prayer*, ample and capacious of great multitudes; and ſpeaking of *Tiberias*, *I found the people convened* in a προσευχὴ, and *Epiphan.* t. 2. l. 3. c. 80. There were ancient places of *prayer* both among the *Jewes*, without the *city*, and among the *Samaritans*, as we find, ſaith he, in the *Acts* of the *Apoſtles*. Such a place there is in *Sichem*, which is now called *Neapolis*, without the *city* in a plain *region*. And ſome ſuch place it may ſeem to be, wherein *Jeſus continued all night*, in this verſe.

c. Ἀπόστολοι. The title [Ἀπόστολοι *Apoſtles*] which is here by *Chriſt* ſaid to be given to the *Twelve*, is a name of *power*, and *dignity*, and *authority* in the *Church*, and how it doth ſignify ſo, will deſerve to be explained. That the *Government* of the *Church* of *God* was now ſetled on the *ſon of man upon earth*, i. e. upon *Chriſt incarnate*, had been foretold, *Iſ.* 9. 6. *the Government ſhall be upon his ſhoulders*, and Iſ. 61. 1. *the ſpirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings*, &c. *he hath ſent me to bind up*, &c. to *proclaim the acceptable year of the Lord*, &c. (ſee *Lu.* 4. 18. 21.) In which place, as the *Anointing*, and the *Spirit of the Lord being upon him*, ſo the *ſending*] is the ſetling the *Government* upon him. And the *ſending* is a ſolemn word, noting a *Diploma*, or *Commiſſion* ſealed to him, (as it were, by *God* in heaven) by the *Spirits deſcending* on him, *Mat.* 3. 17. and that ſupplyed the place of the *ſolemn unction* (the ceremony of advancing to any office, which is therefore *paraphraſed* by the *Chaldee* by רבא *exaltation*) which was now out of faſhion under the *ſecond Temple*, and was to be ſupplied by *Gods* teſtimony from *heaven*, as to *Chriſt* it was, and is accordingly ſtyled *Gods anointing him with the holy Ghoſt*, *Acts* 10. 38. and ſimply *Gods anointing*, *Acts* 4. 27. Hence is it that *Chriſt* is ſaid to be *ſent by his Father*, *Joh.* 20. 21. *to have power on earth to forgive ſins*, Mat. 9. 6. *to have all power in heaven and earth delivered to him*, Mat. 28. 18. *to be the teacher*, and *Lord of his Church*, or Diſciples, *Ioh.* 13. 1. and as the *High Prieſt of our profeſſion*, ſo Ἀπόστολος, *the Apoſtle*, *Heb.* 3. 1. in the ſame ſenſe as the *Great Paſtor* of his *ſheep*, *Heb.* 13. 20. and the only (as *Paſtor*, ſo) *Biſhop of our ſoules*, 1 Pet. 2. 25. from whence ſaith *Origen* on *Mat.* 24. *Propriè Epiſcopus Dominus Ieſus eſt*, *The Lord Jeſus is properly a Biſhop*. Now what was thus conferred on *Chriſt*, was alſo *perſonally* exerciſed by him, *upon earth*, whiles he remained here, he *preached the Goſpel*, inſtituted *rites* in his *Church* to continue for ever, *called diſciples*, gave them *commands*, uſed their *miniſtery*, *deſigned* ſome to certain *offices*, ſent out *ſeventy* *Lu.* 10. 1. as *Heralds*, *before his face*, *gave them power to cure diſeaſes*, v. 9. and ſo committed to them ſome, though but a *temporary office*, or *miſſion*, which ceaſed at their return to him, v. 17. On others he reſolved to inſtate a *larger* and more *durable power*, to *ſend* them, *as his Father* had *ſent him*, to make them his *ſucceſſors on earth*, but this he did not at this time. He ſent them indeed (the *twelve* peculiarly) *Mat.* 10. 5. and that with no ſmall *power*; *power* to *caſt out unclean ſpirits*, v. 1. and to *preach*, v. 7. and that was the ſumme of this *Miſſion*, v. 8. *Preach, cure, cleanſe, raiſe, caſt out devils, freely ye have received, freely give, diſpenſe* the powers *liberally* to the advantage of others, which are ſo *freely* beſtowed on you. Proportionably to this, and that other of the *ſeventy*, *Lu.* 10. it is to be remembred that among the *Jewes*, all ſorts of *Meſſengers* are called שלוחים Ἀπόστολοι. So *Abijah*, 1 *Kings* 14. 6. is called ἀγγελὸς Ἀπόστολος, i. e. שלוח *an harſh Apoſtle* or *meſſenger* of ill news, ſo the *twelve ſpyes*, *Num.* 13. were ſaid ἀποστελλεσθαι to be *ſent* to *explore* the *land*, (and were as it were a *ſampler* of the *twelve* that here *Chriſt* ſends out on the like account) and in the *Old Teſtament* the word is no otherwiſe uſed; Among the Talmudiſts 'tis uſed of them that were by the *Rulers* of the *Synagogues* *ſent* out to *receive* the *tenths*, and dues that belonged to the *Synagogues*, ſuch as *Philo* calls ἱερέμπτους τῶν χρημάτων, ſent for the *monies* of the *Temple*, *leg. ad Caium*, and by the *Emperour* * *Auguſtus*, ἀποδόχους *receivers*, (and in like manner the *meſſengers* of the *Church* that carryed their *liberality*, or letters *congratulatory* from one to another, are by *Ignatius* called θεοδρόμοι and θεοπρεσβύται, the *divine Carriers*, or *Embaſſadors*) and ſo in the *Theodoſian Codex tit. de Judæis*, *Apoſtoli* are thoſe that were *ſent* by the *Patriarch* at a ſet time to *require* the *gold*, and *ſilver* due to them. Of theſe it is obſervable, that when they were thus imployed though not on any very *high* imployments, and but for a ſhort time, they yet were furniſht with *letters* of *proxy*, or *attourney*, that what they did, might be done in the *names* and *perſons* of thoſe, from whom they were *ſent*, and from thence the *axiom* is known among the *Jewes*, that *every mans Apoſtle is as himſelfe*, to which *Chriſt* ſeems to referre, *Mat.* 10. 14. *He that receiveth you, receiveth me*, &c. So when *Saul* was ſent by the *Jewiſh Sanhedrim* to *Damaſcus*, *Acts* 9. he had the *letters* of the *High Prieſt* with him, v. 2. And hitherto there is nothing diſcernible in this word [*Apoſtle*] that hath any denotation of *dignity* or *government* that muſt be fetcht from *Joh.* 20. 21. where *Chriſt* *ſends his diſciples as his Father had ſent him*, *ſends* them *ſolemnly*, and with *commiſſion*, in that notion of *ſending*, wherein the *Procurator*, or *Proconſul*, is ſent to his *Province*, or wherein *Moſes* is *ſent* to the *Iſraelites* in *Egypt*, (*ſend by whom thou wilt ſend*, ſaith *Moſes*) or wherein *Kings*, and *Judges*, and *Saviours* are every where in the *Old Teſtament* ſaid to be *ſent*, when they are by *God* advanced to any *Government*. Thus muſt *Chriſt* mean of himſelf, that he was *ſent* by his *father* (ſee *Mat.* 10. 40. & 15. 24. & *Ioh.* 3. 24. & 5. 38. & 6. 57. & 17. 3.) and conſequently thus muſt it be underſtood, that *they* are *ſent by Chriſt*, and ſo *Ioh.* 17. 18. *As thou haſt ſent me into the world, I alſo have ſent them* (without referring to the ordinary שלוחים of the *Iews*, the *meſſengers* of the *Patriarchs*) and ſo as in the *earthly Kingdom*, the ἡγεμόνες *Rulers*, or *Procurators* (ſuch was *Pilat* in *Judæa*) which are next the *Regal authority*, are ſaid to be πεμπόμενοι *ſent*, 1 Pet. 2. 14. ſo the *Apoſtles* of *Chriſt* are *ſent* alſo in *Chriſts ſpiritual Kingdom*, *ſent*, not *before his face*, as *Miniſters*, *Diſciples*, the *Seventy*, *Lu.* 10. 1. and generally *meſſengers* are ſaid to be *ſent*, but

* *In edict. ad Aſiæ civit.*

but *ſent*, as his *ſucceſſors* and *Heires on earth*, endued with that *power* by *commiſſion* from him, which he here executed. And this is the meaning of the word here, which ſeems not as yet to be beſtowed on them by *Chriſt*, but being after really *inſtated* on them, 'tis here, and c. 17. 5. & 22. 14. occaſionally mentioned, and ſo *Mat.* 10. 2. by way of ἐπίνοιαν or *anticipation* (as the name *Peter* is, *Mat.* 4. 18.) the title that belonged to them at the writing of this. Thus when we read that the *Father gave judgement* to the *Son*, *Ioh.* 5. 22. we read alſo in effect that the *Sonne* gives *judgement* to the *Apoſtles*, *Mat.* 19. 28. *Lu.* 22. 30. 2 *Cor.* 10. 6. when the *Father* gives the *Sonne* power to *forgive ſinnes upon earth*, *Mat.* 10. 6. the *Sonne* gives power to the *Apoſtles* to *remit ſin on earth alſo*, *Ioh.* 20. 23. As the *Father* gave the *keyes* to the *Son*, *Iſ.* 22. 22. *Rev.* 3. 7. ſo the *Son gave* the *keyes* to the *Apoſtles*, *Mat.* 16. 19. As the *Father* gave the *Son* to *ſit* on his *Throne*, ſo the *Son* gave the *Apoſtles to ſit with him on Thrones*, *Mat.* 19. 28. *Lu.* 22. 30. As the the *Father* gave the *Son* to be the *foundation* or *corner ſtone* of the *Church*, *Mat.* 21. 42. ſo the *Son* gave the *Apoſtles* to be *foundations* upon a *foundation*, *Eph.* 2. 20. the *foundation of Apoſtles*, *Chriſt being the chief corner ſtone*, And ſo as the *Father ſent* the *Son*, *Ioh.* 5. 24. & 17, 18. ſo the *Son ſent* the *Apoſtles*, *Ioh.* 20. 21. And from the dignity of this office it is, that the very *Angel*, *Rev.* 19. 20. (whoſe *name* hath no more in it, then Ἄγγελος hath, both ſignifying *meſſengers*, or *legates*) profeſſes himſelfe to be but a *fellow-ſervant* of *Iohn*, and his *Brethren*, *that have the teſtimony of Ieſus*, i. e. of *Apoſtles* and *Apoſtolick* men, The *teſtification* of the *reſurrection* of *Chriſt* and the *Chriſtian* faith, to which the *Apoſtles* were *ſent* by *Chriſt*, being, as 'tis there ſaid, the *ſpirit of prophecy*, the moſt *honourable* office, that any mortal can be deſigned to by *Chriſt*, and there put in compariſon with that joyfull *newes* brought them by that *Angel*, of the *Emperours* giving up their *names* unto *Chriſt*. See more of this word note on *Io.* 20. a. & *Ro.* 16. b. & 2 *Cor.* 5. b.

d. That the *beatitudes* here repeated are the ſame, which are mentioned *Mat.* 5. there is little cauſe of doubting, though whether they were but once delivered only in the *Sermon* in the *Mount*, or whether again repeated in ſome other *Sermon* to other auditors, it is uncertain. That there is ſome variety in the words, as alſo ſome other places, ſome light differences between this and the other *Goſpels*, ſeems to be cauſed by S. *Lukes writing* his *Goſpel* by ſhort *notes*, which he had received from thoſe, which were preſent, being not an *eye-witneſs* or *ear-witneſs* himſelf, (ſee chap. 1. 3. and *note* on the *title* of *Saint Matthew's Goſpel*.) From whence it follows that theſe words in S. *Luke* are to be interpreted according to the importance of thoſe in S. *Matthew*, who ſets them down more fully. And accordingly by the *poor*] here, muſt be underſtood the *poor in ſpirit* there, by the *hungry* here, thoſe *that hunger and thirſt after righteouſneſs there*, as the words of an *Epitome* are to be interpreted according to the ſenſe of the entire copy, before it was thus *contracted*.

Πτωχοὶ. Pauperes.

e. That the word ἀφορίζειν to *ſeparate*] denotes the firſt ſort of *excommunication* among the *Jewes*, there is no doubt, That they call'd נדוי *Remotion*, or *ſeparation* to the diſtance of *four paces*, for *thirty daies*, and that (though not *totally* yet) in that degree, from *civil*, and *domeſtick*, and *ſacred commerce*, there being a gate into the *Temple*, call'd the *Gate* of *mourners*, by which theſe were to enter, to diſcriminate them from other men. And that *Hebrew* word cannot be more literally rendred in *Greek*, then by ἀφορισμὸς. This did lay a *reproach* on him that was under it, and therefore that which is here added of *evil Nown reproach* you, may perhaps be but an *appendix*, or conſequent of that, But then the ἐκβάλλειν τὸ ὄνομα ὑμῶν ὡς πονηρὸν, *to caſt out your name as evil*] ſeems to referre to an higher degree that of חרם or *anathema*, For there is an *Hebraiſm* in that phraſe, The word ὄνομα *name* ſignifies no more then *perſon* (ſo many ὀνόματα *names Act.* 1. 15. is ſo *many men*) ὄνομα ὑμῶν *your* perſons, *you*, and πονηρὸν] is *ſcandalous*, *offenſive*, *abominable*, as נאץ is by the *Septuagint* ſometimes rendred ἀτιμάζειν being *aſhamed*, ſometimes βδελύσσω to *abominate*, ſometimes πονηρὸς εἶναι, to be *evil* or *wicked* *Gen.* 34. 24. *Eſdr.* 4. 12. and ſo *to caſt out your names as evil*] will ſignifie to *caſt out* as *wicked*, *ſhamefull*, *abominable* perſons, a denotation of the חרם, which was the *total caſting out*, and that with *reproaches*, *curſes*, & *execrations* added to it, ſuch as in *Moſes* are denounced againſt the greater *malefactors*, See more of this matter, *note Iob.* 9. b.

Ἐκβαλλειν τὸ ὄνομα ὑμῶν ὡς πονηρὸν, to caſt out your name as evil.

What the word ἀπαίτειν] here ſignifies, will be worth the enquiry, For if it ſignifie to *require* or *demand*, or *aske again*, the Prohibition will be ſomewhat ſtrange, and not ſo agreeable either to the *context*, or to the duty of *Liberality* here preſcribed, that any thing but neceſſity ſhould incline us to pitch on that interpretation. For if the [ἀπὸ τοῦ αἴροντός σου τὰ σὰ, *from him that taketh thy goods*] be ſo interpreted, as to underſtand his *forcible*, or *involuntary* depriving thee, it will then be a meanes to offer up the *Chriſtian* to the *violence* of every unjuſt perſon, and oblige him never to make uſe of *Chriſtian judicatures*, or *arbitrations* (which appear not to be forbidden the *Chriſtian* 1 *Cor.* 6. 4. 7.) to gain his *own* again, nay not ſo much as to *challenge*, or make *claim* to it, when he finds it in anothers hands, Which beſides that it is not agreeable to any other precept of the *Goſpel*, is not at all pertinent to the buſineſſe of *liberality*, that uſhers in, and of *charity*, that immediately attends theſe words. Or if the ἄρων τὰ σὰ, *he that taketh thy goods*] be (as no doubt it ought) interpreted of *borrowing*, or *receiving* by way of *lone*, then the *not-demanding*, or *asking* them *again*, makes that *lone* all one with a *gift*, and ſo the ſame that had before been ſaid, only an addition of a *fraud* in him that *borroweth*, and *payeth* not *again*. The ſurer way then of underſtanding theſe words aright, which are a *double* rule for our *charity*, regulating both our *gifts* and our *lones* (both ſpecial *charities*, and diſtinctly mentioned in the Scripture, *Pſ.* 112. 5. *the good man is mercifull, and lendeth*, and *Pſ.* 37. 26. *the righteous is ever mercifull and lendeth*, and *Eccluſ.* 29. 1. *he that is mercifull will lend to his neighbour*) will be to obſerve the force of the ἀπαίτειν among the *Greek Tranſlators* of the *Old Teſtament*, particularly in the *book* of *Nehemiah*, where it frequently occurres for *exacting of uſury*, and where the *Hebrew* נשה נשה *uſuram exigentes*]

Ἄρων τὰ σὰ.

f. Ἀπαίτειν.

gentes] is rendred simply by ἀναστῆσαι to *exalt*, without any *substantive* added to it, and so the *Greek noun* ἀναίτους] *exacting*, signifies there the *requiring* of *use*. So 2 *Mac.* 4. 27. that which is rendred [*required it*] most probably signifies the *receiving use*, the period being best rendred thus, *As for the mony*, &c. he *put it not into any good course, but* Sostratus *took the use of it, for unto him belonged the managing of the monies*, According to which notion the *Translation* here will be very agreeable, and the sense commodious. Ἀπὸ τοῦ αἴροντος *from him that receiveth* (not ἁρπάζοντος *taketh by force*, but as ἄρειν is all one with λαμβάνειν to *take* or *receive*) by way of *loane*, τὰ σὰ *thy goods*, μὴ ἀπαίτει *require no usury* of him, *lend* freely to the *poor* borrower, without *taking*, or *requiring use* of him, which being here a precept of *charity* and *mercy* from the *rich* to the *poor*, may not so be interpreted as to bind the *poor* to do the same to the *rich*, or any to any but the *poor*, as indeed the *every one that asketh*] to whom we are commanded to *give*, is not to be extended to the *covetous*, craving *rich*, but to the *distressed* destitute *poor man*, and obligeth him that is *able*, not who is *not* able to *give*.

g. Ἀπελπίζειν

The word ἀπελπίζειν] compared with ἀπολαβεῖν] going before ver. 34. may seem to signifie proportionably to that, *hoping for* a *returne* of *kindness* from him to whom *kindness* hath been shewed, and so, as ἀπέχειν v. 24. signifies no more then ἔχειν ἀπό, *to receive*, So by *analogie* might ἀπελπίζειν be ἐλπίζειν ἀπό, *to hope from*. But the truth is, there is not in the *bible* any such notion of the word ἀπελπίζω, but the word constantly signifies *to distrust*, or *despaire*; So *Esth.* 14. 19. *Judith* 9. 12. *Isa.* 29. 19. ἀπελπισμένοι *forlorne* persons, in a *desperate* condition. So also *Eccles.* 22. 22. μὴ ἀπελπίσῃς, *feare not*, and ch. 27. 21. ἀπέλπιστον, is *without hope*, and 2 *Mac.* 9. 18. ἀπελπίσας *despairing*, and in all the *bible* in no other sense, but that of *distrust* or *despaire*. And this will very well agree with the *context* also, thus, *The heathens give and lend to other men, knowing that they may want themselves*, and so designing their present act of charity, with reflexion on themselves, that they to whom they *lend* or *give*, may doe as much for them at another time, but the *Christian* is to doe his acts of *charity* without any such purpose, or designe of *receiving* any *retribution* from man, and yet need not *distrust*, or *doubt*, or be *discouraged* in his work. For though he lose that *present* advantage, yet *God*, who is the great rewarder, ἀνταποδότης, the *God of recompence* or *retributions* (to which the next words referre, *your reward shall be plentifull*, and so v. 38. δοθήσεται, *it shall be given* unto you) will not see him a loser by it, he may be as *considerat* (through the *blessing* of *God* which is promised to an *almes-giver*) that he shall be never the worse for any thing he thus *gives* or *lends*, as if he had in his view a *present retribution* from him to whom he hath *given* or *lent*. To this sense perfectly agreeable is that *Apostolicall* saying of *Barnabas* in his *Epistle*, p. 251. μὴ διστάσῃς δοῦναι, οὐδὲ δίδοὺς γογγύσῃς, πάντι αἰτοῦντί σε δίδου, *doubt not to give, neither murmure when thou givest, give to every one that asketh thee*, where the διστάζειν] before *giving*, and the γογγύζειν] after, *doubting* and *murmuring*] make up the full notion of ἀπελπίζειν] *distrusting* or *despairing* here, and seem to be set by him, as his way of rendring this speech of *Christ's*.

It being acknowledged, that ἐκχύνομαι] signifies *being poured out*, 'twill follow that ὑπερεκχύνομαι must, by *analogie* with other words, signifie *abundantly poured out*. So we may measure it by ὑπερπίπτω, and ὑπερπερισσεύω, and ὑπεραυξάνω, and many more in the *New Testament*, and generally the word [ὑπερ] in *composition*, is an αὐξητικὸν, to *encrease*, and *augment* the signification, and so must be understood in this place. *To poure out*] being a note of *plenty*, and this, of being more then *poured out*] of very great *abundance*.

h. Ὑπερεκχύνομαι

Paraphrase.

CHAP. VII.

1. NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2. And a certain Centurions servant who was dear unto him, was sick and ready to die.

a.

3. some of the principall men among

3. And when he heard of Jesus he [a] sent unto him [the Elders of] the Jews, beseeching him that he would come and heal his servant.

4. And when they came to Jesus, they besought him instantly, saying, that He was worthy for whom he should doe this.

5. For, said they, he is, though a Roman

5. For he loveth our nation, and] he hath built us a synagogue. commander, a great lover of the nation and religion of the Jewes, and hath expresst that by an act of speciall piety and favour to us,

6. Then Jesus went with them, and when he was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy, that thou shouldst enter under my roof.

7. but in stead of thy trouble of comming, give but thy command by word of mouth, and I make no doubt but that will cure my servant.

7. Wherefore neither thought I my self worthy to come unto thee, [but * say in a word, and my servant shall be healed.]

* Speak thou by word, εἰπὲ λόγῳ.

8. though I am but a subordinate commander, yet my commands are obeyed by all under me, though given by word of mouth, without my own presence to see them executed.

8. For [I also am a man set under authority, having under me souldiers, and I say unto one, Goe, and he goeth; and to another, Come, and he cometh; and to my servant, Doe this, and he doth it.]

6. This heathen officer hath exercised a greater act of beleif, or faith in my power, then any Jew yet hath done.

9. When Jesus heard these things he marvailed at him, and turned him about, and said unto the people that followed him, I say unto you, [I have not found so great faith, no not in Israel.]

10. And

10. And they that were ſent returning to the houſe, found the ſervant whole, that had been ſick.

11. And it came to paſſe the day after, that he went into a city called Naim, and many of his diſciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only ſon of his mother, [and ſhe was a widow, and much people of the city was with her.] 12. and ſhe being a widow, and by this loſſe of her only ſon left deſolate, all the neighbourhood were come to her, to lament and mourn with her, and to attend the funerall.

13. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14. And he came and touched the biere (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

15. And he that was dead ſate up, and [began to ſpeak,] and he delivered him to his mother. 15. ſpake, and ſo evidenced himſelf to be revived,

16. And there came a feare on all, and they glorified God, ſaying,] That a great prophet is riſen up among us, and that God had viſited his people. 16. And they were all aſtoniſhed at this ſight of a wonderfull work of Gods, and as it ſtruck them with awe and dread at his preſence, ſo did they acknowledge with thankſgiving to God.

17. And this rumour of him went forth through all Judæa, and throughout [all the * region round about.] 17. All Galilee, ſee note on Mat. 4. e.

* circumambient region περιχωρου

18. And the diſciples of John ſhewed him of all theſe things.

19. And John calling unto him two of his diſciples ſent them to Jeſus, ſaying, Art thou [he that ſhould come,] or look we for another? 19. the Meſſias expected, (ſee note on Mat. 11. a.)

20. When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21. And in that ſame houre he cured many of their infirmities, and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

22. Then Jeſus anſwering ſaid unto them, Goe your way and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf heare, to the poor [the Goſpel is preached.] See Mat. 11. b.

* ſcandalized about, or offended at me, σκανδαλισθῆ ἐν ἐμοί

23. And bleſſed is he whoſoever ſhall not be * offended in me. See Mat. 11. c.

24. And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſſe for to ſee? a reed ſhaken with the wind? Mat. 11. 7.

25. But what went ye out for to ſee? A man cloathed in ſoft rayment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26. But what went ye out for to ſee? a prophet? yea, I ſay unto you, and much more then a prophet.

27. This is he of whom it is written, Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. Mal. 3. 1.

28. For I ſay unto you, among thoſe that are born of women, there is not a greater prophet then John the Baptiſt, but [he that is leaſt in the kingdome of God is greater then he.] 28. any diſciple of mine, the meaneſt or leaſt of them, Mat. 11. 11. is deſigned to a more honourable office then he.

29. And all the people that heard him, and the Publicanes, juſtified God, being baptized with the baptiſme of John.] 29. And when this John preached, none but the meaner people, and Publicans and the like received Gods meſſage by him, or expreſt their thankfulneſſe to God (for this mercy, proclaimed by him as a forerunner of Chriſt, viz: pardon upon repentance) and they came in cheerfully to his baptiſme, See Mat. 11. 12.

* towards, εἰς

30. But the Phariſees and lawyers rejected the counſel of God * againſt themſelves, being not baptized of him.] 30. But the Phariſees and Doctors of the law, the great and the learned men, they would not repent or make themſelves capable of that mercy, but rejected him, (and now reject me,) and that proffer of mercy tendred to them.

31. And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?] 31. Whereupon Chriſt delivered this parable unto them, thereby to expreſſe moſt lively the Jewes of that age.

32. They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not daunced; we have mourned to you, and ye have not * wept. Mat. 11. 16.

* wailed ἐκλαύσατε

33. For John the Baptiſt came [neither eating bread, nor drinking wine, and ye ſay, He hath a devil.] 33. In a ſtrict auſtere courſe of abſtinence, and your cenſure of him is, that he is an hypochondriack, frantick fellow.

34. The ſon of man is come, eating and drinking, and ye ſay,] Behold a glutonous man, and a wine-bibber, a friend of Publicans and ſinners. 34. And I on the other ſide obſerve no ſuch abſtinences, eat meats indifferently, and converſe with men indifferently, and yet cenſure me as ſharply, ſaying,

35. But wiſdome is juſtified [of all her children.] 35. See Mat. 11. note h.

36. And

36. And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſees houſe, and ſat down to meat.

b. 37. an heathen, or one that had lived in a ſinfull courſe,

37. And behold, a woman in the city which was [a ſinner] when ſhe knew that Jeſus ſat at meat in the Phariſees houſe, brought * an alabaſter box of ointment,

* A cruiſe, ſee note on *Mat.* 26. b.

38. And as he lay along, his feet being behind him that lay next to him,

38. And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the haires of her head, and kiſſed his feet, and anointed them with the ointment.]

ſhe ſtanding behind him, let fall drops of tears upon his feet, effects of ſorrow and love, and ſtooping down wiped his feet (after that new kind of waſhing them) with no other towell, then that of her own haire, then fell down, and kiſſed his feet, and poured the ointment upon them, (a feſtivall ceremony, and an expreſſion in her of great kindneſſe.)

39. Now when the Phariſee, which had bidden him, ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known, who and what manner of woman this is that toucheth him, for ſhe is a ſinner.

40. And Jeſus knowing the thoughts of his heart,

40. And Jeſus anſwering ſaid unto him, Simon, I have ſomewhat to ſay unto thee.] And he ſaith, Maſter, ſay on.

reſolved to take notice of them, and addreſſing his ſpeech either to the Phariſee whoſe name perhaps was Simon (ſee note b.) or elſe to Simon Peter, ſaid, I will anſwer that objection of the Phariſee by a parable which will render the reaſon of this womans extraordinary expreſſion of love, and an account why I ſhould be farre from rejecting of her.

41. the one of a very great, the other of a much leſſe, but the 5ith of the former ſumme,

41. There was a certain creditour, which had two debters, [the one ought him five hundred pence, the other fifty.]

42. And when they had nothing to pay, he frankly forgave them both. * Tell me therefore, which of them will love him moſt?

* Or, which therefore of them will love him more intenſely? for the Kings MS. reads τίς οὖν αὐτῶν μᾶλλον, &c.

43. Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44. thou beſtowedſt no feſtivall expreſſion of the ordinarieſt ſort upon me,

c. 44. And he turned unto the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thy houſe, [thou gaveſt me no c water for my feet,] but ſhe hath waſhed my feet with teares, and wiped them with the haires of her head.

45. Thou didſt not entertain me at my

45. Thou gaveſt me no kiſſe,] but this woman ſince the time I came in, hath not ceaſed to kiſſe my feet.

firſt entring into thy houſe with a kiſſe, which is the ordinary ſalutation and expreſſion of kindneſſe.

46. See note on Mat. 26. c.

46. My head with oyle thou didſt not [anoint,] but this woman hath anointed my feet with ointment.

47. The greatneſſe of the mercy ſhewn

d. 47. Wherefore I ſay unto thee, [Her ſinnes which are many are forgiven, d * for ſhe loved much,] but to whom little is forgiven, the ſame loveth little.

* therefore.

to her hath proportionably a farre greater expreſſion of gratitude from her,

48. And he ſaid unto her, Thy ſinnes are forgiven.

49. And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſinnes alſo?

50. This great expreſſion and theſe affectionate extraordinary acts of thy faith are rewarded with a free pardon of all thy ſinnes paſt,

50. And he ſaid to the woman, [Thy faith hath ſaved thee, goe in peace.]

Goe and live as thou oughteſt to doe for the reſt of thy life, and Gods favour, and all happineſſe goe along with thee.

Notes on Chap. VI.

a. A ſeeming *difference* there is in the ſetting down this relation of the *Centurion* here from what we find *Mat.* 8. 5. There the *Centurion* is ſaid to *come unto him, beſeeching him*, and *ſaying*, v. 6. and *anſwering* v. 8. Here *he ſent unto him the Elders of the Jewes, and they beſought him, and when Jeſus was not far from his houſe*, v. 6. he *ſent friends to him, ſaying*, and part of his ſpeech is unreconcileable with his having *come* unto him *himſelf* [*wherefore neither thought I my ſelf worthy to come unto thee*] v. 7. rendring a reaſon, why he had not come in *perſon* to him. This ſeeming difficulty may be anſwered by proportion with that known ſaying of *Ariſtotle*, ἃ διὰ τῶν φίλων δυνατὰ ἡμῖν δυνατὰ ἐστι, *thoſe things that are poſſible by our friends, are poſſible to us*, which ſuppoſes that thoſe things which we *do* by *others*, we are *our ſelves* thought to *do*, and ſo what the *Centurion* did and *ſpake* here by the *Elders* of the *Jewes*, *ſent* on purpoſe by him, v. 3. and διὰ φίλων, *by his friends*, ſent again by him, v. 6. he may be truly ſaid by Saint *Matthew* to have *done*, and ſpoken *himſelf*, Eſpecially when (the matter of the ſtory being directly all one in both relations) the *Jewes* have a ſaying, that removes all difficulty, *Apoſtolus cujuſque eſt ut quiſque, every mans proxy*, or *ſolemn meſſenger is as himſelf*, in (wch notion *Chriſt* ſpake, when he ſaid, *He that receiveth me, receiveth him that ſent me*, *Mat.* 10. 40. and conſequently what is done by a *proxy*, is *done* by *himſelfe*. Thus is *Chriſt* ſaid to have *preach't peace* to the *Epheſians*, *Eph.* 2. 17. which *perſonally* he did not, but by the *Apoſtles*, & *repentance* to the *old world*, 1 *Pet.* 3. 19. which he did by *Noah*, ſo *Iames and Iohn* are ſaid to *come unto Chriſt*, and *petition* him, *Mar.* 10 35. which *Mat.* 20. 20. their *Mother* is ſaid to do for them. Which notwithſtanding Saint *Luke* willing to adde one evidence more of the *Centurion's humility*, from the reaſon of his *not* going *perſonally* to *Chriſt*, chooſes rather to ſet it down exactly, as it

ibid.

was

was in each circumſtance, then onely in *brief*, yet without all diminution of the matter, as Saint *Matthew* had done.

b ἁμαρτωλὸς] Ἥτις ἦν ἁμαρτωλὸς *which was a ſinner*] here applyed to the *woman*, may be taken in the notion wherein we find ἁμαρτωλοὶ ἐξ ἐθνῶν, *Gal.* 2. 15. *ſinners of the Gentiles*, and to ſignify no more then a *Gentile woman*. Thus the word ſeemed to ſignify c. 6. 32. and 34. where it is ſaid that *ſinners love thoſe that love them*, i. e. aliens from the *law* of *God* or *Chriſt* (*Amicos diligere omnium eſt*, ſaith *Tertullian*, *'tis common to all men to love friends*) for which S. *Matthew* ſets *Publicans* c. 5. 46. who, we know, are oft joyned with *ſinners*, and for their converſation with the *heathen* (from the neceſſity of their *office*) are lookt upon as a kind of *heathens*, whether they were ſuch or no, and were moſt of them *Gentiles*, as 'tis probable, their office being an employment under the *Romans*, to bring in *taxes* to them. But 'tis alſo true that *Publicans* & *harlots* are put together, *Mat.* 21. 31. and that ſeems to refer to the *baſeneſs* and *unworthineſs* of thoſe two * infamous callings, and then ἁμαρτωλὸς *ſinner*, as it is of affinity of ſignification with theſe, may perhaps ſignify one that had been a *whore*, and that is very reconcileable with the former conjecture, that *vice* or trade of *proſtitute whores* being among the *Gentiles* ſo ordinary; And ſo this woman, if ſhe were a *whore*, was either a *Gentile* alſo, or becauſe guilty of that *gentile ſin*, called by this common name of *Gentiles*, ἁμαρτωλὸς a *ſinner*. That this *woman*, whoſoever ſhe was, was not *Mary Magdalen*, is probable firſt by the no-argument on that ſide, but only the mention of the name of *Mary* in S. *John*, c. 12. 3. which preſently ſhall appear to be *Martha's* and *Lazarus's* Siſter, and that another ſtory. Secondly, by the words in the chapter here following, c. 8. 2. where when it is ſaid that *Mary Magdalen* was with *Chriſt*, ſhe is deſcribed by another *character*, taken from that remarkable *mercy* wrought on her by *Chriſt*, that ſhee had had ſeven devils caſt out of her, the very mark which is again given her, *Mar.* 16. 9. when 'tis ſaid that *Chriſt firſt appeared to her*, and no other mention is made of her in any of the *Goſpels*, but only of her *watching* where *Chriſt* was laid after his *crucifixion*, and her going to the *Sepulcher*, &c. *Chriſts* firſt appearing to her, and her witneſſing his *reſurrection*. Beſides *Mary Magdalen*, 'tis evident there was another *Mary*, the ſiſter of *Martha* and *Lazarus*, *Ioh.* 12. and ſhe brought a *pound of ſpikenard*, and anointed the *feet* of *Ieſus*, *and wiped his feet with her hair*, as is evident by comparing that paſſage, *Ioh.* 12. 3. with *Ioh.* 11. 2. where 'tis ſet down of her punctually by way of anticipation, *It was Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother* Lazarus *was ſick*. And this *Mary* was not ſhe in this chapter of S. *Luke* neither. For that ſiſter of *Lazarus* ſo beloved of *Chriſt*, will be much injured in her ſtory, if ſhe be made an ἁμαρτωλὸς, whether a *whore* or *Gentile*. The ſtory of *Mary* in S. *Iohn* is indeed all one with that in *Mat.* 26. 6. and *Mar.* 14. 3. *in the houſe of* Simon *the leper*. As appears, 1. By the mention of *Bethany*, where it was, in all three *Goſpels*, and that the *town* of that *Mary* and *Lazarus*, who are therefore both of them ſaid to be at the feaſt, *Mary* as a wayter, *Lazarus lying at meat* with them, *Ioh.* 12. 2. And ſo 2ly. By the mention of thoſe two ſpeeches of *Chriſt* on that occaſion, firſt that what was done by her, was for his *embalming*, and 2ly. that whereever the *Goſpel* was *preached*, this fact of that womans ſhould be preached alſo, the former mentioned in all three, (and ſo likewiſe *Iudas's murmuring*) the latter in two of the *Goſpels*. But none of all theſe circumſtances belong here to this ſtory in S. *Luke*. But on the contrary it was in one of the *Phariſees houſes*, not in *Simon the lepers*, nor at all, that we have any reaſon to gueſs, in *Bethany*. And the *Phariſee* objected againſt *Chriſt* for this, not *Iudas*, or one of the *Diſciples*, and the *objection* was not at the unneceſſary *expenſe*, as there, but that *Chriſt* would let a *ſinner* be ſo kind to him, if he knew it, or if he did not, that he was no *Prophet*. And then the diſcourſe between *Chriſt* and *Simon*, occaſioned by this fact of the *ſinner woman* in *Luke* (about the *creditor* and his *debtors*, and the application of it to the exceſſe of this womans *love* above his, cauſed by the *mercy* of having *many ſinnes forgiven*, which ſhe had received) is far diſtant from that in the other *Goſpels* of *anointing him for his burial*, by way of *embalming*, as it were, which alſo conteins another circumſtance in it, that that of *Maries* was immediately before his *death*, *Iudas* going out immediately upon it to *betray* him, *Mar.* 14. 10. *Mat.* 16. 14. and ſo likewiſe in S. *Iohn* his *death* followes ſoon after, but this paſſage in S. *Luke* hath nothing to do with his *death*, and is ſet down on another occaſion here by S. *Luke* (whenſoever it was acted, as *Luke* indeed obſerves not the order of *ſtory* in all his relations) *viz.* to ſhew that which *Chriſt* was upon in the former paſſage, that thoſe which had *not* lived the *beſt* lives formerly, were more ready to receive the *mercies* offered by *Chriſt* then the *Phariſees*, &c. that had a better opinion of themſelves. All the affinity between theſe *ſtories* is that of the *Alabaſter* or *cruiſe* of *ointment* powred upon him; but when that is known to be the ordinary name of a veſſell, that was uſed to that purpoſe (ſee *note* on *Mat.* 26. b.) and that it was very ordinary at *Feaſts* to uſe *ointment* to *powre* on them, and *perfume* them (ſee note on *Mat.* 26. c.) this will be but a poor evidence to prove theſe ſtories to be all one, becauſe many ſeverall *feaſts* there might be, and were, and this *civility* uſed in all or many of theſe. And although in one particular wherein the *Story* in *Iohn* differs from the ſame in *Matthew* and *Mark*, this in *Luke* agrees with that in *Iohn* (which may perſwade ſome that 'tis the ſame ſtory at leaſt, which *Luke* and *Iohn* ſet down) as that *Iohn* mentions not the *powring out* the *ointment* on the *head* (as *Matthew* and *Mark* do) but only on the *feet*, which they do not (in both which *Luke* agrees with him) yet will not this be of any force againſt the former arguments, eſpecially when 'tis remembred (what is peculiarly obſerved of S. *John's Goſpel*, written after and as a ſupplement of the others) that *John* finding the mention of the *anointing Chriſts head* by *Mary* in the two *Goſpels*, did not need mention it again, but thought it neceſſary to adde all the reſt, which they had not mentioned, of *anointing his feet and wiping them with the haires of her head*, which as it is certain that it was done by *Mary*, becauſe S. *Iohn* affirms it, ſo might it alſo at another

* See note on *Mat.* 9.

ther time be done by another *woman*, and no wonder at all be in it, nor matter of *objection* againſt what we have ſaid of theſe being *diverſe* ſtories. Nay one obſervable difference there is in this very thing, wherein theſe two *Evangeliſts* thus ſeem to agree. For S. *Iohn* ſaith cleerly that *Mary anointed his feet with the ſpikenard*, *Ioh.* 12. 3. mentioning no *teares*, nor any thing but the *ointment*. the *odour* of which ſo filled the houſe: but this *ſinner woman* in *Luke*, though ſhe brought into the houſe with her her *veſſell of oyntment*, yet in another kind of addreſſe (and that which more became her that remembred her former *heathen*, or *ſinfull* courſe,) ſhe firſt *ſtood by his feet behind him weeping*, and began to *bedew his feet with teares*, then *wiped* off the *teares with the haires of her head*, and yet farther *kiſſed his feet* (all which we find not in S. *John*) and then *anointed his feet with the oyntment*, which is the only circumſtance wherein they agree, and ſo it cannot be thought *argumentative* againſt ſo much to the contrary. And if it be farther granted that this *Phariſees* name was *Simon* alſo, but yet was another perſon from *Simon* the *leper* (as 'tis ſure enough *Simon* was a very ordinary name at that time) I cannot foreſee any the leaſt probability againſt the truth of what hath been here obſerved.

c. Ὕδωρ ἐπὶ τοὺς πόδας. That it was the *faſhion* of thoſe *countries* in their *entertainments* to *waſh* their *gueſts feet* before *meals*, is frequently mentioned in the *Old Teſtament*. And the ſame was of *Cuſtome* alſo among the *Grecians* in their more *ſplendid* extraordinary *feaſts*, as we find in *Athenæus*, l. 14. συνιόντων εἰς τὸ δεῖπνον, &c. *when they come together to dinner*, τοῖς εἰσιοῦσι παρεῖχοντο πολύτιμα ὄντα δι' ἀρωμάτων, *they bring out to the gueſts baths for their feet of wine and ſpices.*

d. Ὅτι That [ὅτι] ſignifies [*therefore*] and not, [*for*] in this place is apparent not only by the clear importance of the *parable* precedent, where he that had the *greater debt* forgiven is ſuppoſed to have *greater love* and *kindneſs* to the *Creditour*, and not *therefore* forgiven, becauſe he had that *love* and kindneſs, but alſo by the ſignification of the *Hebrew* כי which is promiſcuouſly taken for ὅτι or διότι, *for*, or *therefore*, and ſo (by an obſervation before mentioned, *note* on *Mar.* 14. e.) according to the practiſe of theſe *writers*, one of theſe *Greek* words may be taken for the other, [ὅτι *for*] uſed, when the ſenſe bears [διότι *therefore*] And ſo *Mar.* 9. 28. the ſame [ὅτι] clearly ſignifies [διὰ τί, *for what cauſe*] or *why? Interrogatively*. And ſo, I conceive, on the other ſide, *Ro.* 5. 12. διὰ τοῦτο is ſet when the ſenſe carries it ὅτι, not *therefore*, but *for*, that *verſe* being the proof of the former, not proved by it, and ſo *Heb.* 11. 23. διότι *therefore*] is uſed for ὅτι *for*, or *becauſe*; *Moſes was hidden by his Parents*, διότι *becauſe he was a comely child*, ſo *Jam.* 4. 3. διότι κακῶς αἰτεῖσθε *becauſe ye aske amiſs*, ſo the *Hebrew* לכן alſo ſignifies both *quia* and *ideo*, and *Eccluſ.* 31. 15. is rendred διὰ τοῦτο *wherefore*, when it ſhould be ὅτι *for*, and 1 *Pet.* 1. 24. διότι *wherefore* is put for ὅτι *for*. But as a more direct example of ὅτι *wherefore*, I ſuppoſe one place in S. *John* to be worth obſerving. *Joh.* 14. 17. where *Chriſt* having upon condition of their *loving* and *obeying* him, promiſed the *Comforter* or *Paraclete* to the *diſciples*, v. 15, 16. *that he might abide with them for ever*, he ſaith of him, that *worldly* men cannot *receive* him, *becauſe they neither ſee nor know him*, *but*, ſaith he, *ye know him*, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται, which in all reaſon is to be ſo rendred, that it may be the *effect* or *conſequent*, not as the *cauſe* or *antecedent* of the former, as the *coming* and *abiding* of the *Paraclete* was before mentioned as the *conſequent* and *reward* of their *loving* and *obeying*, and not as the *cauſe* of that. And then the ὅτι muſt bear the ſame ſenſe exactly, which here we affixe to it, *therefore*, or *for this cauſe* (as if it were διότι or διὰ τοῦτο,) *he remaineth with you, and ſhall be in, or among you.*

διότι.

Paraphraſe.

CHAP. VIII.

1. the doctrine of Chriſtianity, and the reformation, wch God now expected and required to be wrought among this people, or elſe he would ſend judgments on them.

1. AND it came to paſſe afterward, that he went throughout every city and village preaching and ſhewing the glad tidings of [the kingdome of God,] and the twelve were with him.

2. ſeven devils had been caſt out,

2. And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom [went ſeven devils,]

3. had ſupplied him with neceſſaries out of their own poſſeſſions.

n. 3. And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many others, which [ⁿ miniſtred unto him of their ſubſtance.]

4. And when much people were gathered together, and were come to him out of every city, he ſpake by a parable.

See Mat. 13. 3. 5. A ſower went out to ſow his ſeed, and as he ſowed ſome fell by the way ſide, and it was trodden down, and the fowles of the ayre devoured it.

6. And ſome fell upon a rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7. And ſome fell among thorns, and the thorns ſprang up with it, and choaked it.

8. And ſome fell on good ground, and ſprang up, and bare fruit an hundred fold. And when he ſaid theſe things, he cried, He that hath eares to hear, let him hear.

9. What is the meaning of this parable?

9. And his diſciples asked him, ſaying, [What might this parable be?]

10. Chriſtian doctrine, but to others I ſpeak in parables, that that prophecy of Iſaias might be fulfilled on them, which ſaid, Hearing ye ſhall hear and not underſtand, and

10. And he ſaid, Unto you it is given to know the myſteries of [the kingdome of God, but to others in parables, that ſeeing they might not ſee, and hearing they might not underſtand.]

ſeeing

ſeeing ye ſhall ſee and not perceive, God denying them thoſe more clear means, and allowing them none but parables, as a puniſhment of their former obduration againſt his means. See Mat. 13. 14.

11. Now the parable is this, The ſeed is the word of God.

12. Thoſe by the way ſide are they that hear, then cometh the devil and taketh away the word out of their hearts, leſt they ſhould beleive and be ſaved.] 12. They that receive the word, parallel to the ſeed ſown

by the path or way, are thoſe hearers which receive it ſo little way into their hearts, that the devil comes preſently and picks it up, as birds doe corn, and ſo they are never the better for it.

13. They on the rock are they which when they hear, receive the word with joy, and theſe have no root, which for a while beleive, and in time of temptation fall away. See Mat. 13. 20.

14. And that which fell among thorns are they which when they have heard, goe forth, and [are choaked with cares, and riches, and pleaſures of this life, and bring no [b] fruit to perfection.] 14. are choaked (ſee note on Mar. 2. 2.) by the deceitfulneſſe of riches, and pleaſures, and the cares of this world, and doe not perſevere till time of bringing forth ripe fruit, i.e. till harveſt, fall off after ſome few Chriſtian performances. b.

15. But that on the good ground are they which in an honeſt and good heart, having heard the word keep it, and [bring forth fruit with * patience.] * perſeverance compare. 15. continue in all Chriſtian practiſe, & never fall off again.

16. No man when he hath lighted a candle, covereth it with a veſſel, or putteth it under a bed, but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17. For nothing is ſecret that ſhall not be made manifeſt, neither any thing hid, that ſhall not be known and come abroad.] 17. For 'tis not Gods will that any talent ſhould be laid up uſeleſſe and unprofitable. Mat. 10. 26. Mar. 4. 22.

18. Take heed therefore, how ye hear: for whoſoever hath, to him ſhall be given, and whoſoever hath not, from him ſhall be taken, even that which he ſeemeth to have.] 18. See therefore that you receive profit by what you hear:

For to him that emploies his preſent ſtock, ſhall more be given, But from him which doth not ſo, even that which hath formerly been given him, ſhall be taken away again. Mat 13. 12.

19. Then came to him his mother and his [brethren,] and could not come at him for the preaſe. 19. Kindred neer unto him, Mat. 12. 46.

20. And it was told him by certain which ſaid, Thy mother and thy brethren ſtand without deſiring to ſee thee.

21. And he anſwered and ſaid unto them, My mother and my brethren are theſe, which hear the word of God and doe it. Mat. 12. 50.

22. Now it came to paſſe on a certain day, that he went into a ſhip with his diſciples, and he ſaid unto them, Let us goe over unto the other ſide of the lake, and they lanched forth. Mat. 8. 23.

23. But as they ſailed he fell aſleep, and there came down a ſtorm of wind on the [c] lake, and [they were filled with water,] and were in jeopardy. 23. their boat was filled with water, c.

24. And they came to him and awoke him, ſaying, Maſter, Maſter, we periſh. Then he aroſe and [rebuked the wind and the raging of the water, and] they ceaſed, and there was a calme. 24. commanded the wind to ceaſe, and the waves of the ſea not to move ſo turbulently, and accordingly

25. And he ſaid unto them, Where is your faith? And they being afraid wondred, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26. And they arrived at the countrey of the Gadarens, which is over againſt Galilee. See Mat. 8. 28.

27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes neither abode in any houſe but in the tombes.

28. When he ſaw Jeſus, he cried out and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus thou ſon of God moſt high? I beſeech thee [torment me not.] 28. let me alone to continue where I am, and doe not before my time caſt me into the place of torments, the pit of hell, v. 31. See Mar. 5. note b.

29. (For he had commanded the unclean ſpirit to come out of the man; for oftentimes [it had caught him, and] he was kept bound with chaines and with fetters, and he brake the bands, and was driven of the devil into the wilderneſſe.) 29. the devil poſſeſt him with a kind of raving fit, which made him very unruly, and thereupon

30. And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion, becauſe many devils were entred into him. Mar. 5. 9.

31. And they beſought him that he would not [command them to goe out into the [d] deep.] 31. caſt them into the pit of hell. d.

32. And there was there a herd of many ſwine feeding on the mountains, and they beſought him that he would ſuffer them to enter into them: [and he ſuffered them.] 32. And to ſhew the people the deſtructive power of this

Legion of devils, if not reſtrained by his omnipotent goodneſſe, and ſo to let them ſee the great benefits that were now

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now come to them, if they would receive and beleive in Chriſt, he did permit (or not reſtrain) them to doe what they ſo much deſired, to enter into the ſwine. See Mar. 5. 13.

33. Then went the devils out of the man, and entred into the ſwine, and the herd ran violently down a ſteep place into the lake, and were choaked.

34. villages in the countrey.

34. When they that fed them, ſaw what was done, they fled, and went and told it in the city and in the [countrey.]

35. Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36. They alſo which ſaw it told them by what means he that was poſſeſſed of the devils, was healed.

37. Then the whole multitude of the countrey of the Gadarens round about, beſought him to depart from them; for they were taken with great feare; and he went up into the ſhip, and returned back again.

38. be one of his conſtant attendants, or diſciples,

38. Now the man, out of whom the devils were departed, beſought him, that he might [be with him,] but Jeſus ſent him away, ſaying,

39. Return to thine owne houſe, and ſhew how great things God hath done for thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him.

40. the people of the place were very much joyed at his coming,

40. And it came to paſſe, that when Jeſus was returned, [the people gladly received him,] for they were all waiting for him.

See note on Mar. 5. 2.

41. And behold there came a man named Jairus, and he was [a ruler of the ſynagogue,] and he fell down at Jeſus feet, and beſought him that he would come into his houſe,

42. ſhe was by him left ready to die, but by this time that he came to Chriſt, actually dead, Mat. 9. 18. though that was not certainly known by him, till v. 49.

42. For he had one onely daughter about twelve yeares of age, and [ſhe * lay a dying.] But as he went, the people thronged him.

* was dead, deliberate

† a flux, ſee Mar. 5. note b.

43. And a woman having † an iſſue of blood twelve yeares, which had ſpent all her living upon Phyſitians, neither could be healed of any,

44. Came behind him, and touched the border of his garment, and immediately her iſſue of blood ſtanched.

45. And Jeſus ſaid, Who touched me? When all denied, Peter and they that were with him, ſaid, Maſter, the multitude throng thee and preaſe thee, and ſayeſt thou, Who touched me?

46. know ſome cure hath been wrought by the touching of me.

46. And Jeſus ſaid, Somebody hath touched me, for I [perceive that virtue is gone out of me.]

47. And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48. And he ſaid unto her, Daughter be of good comfort, thy faith hath made thee whole, goe in peace.

49. from the houſe of Jairus (ver. 41.) which brought him word that his daughter was dead, and therefore he ſhould not put Chriſt to the trouble to come down to work a cure, when ſhe was already dead.

49. While he yet ſpake there cometh one [from the ruler of the ſynagogues houſe, ſaying to him, Thy daughter is dead, trouble not the Maſter.]

50. But when Jeſus heard it, he anſwered him, ſaying, Fear not, beleive only, and ſhe ſhall be made whole.

51,52. And coming into the houſe where there was already a great company of neighbours gathered together, weeping and bewailing the deceaſed, he ſuffered none of thoſe that came with him to goe in, ſave Peter &c. And ſeeing the company within lamenting her death, he comforted them, ſaying,

51. And when he came into the houſe, he ſuffered no man to goe in, ſave Peter and James and John, and the father and the mother of the maiden.

52. And all wept and bewailed her, but he ſaid, Weep not, [ſhe is not dead, but ſleepeth.]

53. And they laughed him to ſcorn, knowing that ſhe was dead.

54. all thoſe that were there lamenting,

54. And he put [them all] out, and took her by the hand, and called, ſaying, Maid, ariſe.

55. that they might perceive that ſhe was really revived, and not only in appearance, and withall to refreſh her, he commanded them that were in the houſe to ſet ſome food before her.

55. And her ſpirit came again, and ſhe aroſe ſtraightway, and [he commanded to give her meat.]

56. And her parents were aſtoniſhed, but he charged them, that they ſhould tell no man what was done.

The

2. Διακονῶ

The true notion of the word [διακονῶν] so often used in the *Scripture* will be worth considering a while, for the right understanding of all places where 'tis used. And 1. it is sufficiently known to belong unto and to be frequently taken in *generall* for any kind of *service*, or *ministery*. Such was that of *disciples*, who waited, attended on the *prophets*, did their servile offices (see *Mat.*3. g.) and accordingly [διάκονος] is taken for such a *disciple*, *Joh.* 12.26. compared with *Lu.* 6.40. *Mat.*10.25. But omitting this ordinary notion, the best rise will be by considering the word [διάκονοι, and διακονῶν] as it referres to that one particular *office* of *servants*, that of *waiting* at *feasts*. Thus *Lucian* in his *Cronosol:* among the *leges Convivales* mentions this, Οἱ διάκονοι μὴτε χάριν μηδεμίαν μηδὲν, *Let the waiters doe nothing out of favour* or *partiality to any*: where διάκονοι, are those that in *feasts distribute* the μοῖραι, or *portions* to each *guests*, as it follows there, μηδὲ τῷ μὲν ὑμοῖραι, τῷ δὲ ἡ γνάθος σύδε, ἀλλ' ἰσότιμα δεῖ πᾶσιν, *not to one a larger or better, to another a meaner or lesser piece, but equality in all.* For this we find among those *rites* or *customes* of *feasts*, that the διάκονοι *distributed* the *portions*, first to the *master* of the *feast*, and then to the *guests*, each of them in order, either according to the direction of the ἀρχιθίκλινος, or *the orderer of the feast*, or as they pleased themselves, when he did not direct, only according to that rule of *equality*, that they should not τῷ μὲν μεγάλα, τῷ δὲ κομιδῇ μικρὰ διανεμόντες, *give one a great, another a very little portion.* This we find in *Lucian*, both in his *Cronosol:* and *Epist: Saturn:* and speaking of unjust *officers*, he saith, ἰσομοιρεῖ σύδε οἰκέτης διανέμων τῷ μὲν ἡμίσειαν τὴν ὑὸς κεφαλὴν, τὸν δὲ τῇ κεφαλῇ, τοῖς δ' ἄλλοις ὀστᾶ φέρει ὀλίγα ἐφεστηλυμένα, *in the division of a swine the servant gives his master half of it, with the head, and to the rest a few bones*, Agreeable to this custome of the διάκονοι *giving* to every man his *portion*, is that of our *Saviour*, *Lu.*12.37. speaking of a *master* that entertains his servants, ἀναπεσεῖται καὶ παρελθὼν διακονήσει, *he shall gird himself like a servant, and make them lie down, and passing from one to another shall distribute to every man his portion*, a parallel to which we have in * *Lucian*, ὅταν πλούσιος οἰκέτης ὑποδεχῆται διακονῶν, καὶ οἱ φίλοι σὺν αὐτῷ, *when a rich man entertains his servants, and ministers to them, he and his friends with him.* This, as was even now intimated, belonged primarily to the ἀρχιθίκλινος, or οἰκονόμος προφῶν, the *governour*, or *orderer* of the *feast*, and thus we read of *Christ*, when he entertained the *multitudes*, he acted the part of the ἀρχιθίκλινος, and εὐχαριστήσας ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τοῖς ὄχλοις, *when he had given thanks he gave to his disciples*, as the *œconomus* to the *waiters*, *and they to the multitudes*, to every man *single* his *portion*. So that still the office of the διάκονος is to *distribute* the μοῖραι or μερίδες, though the *œconomus break*, or *divide* them. So that that saying of *Christ* *Mat.*20.28. and, in the same words almost, *Mar.*10.45. may justly be understood of this *custome*, and this use of the word, διακονῆσαι, Ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, *The sonne of man came not that others might minister to him*, or *distribute favours*, or shew *kindnesses* to *him*, but *he to distribute to them*, and as it follows, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν *to distribute* that great *gift* among his *disciples* and all *mankind*, *his life for the redemption of the world.* Neither is this interpretation resisted or made lesse probable by that which went before, οὐκ ἔσται δὲ &c. *but it shall not be so among you, but he that will become great among you, let him be your minister, and he that will be first, let him be your servant*, as if the words belonged only to the *humility* required by *Christ* of *Christian Governours*, for there be two things there spoken of by *Christ*, concerning the *Heathen Rulers*, (to which the *Christian* are opposed) one that they doe κατακυριεύειν, *use their servants, as Lords*, and *owners of them*, as of a *possession* (as *servants* were reckoned by them among their κτήματα, their *wealth*, or *riches*) and so reap *fruit* and *profit* by their *labours*, Which * *Xenophon* calls ὠφελεῖσθαι ὑπ' αὐτῶν, *to be profited by them*, the 2d that they doe κατεξουσιάζειν, *exercise despoticall power over them*, To which two *Christ* here opposes these two other duties of a *Christian governour* in his *Church*, 1. that he shall be *beneficiall* or *profitable* to those that are under him, 2ly. that he shall be *humble* toward them, and the first of these is here meant by διάκονον γενέσθαι, *being a minister*, as the 2d by δοῦλον γενέσθαι, *being a servant*, and therefore *Christ* returns and speaks farther to that, *The son of man came not* διακονηθῆναι *to be ministred unto*, but διακονῆσαι *to minister*, and what that is, he farther expresses, καὶ δοῦναι, *and to give his life* &c: From this *festivall* custome set down in all the parts, *Joh.*2.9. (where there is beside the νυμφίος *or master of the feast*, ἀρχιθίκλινος the *divider* of the *meats* and wine, and again the διάκονοι ver.5. which *distribute*, and carry it, being *divided*, to each *guest*) we may clearly fetch the office of the first *deacons* in the *Church*, who were to *distribute* to the *poor*, as every one had need, under the *Apostles*, as the *œconomi*, or *chief dispensers*, and to take off that toyle from them, and so in like manner at the *administration* of the *Eucharist* to be *ministerial* to the προεστὼς the *Bishop*, or *Præfect*, and *distribute* that *wine* and *bread* which he had *consecrated*. See * *Justin Martyr: Apol:*2. But to the former of these, that of *distributing* to the *poor*, the word διακονία, *ministring*, in *Scripture* peculiarly belongs, and so still makes good that notion which we now take it in. So *Act.* 11.29. εἰς διακονίαν πέμψαι, *to send some relief to be distributed to them that want*, and *Act.*12.25. and 2 *Cor.* 8.4. κοινωνία καὶ διακονία εἰς τοὺς ἁγίους, *the liberality of distribution to the saints*, So 1 *Pet.* 4. 10. where speaking of *hospitality*, he bids them διακονῆσαι *dispense*, or *distribute*, i. e. *give*, and again v. 12. εἴ τις διακονεῖ *if any man exercise liberality to the poor*; So the διακονία τραπεζῶν *Act.*6. the *daily distribution* to the *poor widowes*, or, as the 16. *Canon* of the *Council* in *Trullo* interprets the place, ἐν αἷς αἱ χρείαι τροφῶν διακρίνονται, *the dispensing of necessaries at their tables*, and therefore *Zonaras* on that *Canon* explains it, by οἰκονόμοι τροφῶν, *dispensers of meat*, (meaning, I suppose, under the *chief œconomus* or *steward*) rather the *distributers* of it. Thus in * *Julian*, speaking of the *Galileans*, as he styles the *Christians*, you shall find,

* Cronosol:

* Præf: in Xen: Cast:

* p. 97.

* Fragment: p. 552.

find, ſaith he, ἢ λειτουργίαν παρ' ἀνδράσιν ἀγάπαις, καὶ ξενοδοχίαις, καὶ διακονίαις πανηγύρεσιν, *their feaſts of love and entertainments, and diſtribution at tables, by which,* ſaith he, *they allured many to their religion.* So in *Procopius's ſcholia* on 1 *Sam.* 9. there is mention ἀποστόλων διακονούντων, which ſure is ill rendred *Apoſtolorum miniſtrantium, of the Apoſtles that miniſtred,* and ſhould be rendred in the *paſſive* ſenſe, *adminiſtratione* or *liberalitate aliorum utentium, they that were miniſtred to,* for ſo he adds out of S. *Paul* δὶς εἰς τὴν χρείαν μοι ἐπέμψατε, *you ſent twice to my wants.* I ſhall need to adde no more to this, but only that what ſome did διακονεῖν, *diſtribute or diſpenſe* only as *inſtruments* or *officers* or *miniſters* of others *liberality,* that alſo ſome did out of their *own eſtates,* and ſo here theſe women did ἐκ τῶν ὑπαρχόντων αὐταῖς *out of their own goods.* So, I ſuppoſe, *Oneſiphorus* 2 *Tim.* 1.18. So *Phœbe Rom.*16.1. διάκονον ἐκκλησίας τῆς ἐν Κεγχρεαῖς, *the miniſter of the Church in Cenchrea,* who is therefore called προστάτις (or προστάτης) πολλῶν, i.e. προξένον (ξένους ὑπολαμβάνον, ἄγων τοὺς ξένους ὑποδεχόμενον, ſaith *Heſychius*) an *entertainer,* and *ſuccourer of many,* and of *Paul* himſelf, and *ſhe* and ſuch as ſhe were the ἀδελφαὶ, *ſiſters* or *Chriſtian women,* that accompanied the *Apoſtles* in their *travails,* and provided for them, that they might *preach,* and not be put to *earne* their *livings* with their hands, 1 *Cor.* 9. 5. Of the word διάκονος, ſee *note* on *Phil.*1. c.

προστάτις

b. τελεσφορεῖν

The word τελεσφορεῖν] here is beſt explained by *Heſychius* τὸ ἄγειν τοὺς καιροὺς, ἢ τελείους ἀνευ φθορᾶς, *to bring forth fruits in the ſeaſon, or perfect fruits. Phavorinus* ἐντελῶς ἄγειν, *to bring forth perfectly. Joſephus* uſes it of *women,* that goe their *full time,* that doe not *miſcarry,* or bring forth *abortives,* and ſo here belongs to that *corn,* that *proſpers,* and *thrives,* and comes on well, and continues till *harveſt,* and *miſcarries* not by any defect in the *ſoyle,* or other ill accident.

c. Λίμνη

That which is here truly called λίμνη] (for ſo it was, the *lake* (and not the *ſea*) of *Geneſareth,* c.5.1.) is called θάλασσα, *the ſea, Mat.*8.24. and θάλασσα τῆς Γαλιλαίας, *the ſea of Galilee, Mat.*4. 18. and *Joh.*6.1. θάλασσα τῆς Γαλιλαίας τῆς Τιβεριάδος, and c.21. 1. θάλασσα τῆς Τιβεριάδος, *the ſea of Tiberias.* And all this, not becauſe it was a *ſea,* but becauſe of the ambiguity of the *Hebrew* ים, which, as it ſignifies *the ſea,* ſo alſo any *lake* or *confluence* of *waters,* and is uſed for that *great veſſel* in the *Temple,* 1 *Kin.*7.23. which being of ſuch a *largeneſſe* (30 *cubits round,* and 5 *cubits high, and containing* 2000 *baths*) was a kind of *lake,* and is there ſo called, a *molten lake,* the *Hebrew* ים being there uſed, and by us rendred *ſea,* but would be more properly *lake.* And ſo likewiſe the word θάλασσα in the other *Goſpels,* would be better, according to the ſenſe, rendred *lake* alſo, the *lake of Galilee,* and *Tiberias.* See *Lyra* on *Gen.*1.10.

θάλασσα

d. ἄβυσσος

That ἄβυσσος] ſhould here ſignifie the *pit of hell,* the *place* created for the *devil* and his *angels,* whereſoever it is ſituate, may be gueſt by the nature of the word, which ſignifies *bottomleſſe,* and from the uſe of it, in ſome other places of the *New Teſtament,* as *Revel.*9. 1,2. and 11.7. and 17.8. and 20. 1,3. where there is mention of *chaines,* as there is of *tartarum,* 2 *Pet.* 2.4. And ſo alſo the context here inclines it, for the firſt *requeſt* of the *devil* to *Chriſt* was, v. 28. *I beſeech thee torment me not,* and in the other *Goſpel, Mat.*8.29. *Art thou come to torment me before my time?* expreſſing the *devils fear* that by this *coming of Chriſt* he ſhould preſently be caſt into his *chains of hell* (ſee *note* on *Mar.*5. b.) and confined to thoſe *torments,* which he thought belong'd not to him till the *day of judgment,* and the next was in plain words, not *to ſend him into hell,* or the *pit.*

Paraphraſe.

CHAP. IX.

1. And to qualify them for their office, he gave them power to caſt out devils out of thoſe that were poſſeſt with them.

1. THen he called his twelve diſciples together, [and gave them power and authority over all devils,] and to cure diſeaſes.

2. And he ſent them to preach the Kingdom of God, and to heal the ſick.

3. Make no proviſion for your journey, nor take with you ſo much as a ſtaffe to guard you by the way, ſee Mat.10. e.

3. And he ſaid unto them, [Take nothing for your journey, neither ſtaves] nor ſcrip, neither bread, neither money, neither have two coats apiece.

4. as long as you remain in that city, Mat. 10. 11.

4. And whatſoever houſe ye enter into, there abide [and thence depart.]

5. by that means to teſtify to them and others, that ye have been with them, and have not been received, but unworthily rejected by them, and accordingly to expreſſe to them, what is likely to befall them, Mat.10. 14.

5. And whoſoever will not receive you, when ye go out from that city, ſhake off the very duſt from your feet [for a teſtimony againſt them.]

6. And they departed and went through the townes preaching the Goſpel, and healing every where.

7. Chriſt, and he did not know what to think, becauſe ſome ſaid, that it was John Baptiſt, riſen from the dead, who having been killed by him, he feared he would now work ſome eminent revenge on him for it.

7. Now Herod the Tetrarch heard of all that was done by [him, and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead.]

8. And of ſome, that Elias had appeared, and of others, that one of the old Prophets was riſen again.

9. And Herod ſaid, John have I beheaded, but who is this of whom I hear ſuch things? and he deſired to ſee him.

10. within the territory of Bethſaida.

10. And the Apoſtles when they were returned, told him all that they had done, and he took them, and went aſide privately into a deſert place, [belonging to the city called Bethſaida.]

11. And

11. And the people when they knew it followed him, and he received them, and [ſpake unto them of the kingdom of God] and healed them that had need of healing.

11. preached the Goſpel to them,

12. And when the day began to weare away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the countrey and townes round about, and [† a lodge] and get victuals, for we are here in a deſert place.

† betake themſelves to their lanes

refreſh themſelves

2.

13. But he ſaid unto them, Give ye them to eat. And they ſaid. We have no more then five loaves and two fiſhes, [except we ſhould go and buy meat for all this people.]

13. and cannot give them entertainment, unleſſe we ſhould goe and buy, and that muſt be a large proportion to feed all this people.

14. For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down [by fifties in a company.]

14. See note on Mar. 6. d. and Mat. 8. g.

15. And they did ſo, and made them all ſit down.

16. Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples [to ſet before the multitude.]

16. that they might diſtribute to the multitude a portion for every one. Mat. 14. 19.

17. And they did eat, and were all filled, and there was taken up of fragments that remained to them twelve baskets.

18. And it came to paſſe, as he was * alone praying, his diſciples were with him, and he asked them ſaying, Whom ſay † the people that I am?

* praying by himſelf, his diſciples came to him, συνησαν αυτῳ, συνησαν αυτῷ. † or, men, for the Kings MS. reads ἀνθρωποι.

19. They anſwering ſaid, John the Baptiſt, but ſome ſay Elias, and others ſay, that one of the old Prophets is riſen again.

20. He ſaid unto them, But whom ſay ye that I am? Peter anſwering ſaid, [The Chriſt of God.]

20. The Meſſias.

21. But he ſtraightly charged them, and commanded them to tell no man that thing.]

21. See note on Mat. 8. b.

22. Saying [The Son of man muſt ſuffer many things, and be rejected of the Elders and chief Prieſts and Scribes,] and be ſlain, and be raiſed the third day.

22. The prophecies muſt be fulfilled which affirm that the Meſſias ſhall ſuffer many things, and be rejected by the great Sanhedrim.

23. And he ſaid unto them all, If any man will come after me, let him deny himſelf, and take up his croſſe daily and follow me.

Mat. 10. 38.

24. For whoſoever will ſave his life ſhall loſe it, but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

Mat. 10. 39. Mar. 8. 35.

25. For what is a man advantaged if he [gain the whole world, and loſe himſelf, or be caſt away?]

25. gaine all the wealth of the world, and loſe his ſoule, or life? ſee Mat. 16. m.

26. For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the ſon of man be aſhamed [when he ſhall come in his own glory, and in his Fathers, and of the holy Angels.]

26. when he comes ſo illuſtriouſly to puniſh his crucifiers (or at laſt judg the world) See note on Mar. 16. e.

27. But I tell you of a truth, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the kingdom of God.]

27. Which is not now ſo farre off, but that ſome here preſent ſhall live to ſee it.

28. And it came to paſſe [about an eight dayes] after theſe ſayings, he took Peter and John and James, and went up into a mountain to pray.

28. Six compleat days, but eight, reckoning the firſt and laſt. Mar. 12. m.

29. And as he prayed, the * faſhion of his countenance was altered, and his raiment was [white and gliſtering.]

appearance εἶδος

Mat. 17. f.

30. And behold, there talked with him two men, which were Moſes and Elias,

Like the whiteneſs of a flaſh of lightning.

31. Who appeared in glory, and ſpake of his [b] † deceaſe, which he ſhould accompliſh at Jeruſalem.]

† departure, b

31. Which appearing as Angels are wont, in a glorious condition, ſpake of his going out of this world (ſee note on Joh. 13. a. and 2 Pet. 1. c.) as of Moſes out of Egypt to a Canaan, by this means delivering his faithfull people, but withall deſtroying them that beleived not, Jude 5. Of all which, and the ſeverall branches and conſequents of it Jeruſalem was ſhortly to be the ſcene, and firſt of his crucifixion there.

32. But Peter and they that were with him, were heavy with ſleep, and when they were awake they ſaw his glory, and the two men which ſtood with him.

33. And it came to paſſe, as they departed from him,] Peter ſaid unto Jeſus, Maſter, it is good for us to be here, and let us make three Tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing what he ſaid.

33. And as Moſes and Elias were parting from Chriſt, Mat. 17. 4.

34. While he thus ſpake, there came a cloud, and overſhadowed them, [and they feared, as they entred into the cloud.]

34. and they were amazed with fear, as the cloud came ſo neer to them.

35. And there came a voyce out of the cloud ſaying, This is my beloved Son, hear him.

36. And

36. Moſes and Elias were departed from Jeſus. And Chriſt commanded them to tell no man what they ſaw, till after his riſing from the dead, Mat. 17. 9. and they obeyed his command and did accordingly.

36. † And when the voyce was paſt, [Jeſus was found alone, and they kept it cloſe, and told no man in thoſe dayes any of thoſe things which they had ſeen.]

† And as the voice was, or was heard, Καὶ ἐν τῷ γενέσθαι τὴν φωνήν,

37. And it came to paſſe, that on the next day, when they were come down from the hill, much people met him.

Mat. 17. 15.

38. And behold, a man of the company cryed out, ſaying, Maſter, I beſeech thee, look upon my ſon, for he is my only child.

39. a ſore affection ſeiſeth upon him at certain times of the moon, and makes him cry out, and it cauſeth ſuch a boyling and agitation within (ſee note on Mat. 9. c.) that he foames at mouth, and it never departeth from him without great pain and agony, this coming to himſelf again (though when it firſt takes him, it makes him ſenſeleſſe, Mar. 9, 25. able neither to ſpeak nor hear) is joyned with an horrible torment, and many grievous bruiſes remain afterward. See note on Mat. 17. c.

39. And lo [a ſpirit taketh him, and he ſuddenly cryeth out, and * it teareth him, that he foameth again, and bruiſing him hardly, departeth from him.]

* ſhakes, tumultuates, boyles within him with foaming, and hardly, or with difficulty departeth from him, bruiſing him, συσπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν.

40. And I earneſtly intreated thy diſciples, that went about doing miracles, v. 6. to cure him of this Epilepſy, and they were not able.

40. And I beſought thy diſciples to caſt him out, and they could not.]

41. And Jeſus anſwering ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you and ſuffer you?] Bring thy ſon hither.

41. And Jeſus ſaid to his diſciples, What an act of perverſe infidelity, not of weakneſſe, is this in you? will my preſence, ſo long, and the power given you by me, v. 1. work no better effects upon you? you will make your ſelves unworthy of ſuch favours by your not making uſe of them, ſee Mat. 17. 21. & Mar. 9. 28. Having thus reprehended his diſciples, he ſaid to the man,

42. And as he was yet a coming [the devil threw him down and tare him: and Jeſus rebuked the unclean ſpirit, and healed the child] and delivered him again to his father.

42. he fell into a fit of that diſeaſe, which by the power of the devill was brought upon him, and fell down, and after his manner it made an horrible agitation or tumult within him, and Jeſus caſt out the devill, and freed the man from the diſeaſe,

43. And they were alll amazed at the mighty power of God, but while they wondred every one at all things which Jeſus did, he ſaid unto his diſciples,

44. Let theſe ſayings ſink down into your eares, for the ſon of man ſhall be delivered into the hands of men.]

44. Mark what I ſay unto you, It is this, I ſhall ſhortly be put to death, by the Jews and Romans, and ſhall ſuddenly riſe again, Mat. 17. 23.

45. But they underſtood not [this ſaying, and it was hid from them, that they perceived it not, and they feared to ask him that ſaying.]

45. what he meant by thoſe words, and though they thought much upon it, yet could not they imagine what it meant, and yet they durſt not aske him the meaning.

46. Then there aroſe a reaſoning among them, which of them ſhould be greateſt.]

46. but by occaſion of them, thinking Chriſts kingdom ſhould ſhortly begin, they fell into a diſpute among themſelves, who of them ſhould have the higheſt dignity at this revelation of Chriſts kingdom.

47. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him,]

47. And Chriſt either being asked by ſome of them, Mat. 18. 1. or elſe of his own accord, diſcerning by his divine knowledge the debate they were engaged in (though now they were aſhamed that he ſhould know it, Mar. 9. 33, 34.) and being willing to cure this vain ambition in them, took a little child, and ſet him in the next place to himſelfe,

48. And ſaith unto them, Whoſoever ſhall receive this child in my name, receiveth me, and whoſoever ſhall receive me, receiveth him that ſent me, for he that is leaſt among you all, the ſame ſhall be great.]

48. And ſaid unto them, The dignity that from me or in my kingdom accreueth unto any, belongs to ſuch as theſe, the humbleſt and meekeſt, The dignity which from my Father is communicated to me, and from me to others, is the portion of the meekeſt. See Mat. 18. 4.

49. And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbad him, becauſe he followeth not with us.

50. And Jeſus ſaid unto him, Forbid him not, [for he that is not againſt us, is for us.]

50. for though he keep not company with us, yet if he do it in my name, he is one that beleives in me, and not to be forbidden, See Mar. 9. 39. & Mat. 12. 30.

51. And it came to paſſe [when the time was come that he ſhould be c received up, he ſtedfaſtly ſet his face to go to Jeruſalem,]

c. 51. when the time was come (ſee Acts 2. 2.) when he was to be crucified, not being terrified with that danger, he reſolved firmely to goe up to Jeruſalem.

52. And ſent [meſſengers before his face,] and they went and entred into a village of the Samaritans to make ready for him.

52. ſome of his diſciples before, as harbingers (which was part of the diſciples office.)

53. And they did not receive him, becauſe his face was, as though he would go to Jeruſalem.]

53. And the Samaritans would not give him reception, becauſe he appeared to them to be a going to Jeruſalem, and they never do ſo, but worſhip in mount Gerizim, Joh. 4. 20. and ſo ſeparate from all thoſe that think Jeruſalem the only place of worſhip.

54. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou

thou that we command fire to come down from heaven and conſume them, even as Elias did?

55. But he turned and rebuked them, and ſaid, [Ye know not what manner [d] ſpirit ye are of.] 55. The Chriſtians ſpirit, the œconomy, or courſe preſcribed them, differs much from that of a Prophet in the Old Teſtament, moved by zeale againſt the enemies of God, The courſe which you muſt take with ſuch, is that of ſweetneſs and perſuaſiveneſs, and this propoſall of yours is very contrary to that. d

56. For the ſon of man is not come to deſtroy mens lives, but to ſave them. And they went to another village.] 56. For I came not to kill any, but to preſerve and reſcue from death, and from all that is ill, And all the revenge that Chriſt thought fit to act upon them, was to leave them, and go to another village.

57. And it came to paſſe, that as they went in the way, a certain man ſaid unto him, Lord I will follow thee, whitherſoever thou goeſt.

58. And Jeſus ſaid unto him [The Foxes have holes, and the birds of the air have neſts, but the ſon of man hath not where to lay his head.] 58. you had beſt to conſider what you do, for doing ſo will be far from advancing any temporall intereſt of yours, Mat. 8. 20.

59. And he ſaid unto another, Follow me. But he ſaid, Lord ſuffer me firſt to go and bury my father.] 59. And there was another diſciple of his, who had already undertaken his ſervice, and attended on him, Mat. 18. 21. who came unto him, and ſaid, Sir before I betake my ſelf wholly to attendance on thee, ſpare me ſo long, till I have buried my father, either now newly dead (of which the newes is now come to me) or very old, whom I would attend while he lives, and give him that civility of buriall, and then come and follow thee. (Theophylact.)

60. Jeſus ſaid unto him, Let the dead bury their dead, but go thou, and preach the kingdom of God.] 60. But Jeſus replyed unto him, The Nazarite, Num. 6. 7. being conſecrated to God, was not to pollute himſelfe with his dead father, but leave that work of burying him to others, and ſo the Prieſt alſo, and therefore thou that haſt, by the tender of thine attendance, conſecrated thy ſelfe to me, muſt referre that office of burying thy father to others, that have not undertaken that attendance, and ſet preſently about thy taſk of preaching the Goſpel. See note on Mat. 8. 22.

61. And another alſo ſaid, Lord I will follow thee, but let me firſt go bid them farewell that are at home at my houſe.

62. And Jeſus ſaid unto him, [No man having put his hand to the plough, and looking back, is fit for the kingdom of God.] 62. He that holds the plough muſt have his eye diligently faſtned upon that; and if he be apt often to look back, he will be unfit for that employment: ſo thou when thou haſt undertaken my ſervice, muſt follow it, with the ſame diligence, and if thou haſt any thoughts of what thou haſt left at home, thou wilt never be fit for a diſciple of mine.

Notes on Chap. IX.

2. Καλιλεῦσι] Καλιλεῦσι properly ſignifies among *mariners* κάλαιξιν ἀπὸ πλαγιᾶς εἰς τὸ λιμένα, *to come back* and *retire from the ſea to the haven*, and from thence 'tis applied to *travailers*, that betake themſelves to their *inne*, which is therefore called κάλαμα, becauſe the *man* and the *beaſt* there *layed down* his *lading*, and ſo 'tis generally to *refreſh* ones ſelf, ἀναπαύσαι, ἀναχωρῆσαι, ſaith *Phavorinus* out of *Heſychius*.

Ἔξοδον] That *Chriſt's* Ἔξοδον] here ſignifies his *death*, and *going out* of *this world*, will be acknowledged 1. by the uſe of a parallel phraſe to this ſenſe *Joh.* 13. 1. where his *death* is call'd μετάβασις ἐκ τοῦ κόσμου τούτου *a paſſing out of this world*, *typified* there by the *Paſch* in the beginning of the *verſe*, and that we know was inſtituted as a *commemoration* of the *Exodus*, or *going out* of *Ægypt*, 2ly. by S. *Peters* uſing it of himſelf 2 *Pet.* 1. 15. to ſignifie his *departure*, before expreſt by the *laying down his tabernacle*, v. 13. But that it is here alſo, in a more ſolemn ſenſe, of ſomewhat a greater latitude, may appear by this, that the Ἔξοδον of *Chriſt* is here ſaid to be the *ſubject* of the diſcourſe betwixt *Elias* and *Moſes*, and *Chriſt*, upon *mount Tabor*. And what the matter of that *diſcourſe* was, hath been ſet down at large, from ſufficient evidences, note on *Mat.* 17. 2. viz: the *coming of the Great and terrible day of the Lord*, *Malac:* 4. 5. before which *Elias was firſt to come*. Which being there ſufficiently manifeſt, and explained to denote the *approaching deſtruction* of the *obſtinate*, unbeleiving *Jewes*, may farther be cleared by another place, wherein 'tis mention'd what the ſubject of this *diſcourſe* was, that of S. *Peter*, that was preſent at this *viſion*, 2 *Pet.* 1. 16. where he affirms, that at his being on the *mount Tabor* with *Chriſt*, he had a *revelation* concerning (that which was the matter of that whole *Epiſtle* of his) the *power* and *coming* of *Jeſus Chriſt* (which what it ſignifies in divers places of the *New Teſtament*, viz: *a middle* ſecond *coming* of *Chriſt* upon the *Jewes*, hath been ſhewn at large, *note* on *Mat.* 24. b.) And ſo again 1 *Pet.* 5. 1. when he ſaith he was a *witneſs* of *Chriſts ſufferings*, *and a partaker of the glory which ſhould be revealed*, that *latter* ſeems to referre to his *preſence* at the *tranſfiguration*, where *this glory* that was to *follow Chriſts ſufferings* was *repreſented* to him and two other *diſciples*. To which purpoſe 'tis alſo obſervable in what ſenſe we find the word Ἔξοδος uſed *Heb.* 11. 22. and in the *title* of the ſecond book of *Moſes*, to denote the departure of the *Iſraelites* out of *Ægypt* to *Canaan*, And accordingly in *S. Judes Epiſtle* (which is but the *Epitome* of, and parallel to that 2d of S. *Peter*) where S. *Peter* ſaith, 2 *Pet.* 1. 15, 16. *I will endevour to put you in mind of theſe things*, i. e. of this *power* and *coming* of *our Lord which* he had *made known to them*,] he hath theſe words v 9. *I would put you in mind, that the Lord having delivered the people of Iſrael out of the land of Ægypt, deſtroyed thoſe that did not beleive.* Which referring to that Ἔξοδος, *Moſes's bringing* the *Iſraelites* out of *Ægypt*, ſuppoſes that to be an image or reſemblance of that *coming* of *Chriſt*, i. e. of what

Chriſt

Christ ſhould now doe within a while, viz: that being *gone out* of the *world*, and by that means of his *death*, having brought his people out of their *captivity*, he ſhould not only overwhelm his *enemies* the *Jewes*, like *Pharaoh*, and the *Ægyptians*, but withall *deſtroy* the *wicked impure, Gnoſtick Chriſtians*, like the *diſobedient Iſraelites* in the *wilderneſſe*. And that this (as it may properly be contain'd under the word ἔξοδος, ſo) was the thing that Saint *Luke* meant here by it, may probably appear 1. by the agreeableneſs of it, and by the *Evangeliſts* referring it (*it came to paſſe*, ſaith he, *after theſe words about* 8 *daies, that Jeſus took Peter and John* &c.v.28.) to the diſcourſe immediately præcedent (for the expreſſing of which, as by an *Embleme*, the *tranſfiguration* ſeems to have been deſigned) which is all to that purpoſe of *preſerving* the *beleivers*, that take up *Chriſt's croſſe*, and *deſtroying* all ſuch, who (as the *Gnoſticks* afterward, and thoſe that were corrupted by them) ſhould be moſt carefull to *preſerve their lives*; 2ly. by the mention of *Jeruſalem*, where all this was to be fulfill'd, firſt *Chriſt* to *die* there, then all theſe glorious works of *God* to be ſhewn upon that *people*, in *deſtroying* the *unbeleivers*, and the ἀντιθετικοὺς, the *diſobedient provokers*, *Heb.*3.12. 16.18. among them, and *preſerving* the *ſincere, pure, perſevering, faithfull Chriſtians* in the midſt of that deſtruction. Theſe *arguments* doe not pretend to *demonſtrate*, but have been added, *ex abundanti*, to that one ground, laid *Mat.*17. (note a.) only as *probabilities* concurring with that, which is there *evidenced*.

c. Ἀνάλημψις] here applied to *Chriſt* may poſſibly belong to his *aſſumption* up to *heaven* out of this world, which then might be ſaid to *draw neer*: but 'tis ſomewhat more probable that it ſhould ſignifie his *crucifixion*, which was to be at *Jeruſalem*, toward which place he is here ſaid to goe, becauſe *his time was come*. And to this the expreſſion agrees, which is uſed by *Chriſt*, *Joh.* 12. 32. ἐὰν ὑψωθῶ, *if I be lifted up*, which the *text* ſaith was a teſtification of the *kind* of his *death*, i.e. of his *crucifixion*, and indeed the *Syriack* word for the *Croſſe*, being זקיפא from זקף to *erect* or *lift up* (noting the *tignum* or *palus* which was *in ſublime erectus*) *to be crucified*] in the *Syriack* expreſſion will be *to be exalted* or *lifted up*.

d. Πνεῦμα The word πνεῦμα *Spirit* is very diverſely taken in the *New Teſtament*, 1. ſometimes (with the addition of Θεοῦ or Χριστοῦ *God* or *Chriſt*, or ἅγιον *holy*, and ſometimes without it) for the *eternall Spirit* of *God*, the *holy Ghoſt*, the third *perſon* in the *ſacred Trinity*, *Mat.*28.19. into which we are *baptized*. And from thence 2dly. for the *graces* and *gifts* of that *Spirit*, whether thoſe that are of uſe to all ſorts of men, as the *Spirit* of *ſupplication*, *Zach.* 12.10. i.e. *zelous* ardent *prayer*, and accordingly Προσεύχεσθαι ἐν πνεύματι we read of *praying* ἐν πνεύματι, *Epheſ.*6.18. *in* or *with the Spirit*, and *Jude* 20. with the addition of ἁγίῳ, *in*, or *with the holy Spirit*, *praying* as thoſe doe that are by the *Spirit* of *God* enabled or raiſed to perform this duty with ſome *ardency*. So *Epheſ.* 5.19. being *filled with the Spirit* (in oppoſition to being *drunk with wine*) is expreſſed by *ſpeaking in Pſalmes*, and *hymnes*, and *ſpirituall ſongs*, *in* or *with the heart*, *zealouſly* and *cordially*. Or whether thoſe which belong not to all, but onely to thoſe which are thus to be qualified for any *office*, whether *Regal*, or *Prophetick*, or *Evangelical*. So the *Spirit* of *prophecy* *Act.* 2. 18. and the *double portion* of *Elias's Spirit*, i.e. the right (as of *primogeniture*) *of ſucceeding* him in his *prophetick office*. So 1 *Cor.* 14. 12. ζηλωταὶ πνευμάτων, *zealous of Spirits*, i. e. of thoſe *gifts* of *tongues* &c. that were given the *Apoſtles* for the *planting* of the *Goſpel*. So v.2. *he that ſpeaks with tongues*, πνεύματι λαλεῖ μυστήρια, *ſpeaks* in an *hidden, unintelligible* manner *by that gift* of *tongues* (ſee v.19. and 23.) *for no man heares*, i. e. *underſtands* him, and in the ſame ſenſe v.14. *my Spirit* i.e. *my gift of tongues, prayeth*, I make uſe of that *gift*, which no body but my ſelf *underſtands* &c. 3dly. 'Tis taken for an *Angel*, whether *good* or *bad*; *good*, *Revel.*1.4. *bad*, *Mar.* 1.23. 5.2. an *unclean*, i.e. *diabolical*, or *evil ſpirit*, as appeareth v 9. From the ambiguity of which it is that πνευματικοὶ 1 *Cor.* 12. 1. is taken in the latitude both for thoſe that are *acted* with an *evil*, and which are *inſpired* with a *good Spirit*, the *Spirit* of *God*, which is looked on as a *fountain* of all *ſupernatural revelations*, 1 *Cor.* 2. 12. and oppoſed there to the *ſpirit* of the *world*, that which the *world* knowes or can *reveal* to us, (ſee *note* on *Rom.*9.2.) To this, I ſuppoſe, muſt be reduced another notion not farre diſtant, wherein the word [*Spirits*] ſignifies *teachers*, pretenders to *inſpiration* from *God*, whether *truly* or *falſly*, ſo 1 *Joh.* 4.1. *Believe not every ſpirit, but trie the ſpirits, whether they be of God*, Give not heed to every *teacher*, but *examine* all ſuch *pretenders*, whether they be *truly* of *God*, or no; *for*, as it follows, *many falſe prophets have gone out into the world*, where thoſe *falſe prophets* are one ſeet of thoſe *ſpirits* which muſt *be examined*, So v.2 *by this ye know the ſpirit of God*, i.e. a truly *inſpired teacher* ſent by *God*, *Every ſpirit which confeſſes Jeſus Chriſt which is come in the fleſh, is from God*, And v. 3. *Every ſpirit which confeſſeth not* &c. (the *ſpirit* again is the *teacher*, for to him onely it belongeth to *confeſſe* or *not confeſſe*.) *And this is that of Antichriſt* (the *Antichriſtian teachers*) *which cometh and now is in the world*, which cannot be affirmed again but of a *perſon*; Which is yet more manifeſt v.5. *They are from the world* (ἐκ τοῦ κόσμου in the *maſculine*) *therefore they ſpeak from the world, and the world heareth them*, *You are from God, he that knoweth God heareth you*; Where the *ſpirits* before, are now deſcribed as *teachers*, *worldly* or *divine*, and again expreſſed in the end of ver.6. by *the Spirit of truth*, *and the ſpirit of errour*, either *orthodox*, or *erroneous*, ſeducing *teachers*, the latter of which are diſtinctly called πλάνοι *deceivers* or *impoſtors*, 2 *Joh.*7. and thoſe with the ſame character affixt to them that belonged to the *ſpirits* which were *not of God*, 1 *Joh.* 4.3. From whence it will be moſt reaſonable to interpret the πνεύματα πλάνα *ſeducing ſpirits* 1 *Tim.*4.1 of *perſons* alſo, though the *doctrines of devils*] that are joyned with them, would incline to interpret them of *doctrines* taught by ſuch. 4thly. Tis taken ſometimes for an *apparition*, the *ſhape* or *ſeeming* of a *body*, without any *real corporeity* in it. So *Lu.*24. 37,39. ἐδόκουν πνεῦμα θεωρεῖν, *they thought they ſaw a ſpirit*, for which *Mat.* 14.26. and *Mar.*6.49. φάντασμα a *phantaſme* is uſed. 5ly. It is taken for the *ſpirit* of *man*, the ſupreme *diviner* faculty, oppoſed

opposed to the *body* or *flesh*, *Gal.* 5. 17. 1 *Thess.* 5. 23. and set higher then ψυχὴ, the *soule*, common to *man* with other *sensitive creatures*. So 1 *Cor.* 2. 11. *the spirit of a man that is in him*, to which it belongeth to *search* to the *secrets* and *bottome* of him. So 1 *Pet.* 3. 19. πνεύμασι ἐν φυλακῇ are the *spirits* and *soules* of *men*, of the meaning of which place, (see *note* on 1 *Pet.* 3. e.) So *Joh.* 6. 63. the *spirit* that *enliveneth* is the *soule* that *animates* the *body* (as *Jam.* 2. 26.) And from thence in the end of that verse (where he saith that *the words which he spake unto them were spirit and life*) the meaning must be, that *Christ* spake not of a *carnal*, grosse, but an *immaterial*, *spiritual eating*, i.e. *receiving* and laying up his *doctrine* in their *hearts* and *soules*, and amending their lives by it, (which is also the *true*, *durable*, *profitable eating*, farre beyond the *corporeal*, *external*, as *Christ* and his *doctrine* are the *true Manna* v. 55.) so *Joh.* 4. 23. *the true worshippers shall worship the Father in spirit*, i.e. the *service* and *worship* of *God* now under the *Gospel*, shall not consist in the *external* legal performances, but extend to the *heart* and *soule*, those duties of real *purity* and *piety*, which were *typified* by those *legal shadowes*; So when the *Spirit* signifies the *Gospel*, as that is opposed to the *Law* under the title of the *flesh*, *Gal.* 3. 3. and in many other places, this is taken by *analogie* from that acception of the *spirit* for the *soule*, as that is the *principle* of *life*, and that an *inward* principle. These are the more obvious acceptions of the word, which belong to most of the places where the word is used, and in most of them the *context* will readily determine to which. In some few other places it is used in a different sense, and notes 6^thly. a way of *dispensation* or *œconomy*, a *disposition* or *course* of things, as when the *law* is called the *spirit of bondage*, *Rom.* 8. 15. i. e. the way of dealing with men as with *servants* (as it was with the *Jewes*) and on the other side the *spirit of Adoption*, the more *ingenuous* way of dealing, as with *sons*, now under the *Gospel*. And so here, when they would, as *Elias* had done, have called for *fire* on the *Samaritans*, *Christ* tells them *they know not of what spirit* they are, i.e. they considered not under what *dispensation* they were, *Christ came to save* &c. the course or way of proceedings which the *Gospel* brought in, or was meant to teach men, was very distant from that which had been observable in *Elias* under the *Old Testament*, and consequently they must not doe, as *Elias* had done. *Christ* came to infuse and teach by his example and sermons an higher *charity* (even to *enemies* and *rejecters* of *Christ* himself) then was thought necessary before: They that rejected, and scoffed at a *prophet* then, the *prophet* had commission to destroy them, and accordingly without farther admonitions calls for *fire from heaven* to *devoure* them presently: But they that refuse and *crucifie Christ*, are by him *prayed* for, and are by his command yet farther to be preached to, and, if possible, brought to *repentance*; and according to this example, so are all *Christians* to conform themselves, and if they doe, then are they said to be of *Christ's*, and not of *Elias's* kind of *spirit*, of the *Evangelical dispensation* or *œconomy*. So 1 *Pet.* 4. 14. *If ye be reproached for the name of Christ* &c. *the Spirit of God*, i.e. the same way of *œconomy* which was used toward *Christ incarnate*, *resteth on you*, is used among you; 7^thly. It signifies *affection*, *temper*, *disposition* of any (which is a sense lightly varied from the former) so *Lu.* 1. 17. the *spirit* of *Elias* is that *temper*, *affection*, *zeale* that was observable in *Elias*. So 1 *Joh.* 3. 24. *By this we know that God abideth in us, by the spirit that he hath given us*, i. e. by our having the same *temper*, the same *affection*, which is so observable in *God*, i. e. that of *charity* to our *brethren*, v. 23. That this is the meaning appears by comparing it with ch. 4. 12, 13. *If we love one another God abideth in us* &c. *by this we know that we abide in him, and he in us, because he hath given us of his spirit.* So *Rom.* 8. 9. *Ye are not in the flesh, but in the spirit*, i.e. (in the former notion of the *spirit* for that *inward purity* and *obedience* required under the *Gospel*) ye must live *pure*, *spiritual* lives (without which there is *no pleasing God* v. 8.) *if so be the spirit of God dwelleth in you*, i.e. if the *sacred Evangelical temper* of which we have the precepts and pattern in *Christ*, *continue* among you, *But if any man have not the Spirit of Christ*, i.e. if that *temper* so observable in *Christ* be not at all discernible in you, *ye are none of his*, ye cannot pretend to be *Christians*, or expect to enjoy the priviledges of such, & v. 11. *If the spirit of him that raised up Jesus dwell in you*, i.e. if that divine *Godlike temper* be constantly in you, *he that raised up Jesus from the dead*, i. e. *God*, *will also quicken your mortal bodies*, give even these *mortal* bodies of yours a joyfull *resurrection*, *by his spirit dwelling in you*, i. e. by the *power* of that same *Spirit* that *raised Christ*, if ye be now *animated* and quickened by that, if that *divine temper* of his continue in you. So v. 14. *being led by the Spirit*] is living according to the pattern set before us by *Christ*. And so the *spirit* of *feare*, and of *power*, and *love* &c. 2 *Tim.* 1. 7. are those *affections* of *feare* on one side, *cowardise* and *timidity*, and of *courage* and *constancy* and *adherence* to *Christ* (such as was exemplified to us in *Christ*, in declaring and asserting his *Fathers will*) on the other side. In the *Old Testament* 'tis farther used, sometimes for *skill* and *abilities*, *Exod.* 28. 3. *the Spirit of wisdome to make Aaron garments*, and *Exod.* 31. 2. *Bezaleel* is *filled with the Spirit of God in wisdome, and in understanding, and in knowledge, and in all manner of workmanship.* Sometimes for *zeale*, as 1 *Sam.* 11. 6. where *the Spirit of God came upon Saul, and his anger was kindled greatly.* Sometimes for a *Commission* to an *office* or *employment*, as *Judg.* 3. 10. *the Spirit of God came upon Othniel*, i. e. he received *mission* from *God*, *and he judged Israel.* So upon *Gedeon* ch. 6. 34. and on *Jephta* ch. 11. 29. and on *Samson* ch. 13. 25. but this still joyned with *extraordinary abilities* for the discharge of the *office*, and with particular *incitations* to some *extraordinary* things, which might *testifie* to *men* this their *Commission* from *God*, or to *themselves*, that they are thus *designed* and *qualified* for it. As appears by *Samson* c. 14. 6. where *the Spirit of the Lord coming mightily upon him*, denotes the *strength* which *God* gave him to kill the *Lyon*, and that an *essay* of what he should be able to doe to the *Philistines* v. 19. Thus *Num.* 11. 17. when *God takes of the spirit which is upon Moses*, and *puts* it upon the *Seventy*, 'tis apparent that

Πνεῦμα ἐν βυθῷ

Πνεῦμα ζωοποιοῦν

Πνεύματι καὶ ἀληθείᾳ.

Πνεῦμα δουλείας

Πνεῦμα υἱοθεσίας

Οὐκ οἴδατε ποίου πνεύματός ἐστε.

Πνεῦμα ἅγιον

Ἀγόμενοι πνεύματι

XUM

that the *Spirit* there ſignifies the *Commiſſion* or *authority* that *Moſes* had to govern the people, together with *abilities* to diſcharge it (ſee *Deut.* 34. 9.) which is there communicated by *God* to the *Seventy*, as it follows, *and they ſhall bear the burthen of the people with thee*, i. e. take part of the *burthen* of *ruling* them. So v. 25. *The Lord took of the Spirit that was upon him, and gave it unto the Seventy, and when the Spirit reſted upon them they prophecied* &c. i. e. ſome *gifts extraordinary* attended this *commiſſion*, partly to ſignifie that they were thus ſet apart and endowed with *authority* by *God*, and partly to *fit* them for the diſcharge of their *office* conferred on them; So v. 26. the *Spirit's reſting* on *Eldad* and *Medad*, was *God's* conferring this *authority* on them, to which were joyned alſo thoſe *gifts* of the *Spirit*, and they *prophecied* alſo, and ſo ver. 29. *Would God all the Lord's people were prophets, and that the Lord would put his Spirit upon them*, i. e. communicate that *power* to them which he had given to *Moſes*, and *qualifie* them with *extraordinary gifts* accordingly. So at the making of *Saul King*, *the Spirit of the Lord ſhall come upon thee*, 1 *Sam.* 10. 6. ſome *extraordinary* change wrought on him, by which his *commiſſion* was evidenced to himſelf and others, and ſo ver. 10. And proportionably in the *New Teſtament*, *Chriſt's prophetick commiſſion* was thus conferr'd on him, *The Spirit of God deſcending like a dove*, and *lighting* or *reſting* on him, and (above what had before been done to any) a *voice* from *heaven* proclaiming this *Commiſſion* to be given to him from his *Father*, and this, from *Iſa.* 61. 1. is called *the Spirit of the Lord* being *upon him*, and that explained by his being *anointed to preach*, *Lu.* 4. 18. and by the *Spirit of wiſdome* &c. *Iſa.* 11. 2, 3. which ſignifies a *commiſſion* and all other *extraordinary gifts* and *powers* conferred upon him, and is called his being *anointed with the holy Ghoſt and with power*. And ſo of his *Apoſtles Act.* 2. 4. their being *fill'd with the holy Ghoſt*, is their being endow'd with *commiſſion* from *heaven* for that *ſacred function*, and accordingly they *ſpeak with tongues* (as the *Seventy* and *Saul*, after the *Spirit's* coming on them, prophecied) *as the Spirit gave them utterance*, and this as the completion of that *promiſe* of *Chriſt* that they ſhould be *endued with power from on high*, *Lu.* 24. 49. or receive δύναμιν ἐξ ὕψους *the power of the holy Ghoſt* coming upon them. And ſo ever after, the *ordaining* of a *Biſhop* in the *Church* was expreſſed by his *receiving* the *holy Ghoſt*. Other uſes there are of the word *Spirit*, which will be diſcernible by the *Context*, and be reducible to one or more of theſe, but are too long to be more particularly ſet down here.

Paraphraſe.

CHAP. X.

1. beſide the twelve Apoſtles, choſe ſeventy others to be to him as diſciples were wont to be to Prophets, i. e. to go on his errands, as he ſhould appoint them, which they did by turns, two at once, as harbingers proclaiming his approach in every city, whither he meant to come.

1. After theſe things the Lord [appointed other * ſeventy alſo, and ſent them two and two before his face, into every city and place, whither he himſelfe would come.]

* the ancient Greek and Latin MS. reads 72. LXXII. ſeventy two, and ſo v. 17.

2. The province is large, and there be many that are ready to receive the Goſpel, when it ſhall be preached to them, It is needfull therefore to pray to God to incline mens hearts to undertake this office of going and revealing it to them, for as yet there are very few for ſo great a task.

2. Therefore ſaid he unto them, [The harveſt truly is great, but the labourers are few, pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.]

3. But when ye go, ye muſt expect to meet with dangers, and ill receptions.

3. Go your wayes, [behold, I ſend you forth as lambes among wolves.]

4. Yet let not that deterre you, or put you upon making proviſions before-hand for your journey, And as you go, ſpend no time in civilities with any, Intend and mind that one buſineſs you go about.

4. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way.]

5. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe.

6. any, to whom peace properly belongs, any pious perſon, called by an Hebraiſm the ſonne of peace, (as the wicked Apoſtate traytor is the ſonne of perdition, Joh. 17. 12.) any pliable perſon, capable of the bleſſing of the Goſpel, dwell there,

6. And if [the ſonne of peace be there] your peace ſhall reſt upon it, if not, it ſhall turn to you again.

7. Remove not out of one houſe to go to another in the ſame city.

7. And in the ſame houſe remain eating and drinking ſuch things as they give, for the labourer is worthy of his hire. [Go not from houſe to houſe.]

8. receive without any ſcruple the entertainment, which they offer you.

8. And into whatſoever city ye enter, and they receive you, [eat ſuch things as are ſet before you.]

9. See Mat. 3. note o.

9. And heal the ſick that are therein, and ſay unto them, [The kingdome of God is come nigh † unto you.]

† upon is'

10. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11. as a teſtimony of your obſtinacy, and uſage of us, (Mat. 10. 14. & Luke 9. 5.) and as a token to aſſure you that your deſtruction is very neer falling on you.

11. Even the very duſt of your city which cleaveth on us we do wipe off [againſt you, * notwithſtanding be ye ſure of this, that the kingdome of God is come nigh † unto you.]

* further-more also † upon is'

12. when that judgment comes. v. 14.

12. But I ſay unto you, that it ſhall be more tolerable [in that day] for Sodome, then for that city.

13. Woe

13. Woe unto thee, Chorazin, woe unto thee, Bethsaida; for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sack-cloth and ashes.]

13. Woe unto you, ye cities of Jewry, among whom so many miracles have been shewn to work faith in you, and so to bring you to repentance, and all in vain: Had the like been done in heathen cities neer you, they in all likelihood would have been wrought on by them.

14. But it shall be more tolerable for Tyre and Sidon at the judgement then for you.]

14. And accordingly their portion in the vengeance approaching, shall be more supportable then yours.

15. And thou Capernaum which art exalted to heaven, shalt be thrust down to *[hell.]

* Hades

15. destruction and desolation, See Mat. 11. 23.

16. He that heareth you heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.]

16. The not hearkning to your preaching, the despising of these warnings of yours is the despising of me, that have sent you, and so of God that sent me, and hath destin'd this only means to avert his judgements from the world, and shall accordingly bring all vengeance upon the Jewes on their refusall.

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.]

17. And when the seventy returned, they came to Christ and told him with great joy, that although it was not part of their commission, v. 9. yet they having used his name (in Acts 19. 13.) against devils, it thrived with them, the devils were subject to do what they bid them.

18. And he said unto them, I beheld Satan as lightning fall from heaven.]

18. And he said to them, Wonder not at that, for it is determined that within a while the Prince of devils shall be dethroned, and fall from his great unlimited power in the world, as lightning when it flasheth and vanisheth, doth, i. e. come to nothing, never recollect again.

19. Behold, I give unto you power to tread on Serpents and Scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.]

19. I bestow upon you a power to cast out devils, and to be above any harm that any the most noxious creature which the devill may use as his instrument, can do unto you.

20. Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce, because [your names are written in heaven.]

20. you are children and heirs of God, set in that right way, in which as many of you as shall continue, shall inherit eternall life, See note on Phil. 4. 3. and Rev. 3. 5.

21. In that hour Jesus rejoyced in spirit and said, I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, [even so Father, for so it seemed good in thy sight.]

Mat. 11. 25.

21. this is an act of thine infinite wisdom, and mercy, and condescension to the weakness of men, mixt with all justice toward the proud contemners.

22. All things are delivered to me of my Father,] and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

22. I come not in mine own, but my Fathers name, all my power is delivered to me by him, and so my doctrine also,

23. And he turned him unto his disciples and said privately, [Blessed are the eyes which see the things that ye see.]

23. It is an incomparable felicity you are now partakers of.

24. For I tell you that many Prophets and Kings have desired to see those things which yee see, and have not seen them, and to hear those things which ye hear, and have not heard them.

Mat. 13. 17.

25. And behold, a certain Lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternall life?

25. 26. a student of the Law, came to try what his judgement was about the Law, or rule of life, and asked him what was necessary to be observed to the attaining that eternall life, which Christ promised, And he answered him, The very same which in the Law of Moses is set down, as the main substantiall part of the Law, which he therefore bid him recite unto him.

26. And he said unto him, what is written in the Law? How readest thou?]

27. And he answering said,] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy selfe.

27. And he recited out of Deut. 6. 5. the known summary of the Law,

28. And he said unto him, Thou hast answered well, [this do, and thou shalt live.]

28. the due performance of this is all that I now require of thee to salvation.

29. But he willing to justify himself said unto Jesus, And who is my neighbour?]

29. But he willing to set out his own perfections, and being confident of his having performed the first part, the duties toward God, by the exact observance of the ceremonics of the Law, made no question concerning that, but for the second, the love of the neighbour, he proposed that other question, who are contained under that title of neighbour.

30. And Jesus answering said,] A certain man went down from Jerusalem to Jericho, and fell among theeves, which stripped him of his raiment and wounded him, and departed, leaving him halfe dead.

30. This question Jesus thought best to answer by a parable, saying,

31. And * by chance there came down a certain Priest that way, and when he saw him he passed by on the other side.]

* Or, upon occasion.

31. And a certain Priest without any knowledge of what had happened, at the same time went that way, and saw him, and would take no pity on him.

2.

32. coming thither in his passage, staid so long as to see what condition he was in, and having done left him without any compassion.

32. And likewise a Levite, [when he was at the place, came and looked on him, and passed by on the other side.]

33. But though the Priest & the Levite, which were his countrey-men, or fellow-Jewes, were not so compassionate, yet a Samaritan, which was not so, being of an Assyrian extraction, (see Joh. 4. 20.) and one whose religion separated him from the Jewes (Joh. 4. 9. and Lu. 9. 53.) was not so hardhearted, but assoon as he saw him, he had compassion on him,

33. But a certain Samaritane, as he journied, came where he was, and when]

34. washed his wounds, applied healing things to them, and then bound them up cleanly, as surgeons are wont,

34. And went to him, and [bound up his wounds, pouring in oyle and wine,] and set him on his own beast, and brought him to an Inne, and took care of him.

See note on Mat. 9. h.

35. And on the morrow when he departed, he [took out] two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou was neighbour unto him, that fell among theeves?

37. Take that for an answer to thy question, Who is thy neighbour, v. 29. For every person that is in want of thy relief, although he be to thee as a Jew to a Samaritan, upon terms of absolute separation and hostility toward thee, must be looked on by thee, as the object of thy compassion and mercy, and of any charity of thine, of which he is capable, Mat. 5. 43, 44.

37. And he said, He that shewed mercy on him. Then said Jesus unto him, [Goe and doe thou likewise.]

38. Now it came to passe as they went, that he entred into a certain village, and a certain woman named Martha received him into her house.

39. behaved her self as a disciple, never parted from him, but attended diligently to all that was delivered by him.

39. And she had a sister called Mary, which also [sate at Jesus feet, and heard his word.]

40. wholly taken up about making provision for (& distributing to) the guests, (see note on c. 8. a.) and she came to Christ, and desired him to bid her sister Mary to joyne with her to make provision for the company, which was too much for her to doe alone.

b. 40. But Martha was [cumbred about much serving] and came unto him, and said, Lord dost thou not care that my sister hath left me to serve alone? bid her therefore that she [b] help me.]

41. thou takest a great deal of unnecessary, though not culpable pains (as in all worldly businesse there is a great deal more sollicitude then is necessary,)

41. And Jesus answered and said unto her, Martha, Martha, [thou art carefull and troubled about many things,]

42. But the one only thing which is absolutely necessary, the hearing my word in order to the keeping it, the receiving advantage by my coming to thy house, is much a more acceptable thing to me, then the entertaining me with so much diligence, and the advantage of this will continue to Mary to all æternity.

42. But one thing is needfull, and Mary hath chosen * that good part, which shall not be taken from her.]

* the good portion τὴν ἀγαθὴν μερίδα,

Notes on Chap. X:

a Συγκυρία

The word Συγκυρία signifies literally *concurrence*, when two things fall out *together*, Συγκυρῶ (it should be Συγκυρέω) Συγκυρία, saith *Hesychius*, and Συγκύρημα, Συγκύρημα (not with any respect to τύχη *fortuna*, but from συγχάνω *sum*, the word signifying [*being*] and no more) so places that *lie together*, are called Συγκυρῶντα, *Num.* 21. 25. and 35. 3. and *Deut.* 2. 37. according to the notion of the *simple* κυρῶ, συγχάνω, saith *Hesychius*, and κυρῶ, ὑπάρχω, and κυρία, ἡ καθ' ἑαυτὸν ὑπάρχουσα δύναμις. And then the rendring will be most exactly thus, *And the same time it fell out that a certain priest came down that way*; But in *Hippocrates* it is used frequently to signifie any *occasion* of doing any thing, *l. de Medi: vet:* δι' ὑδρωὼ ἢ δι' ἄλλω τινα Συγκυρίω, *for pleasure, or for any other occasion*, or *concurrent thing*, that being at the same time, is the *occasion* of any thing. And then it may be rendred [*upon occasion*] i. e. having some *businesse* that *occasion'd* his going by at that time.

b. Ἀντιλαμβανεσθαι

The word ἀντιλαμβανεσθαι] especially with a *genitive* of the *person* joyn'd with it, signifies to *succour* or *relieve* any in *distresse*, so *Lu.* 1. 54. ἀντελάβετο Ἰσραὴλ, *he hath relieved Israel*, a work of Ἔλεος *mercy*, as it follows, and a *filling* them with *good things*, when they were *hungry* v. 43. So ἀντιλαμβάνεσθε ἀσθενούντων, *Act.* 20. 35. *to relieve* the *poor*, and, as it there follows, to *give* to them. So ἀντιλήψεις 1 *Cor.* 12. 28. the office of *relieving* the *poor*, see *note* e. on that chap: From hence 'tis discernible, what is the full importance of ἵνα συναντιλάβηταί μοι] here; *Christ* was received & entertained in the house of *Martha* and *Mary*, *Martha* made *provision* for him, and all that were with him, this is called πολλὴ διακονία, *a great deal of work* in *providing* for them all, at the beginning of the verse, hereupon she complains to *Christ* that *Mary* by *hearkning* to him left her διακονεῖν μόνην, to *minister* to them, or *provide* for them *alone*, without any body else, and thereupon desires him to bid her *bear her company*, *in making provision for them*, the ἀντιλαμβάνεσθε, as διακονεῖν, noting the *making* this *provision*, and the σὺν added to it, the *joyning* with her, or bearing her company, contrary to the μόνην] her doing it *alone*, præcedent. Thus *Rom.* 8. 26. συναντιλαμβάνεται δὲ τῇ ἀσθενείᾳ ἡμῶν, *is to joyne in relieving our necessities*. We have no meanes but *prayer* to *God* to *relieve* our selves in any distresse, But then again, we know not what is absolutely *best* for us, nor consequently to *pray* as

Συναντιλαμβάνεσθαι

as we ought, therefore when we want and pray for ought, the *Spirit* of *Christ joyneth* with us in *relieving* us, i. e. in interceding for us, that what is absolutely best may be granted us, joines with us in *prayer*; and so in *relieving* us by *praying silently* for us, and asking those things, which *Christ* knows us to stand most in need of, when we doe not.

CHAP. XI.

Paraphrase.

1. AND it came to passe that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.]

1. And upon occasion of his frequent retiring to prayer, at a time when he was upon that performance, his disciples took into consideration, how needfull it was for them to be directed in a right performance of that duty, and thereupon, at his coming out to them, one of them besought him to give them a form of prayer, which they might constantly use, as John Baptist had given to his disciples.

2. And he said unto them, When ye pray, say,] Our Father which art in heaven, Hallowed be thy name, Thy kingdome come, Thy will be done, as in heaven, so in earth.

2. And upon that demand of his (being another time, and upon another occasion from that in the Sermon on the Mount, Mat. 6. 9.) Christ said to his disciples, Whensoever ye pray solemnly, omit not to use this form of words,

3. Give us day by day our daily bread.

See Mat. 6. 11.

4. And forgive us our sins, for we also forgive every one that [is [a] indebted to us,] And lead us not into temptation, but deliver us from evil.

4. hath done us any injury. a.

5. And he said unto them, Which of you shall have a friend, and shall goe unto him at midnight, and say unto him, Friend, lend me three loaves,

6. For a friend of mine [in his journey is come to me, and I have nothing to set before him.]

6. travailing by this way is come to my house, and I have nothing to entertain him.

7. And he from within shall answer and say, Trouble me not, [b] the dore is now shut, and [my children are with me] in bed, I cannot rise and give thee.

7. both I and my children which might deliver it to thee are b.

8. I say unto you [though he will not rise and give him becaus he is his friend, yet becaus of his * importunity he will] rise, and give him as many as he needs.

* shamelessnesse desiders

8. if respect of friendship will not work upon him, yet his coming without bashfulnesse at such a time of night, which is an argument of his reall want, and of his confidence in him to whom he comes, will certainly make him

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.]

9. And the same effect, let me tell you, will your constancy and earnestnesse in prayer to God have upon him.

10. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.]

10. For no child or friend of God's ever misseth to receive from him what he thus asketh.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egge, will he offer him a scorpion?

13. If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him?]

11, 12, 13. There is no feare that God should deny such petitions, or give his children any hurtfull thing, when they ask that which is good for them. And though many things which men aske be not such, yet his Spirit, and the assistances of that, are so certainly so, that they will never be denied to them that aske them of the Father.

14. And he was casting out a devil [and it was dumb, and it came to passe that when the devil was gone out, the dumb spake] and the people wondred.

14. and the disease which that devil inflicted on the man, deprived him of speech, and he cast out the devil, and restored the man to his speech again,

15. But some of them said, He casteth out devils through Beelzebub the chief of the devils.]

15. But some perswaded themselves v. 17. that all his power was from Beelzebub, Mat. 9. 34. and 12. 24. and that he having power of all inferior devils, enabled him to cast them out.

16. And others tempting him, sought of him a signe from heaven.]

16. Others, to make triall of his power, desired him to shew them some miracles or tokens of Gods sending him, some voice from heaven, or the like.

17. But he knowing their thoughts, said unto them,] Every kingdome divided against it self is brought to desolation, and an house divided against an house falleth.

17. To the former of them, those that thought he used the devils power to cast out devils, he used these arguments of conviction (and to the latter his answer is set down Mat. 12. 39. and here ver. 29. &c.)

18. If Satan also be divided against himself, how shall his kingdome stand?] becaus ye say that I cast out devils through Beelzebub.

18. If there be a division among the evil spirits, and one devill set himself against another, their kingdome cannot long endure, For though tis possible for the advancing of the devils kingdome, one instrument of his may undoe that which another hath done, which is not a division, but a politick union and conjunction in the same project, yet for one to oppose, and violently to eject the other (see Mar. 1. 25.) and to doe his utmost to cast him and his kingdome out of the world, this is a division, which cannot be imagined among those that are of a conspiracy, but only betwixt enemies bent to ruine one another. Mat. 12. 27. g.

19. that which is done by them before your eyes will be an argument of conviction againſt you.

19. And if I by Beelzebub caſt out devils, by whom doe your ſons caſt them out? therefore [ſhall they be your judges.]

20. But if by the power (& ſpirit Mat. 12. 28.) of God it be that I caſt out devils, then as the miracles of Moſes conſeſt by the Magicians to be done by the finger of God, Exod. 8. 19. were a certain teſtimony that he was ſent by God to redeem the people out of their bondage, So is this a certain argument, that I am now ſent by God to redeem you, if you will beleive on me.

20. But if I with the finger of God caſt out devils, no doubt the kingdome of God is come upon you.]

21. The devil will not be caſt out of his poſſeſſions unleſſe ſome perſon arm'd by the power of God, ſuperiour to what the devil is poſſeſt with, come and conquer him.

21. When a ſtrong man armed keepeth his palace, his goods are in peace.]

22. And therefore my caſting out devils is an argument that I come with that power, greater then any the devil hath, and conquer and diſarme him, and give all that follow me the benefits of that victory to be diſtributed among them.

22. But when a ſtronger then he ſhall come upon him and overcome him, he taketh from him * all his armour wherein he truſted, and divideth his ſpoiles.]

* his complete armour, τὴν πανοπλίαν αὐτοῦ

23. Tis proverbially ſaid, He that is &c. and therefore he that doth not aſſiſt, but caſt out Satan, muſt be reſolved to be an enemy of his, and not to operate by power from him. See Mat. 12. 30. and Mar. 9. 40.

23. He that is not with me, is againſt me; and he that gathereth not with me ſcattereth.]

24. But to you that have received ſuch miracles of mercy (particularly that of caſting out devils) and made no uſe of them, I ſhall adde this parable, When &c. ſee Mat. 12. 43.

24. When the unclean ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt, and finding none, he ſaith, I will return unto my houſe whence I came out.]

25. And when he cometh, he findeth it ſwept and garniſhed.

26. Then goeth he and taketh to him ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there, and the laſt ſtate of that man is worſe then the firſt.

27. And about this time his mother and brethren came to ſpeak with him, and one came and told him ſo, Mat. 12. 47. and upon mention of his mother, a woman there preſent ſaid aloud,

27. And it came to paſſe as he ſpake theſe things, a certain woman of the company lift up her voice and ſaid unto him,] Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked.

28. But he ſaid, Whoſoever ſhall hear and obey the word of God, is to me as dear as mother or brethren, Mat. 12. 49, 50. and indeed that bleſſedneſſe of being an obedient faithfull ſervant of God, is farre greater then this other of having been the perſon of whoſe womb Chriſt is born, abſtracted or ſeparated from this other of having undertaken the obedience of God.

28. But he ſaid, Yea rather, bleſſed are they that hear the word of God, and keep it.]

Mat. 12. 39.

29. And when the people were gathered thick together, he began to ſay, This is an evil generation, they ſeek a ſigne, and there ſhall no ſigne be given it, but the ſigne of Jonas the prophet.

30. For as Jonas preaching in the ſtreets of Nineve, being accompanied with the miracle of having been three daies in the whales belly, and then being caſt up on the ſhore alive, was an aſſurance to them, that without repentance they ſhould ſpeedily be deſtroyed, So ſhall the preaching of Chriſt to the men of this age, accompanied with his death and reſurrection after three daies, be a certain forerunner of deſtruction to them that beleive not.

30. For as Jonas was a ſigne to the Ninevites, ſo ſhall alſo the ſon of man be to this generation.]

31. here is more of wiſdome, heavenly divine doctrine, then ever was in all Solomons words, or writings, Mat. 12. 42.

31. The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and ſhall condemn them: for ſhe came from the uttermoſt parts of the earth to hear the wiſdome of Solomon, and behold, [* a greater then Solomon is here.]

* more πλεῖον

32. here is more powerfull preaching, denuntiation of ſeverer judgments, then thoſe that Jonah denounced againſt Nineve.

32. The men of Nineve ſhall riſe up in the judgment with this generation, and ſhall condemn it, for they repented at the preaching of Jonas, and behold, [* a greater then Jonas is here.]

* more πλεῖον

33. To that purpoſe of v. 28. that they only are bleſs'd who not only heare but obſerve Gods commands, belongs that known ſpeech of Chriſt delivered at another time alſo, Mat. 5. 15. and Lu. 8. 16. No man &c.

33. No man] when he hath lighted a candle putteth it in a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in, may ſee the light.

34. And to the ſame purpoſe may be applied that other, uſed alſo by Chriſt in the ſame ſermon on the mount, (ſee note on Mat. 6. 22. k.) that the heart being once truly warmed with Chriſtian virtues will fill the whole body with charitable and Chriſtian actions.

34. The light of the body is the eye, therefore when thine eye is ſingle, thy whole body alſo is full of light, but when thine eye is evil, thy body alſo is full of darkneſſe.]

35. Take care therefore that the Chriſtian precepts and graces afforded thee be not accompanied with an unchriſtian life.

35. Take heed therefore that the light which is in thee be not darkneſſe.]

36. If

36. If thy whole body therefore be full of light, having no part dark, the whole ſhall be full of light, as when * the bright ſhining of a candle doth give thee light.]

* a candle by bright ſhining enlighteth thee, ὁ λαμπὸς τῆς ἀστραπῆς φωτίζει σε.

36. If therefore the Chriſtian doctrine have taken full poſſeſſion of thee, and no faculty or affection be left out from being wrought upon by it, then ſure the actions will be moſt illuſtriouſly ſo, and the whole life of ſuch an one be as a room with a blazing torch or candle in it, enlightned in every corner, without any intermiſſions or mixture of unchriſtian actions.

37. And as he ſpake, a certain Phariſee beſought him to dine with him, and he went in, and ſat down to meat.

38. And [when the Phariſee ſaw it, he marvailed that he had not firſt waſhed before dinner.]

38. the Phariſee wondred to ſee him lie downe to dinner without waſhing firſt, See Mar. 7. 3. notes a. and b.

39. And the Lord ſaid unto him, [Now doe ye Phariſees make clean the outſide of the cup and platter, but your inward part is full of * ravening and wickedneſſe.]

* violence, and villany, ἁρπαγῆς καὶ πονηρίας. See 1 Cor. 5. h.

39. Ye hypocriticall Phariſees waſh your ſelves, as if a man ſhould waſh his veſſels, the outſide of them only, leaving the inſides of them full of all filthineſſe, for thus doe ye waſh your bodies, leaving your ſoules full of all uncleanneſſe.

40. Ye fooles, did not he that made that which is without, make that which is within alſo?

40. This is an extreme folly, for if your outward waſhings were in obedience to God, you would cleanſe the inſides, your hearts and ſoules alſo, as well as your bodies.

* according to your ability give almes

41. But rather * c give almes of ſuch things as you have, and behold, all things are d clean unto you.]

41. The beſt way of purifying your ſelves, eſtates, meats, and drinks, &c. from all pollution cleaving to them, is (in ſtead of that which you Phariſees attempt by waſhing your hands, your veſſels &c.) by works of mercy and liberall almes-gifts. c. d.

* pay tithes of δεκατοῦτε

42. But woe unto you Phariſees, for ye * tithe mint and [rue, and all manner of herbs, and paſſe over judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.]

42. aniſe, and cummin, Mat. 23. 23. and ſo alſo of rue and every the meaneſt herb that growes in your garden, And omit the principall duties both to God and man. Theſe are the principall main duties God requires of you, though thoſe other lower performances ought not to be omitted, of paying tithes exactly according to the law and cuſtome among you.

43. Woe unto you Phariſees, for ye love the uppermoſt ſeats in the [ſynagogues,] and greetings in the markets.

17. Conſiſtories, Mat. 23. 6.

44. Woe unto you Scribes and Phariſees, hypocrites, for ye are as graves [which appear not, and the men that walk over them, are not aware of them.]

44. whoſe inward parts, which are unclean, are not ſeen, and they which ſee the ſpecious outſides of them, know not what is within, viz: bones of dead men and putrefaction.

45. Then anſwered one of the [Lawyers, and ſaid unto him, Maſter, thus ſaying thou reproacheſt us alſo.]

45. Doctors of the Law, members of the Sanhedrin, or Conſiſtories, and ſaith unto him, This ſpeech of thine ſeems to reflect on us, and the gravity that belongs to our places and perſons, and is a reproach to us.

46. And he ſaid, [Woe unto you alſo, ye lawyers: for ye lade men with burthens grievous to be born, and ye your ſelves touch not the burthens with one of your fingers.]

46. And ye certainly are not free, Ye are they, which lay heavy tasks on others, and think not your ſelves obliged to perform or undergoe any part of them.

* that ὅτι

47. Woe unto you, * for ye c build the ſepulchres of the prophets, and your fathers killed them.

47, 48. Woe be to you, for that hypocriſie of yours, in appearing to bear ſuch reſpect, as to rebuild the tombs of thoſe prophets, whom your fathers killed; you your ſelves having as bloody thoughts againſt thoſe that are now ſent to you, and being ready to fill up their meaſure of bloodguiltineſſe, Mat. 23. 32. By your adorning their ſepulchres, ye bear witneſſe that your fathers kill'd the prophets, and at the ſame time ye are well pleaſed with their works, i. e. delight in, and meditate the like, and though ye ſay Mat. 23. 30. that if you had lived in their daies, ye would not have put the prophets to death, yet by your preſent actions of perſecuting me, and thirſting after my blood, ye ſhew that ſuch pretenſions are but hypocriſie in you. e.

† Thus yee beare witneſſe, and conſent, or are well pleaſed with the deeds, Ἄρα μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις

48. † Truly ye bear witneſſe that ye allow the deeds of your fathers, * for they indeed killed them, and ye build their ſepulchres.]

* that ye τοὺς

† meſſengers ἀποστόλους

49. Therefore alſo ſaid the wiſdome of God, I will ſend them Prophets and † Apoſtles, and ſome of them they ſhall ſlay and perſecute,]

49. And ſo clearly you are the people of whom God hath prophecied, that they will kill and perſecute thoſe whom he ſends to them, for this was begun by your fathers and continued in you, and is like to be perfected by you.

50. That the blood of all the prophets which was ſhed from the foundation of the world, may be required of this generation,]

50. And this is likely to be the effect of it, the Jewes of this age ſhall undergoe the ſevereſt vengeance that all the murthering of Gods prophets can bring on a rebellious people,

51. From the blood of Abel unto the blood of Zacharias, which periſhed betwixt the altar and the Temple, Verily I ſay unto you, it ſhall be required of this generation.

51. See Mat. 23. g.

52. Woe unto you lawyers, for ye [have taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in, ye hindred.]

52. have robb'd the people of that underſtanding of Scripture, which might make them embrace the Goſpel now preacht to them: ye will not receive the faith your ſelves, and thoſe which are inclinable to receive it, ye hinder as much as you can.

53, 54. to expreſſe great anger & indignation againſt him, and to propoſe many things to him by way of queſtion, that they might get ſomewhat from him, which being teſtified againſt him, might be matter of accuſation.

f.

53. And as he ſaid theſe things unto them, the Scribes and Phariſees began to [urge him vehemently, and to * f provoke him to ſpeak of many things,

54. Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.]

* poſe him concerning many things.

Notes on Chap. XI.

a. Ὀφείλει

The word [ὀφείλω *to owe*,] is here to be taken in a notion peculiar to the *Syriack* language (wherein *Chriſt* certainly ſpake) which neither the *Greek*, nor *Latine*, nor *Hebrew* had made uſe of; For he that *ſinnes* or *offends* either againſt *God* or *man* is in *Syriack* ſaid חַיָּב a *debter*, and ſo חוֹבָא, *debitum*, a *debt*, i.e. *peccatum*, a *ſinne*, So *Exod.* 32. This *people* חַטָּאָה חַטָּאתָא *have ſinned a ſinne*, the *Targum* read חַב חוֹבְתָא *hath ought a debt*, So *Lev.* 4. *If a prieſt* &c. יְחוֹטֵי *ſhall ſinne*, The *Targum* reads, יְחוֹב, *ſhall owe*, So *Lu.* 13. 4. of thoſe *on whom the tower fell, doe you think*, ſaith *Chriſt*, *that theſe were* ὀφειλέτας *debters*, i. e. *offenders beyond all?* And proportionably to this, *to pardon*] is by them expreſt by שְׁבַק, *to remit*, and here is rendred ἀφίεναι, to *releaſe* or *abſolve*.

b. ἡ θύρα κεκλεισται

The *Romans* were wont to expreſſe the *firſt part* of the *night*, the *cloſe* of the *evening*, by *primâ face*, *candle-lightning*. A *later* part, other *nations* expreſt by *ſhutting up the dores*, called in *Greek* κλεισίθυρον, which time was wont, by a kind of *bell-man*, to be *cried* about the *ſtreets*. Thus *Joſ.* 25. *About the time of ſhutting the gate*, where the *Greek* reads, ὥσὰ ἡ πυλὴ ἐκλείσθη, *when the gate was ſhut*, Thus in this place [*the dore is ſhut*] is meant, as an expreſſion of the *lateneſs* of the *time of night*, and is expreſt v. 5. by μεσονυκτίου *at midnight*.

c. τὰ ἐνόντα

The phraſe τὰ ἐνόντα] ſignifies [*according to ability.*] So when *Epictetus* appoints to *abſtain from oathes* ἐκ τῶ ἐνόντων, *as farre as we are able*, and in *Gemiſthus Pletho*, περὶ ἀρετῆ: p. 57. Ζὼν εὐτελείᾳ ἐκ τῶ ἐνόντων φιλοκαλῶν, ſpeaking of him, who *of that which he hath, exerciſes liberality* without any *great expenſe*. This is expreſt in *Tob:* by ἐκ τῶ ὑπαρχόντων σοι πάσῃ ἐλεημοσύνῃ, *give alms of what thou haſt*, and ſo *Lu.* 8. 3. & 12 33. and ſo ſaith *Heſychius*, ἐνὸν ἐνυπάρχον, ἢ δυνατὸν ᾖ, *that which a man hath in his power*, and *Phavorinus* to the ſame purpoſe, δυνατὸν, ἐνδεχόμενον, ἐνυπάρχον, and 'tis anſwerable to that of *Deut.* 16. 10. which we read, *according as the Lord thy God hath bleſſed thee*.

d. πάντα καθαρὰ

The *Arabick* word for *almes*, *Zacat*, hath a double notion, ſay they, either of *encreaſing*, or *cleanſing*, the firſt, 'quia erogatio ejus conciliat benedictionem opibus, *becauſe the giving almes obtains a bleſſing on the wealth*, and ſo *encreaſeth* it, the ſecond, *quod opes ab inquinamento & animum ab avaritiæ ſordibus purgat, becauſe it purgeth the riches from the pollution and filthineſſe that adheres to them, and the mind from the ſullages of covetouſneſſe*, according to that of *Mat.* 6. *If the eye be ſingle*, i.e. where the *virtue* of *liberality* is in the *heart*, the *whole body is full of light*, i.e. of all *Chriſtian virtues*, contrary to the *vices* pointed at by the *darkneſs*, that followes. In reference to this notion of the word in the *Syriack*, and *Arabick*, this ſeems to be here ſpoken by our *Saviour*, *Give almes*, which comes from a word that ſignifies *to cleanſe*, and all ſhall be *clean* to you, your *wealth* ſhall be *purg'd* and *bleſſed*, and your *mind* cleanſed alſo.

The meaning of this paſſage being thus rendred, [*Woe unto you, that ye build the ſepulchres of the prophets, and your fathers kill'd them*] will ſoon appear, if it be obſerved 1. that the *woes* here ſo oft denounced in this, and other places againſt the *Phariſees*, were for ſeverall acts of *hypocriſie* in them. Now *hypocriſie*, or *perſonation*, being the outward *appearance*, the *diſguiſe*, or *ſpecious attire*, of an action, that is here ſet down by it ſelf, the *vice* that was *diſguiſed*, and endevoured to be *conceal'd* under it, being not here named, but by their preſent actions (perſecuting *Chriſt*) *viſible*, and *notorious*, and withall intimated by S. *Matthew*, ch. 23. 32. as if he had ſaid, Your *building*, and adorning the *ſepulchres* of the *old prophets*, which your fathers kill'd, is in you a ſolemn *perſonation*, or *hypocriſie*, acting the parts of very *pious* men, that bear much *reverence* to them, (and ſuch is your ſpeech, *Mat.* 23. 30. that *if ye had lived in your fathers daies, ye would not have had any hand in the killing the prophets.*) 2ly, by obſerving the [καὶ, *and*] between the [μαρτυρεῖτε, *ye bear witneſſe*] and the [συνευδοκεῖτε, *ye have a complacency* with the *deeds of your fathers*] for that [*And*] conjoins two different things affirm'd of them by our *Saviour*, which are ordinarily confounded, Firſt ye *bear witneſs to the works of your fathers*, ye *teſtifie* to all men that your *fathers kill'd the prophets* that were *ſent* to them, and 2ly, ye *like well*, *approve* of their *deeds*, (not that by their *building* their *tombs* they expreſt that *approbation*, but that otherwiſe that was evidently ſeen) and though to diſguiſe this, ye *adorne* their *ſepulchres*, yet ye *doe* really the ſame things that ye profeſſe to *condemn*, and ſo are *hypocrites* in ſo doing: wch is more diſtinctly ſet down by *Matthew*, when he adds in a prophetick ſtyle πληρώσατε *fill ye up the meaſure of your fathers*, noting their *fathers* ſins, that they diſclaim, to be of the ſame kind, but of an inferior degree to thoſe, wch they are now ready to practiſe, and ſo to bring upon them thoſe *woes*, that utter *exciſion*, which had not befall'n their fathers. 3ly, by taking in into this period, that which both here, and in S. *Matthew*, is at the cloſe of it, *I will ſend them Prophets and Apoſtles, and ſome of them they will ſlay and perſecute*, to evidence them the *generation* of thoſe *Vipers*, whoſe practiſes they profeſt to *diſlike*, but doe really *imitate*, which is the thing, wherein their *hypocriſie* conſiſted, and upon which the *judgment of hell* came upon them.

c. Οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε

Μαρτυρεῖτε ἄρα συνευδοκεῖτε

f. Ἀποστοματίζειν

Ἀποστοματίζειν] in ordinary *Greek* is *to recite without book*, as a *ſcholar* doth a *leſſon*, ἀπὸ μνήμης λέγειν, ſaith *Suidas*, and *Phavorinus*, And accordingly the place in *Heſychius* muſt be corrected, in ſtead of ἀποστομίζειν, ἀποστοματίζειν. But here by an *Hebraiſme* of uſing the *active* voice in the ſenſe of the *Hebrew* * *Hiphil*, it ſignifies *to make recite*, and belongs to the *Maſter*, or him that *hears* the other ſay his *leſſon*. So ſaith *Suidas*, the word is uſed ὅταν διδάσκαλος παιδὶ ἢ παῖς λέγειν ἄλλα ἀπὸ στόματος, *when*

* ſee more on *Mat.* 14. c.

when a master bids a boy say or recite; and Hesychius ἀπὸ μιᾶς ἕξιν λέγειν *to require one to say by heart, as Julius Pollux of the passive,* ἀπαιτεῖσθαι, ἐρωτᾶσθαι τὰ μαθήματα, *to be asked or required an account of what he hath learnt.* Agreeably to this did they here *aske Christ questions*, and *pose* him, to hear what he *could* or would say.

CHAP. XII.

Paraphrase.

1. IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples [first of all, Beware ye of the leaven of the Pharisees, which is hypocrisie.]

1. Of all other dangers take special heed of the Pharisees, see Mat. 10. 17. (& Sadducees Mat. 16. 6.)

whose doctrine, expresst by leaven Mat. 16. 12. is full of hypocrisie, puffes them up into a great opinion of their own sanctity, and hath an influence, like leaven, to the sowring of all their actions, and accordingly these men, though they make a great shew of piety, and may be apt to deceive you, and make you expect good from them, yet will they of all others be readiest to betray you, Mat. 16. 17. &c.

2. For there is nothing covered, that shall not be revealed, neither hid, that shall not be known.

3. Therefore whatsoever ye have spoken in darkenesse, shall be heard in the light: and that which ye have spoken in the eare in closets, shall be proclaimed upon the house tops.]

2, 3. This I say not, that you should so beware, as to be afraid of them, or conceale any part of your message, I onely foretell you your danger, that you may prudently combate with it, proclaim publickly to their faces whatsoever you have been taught by me, and not only secretly and whisperingly, but publickly and confidently beat down this hypocrisie and false doctrines of theirs (that that is the meaning of v. 2, 3. appears by comparing them with Mat. 10. 27. and Mar. 4. 22.)

4. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can doe.

5. But I will forewarne you whom you shall feare, Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Feare him.]

4, 5. And let me tell you, as one friend would doe another, that which is most for his interest, that these Pharisees at the utmost can but kill the body, and when that is done, there is an end of their malice, and therefore tis much wiser to fear displeasing of God (as you will doe, if for fear of men ye omit to discharge your duty) who as he will cast both body and soule into hell upon disobedience and disloyalty to his commands, so can, if he please, and will, if he see it best for you, preserve you in the midst of the greatest dangers.

6. Are not five sparrowes sold for two farthings, and not one of them is forgotten before God?]

6. This is a work of that providence of his, that attendeth and watcheth over the smallest things in the world, the vilest sparrow or bird of the ayre, in every motion of it, is within the reach of Gods care.

7. But even the very haires of your head are all numbred, feare not therefore, ye are of more value then many sparrows.]

7. And agreeably to that particular providence of his, which extendeth to every event, you may resolve of your selves, that God hath a most particular providence over all that belongs to his servants. This will fortifie you against all fear, whatsoever your dangers are, For sure there is more value set on you, and care taken for your preservation, then there is over all the sparrowes that are in the world.

8. But I say unto you, Whosoever shall confesse me before men, him also shall the son of man confesse before the Angels of God.]

8. And this encouragement you have, that your fearlesse confession of Christ and his truth shall be rewarded with his owning you in the day of judgment (which sure is more to your advantage then any thing you can acquire by compliance with the world.)

9. But he that denieth me before men, shall be denied before the Angels of God.]

9. Whereas the contrary feare, or cowardise, or falling off from your duty, shall cause Christ to disclaim you, when you have most need of him.

10. And whosoever shall speak a word against the son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost it shall not be forgiven.]

10. Here are added by Saint Luke words spoken by Christ on another occasion, Mat. 12. 32. and seem to be applied by him to the aggravation of the sinne of the Pharisees, on occasion of whom this whole passage from v. 1. was delivered, That they that by the meanesse of Christs humane appearance are tempted to deny him to be the Messias, and doe accordingly oppose him, may have some place for pardon, and be in some degree excusable, but they that attribute his works of power, (his miracles done visibly by the finger of God) to the working of the devil in him, there is no place of excuse and mercy for them, if they doe not, upon the resurrection of Christ, and the Apostles preaching it to them, return and repent, and effectually receive Christ.

11. And when they bring you unto the synagogues,] and unto Magistrates and powers, take ye no thought how or what things ye shall answer, or what ye shall say,

11. This being said of them, as in a parenthesis, he returns to other passages of that speech of Christ's Mat. 19. 19. when they bring you before Consistories (see note on Mat. 6. d. Jam. 2. b.)

12. For the holy Ghost shall teach you in the same houre what ye ought to say.]

12. See Mar. 13. 11.

13. And one of the company said unto him, [Master, speak to my brother, that he divide the inheritance with me.]

13. Sir, there is a controversie between my brother and me, about the dividing our patrimony, I desire to avoid the delaies of a suite at law, and to doe, as it is ordinary, referre it to arbitration, and who so fit as you our Master, to conclude it between us your disciples and followers?

14. And

14. But he (knowing what had hapned to Moſes, when he would have made peace among the Jewes, Exod. 2. 14. Who made thee a Prince or a Judge over us?) anſwers him in the ſame words, wherein the Greek rendred the Hebrew there, i. e. I will not be liable to ſuch objections from men, as were then ungratefully made againſt Moſes, I will not meddle with your matters of intereſt, wherein he that is not awarded what he deſires, will think himſelf unjuſtly dealt with.

14. And he ſaid unto him, Man, who made me a judge or a divider over you?]

15. All that I ſhall ſay to you is, That the deſire of wealth, the labour to encreaſe your own by leſſening another mans poſſeſſions, the not being contented with what you have, is a ſinne of great danger, diligently to be avoided, and indeed that which doth no man any good, For though poſſeſſions are uſefull to ſuſtain life, yet no man is able to prolong his life, or to make it any thing more happy or comfortable to him, by poſſeſſing more then he needs or uſes, i. e. by any ſuperfluity of wealth. The only way to be the better for the wealth of the world, is to diſpoſe, and diſtribute it to the ſervice of God, and benefit and comfort of others, ver. 21.

15. And he ſaid unto them, Take heed and beware of covetouſneſſe, for [a] mans life conſiſteth not in the abundance of the things which he poſſeſſeth.]

[a] 'tis not in any mans having ſuperfluous, that his life from his poſſeſſions conſiſts, οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτῷ ἐστὶν ἀπὸ τῶν ὑπαρχόντων αὐτῷ.

16. To which purpoſe Chriſt ſpake and applied the parable following,

16. And he ſpake a parable unto them, ſaying,] The ground of a certain rich man brought forth plentifully.

17. And he contrived and caſt within himſelf in his thoughts, what he ſhould doe with all that plenty which was ſo much greater then his barns could hold.

17. And he thought within himſelf, ſaying, What ſhall I doe, becauſe I have no room where to beſtow my fruits?]

18,19. And his reſolution was, that he would pull down his barns, and build bigger, and lay up all in them (never thinking of giving others any of that which he knew not what to doe with) and then he ſhould be an happy man, have wealth enough for many years plentifull voluptuous living.

18. And he ſaid, This I will doe, I will pull down my barns and build greater, and there will I beſtow all my fruits and my goods.

19. And I will ſay to my ſoul, Soule, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and be merry.]

20. But God ſaid unto him, Thou fool, this night * thy ſoule ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

* doe they require thy ſoule from thee. See note on c. 16. b.

21. This is directly the caſe of any man that makes no uſe of his encreaſe and plenty, ſave only to poſſeſſe it, and provide for himſelf by it, never thinking of employing that, which he hath to ſpare, to the relieving the poor, or otherwiſe to the ſervice of God.

21. So is he that layeth up treaſure for himſelf, and is not rich towards God.]

22. To which purpoſe of truſting Gods providence, in oppoſition to covetouſneſſe, is that which Chriſt ſaid at another time, Mat. 6. 25.

22. And he ſaid unto his diſciples, Therefore I ſay unto you,] take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23. The life is more then meat, and the body is more then rayment.

24. Conſider the ravens, for they neither ſow nor reap, which neither have ſtore-houſe nor barn, and God feedeth them: how much more are ye better then the fowles?

25. And which of you with taking thought can adde to his * ſtature one cubit?

* age. See Mat. 6. note m.

26. other things, which are greater & ſo in proportion harder then thoſe, and depend as little on your ſollicitude?

26. If ye then be not able to doe that thing which is leaſt, why take ye thought for [the reſt?]

27. Conſider the lilies how they grow, they toyle not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28. the flowers, ſee note on Mat. 6. o.

28. If then God ſo clothe [the graſſe] which is to day in the field, and to morrow is caſt into the oven, how much more will he clothe you, O ye of little faith?

29. and be not diſturb'd with thoughts & anxiety, Mat. 6. 31.

a.

29. And ſeek not ye what ye ſhall eat, or what ye ſhall drink, [neither be ye [a] of doubtfull mind.]

30. For all theſe things doe the nations of the world ſeek after: and your Father knoweth that you have need of theſe things.

31. But rather ſeek ye the kingdome of God, and all theſe things ſhall be added unto you.

32. Entertain no ſollicitudes for ſuch things as theſe, for your Father which deſtin'd you to an everlaſting kingdome, will not faile to allow you your portion here of thoſe things that are uſefull for you.

32. Fear not little flock, for it is your Fathers good pleaſure to give you the kingdome.]

Mat. 6. 19.

33. Sell that ye have and give almes, provide your ſelves bags, that wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treaſure is, there will your heart be alſo.

35. Be ye as ſervants attending their maſters buſineſs, ready whenſoever he commands them any thing, or hath any buſineſs for them.

b.

35. Let your loynes be [b] girded about, and your lights burning.]

36. Like the attendants on a bridegroom, (who when-

36. And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.]

ſoever

ſoever he comes from the marriage-feaſt to the chamber, comes haſtily, and is the patient of any delaies) alwaies ready to anſwer at the firſt knock.

37. Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them.

37,38. As in that caſe tis a great happineſſe for a ſervant to be found ready, becauſe by that meanes he [illegible] attend his

* or, in the 3d watch, & when he comes, find-for the Kgs MS. τρίτῃ ἔλθῃ καὶ εὑρήσει, ἢ ἐὰν ἐν τῇ δευτέρᾳ ἔλθῃ καὶ οὕτως εὑρήσει

38. And if he ſhall come in the ſecond watch, or * come in the third watch, and find them ſo, bleſſed are thoſe ſervants.]

Maſter (whereas, if at that minute he be out of the way, he utterly loſes him) and, as a reward of that diligence, the bridegroom will entertain his ſervants, ſet them down, and wait upon them himſelf, ſo is it a bleſſed thing to be found employed as Chriſt would have us, whenſoever he comes to call on us, and in order to that, to be alwaies ready, not to fall off from him in the leaſt manner.

39. And this know, that if the good man of the houſe had known what houre the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.]

39. And as Chriſt's coming will be to the rewarding of all faithfull ſervants, perſevering belcivers, ſo will it be to deſtroy all lethargick ſtupid impenitents, who by their own negligence lie open to all that vengeance that thus lights on them.

40. Be ye therefore ready alſo, for the ſon of man cometh at an houre, that ye think not.]

40. And therefore to avoid that danger alſo, it concerns all to be perpetually upon their guard, becauſe this coming of Chriſt to viſit and puniſh is like to be ſuddain, but the time uncertain, See Mat. 24. 43.

41. Then Peter ſaid unto him, Lord ſpeakeſt thou this parable [to us, or even to all ?]

41. peculiarly to us thy conſtant attendants, or to all Chriſtians ?

42. And the Lord ſaid, [Who then is that faithfull and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon ?

43. Bleſſed is that ſervant whom his Lord when he cometh, ſhall find ſo doing.]

42,43. The parable doth in ſeverall degrees belong to every Chriſtian, who hath ſome truſt commited to him by Chriſt, and muſt be very carefull to diſcharge it, (ſee Mat. 24. 45.) to you as ſtewards here, to all Chriſtians, as ſervants, v. 43. and no mans truſt is ſo mean, that diligence in it ſhall not be rewardable. But to them again with ſome difference, as they have received more or leſſe of divine revelation, immediately, or mediately, v. 47.

44. Of a truth I ſay unto you, that he will make him ruler of all that he hath.]

44. And be he never ſo meanly imployed, God will reward his truſtineſſe and diligence with committing to him the greateſt truſts, ſee Mat. 24. 47. the greateſt office of dignity in the Church.

45. But and if that ſervant ſay in his heart, My Lord delayeth his coming, [and ſhall begin to beat the men-ſervants and maidens, and to eat and drink, and to be drunken,]

45. And upon that conſideration abuſe that truſt and power reposed in him as a ſteward, deal injuriouſly with thoſe who are under his rule, and ſpend his maſters goods rioutouſly, and luxuriouſly,

46. The Lord of that ſervant will come in a day when he looketh not for him, and at an houre when he is not ware, and will cut him in ſunder, and appoint him his portion [with the unbeleivers.]

46. with the untruſty falſe ſtewards, the unbeleiving Jews, which have not reform'd upon all Chriſt's preaching unto them.

47. And that ſervant which knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.

48. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes, for unto whomſoever much is given, of him ſhall be much required, and to whom men have committed much, of him they will aske the more.]

47,48. According to the degree of knowledge w^ch God hath afforded, ſo ſhall their crimes receive aggravation of guilt, and encreaſe of puniſhment. And the more light and grace he beſtowes on any, the greater, and the more Chriſtian performances will he require of them.

* doe I deſire ? That it were already kindled.

49. I am come to ſend fire on the earth, and ᶜ what * will I, if it be already kindled ?]

49. It is to be expected as a conſequent of my coming into the world, that perſecution ſhould attend, Mat. 10. 34. and this will be a means of exploring and trying who are faithfull, and who are not, And therefore I am ſo farre from wiſhing this otherwiſe, that I rather deſire that it were already kindled or begun. c.

* preſſed *Conſtraint*

50. But I have a baptiſme to be baptized with, and how am I * ſtraitned till it be accompliſhed ?]

50. But I am to bear the firſt part of it, to be immerſt in afflictions, Mat. 20. 22. Till this come to be accompliſht upon me, I am in ſome ſtraights, terrified like a woman with child with the apprehenſion of the pangs approaching, Mat. 26. 39. but very willing to be delivered to doe and ſuffer that, whereunto I was ſent.

51. Suppoſe ye that I came to give peace on earth ? I tell you nay, but rather diviſions.

52. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53. The father ſhall be divided againſt the ſon, and the ſon againſt the father, and the mother againſt the daughter, and the daughter againſt the mother, the mother-in-law againſt the daughter-in-law, and the daughter-in-law againſt her mother-in-law.

51, 52, 53. Soon after my departing great diviſions and feudes will break out concerning me, the whole land ſhall be divided into factions, and civil broyls, Mat. 10. 34. and 24. 7.

54. And

54. Many ways you have of preſaging what weather it will be, which ſeldome fail you, as when

54. And he ſaid alſo to the people, [When] yee ſee a cloud riſe out of the weſt, ſtraightway ye ſay, there cometh a ſhowre, and ſo it is.

55. And when ye ſee the ſouth wind blow, ye ſay, there will be heat, and it cometh to paſſe.

56. Yee that can judge by ſight of the skyes and the winds, what will befall, Why ſhould ye not have as great ſagacity to diſcern and preſage the judgements that are near approaching towards this nation, if they doe not ſuddainly repent and receive Chriſt?

56. Ye hypocrites, yee can diſcern the face of the sky and of the earth, but how is it, that ye doe not diſcern this * time?] * ſeaſon καιρὸν

57, 58. And why doe you not (without need of looking upon the skyes for the preſage) by the ſame rational way of judging, in which you proceed in other matters, uſe the ſame prudence in divine matters of danger, which you doe in humane worldly contentions? and ſo when you ſee an action coming againſt you, wherein you are ſure to be caſt, ſet preſently to reconcile the adverſary, to make your peace and eſcape the danger? (to which purpoſe was this which Chriſt ſaid at another time, Mat. 5. 25.)

57. Yea and why even of your ſelves judge ye not what is † right? † fit δίκαιον

58. When thou goeſt with thine adverſary to the Magiſtrate, while thou art in the way give diligence that thou mayſt be delivered from him, leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.]

59. I tell thee, thou ſhalt not depart thence till thou haſt payd the very laſt mite.

Notes on Chap. XII.

2. Μετεωρίζεται.

Μετεωρίζεται] ſignifies primarily and literally *to be carried up high in the aire*, as *clouds* or *birds* flying there; which becauſe they have no *firme foundation* there, but are *toſt* and *driven* about uncertainly, hence it ſignifies firſt ῥιμφίζειν *vagari*, in *Stephanus's Gloſſary*; to thinke of this and that without any *conſiſtence* of minde, μετεωρος ὁ μὴ σταθερὸς τὸν νοῦν, *he that hath no fixtneſſe of minde*; and ſo *intention* of *thoughts* in *prayer*, is ἀμετεωρίστον ἐν τῇ προσευχῇ, and on the other ſide in * S. *Baſils aſcetick* rules, μετεωρισμὸς ἄκαιρος *importune wandering* of *thoughts* in *prayer*, (proceeding from former *company* and *unprofitable diſcourſe*) ἀπερριμένος ἔστω, *is forbidden*, and ſo ἀκρόασις ἀμετεώριστος, in *Nyſſen*, is *attention of hearing*. Secondly, the word ſignifies to *hang*, as the *clouds* do in the *ayre*, † in an impatient *ſuſpenſe* or *anxiety*, as in † *Lucians Icaromenip.* μετεωρος ὑπὸ τῶν λόγων] is explained by ἐκ τῶν ἄνω ἀπεῤῥιμμένος and κεχηνὼς, *one that had his eares gaping*, as it were, *impatient and very deſirous to hear the end of the ſtory*. So in *Philo leg. ad Caium*, πᾶσα ἡ πόλις μετεώρους, ἀκοῆς δηλοῦσα βεβαίους, *all the city was in an anxious ſuſpenſe, thirſting after ſome better news*. So *Eccluſ.* 26. 12. μετεωρισμοὶ ὀφθαλμῶν] ſeems to ſignifie the *ſuſpence, anxious, earneſt gazing* of the *eyes*, ſuch as there is ſet as a *Character* of a libidinous perſon, and ſo it ſeems the *phraſe* is uſed among the *Hebrews*. For ſo in the *Jeruſalem Targum* on *Gen.* 49. 22. *Oculos ſuſpendere, et unam earum intueri, to hang the eyes*, &c. is ſet to ſignifie an *amorous* or *luſtfull look* upon a *woman*. From hence again 'tis clearly, *to be in doubt*, and *uncertainty* of *reſolution*, as in *Agathias* l. 2. ſpeaking of the cities of *Italy*, they were, ſaith he, μετέωροι καὶ διάδηλοι *doubtfull and ambiguous*, ἐφ' ὁπότερα χωρήσουσιν ἀμφιγνοοῦντα *not knowing to which part they ſhould betake themſelves*, in the ſame manner, as ἀίρειν ψυχὴν, *to lift up the mind*, is to *keep in ſuſpenſe Joh.* 10. 24. Thus it ſeems to ſignifie in this place, where, as a piece of ὀλιγοπιστία, *littleneſſe of faith*, if not *infidelity*, is forbidden this *doubtfull anxiety* and *ſolicitude* concerning *Gods Providence*, this *uncertainty* of minde, betwixt *hope* and *fear*; μέριμνα, *ſollicitude*, being put by S. *Matthew* in ſtead of it in the place particularly parallel to this verſe, c. 6. 31. and ſo expreſt in the former part of this chapter, v. 22. and 25. Thus doth *pendere, to hang*, ordinarily ſignifie in *Latine*, and ἄνω κρεμᾶσθαι *to be above* in *Demoſthenes de coron*: the very *paraphraſe* of this word, μετεωρίζεται, in the *native* ſignification of it.

* t. 2. p. 400.

† t. 1. p. 677.

Beſide the generall uſe of *girding* for *putting on clothes*, frequent in theſe bookes, as *Joh.* 21. 7. διεζώσατο ἐπενδύτην *he girt on his upper garment*, and v. 18. *thou didſt gird thy ſelf*, i. e. *dreſſe* or *clothe* thy ſelf at thine own will (and from hence, in a ſenſe ſomewhat varied, in the end of the ſame verſe, *another ſhall gird thee*, i. e. bind thee as a *priſoner* or *captive*, as I conceive it alſo is *Job* 12. 18. where *girding*] is ſet oppoſite to *looſing of bonds*) three ſorts of men there are in theſe *bookes* which are *proverbially* ſaid to be *girt*, 1. The *Jewiſh Prieſts*, *Levit.* 16. 4. who had a *linen girdle* and the *high Prieſt* one *embroiderd* with *gold*, &c. *Exod.* 3 . 5. after whoſe *example* the *ſon of man* is brought in *Revel.* 1. 13. ἐνδεδυμένος ποδήρη, καὶ περιεζωσμένος πρὸς τοῖς μαστοῖς ζώνην χρυσῆν, *clothed in a long garment, and girt about the breaſts with a golden girdle*, and ſo the *ſeven Angels Revel.* 15. 6. Secondly, *Souldiers* whoſe *military girdle* was ſo ſpeciall a part of their *armour*, that in *Homer* ζώνη ſignifies the *whole military* ὁπλισμὸς *armature*, and ζώννυσθαι *to be girt* is ὁπλίζεσθαι to be *armed*, ſaith *Euſtathius* in *Iliad:* β, and λ, and *Suidas* in like manner, that ζώννυσθαι *to be girt* is καθοπλίζεσθαι to be *armed*. Hence is it that *diſcincti ungirt* ſignifies the *unarmed*, and 2 *King.* 3. 21. where we read *as many as were able to put on armour*, the *Greek* literally from the *Hebrew* hath it, περιεζωσμένοι ζώνην, *girt with a girdle*. So 1 *King.* 20. 11. the *girt* and *ungirt* are the *armed* and *unarmed* (though I know not by what miſtake the *Greek* hath κυρτὸς and ὀρθὸς) and to this ſort, the military *girdle* or *belt*, belongs that place of *Epheſ.* 6. 14. *having your loines girt*, Where the *truth*, i. e. *Orthodox* profeſſion of the *Goſpel*, in oppoſition to *hæreticall* doctrines, and *practiſes* is deſigned to be this *girdle*, which keeps all their *armour* cloſe about them. Thirdly, *ſervants* or *waiters*, who *ſerve* at *tables*, who having their *clothes*, after the *Eaſterne* manner, *looſe*, and

b. Παρεζωσμένος.

and *long*, and *flying* about, found it neceſſary to *gird* themſelves, that they might doe *ſervice* the more *readily*; So in *Horace*

——— *Succinctus curſitat hoſpes,*
Continuátq; dapes, nec non vernaliter ipſis
Fungitur officiis ——— of a *Maſter waiting* at his *table*, as a *ſervant*. So in *Propertius* the *officers* at *ſacred feaſts*, *ſuccincti pope*, ſo when *Job* 12. 18. the *Greek* reads fitly out of the *Hebrew* μεζώσατο ζώνη ἰσχύος αὐτῶν, *God bound their loines about with a girdle*, * *Olympiodorus* expounds it, μετεσκεύασεν αὐτοὺς εἰς διακόνους, *he turnes them into ſervants*. And ſo here in this place, *let your loins be girt*, being here an expreſſion of thoſe that *expect* the commands of their *Maſter* (as alſo that of their *lampes burning*, if you compare it with *Mat.* 25. 7.) and ſo v. 37. when he ſaith of the *maſter*, that he will *gird himſelf and waite* upon them. So *Luke* 17. 8. when the *maſter* ſaith to the *ſervant*, περιζωσάμενος διακόνει μοι, *gird thy ſelf and miniſter to me*. And ſo *Joh.* 13. 4. *Chriſt* when he went to *waſh the diſciples feet*, i. e. to perform that *ſervants office*, λαβὼν λέντιον διέζωσεν ἑαυτὸν, *he took a linen cloth, and girded himſelf*, that ſo he might ſhew that he came οὐ διακονηθῆναι, ἀλλὰ διακονῆσαι, *not to be miniſtred unto, but to miniſter*, *Mat.* 26. 28. And that 'tis ſo in this place alſo appears both by the mention of their *Lord*, whom they *waite* for, v. 36. and the μακάριοι οἱ δοῦλοι, *happy are thoſe watching ſervants*, v. 37.

* Cæm. p. 255.

c. 22. The *particle* [εἰ] which is ordinarily rendred *if*, is oft an *optative*, or expreſſion of *wiſh* or *deſire*. So c. 19. 42. εἰ ἔγνως [*if thou kneweſt*] for [*O that thou kneweſt*] ſo c. 22. 42. εἰ βούλει, *if thou wilt*, for, *O that thou wouldeſt*. So *Num.* 22. 29. *Joſ.* 7. 7. *Job* 16. 14. and ſo in *Moſes*'s ſpeech to God, *Lord if thou wilt forgive them*. And this moſt clearly from the various uſe of the *Hebrew* לוּא or לוּ, which ſignifies both *ſi* and *utinam*, *if*, and *would to God*. And thus may it be here, εἰ ἤδη ἀνήφθη, *O that it were already kindled*, and then the latter part will be an anſwer to the queſtion propoſed in the former, thus, τί θέλω; *what doe I deſire?* Beyond all things *that it were already kindled*. Another way of rendring the words will bear, *what doe I deſire if it were already kindled?* i. e. I deſire no more but this: Or again by rendring the τί, as if it were πῶς, *how doe I deſire that it were already kindled*? But as all theſe come to the ſame ſenſe, ſo the former ſeems the more *eaſie* and *naturall*. As for the *fire* here, although that may ſignifie only a *purgative fire*, and intimate *Chriſt*'s deſire of *purifying* the *world* from the *droſſe* of *ſinne*, for which he came, *Tit.* 2. 14. and to *referre* to the *coming* of the *holy Ghoſt*, who appeared in *fire*, *Acts* 2. yet it rather ſeems to be reſtrained by the *context* to the *fire* of *perſecution*, all one with *diviſion* v. 51. which though it cauſe ſome *ſmart*, yet it hath very uſefull *qualities*, as that of *exploring* or *trying*, in which reſpect 'tis ſaid 1 *Cor.* 11. 19. *there muſt be diviſions among you, that they that are approved* (*tryed*, and found *right* in this *fire*) *may be made manifeſt among you*. And that this ſhould be conſequent to *Chriſt*'s *coming*, ſee v. 52. &c. and *Lu.* 2. 35. that of *trying Heb.* 4. 12. *Lu.* 2. 35. who are faithfull adherents to him, who not. Which is the ſpeciall work of *fire*, and the effect of *perſecution* for *Chriſts ſake*.

CHAP. XIII.

Paraphraſe.

1. THere were preſent at that ſeaſon ſome that told him of the [Galileans, whoſe bloud Pilate had mingled with their ſacrifices.] 1. Galileans, a faction of Judas Gaulonita, which taught doctrines contrary to ſubjection to the Roman Empire, whom, it is thought, Pilate ſet upon and killed when they were offering ſacrifice, and powred out their bloud, as the bloud of beaſts was poured out in the ſacrifices.

2. And Jeſus anſwering ſaid unto them, Suppoſe yee that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3. I tell yee, nay, but except yee repent, [yee ſhall all likewiſe periſh.] 3. As they periſhed at the day of Paſcha at their ſacrifice, ſo ſhall a multitude of you on that very day (ſee Joſephus of the Jewiſh war: l. 6. c. 11. and l. 7. c. 17. and Euſeb. Eccl. Hiſt. l. 3. c. 5.) in the Temple be ſlaughtered like ſheep, and that for the ſame cauſe, a ſedition raiſed in the city.

4. Or thoſe eighteen, on whom the tower in Siloe fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5. I tell you, nay, but except ye repent, ye ſhall all [likewiſe periſh.] 5. periſh in the ruines of the whole city, as they of that tower.

6. He ſpake alſo this parable,] A certain man had a figtree planted in his vineyard, and he came and ſought fruit thereon, and found none. 6. And he ſpake a parable to them, of which this is the plain meaning, This people hath long been unprofitable, made no returns to all Gods husbandry beſtowed upon them, and yet God hath given them ſpace to repent, and ſent his ſon to dreſſe and manure them, and if this doe not work upon them, there is nothing to be expected, but deſtruction and exciſion. The parable was this. A certain man, &c.

7. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this figtree, and finde none: Cut it down, why cumbreth it the ground?

8. And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it.

9. And if it bear fruit, well:] and if not, then after that thou ſhalt cut it down. 9. And perhaps it will bear fruit, or, make this experiment, whether it will bear fruit or no:

10. And he was teaching in one of the ſynagogues on the Sabbath.

11. And

11. ſore diſeaſe inflicted on her by the devil, v. 16. for the ſpace of eighteen years, and ſhe did ſo extremely ſtoop, that ſhe could hardly ſee the heavens.

11. And behold, there was a woman which had a [ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up her ſelf.]

12. thy diſeaſe.

12. And when Jeſus ſaw her, he called her unto him, and ſaid unto her, Woman thou art looſed from [thine infirmity.]

13. And he laid his hands on her, and immediately ſhe was made ſtreight, and glorified God.

14. the head of the Conſiſtory being angry that Jeſus did cures on the ſabbath, gave command to the multitude, ſaying, There are ſix daies in the compaſſe of which men ought to doe all the work, which they doe in the week;

14. And [the Ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath day, and ſaid unto the people, There are ſix daies in which men ought to work;] in them therefore come and be healed, and not on the ſabbath day.

15. The Lord then anſwered him and ſaid, Thou hypocrite, doth not each one of you on the ſabbath day looſe his oxe or his aſſe from the * ſtall, and lead him away to watering?

* ſtable, See c. 2. note c. b

16. on whom Satan hath inflicted a ſore diſeaſe, of 18 yeares duration, be cured of this diſeaſe

16. And ought not this woman, being a daughter of Abraham, [whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond] on the ſabbath day?

17. And when he had ſaid theſe things, all his adverſaries were aſhamed, and all the people rejoiced for all the glorious things that were done by him.

18. Then ſaid he, Unto what is the kingdome of God like? and whereunto ſhall I reſemble it?

Mat. 13. 31.

19. It is like a grain of muſtard-ſeed, which a man took and caſt into his garden, and it grew, and waxed [a] a great tree, and the fowles of the aire lodged in the branches of it.

a.

20. And again he ſaid, Whereunto ſhall I liken the kingdome of God?

Mat. 13. 33.

21. It is like leaven, which a woman took and hid in three meaſures of meale, till the whole was leavened.

22. And he went through the cities and villages, teaching, and journeying toward Jeruſalem.

23. Is the doctrine of the Goſpel likely to be received by the generality of men, or only by a few diſciples, of us? And the reply that Chriſt made to this queſtion, was to adviſe him, and all others

23. Then ſaid one unto him, Lord, [are there few that * ſhall [b] be ſaved? And he ſaid unto them,]

b.

* eſcape?

24. That they ſhould not be led away with the example of the many, that neglected the preſent opportunity, and after would not find admiſſion, when they ſhould deſire it, either into the Church here, or the kingdome of God at the day of doom, That the Goſpel ſhould at length be removed from the obſtinate Jewes, and conſequently heaven alſo.

24. Strive to enter at the ſtraight gate, for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.]

25, 26, 27. That a great deal of timely care and induſtry and contention was required to get the end of our Chriſtian faith & hope, and that a little formall ſeeking of him, & deſiring the reward upon no farther pretences, then that the Goſpel hath been preached among them, that they have eat and drunk in Chriſts preſence, nay that they have by him been enabled to work miracles, Mat. 7. 22. &c. would not ſerve the turn, without a carefull and due performance of all that Chriſt requires of us. As for others, be their pretenſes and confidences never ſo great, they ſhall at the day of judgment be utterly rejected, and their wicked doings rewarded with everlaſting fire.

25. When once the Maſter of the houſe is riſen up, and hath ſhut to the dore, and ye begin to ſtand without, and to knock at the dore, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are.

26. Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27. But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.]

28. And then what a reſtleſs torment will it be to you, to ſee the fathers of the old world, that never ſaw or heard Chriſt preach among them, as you confeſſe you have, received by God into his kingdome, and you rejected? Mat. 8. 11, 12.

28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdome of God, and you your ſelves thruſt out.]

29. And though but few Jewes ſhould receive the faith, yet diſciples ſhall come in to Chriſt from all the quarters of the world, and by him in the Church be received and entertained, as at a feaſt (which is ſome farther anſwer to the queſtion v. 23.) and ſo conſequently bear the Patriarchs company in heaven.

29. And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdome of God.]

30. And they that are now afarre off, the Gentiles, ſhall be admitted to his favour, while the preſent Jewes through their obduration ſhall be caſt out, v. 28.

30. And behold there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.]

31. Go out of Galilee, Herods juriſdiction, for if thou ſtay here

31. The ſame day there came certain of the Phariſees, ſaying unto him, [Get thee out, and depart hence, for] Herod will kill thee.

32. And

32. And he ſaid unto them, Goe ye, and tell that fox, Behold, I caſt out devils, and I doe cures to day, and to morrow, and the third day I ſhall be perfected.]

32. And Chriſt (according to his prophetick office, which gave prophets authority to reprehend all, were they never ſo great in this world, and their commiſſion to the execution of that office made them ſuperiour to all to whom they were ſent, Jer. 1. 8, 19, 20.) anſwered them, ſaying, Goe tell that great artificer, or ſubtile diſguiſed perſon, Herod, that I attend the decree of my Father, and in the mean time perform the office for which I was ſent, not fearing what he can doe unto me. Behold, I caſt out devils, cure diſeaſes for a while at preſent; and after a while when my courſe is finiſhed, I am to ſuffer death.

* to day & to morrow it is neceſſary for me to doe what I doe, and on the day following to goe

33. Nevertheleſſe * I [c] muſt walk to day, and to morrow, and the day following, for it cannot be that a prophet periſh out of Jeruſalem.]

33. In the meane time I muſt doe what I doe, and then goe and ſuffer at Jeruſalem, being deſigned by my Father firſt to doe theſe works, and then to die there, that being the place, where all people have been wont to be put to death, at the councell of the great Sanhedrim, and where, though capitall judgments are now taken from the Jewes, yet the prophets are to be tried. c.

34. O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as * an hen doth gather her brood under her [d] wings, and ye would not!

See Mat. 23. 39.

d.

35. Behold, your houſe is left unto you deſolate: and verily I ſay unto you, ye ſhall not ſee me, untill the time come, when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

* a bird doth her yong ones, ὑφὸς τὰ ἑαυτῆς νοσσία, the Kings MS. reads, and the Antient Greek and Latine.

Notes on Chap. XIII.

a. Κόκκῳ σινάπεως

That a *muſtard-ſeed* grows into a *tree*, is affirmed *Mat.* 13. 32. and thereupon it is there ſaid that it is μεῖζον λαχάνων not *the greateſt of herbs*, or things that grow of *ſeeds*, but (as μεῖζον imports) *greater then ſuch*, and therefore it follows there, that it *becometh a tree*, and here that *tree* a *great* one, δένδρον μέγα. This is not to be meaſured by what we ſee of this *ſeed* among *us*, but by conſidering the *Hebrew ſoyle* and *clime*, of which this is ordinarily affirmed among their *authors*, In the *Babyloniſh Talmud*, *Ketubc* fol. 3. there is mention of *three boughes* of חרדל, or *muſtard*, *one of which being broken off from the reſt yeilded nine Kabs of ſeed, and the wood thereof was ſufficient to cover a little houſe*. So in the *Jeruſalem Talmud*, *Peah* c. 7. there is mention of a *bough which yeilded three Kabs of that ſeed*. And again in the ſame place, of a *ſtemme* or *bough* of *Muſtard*, which *Simon the ſon of Chalaphta* had in his *garden*, into *which he could climb up as into a figtree*. And therefore agreeably to this it is that our *Saviour* here ſpeaks ſo great things of it. And whereas it is ſaid *Mat.* 13. 32. that it is *the leaſt of all ſeeds*, although among us, ſome other *ſeeds* may be found *leſſe* then that, as *Rue*, and *Poppy*, yet it is not neceſſary it ſhould be ſo there. However it is apparent that the *ſmalneſſe* of it was *Proverbial* among them, and is therefore mention'd by *Maimonides More Neb*: P. 1. C. 56. and ſet oppoſite to the *Firmament*, the *one* as an *inſtance* of the *ſmalleſt*, the *other* of the *greateſt magnitude*.

b. σώζεσθαι

What is the notion of [σώζεσθαι] in the *New Teſtament* hath already been touched on, *note* on *Mat.* 1. c. f. ſee *Mat.* 19. 6. And for a fuller declaring of it, it will not be amiſſe firſt to obſerve it in the *Old Teſtament*, there the *Hebrew reciprocall* הִמָּלֵט and הִנָּצֵל, *ſaving*, or *delivering himſelf*, from מָלַט, and נָצַל, are ordinarily rendred σώζεσθαι, and ῥύεσθαι *to be ſaved*, or *delivered*, and ordinarily ſignifie *elabi* or *evadere*, *to evade*, or *eſcape*. So *Gen.* 19. 9. οὐ δύναμαι ζωθῆναι εἰς τὸ ὄρος, *I cannot eſcape to the mountain*, in the ſame ſenſe, that φεύγειν εἰς τὰ ὄρη, *flying to the mountains* *Mat.* 24. 16. So *Gen.* 19. 22. מָהַר חִמָּלֵט שָׁמָּה, the *Septuag*: reads, σπεῦσον τοῦ ζωθῆναι ἐκεῖ, *make haſt to eſcape thither*, where to *eſcape* is to get out of the reach of *Sodome*, the place which was then to be *deſtroyed*, and to *flee* as to a *ſanctuary*, to that other *city*. So 1 *Sam.* 19. 12. וַיָּנָס וַיִּמָּלֵט וַיֵּלַךְ וַיִּמָּלֵט, *he departed and fled and eſcaped*, So *Joel* 2. 32. *whoſoever ſhall call upon the name of the Lord*, יִמָּלֵט *ſhall eſcape*, or σωθήσεται, ſhall be *ſaved*, in that ſenſe, *Rom.* 10. 13. So *Iſa.* 45. 20. where *Symmachus* reads, οἱ διαπεφευγότες τῶν ἐθνῶν, *they that eſcape of the nations*, the *Septuagint* reads οἱ σεσωσμένοι τῶν ἐθνῶν, *the ſaved of the nations*, So *Iſa.* 49. 6. *the preſerved of Iſrael*, and *Eccluſ.* 39. 9. ὁ σωζόμενος, *he that eſcapes* or *is ſaved*, So of the *ſick man*, *Joh.* 11. 12. *If he ſleep*, σωθήσεται *he will eſcape*, and *Act.* 27. 20, 21. σωθῆναι ἐλπὶς ἦν πᾶσα *we cannot eſcape the ſhipwrack*, ſo twas ſhew'd to ſignifie *Mat.* 24. 22. εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι οὐκ ἂν ἐσώθη πᾶσα σὰρξ, the *tribulation* was ſo great, that if it had not been *ſhortned* by *God*, *no Jew had eſcaped*, *but for the ſake of* τῶν ἐκλεκτῶν (which (as it was ſhew'd there) denotes the *remnant* which by *Gods promiſe* was to be *preſerved*, and which is all one with σωζόμενοι) *the daies* were promiſed to *be ſhortned*. So διασώζεσθαι is uſed *Act.* 28. 1. and is ordinarily rendred, *eſcaped*. This being premiſed of the prime importance of the word, the next thing obſervable will be, what hath formerly been mention'd, that in the *Prophets* there is frequent mention of a *remnant*, κατάλειμμα, that ſhould by the *mercy* of *God* be *reſcued* out of the common *calamity*, the fatall πολιορκία of the *Jewes*, that was now *at hand*; Theſe are ſometimes call'd, the *eſcaping* (*evaſio*,) of the *houſe* of *Iſrael* or *Judah*, or, *the eſcaping that remaineth*, or, *the remnant that is eſcaped*, *Iſa.* 37. 31, 32. In which place he that ſhall weigh it, or compare the tranſlation of the *vulgar Latine*, with *Forerius*'s new one, out of the *Hebrew*, will find that the *reliquiæ de Hieroſolymis*, *the remnant of Jeruſalem*, & *ſalvatio* (i. e. the σωζόμενοι) *de monte Sion*, *they that are ſaved*, or, *eſcape of mount Sion*, are all one with *evaſio quæ derelicta eſt*, *the eſcaping which is left*, i. e. *they that eſcape*, when others periſh; See *Nehem.* 1. 2. & 3. where he asks περὶ Ἰουδαίων οἱ περιλελειμμένοι, *of the ſaved that are left*. So that σωζόμενοι is æquipollent to the *Hebrew* שְׂרִיד, *reſiduus*, *remnant*, which therefore is rendred by it, *Jer.* 42. 17. and 44. 14. and in other places (parallel to which we read, κατάλειμμα σωζόμενον, *a remainder that eſcapeth*, in *Julian*,

*p. 6. *lian,* * *Or:* 1.) and once by πυρφόρῳ (not, as the printed copies read it πυροφόρῳ) *Obad:* 18. which signifies, ſaith *Heſychius*, ὁ μόνον διασωθεὶς ἐκ πολέμου, *him that eſcapes alone in warre*, (the πυρφόρῳ being a † *Vates*, which before the firſt *colours* carries a *firebrand*, when the *armies* are to meet and fight, and hath the priviledge of a *legate* or *herald* not to be *hurt* or * *violated*) From this acception of the word Σωζόμενοι, *the ſaved*, for that *remnant* which ſhould *eſcape* of the *Jewes* out of the common deſtruction and ſlaughter that fell upon that people, call'd ἔλλειπτοι ſometimes (and therefore, ſaith *Theophylact*, ἔλλειπτοι and Σωζόμενοι are all one) ſometimes καταξιωθέντες ἐκφυγεῖν *Lu.*21.36. *they that have the honour* or *favour to eſcape*, another acception there is of it for thoſe, which ſhould beleive in *Chriſt*, *receive* and *embrace* him at his *coming*, and, having done ſo, *adhere*, and cleave faſt unto him. So when *Iſa.*10.22. it is prophecied that the *remnant of Iſrael ſhall return*, the *Apoſtle*, *Rom.* 9. 27. applies that place (literally ſpoken of the *return* from the *Babyloniſh captivity*) by way of *accommodation* to their *receiving* the *faith of Chriſt*, τὸ κατάλειμμα Σωθήσεται, a *remnant ſhall eſcape* out of that *Epidemicall unbeleif*, and receive *Chriſt*. Thus *Procopius* underſtood that [Σωθήσεται] peculiarly of *beleiving* in *Chriſt*, *in Iſ:* p. 576. ἰσοῦται τὸ κατάλειμμα, ἤτοι ἀπαρχὴ τῶν Σωζομένων οἱ μαθηταί, *the firſt fruits of that remnant that eſcaped, was the diſciples of our Saviour.* So *Lu.* 19. 9. the σωτηρία that was come to *Zacchæus* at that time, was *repentance*, *converſion*, *the* οἶκος τοῦ ἀπολωλότος, the *recovering the ſinner*, or the *publican* to *repentance*, ver. 10. So 1 *Cor.* 7. 16. *the beleiving wifes ſaving her huſband*, is *converting* him to the *faith*, And *Rom.* 11. 14. *provoking and ſaving* the *Jewes*, is by *emulation* bringing them to *repent* and receive the *Faith*. And ſo the Σωζόμενοι here ſhall be thoſe, eſpecially the *Jewes*, that *beleived* in *Chriſt* and adhered to him, according to the importance of that, *Act.* 11. 17. ὅπως ἐπιζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, *that the remnant of men* (i. e. of the *Jews*, oppoſed to the *Gentiles* after mentioned) *might ſeek the Lord*. To this purpoſe it is that *Ignatius* in his *Epiſtle* to *Polycarp* bids him πάντας ἐλεεῖν ἵνα σωθῶσιν) *exhort all that they eſcape*, * On *Iſai:* p. 683. i. e. *repent* and *accept* the *faith*, and that * *Procopius* makes δύο πάγματα σωζομένων *two ranks of theſe eſcapers*, the *Jewes* that expected the *Meſſias*, and the *Church* of the *Gentiles*, the latter of which having called τὸ ἐξ ἐθνῶν Σωζόμενον πλῆθος, *the multitude of them that eſcape of the Gentiles*, he ſtraight interprets by ἐθνῶν Συνδρομὴν κεκλημένων Χριστιανῶν, *the running together of the nations called Chriſtians*. And then the clear meaning of this uncertain man's *queſtion* will be this, Whether this *doctrine* or *faith* of *Chriſt* ſo contrary to the *humour* and *paſſions* of the *world*, ſhould be able to propagate it ſelf, and prove ſo ſucceſsfull, as to be *received* by *many*, or whether it ſhould be contained, and incloſed within a *narrow* pale, that ſo he might either reſiſt *Chriſt* with the *many*, or have the honour of being one of the *few* ſingular perſons that *received* him. And accordingly *Chriſt's anſwer* is to put him on that *narrow path that leadeth to life*, that the *few* were likely to *find*, the way of *infidelity* being ſo *broad*, and *beaten*, though it led to *abſolute deſtruction*. By this explication of this place will appear alſo what is meant by the ſame word, *Act.* 2. 47. where 'tis ſaid that the Lord προσετίθει τοὺς Σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ, i. e. by the *grace* and *power* of *God*, there came *daily* many new *converts*, *penitent*, *reformed Chriſtians* unto the *Church*. The riſe of that interpretation in that place will be beſt taken from the admonition of S. *Peter*, ver. 40. of that *chap:* in theſe words, σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, *be ye ſaved from this crooked generation*, where the importance of the σώζεσθε is clearly, *getting out*, *eſcaping*, *flying* from that great pertinacy, and *obduration* of that *age* againſt all the miracles of *Chriſt* and his *Apoſtles*, *crucifying* him, and *reſiſting* all the powerfull methods of his workings, i. e. not *being ſaved eternally* (for that would not be matter of *exhortation*) unleſſe as that is a certain conſequent of *repentance* and *beleif* in *Chriſt*, but retracting the *vitious* courſe, that they and others went on in, the μιαιφονίαν v. 8. *Repent*. For when S. *Peter* had ſaid *Repent*, 'tis added, that in many other words he admoniſhed them, ſaying, σώθητε, *be ſaved* or *eſcape* &c, which is an affirmation, that [*to repent*] is the ſame thing, which in other, and *more words* is [*to be ſaved*, or *eſcape from that perverſe generation*] as in *Simplicius* σωτηρίας ἀρχὴν ἴσχοντες, *having the beginning of being ſaved*, is ſet to expound a former phraſe, οἱ ἀρχόμενοι παιδεύεσθαι, *they that begin to be inſtructed*. And therefore when it followes that *they that willingly received the word*, i. e. that admonition of his, *were baptized*, and that there were 3000 *that day added to the Church*, that certainly is an explication of this phraſe προσετίθει Σωζομένους, *he added the ſaved*, or *reformed Chriſtians*. So that that which was done in ſuch a meaſure one day, ver. 41. is ſaid farther to be done every day, ver. 47. in ſome meaſure, and the ἀσμένως ἀποδεξάμενοι τὸν λόγον *they that willingly entertained the word*] there, is but a paraphraſe of Σωζομένους *the ſaved* here, which being in the *preſent* and not *future* tenſe, muſt needs belong to the *preſent condition* of men, i. e. ſuch *penitent* forſakers of the wicked *perverſe age*, σωζόμενοι ἐκ γενεᾶς σκολιᾶς there, *ſaved out of the crooked generation*, and in a parallel phraſe, ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, *they that fled from the pollutions of the world* 2 *Pet.*2.20. by which *Chriſtians* are there expreſt. In this ſenſe we have the word uſed obſervably by *Procopius* on *Iſa.*26. σωζομένων ἤτοι τῶν ἐθνῶν Ἰουδαῖοι πυκτῷ καμάτῳ ζῆλῳ πυρίκαυστοι ἠνέσθαι μᾶλλον ὤφελον, ἢ τοῦτο βλέπειν Σωζόμενα. *When the Gentiles came in to Chriſt* (not when they were *ſaved* or come to *heaven*, for the *Jewes* could not *ſee* that, but) when they *forſook* their *idolatry*, and imbraced the *Chriſtian faith*, and ſo *eſcaped out of that perverſe generation*, *the Jewes were inflamed with envy*, *and would rather have endured any puniſhment*, *then to ſee the Gentiles thus reform*, and *reproach* to them their *infidelity* and *impenitence*. Thus alſo will the word be explained, 1 *Cor.* 1. 18. and 2 *Cor.* 2, 15. where σωζόμενοι, the *ſaved*, are *beleivers*, they that *embrace* the *Goſpel* and are oppoſed to ἀπολλύμενοι, *they that periſh*, as to the contrary, thoſe that *beleiv'd not*, both there, and 2. *Cor.* 4. 3. where he ſaith his *Goſpel is hid to them*, i. e. to thoſe which *heard*, but *beleived* it *not*, ἄπιστοι *unbeleivers*, v. 4. unleſſe perhaps

† ἴστέον τὸ πυρφόρον ἀνάθημα, Schol: in Nazi: orat: β. * οἱ ἄνδρες οἱ τοιαῦτα φοιτῶντες. Ib:

in Epiſtet: p. 70.

p. 1371

perhaps ἀπολλύμενοι may be thought a higher degree of the ſame thing, to wit thoſe that for their *unbeleiſe* are *deſerted* by *God*, and ſo *blinded*, that they *cannot ſee*, and then proportionably to that, σῳζόμενοι may be thoſe *penitent beleivers*, endued with a higher *degree* of *grace* from heaven. But that ἀπολλύμενοι ſignifies no more then the *unbeleiving Jews*, that continued in their *unbeleiſe* (and ſo by proportion, σῳζόμενοι the contrary) may farther appear by an ancient place in * *Clemens*, where εὐχόμενοι περὶ τῶν ἀπολλυμένων, *praying for thoſe that periſh* (not for them that are already *deſtroyed*) notes the *prayers* in the *Eaſter week*, which were offered to *God* by the *Chriſtian Church* for the *Jews*, as appears by the beginning of the 14. chap. δεῖ πενθεῖν ὑμᾶς ἀνὼν &c. ὅτι οὐ πεπιστεύκασιν, *We ought to mourn for them, becauſe they have not beleived.* All that I ſhall adde to this is but the opinion of a learned man *Joh. Curterius*, the *tranſlator* of *Procopius* on *Iſaiah*, who meeting oft in that *Author* with the word σῳζόμενοι, *thoſe* that are *ſaved*, hath ſometimes been forced to render it, *quibus ſalutis cura eſt*, *they that have care of ſalvation*, the matter not bearing any interpretation which had nearer reference to *ſalvation*, or *decree of ſalvation*, then that expreſſion of his would bear. Out of all that hath been ſaid of this word, the notion of σῳζόμενοι will ſufficiently be cleared in all the places of the *New Teſtament*, and for the notion of the verbe σῴζειν we have ſaid enough already to give direction for the underſtanding it, where ever 'tis to be met with, not always for *eternall ſalvation*, but oft for other kindes of *eſcaping*, and *deliverances* out of *diſeaſes* every where almoſt in the *Goſpels*, out of other *dangers*, ὡς διὰ πυρός, 1 *Cor.* 3.15. *as one that eſcapes out of the fire* (ζημιωθεὶς *loſing* much in his paſſage, but himſelf *eſcaping*) δι' ὕδατος 1 *Pet.* 3.20. either *through* or *from the water*, and μόλις σῳζόμενοι *ſcarcely eſcape*, 1 *Pet.* 4.18. and ἐν φόβῳ σῴζειν, *Jude* 23. *reſcue in fear* or *in time of danger*, *ſnatching them out of the fire.* All which we ſhall referre to their ſeverall places, ſee *note* on *Rom.* 10. a. and 13. b.

* *Clem.* l. 3. c. 12.

p. 58.

That there is in this verſe an *ellipſis* or defect, there is little doubt, & what it is will be beſt judg'd by comparing it with the former verſe, or with *Joh.* 5.17. In the former verſe he tells *Herod* that *for a time* he is about the *buſineſſe* of his *miracles*, *curing diſeaſes* and *caſting out devils*, and it ſhall not be in his power to hinder him; though he *threaten* or deſigne to *kill* him, v. 31. he ſhould not be able to doe it, but ſhortly indeed he ſhould have made an *end* of his *buſineſſe*, and then he ſhould be put to *death*. The time of his *doing miracles*, &c. he there calls *to day* and *to morrow*, as the time of his being *put to death*, the *third day*; and ſo in this verſe he gives him a reaſon why he ſhould not fear his *threates*, nor goe out of the *way*, which he was adviſed to v. 31. becauſe, ſaith he, δεῖ με σήμερον καὶ αὔριον; There is a *neceſſity* in reſpect of *Gods decree*, *that to day and to morrow*, i. e. for that ſpace before mentioned, *I ſhould cure* &c. or, as it is *Joh.* 5. 17. ἐργάζεσθαι *work*. and then indeed it is as neceſſary τῇ ἐχομένῃ *the third day*, or, *the day* immediately *following* or *adjoyning* (ſee note on *Mar.* 1. b.) or after my work is done, πορεύεσθαι *to goe*, either in that ſenſe, wherein that word is taken, c. 22. 22. i. e. *to be put to death* (and ſo 'twill be all one with τελειοῦσθαι which is to *be martyr'd*, as we have τελείωσις ἀθλητοῦ in *Nyſſen*, and other *Chriſtian writers*, or elſe πορεύεσθαι *to goe* from thence (as he was adviſed to doe v. 31.) up to *Jeruſalem*, that being the place, where the *judgement* of the *great Sanhedrim* was, where (and no where elſe) the caſes of *Prophets*, which were accuſed of any great crime, were to be tryed, (ſee *Cunæus de Repub. Hebr.* l. 1. c. 12.) whereupon it followes immediately, *O Jeruſalem, Jeruſalem!*

Πορεύεσθαι

c. δεῖ με σήμερον &c. ἢ τὴν ἐχομένην ἀντὶ τοῦ

'Επισυνάγειν ὑπὸ τὰς πτέρυγας, *to gather under the wings*] ſeems to be a *proverbiall* phraſe among the *Jews* for *gathering*, and *admitting of proſelytes*, thus in *Maimonides tit. Iſuri bia*, c. 13. ſpeaking of the three ways of receiving *proſelytes*, *circumciſion*, *baptiſme*, *ſacrifice*, he addes, וכן לדורות &c. *And in like manner through all ages, as oft as a Gentile would enter into the Covenant and be gathered* תחת כנפי השכינה *under the wings of the divine Majeſty, and take upon him* על התורה *the yoke of the law*, &c. where the *wings of the divine Majeſty* referring to the manner, whereby *God* ſignified his *preſence* in the *Arke*, and in the *holy* of *holies*, by the *Cherubims wings* that covered the *propitiatory*, the being *gathered under his wings* is there ſet for his *entering into the Covenant*, and attended with undertaking the *yoke* of the *Law*, i.e. *obedience* to his *Commands*, and being his *proſelytes*; and ſo here *Chriſts gathering as a bird under the wings*, is the preaching the *new Covenant* to them, and calling them all, as *proſelytes*, to receive it. See *note* on 1 *Cor.* 10. a.

d. Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας.

CHAP. XIV.

Paraphraſe.

2.

1. AND it came to paſſe as he went into the houſe of one of the * chief Phariſees to eat bread on the ſabbath day, † that they watched him.] 1. And being upon an invitation perſwaded to goe on a Sabbath day, and dine with one of the Phariſees of great quality, a Ruler, or member of one of their Conſiſtories, they themſelves that had thus invited him, did inſidiouſly and treacherouſly watch and obſerve what he would doe, on purpoſe to take advantage againſt him, (A thing contrary to all lawes of hoſpitality.)

* Rulers which were Phariſees † even they were watching him, ἢ διὰνὺ ἦσαν παρατηροῦμενοι αὐτὸν,

2. And behold, there was a certain man before him, which had the dropſie.

3. And Jeſus [anſwering, ſpake unto the Lawyers and Phariſees, ſaying, Is it lawfull to heale on the ſabbath day?] 3. by way of prevention asked a queſtion of the Doctors of the law and Phariſees that were preſent, ſaying, Is the working of a cure on a ſick man a thing forbidden, and ſo unlawfull to be done, upon a ſabbath day?

4. And they held their peace. And he took him, and healed him, and let him goe.

5. And he ſaid unto them,

5. And he anſwered them, ſaying,] Which of you ſhall have an aſſe or an oxe fallen into a pit, and will not ſtraightway pull him out on the ſabbath day?

6. And they could not anſwer him again to theſe things.

7, 8, 9, 10. And being at this feaſt he obſerved how deſirous thoſe perſons (Doctors of the law, and Phariſees &c.) were, every of them to take place or have the precedence at the feaſt, and thereupon knowing their inclinations he ſpake this parable to them, which imported how much more honourable it is for a man to ſet himſelf below, then above his place, and how certain a way that is to get him honour.

7. And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms, ſaying unto them,

8. When thou art bidden of any man to * a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him.

9. And he that bad thee and him come and ſay to thee, Give this man place, and thou begin with ſhame to take the loweſt room.

10. But when thou art bidden go and ſit down in the loweſt room, that when he that bad thee cometh, he may ſay unto thee, Friend, go up higher, then ſhalt thou have * worſhip in the preſence of them that ſit at meat with thee.]

* a marriage-feaſt, *Vulg.*, ſee Mat. 9. c. & 22. a.

* honour, glory, &c.

11. For humility is the oncly thing that is valued, or commended, or thought fit to be rewarded either by God or man.

11. For whoſoever exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.]

12. Let not thy intertainments be of thoſe which can, or are likely to entertain thee again, or to whom thou haſt obligations of affinity, &c. for this is but a worthleſſe way of hoſpitality, in which there is nothing commendable or thank-worthy.

12. Then ſaid he alſo to him that bad him, [When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours, leſt they alſo bid thee again, and a recompenſe be made thee.]

13, 14. The only commendable way, and that which it will be reaſonable for God to reward is, the entertaining of thoſe that want, and who are not likely to make thee any return, for this God will be thy debter, and pay thee at the day of judgment, and there can be no ſuch advantage to thee as that.

13. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blinde,

14. And thou ſhalt be bleſſed, for they cannot recompenſe thee, for thou ſhalt be recompenſed at the reſurrection of the juſt.]

15. Upon this occaſion one repeated that known ſaying among the Rabbines, Bleſſed, &c. i. e. 'tis certainly a much happyer thing to be feaſted by God in his kingdome, then by any man on earth, and therefore that is moſt true which was ſaid v. 14. that tis more advantageous to any man to entertain the poor then any elſe.

15. And when one of them that ſate at meat with him heard theſe things, he ſaid unto him, Bleſſed is he that ſhall eat bread in the kingdome of God.]

16, 17, 18, &c. To this Chriſt replied by a parable intimating the truth of what that perſon laſt had ſaid, but withall, telling them that this celeſtiall feaſt, everlaſting reward was that, that they had oft been invited to, and the generality of the Jewes neglected to make uſe of the invitation, preferring their own deſignes of worldly advantages before it, thereby provoking God extremely. And therefore the heathen & ſinners and meane perſons of the world were fain to be taken in, nay importunately woo'd to come to that feaſt, in ſtead of them; and thoſe that were the principally deſigned gueſts, to be utterly rejected.

16. Then ſaid he unto him, A certain man made a great ſupper, and bad many,

17. And * ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

b. 18. And they all * [b] with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs goe and ſee it, I pray thee have me excuſed.

* preſently

19. And another ſaid I have bought five yoke of oxen, and I goe to prove them, I pray thee have me excuſed.

20. And another ſaid, I have married a wife, and therefore I cannot come.

21. So that ſervant came and ſhewed his Lord theſe things. Then the Maſter of the houſe being angry, ſaid to his ſervants, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind.

22. And the ſervant ſaid, Lord it is done, as thou haſt commanded, and yet there is room.

23. And the Lord ſaid unto the ſervant, Goe out into the high-waies and hedges, and compell them to come in, that my houſe may be filled.

24. For I ſay unto you, that none of thoſe men that were bidden, ſhall taſt of my ſupper.]

25. And there went great multitudes with him, and he turned, and ſaid unto them,

26. If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.]

26. If any man offer to undertake my diſcipleſhip, and doth not preferre me before all others that are neereſt to him, yea and before his own life too, Mat. 10. 37. he is not for my turn; And my ſervice being ſo ſure to bring perſecutions along with it, will not be for his.

27. And whoſoever doth not come to me with a preparation of mind to ſuffer any thing rather then part with me, is not fit for the turn.

27. And whoſoever doth not bear his croſſe and come after me, cannot be my diſciple.]

28. For

28. For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?

29. Leſt haply after he hath laid the foundation, and is not able to finiſh it, all that behold it, begin to mock him,

30. Saying, This man began to build, and was not able to finiſh.]

28, 29, 30. For as he that ſets on building, and hath not a ſtock to hold out, leaves his work imperfect, and becomes ridiculous.

31. Or what king going to make warre againſt another king, ſitteth not down firſt and conſulteth, whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32. Or elſe, while the other is yet a great way off, he ſendeth an embaſſage, and deſireth conditions of peace.]

31, 32. Or as he that deſignes a battail or a warre, and is not provided with all neceſſaries to goe thorough with it, had better never engage, or being engaged ſhould preſently think of treating and compounding the matter.

33. So likewiſe whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.]

33. So he that undertakes to be a Chriſtian, muſt reſolve to renounce all that is moſt precious to him in this world, or elſe he will not be able to hold out, and ſo had better never pretend to that profeſſion.

34. Salt is good, but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

Mat. 5. 13.

35. It is neither fit for [the * land,] nor yet for the dunghill, but men caſt it out. He that hath eares to heare, let him heare.

Earth

35. the uſe of men &c.

Notes on Chap. XIV.

2. What is meant by *Rulers* ſimply, *Rulers of the people*, and *Rulers of the ſynagogues*, hath been formerly ſhewed, *note* on *Mar.* 5. 2. and on *Mat.* 9. f. viz: that the *Rulers* ſimply, were the *Judges* in their leſſer *Conſiſtories*, in *particular cities*, or, when the *context* belonging to *Jeruſalem* ſo enforceth it, thoſe of the *great Sanhedrim* at *Jeruſalem*. Now the *Phariſees* which are ſo oft mentioned in the *Goſpel*, were a particular *ſect* in their *religion*, αἵρεσις, ſaith S. *Paul*, who was one of them, and that an improvement of the חסידים or *Haſidai* (as they were ἐκτενεζηλωκὼς τῷ νόμῳ 1 *Mac.* 2. 42. thoſe that *voluntarily* performed ſome things, which the *Law required not*, and were contrary to the *Karai* or *Scripturarii*, who were for that only which was *commanded* by *law*) forming thoſe things into *doctrines* or *precepts*, and obliging all to the performance of them, which the *Aſidai* performed as *free-will offerings*, and ſo divided themſelves from the reſt of the *profane* world (which did not as they did) nay from the *Aſidei* themſelves (who performed as much as they, but did not think themſelves or others obliged by *law* to doe ſo,) & therefore were call'd פרושים *Phariſees*, ἀφωρισμένοι *ſeparate* or *divided* from other men, and by S. *Paul* ἀκριβεστάτη αἵρεσις, *a ſect* that required the *moſt exact* performances of any. By this it appears that theſe were not any order or ſort of men ſetled by *law*, which had ἄρχοντες or *rulers* over them, but only a *ſect*, of which ſome of all *orders* of men were, & indeed a prevailing *ſect*, taken up by moſt of the *chief* men of the *nation*, the *Elders* in the *great councel* or *Sanhedrim* in *Jeruſalem*, and the *Rulers* in the *Conſiſtories* in other cities, which therefore are call'd ἄρχοντες Φαρισαίων *Rulers*, and thoſe *rulers Phariſees*, one of whom is here ſpoken of and ſtyled τὶς τῶν ἀρχόντων τῶν Φαρισαίων, *one of the rulers* that were *Phariſees*.

Ἀρχόντων τῶν Φαρισαίων

Φαρισαίων

Ἀπὸ μιᾶς] is all one with the *Syriack adverb* מחדא ן answering the *Greek* [ἀπὸ *from*] and חדא being of the *feminine numeral* which is μιᾶς *one*. And there is little queſtion but S. *Luke* ſo rendred that *Syriack* word. Now מחדא clearly ſignifies בבחשא, *ſubito presently*, and ſo בּ חדא, (which is all one literally with this phraſe) and conſequently 'tis beſt rendred [*preſently*.] See our Learned M^r *Fuller* in his *Miſcellanies*.

b. Ἀπὸ μιᾶς

The meaning of εἰς γῆν here will be gueſt, firſt by that ſaying of *Mat.* 5. 13. *You are the ſalt of the earth*, i. e. the *perſons* by whom the whole *world of men* muſt be *ſeaſoned*, and ארע, by the uſe of the word ארעא] *the earth*, or the *land* ordinarily for the *men*, the *inhabitants* of the *earth*, as 1 *Sam.* 27. 9. Νικᾷ τὴν γῆν, *ſmiting the earth*, and the like very often. From whence 'tis eaſie to conclude, that for the *ſalt* to be *uſefull*, or *fit* εἰς γῆν, *for the earth*, is to be *proper for the uſe of men*, and if by its ilneſſe it ceaſe to be ſo, 'tis of all other things the moſt *unprofitable*, for whereas other things being not fit for *men*, may yet be *fit* for the *dunghill*, *ſalt* by its naturall *impropriety* is debarr'd even from that moſt inferior degree of *profitableneſſe*.

c. εἰς γῆν

CHAP. XV.

Paraphraſe.

1. THEN drew neer unto him all the Publicans and [ſinners] for to heare him.

1. heathens in great multitudes

2. And the Phariſees and Scribes murmured, ſaying, This man * receiveth ſinners, and eateth with them.

* admitteth προσδέχεται

3. And he ſpake this parable unto them, ſaying,

4. What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſſe, and goe after that which is loſt untill he find it?

Mat. 18. 12.

5. And when he hath found it, he [layeth it on his ſhoulders] rejoycing.

5. he brings it home with great care, and ſome pains to him, yet

6. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt.

7. God in the sight of his angels shall rejoice, (and expresse that joy) at the returning and repenting and change of one heathen or sinfull Atheisticall liver, more then at the daily virtuous performances of those, which have never been ingaged in a vicious course, and so though they have, and want sorrow (and wishing it were otherwise) for their frequent slips and failings and infirmities, and withall a diligence, and vigilance, and greater industry and study for the future to grow in piety, and strength of grace, yet having always continued in a virtuous course, these need not that change of mind, which belongs to others, and is properly called by that title of Repentance.

7. I say unto you, that likewise [joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no [a] repentance.]

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calls her friends, and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

10. After the same proportion it is that God expresseth joy in the sight of his Angels upon the reducing of one indulgent sinner to good life.

10. Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth.]

11. To which purpose he made use of this other parable by way of story,

11. And he said,] A certain man had two sonnes.

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his * living.

* estate or substance.

13. And not many daies after the younger son gathered all together, and took his journey into a farre countrey, and there † wasted his substance with riotous living.

† spent, scattered, διεσκόρπισεν.

14. And when he had spent all, there * arose a mighty famine in that land, and he began to be in want.

* was strong,

15. And being in that distress he pinnd himself upon one of the inhabitants of that region, being content to be entertain'd by him upon any conditions, never so hard, and he hired him, and set him to feed his swine in the fields, allowing him little food, but what was allow'd the swine.

15. And he went and † joyned himself to a citizen of that countrey, and he sent him into the fields to feed swine.]

† fastned himself, ἐκολλήθη

b. 16. And he would have been glad to have fill'd his belly with Ægyptian figs, a course unwholsome fruit, that swine fed on among them, and he could not get enough of them.

16. And he would fain have filled his belly with the * [b] husks that the swine did eat, and no man gave unto him.]

* fruit of the Carobe tree

17. And meditating with himself he remembred the plenty that his fathers servants had, (or, being reduced to some sense and consideration by this distresse, he thus said within himself) The meanest of a multitude of my fathers servants feed very plentifully, and I am ready to starve for want of the meanest food.

17. And * when he came to himself, he said, How many hired servants of my fathers have bread enough, and to spare, and I perish with hunger?]

* or, he came and said to himself, see note on Mar. 2. a.

18. I will arise and goe to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son, Make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, & fell on his neck & kissed him.

21. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

22. Use him with all the expressions of respect and kindnesse which are possible, bring the best garment that is in the wardrobe,

22. But the father said to his servants, [Bring forth the best robe] and put it on him, and put a ring on his hand, and shooes on his feet.

23. And bring hither the fatted calf, and kill it, and let us eat and be merry.

c. 24. For this return of a prodigall, so desperately lost, I look upon, as if he were risen from the dead, because

24. For this my son was [c] dead, and is alive again:] he was lost, and is found. And they began to be merry.

25. Now that son of his that had always continued with him, and followed his businesse and observed him diligently, (parallel to whom is the just person that never run the prodigals course, and so needs no repentance)

25. Now his elder son] was in the field, and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. to celebrate his safe returne with a time of feasting

27. And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, [because he hath received him safe and sound.]

28. And he was angry, and would not goe in, therefore came his father out and intreated him.

29. And he answering said to his father, Loe, these many years I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends.

30. spent all that portion which thou gavest him

30. But assoon as this thy son was come, which hath [devoured thy living] with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. But for the return of this thy brother from that riotous course which is as wonderfull a work, and as considerable a blessing, as if he had been raised from the dead, it is all reason that we should expresse an extraordinary joy, in an extraordinary manner.

32. * It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again; and was lost, and is found.]

* But it &c. Ἔπρεπε δὲ κ.τ.λ.

The

a. Μετανοίας χρόνος ἀλλ' ἰχνῶν. The difference of *μετάνοια change of mind* from λύπη *grief* or *sorrow* for *sinne*, or *dislike* of what a man hath done, is sufficiently known, and as it hath place in many other passages, so eminently in this. For as he that lives a *Godly* life, may and doth often fall into such sinnes as deserve his *sorrow* and *displeasure* at himself, and so cannot be said not to want that *sorrow*, so it is certain that that man continuing all his life so, without any *eminent* fall into *wilfull* sinne, may be said not to need that μετάνοια that *change*, which here is spoken of, and is required to the bringing home of a *lost sheep*, a *prodigall* to his *fathers* house. So *he that was washt already, had no need*, saith *Christ*, *save to wash his feet, but is clean every whit*, *Joh.* 13. 10.

b. Κεράτια which are here set down as the *food of swine*, are the *fruit* of the *Carobe*, or *arbor Ceratonia* (which the *Syriack* translation reads accordingly חרובא) mentioned by *Dioscorides* l. 1. and *Galen* l. 7. *de Simpl: Med: fac:* who calls the tree it self κερατωνία, and that, saith *Hesychius*, is an *Ægyptian fig*, Κερατωνία συκῆ Αἰγύπτου. This fruit *Gorrhæus* thus describes, that 'tis of the length of a mans *finger*, *forked*, about the breadth of a *thumb*, very *sweet*, but hard of *concoction*, and of an *ill juice*, which is agreeable to what is affirm'd of it by *Pliny*, l. 15. c. 24. who adds that the *rind* of it is the part that is eaten, and thereupon c. 28. *In siliquis quod manditur, quid nisi lignum est? that part of it which is eaten is the wood.* Whence it is that *Siliqua* the *Latine* word for that *fruit*, comes also to signifie the *husk* or *rind* of any kind of *fruit*, which is the reason, I suppose, why the word is ordinarily rendred *husks*, though the *Latine siliqua* doe not alwaies signifie so. Of this *fruit Dioscorides* saith, that χλωρὰ λαμβανόμενα, κακοστόμαχα πνιγώδη, καὶ κοιλίας διαλυτικά. *If they be taken green, they are very ill for the stomach, and are apt to breed loosnes*, ξηρανθέντα δὲ ἴσην κοιλίαν, ἐναντιοχυτικὰ ὄντα καὶ διουρητικά, *being dried they are medicinall for a loosnesse and are diuretical.* The use of them *green* was probably that, which belongs to this place, where the *swine* are said to *feed* on them, as they are wont to be allowed to doe on those other *fruits*, which were good for nothing else. This *fruit*, saith *Pliny*, was ordinary among the *Ægyptians*, agreeing therein with *Hesychius*, to which perhaps that part of the *parable* referres v. 13. where the *prodigall* is said ἀποδημῆσαι μακρὰν εἰς χώραν, *to have travailed afarre off to a region*, though it be not named; For that it cannot referre to some *countrey* in *Judæa* may seem, both because there is no mention of that *fruit* in *Judæa*, and because *feeding* of *swine* was against the *laws* of the *Jewes* (for as to that mention of *heards of swine* among the *Gadarens*, all that can be concluded thence is this, that *Gentiles* then inhabited there, and so *Josephus* distinctly numbers *Gadara* among the ἑλληνίδας πόλεις which *Pompey* took away from the *Jewes*) and thirdly because 'tis said that ἀπεδήμησεν μακρὰν, *he travailed a great way off.* l. 15. c. 28. Μακρὰν ἀπὸ χώρας.

c. Νεκρὸς *dead* may be learn't from hence, to signifie one that is *desperately* engaged in a *wicked* course. Thus those that were carried into *captivity*, and *despair'd* of returne, are call'd *dead bones*, *Ezec:* 37. 3. and the reducing of them, is said to be the bringing them out of *their graves*, v. 12. So the state of *Abrahams body*, and *Sarahs womb*, in respect of having hopes of a posterity is call'd *deadnesse*, *Rom.* 4. 19. noting *desperation* of children, and no more; So the state of *unchristian* living, is call'd *death* 1 *Joh.* 3. 14. And they that lived in a *Gentile* course, are said to be *dead in trespasses and sinnes*, *Ephes.* 2. 1. (see *Rom.* 4. 17.) and all this no otherwise, then according to the ordinary notion of *Pythagoras*, who for any that had *forsaken* his *school*, i. e. refused to live according to his rules of *Philosophy*, had a κενοτάφιον, *an empty coffin* set in his place, to signifie him to be *morally dead.* Accordingly *reformation*, or *recovery* to good life, is call'd *a rising from the dead*, *reviving*, being *quickned*, *passing to life*, in these and other places, and signifies no more by all these expressions, but only *repentance from dead works*, or *renovation.* Νεκρὸς

CHAP. XVI.

Paraphrase.

1. AND he said unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had [wasted his goods.]

1. unthriftily lavishe out that estate, which was entrusted to him to manage, and improve.

2. And he called him and said unto him, How is it, that I heare this of thee? Give an account of thy stewardship, for thou mayst be no longer steward.

3. Then the steward said within himself, What shall I doe? for my Lord taketh away from me the stewardship, [I cannot dig, to beg I am ashamed.]

3. Having not been brought up to it, I am not able to earn my living by my labour, and so there is no way of subsistence imaginable for me, but to beg, and that is a shame for me.

4. I am resolved what to doe, that when I am put out of my stewardship, [they may receive me into their houses.]

4. I may be entertained by my masters debtors.

5. So he called every one of his Lords debtors unto him, and said unto the first, How much owest thou unto my Lord?

6. And he said, An hundred [measures of oyle,] And he said unto him, Take thy bill, and sit down quickly, and write fifty.

6. bathes (vessels containing neer 10. gallons a piece) of oyl.

7. Then said he to another, And how much owest thou? And he said, an hundred measures of wheat, And he said unto him, Take thy bill and write fourscore.

8. And the Lord commended [the *a unjust steward, because he had done wisely: For the children of this world are † in their generation, wiser then the children of light] 2.

8. the Steward that deceived his Master, or, the officer to whom

* a false, or unfaithfull † more prudent for

their own generation then, φρονιμώτεροι εἰς τὴν γενεὰν τὴν ἑαυτῶν

whom theſe fading things, the riches of this world, were intruſted: For worldly men are more provident and dextrous to make proviſion for themſelves for the time to come, for the remainder of their life, then pious men are to provide for their eternall futurity.

9. Accordingly I adviſe you to make proviſion for your ſelves, by ſo uſing the fading wealth which is intruſted to you here, that when theſe tranſitory comforts forſake you, you may be received into heaven.

b. 9. And I ſay unto you, Make to your ſelves friends * of the mammon of unrighteouſneſſe, that when ye fail, [b] they may receive you into everlaſting habitations.] * with the falſe Mammon, ſee note a.

10. He that is a faithfull ſteward of Gods in a right uſe of the riches of this world, will be ſo in grace, which is more precious, and he that doth not make uſe of his wealth, ſo as is moſt agreeable to Gods deſigne of truſt, i. e. gaining a richer crown for our ſelves hereafter, by diſpenſing it to them that want it here, that man as long as he continues ſuch, will never make that uſe of grace, that he ought to doe.

10. He that is faithfull in that which is leaſt, is faithfull alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.]

11. If therefore you have not made that uſe you ought of the fading riches of this world, who will intruſt to you that which is more precious?

11. If therefore ye have not been faithfull in the * unrighteous Mammon, who will commit to your truſt the true riches?] * falſe *Mammon*, ſee note a.

c. 12. And if you have not made that uſe you ought of your worldly wealth, which is only intruſted to you for a time, as unto Stewards, and paſſes from one owner to another, What hope is there that God will give you thoſe heavenly riches, which will alwaies continue to you, and become your propriety, which you may enjoy to all eternity?

12. And if ye have not been faithfull in that which is * [c] another mans, who ſhall give you that which is your own?] * another mans, who

13. Here are put together by S. Luke many ſpeeches of Chriſt, v. 13, 16, 17, 18. delivered by him in the Sermon on the Mount, and at other times, as firſt that No ſervant

13. No ſervant] can ſerve two maſters, for either he will hate the one and love the other, or elſe he will * hold to the one, and deſpiſe the other: ye cannot ſerve God and Mammon. * aſſiſt, or retain, ſee note on Mat. 6. l.

14. And the Phariſees alſo who were covetous, heard all theſe things, and they derided him,

15. You never can think fit to acknowledge your ſelves guilty of Covetouſneſſe or any other fault, and are by men valued as the moſt ſanctified perſons, and that is all, that you are ſollicitous for, But God ſees the depth of your hearts, and therefore deteſts and abominates you, who among men are ſo highly valued.

15. And he ſaid unto them, Ye are they which juſtifie your ſelves before men, but God knoweth your hearts, for that which is highly eſteemed amongſt men is abomination in the ſight of God.]

16. the very Gentiles themſelves (ſee Mat. 11. 12.) preſſe

16. The law and the prophets were untill John, ſince that time the kingdome of God is preached, and [every man preſſeth] into it.

17. See note on Mat. 5. g.

17. And it is eaſier for heaven and earth to paſſe, then one title of the law to faile.

Mat. 5. 32.

18. Whoſoever putteth away his wife and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from her husband, committeth adultery.

d. 19. And by way of parable Chriſt told them, There was

19. There was] a [d] certain rich man which was clothed in purple, and * fine linen, and fared ſumptuouſly every day. * ſilk *Cloth*

20. And there was a certain begger named Lazarus, which was laid at his gate, full of ſores,

21. And deſiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his ſores.

22. into heaven to be placed next to Abraham the father of the faithfull (Mat. 8. g.)

22. And it came to paſſe that the begger died, and was carried by the angels [into Abrahams boſome:] the rich man alſo died and was buried.

23. And being dead, and in a place of tormenting flames, he beholds Abraham in a place of joy, and the poor Lazarus placed next to him. See note on Mat. 8. g.

23. And in * hell he lift up his eyes being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome.] * hades *Hell*,

24. And he cried and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. all thy portion of abundance & proſperity and eaſe and felicity thou haſt already enjoyed, and ſpent upon thy ſelf in thy life time, and on the other ſide Lazarus hath had all his portion of afflictions already, And now 'tis but juſt, that he ſhould have his bliſſe, and you your torment without any allay or mixture.

25. But Abraham ſaid, Son, remember, that [thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.]

26. But beſide, there is an irreverſible decree paſs'd upon you, and all ſuch, and 'tis not poſſible for all the Saints in heaven to yeild, or obtain any releaſe for you, or for you to get releaſe one minute out of that ſtate.

26. And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſſe from hence to you, cannot, neither can they paſſe to us that would come from thence.]

27. Then he ſaid, I pray thee therefore, Father, that thou wouldſt ſend him to my fathers houſe,

28. For

28. For I have five brethren, that he may [teſtifie] unto them, leſt they alſo come into this place of torment.

28. give an account of my condition, and, with it, ſome ſeaſonable needfull exhortation

29. Abraham ſaith unto him; They have Moſes and the Prophets, let them hear them.

30. And he ſaid, Nay, father Abraham, [but if one went unto them from the dead, they will repent.]

30. Though they are not moved with the hearing Gods law, and denunciation of the Prophets, being ſo familiar with them, yet a meſſenger from the dead, which ſhall teſtifie his own ſight or knowledge, may probably work upon them to beleive what he ſaith, and to be warned and reformed by it.

31. And he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſwaded though one roſe from the dead.]

31. But Abraham anſwered him with a quite contrary affirmation, That they which by the knowledge of their duty, delivered by Moſes and the denunciations of the Prophets, are not wrought on, or brought to obedience or amendment of life, would not in any probability be wrought on by a narration of one that came to them from the dead, There being more reaſon to perſwade any rationall man, that the Scriptures are true, and worth our heeding, or (that being ſuppoſed as among the Jews it was) that upon that one motive delivered in them, he ſhould reform and amend his life, then there would be to truſt or beleive him that ſhould bring a meſſage from the dead to any man on the earth, and to forſake an habit of ſinne upon that motive.

Notes on Chap. XVI.

2. Ἀδικία

What is meant by ἀδικία *unrighteouſneſſe*] in the 8. v. may be conjectured by the uſe of the ſame word v. 9. and the meaning of both, I conceive it to be fetch't from ſome obſervations in the *Hebrew* tongue, as firſt that δίκαιος *juſt*, and ἀληθὴς *true* are taken in the ſame ſenſe by the ſacred writers (and therefore *Heſychius* explains ἀληθὴς *true* diſtinctly by δίκαιος *juſt*) that אֱמֶת is rendred by the *Septuagint* δικαιοσύνη *juſtice*, *Gen.* 24. 49. and *Iſa.* 38. 19. and conſequently that ἄδικος *unjuſt* and ἀληθινὸς *true*, are directly oppoſite one to another. Thus they are ſet in this place v. 11. (and *Joh.* 7. 18. ἀληθὴς is expreſt by οὐκ ἔστιν ἀδικία ἐν αὐτῷ *there is no unrighteouſneſſe*, i. e. *falſeneſſe in him*) and therefore muſt be reſolved to ſignifie (both of them) in a notion wherein they are thus contrary one to another. And ſo indeed ἄδικον *unjuſt*, and δόλιον *deceitfull*, appear to be all one by comparing *Mal.* 2. 6. ἀδικία οὐχ ηὑρέθη *iniquity was not found in his lips*, with 1 *Pet.* 2. 22. οὐχ ηὑρέθη δόλος *guile was not found in his lips*. In this notion δικαίως ſeems to be uſed, 1 *Cor.* 15. 34. ἐκνήψατε δικαίως, *awake truly*, or *perfectly* (in oppoſition to *hypocriticall unſincere* reformation, explained by the *not-ſinning* that followes. Now what is meant by ἀληθινὸν μαμωνᾶ v. 11. is cleare, that *true*, *perfect*, *valuable*, *durable riches*, which is infinitely to be preferred before all the *riches* of this *world* (as ἀληθὴς βρῶσις, *truly food* *Joh.* 6. 55. is ſuch *food* as will make him *immortall* that feeds on it, in oppoſition to the *manna*, which *they that fed on, dyed*) i. e. either the *reward* and *bliſſe* in *heaven* only, or *grace* here (as preparative to that) together with that hereafter. Conſequently μαμωνᾶ ἄδικον oppoſite to that muſt ſignifie this inferiour, vain, *ſuperfluous* (as *Phavorinus* tooke it, μαμωνᾶς, ὁ ἄδικος ἢ ὑπὲρ χρείαν πᾶσος) *tranſitory*, *falſe wealth*, ſo unvaluable in compariſon of that other. Called by the *Rabbins* (juſt in that ſtyle) ממון שקר *the vain* or *falſe mammon*, which they joyne with הון לעולם the *riches of this world*, which is ſo ſcandalouſly *vain* and *falſe* and unfit to be *truſted* on, that הון the *Plenty* or *riches* of this world (which is oft by the *Targum* rendred ממון *mamon*) is *Prov.* 10. 2. by them rendred שקרא *a lye*. And then the ſame, no doubt, is the meaning of that other phraſe, varyed from this only in the form, by a moſt ordinary *Hebraiſme*, μαμωνᾶ ἀδικίας *mammon of injuſtice*, or *falſeneſſe*, and an example of it we have (from whence the phraſe ſeems to be tranſcribed) in the *Targum* alſo, *Iſa.* 33. 15. *he ſeparates himſelf* מממון רשקר *from the mammon of iniquity*, or the *falſe riches*, and ממון דשקר the *mammon of falſeneſſe*, *Ezech.* 22. 27. Having found now the meaning of ἄδικον, and ἀδικία, v. 11. and 9. it will not be hard to reſolve what is the meaning of the οἰκονόμου ἀδικίας *ſteward of falſeneſſe* alſo, either ſo as may be proportionable to this notion of it, maintained throughout this *parable*, for thoſe *tranſitory falſe riches*, called by the *Targum* (as was ſaid) שקרא, *falſeneſſe*, i. e. ἀδικία, and then it will ſignifie the *diſpenſer of this inconſtant*, *tranſitory*, *falſe riches* of this *world*. Or elſe as it muſt, by that ordinary *Hebraiſme*, ſignifie οἰκονόμου ἀδίκου, *a falſe unjuſt ſteward*, as κριτὴς ἀδικίας, an *unjuſt Judge* c. 18. 6. but ſo, not as to *commend* his *falſeneſſe*, but only his *prudence*, in making uſe of that *wealth*, which was put into his hands (be that called τὰ ὑπάρχοντα v. 1. or ἀδικία here, or μαμωνᾶ ἀδικίας v. 9. or ἄδικον v. 11.) ſo, as might give him a ſubſiſtence after, when his office was taken from him, and ſo the οἰκονόμος ἀδίκου *the ſteward of falſeneſſe*, i. e. the *falſe ſteward*, will be as perfectly all one with υἱοὶ τοῦ αἰῶνος τούτου, *the children of this world*, i. e. *worldly men*, following in this verſe, as the ממון שקר or דשקר; *the falſe riches* or the *riches of falſeneſſe*, with the הון לעולם, the *wealth* of this *world*, or *worldly wealth*, as even now was ſaid. As for the mention of ἄδικον *unjuſt*, in the ſecond part or application of the *parable* v. 10. which is there oppoſed to πιστὸς *faithfull*, that doth not refer to the *deceitfulneſſe* of the *ſteward* in the *parable* in cheating his *maſter*, but to the *rich man*, in the counterpart, his not making *uſe* of thoſe poſſeſſions, intruſted to him, to that advantage of his own ſoul to which they might have been improved. In which reſpect, he that doth like the *ſteward* in the *parable*, makes ſuch *prudent proviſion* for himſelf, is not ἄδικος *falſe*, but πιστὸς faithfull, making a gainfull uſe of that which was committed to his *truſt*, which is there called being *faithfull* in a *little*, and is the very *Chriſtian virtue* commended to us in that *parable*, the making us friends with our *riches*;

Ἀλλότριον θέσεις

Μαμωνᾶ ἀδίκου

Οἰκονόμος ἀδίκιας.

10

so that ἄδικος there also signifies *false*, viz. to that *trust* put into their hands, in not making what advantage they might of it. And lastly for that passage v. 12. εἰ ἐν ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, *if you have not been faithfull in that* τὸ *is anothers*, it is not so to be taken as if the rich mans gaining by the trust committed to him, after the manner of the deceitfull *steward*, were thereby accused, for on the other side the thing found fault with in the parable, in the 12. v. is the not *doing* that which the false *deceitfull steward* did, and was commended for, v. 18. i. e. the not making such an use of that *transitory wealth* (that passes from one owner to another) at that time put into his hands, as might help him to *reception* and *entertainment*, when he was out of his service. For (to conclude this matter) it must be observed, that every *rich man* is in respect of *God*, as a *steward* to his *Master*, appointed to be a *dispenser* of that *wealth* put into his hands by *God*, which may therefore be here called ἀλλότριον *anothers*, not so much his who *possesseth* it, as *God's* whose *steward* he is, or theirs to whom it is to be *dispensed*. And then as in *Aristotle's Rhetor*: l. 2. c. 23. 'tis mentioned as a law of *Theodectes*, τοῖς κακῶς ἐπιμεληθεῖσι τῶν ἀλλοτρίων ἵππων ἢ παρθένων τὰς ἰδίας, that *to them that did not take good care of other mens horses they did not deliver their own*, so is it here, and only one difference there is between him, and a *steward* among men. He hath liberty to use the *wealth* put into his hands so, as may be most (not only for his *Masters*, but also) for his own advantage, viz. to his *endlesse reward in heaven*, which though it were an *injustice* and *falsnesse* in a *servant* here on *earth* who is altogether to consider his *Masters* profit, not his own, and so was *injustice* in this *steward* here, in the first part of the *parable*, yet it is *duty*, and that which by the *will* and *command* of *God* we are obliged to in the execution of that *stewards* office; which the *rich man* holds under *God*, and is the only thing commended to us in this parable, and is so farre from denominating him, that makes that advantage of the treasure intrusted to him, an *unjust* or *unrighteous steward* in the application, that it denominates him πιστὸς *faithfull* in the latter part of the *parable*, and him only ἄδικος *false*, that doth it not.

b. δέξωνται The word δέξωνται] here is taken *impersonally*, as it were, not denoting the *persons*, that should receive them, whether *God*, or *Angels*, or *good works* themselves (though 'tis true that *Christ* who accounts what is done to our *poor brethren*, done unto *him*, will so *receive* and *reward* the *mercifull*) but, after the manner of the *Scripture speaking*, to signifie no more, then [*you shall be received*] i. e. that these works of *charity* shall (through *God's* acceptance and *promise* to *reward* them) prepare, as it were, a place in *heaven* for you, & ye shall, when *your riches faile, be received into everlasting habitations*. This I suppose is the meaning of that place in *Eccl*us. c. 16. 14. Πᾶσα ἐλεημοσύνη (not in the *dative* but the *nominative* case) ποιήσει τόπον, *every work of mercy shall make* or *prepare a place*, to wit, in *heaven* for thee, and so the place will be intelligible, which otherwise will not, and the consequents will be naturall, καὶ ἕκαστος κατὰ τὰ ἔργα αὐτοῦ εὑρήσει, *every man shall finde according to his works*. Many examples of this phrase, δέξωνται ὑμᾶς, for [*you shall be received*] will be obvious to any in the reading of the *Scriptures*. So 2 *Sam*. 21. 8. the *five sonnes* of *Michal*, not which *she* i. e. *Michal bare*, but which were *born to Adriel* the son of *Barzillai*, for 'tis clear they were not *Michals* but *Merabs children*. So 2 *Sam*. 24. 1. *the anger of the Lord was kindled against Israel, and he moved*, i. e. (not *God moved*, for twas *Satan*, 1 *Chro*. 21. 1. but) *David was moved* against them, &c. And so *Castellio* happily renders it *eo impulsus est David*, &c. so in this *Gospel* c. 6. 38. we read δώσουσιν *they shall give* in the latter part of the verse, for that which was δοθήσεται *it shall be given*, in the beginning. So *Lu*. 23. 31. εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, *if they doe such things*, i. e. *if such things be done* (i. e. such *judgements* fall) *on the green tree*. So *Rev*. 16. 15. καὶ βλέπουσι τὴν ἀσχημοσύνην αὐτοῦ, *and they see his uncomelinesse*, i. e. *his uncomelinesse be seen*, So *Lu*. 12. 20. *this night* ἀπαιτοῦσι, *they require thy soul*, i. e. *thy soul is required from thee*. So *Mat*. 19. 5. εἶπεν] is not *he*, viz. i. e. *God said*, but *it was said by Adam*, or rather by the *historian*, as his conclusion from thence, *Gen*. 2. 24.

What is meant by [ἐν ἀλλοτρίῳ] was before touched (*note* a.) I shall only adde to the explication of it a passage of an ancient writer, the *author* of the *Ecclesiasticall Hierarchy* c. 3. making a difference and opposition between the τὰ ὄντως ὄντα, καὶ ἀθανάτως κειμένα, καὶ ἀιωνίως ἡδέα, on the one side, *the things that have a true being, are possest immortally, and are eternally sweet*; And on the other side, τὸ ἀβέβαιον ἐν τοῖς ἀλλοτρίοις καὶ ἔξω ἀλλὰ δυκτῶν ἐνυπάρξαν, *the unstable pleasure which consists in things that are other folkes, and which is not really, but only in appearance*. On which 'tis *Maximus's Scholion*, Ἀλλότρια, saith he, are τὰ κατὰ κόσμον ὡς ὑπὸ τινὸς ἰδίως ἀλλὰ ἐξ ἄλλων εἰς ἄλλους μεταπίπτοντα. *The things that are other mens, signifie the things of this world, which are not properly any particular mans propriety but passe from one man to another*. And this truly seems the most proper notion of ἀλλότριον here, those things that are not properly our own, in respect of the *weak tenure* we have in them, they passing from us, or we from them so ordinarily; and so the ἀλλότριον here will be more fully agreeable, and parallel to the ἄδικον μαμωνᾶ *false mammon*, as we even now explained it, and τὸ ὑμέτερον that which *is yours indeed* (your *propriety, peculiar*, that shall never be removed from you) will be all one with ἀληθινὸς πλοῦτος, the *true riches*.

That this is not a *story* but a *parable*, may appear by *Gemara Babyb. ad Cod: Berachoth*, where thus much of it is set down, that a *King made* סעודה גדולה *a great feast, and invited all the strangers, and there came* עני אחד, *one poor man and stood at his gates, and said unto them, Give me* פרוסה אחד *one bit* or *portion* (almost the *Latine, pars*) *and they considered him not, and he said, My Lord the King, of all the great feast thou hast made, is it hard in thine eyes to give me* פת אחד ביניהם, *one bit or fragment among them*. And the *title* of this passage there is משל למלך בשר ודם *A parable of a King of flesh and blood*.

CHAP.

CHAP. XVII.

Paraphraſe.

* Randals Confutation

1. THEN ſaid he unto his diſciples, [It is impoſſible but that * offences will come,] but woe unto him through whom they come.

1. It is not to be imagined that God ſhould ſo think fit to interpoſe his power perpetually as to hinder or not permit falſe doctrines and ſchiſmes, and other the like means of hindring or diſcouraging men in their Chriſtian courſe to come into the world (Mat. 18.7.) to draw men from the Chriſtian doctrine of truth and charity.

* ſcandalize Cassandery

2. It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, then that he ſhould [* offend one of theſe little ones.]

2. diſcourage or drive off one Chriſtian to unchriſtian life.

3. Take heed to your ſelves, If thy brother treſpaſſe againſt thee, rebuke him, and if he repent, forgive him.

4. And if he treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent, thou ſhalt forgive him.]

3, 4. Be ye carefull that ye be not guilty of any degree of this; But on the other ſide after the example of Chriſt (mentioned in this matter, Mat. 18. 11, 12.) doe the utmoſt in your power to reduce any Chriſtian that offendeth, though it be by injuring thee, In which caſe thou art to be ſo farre from being angry with him, or deſigning revenge, that thou muſt, beſide pardoning him upon his reformation, how often ſo ever he offend thee, uſe all probable means to bring him to repentance.

5. And the Apoſtles ſaid unto the Lord, Increaſe our faith.]

5. Upon another occaſion (moſt probably that Mat. 17. 20. where in the diſcourſe between his diſciples and him, he taxeth their unbeleif) he was intreated by ſome of the diſciples, (who were not able to caſt out a devil, or cure the young man of the Epilepſy, Mat. 17. 16.) that he would give them more of this gift of miracles, that they might be able to doe all, to which they were by his deſignation ſent, but were not able to doe them, for want of ſome higher degree of this miraculous faith, then as yet they had attained to.

6. And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.]

6. And he ſaid unto them, If you had but the leaſt degree of true faith, you ſhould by my power be enabled to work any the greateſt miracle, remove mountains, Mat. 17. 20. make trees grow in the ſea, &c. But what I mean by this true faith I will expreſſe to you by a parable, or ſimilitude.

7. But which of you having a ſervant plowing, or feeding cattel, will ſay unto him by and by, when he is come from the field; Goe and ſit down to meat?

8. And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf and ſerve me, till I have eaten and drunken, and afterward thou ſhalt eat and drink?

9. Doth he thank that ſervant, becauſe he did the things that were commanded him? I trow not.

10. So likewiſe ye, when ye have done all thoſe things which are commanded you, ſay, We are [a] unprofitable ſervants: we have done that which was our duty to doe.]

7, 8, 9, 10. As it is with an hired ſervant, tis not ſufficient for him to doe that one buſineſſe, for which he was hired, but other cõmon offices there are, which belong indifferently to all ſervants, as waiting at table, &c. and when he hath done his other works in the field, for which he was hired, as ploughing, &c. he muſt firſt ſet cheerfully to the other offices, before he think he have done his duty, or expect to receive his ordinary food, his daily wages, ſo muſt ye (whoſe task it is to cure diſeaſes, caſt out devils) doe all thoſe things with all fidelity which are means to that end; or never think you have performed your duty. When confidence of my power, and uſing the mention of my name, will not caſt out devils, then ſolemn prayer is your duty to be ſuperadded to that, and when that, and prayer alone will not doe, you muſt adde faſting alſo, Mat. 17. 21. and not think that 'tis free for you to doe, or not to doe this (and that if you doe it, 'tis eminent virtue in you) but you muſt look upon it as neceſſary duty, which when you have done, you have done no more then was commanded you, and was ſtrictly required of you to doe. This is the beſt anſwer which is likely to be given to your requeſt of having your faith encreaſed. Doe not you neglect the means, and you ſhall be able to doe what miracles you will, But as long as you think your partiall obedience will ſerve the turn, and will not take the pains to faſt and pray, to caſt out a devil, and the like, this is an infidelity in you, Mat. 17. 17, 20. which will diſable you from doing thoſe miracles, which otherwiſe you would eaſily be able to doe.

11. And it came to paſſe, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12. And as he entred into a certain village, there met him ten men that were lepers [which ſtood afarre off.]

12. who being unclean by their leproſie, and ſo to be ſeparated from ſociety, durſt not come neer unto him.

13. And they lifted up their voices,] and ſaid, Jeſus Maſter, have mercy on us.

13. And being farre from him, they cried aloud to him,

14. And when he ſaw them, he ſaid unto them, [Goe ſhew your ſelves unto the prieſts. And it came to paſſe, that as they went, they were cleanſed.]

14. You ſhall be healed, and therefore goe and ſhew your ſelves to the prieſt, which by the law you are required to doe, when the cure is wrought, that he may pronounce you clean, Doe you goe immediately to the prieſt, and before you come thither, you ſhall be cured. And accordingly it fell out, as they were on their way, they were healed.

15. And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God,

16. And [fell down on his face at his feet,] giving him thanks: And he was a Samaritane.

16. now came neer unto him, being cured of his unclean diſeaſe, which before made him ſtand afarre off, and fell down before him on his face,

17. And Jeſus anſwering, ſaid, Were there not ten cleanſed, but where are the nine?

18. There

18. No one hath return'd to acknowledge the mercy, ſave this one, who is a Gentile, or no Jew, (for ſo are the Samaritans accounted by the Jewes)

18. There are not found that returned to give glory to God, ſave this ſtranger.]

19. And he ſaid unto him, Ariſe, goe thy way, thy faith hath made thee whole.

20, 21. When that kingdome of God, which John Baptiſt and he had preached ſo often, ſhould come, he ſaid, It comes not in any ſplendid manner as you expect, with a pompous ſolemne court along with it, for men to gaze and look upon it, and ſay, Loe here it comes, as it is wont to be with ordinary courts of kings, when they remove. For indeed it is already among you, the Goſpel preacht, which is the ſcepter of this kingdome, and all other parts are but attendants of that, See Mat. 3. c.

20. And when he was demanded of the Phariſees, [When the kingdome of God ſhould come, he anſwered them and ſaid, The kingdome of God cometh not with obſervation.

21. Neither ſhall they ſay, Loe here, or loe there, for behold the kingdome of God is within you.]

22. And turning to his diſciples, he tells them of theſe Phariſees, and other the like contemners of his preaching, that they that now deſpiſe this ſcepter of the kingdome, receive not the Goſpel, there ſhall come out againſt them that iron rod, deſtruction for this great ſinne, and then 'twill be too late for them to wiſh for theſe daies of mercy, which now they deſpiſe, and make no uſe of.

22. And he ſaid unto his diſciples, The daies will come, when ye ſhall deſire to ſee one of the daies of the ſon of man, and ye ſhall not ſee it.]

23. Then many ſhall put you in hopes of a deliverer, pretend that there is a Meſſias in this or that place, but doe not you follow nor heed any ſuch report, nor look for any ſuch deliverer. See Mat. 24. 25.

23. And they ſhall ſay to you, See here, or ſee there, goe not after them nor follow them.]

24. For a deſtruction ſhall come like lightning, quick and fearfull, upon the Jewes from the Romans in this day of Chriſt's vengeance upon his enemies. See note on Heb. 10. a.

24. For as the lightning that lighteth out of one part under heaven, ſhineth unto the other part under heaven, ſo ſhall alſo the ſon of man be in his day.]

25. But this ſhall not be till after Chriſt's being rejected and crucified by the Jewes.

25. But firſt muſt he ſuffer many things, and be rejected of this generation]

26, 27. And as it was in the old world, when for the great provocations thereof, God was pleaſed to ſend the flood upon it, without any viſible change, or omen, or præſignification of the particular time, Mat. 24. 36. (only Noah preaching repentance to them, and they not hearkning to him, and then his building an ark, and going into it with his family) no man expecting it, the flood came and ſwept away all but thoſe in the ark, ſo ſhall it be, when Chriſt comes to work his revenge upon his crucifiers, when they expect it not at all, as ſoon as ever a courſe is taken for preſerving the faithfull from the deſtruction (ſee note on Mat. 24. 9. and Rev. 7. 3.) the vengeance ſhall light upon the reſt, and deſtroy all that are left in Jeruſalem. And that is all the foreknowledge of the time you ſhall have in anſwer to your queſtion, ver. 20.

26. And as it was in the daies of Noe, ſo ſhall it be alſo in the daies of the ſon of man.

27. They did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the ark, and the flood came, and devoured them all.]

28, 29, 30. And as when the ſins of Sodome were filled up, and their crie was gone up to heaven, and God determined to deſtroy them, The people went on in their ordinary courſe, doing all things according to their wont, and then on that very day when Lot went out of Sodome, the fire and brimſtone fell on that city; So as ſoon as the faithfull penitent Chriſtians depart out of Jeruſalem, that fatall day ſhall come upon the reſt, that day, I ſay, wherein Chriſt ſhall reveal himſelf by his judgments on his enemies and crucifiers, (ſee note on Heb. 10. a.)

28. Likewiſe alſo as it was in the daies of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded.

29. But the ſame day that Lot went out of Sodome, it rained fire and brimſtone from heaven, and deſtroyed them all.

30. Even thus ſhall it be in the day when the ſon of man is revealed.

31. When thus you ſee judgment break out, let every man then that is in Judæa, make all poſſible ſpeed to get out of it, as Lot and his family did out of Sodome.

31. In that day he that ſhall be upon the houſe top, and his ſtuffe in the houſe, let him not come down to take it away, and he that is in the field, let him likewiſe not return back.]

32. And the leaſt delay or ſtop in the courſe, all inclinations of kindneſſe to the ſinnes or company of that place, may be as fatall to any, as 'twas to Lot's wife, who looking back became a pillar of ſalt, Gen. 19. 26.

32. Remember Lot's wife.]

33. He that ſhall take any unchriſtian courſe of compliance (as the Gnoſtick Chriſtians did afterwards with the Jewes, to eſcape their perſecutions) be undoubtedly ſhall periſh in it, and he that being a diſciple of mine, ſhall for the teſtimony of my truth cheerfully and courageouſly venture death, is the only perſon that ſhall eſcape this judgment, (See note on 1 Pet. 1. c.)

33. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it, and whoſoever ſhall loſe his life ſhall [b] preſerve it.]

b.

34. Then ſhall it not be in the power of any worldly providence to work any deliverance for any, but as in Sodome an Angel came and took Lot by the hand and led him out, preſerved him, when many others wer left behind, ſo ſhall it be now, Thoſe whom God will thus pleaſe to ſeale Rev. 7. 3. and preſerve, the beleivers and conſtant profeſſors, thoſe ſhall be delivered and none elſe.

34. I tell you, In that night there ſhall be two men in one bed, the one ſhall be taken and the other left.]

35. Two women ſhall be grinding together, the one ſhall be taken, and the other left.

36. Two

36. Two men ſhall be in the field, the one ſhall be taken, and the other left.

37. And they [anſwered and ſaid unto him, Where Lord?] And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together. 37. ſaid, If we may not know the time when, yet Lord, where ſhall theſe eminent judgments ſhew themſelves? See note on Mat. 24. m.

Notes on Chap. XVII.

2. ἄχρηος What is meant by ἀχρεῖος δοῦλος, *unprofitable ſervant*, will be matter of ſome queſtion, becauſe of the ſomewhat diſtant character ſet upon it, *Mat.* 25.30. There he is to be *caſt into utter darkneſs*, his *unprofitableneſſe* is a *damning* ſinne, expreſſed alſo by *wickedneſſe* and *ſlothfulneſſe*, but here they that *have done all that is commanded* (which ſure is not a *ſtate* of ſo much *danger*) muſt yet call themſelves *unprofitable ſervants*, becauſe they have done *no more* then ſo, have done nothing for which they ſhould be *thanked* or *rewarded* above ordinary, v.9. To this 'twere *anſwer* ſufficient, to ſay, that the ſame word is often uſed in ſeverall notions, ſometimes in a *ſtricter* (for barely *not-profitable*,) ὑπερβάλλωσ ſometimes in a *larger* ſenſe. Thus ἀχρεῖος might ſeem to be uſed *Pſal.* 14. 3. and from thence *Rom.* 3.12.(ſee *note* on *Rom.* 1. g.) for all kind of *impiety* (as ἄνομος is ſometimes he that lives not *exactly* according to *law*, ſometimes the moſt *wicked*, *lawleſs* perſon)but that word in that place muſt be underſtood according to the notion of the *Hebrew* there, which ſignifies *putrid*, or *ſtinking*, which is therefore *uſeleſſe*, good for nothing,as *rotten*, *Eph.* 4.29. is oppoſed to *good for uſe*. Beſide this therefore, there may be yet a farther account given of the word in that of *Mat.* 25. thus, The phraſe ἀχρεῖος δοῦλος ſignifies a *ſervant* that brings in no *profit* to his *Maſter*, Now according as the office or employment of this *ſervant* is, ſo this will have more or leſſe of guilt in it, he whoſe office or *ſervice* conſiſts in *trafficking* for his *Maſter*, to whom 'tis under *precept* (as it was in that *ſervant*, *Mat.* 25. he had been *commanded* by his *Maſter* to *trade* with his *talent*, *Lu.*19.13. and from thence an *obligation* lay upon him, *he ought to have put the money to the exchangers*, *Mat.*25.27.) his not bringing in *profit* is downright *diſobedience*, and accordingly as he is call'd *unprofitable* in one place, v. 30. ſo he is formerly by the ſame *Evangeliſt* ſtyled *wicked* and *ſlothfull*, v.27.which he could not have been, if he had *done* all that was *required* of him. And ſo though a bare *unprofitableneſſe* founded in a performance of *all that was commanded* (as here it was) bring not *utter darkneſſe* upon the *ſervant*, but only deprive him of *thanks*, or *reward* above wages, v. 9. yet when that *unprofitableneſſe* is inſeparable from direct breach of *precept*, as there it appears to be, there it moſt juſtly brings that *ſevere ſentence* upon the *unprofitable*. This difference then (which is but *extrinſecall*, and *accidental* to the nature of the word) being acknowledged, and ſo giving the account, why the *unprofitable* in one place ſhould be under a *greater guilt*, then in the other, in all other reſpects the notion will be the ſame in both places. There 'tis ſet to ſignifie him, who had brought in *no profit* to his *Maſter*, made not *uſe* of his *abilities*, v.15. to *improve* the *talent* committed to him. And agreeably ſo it muſt ſignifie here. For two ſorts of *ſervices* are here taken notice of, One that which is the *particular* task for which he is *hired*, as *ploughing*, *feeding cattel*, v.7. another, which though it be not *named* or *ſpecified* to him, or *indented* for at his entring into the ſervice, yet belongs to every one, what office ſoever he is in, (as he is a *ſervant*) viz: *bringing in meat*, *waiting* upon his *maſter* at *table*, v. 8. This *Ariſtotle* in his *Politicks* names among the ἐγκύκλια διακονήματα, thoſe *ſervices* that belong to *every ſervant* (as the ἐγκύκλια μαθήματα are *Grammar*, *Muſick Exerciſes*, which belong to all young men, whatſoever *faculty* they apply themſelves to.) Parallel to this, what *ſervices* are of this kind, though they be not *ſpecified*, or *indented* for by name, they are yet in all reaſon, and by obligation of obedience and ſervice to his *Maſter*, to be performed by him, and he that neglects or refuſes to perform them, doth not perform the duty of a *ſervant*, and for ſuch neglect deſerves *ſtripes*, where the *maſter* hath that power over *ſervants* (as in *Chriſts* ſpeeches he is ſuppoſed to have, *he ſhall be beaten with many or with few ſtripes*] which may be the reaſon that among the *Jewes* there is no *law* given for the *obedience* of *ſervants* to *Maſters*, becauſe the *Maſters* could by *puniſhments* enforce that themſelves.) But then when all this is performed, this is little for the commendation of a ſervant, neither *thanks*, nor *reward* extraordinary are due to him for this. It muſt be remembred, what *Seneca* hath obſerved, that the ſervant is *humilis amicus*, a *lower ſort of friend*, that is to tend and conſider his *Maſters* good, and to contrive what may moſt tend to it, and perform it upon occaſions, *Exiguum eſt ad legem bonum eſſe*, ſaith he, *It is a petty ſmall thing to doe no more then he is commanded to doe*, that is the meaning of [τὰ διατεταγμένα, and τὰ ὀφειλόμενα ποιῆσαι] here, *doing what is commanded*, nothing but *ſtrict duty*, what he is *obliged* to, as a *ſervant*. The *profitable* or *uſefull ſervant* doth more then ſo, whatever he ſees will tend to his *Maſters advantage*, he doth it of his own accord, and he that doth not, though he have broken no *precept*, is yet to acknowledge himſelf *unprofitable*. And this notion of the *unprofitable ſervant* belongs fitly to this place, where. I ſuppoſe, *Chriſt* ſpeaketh of the *unfaithfulneſſe* of the *diſciples*, who contented themſelves with *calling* the *name* of *Jeſus* over the *Epileptick*, and when that would not doe, did not proceed to *faſting* and *praying* (which means would have enabled them to cure him) and now come and deſire *Chriſt* to *encreaſe their faith*, v.5. i. e. their *power* of *working miracles*, when (as he tells them) if they would doe their duty in all parts, as becomes ſervants to doe, i.e. *faſt* and *pray*, when need required, uſe the proper and neceſſary means toward the end, they would be able to doe what *miracle* they pleaſed. And this is but *duty*, ſaith *Chriſt*, the doing of it they muſt not look on, as *ſupererogating* virtue, but as that to which they are ſtrictly *obliged*, and which, though it be not *commanded* to all, yet being

ing a *means neceſſary* to an *end*, is, by *interpretation*, *commanded* to all them to whom that *end* is *commanded*, and ſo to them who were *commanded* to *cure diſeaſes* &c. *Mat.*10.8. For 'tis ordinarily ſaid that there are two ſorts of *neceſſaries*, 1. thoſe things that are ſo *neceſſitate præcepti*, by *neceſſity of precept*, or becauſe they are *commanded*: 2. others *neceſſitate medii*, *neceſſary* as *means*, without which I cannot doe that *ſervice*, which is required of me; And ſo was this of *faſting* and *praying* to the *caſting* out of *ſome devils* (the *Apoſtles task* at that time, part of their *office*) and as they that doe not this, faile much of their *duty*, and have no reaſon to expect that *God* will ſupply them, enable them farther to doe that work without uſe of that *means*, ſo they that doe it, have little reaſon to expect any *thanks* for it, which is the adæquate importance of this place.

b. * See Theophylatt: Simeons: ζωογονῆν *Zωογονῆν* the word here uſed hath a ſpeciall ſignificancy in * *Greek* authors, oppoſite to ἀποκτεῖναι: As the latter belongs to thoſe creatures, which bring forth *egges* firſt, and then, after ſome time, *living creatures*, ſo the former belongs to all other creatures, which *bring forth alive* at firſt. And this might have not only a commodious, but elegant ſenſe in this place, thus, that they that *die* and *loſe* their *lives* for *Chriſt's ſake*, ſhall immediately, without any intervall of the ψυχοπαννυχία *ſleeping of the ſoule*, in *death*, *bring forth a new life* unto all æternity. But perhaps it may be unfit to affix this *critical* notion of the word in *humane* writers to this of S. *Luke*, and if we judge by the uſe of the word in the *Greek* of the *Old Teſtament*, which hath a greater concent and *ſympathy* with the writers of the *New Teſtament*, then any other ſort of books, ζωογονῆν will ſignifie no more then σῴζειν *to ſave* or *preſerve*, for ſo it is uſed *Exod.* 1. 17. 18. 22. And then the meaning of the verſe will be, that he that ſhall uſe any crafty means of policy at that time to *ſave his life*, it ſhall probably prove unſucceſsfull to him, when he that intruſts himſelf and his life to *Gods providence* and direction, and ſo doth endanger the *loſing* of it, ſhall be more likely to *ſave* it, then any other.

Paraphraſe.

CHAP. XVIII.

1. to be conſtant and diligent in the a. performance of the duty of prayer, not only in reſpect of God, to whom it is a duty, but in reſpect of themſelves, whoſe petitions are by aſſiduity moſt likely to be obtained,

1. AND he ſpake a parable unto them to this end, that men ought [alwaies to pray and not * to a faint,] * be ſlothfull,

2. an unjuſt and harſh judge, which neither was moved with conſcience of duty to God, nor remorſe, or compaſſion to any.

2. Saying, There was in a city [a judge, which feared not God, neither regarded man.]

3. Doe me juſtice againſt

4. delayed to doe it.

3. And there was a widow in that city, and ſhe came unto him, ſaying, [Avenge me of] my adverſary.

4. And he [would not for a while.] But afterward he ſaid within himſelf, Though I feare not God, nor regard man,

5. leſt her coming ſo continually for juſtice be a reproach to me, and a teſtimony before others of my injuſtice to her, and ſo be matter of ſhame to me, if I deny her; or, leſt at laſt ſhe fall a reproaching me, caſting contumelious words upon me. b.

5. Yet becauſe this widow troubleth me, I will avenge her, [leſt * by her continuall coming ſhe b weary me.] * coming to me, at the laſt ſhe reproach me.

6. And the Lord ſaid, Heare what the unjuſt judge ſaith.

7. doe juſtice for his elect whoſe conſtant prayers importune him to it, and ſhall he not doe it ſpeedily? c.

7. And ſhall not God [avenge his own elect, which crie day and night unto * him, c though he bear long with them?] * him? and is he ſlack toward them?

8 Yea certainly he will ſuddenly proceed againſt their perſecutors, and when he doth ſo, it will fall very heavy upon the Jewes: For when Chriſt comes to doe vengeance, there ſhall be very few Chriſtians to be found in Judæa (ſee note on Mat.24.b.) they that are converted of the Jewes, ſhall be gone out, and diſperſed among the Gentiles, See note on Mat.24. g.

8. I tell you that he will avenge them ſpeedily. Nevertheleſſe when the ſon of man cometh, ſhall he find faith * upon the earth?] * on the land? ἐπὶ τῆς γῆς

9. which had a great opinion of their own perfections, and ſo lookt on all others with ſcorn.

9. And he ſpake this parable unto certain, which [truſted in themſelves that they were righteous, and deſpiſed others.]

10. In the Temple there are two courts, one for the Jewes, the other for the Gentile-proſelytes that lived among them, (ſee note on Epheſ.2.a.) and to thoſe two went up, to the firſt a Phariſee, to the ſecond a Publican, to pray.

10. Two men went up into the Temple to pray, the one a Phariſee, and the other a Publican.]

11. And no perſon being preſent to either but God, to overhear them, the Phariſees words were theſe,

11. The Phariſee ſtood and prayed thus with himſelf,] God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican.

12. I faſt every munday and thurſday, the ſecond and fift daies of every week, on which we are wont to hear the Law read in our Synagogues, and I pay tithes of herbs and every thing which others make doubt (it being not determined by law) whether they are to be paid or no.

12. I faſt twice in the week, I give tithes of all that I poſſeſſe.]

13. being in the court of the Gentiles, was in a ſad humble penſive guiſe, and by his geſture and action expreſt a wonderfull great contrition and indignation againſt himſelf for what he had done, and uſed this affectionate form of confeſſion, and deprecation,

13. And the Publican [ſtanding afarre off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt,] ſaying, God be mercifull to me a ſinner.

14. I

14. I tell you, [This man went down to his houſe juſtified, rather then the other; For] every one that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.

14. This mans meanand lowly opinion of himſelf, was more acceptable in the ſight of God, together with his confeſſion and contrition, then all the Phariſees good actions, his exact faſting, and paying of tithes, being accompanied with that high and arrogant opinion of himſelf; For &c. Mat. 23. 12.

15. And they brought unto him alſo infants, that he would touch them; But when the diſciples ſaw it, they rebuked [them.]

15. thoſe that brought them, Mar. 10. 13.

16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not, for [of ſuch is the kingdome of God.]

16. theſe are of that temper of humility and meekneſſe, which is ſo neceſſary an ingredient in a Chriſtian, Mar. 10. 14.

17. Verily I ſay unto you, [Whoſoever ſhall not receive the kingdome of God as a little child, ſhall in no wiſe enter therein.]

17. There is no admiſſion or reception to Chriſtianity for any but ſuch.

18. And a certain ruler asked him, ſaying, Good maſter, what ſhall I doe to inherit eternall life?

Mat. 19. 20. Mar. 10. 17.

19. And Jeſus ſaid unto him, Why calleſt thou me good? none is good ſave one, that is, God.

Mar. 10. 18.

20. Thou knoweſt the commandements, Doe not commit adultery, Doe not kill, Doe not ſteal, Doe not bear falſe witneſſe, Honour thy father and thy mother.

21. And he ſaid, All theſe have I kept from my youth up.

22. Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing, ſell all that thou haſt and diſtribute to the poor, and thou ſhalt have treaſure in heaven, and come, follow me.

Mar. 10. 21.

23. And when he heard this, he was very ſorrowfull, for he was very rich.

24. And when Jeſus ſaw that he was very ſorrowfull, he ſaid, How hardly ſhall they that have riches [enter into the kingdome of God?]

24. follow me, and become Chriſtians, and attain everlaſting felicity?

25. For it is eaſier for a camel to goe through a needles eye, then for a rich man to enter into the kingdome of God.]

25. There is nothing of more difficulty imaginable.

26. And they that heard it, ſaid, [Who then can be ſaved?]

26. Who is able to receive this ſevere doctrine, to be a Chriſtian, and attain bliſſe upon theſe terms, to enter on this ſtrict courſe, to be a ſubject of Chriſts, who requires ſuch tasks of his diſciples?

27. And he ſaid,] The things which are impoſſible with men, are poſſible with God.

27. But he ſaid &c. See Mat. 19. 26.

28. Then Peter ſaid, Loe we have left all and followed thee.

29. And he ſaid unto them, There is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

Mat. 19. 29.

30. Who ſhall not receive [manifold more in this preſent time,] and in the world to come life everlaſting.

30. a moſt plentifull return of advantages (as rich as any the moſt fruitfull ſeaſon produceth) in this world, abſtracted from thoſe which he ſhall receive hereafter in heaven.

31. Then he took unto him the twelve, and ſaid unto them, Behold, we goe up to Jeruſalem, and all things that are written by the prophets concerning the ſon of man ſhall be accompliſhed.

Mat. 20. 18.

32. For he ſhall be deliver'd unto the Gentiles, and ſhall be mocked, and ſpightfully intreated and ſpit on.

33. And they ſhall ſcourge him and put him to death, and the third day he ſhall riſe again.

34. And they underſtood none of theſe things, and this ſaying was hid from them, neither knew they the things which were ſpoken.]

34. And they did not in any manner underſtand what he meant by thoſe words.

35. And it came to paſſe, that as he was come nigh unto Jericho, [a certain blind man,] ſat by the way ſide begging.

35. two blind men, Mat. 20. 3.

36. And hearing the multitude paſſe by, he asked what it meant.

37. And they told him that Jeſus of Nazareth paſſeth by.

38. And he cried, ſaying, Jeſus thou ſon of David, have mercy on me.

39. And they which went * before rebuked him, that he ſhould] hold his peace; but he cried ſo much the more, Thou ſon of David have mercy on me.

* or, by the Kings MS. reads suppoſe.

39. And the multitude that went along or attended him, chid him, and bid him

40. And Jeſus ſtood and commanded him to be brought unto him; and when he was come neer, he asked him,

41. Saying, What wilt thou that I ſhall doe unto thee? And he ſaid, Lord that I may receive my ſight.

* made thee whole, Ciruſi Cs.

42. And Jeſus ſaid unto him, [Receive thy ſight, thy faith hath * ſaved thee.]

42. thy faith expreſt v. 41. is rewarded by this cure, thy ſight ſhall be reſtored to thee by this word of mine.

43. And immediately he received his ſight, and followed him, glorifying God, and all the people, when they ſaw it, gave praiſe unto God.

a. Ἐκκακεῖν] Μὴ ἐκκακεῖν here, is to be explained by *Heſychius* and *Phavorinus*, who have jointly, the one out of the other, theſe words, ἐκκακῶμεν (not as the *printed* copies of both authors corruptly read it, ἐχμακῶμεν, ἐκκδιῶμεν, but, as 'tis clear it muſt be mended) ἀμελῶμεν, ἀκκδιῶμεν, by which 'tis clear, that the word ſignifies *negligence* or *careleſneſs*. The other rendrings of the word by *non defatigari* and *non deficere*, ſeem to be grounded on a conjecture that the reading ſhould be ἐκκμῶμεν, whereas the *Manuſcripts* agree in this other reading, and the importance of the *parable* is very well ſatisfied with it, which is to ſtirre us up to *diligence* and *importunity* in *prayer*, πρὸς τὸ πάντοτε, *to pray at all times*, anſwerable to which is ἐπιμένειν εἰς τέλος in the *parable* v. 5. i. e. *coming perpetually, conſtantly* (according to the importance of the *Hebrew* נצח ſee note b.) and therefore the *Syriack* here reads, *coming at all times*, i.e. never to omit the *conſtant*, frequent, *ſet houres* of performing this duty. So likewiſe 2 *Cor.* 4. 1. *Having this miniſtry*, this office intruſted to us, οὐκ ἐκκακοῦμεν, *we are not ſlothfull* or *negligent* in it; So *Gal.* 6. 9. *When we are a doing good*, μὴ ἐκκακῶμεν, *let us not be ſlothfull*, but as men that have a ſure reward in their *eye*. &c. And in the ſame matter 2 *Theſſ.* 3. 13. μὴ ἐκκακήσητε καλοποιοῦντες, *be ye not negligent in doing good*, onely it is to be obſerved, that as κακὸς in *Greek* ſignifying ſometimes an idle, ſluggiſh, *baſe* perſon, (and ſo *ignavus*, a *ſlothfull* perſon, in *Latine*) is alſo a *fearfull, puſillanimous, cowardly* perſon, ſo ἐκκακεῖν in ſome places being, by the *context* concerning *afflictions*, determin'd to it, ſignifies to be *diſcouraged*, to play the *coward*. So 2 *Cor.* 4. 16. when, upon the conſideration of the *afflictions* which attend the preaching of the *Goſpel*, he yet reſolves that the *gain*, which they are to receive by it, is more then the *loſſe of life* it ſelf to him, and thereupon, contrary to all *diſcouragements* οὐκ ἐκκακοῦμεν, *we are not afraid* or *diſcouraged*, for *if our outward man be deſtroyed*, if we ſhould ſuffer any *affliction* even to *death* it ſelf, yet &c. So *Epheſ.* 3. 13. *Wherefore I beſeech you* μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, *not to be diſcouraged*, or *afraid*, or *diſheartened* in your *Chriſtian* courſe, *on occaſion* of *my afflictions* ſuffered *for you*, *for this* (viz: that I *ſuffer* for you) *is your glory*, matter of *incitement*, not of *diſcouragement* to you. And theſe are all the places, where the word is uſed in the *New Teſtament*.

b. Ὑπωπιάζῃ] The word ὑπωπιάζειν is twice uſed in the *New Teſtament*, here and 1 *Cor.* 9. 27. It is an *agoniſticall* word in the firſt uſe of it, belonging to the πυκτὴ or *cuffers*, which was one of the *Gracian exerciſes*, or to the πανκρατιαστὴ, which was a *mixt* exerciſe, made up of *cuffing* and *wreſtling* together, and is the thing referr'd to, in that place to the *Corinthians*, among whom the *Iſthmii agones* (one of the four ſorts of them in *Greece*) were celebrated. Now the word coming not from ὑπὸ and πέζω (as, againſt all *analogie*, ſome would have it) but from ὑπωπιον, and that from ὑπὸ and ὤψ, a *lividneſs* or *blewneſs* under the *eyes*, or on the *face*, and that ſuch, as is cauſed by *blowes*, ſignifies diſtinctly *to ſtrike in the face*, with the *fiſt*, or with *caſtus*, which they uſed in their *hands*, to *cuffe* with, and ſo as the word δαλαζονεῖν *to get the adverſary under him*, belongs there to *wreſtling*, ſo this ὑπωπιάζειν to *cuffing*, and both together make up the πανκρατιον (the *exercciſe* ſo called from πᾶν and κράτος as requiring *all ſtrength*, to the uſing of it) which, ſaith * *S^t Chryſoſtome*, the *Apoſtle* reſerres to there. From this *agoniſticall* uſe of the word ὑπωπιον, and ὑπωπιάζειν, another there is, which is gotten into common uſe for *reprbaching* or *putting* any man *to ſhame*, that *blewneſs* under the *eyes*, or on the *face* being a viſible *mark* of being *beaten*; And thus as the *Latine ſuggillatio*, ſo this *Greek* word is uſed among the *Latines*, *Conſulatus Auli*, ſaith *Cicero*, *non tam Conſulatus eſt, quàm Magni noſtri hypopion*, *His Conſulſhip is a meer contumely or reproach to Pompey who made him Conſul*. So in *Nilus* ἀνεκδ. Narr. 6. ſpeaking of the *valiant* expreſſions of a *gallant* woman, he ſaith ταῦτα δὲ ἐδέξατο ὑπώπια, *that he received them as contumelies & upbraidings of his own impatience*. And thus the word is to be taken in this place, either, Leſt her *continuall coming ſhame* me, or, Leſt ſhe *coming* ſo oft, *at laſt* let looſe her tongue to *contumelies* and *railings* at me. But the former is the moſt proper ſenſe, moſt agreeable to the acception of εἰς τέλος in the *ſacred dialect* (being the *Greek* of נצח, which *Pſ.* 4. 1. & 13. 1. and 75. 5. and 103. 9. is rendred εἰς τὸ τέλος, and ſignifies that thoſe *Pſalmes* were not for any *peculiar*, but *continuall* uſe, and ſo 1 *Theſ.* 2. 16. ſignifies long *duration* or *continuance*, and is ordinarily rendred *for-ever*) and anſwerable exactly to the deſigne of the *parable*, ſet down v. 1. that we *ought to pray* πάντοτε, and that by *doing ſo*, we ſhould make *God aſhamed* (as it were) to *deny* or *caſt* off our *importunity*. Hence it is that the *fathers* in their *prayers* and *ſpeeches* to *God*, uſe the phraſe, ὑπωπιῶ σε, *I put thee to ſhame*, to wit, by *continuall importuning*. Σὲ ὑπωπιῶ ὁ μόνος ἀγαθὸς, in *S^t Baſils Liturgie*, *I put thee to ſhame, thou that art the only good*, So in the *Pſaltery* of the *Greeks*, in which there are ſo many prayers *mixt*, Οἶδα σὲ, Κύριε, εἰ μὴ ὑπωπιῶ ἀπὸ τῆς ἰδίας ἀγαθότητός σου, οὐκ ἔλαιος &c. *Unleſſe, O Lord, thy goodneſs put thee to ſhame*, i.e. *extorted* this from thee; Which expreſſion of theirs, as it referres without all doubt to this of *S^t Luke*, and is but another way of *paraphraſing Gods* being wrought on by way of *importunity*, ſo it is a clear *evidence* of the truth of what hath been ſaid, of the notion and importance of this word [ὑπωπιάζω] in this place.

c. Μακροθυμεῖ ἐπ' αὐτοῖς

The meaning of μακροθυμεῖν ἐπ' αὐτοῖς here is beſt found by comparing the verſe with *Eccluſ.* 35. 19. where ſpeaking of *God*, Ποιῶν κρίσιν, ſaith he, καὶ ὁ μὲ δυνατὸς, ὡς ὁ μὲ μακροθυμῶν ἐπ' αὐτοῖς ὁ χρόνος, *The mighty one will execute judgment, and will not delay, nor be ſlack toward them*. So μακροθυμία, *patience*, or *long ſufferance* ſignifies *ſlackneſs* in *puniſhment*, or *deferring* of it. And ſo that verſe there, is but a paraphraſe of this, The difference is 1. that this is by way of *interrogation*, which, we know, ſerves only to increaſe the force of the *affirmation*, and 2. that μακροθυμῶν in the *cloſe* is in the *participle*, which, though it be eaſily ſupplied with the *verb* ἐστὶ, ordinarily underſtood, yet in very *ancient* copies, as that moſt ancient one in the *Kings Library*, and ſo in that which *S^t Chryſoſtome* and the ancient *Tranſlator*, and alſo the *Syriack*

* ὁ γὰρ ἀγωνιστὴς ὑπωπιάζει τὸν ἀντίπαλον, &c.

Syriack and *Arabick* made uſe of, it is read μακροθυμεῖ; And ſo the ſenſe is complete —*Doth he delay?* or, *Is he ſlack toward them?* or in doing *juſtice* to them? Certainly he ſhall not. The occaſion of *Chriſt*'s ſaying this in this place, may ſeem to be, to take off the great *ſtumbling block* from the *diſciples*, or converted *Jewes*, who as yet ſaw nothing but *afflictions* toward themſelves and *Chriſt*, were perſecuted for *Chriſtianity*, whereas the *Jewes* that held out againſt *Chriſt*, continued *proſperous* in it; To theſe our *Saviour* both here, and ch. 21. 28. gives aſſurance that an heavy *vengeance* ſhall light upon this *nation*, that it ſhall be utterly laid waſt, that the *Jewiſh religion* (which, as long as it laſted, ſeemed a great *prejudice* againſt the *faith* and *doctrine* of *Chriſt*) ſhall be deſtroyed, that the perſecuted *beleivers* ſhall be delivered, and that this ſhould ſuddenly come to paſſe, within the *age* of ſome that then lived, *Mat.* 16. 28. *Mat.* 26. 64. and *Joh.* 21. 22. To the ſame purpoſe it is, that the *Apoſtles* in their *Epiſtles*, when they ſpeak to theſe *converted Jewes*, *ſcattered* abroad upon the *perſecution* in *Judea*, doe very frequently mention the *ſuddenneſs* and *certainty* of this *vengeance* on the *Jewes*, and deſtruction of their *Temple* and worſhip, as an argument of great force to keep thoſe *converts* in their *faith*, who, as long as the *Temple* ſtood, and the *ſacrifice* continued, were oft tempted to doubt, which was the truer *religion*, the *Chriſtian*, or that of the *Jews*. So we find *S. Paul* preſſing it *Rom.* 13. 11. knowing ὁ καιρὸν, this great *ſeaſon*, this famous *time* foretold of, wherein they were to be *reſcued* from their *perſecutors*, and to their *Corneia* (the ſame that was mention'd *Mat.* 10. 22. ſee note f.) *neerer then when they* firſt *beleived*, or *were converted* to the *faith*. And again ἡμὲρα ἤγγικε, *this day was nigh* at hand, and therefore they ſhould keep cloſe to all *Chriſtian practiſe*; ſo *Jam.* 5. having denounced the woes then neer approaching upon the *Apoſtatizing Gnoſticks* (who to preſerve their worldly tranquillity, complied with the *Jewes*, and joyned with them in *perſecuting* the *Orthodox Chriſtians*) v. 1. &c. and the cries of the oppreſſed and *perſecuted* (that is of the ἐκλεκτοὶ βοῶντες *the elect crying* here) v. 4. he then comforts the beleivers v. 7. by this argument, v. 8. that this παρουσία τῦ Κυρίυ ἤγγικε *this coming of the Lord* (the very ſame that is here v. 8.) *was now cloſe at hand*, and that explained by [ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the judge ſtanding at the dore*] which ſhews that he will ἐκδικῆσαι ἐν τάχει, as it is in this verſe, *avenge* the ſufferers, the *beleivers ſpeedily*. The ſame argument is preſſed by S. *Peter* (who, as S. *James*, c. 1. 1. wrote to thoſe of the *diſperſion*, i. e. to the *converted Jewes ſcattered* in other nations, upon their being *perſecuted* out of *Judea*.) 1 *Pet.* 4. 7. *The end of all things* (i. e. of the *Jewiſh ſacrifices*, and all their *legal ceremonies*, and the *temple*, and *people*) *is at hand*, though *Mat.* 24. 6. it was ſaid, that *it is not yet*. So 1 *Joh.* 2. 18. *It is the laſt houre*, and therefore it follows, that *as you have heard*, *Mat.* 24. 5. *that many counterfeit Chriſts* ſhould come (before that *finall deſtruction* of *Jeruſalem*) *ſo*, ſaith he, *'tis now, by which we know 'tis the laſt hour*. So *Heb.* 10. 25. when men were ſo *ſcandalized* at the prevailing of the *unbeleivers*, and *perſecuting* of the *Chriſtian faith*, that they neglected their *aſſembling* together, gave off their *publick meetings*, he then rouzeth them to ſtirre up one another to the carefull performance of that neglected duty, by their ſeeing ἐγγίζον τὴν ἡμέραν, *that this day* of *vengeance* (ſo called *Lu.* 21. 22.) upon that *nation* and people) was now very neer at hand. All which, if (when 'tis then ſaid to *approach*, and to *be at the dore*) it belonged to the *day* of *judgment*, (now, after ſo many *hundred years*, not yet come) what a μακροθυμία were this? what a *delaying* of his *coming*, and conſequently what an objection againſt the *truth* of *Chriſtian religion*? As *Mahomet* having promiſed after his death he would *preſently return* to *life* again, and having not perform'd his promiſe in a *thouſand yeares*, is by us juſtly condemned for an *impoſtor*, ſee *Mat.* 24. 34.

ἐγγὺς ὁ κριτὴς πρὸ τῶν θυρῶν.

Βλέπετε τὸν καιρὸν

Ἐγγίζοντα ἐν μίᾳ

CHAP. XIX.

Paraphraſe.

1. AND Jeſus entred, and paſſed through Jericho.

2. And, behold, there was a man named Zacchæus, which was the chief among the Publicans, and he was rich.

3. And he ſought to ſee Jeſus who he was,] and could not for the preaſe, becauſe he was little of ſtature.

3. And he was very deſirous to ſee the perſon of Jeſus, having no farther deſigne, or thought at the preſent, but that, ver. 4.

4. And he ran before, and climbed up into a ſycomore tree to ſee him, for he was to paſſe that way.

5. And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him, Zacchæus, make haſte and come down, for to day [I muſt abide at thy houſe.]

5. I mean to be entertained by thee.

6. And he made haſte and came down, and * received him joyfully.

* entertain'd him rejoicing, ὑπεδέξατο χαίρων

7. And when they ſaw it, they all murmured, ſaying, That he was gone to be [gueſt with a man, that is a ſinner.]

7. entertained in an heathen's, or, Publican's houſe.

8. And Zacchæus ſtood and ſaid unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have * taken any thing from any man by falſe accuſation, I reſtore him fourfold.]

* wronged any man,

8. And whileſt Chriſt was there, Zacchæus made this ſpeech unto him, Sir, half my wealth I beſtow upon the poor, and whomſoever I have defrauded (ſee note on c. 3. c.) or, as a Publican, exacted more from them, then was due, I will, according to the law for theeves, make a fourfold reſtitution.

9. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, for ſo much as he alſo is the ſon of Abraham.]

9. And Jeſus ſaid unto him, This day repentance,

repentance, and ſo the Goſpel, and the mercies of the Goſpel are come home to Zaccheus, as being a beleiver, and ſo one (though a Publican) to whom the promiſes, made to the ſeed of Abraham, doe belong.

10. His being an heathen or Publican, or a ſinner in his former life, doth not render him uncapable of receiving benefit from me, but contrariwiſe gives him a capacity of it, upon his repentance, For this was the end of my coming to reduce ſinners to repentance, and to obtain mercy for ſuch, Mat. 18. 11.

10. For the ſon of man is come to ſeek and to ſave that which was loſt.]

11,12. And at this time, or not long after, being now not farre from Jeruſalem, the chief city of the Jewes, and ſo the palace or royall city, and upon occaſion of their thinking, that he would ſhortly take upon him a regall authority, (chap. 17. 20.) and that that would be at Jeruſalem, he ſpake this parable unto them, A certain man born heir to a kingdome, took a great journey to take poſſeſſion of it (hereby intimating of himſelf, that he was to ſuffer, and riſe, and goe to heaven, ſo to be inſtalled in his kingdome) and then to return again in an eminent manner to ſhew himſelf among his countrey-men, where he was born, and over whom he was to reign.

11. And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdome of God ſhould immediately appear.

12. He ſaid therefore, * A certain noble man went into a farre countrey to receive for himſelf a kingdome, and to return.]

* a certain man of high birth, ἐυγενὴς τις ἄνθρωπος

13. And having ſeveral ſervants, he gave each of them a ſtock of mony to traffick with in his abſence, commanding them to improve it to his beſt advantage, that he might receive the benefit of it when he returned, (noting that the Apoſtles were after his departure to preach to the Jewes, gain as many of them, as they could, goe through all their cities, before Chriſt ſhould thus come, and ſhew himſelf in that regall illuſtrious manner upon them, and ſo likewiſe that all other inferior Chriſtians were, and are to imploy their diligence and induſtry, according to their talents, to bring in ſome encreaſe unto God.)

13. And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy untill I come.]

14. But thoſe his countrey-men, over whom he was to reign, and was now only gone to be inſtalled or inthroned in his right, ſet themſelves contumaciouſly againſt him, and diſclaimed having him for their king, (noting the Jewes ſtanding out againſt the faith, as 'twas after his reſurrection preacht to them by the Apoſtles, ſee note on Mat. 24. b.)

14. But his citizens hated him, and ſent a meſſenger after him, ſaying, We will not have this man to reign over us.]

15. And when he came back again, after his inſtalment, to exerciſe his regall office among them, he firſt examined his ſervants what increaſe they had made, (noting the fruit that had come in, the harveſt or number of converts by the preaching of the Apoſtles over all Jewry.)

15. And it came to paſſe, that when he was returned, having received the kingdome, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.]

16. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17. improved theſe earthly commodities (ſee Lu. 16. 10.) thou ſhalt be more highly preferr'd, (noting the reward of the Apoſtles labour in preaching the Goſpel, 1. governing in the Churches, which they had planted, then reigning with Chriſt, enjoying an higher degree of glory, as they had laboured more abundantly.)

17. And he ſaid unto him, Well, thou good ſervant, becauſe thou haſt [been faithfull in a very little, have thou authority over ten cities.]

18, 19. And the ſecond having imploy'd his time well, but not ſo well, was alſo rewarded proportionably.

18. And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19. And he ſaid likewiſe unto him, Be thou alſo over five cities.]

20, 21. But a third out of a pretence of extraordinary fear of diſpleaſing, inſtead of imploying laid up his talent, (made no kind of uſe of the abilities that God had given him, lay idle, without ever endevouring to doe any thing that might bring in any glory to God.) And his ſloth, being the chief cauſe of his doing thus, made him (either really, or, to excuſe his ſloth, pretendedly) look upon it as a piece of auſterity and rigidneſſe in the Maſter (in Chriſt) to exact any fruit, any increaſe of his talents.

20. And another came, ſaying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, becauſe thou art an auſtere man, thou takeſt up that thou laidſt not down, and reapeſt that thou didſt not ſow.]

22. But this was farre from an excuſe of his unprofitableneſſe, 'twas rather an aggravation of it, and an acknowledgment, that would bear witneſſe againſt him, and condemn him, make his ſlothfulneſſe and unprofitableneſſe appear to be a ſinne againſt conſcience in him.

22. And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant, thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping what I did not ſow.]

23. For upon this acknowledgment, ſaith the Maſter, what poſſible reaſon can be given, why thou ſhouldſt not put my money into a bank amongſt the merchants, that it might have yeilded me ſome encreaſe at my return?

23. Wherefore then gaveſt thou not my money into the bank, that at my coming I might have required mine own with uſury?]

24. The more unprofitable this man hath been, the fitter 'twill be to encreaſe the reward of him that hath been diligent, and ſucceſsfull.

24. And he ſaid unto them that ſtood by, [Take from him the pound, and give it to him that hath ten pounds.]

25,26. And though that was conceived unequall by ſome, becauſe he had ſuch plenty already, yet the King adhered to his ſentence, upon this ground of his dealing with his ſervants by way of diſtributive juſtice, which conſiſts not in giving to all equall portions, but moſt to them that have done him moſt diligent, faithfull ſervice, and mulcting and puniſhing the unfaithfull, and idle perſon.

25. And they ſaid unto him, Lord he hath ten pounds.

26. For I ſay unto you, Unto every one that hath, ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.]

27. But

27. But thoſe mine enemies, that would not that I ſhould reign over them, bring hither, and ſlay them before me.]

27. But thoſe country-men of his (thoſe king by right he was) which, when he was gone to be installed in the kingdome, ſent him that contumacious anſwer, v. 14. (noting the Jewes that would not ſubmit to him upon the Apoſtles preaching the Goſpel after the reſurrection) being now inſtated in his throne, he preſently commanded to be put to the ſword, executed as ſo many rebels. (The fate that ſoon befell the Jewes, after his inauguration in his kingdome, i. e. his going to heaven.)

28. And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29. And it came to paſſe, when he was come nigh to Bethphage, and Bethany, at the mount called the mount of Olives, he ſent two diſciples, Mat. 21. 1.

30. Saying, Goe ye into the village over againſt you, in which at your entring ye ſhall find [a colt tied, whereon yet never man ſate, looſe him] and bring him hither.

30. an aſſe tied, and a foal with her, which was not yet backt, take the foal]

31. And if any man ask you, Why doe ye looſe him? Thus ye ſhall ſay unto him, Becauſe the Lord hath need of him.

32. And they that were ſent, went their way, and found even as he had ſaid unto them.

33. And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34. And they ſaid, The Lord hath need of him.

35. And they brought him to Jeſus. And they caſt their garments upon the colt, and ſet Jeſus thereon. Mat. 21. 9.

36. And as he went, they ſpread their clothes in the way.

37. And when he was come nigh, even now at the deſcent of the mount of Olives, [the whole multitude of the diſciples] began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen,

37. all his followers that beleived and attended him

* Bleſſed in the name of the Lord be the king that cometh, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου.

38. Saying, [* Bleſſed be the king that cometh in the name of the Lord, peace in heaven and glory in the higheſt.]

38. Hoſanna, or Save now (Mat. 21. 2.) we acknowledge thee to be our king ſo long expected, the Meſſias, (ſee note on Mat. 21. 2. and Mat. 21. 9.) God in heaven ſend all proſperity on this thy kingdome, And the loudeſt Hoſannaes or acclamations or confeſſions of his regality be made unto thee.

39. And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40. And he anſwered and ſaid unto them, [I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.]

40. The thing is moſt true which they ſay, and if they ſhould join with you to ſmother it, it would by ſome other the unlikelieſt wales be proclaimed in deſpight of you.

41. And when he was come neer, he beheld the city, and wept over it:

42. Saying, [if thou hadſt known, even thou at leaſt in this thy day, the things which belong to thy peace, but now they are hidden from thine eyes]

41. O that thou alſo wouldſt (ſee c. 12. note c.) yet conſider and lay to heart, before it is too late, even in this critical time, what concerns thy future tranquillity and proſperity ſo much, But thou doſt not at all conſider it.

43. For the daies ſhall come upon thee, that thine enemies ſhall [a] caſt a trench about thee, and compaſſe thee round, and keep thee in on every ſide,

43, 44. And now what remains? why that within a while the Romans ſhould beſiege thee cloſe, and famiſh thee, and take

* daſh thee againſt the ground, ἐδαφιοῦσί σε.

44. And ſhall * lay thee even with the ground, and thy children within thee, and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation.]

the city, and deſtroy all that are in it, and demoliſh the Temple utterly (ſee note on Mat. 24. a.) and all this by way of puniſhment for thy not conſidering what Chriſt hath by way of meſſage from God revealed to thee, i. e. for thy not repenting upon all his calls.

45. And he went into the Temple, and began to caſt out them that ſold therein, and them that bought, Mat. 21. 12.

46. Saying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of theeves.

47. And he taught daily in the Temple. But [the chief prieſts and ſcribes, and the * chief of the people ſought to deſtroy him.]

47. The Sanhedrim ſat in conſultation how they might put him to death.

* rulers, ſee note on Joh. 1. c.

48. And could not find what they might doe, for all the people * were very attentive to hear him.]

48. And they could not reſolve on any ſafe courſe, becauſe the people were generally ſo affected to him.

* as they heard him, took his part, ἐξεπιμάτο αὐτοῦ ἀκούων. See note on Mat. 22. f.

Notes on Chap. XIX.

a. That *Titus* might *ſtarve* the *city* the ſooner, he *ſhut* up all the *avennues*, building *five works* without the *city*, and when the *Jewes* beat down them, he built a *wall* round about it, 39 *furlongs* long, and 13 *caſtles* or *forts* in it, whoſe compaſſe was 10 *furlongs*, and all this finiſht in three daies, ſaith *Joſephus*, *De Bell: Jud:* l. 6. c. 8. And when this was done, there was no poſſibility for any to come out, and the greateſt *diſtreſſe* that ever was, followed, *eating* of *girdles*, and *ſhooes*, and the *coverings* of their *ſhields*, and at length *dung* and *dirt*, and *hay*, and *mans-fleſh*, and a rich *woman* called *Mary* fed on her own *ſucking-child*, and many other ſad expreſſions of this συοχὴ or *diſtreſſe* are ſet down by *Joſephus*.

CHAP.

Paraphraſe.

CHAP. XX.

1. he went into the Temple, and as he expounded the leſſon, came upon him with the elders,]

1. AND it came to paſſe that on one of thoſe daies, [as he taught the people in the temple, and preached the Goſpel, the chief prieſts and the ſcribes

and on occaſion of that made known the Goſpel to the people (ſee Mat. 9. note l.) the Sanhedrim came to him,

Mat. 21. 23.

2. And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authority?

3. And he anſwered and ſaid unto them, I will alſo ask you one thing, and anſwer me.

See note on Mat. 21. c.

4. The Baptiſme of John, was it from heaven, or of men?

5. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then beleived ye him not?

6. But and if we ſay, Of men, all the people will ſtone us: for they be perſwaded that John was a prophet.

7. And they anſwered, that they could not tell whence it was.

8. And Jeſus ſaid unto them, Neither tell I you by what authority I doe theſe things.

9. And after a parable delivered by him, and ſet down, Mat. 21. 21. he added this other, Mat. 21. 28.

9. Then began he to ſpeak to the people this parable, A certain man planted a vineyard, and let it forth to husbandmen, and went into a farre countrey for a long time.]

A certain man that had a family, planted a vineyard, and did all that was neceſſary to that turn, fenced it with a good ſtrong mound, hewed a trough to preſſe the grapes in, and built a lodge for the keeper of it, and then let it out to farmers at a rent, and himſelf travailed for a time, (noting the care and proviſion God had made for the Church of the Jewes, Iſa. 5. which made him a ſtrange return for all this, killed his prophets, (which called for fruits of good life from them,) and at laſt his ſon Chriſt Jeſus himſelf.)

10. pay him that rent, which his vineyard was to yeild him,

10. And at the ſeaſon he ſent a ſervant to the husbandmen, that they ſhould [give him of the fruit of the vineyard,] but the husbandmen beat him, and ſent him away empty.

11. And again he ſent another ſervant, and they beat him alſo, and intreated him ſhamefully, and ſent him away empty.

12. And again he ſent the third, and they wounded him alſo, and caſt him out.

13. Then ſaid the Lord of the vineyard, What ſhall I doe? I will ſend my beloved ſon, it may be they will reverence him when they ſee him.

14. and ſeiſe on his inheritance, as our own, of which we have already the poſſeſſion, Mat. 21. 38.

14 But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heire, come, let us kill him, [that the inheritance may be ours.]

15. So they caſt him out of the vineyard, and killed him. What therefore ſhall the Lord of the vineyard doe unto them?

16. They of the Sanhedrim anſwered with joynt conſent, Mat. 21. 41. He will (as tis in any reaſon to be expected) come and deſtroy thoſe husbandmen, and diſpoſe the vineyard into other hands. Which when Chriſt, from their own confeſſion had taken for a granted truth, and Mat. 21. 43. brought home and applied to them, as a prediction of what was in any reaſon to befall them (ſee v. 19.) they then expreſt a great averſation or diſlike of it.

16. He ſhall come and deſtroy theſe husbandmen, and ſhall give the vineyard to others. And when they heard it, they ſaid, God forbid.]

17. And he beheld them, and ſaid, What is this therefore that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?

Mat. 21. 42.

18. Whoſoever ſhall fall upon that ſtone ſhall be broken, but on whomſoever it ſhall fall, it will * grinde him to powder.

* daſh him to pieces, λικμήσει αὐτὸν, Mat. 21. 5.

19. And the chief prieſts and the ſcribes the ſame houre ſought to lay hands on him, and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20. And the Phariſees ſent ſome of their diſciples, and ſome of thoſe that adhered to Herod, Mat. 22. 16. to entrap and enſnare him, to which end they put on the diſguiſe of upright conſcientious men, that earneſtly deſired to be inſtructed in a ſcruple of every daies practiſe, about paying tribute, meaning by his anſwer to take advantage, and, if he ſaid any thing againſt Cæſar's right, as they ſuppoſed he would, then to accuſe and implead him before the Procurator of the Romans.

20. And they watched him, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power, and authority of the Governour.]

21. And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon of any, but teacheſt the way of God truly.

22. Is it lawfull for us to give tribute unto Cæſar, or no?

23. Why doe ye deſire and endevour to inſnare me?

23. But he perceived their craftineſſe, and ſaid unto them, [Why tempt ye me?]

24. Shew

24. Shew me a peny, whoſe image and ſuperſcription hath it? They anſwered and ſaid, Cæſar's. See Mar. 12, 20. & note c.

25. And he ſaid unto them, Render therefore unto Cæſar the things which be Cæſar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people, and they marvailed at his anſwer and [held their peace.] 26. without any reply departed from him.

27. Then came to him certain of the Sadducees (which [a deny that there is any reſurrection]) and they asked him, 27. affirm that there is no future ſtate of men after this life) 27

28. Saying, Maſter, Moſes wrote unto us, If [any mans brother] die having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. 28. any man that hath brethren, Mat. 22. 24.

29. There were therefore ſeven brethren, and the firſt took a wife and died without children.

30. And the ſecond took her to wife, and he died childleſſe.

31. And the third took her, and in like manner the ſeven alſo. And they left no children and died.

32. Laſt of all the woman died alſo.

33. Therefore in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

34. And Jeſus anſwering, ſaid unto them, The children of this world marry, and are given in marriage.

35. But they which ſhall be accounted worthy to obtain that world, and [the reſurrection from the dead,] neither marry, nor are given in marriage. 35. that future ſtate,

36. Neither can they die any more, for they are equall unto the Angels, and are the children of God, [being the children of the reſurrection.] 36. being made partakers of that future eternall eſtate.

37. Now that the dead are raiſed, even Moſes ſhewed at the buſh,] when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob. 37. But as for the main point disputed between you Jewes,

that there is another life after this, your own Moſes will inſtruct you, in thoſe words which he delivered at the buſh, Exod. 3. 6. (ſee note on Mat. 22. d.)

38. For he is not a God of the dead, but of the living, [for all live unto him.] 38. For thoſe that are departed out of this world, have another life, the ſoules of the juſt are already in the hands of God, and their bodies ſure to be raiſed up, and united to them by the power of God.

39. Then certain of the Scribes anſwering ſaid, Maſter, thou haſt well ſaid.

40. And after that they durſt not ask him any queſtions at all.

41. And he ſaith unto them, How ſay they that Chriſt is David's ſon?] 41. And after ſome few things, Mat. 22. 35, the Phariſees being come about him, he propoſed a queſtion to them, Mar. 22. 41. what they thought of the Meſſias, whoſe ſon he was; and upon their anſwering, that he was David's, he again asked, how that could be?

42. And] David himſelf ſaith in the book of Pſalms, The Lord ſaid to my Lord, Sit thou on my right hand, 42. When

43. Till I make thine enemies thy footſtool.

44. David therefore calleth him Lord, how is he then his ſon?

45. Then in the audience of all the people, he ſaid unto his diſciples,

46. Beware of the Scribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts. Mat. 23. 1, 7.

47. Which devour widowes houſes, and for a ſhew make long prayers:] the ſame ſhall receive greater damnation. 47. They are perſons of great coveteouſneſſe and cruelty, oppreſſors of the poor and helpleſſe, without any mercy, and that they may hold up their reputation, which is neceſſary to enable them to doe ſo ſecurely, they pretend great devotion, and pray a great while.

Notes on Chap. XX.

2. ἀντιλέγειν The *Hebrew* ריב ſignifies both *μάχεσθαι to contend*, and *ἀντιλέγειν to contradict*, and agreeably to the latitude of the *Hebrew* the *Greek ἀντιλέγειν* is here uſed for [*to contend.*]

CHAP. XXI.

Paraphraſe.

1. AND he looked up,, and ſaw the rich men caſting [their gifts into the treaſury.] 1. their freewill donations into a repoſitory for the uſe of the Temple, Mar. 12. 41.

2. And he ſaw alſo a certain poor widow caſting in thither two mites.

3. And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more then they all.

4. For all theſe have of their abundance caſt [in unto the a offerings of God,] but ſhe of her penury hath caſt in all the living that ſhe had. 4. into the treaſury of the Temple, 2.

5. And

5. preſents brought to the Temple and hanged up there for the beautifying of it, be ſaid,

5. And as ſome ſpake of the Temple, how it was adorned with goodly ſtones, and [gifts, he ſaid,]

6. As for all theſe things that make now ſuch a magnificent ſhew, Mat. 24. 2. within few yeares they ſhall be utterly deſtroyed and demoliſhed, ſee note on Mar. 24. a.

6. As for theſe things which ye behold, the daies will come, in which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.]

7. When ſhall this deſtruction of the Temple be, and with it of the Jewiſh ſtate? and what prognoſticks of it will be diſcernible?

7. And they asked him, ſaying, Maſter, but [when ſhall theſe things be? and what ſigne will there be when theſe things ſhall come to paſſe?]

8. One prognoſtick, or forerunner of that deſtruction ſhall be, that many deceivers ſhall ariſe among you, each pretending to be the Meſſias, and that he will ſoon deliver you.

8. And he ſaid, Take heed that ye be not deceived, for [many ſhall come in my name, ſaying, * I am Chriſt, and the time draweth neer,] goe ye not therefore after them.

* I am he, and the ſeaſon, ἐγώ εἰμι, καὶ ὁ καιρὸς

9. Another forerunner is that great commotions and tumults there ſhall be in Judæa, before the Romans come to deſtroy them utterly, ſee note on Mat. 24. d.

9. But when ye ſhall hear of warres and commotions, be not terrified: for theſe things muſt firſt come to paſſe, but the end is not by and by.]

10. They ſhall riſe up and ſlaughter one another, Mat. 24. e. Revel. 6. 12, 13, 14.

10. Then ſaid he unto them, [* Nation ſhall riſe againſt nation, and kingdome againſt kingdome,]

* The nation ſhall be raiſed againſt the nation, & the kingdom againſt the kingdom, ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν,

Mat. 24. 7.

11. And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearfull ſights, and great ſignes ſhall there be from heaven.

12. But firſt they ſhall fall foule on the preachers of the Goſpel, and all pure ſincere Chriſtians, and bring you before the Jewiſh Conſiſtories, and Roman Governors for the profeſſion of Chriſtianity, Revel. 6. 11. and Mat. 24. 9.

12. But before † all theſe they ſhall lay their hands on you, delivering you up to the ſynagogues and into priſons, being brought before kings and rulers for my names ſake.]

† all theſe things, τούτων πάντων,

13. And this bringing of you before the Gentile powers ſhall be a means of divulging the Goſpel to them. See Mar. 13. 9.

13. And it ſhall turn to you for a teſtimony.]

14. In this caſe remember what was formerly ſaid to you, Mat. 10. 19. and 30. and belonged peculiarly to this point of time now ſpoken of,

14. Settle it therefore in your hearts] not to meditate before what ye ſhall anſwer.

15. For I will furniſh you with thoſe anſwers, and that conviction to all your adverſaries, that they

15. For I will give you a mouth and wiſdome, which all your adverſaries] ſhall not be able to gainſay or reſiſt.

16. And ye ſhall be betrayed both by parents, and brethren, and kinſfolks, and friends, and ſome of you ſhall they cauſe to be put to death.

17. And ye ſhall be hated of all men for my names ſake.

18. But whatſoever befall you, treachery, perſecution, death it ſelf, v. 16. 17. be confident of this, that it ſhall not tend to the leaſt diſadvantage, but rather to the greateſt gain to you.

18. But there ſhall not an haire of your head periſh.]

19. And though ſome few of you ſhall ſuffer death in this cauſe, and ſo be eternally crown'd by ſuffering, yet this let me tell you, even for this life, that if ye endure with conſtancy, and perſevere, and fall not off from your profeſſion, that ſhall of all others be the moſt probable way of eſcaping, or obtaining delivérance from this ſweeping deſtruction, Mat. 10. 39. Mar. 13. 13.

19. In your patience poſſeſſe ye your ſouls.]

20, 21, 22, 23. But when you ſee Jeruſalem beſieged by the Romans (Mat. 24. 15. note f.) then reſolve the deſtruction of the city is neer, and accordingly all that are in it, let them flie out of Judæa, and thoſe that are in the confines or regions about Judæa, let them take care not to come into it, but (ſee Revel. 6. 16.) look on it as a place moſt ſadly to be deſtroyed, on which all the dolefull prophecies are now to be fulfilled, which have been prophecied againſt Judæa.

20. And when yee ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21. Then let them which are in Judæa, flee to the mountains, and let them which are in the midſt of it, depart out, and let not them that are in the countreys enter thereinto.

22. For theſe be the daies of vengeance, that all things which are written, may be fulfilled.

23. But woe unto them that are with child, and to them that give ſuck in thoſe daies, for there ſhall be great diſtreſſe in the land, and wrath upon this people.]

24. conquer'd by the Romans, Revel. 11. 2. And while this is a doing in Judæa, the Goſpel ſhall be preached over the Gentile world, Mat. 24. 14. ſee Rom. 11. 25. and being by them received, ſome effect that ſhall have among the Jewes, by way of emulation Rom. 11. 11. 13. moving them to receive the faith alſo, and by their doing ſo, Jeruſalem ſhall again be inhabited by Jewiſh (as well as Gentile) Chriſtians: ſee note on Revel. 11. d.

24. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations, and Jeruſalem ſhall be [trodden down of the Gentiles, untill the times of the Gentiles be fulfilled.]

25. And many prodigies ſhall be ſeen in the heavens (ſee note on Rev. 6. f.) very frightfull to all, and there ſhall be a terrible diſtreſſe upon all the ſeverall parts of Palæſtine, preſſing them that they ſhall not know what to doe, to ſtay or to forſake their countrey, ſee Rev. 6. 15, 16.

25. And there ſhall be ſignes in the ſun, and in the moon, and in the ſtarres, and upon the * earth diſtreſſe of nations with perplexity, the ſea and the waves roaring.]

* land, γῆς,

26. Men

26. Mens hearts failing them through fear, and for looking after thoſe things which are coming on the * earth; For the powers of heaven ſhall be ſhaken.] 26. All men expecting upon the land of Judæa judgments (ſee note on ch. 2. a.) even an utter deſtruction of the Temple, and nation, religion, and people.

* world, οἰκουμένης

27. And then ſhall they ſee the ſon of man coming in a cloud with power and great glory.] 27. Thus ſhall Chriſt's regall office, in puniſhing and avenging the perſecutors of him and his diſciples, be moſt gloriouſly revealed, ſee Mat.13.26.

28. And when theſe things begin to come to paſſe, then look up and lift up your heads, for your redemption draweth nigh.] 28. And when ye ſee theſe things thus come to paſſe, then let all true Chriſtians, Apoſtles, and others that have ſo long been perſecuted by the Jewes, look up and hold up their heads with cheerfulneſſe, as knowing that to them redemption approacheth, and deliverance from the dangers which encompaſſe them, ſee Act.3. a. and Rom.13. b. and Rom.8. l.

29. And he ſpake to them a parable, Behold the fig-tree and all the trees,

30. When they now [ſhoot forth] ye ſee and know of your own ſelves, that ſummer is now nigh at hand, 30. put forth leaves, Mat.24.32. and Mar. 13.28.

31. So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that [the kingdome of God is nigh at hand.] 31. that formidable exerciſe of Chriſt's regall power, beginning in the vengeance on the Jewes his crucifyers and perſecutors of the Apoſtles and pure beleivers, is now neer approaching for your deliverance, ſee note on Mat. 24. b.

32. Verily I ſay unto you, This generation ſhall not paſſe away, till all be fulfilled.] 32. And indeed within a matter of 40 years all this ſhall moſt ſadly come to paſſe, ſee Mat.24. 34. &c.

33. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.] 33. And there is no kind of doubt of the completion of it.

34. And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares.] 34. But doe ye take heed that ye indulge not to any kind of luxury or exceſſe, Mat.24. 49. which may make you unfit for watchfulneſſe (ſee Rom. 13. 13.) and the ſame care you are to take that worldly ſolliciſitude, fear of loſſes, and conſequently of want doe not enſnare you to the denying of Chriſt, or falling away from him, (Mat. 13. 22.) and ſo that day of vengeance on the enemies of Chriſt come ſuddenly, and involve you with the impenitent Jewes.

35. For as a ſnare ſhall it come on all them that dwell on the face of the whole * earth.] 35. For very ſuddenly and unexpectedly ſhall this deſtruction come upon all Judæa, ch.17.20. Mat.24.50.

* land γῆς

36. Watch ye therefore and pray alwaies, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and to ſtand before the ſon of man.] 36. Be ye therefore perpetually upon your guard, and be conſtant in prayer to God, that he will vouchſafe you to be of the number of that remnant, to whom the promiſe of eſcaping all this calamity is made (Mat.10. note f.) that when Chriſt ſhall thus come in vengeance againſt the nation, ye may meet him with cheerfulneſſe and confidence, and not fear any ill from him, but rather appear victorious with him, in this deſtruction of yours, as well as his enemies.

37. And in the day time he was teaching in the Temple, and at night he went out, and abode] in the mount that is called the mount of Olives. 37. And as he exhorted them to diligence and prayer, ſo gave he them example, buſying himſelf in Gods ſervice all the day, and at night ſpending much time in prayer.

38. And all the people came early in the morning to him in the Temple for to heare him.

Notes on Chap. XXI.

a. δῶρα

The *Hebrew* קָרְבָּן ſignifies both a *gift*, and the *treaſury* into which the *gifts* were caſt, and ſo the *Greek* δῶρα *gifts* here is uſed for γαζοφυλάκιον v.1. and ſo *Mar.*12.41.

b. Αἰχμαλωτισθήσονται εἰς πάντα ἔθνη.

The number of thoſe that in the *ſiege* of *Jeruſalem* by *Titus* died by *ſword* and *famine*, is ſaid to be *eleven millions* by *Euſebius Hiſt:* l.3. c.7. out of *Joſephus*. Then when the *city* was taken the *handſomeſt*, ſaith he, were *reſerved for triumph*, the reſt, ſaith he, that were above 17 yeares of age were ſent *bound* to *Ægypt* to be *ſlaves* there, others *diſperſed* in the *Provinces* to be torn aſunder with *wild beaſts*, thoſe under 17 *ſold* to *merchants* of all countreys. And of all theſe the number was 97000.

c. Καιροὶ ἐθνῶν

What is the meaning of [ἄχρις πληρωθῶσιν καιροὶ ἐθνῶν, *till the ſeaſons or times of the Gentiles be fulfill'd*] may be gueſt partly by the importance of the word καιροὶ *ſeaſons*, partly of the πληρωθῶσιν *fulfill'd*, partly of the ἄχρις *untill*. The word καιροὶ vulgarly ſignifies a *ſeaſon*, a time *deſigned* and appointed, (according to the notion of the *Hebrew* word) or elſe *expected*, and looked for, And in both reſpects belongs fitly to the *preaching* the *Goſpel* to the *Gentiles*, that being a thing, that *God* had ſo long *determined*, and ſo oft foretold, and which though the *Gentiles* foreſaw not, yet is ſaid to be *expected* by them, (becauſe all they could *deſire* or *expect* was really ſumm'd up in this) not only in that prediction of *Jacob*, where *Chriſt* is ſtyled the *expectation of the Gentiles*, but in S. *Paul*'s diſcourſe of it *Rom.*8.19. where the *earneſt expectation of the creature*, i. e. the *Gentile* world (ſee *Rom.*8.*note* d.) is faſten'd upon this. Then for the [πληρωθῶσι] joyned to theſe [καιροὶ ἐθνῶν] that ſure will bear ſome proportion with, if it be not parallel to *Rom.*11.25. where the phraſe is very like this here, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, *untill the time that the fulneſs of the Gentiles enter*. That is there explain'd to ſignifie the multitude of *Gentiles* receiving the *faith*, coming into the *Church*, and ſo πλήρωμα *fulneſs*, v.12. (ſee *Rom.* 11. *note* d.) and proportionably to that, their *ſeaſons* being *fulfill'd*] will be the preaching that *Goſpel* to them, which

πληρωθῶσι καιροὶ ἐθνῶν

which they ſhall thus *receive*, and which was ſo *deſigned*, and *expected* for them, Now for the ἄχρι *untill*] where it is ſaid, *Jeruſalem ſhall be trodden down of the Gentiles, untill* theſe *ſeaſons of the Gentiles be fulfill'd*, the explaining of that, will be the farther clearing of the whole matter. The *treading down of Jeruſalem* by the *Gentiles* is not particularly their *victory* over it by *Titus*, but their conſequent *poſſeſſing* of it, even till *Adrian*'s re-building a part of it, and calling it by his own name, *Ælia*, and *inhabiting* it with *Gentiles*, which ſeems to be deſcribed *Rev.* 11.2. by the *outer court* of *the Temple being given to the Gentiles*, and ſo *caſt out* of the *meaſuring*. Upon the doing of this it follow'd, that as all the *Jewes* (remaining ſuch, in oppoſition to the *Chriſtians*) were utterly *baniſht* the *city*, and a *ſwines head* ſet at the *Gates*, to baniſh even their *eyes* from it, ſo the *beleiving*, *Chriſtian Jewes* returned thither again from their *diſperſions*, and *inhabited* it again, and joyn'd, and made one *Congregation*, one *Church* with the *Gentiles*, which had there by that time received the *faith* alſo, and till then continued a diſtinct *Church* from the *Jewes*; ſee *Revel.* 11. note d. By which it appears how punctually this *prediction*, in our notion, was fulfill'd, that *Jeruſalem* ſhould be *inhabited* by the *Gentiles*, all the *Jewes* in a manner excluded, till the time that the *Goſpel* had been freely preacht unto the *Gentiles*, & by them, in ſome eminent manner, been *receiv'd*, and then it ſhould be re-inhabited with *Jews* again, viz. the *Chriſtian Jewes*, who being wrought on by emulation of the *Gentiles*, were now many of them brought to receive the *faith*, ſee *Rom.* 11.11,13.

The τὰ ἔθνη *nations*] here are the ſeverall *parts* or *tetrarchies* of *Paleſtine*, ſo divided by the *Romans*, ſee *Lu.* 3.1. each of them called τὸ ἔθνος *nation*, and all together τὰ ἔθνη *nations*, ſee *note* on *Mat.* 24. e. and *Rev.* 11. f. For to the *Jewes* ſure it is that there the *diſtreſſe* and *conſternation belongs*, not to the *Gentiles*, ſee *note* on *Rev.* 6. f. d. τὰ ἔθνη

That by the word θάλασσα *ſea*] may be meant *Galilee*, ſee *note* on *Rev.* 7. b. and of that people particularly *Joſephus* tells us, that *Veſpaſian* being ſent by *Nero* into *Paleſtine*, did ſubdue the *Galileans*, the moſt *valiant, powerful and beſt fortified nation of all Paleſtine, killing above an hundred thouſand, and carrying captive above fourty thouſand Jewes in that expedition.* Where we ſee that *Galilee* owns the name ἔθνος, and that there were divers ἔθνη *nations* in *Paleſtine*, of which *Galilee* is by *Joſephus* ſaid to be the *moſt valiant*. See *Baronius An: Ch:* 39. *Neronis.* 13. But it is as probable, that as tis ordinary in theſe books to expreſs the *whole* by enumeration of the *parts*, and ſo the whole *world* by the mention of *heaven*, and *earth*, and *ſea* (ſee *note* on 2 *Pet.* 3. b.) ſo here the *univerſall* deſtructions of the *Jewes* may be deſcribed by all theſe. e. θάλασσα

Paraphraſe.

CHAP. XXII.

1. Now the feaſt of unleavened bread drew nigh, which is called the Paſſeover.]

1. NOW the feaſt of unleavened bread drew nigh, which is called the Paſſeover.]

drew nigh, which conſiſts of ſeven daies, and a day of preparation to them, wherein alſo no leavened bread is uſed, and that is the feaſt of the Paſſover, Mar. 14. c.

2. And the Sanhedrim of the Jewes were deſirous to find out ſome ſafe way of apprehending and putting him to death, Mar. 14. 1. for they durſt not doe it with any great noiſe, for fear of the people.]

2. And the chief prieſts and ſcribes ſought how they might kill him, for they feared the people.]

3,4. And Judas one of his twelve conſtant attendants, being a covetous perſon, and in the diſcharge of his office (of keeping the bagge, of relieving the poor) deceitfull and theeving, Joh. 12.6. and to that ſinne of ſacriledge adding that of hypocriſie, in pretending great care of the poor Joh. 12. 5. whom he thus robb'd, and upon Chriſt's admoniſhing him mildly of it, Mat. 26.10. Mar. 14.6. Joh. 12.7. yet, it ſeems, not reforming, but incenſed againſt his Maſter, the Devil or his own covetous heart by the devils ſuggeſtion, put him upon this project of gain to make ſome advantage by delivering Chriſt into the hands of the Jewes, Joh. 13. 2. And upon his conſenting to this ſuggeſtion, the Devil was permitted by God, to have this power over him, to enter into him, Joh. 13.2. and doing ſo, he incited him to make a bargain with the Rulers of the Sanhedrim, and their miniſters or officers (ſee note f.) to deliver up Jeſus unto them (as after Chriſt's talking with him, and telling him diſtinctly of it, and the ſinne and danger attending it Mar. 14.21. and his not yet relenting, 'tis again ſaid that with the ſop the devil entred into him, Joh. 13.27. hurrying him to the ſpeedy execution of it.)

3. Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve,

4. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.]

5. And they gladly embraced the treaty, and ſtruck a bargain with him, that he ſhould have thirty ſhekels to deliver him up without much noiſe, Mat. 26. 4. and 15.

5. And they were glad, and covenanted to give him money.]

a. b. 6. And although this were as low and vile a ſumme, as could be, the price of a ſlave Exod. 21. 32. (ſee Zach. 11.13.) yet Judas thanked them heartily for the offer, being very covetous, and ſo very glad of the opportunity of getting money, and from thenceforth he watched a fit ſeaſon wherein to doe it, without any noiſe or ſtirre about it, ſee Mat. 26.4. Mar. 14.1.

6. And he * [a] promiſed, and ſought opportunity to betray him unto them, † in the [b] abſence of the multitude.]

* thanked them. † without a tumult.

7. And the paſchal day was now come, wherein they eat no leaven in their bread, and in which the lamb was to be killed and eaten, ſee note on Mar. 14. c.

7. Then came the day of unleavened bread, when the paſſover muſt be killed.]

8. unleavened bread and bitter herbs, the memoriall of the deliverance out of Ægypt, ſee note on Mar. 14. c.

8. And he ſent Peter and John, ſaying, Goe and prepare us the [Paſſover] that we may eat.

9. And

9. And they ſaid unto him, Where wilt thou that we prepare?
10. And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you bearing a pitcher of water, follow him into the houſe where he entreth in,
11. And ye ſhall ſay unto the good man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?
12. And he ſhall ſhew you a large upper roome furniſhed, there make ready.
13. And they went and found as he had ſaid unto them, and they made ready the [paſſover.] See ver. 8.
14. And when the houre was come, he ſate down, and the twelve Apoſtles with him.
15. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.
16. For I ſay unto you, I will not any more [eat thereof,] untill it be fulfilled in the kingdome of God. 16. celebrate this feaſt with you (ſee note on Mat. 26. c.)
17. And he took the cup and gave thanks, and ſaid, Take this, and divide it among your ſelves.
18. For I ſay unto you, [I will not drink of the fruit of the vine, untill the kingdome of God ſhall come.] 18. I ſhall no more drink with you after this feſtivall manner, celebrate no more paſchal commemorations before my departure out of this world, our next feſtivity muſt be kept in heaven.
19. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you, [this doe in * remembrance of me.] 19. doe you to others as I have done now to you, take, bleſſe, break, and give the bread to all that joyn with you in theſe holy ſervices, and when you doe ſo, doe it in commemoration of me.
* commemoration δεῖγμα
20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the New * Teſtament in my blood, which is ſhed for you.] 20. In like manner after they had done eating, he took the cup of charity, uſuall among the Jewes, and ſaid, This cup is at this time to you the ſealing of a New Covenant (ſee note on the title of theſe books) in my blood, which ſhall ſhortly be ſhed for you, as this is now poured out.
* Covenant διαθήκη
21. But behold, the hand of him that * betrayeth me, is with me on the table.
* delivereth me up, παραδιδόντος με
22. And truly the ſon of man [goeth, as it was determined, but woe unto that man, by whom he is betrayed.] 22. is to be put to death (ſee note on ch. 13. b.) as God hath decreed it ſhould be (Act. 2. 23. and 4. 28. and note b.) but woe to him that hath any hand in that execution.
23. And they began to enquire among themſelves, which of them it was, that * ſhould doe this thing.
* was about to doe, μέλλων πράσσειν
24. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.] 24. Somtime before this (to wit, before his departing from Jericho, Mat. 20. 25. 29. nay before he came thither, Mar. 10. 42. 46.) there had been a contention among the diſciples (occaſioned by the requeſt of Zebedee's wife for her two ſons, Mat. 20. 20.) which of them ſhould be lookt on, as the worthieſt, and ſo be preferr'd before the reſt.
25. And he ſaid unto them, The Kings of the Gentiles exerciſe Lordſhip over them, and [they that exerciſe authority upon them are called c benefactors.] 25. their Princes, ſtyled their Benefactors, exerciſe authority over them. c.
26. But ye ſhall not be ſo, but he that is greateſt among you, let him be as the d younger, and he that is chief, as he that doth ſerve.] 26. But among you it muſt be otherwiſe, the ruler muſt be as the private man, or the ſervant of all others, over whom he is placed. d.
27. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you as [he that ſerveth.] 27. one that attendeth and waiteth on you, and provideth neceſſaries for you, and not as one that receiveth ſuch obſervances or advantages from you, as I might expect to doe.
28. Ye are they which have continued with me in my temptations.] 28. Ye have follow'd me as diſciples, Mat. 19. 28. and been hitherto conſtant to me in all the afflictions, and perſecutions that have befallen me.
* bequeath διατίθεμαι
29. And I * appoint unto you a kingdome, as my Father hath appointed unto me, See Mat. 19. 28.
30. That ye may eat and drink at my table in my kingdome, and ſit on thrones, judging the twelve tribes of Iſrael.] 30. That you be next unto me, and have at my departure the power of governing the Church, ſee note on Mat. 19. c.
31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat.] 31. And at this point of time, the ſtory whereof is here in relating v. 20. (not at the time of that other paſſage ver. 24.) Chriſt addreſt his ſpeech particularly to Peter, ſaying, As for you, Simon, I tell you, that either upon ſome ſinne committed by thee, giving Satan ſome ſuch right of claim, (poſſibly ſomewhat done criminouſly by him in that contention of the diſciples, mention'd

tion'd v.24. the indignation of the ten againſt the two, Mat. 20. 24.) or elſe ſuggeſting ſomewhat againſt thy ſincerity, as againſt Job's, Job 1. 9. Satan hath accuſed you before God, and required that he may have the ſhaking of you, liberty to doe his worſt to drive you from the faith of Chriſt.

32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.]

32. This is granted to him, and your danger thereupon is great, but I have prayed for thee, that thou be not conquer'd by him and his terrors, ſo farre as utterly to forſake the faith, and for any ſinnes that in this combat thou proveſt guilty of, let this uſe be made of them, when by repentance thou art recovered out of them, that thou be the more carefull to confirm and ſtrengthen others, that they fall not in like manner, See note on 1 Cor. 5. c.

33. And he ſaid unto him, Lord I am ready to goe with thee both into priſon, and to death.

34. And he ſaid, I tell thee, Peter, [the cock ſhall not crow this day, before that] thou ſhalt thrice deny that thou knoweſt me.

34. Before the ſecond crowing of the cock this night, Mat. 26. 34.

35. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhooes, lacked ye any thing? And they ſaid, Nothing.]

35. Formerly I ſent you out without any proviſion, and yet ye wanted nothing.

36. Then ſaid he unto them, But now he that hath a purſe let him take it, and likewiſe his ſcrip, and he that hath no ſword let him ſell his garment and buy one.]

36. But now ſome diſtreſſes ye are like to meet with, in like manner as ye will firſt ſee them fall moſt ſharply upon me.

37. For I ſay unto you, that * this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſours: For the things concerning me have an end.]

37. For now according to the prophecie Iſa. 53. 12. paſt on the Meſſias, I muſt be put to death as a malefactor, For all that is foretold of me ſhall now ſuddenly be accompliſhed.

* now this which hath been written muſt be fulfill'd on me, to wit, and he.— τὸ καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, τὸ καὶ.

38. And they ſaid, Lord, here are two ſwords: and he ſaid unto them, It is enough.]

38. But they thinking that according to the literall ſound of his words he had really called for a ſword, whereas he only expreſt so them by that figure the diſtreſſes that were now approaching them, told him they had two ſwords among them, But he gave them by a ſhort reply to underſtand, that he did not really mean that they ſhould goe and provide them ſwords, but only that great dangers were now approaching them.

39. And he came out, and went as he was wont to the mount of Olives,] and his diſciples alſo followed him.

39. And he, according to his wont, went out to the mount to pray.

40. And when he was at the place, he ſaid unto them, [Pray that ye enter not into temptation.]

40. Pray that the afflictions and temptations now approaching, doe not overcome you, ſee Mat. 6. note f.

41. And he * was withdrawn from them about a ſtones caſt, and kneeled down and prayed,

* or, departed, for the ancient Gr. & Lat. MSS. reads ἀπεσπάσθη ἀπ' αὐτῶν, not ἀπ' αὐτοῦ.

42. Saying, Father, [If † thou be willing, remove this cup from me, nevertheleſſe not my will but thine be done.]

42. O that thou wouldſt, (ſee note on th. 12. c) or, I pray thee remove this bitter cup from me: Yet if this be thy pleaſure, whatſoever thou ſeeſt beſt to be done, I moſt heartily embrace it, before that for which now I pray.

† thou will take this cup from me, εἰ βούλει παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.

43. And there appeared an Angel unto him from heaven ſtrengthning him.]

43. And an Angel was ſent from heaven to repreſent ſuch conſiderations to him, of the advantages and benefits of his death, as might make him bear it cheerfully.

44. And being in an agony he prayed more earneſtly, and his ſweat was as it were great ᵉ drops of blood falling down to the ground.]

e. 44. After that being in ſuch a commotion of mind, which ſignifies an apprehenſion of extreme danger, without any trembling at it, or endevour to avoid or eſcape it, he prayed more vehemently, and fell proſtrate upon his face, Mat. 14. 35. ſaying the ſame words, and more to the ſame purpoſe, and he ſwet (as men in agonies are wont) great glutinous drops like thoſe of blood when it drops on the ground.

45. And when he roſe up from prayer, and was come to his [diſciples, he found them ſleeping for ſorrow.]

45. three diſciples, Peter and James and John, Mat. 26. 37. he found them faſt aſleep, this ſleep being an effect of that great heavineſſe, and diſſpiritednеſſe which their ſorrow had produced.

46. And ſaid unto them, Why ſleep ye? Riſe and pray, leſt ye enter into temptation.

47. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew neer unto Jeſus to kiſſe him.

48. But Jeſus ſaid unto him, Judas, [* betrayeſt thou the ſon of man with a kiſſe?]

48. Is a kiſſe the token by which thou haſt promiſed to deliver me up to them? Mat. 14. 44.

* deliverеſt, παραδίδως;

49. When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?]

49. When the diſciples ſaw what was toward, they offered to have fought for his reſcue.

50. And one of them ſmote the ſervant of the high prieſt, and cut off his right eare.]

50. And S. Peter in the heat of zeal, without Chriſt's permiſſion, and againſt the precepts which he had alwaies taught them, drew a ſword, and cut off the right eare of Malchus, a ſervant of the high prieſt's.

51. And

51. And Jeſus anſwered and ſaid, Suffer ye thus farre. And he touched his eare and healed him.] 51. And Jeſus reproving Peter for ſo doing, Mat.26.52. ſpake to thoſe that came to apprehend him, to let him alone but ſo long, as to reſtore the man his eare, and upon a touch he was cured.

52. Then Jeſus ſaid unto the chief prieſts and f captains of the people, and the elders which were come to him, Be ye come out as againſt a thief with ſwords and ſtaves? f.

53. When I was daily with you in the Temple, ye ſtretched forth no hands againſt me, but [this is your houre, and the power of darkneſs.] 53. this is the time wherein the devil and you are permitted to work your wills upon me.

54. Then took they him and led him, and brought him into the [high prieſt's houſe,] And Peter followed afarre off. 54. houſe of Caiaphas the high prieſt of that year, where the Sanhedrim was aſſembled, Mat.26.57.

55. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down amongſt them.

56. But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57. And he denied, ſaying, Woman, I know him not.

58. And after a little while, [another ſaw him, and ſaid, Thou art * alſo of them. And Peter ſaid, Man, I am not.] 58. another maiden Matth. 26.71. Mar. 14.69. (ſee note on the title of S. Matthew's Goſpel) ſeeing him, ſaid, Thou art even one of them. But Peter denied, and ſaid, Woman, I am not.

* even ὁ

59. And about the ſpace of one houre after, [another confidently affirmed, ſaying, Of a truth this fellow alſo was with him, for he is a Galilean.] 59. And ſome others that ſtood by (Mat. 26.73. Mar.14.17.) affirmed confidently that he was certainly one of his company, for, ſaid they, his ſpeech diſcovers him to be a Galilean, Mat. 26.73. &c.

60. And Peter ſaid, Man, I know not what thou ſayeſt.] And immediately while he yet ſpake, the cock crew. 60. But he ſaid (with addition of oaths and imprecations, Mat. 26.74.) I am not what thou affirmeſt me to be.

61. And the Lord turned and looked upon Peter, and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow thou ſhalt deny me thrice.

62. And Peter went out and wept bitterly.

63. And [the men that held Jeſus mocked him] and ſmote him. 63. while Peter was in the hall of the high prieſt Mat. 26.58. and 69. (before the latter part of the precedent ſtory of S. Peter) the ſouldiers that were ſet to guard Jeſus, Mat.26.67. ſpit in his face.

64. And when they had g blindfolded him, they ſtroke him on the face, and asked him, ſaying, [Prophecy,] who is it that ſmote thee? 64. Tell us if thou art able to know and declare ſecrets, g.

65. And many other things blaſphemouſly ſpake they againſt him.

66. And aſſoon as it was day, [the Elders of the people, and the chief prieſts, and the Scribes came together, and led him] into their councell, ſaying, 66. the Sanhedrim met, and call'd for him to be brought

67. Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not beleive.

68. And if I alſo aſk you, ye will not anſwer me, nor let me goe.] 68. And if I ſhall demonſtrate to you by never ſo convincing arguments that I am the Meſſias, you will neither ſatisfie nor anſwer my proofs, nor yet yeild to the force of them, and releaſe me out of your hands.

69. Hereafter ſhall the ſon of man ſit on the right hand of the power of God.] 69. Within a while ſhall I the Meſſias be exalted to the right hand of my Father, and then ſhall you ſee me execute judgment and vengeance upon you, Mat.26.64.

70. Then ſaid they all, Art thou then the ſon of God? And he ſaid unto them, Ye ſay that I am.] 70. From hence they concluded that he made himſelf the ſon of God, and aſked him, whether he were ſo or no? He anſwered, that he was.

71. And they ſaid, What need we any farther witneſſe? For we our ſelves have heard of his own mouth.] 71. This they concluded to be a blaſphemous ſpeech, and ſo that he was guilty of death by his own confeſſion, in taking upon him to be the Meſſias.

Notes on Chap. XXII.

2. ἐξομολόγησις

What ἐξομολόγησις ſignifies here, will be more eaſily determined, when 'tis reſolved that as among *Grammarians*, ſo in the reſt of the places in the *New Teſtament*, it clearly denotes one of theſe two things, either *confeſſion of ſinne*, or *giving of thanks*, both being the importance of the *Hebrew* הוֹדָיָה in *hiphil* from יָדָה. Thus ſaith *Phavorinus*, ἐξομολόγησις ἡ τῶν ἰδίων πταισμάτων μετ' ἐυχαριστίας τῶν ἐυεργεσιῶν ἀπαίτησις, *it is a thankfull acknowledgement* or enumeration *of benefits, καὶ ἡ τῶν ἁμαρτιῶν πεπραγμένων παρ' ἑαυτοῦ ἐξαγόρευσις, and the guilty mans acknowledgement of what he hath done amiſſe*, which is vulgarly known by the title of ἐξομολόγησις, and again, ἐξομολογοῦμαι, ἐυχαριστῶ, it ſignifies *to give thankes*. In the ſenſe of *confeſſing of Faults*, 'tis to be found *Mat.* 3.6. *Mar.* 1.5. *Acts* 19.18. *James* 5.16. In that of *praiſing* or *giving thankes*, *Mat.* 11.25. (the

very place cited by *Phaverinus* ἐξομολογοῦμαί σοι πάτερ, *I thanke thee O father*) *Lu.* 10.21. *Rom.* 14. 11.15.9. *Phil.* 2. 11. *Rev.* 3.5. And in no one place is it taken for *promising* (the meaning of ὁμολογεῖν in *Greek Authors*, and especially in the *institutions* of *Theophilus*, προμίτλις, προμίτλω, τῆλ' ὄξιν, ὁμολογεῖς, ὁμολογῶ) or of any thing of that nature. And then the choise will be very easie, which of these two senses we shall thinke fit to apply to this place, that of *confessing* being very *aliene* and unfit for the *turne*, and the *Arabick* interpreter pointing us to this of *giving thankes*, which being an expression of *joy*, is oft taken for *joy* it selfe, and so is fit for this turn, the *covetous purse-bearer* being very well *pleased* with such a *bargain*.

b. Ὄχλος here signifies a *tumult*, after the manner of the *Hebrews*, who use הָמוֹן (literally a *multitude*) for a *tumult* or *noyse* also. See *Forerius* on *Isaiah* p. 197.

Ὄχλος

c. The *Hebrew* word נָדִיב, which they use for a *Prince*, and is by the *Septuagint* rendred βασιλεὺς, ἄρχων, γενναῖος, doth primarily signifie *liberall*, *magnificent*, *benefactor*, and so, as in the *choosing* of *Princes* in *Aristotle*, *Pol.* l. 3. Ἢ ἐξ ἀπὸ ἐνεργεσίας κατέστησαν τοὺς βασιλεῖς, *they made them Kings, that had been their benefactors*, so in the deduction of the word also, *Princes* are here called ἐνεργέται *benefactors*, and so *Job* 21.28. where the *Hebrew* reads נדיב *munificus*, *beneficus*, the *Greek* reads ἄρχων, and the *Targum* אַרכוֹנֵי (the *Greek* ἄρχων got in amongst them) a *Prince*, and so it signifies there. For this S. *Matthew*, in his account of the same speech of *Christ's*, uses οἱ μεγάλοι *the great ones*, and [καλοῦνται *are called*] being ordinarily set to signifie no more then εἰσὶ *are*, the words here [ἐξουσάζοντες αὐτῶν, *they that have authority over them* ἐνεργέται καλοῦνται *are called benefactors*] is directly to the same sense, parallel with οἱ μεγάλοι ἐξουσάζουσιν αὐτῶν, *the great ones have authority over them*, so as in the sense, ἐνεργέται *benefactors* shall be the *subject* of the proposition, and ἐξουσάζοντες *they that exercise authority*, the *predicate*, thus, *Their Princes called benefactors exercise authority over them.*

ἐνεργέται

d. As they that were *Rulers* among the *Jewes*, or *judges* in their *Sanhedrin*, were called *Elders*, so others, their *officers* especially that attended them, are commonly styled by way of distinction from them, νεώτεροι the *younger*. And proportionably in the *Church*, as πρεσβύτεροι are they that *preside* and *governe* in it, called here μείζονες *greater*, *superior* to others, so they that are *under* them, are here called νεώτεροι (see *Acts* 5.6. and so 1 *Tim.* 5.1. *Tit.* 2.6.) and in other places, ἰδιῶται, 1 *Cor.* 14. 23, 24. and *Acts* 4.13. and ἐν τάξει ἰδιωτῶν, or ἀναπληροῦντες τόπον τῶν ἰδιωτῶν 1 *Cor.* 14.16. they that *are in the place*, and condition *of ordinary men* or *idiotes*.

Νεώτεροι

Ἰδιῶται

e. That *Christ* swet *drops* of *blond* is not affirmed in this place, but onely that he *swet drops* of *sweat*, of a strange *thickenesse* or *viscousnesse*, and consequently as *big* as the *drops*, wherein *blond* is wont to fall upon the *ground*. So saith *Justin Martyr*, *Theophylact*, and *Euthymius*; and 'tis * *Aristotle's* observation of the ἀγωνιῶντες, men in an *agony*, ὅτι μάλιστα ἱδρῶσι. *that they sweat extremely*. But that the *sweat* should so farre exceed the proportion of *sweat*, as the *drops* wherein *blond* uses to fall are above the *drops*, wherein *sweat* is wont, this was the strange thing, and the expression of the *heavinesse* of this *agony*, which is here mentioned. See *Photius Epist.* 138. Of the like use of ὥσει, *as*, ὡσεὶ or *like as*, see *note* on *Mat.* 3.1.

Ἱδρὼς ὡσεὶ θρόμβοι αἵματος

* Problem. Sect. 2. περὶ ἱδρῶ.

f. Στρατηγοὶ ἱερῦ, *captains of the Temple*] here mentioned (and στρατηγοὶ *captaines* v. 4) and in two other places of this *Author*, *Acts* 4.1. and *Acts* 5.24. in the *singular* number, στρατηγὸς τῦ ἱερῦ, signifie no more then the *captains* of *a band*, or *captains* of *more bands* of *Roman souldiers*, set at the *porches* of the *Temple*, to *guard* and keep *peace*, that there might be no *sedition* raised in the *city* at the assembling of the *Jews* at the *Temple*, Thus saith *Josephus* Ἀλωσ. l. 5. c. 15. was there a *guard* placed in the *tower* called *Antonia*, which was thence fetcht out at *feast days*, to be a *guard* or φύλαξ to the *Temple*, (and therefore *Chrysostome* renders it clearly *the captain of the souldiers of the Temple*) for so, saith the same *Josephus* Ἀρχαιολ: l. 8. c. 4 at that time when the people came to their *feasts*, especially at the *Passover*, there being danger of tumults, *Cumanus* set τῶν στρατιωτῶν μίαν τάξιν, *a band of souldiers*, with their armes, to stand ἐπὶ τῶν ἱερῶν στοῶν, *in the porches of the Temple*. These *souldiers* are mentioned *Mat.* 26. 47. for those that are there called *a great multitude with swords and staves*, are the ἁμαρτωλοὶ foretold by *Christ*, v. 45. the *sinners*, i. e. *Gentiles*; and *Joh.* 18. 3. ἡ σπεῖρα *a band of souldiers*, and here στρατηγοὶ τῦ ἱερῦ, i. e. *the Commanders* with their τάξεις *bands* of *souldiers* with them, and accordingly χιλιάρχες τῆς σπείρης *the Colonel of this band Acts* 21.31. is sure the στρατηγὸς *commander*, or *captain* here, and that *tower* of *Antonia* the παρεμβολὴ, or *Castle* v. 34. whither he commanded *Paul* to be brought to safe *custody*. Such also (saith *Nicephorus* l. 1. c. 32. and before him *Chrysostome* and *Theophylact*) was the κυστωδία the *watch* or *guard*, *Mat.* 27. 65. which being set by the *Romans* to keep all quiet, was offered by *Pilate* to the *Jews* to *watch* the *grave* of *Jesus*, that none might *steal* him away, and make that matter of a new *stirre* among them. For that these were not *Jews*, appears sufficiently by their *watching* on the *Sabbath* day, which especially at the time of the *Passover* the *Jews* durst not to have done. This *guard* of the *Romans*, and care of theirs to prevent *seditions* among the *Jews*, seems to have taken its rise from the former care and practise of the *Jews* in defending themselves from the *Idumeans*, 1 *Mac.* 4.60, 61. for there *Judas Maccabaus* having built *high walls* and *strong towers* about *mount Sion*, lest the *Gentiles* should *tread it down*, as they had done before, they set there a *garison* to keep it, and *fortified Bethsura* to preserve it. And the *Commander* of the *Garison* was most probably he, whom *Josephus* calls by this style of στρατηγὸς ναῦ, or ἱερῦ then, *the captain* of the *Sanctuary* or *Temple*. But now the case being altered, and the *Roman Conquerours* taking the same *care*, and keeping the like *guards* against the *uproares* and *tumults* of the *Jews*, as the *Jews* did formerly against the *Idumeans*, 'tis to be supposed, that the στρατηγὸς τῦ ἱερῦ at this time was a *Roman* not *Jewish Commander*, though yet in *Josephus* speaking of those times we have *Ananus* and *Eleazar*

στρατηγοὶ ἱερῦ

χιλίαρχος Ῥωμαϊκὸς

Κυστωδία

ζαν called ϛρατηγοὶ, who were *Prieſts* l. 20. c. 8. ſee *Sigonius.* l. 7. *de Rep. Heb.* c. 23. where he takes notice of theſe *Roman Commanders* among the *Jews*, under the title of στρατηγὸς, and ϛρατηγοὶ τοῦ ἱεροῦ, and alſo of their *lictors*, ὑπηρέται *officers Acts* 5. 26. ῥαβδοῦχοι *Serjeants, Acts* 16. 35. to apprehend *diſturbers*, and ῥαβδίζειν *Acts* 16. 22. to *beat* them with *rods*, and then of *bands* of *ſouldiers* to *quell commotions*, as you may ſee *Acts* 16. 20. where bringing S. *Paul* and *Silas* to the ϛρατηγοὶ, ſuch like *captains* of *bands* at *Philippi*, their complaint is, that οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, *theſe men raiſe ſedition in our city being Jews*, ſuppoſing that thoſe *officers* were there ſet among them in other *cities*, as well as at *Jeruſalem*, to *quell* ſuch *commotions*, which were feared eſpecially from the *Jews*.

This uſage of Chriſt here referres to that ſport ſo ordinary among *children*, called μυῖνδα, in which it is the manner firſt to *blindfold*, which is v. 64. ἀπαλλύειν, then to *ſtrike* him, δίρειν, v. 63. and πύσσειν v. 64. then to *aske* him who *ſtruck* him, which is ἀπροσλᾶν v. 64. and not to let him *goe*, till he named the man aright, who had *ſtroke* him. And ſo was here uſed as a contumely or reproach toward him. g. Παίγνιον ἐστὶ τὸ παρόν.

CHAP. XXIII.

Paraphraſe.

1. AND [the whole multitude of them] aroſe and led him to Pilate. 1. the whole company of the Sanhedrin by the vote of the major part, not of all, v. 51.

2. And they began to accuſe him, ſaying, [We found this fellow perverting the nation, and forbidding to give tribute to Cæſar, ſaying that he himſelf is Chriſt a King. 2. We found him drawing away the nation from the religion of their anceſtors, and alſo forbidding to pay Cæſar the Roman Emperour his dues (ſee note on Mar. 12. a. and Mat. 22. b.) taking upon him to be our long expected Meſſias, and ſo conſequently our King.

3. And Pilate asked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, [Thou ſayeſt it.] 3. I am ſo.

4. Then ſaid Pilate to the chiefe Prieſts and to the people, I find no fault in this man.

5. And they were the more fierce, ſaying, He [ſtirreth up the people, teaching] throughout all Jury beginning from Galilee to this place. 5. teacheth ſeditious doctrine, and hath done ſo

6. When Pilate heard [of Galilee,] he asked whether the man were a Galilean. 6. mention of Galilee.

7. And as ſoon as he knew that he belonged to Herods juriſdiction, he ſent him to Herod, who himſelfe alſo was at Jeruſalem at that time. 7. And diſcerning that his dwelling and abode was in Galilee which belonged to Herods government, and ſuppoſing Herod by his knowledge in the Jewiſh religion, to be fitter for the cognizance of this caſe, he remitted the hearing of it to Herod, who was perſonally at Jeruſalem at that time (ſee note on Lu. 1. l.) on occaſion of the feaſt.

8. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him.

9. Then he queſtioned with him in many words, but he anſwered him nothing.

10. And [the chief Prieſts and Scribes] ſtood and vehemently accuſed him. 10. thoſe of the Sanhedrim.

11. And Herod with his * [a] men of warre ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. *attendants officers a.

12. And the ſame day Pilate and Herod were made friends together, for before they were at enmity between themſelves.

13. And Pilate, when he had [called together the chief Prieſts, and rulers, and the people,] 13. aſſembled together not only the Sanhedrim, but the people alſo,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have [found no fault in this man, touching thoſe things whereof yee accuſe him.] 14. not found him guilty in any capital manner of any thing laid to his charge by you.

15. No nor yet Herod, for I † ſent you to him, and lo, nothing worthy of death is done unto him.] 15. Nor is this my opinion only, but I ſent him, and referred the hearing of the buſineſſe to Herod v. 7. who being more acquainted with your religion then I am, may be deemed a more competent judge, And after he hath had cognizance of him, he hath no way expreſt his opinion that his crimes are capital. † remitted ἀνέπεμψεν: other copies read, he remitted him to us, the Syriack, I remitted him to him.

16. I will therefore [b] chaſtiſe him, and releaſe him.] 16. His puniſhment therefore ſhall be onely that of ſcourging with whips, and ſo he ſhall be releaſed. b.

17. For of neceſſity he muſt] releaſe one unto them at the feaſt. 17. For the cuſtome had laid a neceſſity on him (ſee Mat. 27. d.) to

18. And they cryed out all at once, ſaying, Away with this man, and releaſe unto us Barabbas.

19. Who for a certain ſedition made in the city, and for murther, was caſt in priſon.

20. Pilate again made another aſſay to ſoften the people, being, on opinion of Chriſts innocence (and having received a meſſage from his wife, Mat. 27. 19.) deſirous to ſave his life, and only to inflict ſome inferiour puniſhment on him, v. 16.

20. Pilate therefore willing to releaſe Jeſus, ſpake again unto them.]

21. But they were peremptory for the putting him to death.

21. But they cryed, ſaying, Crucifie him, crucifie him.]

See v. 15.

22. And he ſaid unto them the third time: Why, what evill hath he done? I have found no cauſe of death in him, I will therefore chaſtiſe him, and let him goe.

23. carryed it (ſee Mat. 27.d.) wrought upon him to doe contrary to his own judgement, and inclination.

23. And they were inſtant with loud voices, requiring that he might be crucified, and the voices of them, and of the chief prieſts [prevailed.]

24. And ſo he paſſed ſentence of death upon him.

24. And Pilate gave ſentence that it ſhould be as they required.]

Act. 3. 14.

25. And he releaſed unto them him, that for ſedition and murther was caſt into priſon, whom they had deſired, but he delivered Jeſus to their will.

26. And having put on him a Scarlet robe, a crown of thornes, a reed like a Scepter in his hand, and ſo made him a mock-king of the Jews, and then taken all from him again, and uſed him contumeliouſly Mat. 27. 29. &c. they led him out to crucifie him, and as they went, they preſt one Simon to carry his croſſe, on which he ſhould be crucified, after him, See Mat. 27. note e.

26. And as they led him away they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſſe, that he might bear it after Jeſus.]

27. And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28. the calamities which are ready to befall this whole nation, for this ſinne of rejecting, and crucifying me, are likely to be farre greater, and more worthy of your tears, then what now befalls me.

28. But Jeſus turning unto them ſaid, Daughters of Jeruſalem, weep not for me, but weep for [your ſelves and for your children.]

29, 30, 31. For heavy days are ſhortly to come upon this people, even utter deſtruction, expreſt as 'tis here, Jo. 2 19. Hoſ. 10. 8. Apoc. 6. 16. by calling the mountaines to cover them, and by that other proverbiall phraſe of cutting off the green tree with the dry, Ezech. 20. 47. the righteous and the wicked together, Ezech. 21. 2, 3. i. e. making an utter deſolation, v. 4. (ſee 1 Pet. 4. 18.) And if my portion, who am the ſon of God, and innocent, be in your opinion ſo ſad and lamentable, what will become of the profeſt enemies of God, who, as a dry trunk of a tree, are as it were fitted and markt out for the fire?

29. For behold the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombes that never bare, and the paps which never gave ſucke.

30. Then ſhall they begin to ſay to the mountains, fall on us, and to the hills, cover us.

31. For if they doe theſe things * in a green tree, what ſhall be done † in a dry?]

* on the in τῷ
† on the in τῷ

c.

32. And there were alſo two other malefactors led with him to be put to death.

33. Golgotha, but in Greek Cranion i. e. a skull,

33. And when they were come to the place which is called * [Calvary,] there they crucified him, and the malefactors, one on the right hand, and the other on the left.

* Cranion, or skull. κρᾶνιον

34. made a diviſion of his upper garments into four parts, and took each of them a part, but his inner garment (ſee note on Mat. 5. q.) having no ſeam in it, they caſt lots for that, who ſhould have it entire, Joh. 19. 24.

34. Then ſaid Jeſus, Father forgive them, for they know not what they doe. And they [parted his rayment and caſt lots.]

35. undertook to be the Meſſias. And ſurely if he were the Meſſias to deliver the nation, he would firſt deliver himſelf.

35. And the people ſtood beholding, and the rulers alſo with them derided him, ſaying, He [ſaved others, let him ſave himſelf, if he be the Chriſt the choſen of God.]

36. uſed him contumeliouſly,

36. And the ſouldiers alſo [mocked him,] coming to him, and offering him vineger,

37. And ſaying, If thou be the King of the Jews, ſave thy ſelfe.

38. And there was put up over his head a title containing the cauſe of his condemnation, ſee note on Mar. 15. b. which was written in Greek and Latine and Hebrew, (the three moſt ordinary languages, one or other of which, there were very few, but underſtood) thus, Jeſus the Nazarene, the King of the Jewes.

38. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew, This is the King of the Jews.]

39. And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

40. Though theſe other impious perſons uſe him thus, yet we that are thus puniſhed with him ought if he were guilty, to have compaſſion for him, and not reproach him.

40. But the other anſwering rebuked him, ſaying, [Doeſt thou not fear God, ſeeing thou art in the ſame condemnation?]

41. And

41. And we indeed juſtly, for we receive the due reward of our deeds, but this man hath done nothing amiſſe.] 41. And beſides this we are indeed guilty, but he a moſt innocent perſon, which came to doe good to this people, and is uſed thus ill by them.

42. And he ſaid unto Jeſus, Lord remember me, when thou comeſt into thy kingdome.

43. And Jeſus ſaid unto him, Verily I ſay unto thee, [To day ſhalt thou be with me in paradiſe.] 43. Immediately after thy death, thou ſhalt goe to a place of bliſſe, and there abide with me, a member of that my kingdome which thou askeſt for.

44. And it was about the ſixth houre, and there was a darkneſſe over all the earth untill the ninth houre.] 44. And it was nigh twelve of clock, ſee Mat. 15. 25. and there was an eclipſe of the ſun, and a palpable darkneſſe on all the land of Judea untill three afternoon.

45. And the Sun was darkned, and the [d] veile of the Temple was rent in the midſt. Mat. 27. 51. d.

46. And when Jeſus had cryed with a loud voyce, he ſaid, Father into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

47. Now when the Centurion ſaw what was done, he [glorified God, ſaying, Certainly this was a righteous man.] 47. confeſſed it, an evidence of Gods interpoſing his power, and thence concluded that he was an innocent perſon.

48. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned.] 48. And all the multitudes there preſent, had remorſe at what was done.

49. And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off, beholding theſe things.

50. And behold there was a man named Joſeph, [a Counſellour, and he was a good man and a juſt.] 50. One of the Sanhedrim, both an upright and a mercifull man, who looked for the coming of the Meſſias v. 51. and Mar. 14. 43. and accordingly embraced Chriſt, and was a diſciple of his, Mat. 27. 57. but not avowedly, but ſecretly, for fear of danger from the Jews, Joh. 19. 38.

51. (The ſame had not conſented to the counſell and deed of them) he was of Arimathæa a city of the Jews (who alſo himſelf waited for the kingdome of God.)

52. This man] went unto Pilate, and begged the body of Jeſus. 52. Hee upon this occaſion took confidence Mat. 15. 43. although he had been before fearfull, and

53. And he took it down and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54. And that day was the preparation, and the Sabbath * drew on.] 54. The day whereon all this was done was the eve both of the feaſt of unleavened bread, and of the Sabbath alſo, and now the Sabbath day (beginning at evening, at ſun ſet, when the ſtars and moon begin to ſhine) was ready at hand, or the ſtars began to ſhine, and ſo the Sabbath to begin.

* ſhone ἐπέφωσκε

55. And the women alſo, which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56. And they returned and prepared ſpices and ointments, and reſted on the Sabbath day, according to the [commandment.] 56. Moſaicall law of doing no work on the Sabbath.

Notes on Chap. XXIII.

a. The *Hebrew* צבא ſignifies three things 1. *Militare, to warre*, 2. *concurrere* and *congregari, to aſſemble*, 3. *miniſtrare*, to *miniſter*. The firſt notion is very frequent, the ſecond, *Exod.* 38. 8. (where yet the *Septuagint* read ὑπνοῦντων, for צבא it ſeems reading צום *jejunavit*) and 1 *Sam.* 2. 21. and the third is ordinary alſo (and from thence *Timothy* called καλὸς στρατιώτης *a good ſouldier*, i. e. *miniſter of Jeſus Chriſt*) Hence it is that among thoſe *Greek* writers, which follow the *Hebrew idiome* the word στρατία, στρατιὰ and στράτευμα, is uſed for every one of theſe three, For the firſt ordinarily and primarily; For the ſecond, when we meet with στρατιὰ οὐρανοῦ πᾶσα, which we render *exercitus*, and *hoſt of heaven*, but ſignifies *univerſus cœli comitatus*, the *whole company of heaven*, whether the many *ſtars* or many *Angels* there, And in the third ſenſe we have here στρατιώτας for *officers*, and *ſervants* or *attendants*, and ſo the *Syriack* tranſlation renders it, and gives us authority to doe the like, though otherwiſe it might be rendred more vulgarly, either his *company*, or his *ſouldiers* about him. Στρατιώτας

Παιδεῦσαι ſignifies ordinarily to *ſcourge*, or *chaſtiſe*, as παῖδες *children* or *ſervants* are wont to be uſed, when they have offended, ſo *Heb.* 12. 6. παιδεία *chaſtening*] is expounded by μαστιγοῖ *ſcourging*. And in ſtead of it here, the other *Evangeliſts Mat.* 27. 26. *Mar.* 15. 15. have φραγελλώσας, φραγελλῶσι from the *Latine flagellum*, a *whip*, and S. *John* c. 19. 1. ἐμαστίγωσεν, *ſcourging*. Now to what the infliction of this ſort of puniſhment on *Chriſt* belonged, is matter of queſtion, that which is ordinarily ſaid is, that *flagellation* was among the *Romans* a *ſolemn preparative to crucifixion*; So *Livy* of the *ſervants* l. 34. *Multi occiſi, multi capti, alii verberati crucibus affixi, they were ſcourged and crucified*, And in *Valerius Max.* l. 1 c. 7. *Servum verberibus multatum ſub furca ad ſupplicium egit, having ſcourged his ſervant under the croſſe he had him to puniſhment*, i. e. *crucified* him. So *Antigonus* the *King* of the *Jews* was firſt *whipt*, then *beheaded* b. Παιδεῦσαι

headed with an *axe*, ſaith. *Dio.* l. 49. and ſo 'tis ſaid of *Alexander*, in *Qu. Curtius* l. 8. *verberibus affectos ſub ipſis radicibus petræ crucibus juſſit affigi, he appointed them to be ſcourged and crucified*, and *Joſephus* of the *Jews* ἀλών. l. 5. c. 32. μαστιγούμενοι καὶ προσβασανιζόμενοι τὸν δεδεγμένον πᾶσαν ἀτιμίαν ἀνεσταυροῦντο, *they were ſcourged, and reproachfully handled and then crucified*, and *Philo* ſpeaking of the *Jews* of *Alexandria crucified* by *Flaccus*, addes, μετὰ τὸ ἀνοσίως ἐν τῷ θεάτρῳ, that this was done *after they had been reproachfully handled*, i. e. *ſcourged in the theatre*; and ſo this was part of the *horrendum carmen*, the ſolemn form of *ſentence*, *verbera intra aut extra pomœrium, Arbori infelici ſuſpendito, ſcourge him, and then hang him on the tree*. But this is not the notion that here we muſt have of the *ſcourging* of *Chriſt*, For then it muſt be part of his *ſentence* of *death*, which by *Joh.* 19. it appears, it was not, for there 'tis ſaid that *Pilate took him and ſcourged him*, v. 1. whereas he was not as yet condemned to *death*, nay ver. 6. *Pilate* refuſes to *condemn* him to *death*, profeſſing that he finds not any capital *crime* brought againſt him; then *examines* him farther, v. 9. then *ſeeks to releaſe* him, v. 12. and coming again to the *judgement ſeat*, v. 13. at length he *delivered him to be crucified*, v. 16. This is ſo evident by that *Evangeliſt*, that the *learned H. Grotius* applies this *ſcourging* to that other ordinary uſe of it for *examination*, ſuch as *Act.* 22. 24. is μάστιξιν ἐξετάζεσθαι, *being examined with ſtripes*, and in *Cicero*, *virgam in tormento eſſe magis quàm ſupplicio*, that *the rod is for a torture, rather then a puniſhment*. But there is no ground for this *conjecture* from any circumſtance in any of the *Goſpells*, nor reaſon to adhere to it, without ſome *teſtimony*, upon a bare poſſibility of it, eſpecially when the mention of it in this *fourth Goſpell* ſuggeſts another notion of it, which will reconcile all the *difficulty*, and it ſelf be ſubject to none, *viz.* that *Pilate* willing to *deliver Jeſus* from *capital* ſentence, appointed this of *ſcourging* to be inflicted on him. For that *Pilate* did not believe *Chriſt* guilty of any *capital* crime it is evident, and conſequently not fit to be *crucified*, ſo likewiſe that beſides his own *conſcience*, his wives *dream* did make him very unwilling to pronounce that *ſentence* of *death* on him, but very induſtrious to find ſome pretence of *releaſing* him, and that finally 'twas onely the *importunity* of the *Jews*, to which he ſacrificed him; And here it is plain that he propoſes to the *Jews* the *ſcourging* of him, as a *lighter puniſhment* proportionable to his *crimes*, and then that he may *releaſe* him. So we finde in the *Epit.* of *Livy Dec.* 5. l. 6. of *Matienus* a *ſervant*, *ſub furcâ diu virgis cæſus erat, & ſeſtertio væniit, he was ſcourged, and then ſold*: and ſo 'twas ordinary to bind to a *pillar*, or *poſt*, and *ſcourge* men, περιδεθεὶς κίονι πολλὰς ἔλαβε πληγάς, in *Artemidorus* ὀνειρ.: *being bound to a pillar he received many ſtripes*. From hence therefore 'tis evident, that the notion of his *ſcourging* was that of a *lighter puniſhment*, to *releaſe* him from a *greater*, (and that, as *John* ſets it, inflicted on him, before the *ſentence* of *death* was pronounced againſt him) though when that was done, he was fain to gratifie them by *delivering him up* to their fury to be *crucified* alſo. And ſo the place both in *Matthew* & *Mark* may well be rendred *Mat.* 27. 26. τότε Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ, *having ſcourged Jeſus*, i. e. formerly having done ſo, he proceeded farther, and *delivered him* to be *crucified*, and ſo in *Mark* c. 15. 15. παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ, *He delivered Jeſus having ſcourged him*, (having done ſo, before he thus *delivered* him) *to be crucified*. And this ſort of *ſcourging* was a puniſhment uſual among the *Jews* for offences not *capital*, ſee note on 2 *Cor.* 11. b. A fourth ſort of *ſcourging* there was, for *capital* crimes, *whipping to death*, with the *head* faſtned to the *furca*, which *Suetonius* in *Nerone* calls *ſupplicium more majorum*, the old *Roman puniſhment*. But this cannot belong to this place.

These *Malefactors* crucified with *Jeſus* were *thieves* and *murtherers*, and authours of an *uproar* in the *city*, which is an evidence among others formerly mentioned, (ſee *note* on *Mat.* 27. d. and on *Mar.* 15. a.) of *Chriſts death* being after the *Roman* not *Jewiſh* manner. For the *Jewiſh cuſtome* was never to *put to death* two *malefactors* on the *ſame day*, unleſſe it were for the ſame *crime*, ſo ſaith *Maimonides Sanhed.* c. 14. *They never condemn more then one in a day, but one to day, another to morrow, unleſſe they be both guilty of the ſame tranſgreſſion, and deſerve one death.* And that *Chriſt* was not pretended to be put to death for that crime of the other two, is clear by his *inſcription*, which ſaith it was for pretending to be *King*.

c. ληστῶν καὶ στασιαστῶν ἄνευ

That which is here ſaid of the *veile* of the *Temple*, that ἐκ δὲ μέσου, muſt be ſo rendred, that μέσου may be taken *adverbially* for *in the middle*, ſo as to be anſwerable to εἰς τὰ δύο *into two parts* in *Matthew* and *Mark*. Now what *veile* of the *Temple* this was is the only thing that will need to be here determined, for of this it is certain that there were *two veiles* or *high walls* (intimated by the mention of the *ſecond veile*, v. 3.) the one that *covered* or encloſed the *Sanctuary* from the eyes and approach of the *people*, who were permitted to goe no farther then the *court* of the *Jews*, and only the *Prieſts* admitted into the *Sanctuary*. For thus the manner was, the θυμιατήριον, or *altar of incenſe* was within the *Sanctuary*, and thither the *Prieſts* went daily and *offered incenſe*, the people mean while ſtaying without, and praying every one privately by himſelf, (the thing noted by the *ſilence in heaven for halfe an hour*, *Rev.* 8. 1.) And thoſe *prayers* of the *people* for ſupply of their ſeverall wants were thus offered up by the *Prieſt* with that *incenſe* of his that went up to *heaven* (ſee c. 1. 10. d.) But the *people* themſelves ſtaid without, and might not enter or look in there, that *veile*, or *wall*, or *ſcreen* made a full ſeparation of one from the other. And as the *Sanctuary* was encloſed or *ſeparated* from the *court*, ſo was the *Holy of Holies* encloſed from the *Sanctuary*, and thither none entred but the *high prieſt* once a year, and ſo there was a ſecond *veile*. That this is here meant, is no way ſpecified, or deducible from any circumſtances of the ſtory in any of the Goſpels, yet may be thought moſt probable from one intimation of the author to the *Hebrews*, c. 10. 20. where our *way* to *heaven* is ſaid to be *conſecrated* by *Chriſt by the veile, that is his fleſh*. There as the *veile* is made a *type* of *Chriſts fleſh*, and being ſo, the *rending of the veile* will be a fit ſolemnity of the *piercing* and *crucifying Chriſts fleſh*, ſo that *veile* is clearly the

d μέσου

ἐκατόνταρχος

ſecond

ſecond veile, entring into the *ἅγια* the *holies*, v. 19. i. e. the *holy of holies*, as appears by c. 9. 8. and 12. And if that were here meant, then the ſignificancy is not only the approaching deſtruction of all the *Jewiſh rites*, but alſo that that unapproachable place, a type of heaven, was now laid open to all true *Chriſtians*, and that in the mean time there is liberty to *approach* unto *God* in *prayer* allowed to them; and again that *Chriſt* not now *once a year*, as the *high prieſt*, but once, *for ever*, there to continue, entred into the *holy of holies*, i. e. beyond the *Sanctuary*, the common place of all the *Prieſts* (and ſo the type of *heaven*, where all the *Angels* and *Saints* are) even into the inmoſt *adytum* at the *right hand* of *God*, farre above all *Angels*, &c. a place of preeminence peculiar to him.

CHAP. XXIV.

Paraphraſe.

1. NOW upon the firſt day of the week, very early in the morning, [they] came unto the ſepulchre, bringing the ſpices, which they had prepared, and certain others with them.

1. Mary Magdalen &c. Mat. 27. 1. and here v. 10.

2. And they found the ſtone rolled away from the ſepulchre.

3. And they entred in, and found not the body of the Lord Jeſus.

4. And it came to paſſe, as they were much perplexed thereabout, behold two men ſtood by them in ſhining garments.

5. And as they were afraid, [and bowed down their faces to the earth, they ſaid unto them, Why ſeek yee the living among the dead?]

5. And did obeyſance to them, they asked them, ſaying, Do you ſearch in a tombe or grave for one that is riſen from the dead?

6. He is not here, but is riſen; Remember how he ſpake unto you when he was yet in Galilee,

Mat. 17. 23.

7. Saying, The ſon of man muſt be [delivered into the hands of ſinfull men,] and be crucified, and the third day riſe again.

7. put to death by the heathens, Romans

8. And they remembred his words.

9. And returned from the ſepulchre, and told all theſe things unto the eleven and to all [the reſt.]

9. the other diſciples of Chriſt, which were not of that number.

10. It was Mary Magdalen, and Joanna, and Mary the mother of James, and other women that were with them, which told theſe things unto the Apoſtles.

11. And their words ſeemed to them as idle tales, and they beleived them not.

12. Then aroſe Peter, and ran unto the ſepulchre, and ſtooping down, he beheld the linen clothes laid by themſelves, [and * departed, wondring in himſelf at that which was come to paſſe.]

* or, departed to his own abode, wondring at that

12. and returned to the place, from whence he came, and where he abode, being much amazed to ſee the body gone out of the grave. See note on Joh. 20. 2.

13. And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs.

Mar. 16. 12.

14. And they talked together of all theſe things which had happened.

15. And it came to paſſe that while they communed together, and reaſoned, Jeſus himſelf [drew near and went with them.]

15. joyned himſelf to their company.

16. But their eyes were held, that they ſhould not know him.]

16. And at firſt through Gods will ſo diſpoſing it, they diſcerned not that it was Jeſus.

17. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walke, and are ſad?

18. And the one of them, whoſe name was [a] Cleophas, anſwering ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things, [that are come to paſſe there in theſe days?]

18. that are notoriouſly come to paſſe there, and talkt of by all at this time?

19. And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a Prophet, mighty [in deed and word before God] and all the people.

19. in miracles and in doctrine approved by God.

20. And how the chief prieſts and our rulers delivered him [to be condemned to death, and] have crucified him.

20. to the Roman procurator, accuſed him and required him to be put death, and accordingly at laſt they

21. But we truſted that it had been he, which ſhould have redeemed Iſrael. And beſide all this, to day is the third day ſince theſe things were done.]

21. But we were full of hope that hee had been the Meſſias ſo long expected by us. And this being the third day ſince his crucifixion,

22. Yea and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre,]

22. ſome women that were followers of him together with us, and that were this morning at the monument, wherein he was laid, came and told us wonderfull things,

23. And

23. And when they found not his body, they came, ſaying that they had alſo ſeen a viſion of Angels, which ſaid that he was alive.]

23. How that they found not his body there, but met with Angels which told them, that he was riſen from the dead.

24. And certain of them which were with us] went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not.

24. And ſome of the twelve diſciples, Peter and John,

25. Then he ſaid unto them, O fools, and ſlow of heart, to beleive all that the prophets have ſpoken.

26. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?]

26. Is it not by thoſe prophets foretold to be decreed by God, that the Meſſias ſhould be deſpiſed by men and ſlaughtered by them, Iſa. 53. 8. before he ſhould enter on his kingdome?

27. And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf.

28. And they drew nigh unto the village whither they went, and he made as though he would have gone farther.

29. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is farre ſpent, and he went in to tarry with them.

30. And it came to paſſe, as he ſate at meat with them, he [took bread, and bleſſed it, and brake, and gave to them.]

30. after the manner of the maſter of the family bleſſed the meat, and carved, and diſtributed it to them.

31. And their eyes were opened, and they knew him, and he vaniſhed out of their ſights.]

31. Which occaſioned (ſee v. 35.) their firſt ſuſpicion that it was Chriſt, And preſently they diſcern'd that it was very he, And he immediately diſappeared, in what manner or by what means it is not known.

32. And they ſaid one to another, [Did not our heart burn within us while] he talked with us by the way, and while he opened to us the ſcriptures?

32. Was there not an unuſuall warmth of affections and paſſion upon us all the time that

33. And they roſe up the ſame houre, and returned to Jeruſalem, and found the eleven gathered together, and them that [were with them,]

33. uſed to aſſociate with them,

34. Saying,] The Lord is riſen indeed, and hath appeared to Simon.

34. And aſſoon as they came, told them, ſaying, See 1 Cor. 15. 5.

35. And they told what things were done in the way, and how [he was known of them in breaking of bread.]

35. by his bleſſing and carving the meat ver. 30. they came to diſcern him to be Chriſt, not knowing it a long time.

36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you.

37. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.]

37. And they were in a terrible fright, thinking it had been a viſion of ſome ſpirit, without any reall body joyned unto it.

38. And he ſaid unto them, Why are ye troubled, and why doe [thoughts ariſe in your hearts?]

38. yee doubt or ſuſpect me to be a ſpirit without a body?

39. Behold my hands and my feet, that [it is I my ſelf:] handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

39. it is very I, body and ſoul together:

40. And when he had thus ſpoken, he [ſhewed them his hands and his feet.]

40. gave them leave to ſee, and feel the prints of the nails in his hands and feet.

41. And while they yet beleived not for joy, and wondred, He ſaid unto them, Have ye here any meat?]

41. And the greater and more tranſporting their joy was, the leſſe confident were they of the truth of it, and therefore to confirm them in the certain beleif of it, he called for ſome meat.

42. And they gave him a piece of a broiled fiſh, and of an honey comb.

43. And he took it, and did eat before them.

44. And he ſaid unto them, [These are the words which I ſaid unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets, and in the Pſalms concerning me.]

44. What you now ſee I did foretel when I was among you, before my crucifixion, and is agreeable to all the ſeverall images and predictions of me in all the books of God, which were of neceſſity to be fulfilled.

45. Then opened he their underſtanding, that they might underſtand the ſcriptures.]

45. Then by the ſpeciall operation of his ſpirit, he gave them the underſtanding of the Scriptures, in thoſe things eſpecially, which concerned the Meſſias.

46. And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.

47. And that repentance and remiſſion of ſinnes ſhould be preached in his name among all nations, beginning at Jeruſalem.

48. And ye are witneſſes of theſe things.]

46, 47, 48. The ſumme of which he declared to be this, that the Meſſias was thus to be put to death, and riſe again, and that his Apoſtles, the witneſſes thereof, ſhould after his reſurrection preach repentance, and upon that, remiſſion of ſinnes, to Jeruſalem, and through all Judæa, firſt, and then to all the nations of the world.

49. And

59. And behold, I ſend the promiſe of my Father upon you, but tarry ye in the city of Jeruſalem, untill ye be indued with power from on High.] 49. To which end he promiſed immediately to ſend them the holy Spirit (promiſed by God the Father) to deſcend from heaven upon every one of them, and ſo to inſtall them to ſucceed him in his office, till which time he commanded them all to ſtay, and not to ſtirre out of Jeruſalem.

50. And he led them out as farre as to Bethany, and he lift up his hands, and bleſſed them.

51. And it came to paſſe, while he bleſſed them, he was parted from them, and carried up into heaven. Act. 1. 9.

52. And they worſhipped him, and returned to Jeruſalem with great joy.

53. And they were [continually in the Temple,] praiſing and bleſſing God. Amen. 53. conſtantly at the times of devotion (ſee note on Act. 1. c.) in ſome of the chambers of the Temple,

Notes on Chap. XXIV.

2. This *Cleophas*, ſaith * *Hegeſippus*, was the *brother* of *Joſeph*, *Mary's husband*, and ſo the *reputed uncle* of *Chriſt*, whoſe ſon *Simeon*, ſaith *Euſebius* there, was, by the joynt conſent of all the *Apoſtles* then living made *Biſhop* of *Jeruſalem*, after *James*, as being neereſt of *kin* to our *Saviour*.

* *Euſeb. l. 3. c. 11.*

The

The Goſpel according to *S.* JOHN.

CHAP. I.

Paraphraſe.

1. IN the beginning was the word, and the word was with God, and the word was God.

1,2. In the beginning of the world before all time, before any thing was created, the ſon of God had a ſubſiſtence, and that ſubſiſtence with his Father of whom he was begotten from all eternity, and was himſelf eternall God, and being by his Father in his eternall purpoſe deſign'd to be the Meſſias, who was among the Jewes known by the title of the Word of God, (ſee note on Lu. 1. b.) he is here fitly expreſt by that title, The word.

2. The ſame was in the beginning with God.]

3. All things were made by him, and without him was not any thing made that was made.]

3. This eternall word of God I mean by which all things were at firſt created.

4. In him was life, and the life was the light of men.]

4. He brought with him that doctrine which is worthily called life c.6.63. and 12.50. becauſe it leads to holy life here, ſuch as God will be ſure to accept of through Chriſt, and to reward eternally (whereas the law was the bringing in of death) ſee c.10.10. and this vivificall doctrine was the means deſigned by God to lead and enlighten all mankind, eſpecially the Jewes, to tell them their duty, and therefore is called the light of life, c.8.12.

* received, or, apprehended, καταλαμβάνω.

5. And the light ſhineth in darkneſſe, and the darkneſſe * comprehended it not.]

5. Though through the darkneſſe of mens hearts, the greateſt part of the Jewes themſelves had no fruit or benefit by it.

6. There was a man ſent from God,] whoſe name was John.

6. There came a man with commiſſion from God to preach repentance to the Jewes,

† teſtimony μαρτυρία

7. The ſame came for a † witneſſe to bear witneſſe of the light, that all men through him might beleive.]

7. He was by God ſent on purpoſe to teſtifie that Chriſt was the Meſſias, the true teacher ſent from heaven, that ſo by that teſtimony of his, all men might beleive on him.

8. He was not that light, but was ſent to] bear witneſſe of that light.

8. This John was not the Meſſias, but the whole end of his miſſion into the world was to

* which coming into the world enlightneth every man,

9. That was the true light * which lighteth every man [a] that cometh into the world.]

9. That word which now I ſpeak of, i.e. Chriſt, is that true light, eminently that, which light is defined to be, able to refreſh and warm the coldeſt, and to enlighten the darkeſt heart, And he, as the ſun after a long darkneſſe of night, is now riſen in our hemiſphere (ſee v.10. and c.9.5. and 12.46.) and being manifeſted to the world, ſhineth forth to every man therein. a.

10. He was in the world, and the world was made by him, and the world knew him not.]

10. This word was from the beginning in the world, in ſo eminent a manner, that indeed the world was made by him, but the generality of men did not take notice of him.

11. He came unto his own, and his own received him not.]

11. And therefore there being one peculiar nation, the Jewes, which were more fully then all the world beſides, inſtructed in this truth, he at laſt came to this people, was pleaſed to be born and live, and doe miracles among them, and theſe, that were his own people, did not entertain him as ſent from God, but rejected and put him to death.

12. But as many as received him, to them gave he power to become the ſons of God, even to them that beleive on his name,]

12. But all that received, i.e. beleived on him, were by him advanced to be the adopted ſons of God.

13. Which were born not of [b] blood, nor of the will of the fleſh, nor of the will of man, but of God.]

13. To wit, thoſe which live according to the will of God, and neither the naturall nor carnall, nor bare morall principle. b.

†or, had his tabernacle * from, παρὰ

14. And the word was made fleſh, and [c] † dwelt among us, (and we beheld his glory, the glory as of the only begotten * of the Father) full of grace and truth.]

14. And this eternall word was born in humane fleſh, aſſumed our nature, and in that fleſh of ours, as in a tabernacle, appeared among us moſt gloriouſly, in ſuch a manner as was not competible to any but the one eternall ſon of God. And whereas the former tabernacle, wherein God was pleaſed to dwell, had in it the law, that miniſtration only of death, 2 Cor. 3. 7. precepts of exact obedience, he now in the tabernacle of his fleſh by his incarnation and paſſion &c. is all full of grace, i.e. exceeding mercy: and whereas the whole buſineſſe of that tabernacle was nothing but ſhadowes, he hath brought the ſubſtance and truth with him, which was meant by all thoſe ſhadowes, the inward purity ſhadowed by the legall precepts of circumciſion, &c. and ſpirituall and eternall promiſes, in ſtead of thoſe carnall or temporall, ſee v.17. c.

* This was he, Τοῦτ' ἦν

15. John bare witneſſe of him, and cried, ſaying, * This is he of whom I ſpake, He that cometh after me, is preferred before me, for he [d] was before me.]

15. John the Baptiſt teſtified and proclaimed concerning him, ſaying, He that followes me, whoſe forerunner I am, hath been, and muſt alwaies be preferred infinitely before me, For although he appears after me among you in reſpect of his birth and entring on his office, yet he had a being long before me, And this was moſt truly ſaid of the Baptiſt; For he was before the creation of the world v.1, 3. Col.1.17. d.

16. And being full of all graces, excellencies, perfections, he hath communicated them to us in that degree, as is neceſſary for us, and in proportion to his abundant charity and goodneſſe toward us, we Chriſtians which are his body, or fellow-members of his humane nature, receive grace and mercy flowing from him to us, (ſee ver. 14. and note on 1 Pet. 3. d. and Act. 2. e.)

16. And of his fulneſſe have we all received, and grace for grace.]

17. For though the Law were given by Moſes from God long agoe, yet the Goſpel, called Grace v. 14. (ſee note on Heb. 13. b.) as it is oppoſed to the ſeverity and rigour of the law; and truth, as oppoſite to the ſhadowes and ceremonies of the law, was to be brought in by Jeſus Chriſt.

17. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.]

18. God is invisible, and not approachable by us, and ſo his will, and the knowledge of his attributes cannot be conveighed to us but by ſome interceſſor, and of this ſort none can be comparable to Chriſt Jeſus, who is next unto the Father and moſt dearly beloved by him, and knowes moſt of his mind (ſee note on Mat. 8. g.) and his end of coming into the world was to declare this unto us.

18. No man hath ſeen God at any time; The only begotten ſon, which is in the boſome of the Father he hath declared him.]

19,20. Now when the Jewes ſent meſſengers to John Baptiſt as he was preaching and baptizing, to know who he was, this was conſtantly his anſwer, that he was not the Meſſias prophecied of, and ſo long expected by them.

19. And this is the record of John, when the Jewes ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou?

20. And he confeſſed and denied not, but confeſſed, I am not the Chriſt.]

21. No nor Elias, no nor the prophet prophecied of, Deut. 18. 15. whom the Jewes expected before Elias, as him before the Meſſias.

21. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No.]

22. Then ſaid they unto him, What art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf?

23. he that was prophecied of by Eſaias in thoſe words, Iſa. 40. 3. (ſee Mat. 3. 3.) The voice of one &c.

23. He ſaid, I am [the voice of one crying in the wilderneſſe, Make ſtreight the way of the Lord, as ſaid the prophet Eſaias.]

24. And they which were ſent were of the Phariſees.

25. Why then doſt thou receive diſciples and proſelytes, or followers, and that after the ſolemn manner of receiving proſelytes, by way of baptiſme, or waſhing,

25. And they asked him and ſaid unto him, [Why baptizeſt thou then,] if thou be not that Chriſt, nor Elias, neither that prophet?

26. was not long ſince among you, one of whom you took no notice, i.e. Chriſt: ſee note d.

26. John anſwered them, ſaying, I baptize you with water, but * there [ſtandeth one among you, whom ye know not,]

* in the midſt of you ſtood one whom yee knew not. μέσος ὑμῶν ἕστηκεν.

27. whoſe diſciple I am not worthy to be: ſee Mat. 3. g.

27. He it is, who coming after me, is preferred before me, [whoſe ſhooes latchet I am not worthy to unlooſe †.]

† He ſhall baptize you with the holy Ghoſt, & with fire. So antient copies adde here, Ἐκείνου δεῖ &c.

28. Theſe things were done in * Bethabara beyond Jordan, where John was baptizing.

* Bethany, for the antient MS. in the King's Library reads Βηθανίᾳ, and ſo ſome others,

29. The day after the return of the Phariſees, John ſeeing Jeſus coming to him, ſaid, Behold the perſon ſent from God, as a lamb prepared for the ſlaughter, (in whom are ſumm'd up and completed all the typicall Moſaicall preſcriptions of lambs to be ſacrificed, either in their daily ſacrifices, or at the paſſover) who ſhall thereby obtain pardon from God, for that ſinne, that all the world is engaged in, on condition they now reform at his coming.

e.

29. [c] The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the lamb of God which taketh away the ſinne of the world.]

30. See v. 15. note c.

30. This is he of whom I ſaid, After me cometh a man which is preferred before me, for he was before me.]

31. And though I was not able to diſcriminate him from others, yet a little before his baptiſme it was revealed to me (as appears Mat. 3. 14.) and at his baptiſme by the deſcent of the Holy Ghoſt upon him Mat. 3. 16. I was clearly told it, that he was the Meſſias which was to come into the world; And the grand deſigne of my coming and gathering diſciples was by that means to make this people take notice of, and receive Chriſt.

31. And I knew him not; but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.]

See note on Mat. 3. d.

32. And John bare record, ſaying, I ſaw the Spirit deſcending * from heaven [like a dove,] and it abode upon him.

* as a dove out of heaven, and he ἀπὸ οὐρανοῦ περιστερὰν καὶ ἔμεινεν, ἐπ' αὐτόν

33. Untill then I knew not which was he, only this ſigne was given me, that on whomſoever I ſaw the Spirit deſcend, that was the Meſſias, who in the receiving of his proſelytes doth not only uſe the known ceremony of water, but moreover ſends down the Spirit on them, (ſee note on Act. 1. a.)

33. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining upon him, the ſame is he which baptizeth with the holy Ghoſt.]

34. By which premiſes it follows, that my teſtimony of Chriſt that he is the ſon of God, is no more then what I ſaw with mine eyes, and heard diſtinctly affirmed from heaven, theſe words being delivered by voice from heaven at that time of the holy Ghoſt's deſcending on him, This is my beloved ſon &c. Mat. 3. 17.

34. And I ſaw and bare record that this is the Son of God.]

35. The next day again after this (ſee note d.) John having two of his diſciples with him,

35. Again the next day after, John ſtood and two of his diſciples,]

36. As Jeſus paſſed along, John, by his eye faſtned on him, demonſtrating, whom he meant, ſaid again the ſame words that before, ver. 29. in the hearing of thoſe two diſciples of his, Behold &c.

36. And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.]

37. And

37. And the two diſciples heard him ſpeak, and they followed Jeſus.]

37. Hereupon thoſe two diſciples hearing him give that teſtimony of Jeſus, parted from him and followed Jeſus.

38. Then Jeſus turned and ſaw them following, and ſaith unto them, [What ſeek ye?] They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou?

38. what would ye have?

39. He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day, for it was about [the tenth houre.]

39. foure in the afternoon.

* had heard from John, and ἀκούσαντων παρὰ Ἰωάννου ἢ ἀπ' αὐτοῦ:

40. One of the two which * heard John ſpeak and followed him, was Andrew, Simon Peter's brother.]

40. One of the two that heard thoſe words of John concerning Jeſus, and which thereupon followed Jeſus v.37. was that Andrew which was brother to Simon after ſurnamed Peter. (And the other moſt probably John, the writer of this Goſpel, who uſeth not to name himſelf, when the ſtory would direct to it.)

41. He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the * Chriſt.]

* anointed, Χριστὸς,

41. Theſe having been and talk'd with Chriſt, v.39. Andrew was the firſt that revealed this to his brother Simon, ſaying, We have met and talked with the Meſſias, or, as in Greek he is called, the Chriſt, i.e. Gods anointed ſent by him with ſpeciall Commiſſion from heaven, whom we have long expected as the Redeemer of Iſrael.

42. And he [f brought him] to Jeſus: And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of * Jona, thou ſhalt be called Cephas, which is by interpretation, a ſtone.

* John, (ſee Luk. 3. 30.) for other antient copies read Ἰωάννου

42. And Andrew conducted Simon; ſee Mat. 16. f. f.

43. The day following, Jeſus would goe forth] into Galilee, and findeth Philip, and ſaith unto him, Follow me.

43. The next day after that mention'd ver. 35. (ſee note d.) Jeſus was paſſing

44. Now Philip was of Bethſaida, the city of Andrew and Peter.

45. Philip findeth Nathaneel, and ſaith unto him, We have found [him of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.]

45. the Meſſias to come, foretold by Moſes, and the prophets, a man like one of us, by name Jeſus, the ſon of Joſeph, that dwells at Nazareth in Galilee.

46. And Nathaneel ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.]

46. Nathaneel argued againſt this from a known obſervation among the Jewes, that Nazareth being in Galilee, and Galilee, as they conceived, looked on by God as a mean deſpicable place, out of which, ſay they c.8.52. never any prophet aroſe, it was incredible that any one born in Nazareth ſhould be the Meſſias. To this deceivable arguing Philip gives no other anſwer then this, that if he would goe to him, and ſee and hear him, he would ſoon be of another mind.

47. Jeſus ſaw Nathaneel coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.]

47. As Nathaneel made his approach to Jeſus, aſſoon as he was within diſtance of hearing him, Jeſus ſaid, Lo here is a man which is truly an Iſraelite, a man of that ſimplicity and integrity that is much valued with God, of that temper deſcribed in Jacob, Gen. 25. 27.

48. Nathaneel ſaid unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49. Nathaneel anſwered and ſaith unto him, Rabbi, thou art the ſon of God, thou art the [King of Iſrael.]

49. promiſed Meſſias deſcribed to us as a King.

50. Jeſus anſwered and ſaith unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, beleiveſt thou? thou ſhalt ſee greater things then theſe.

* within a while, ἀπ' ἄρτι.

51. And he ſaith unto him, Verily, verily, I ſay unto you, [* Hereafter ye ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the ſon of man.]

51. Ere long (ſee note on Mat. 23. i.) ye ſhall ſee the heaven opened to receive me up thither, and the holy Angels of God viſibly appearing to you and attending on me, Act. 1. 9, 10. after the manner that in the viſion they once appeared unto Jacob.

Notes on Chap. 1.

3. Ἐρχόμενον εἰς τὸν κόσμον,

That ἐρχόμενον here may be the *nominative* caſe in the *neuter* gender, and ſo agree with [ὃ *which*] as well as the *accuſative Maſculine*, and ſo agree with [πάντα ἄνθρωπον *every man*] is evident. And that it is ſo, may appear by the *title*, by which *Chriſt* (that is meant by the *light*, which is the *antecedent* to [ὃ *which*]) is ſo frequently expreſt in *Scripture*, that of [*he that cometh*] or *cometh into the world*. Of the title ὁ ἐρχόμενος, ſee *Mat.* 11. *note* a. And for this encreaſe of it, ἐρχόμενος εἰς τὸν κόσμον, *coming into the world*, ſee *Joh.* 12. 46. *I came a light into the world*, directly parallel with this here. Only here it is to be obſerved, that this *coming into the world*, doth not referre to *Chriſts birth* in the *world*, but to the *manifeſtation* of him to the *world*, his entring on his *office* of *preaching* the will of *God* to them, So as his *coming* may be all one with his being *ſent*, i.e. his *Commiſſion* from *God* to declare his *will* unto the *world*, as *Joh.* 8. 42. I came not of my ſelf but *he ſent me*. So c. 18. 37. *For this was I born*, and *for this I came into the world*, where as *coming into the world*] differs from *birth*, ſo it is in the next words ſpecified, what it peculiarly belongs to, *I came into the world that I may bear witneſſe to the truth*. Thus it is uſed in the other word [*ſent*] of the *Apoſtles*, where it cannot poſſibly be underſtood of their *birth*, *Joh.* 17. 18. *As thou haſt ſent me into the world, ſo alſo have I ſent them into the world*. So 1 *Tim.* 1. 15. *Jeſus Chriſt came into the world*, & here *Ioh* 11. 27. *I beleive that thou art Chriſt the ſon of God.* ὁ εἰς τὸν κόσμον ἐρχόμενος *that cometh into the world*, which was certainly deſigned by *Martha* as an expreſſion of her *beleif* that he was the *Meſſias*.

Ἀνίστημι μι

b. Γεννᾶσθαι ἐκ Θεοῦ

To *be born* of any thing ſignifies to receive his *beginning* or *principle* of *life* and *motion* from any thing: and ſo here to be *born of God*] is to have received ſome *ſpeciall influence* from *him*, and proportionably to be a *ſon* of *God* is that ſtate which is anſwerable to ſuch a *principle*, a *life* proportionable to ſuch a *beginning*, that higher pitch of *Chriſtian* living now under the *Goſpel*. And in oppoſition to that, 1. thoſe that are *born of blood* (which is the livelyeſt expreſſion of our *corrupt birth*, or *naturall* eſtate) are thoſe that *live* the ἀνθρώπου καὶ πρώτην βίον, that *natural*, *heathen*, *firſt life*, ſaith *Clemens Alexandrinus*, the life of the *natural* man: 2. thoſe that are *born of the will of the fleſh*, are *carnal* men, thoſe that follow their own *vicious carnal* will; and 3. thoſe that are *born of the will of man* (though literally that may note thoſe that are *adopted* by man, yet) by way of *accommodation*, and ſo as may be agreeable to the former phraſes, they ſeem to be thoſe, that by the influences of that higher *rational principle*, *live* according to the rules of *rational nature*, i. e. of *unregenerate morality*, to which the *rules* of *Chriſt's law*, *ſuperadding* much of *light* and *perfection*, the *beleivers* and *receivers* of *Chriſt*, are here defined to be thoſe, that live according to thoſe *rules*, that *higher principle*, (and ſo are ſaid to be *born of God*) and not according to any of theſe *lower* ſtates.

ἐξ Αἱμάτων

ἐκ θελήμ. σαρκὸς

ἐκ θελήμ. ἀνδρὸς

c. Ἔκλυσεν

What is meant by Gods being ſaid to be *preſent* or to *appear*] in the *Old Teſtament*, hath been expreſt *Mat.* 3. k. to wit that the *Angels*, which are the *courtiers* of *heaven* doe *appear* (as they are wont to doe) in ſome *ſhining glorious* manner. This is wont by the *Hebrews* to be called שְׁכִינָה, the *habitation*, or *preſence* of *God*, and in *Greek* δόξα *glory*, and ἐπιφάνεια *appearing*. So *Num.* 16. 10. *the glory of the Lord appeared*, and v. 42. the *clond covered*, and *the glory appeared*. And *God ſpeaks* from thence. So when the *glory* is ſaid to be *departed from Iſrael* 1 *Sam* 4. 21. 'tis clear that by *glory* is meant the *preſence of God*, which was ſignified by the *Ark*, and ſo in many other places, ſee *note* on 1 *Pet.* 4. c. and 2 *Pet.* 1. 3. and 17. *Rom.* 9. b. So *Rev.* 21. when it had been ſaid of the *New Jeruſalem* that 'twas σκηνὴ *the Tabernacle of God with us*, v. 3. that being repeated again v. 11. is ſaid in theſe words, ἔχουσα δόξαν τοῦ Θεοῦ, *having the glory of God*. See *Rev.* 21. 23. alſo. And becauſe this *appearance* of *God* in the *fleſh* was the moſt viſible, permanent, and ſo remarkable *appearance*, wherein he ever exhibited himſelf among us, therefore it is that here 'tis expreſt (as it were by the *Schechina*) by ἐσκήνωσεν ἐν ἡμῖν, *he had his Tabernacle pitcht among us* (the *Greek* σκηνόω coming immediately from the *Hebrew* שכן and differing from it only by the *Greek termination*) agreeable to that *prophecy* of *Noah*, *Gen.* 9. 27. in the *Targums* underſtanding of it, that *God* ſhould *dwell in the tents of Sem*, i. e. ſaith that *Chaldee Paraphraſt*, that his *Schechina* ſhould *inhabit in the tabernacle of Sem*. The ſame is expreſt here again by δόξα in the other part of the *verſe*, the *glory* (and ſo moſt probably, 1 *Pet.* 4. 14. and *Joh.* 12. 4.) which is the other expreſſion of the *preſence* of the *divine majeſty*, and accordingly *Procopius* on *Iſa.* c. 40. interprets δόξαν κυρίου, τὸν υἱὸν, *the glory of the Lord* to be *the ſon*, who, ſaith he, *is above all creatures*, *of the ſame divinity with the father*, but eſpecially being *man* is capable of this title, Σωματουργῶν ἀεὶ καὶ τὴν κλῆσιν μεταποιῶν τῷ ῥήματι, γενόμενος πᾶσι σωτήριος, &c. *always working miracles*, *and transforming the creature by his word*, *and bringing ſalvation to all* at this his *appearance*, *Tit.* 2. 11. For though this *incarnation* of *Chriſt* was the greateſt *humbling* of him, yet was it nevertheleſſe the greateſt *manifeſtation* of his *glory*, never ſo much of the *divine power* and *glory* was ſeen upon the earth, as in this. Thus *Joh.* 2. 11. *Chriſt's working miracles* is ſaid to be the means of *manifeſting his glory*, i. e. of evidencing the *inhabitation* of the *Godhead* in them.

d. Πρωτος

What is the notion of the word [πρῶτος *firſt*] in the *New Teſtament*, may here be fitly defined. 1. It ſignifies in many places (being ſpoken of a *perſon* or perſons, eſpecially when it hath a *genitive* caſe annext to it) a *ruler* or *principal perſon*. So *Mar.* 6. 21. Πρώτοις τῆς Γαλιλαίας *the principal men of Galilee*. So *Lu.* 19. 47. πρῶτοι τοῦ λαοῦ, the *Rulers* or *Elders* of the *people*. So *Acts* 13. 50. πρῶτοι τῆς πόλεως, *the governours of the city*. So *Acts* 28. 7. πρῶτος τῆς νήσου *the ruler of the Iſland*, and v. 17. πρῶτοι τῶν Ἰουδαίων, *the rulers of the Jews*, i. e. of their *conſiſtory*, which they then had at *Rome*. In this ſenſe the phraſe [πρῶτός μου] cannot be taken here, ſo as to be rendred [*my Lord*, *my Prince*, or *my Captain*] for that is certainly the meaning of the phraſe precedent [ἔμπροσθέν μου γέγονεν] *he was preferred before me*] as will appear by v. 27. compared with *Mat.* 3. 11. *Mar.* 1. 7. *Lu.* 3. 16. There by the mention of the *ſhoos*, &c. 'tis plain, that thoſe foure places are parallel, and that which is ἔμπροσθέν μου γέγονεν, *was preferred before me*] in this, is by all the other *Evangeliſts* rendred ἰσχυρότερός μου ἐστὶν, *is ſtronger then I*. And therefore S. *Chryſoſtome* here interprets ἔμπροσθέν μου, *before me*, by λαμπρότερος, ἀνωτέρω, *more excellent*, *more honourable*. From this clear notion of [ἔμπροσθεν] *precedent*, for priority of *dignity*, will depend the juſt notion of πρῶτός μου, annext thereto by the *cauſal* [ὅτι *for*] as the proof of the former, and ſo ſomewhat different from it, or elſe it would be the proving of *idem per idem*, *the ſame by it's ſelf*. Thence it followes, that ἔμπροσθεν] noting *Chriſt's dignity* above *Johns*, πρῶτός μου, muſt not be rendred in that ſenſe, and ſo it remains, that it be referred to *priority* of *time*, ὅτι πρῶτός μου ἦν, *for* (although he was *born after me*, and not yet entred on his *office*, yet) *he was before me*, he had a being long, even *infinitely before me*. The onely exception againſt this rendring of [πρῶτος] is that the word is of the *ſuperlative* degree, not of the *comparative*. But that is eaſily anſwered, by remembring, that in the *New Teſtament* the *degrees* of *compariſon* are promiſcuouſly uſed, one taken for another, and that on occaſion of the *Hebrew idiome*, which hath not thoſe *degrees of compariſon*, which other languages have. Thus is [μία *one*] uſed for πρώτη *firſt Lu.* 24. 1. and *Mic.* others the like. And thus is πρῶτος *firſt* in the *ſuperlative* uſed for the *comparative* [πρότερος *former*] ſo 'tis evidently in this *Goſpel*, c. 15. 18. ὑμῶν πρῶτον ἐμίσησεν, *the world hated me before you*, c. 20. 8. ὁ ἐλθὼν πρῶτος *he that came firſt*, ſignifies him that *came before Peter* v. 3. and ſo is taken for the comparative πρότερος. And ſo when *Chriſt* is called the πρωτότοκος πάσης κτίσεως, *Col.* 1. 15. literally the *firſt born of all the creation*, it muſt be

Πρωτότοκος πάσης κτίσεως.

be interpreted, as it is in the *Nicene Creed*, according to this notion of πρῶτοι, *begotten of his father before the whole creation*, or, as it followes v. 17. πρὸ πάντων, *he is before all things*. Thus is the word used sometimes in *humane Greek authors* also, as
b Ὅτι πρώτην Δαρεῖον in * *Aristophanes*, *before Darius*: and that it must be so here appears by the conjunction of μοῦ to it, which (as by being in the *genitive* case, it is fit to be joyned with a word of the *comparative* degree, so) by being of a *single* person, uncapable of *distribution* or *plurality*, cannot belong to a *superlative*.

c. Ἡ ἐπαύριον signifies here the *day* immediately
d Ἐπαύριον *following*, not (according to the *latitude* of the *Hebrew* מָחָר) the *morrow*, i. e. any part of the *following time*: For thus I conceive, the whole *series* and course of this story in S. *John* is to be made up, As in the other *Evangelists Mat.* 3. 11. *Mar.* 1. 7. *Lu.* 3. 16. the *testimonies* of *John Baptist* concerning *Christ* are set down, before *Christ* was particularly made known unto him, So now, the *Spirit* having *visibly descended* on him at his *baptisme* (as the same *Evangelists* agree in relating) this *Evangelist* farther mentions *John Baptist*'s subsequent *testimonies* of him, founded in that *demonstration* of the *Spirit* then *descending* on him. Such is that mention'd ver. 15. where the *Baptist* saith, *This was he that I spake of*, This person on whom the *Spirit* so *visibly* descended after my *baptizing* of him, was he to whom my former obscurer *testimonies* belonged, And this seems to have been delivered by the *Baptist* at the time of *Christ*'s absence in the *wilderness* 40 *daies*, (set down by the other *Evangelists*) and so all that *second testimony*, (mention'd v. 19. &c. to v. 28.) where of him he saith ver. 26. μέσος ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, *there stood among you one whom ye knew not*, referring again to that time of *Christ*'s being *baptiz'd* of *John*, At wch time *he saw* (i. e. I conceive, *John Baptist saw*) *the Spirit descend upon him*, *Mat.* 3. 16. and so again *Mar.* 1. 10. εὐθὺς ἀναβαίνων, *John coming out of the water* with him, from *baptizing* him, *saw the heavens opened* &c. noting this *descent* of the *Spirit* upon him to have been particularly *seen* by this *Baptist*, by which he was enabled thus to *testifie* of him. This *second testimony* of *John*'s was caused by the *Jewes* sending to him from *Jerusalem*, to know whether *John* were the *Messias* or no, and this still in the time of *Christ*'s *absence*, and then tis added τῇ ἐπαύριον, *the day after* the return of those *messengers*, the day after this *testimony*, and answer of his to the *Jewes*, *Jesus* came back from the *desert* to *Jordan*, where *John* was, and there *John sees* him, v. 29. and *testifies* again of him at large, v. 35. And the *next day* after this is the beginning of a new account, v. 35. and again τῇ ἐπαύριον v. 44. *the next day* is the *second day* of that new account, and then 'tis added distinctly, τῇ ἡμέρᾳ τῇ τρίτῃ, c. 2. 1. *on the third day*.

f. What is here said of *Andrew*'s and *Peter*'s *coming* to *Christ* was sometime before their *forsaking* their *trades*, and *following him* in the other *Gospels*, For here the *next day* after *Christ*'s returning from the *wilderness* to *Jordan*, *John Baptist* is *standing* still ver. 35. and *two disciples* with him, One of them was *Andrew* v. 40. *John seeing Christ* points to him in their hearing, and by so doing doth in a manner put them off from continuing with him, and fastens them on *Christ*, saying, *Behold the Lamb of God*, &c. v. 36. *Andrew* and the other (who very probably was *John* the writer of this *Gospel*, who therefore names the circumstances of the time of Day, ver. 40. and the very words that past so punctually, but, after his manner in other places, conceals his name) goe presently to *Christ* and ask him *where he abides*, *follow* him thither, spend some time with him that *evening*; soon after that *Andrew* reveals this to *Simon*, and both of them together goe to *Christ*, v. 42. Assoon as *Christ* saw them, he told *Simon*, that his name was *Simon*, and that he was the *son of Jona* or *John*, and that his name should be changed into a *Syriack* word, that signified *a stone*, i. e. Κηφᾶς, or Πέτρος in *Greek*, noting that he should be *built* upon (or added to) *Christ*, *superstructed* on that great *corner stone* (in this *building*, the *Church*, which was now to be erected,) and in his choosing and sending out *Apostles* should be the *first*, πρῶτος Σίμων *Mat.* 10. 2. Now of these *three*, *Andrew* and that *other* πρῶτος *disciple* (probably *John*) and *Peter*, none did immediately joyne themselves to *Christ*, so as to accompany him as yet, but of this sort, the first that we find, is *Philip*, v. 44. whom *Christ* calls (in his journey to *Galilee*) *to follow* or goe along with him (and therefore the πρωτοκλησία the priviledge of their *first call* belongs to him) He doth so, and then goes a little way off to *Nathanael*, and brings him to *Christ*, v. 43. and *he* is received by *Christ* to be a *disciple* also (whether chosen after to be one of the *Apostles* under the name of *Bartholomew*, who Βαρθολ. is mostly, and, in the *Gospels*, constantly joyned to μαθητ. *Philip*, and may be but the expression of *Nathanael*, by signifying him the *son of Tholomee*, as *Simon* is called *Bar* i. e. *son of Jonah*, or *John*, it is not certain, though that he was so, 'tis very probable by *Joh.* 21. 22. where *Nathanael of Cana in Galilee* is named with the rest of the *disciples*, who who were all *Apostles*.) After this *Christ* goes into *Cana of Galilee* to the *marriage* there, c. 2. *he* and his *disciples* with him v. 2. which notes that he had such constant followers; Then *he* and his *disciples* went to *Capernaum*, thence to *Jerusalem* at the *Passover*, v. 13. and there *cast out the buyers and sellers* out of the *Temple*. Then after the discourse with *Nicodemus* c. 3. *Jesus and his disciples went into Judea*, and continued there and *baptized* v. 22. (i. e. *his disciples baptized*, though he did not, ch. 4. 2. which signifies sure that he *now* had *disciples*) at which time 'tis said that *John baptized* in Ænon, v. 23. and some farther time it was before *John was put in prison*, for after this, 'tis said, *as yet he was not*, c. 3. 14. But when *John* was *imprisoned*, *Mat.* 4. 12. *Mar.* 1. 14. then again a *second* time *Jesus* goes into *Galilee*, *Lu.* 4. 14. and *Joh.* 4. 3. and there within a while *walking by the sea* of *Galilee*, he *saw Simon* and *Andrew* a *fishing* (as yet living in their *vocation*) *Mat.* 4. 18. *Mar.* 1. 16. and upon the *great draught of fish*, *Peter* at that time was so *astonied*, and *Christ* so revealed himself to them, that they all, *Peter*, *Andrew*, *James*, and *John*, *left all and followed him*; But this clearly after all that was related in the *three* first, and part of the 4th *chap:* of this *Gospel*. By this ordering and marshalling the *Evangelists* in this particular, as the perplexities of the *story* will be a little cleared, so 'twill also appear, what ground

there is for the asserting the πρωτοκλισία or privilege of the *first call* to belong to S. *Peter*. All that can be said of him in that particular is his *coming to Christ with Andrew*, when *Christ* told him *his name* should be changed into *Cephas*, &c. But at that time *Christ* bad him not *follow him*, and after that 'tis clear he parted from him, and *followed* his *trade* some time, till *Christ's second coming into Galilee*, and till after *John's imprisonment*, and if that which *Christ* then said to him (joyned with his *coming* to, but not *staying* with him) should be thought sufficient to date his *calling* from thence, yet then are *Andrew* and that *other disciple* (most probably S. *John* the *writer* of this *Gospel*, who had the *honour* of the πρωτοκλισία, the uppermost place next *Christ* at meals, *lay with his head at Christ's bosome*, see *note* on *Mat.* 8. g.) in all reason to be resolved on, as the πρωτοκλησίας the *first call'd*, having gone to *Christ's abode*, and continued that *evening* with him, c. 1. 40. But if this be not sufficient to settle the πρωτοκλισία in either of these, because they and S. *Peter* return'd to their *trades* till after *John's imprisonment*, then sure must it be placed somewhere else, for 'tis clear *Christ* had *disciples* before that, who *baptized* many, and 'tis clear of *Philip* that he *followed Christ*, as his inseparable attendant, and there is little reason to doubt it of *Nathanael*, and so in no respect can it be setled in S. *Peter*, who (yet farther) when he did *forsake all and follow Christ*, had three more, *Andrew* and *James* and *John* which accompanied him in so doing.

Paraphrase.

CHAP. II.

1. AND the third day there was a * marriage in Cana of Galilee, and the mother of Jesus was there.

* marriage-feast, γάμος.

2. And both Jesus † was called and his disciples to the marriage.

† and his disciples were invited to the feast, ἐκλήθη δὲ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

3. mention'd the want of wine to Christ as an occasion and season of revealing his power, by shewing a miracle to all there present in supplying them.

3. And when they wanted wine, the mother of Jesus [saith unto him, They want wine.]

2. 4. But Christ repressed her, saying,

4. Jesus saith unto her, Woman, [a] what have I to doe with thee? mine hour is not yet come.]

that this matter of his office to which he was sent by God, was a thing, wherein she, though his earthly parent, was not to interpose; Farther telling her, that 'twas not yet seasonable for him to shew forth his power unto all, intimating his purpose that he would doe it more privately then by her words she appeared to designe it.

5. Whereupon, that none but the waiters might take notice of it (who knowing the wine was all spent, could not choose but know if any supply were made) she bids them be obedient to him, and without any noise, doe what he should bid them.

5. His mother saith unto the servants, Whatsoever he saith unto you, doe it.]

6. And there were there six vessels of stone, cisterns of a competent bignesse, out of which they were wont to draw water for every mans use; These were set there to wash in, after the manner of the Jewes, who constantly wash before meals. See note on Mar. 7. a.

6. And there were set there six * waterpots of stone, after the manner of the † purifying of the Jewes, containing two or three firkins a piece.]

* cisterns, ὑδρίαι
† cleansing, or, washing, καθαρισμὸν

7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brimme.

8. And he saith unto them, Draw out now, and bear unto the Governour of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants that drew the water, knew) the Governour of the feast called the bridegroom,

10. It is the manner of men at feasts, to bring their guests the stronger, richer wines at the beginning, then that which is not so rich, but thou hast reserved the richest piece till the latter end of the feast.

10. And saith unto him, [Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is * worse: but thou hast kept the good wine untill now.]

* smaller, ἐλάσσω

11. gave evidence of the presence of his divinity (see note on c. 1. b.) and accordingly his disciples beleived on him, as the son of God.

11. This * beginning [of miracles did Jesus in Cana of Galilee, and [manifested forth his glory, and his disciples beleived on him.]

* Jesus made the beginning of his miracles, ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς.

12. After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many daies.

13. And the Jewes Passover was at hand, and Jesus went up to Jerusalem,

14. that set up a trade to sell sacrifices to them that came thither from farre, and that returned money by way of exchange, (see note on Mat. 21. b.)

14. And found in the Temple those [that sold oxen, and sheep, and doves, and the † changers of money sitting.]

† exchangers, κερματισταὶ

15. And using no other weapon but only a whip of little cords, which he found there; he drave them all out of the Temple, no man making any resistance, (in like manner as he after did again Mat. 21. 12.)

15. And when he had made a scourge of small cords, he drove them all out of the Temple,] and the sheep and the oxen, and poured out the * changers money, and overthrew their tables.

* money-merchants, κολλυβιστῶν, see note on Mat. 21. b.

16. the Temple, set apart for Gods peculiar presence and service, a shop of trade to buy and sell in it.

16. And said unto them that sold doves, Take these things hence, make not [my Fathers house, an house of merchandise.]

17. interpreted that act of his, as an act of zeal, by which some malefactors were punished in the very fact, without legall processe and condemnation among the

17. And his disciples [remembred that it was written, The zeal of thine house hath eaten me up.]

the Jewes, and to that purpoſe call'd to mind that of the Pſalmiſt, Pſal. 69.9. The zeal of thy houſe hath fed or gnawed upon me, and the reproaches of them that reproached thee, are fallen upon me, i.e. I am as tender of any diſhonour done to thy houſe or thee, as if it were done to my ſelf, ſee Rom. 15. 3. and ſo am ſtirr'd up with zeal to vindicate it.

18. Then anſwered the Jewes and ſaid unto him, What ſigne ſheweſt thou, * that ὅτι us, * ſeeing that thou doſt theſe things?] 18. Hereupon the Jewes came and queſtion'd him, ſaying, What commiſſion doſt thou bring? what evidence of thy coming from God, or, what miracles miracles doſt thou doe, by which it may appear to us that thou art inveſted with ſuch authority, as theſe acts of thine pretend to?

19. Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three daies I will raiſe it up.] 19. Jeſus ſaid unto them, The ſigne that is to be ſhewn to you is this, that when you have put me to death, I now tell you, that I ſhall within three daies riſe again, ſee Mat. 12. 39.

20. Then ſaid the Jewes, Fourty and ſix years was this Temple in building, and wilt thou rear it up in three daies?] 20. This being ſaid by him in a paraboliſcall manner, calling his body, this temple; and the putting him to death, the deſtroying of this temple; and his reſurrection, the rearing it again; they miſtook his meaning, and thought he had ſpoken of the Temple of Jeruſalem (and laid it up as an accuſation againſt him, Mat. 26. 61.) and argued againſt it, as an impoſſible thing for him to doe that in ſo ſmall a time.

21. But he ſpake of the Temple of his body.] 21. But the truth was, he ſpake of his body's being kill'd, and riſing again the third day, which after the manner of prophets he thus expreſt, and mentioned this as the miracle by which his doctrine was to be confirm'd.

22. When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them, and they beleived the Scripture, and the word which Jeſus had ſaid. 22. This ſpeech of his the diſciples called to mind after his reſurrection, and upon that, added to many other completions of his own predictions, and the predictions of Scripture concerning him, they beleived thoſe prophecies as fulfilled in him, and beleived his own words as agreeable thereto, and ſo reſolved that he was the Meſſias.

23. Now when he was in Jeruſalem at the Paſſover, on the feaſt day, many beleived in his name, when they ſaw the miracles which he did.] 23. Many others did ſo alſo at Jeruſalem when he came thither, and acknowledged the power by which he acted to be divine, being convinced thereof by the miracles which he did there at the time of the feaſt of the Paſſover and unleavened bread.

24. But Jeſus did not commit himſelf unto them, becauſe he knew * all men.
25. And needed not that any ſhould teſtifie of man, for he knew what was in man.] 24, 25. But Jeſus knowing the ſecrets of mens hearts, and wanting no information concerning any man, (being able to dive into the inſide of a man, into his very thoughts) conſequently diſcerned what kind of beleif this was in theſe men, how unlikely to bear any ſtreſſe, to hold out in time of temptation, and his time of ſuffering being not yet come, he would not venture himſelf to the hazard of their unconſtancy, and therefore did not ſo freely converſe, as to abide and eat and drink with them.

* all things, or, every man, for ſome ancient copies read πάντα ἄνθρωπον

Notes on Chap. II.

2. Τί ἐμοὶ καὶ σοί

'Tis not eaſie to reſolve what is the importance of this ſpeech of *Chriſt* to his *mother*, τί ἐμοὶ καὶ σοί; *What have I to do with thee?* yet by the next verſe, which tells us what *Mary* did upon it, (viz: ſpake to the *attendants*, that they ſhould doe whatſoever *Chriſt* bad them) 'tis clear that ſhe did not conclude from his ſpeech, that he would not make uſe of his *power* to help them to *wine*, but directly the contrary, that ſhe *beleived* that he would, And 'tis clear by ver. 7. that *Chriſt* immediately goes about it, bids them *fill the water-pots of water*, and immediately turns it into *wine*. By this 'tis manifeſt that the meaning of *Chriſt*'s ſpeech muſt not be, that his *time* of *working miracles* was *not yet come*, but either that it was not yet the *fitteſt* point of *time* to doe *this* particular *miracle*, but 'twould be more *fit*, becauſe more *beneficiall*, when the *wine* was *quite* ſpent, or elſe that 'twas not yet his *time* to doe his *miracles* ſo *openly* and *publickly*, as *Mary* ſeemed to beleive (and his *kindred* after inſiſt on, c. 7. 4.) but *Chriſt* frequently provides againſt, (for what reaſons, ſee *Mat.* 8. b.) To this latter the *circumſtances* of the *Context* conſidered all together doe moſt encline, And accordingly the reſult is, that though he meant to work this *miracle*, yet he would doe it more *privately*, ſo as it ſhould *appear* to none of the *Gheſts*, or to the *Bridegroom*, or to the *Ruler of the feaſt*, but only to the *waiters* and his own *diſciples* and *mother*, that came along with him. This is manifeſt by the event, for ver. 9. the ἀρχιτρίκλινος the *manager* or *orderer of the feaſt* knew it not, but only they that *drew* the *water*, i.e. the *waiters*, nor is there any farther *publick notice* taken of the *miracle*, but only that the *Evangeliſt* mentions it, as a *beginning* or *præludium* of his Σημεῖα, *ſignes*, or *wonders*, ver. 11. by which by little and little he made himſelf known to the world, and *manifeſted his glory*, i. e. made it appear that the *Godhead* dwelt in him, but this not to all, but his *diſciples*, of whom peculiarly 'tis added, that they *beleived on him*. As for that form of ſpeech [τί ἐμοὶ καὶ σοί] it is only a form of repreſſing (as much as ἔα *let alone*, with which tis joyned *Mar.* 1. 24.) and ſo is uſed 2 *Sam.* 19. 22. *Mat* 8. 29. *Mar.* 5. 7. *Lu.* 8. 28. to expreſſe diſlike to the propoſall, in the firſt, In the reſt, to deſire him to *let them alone*, not to *meddle* with them. And accordingly it here ſignifies *Chriſt*'s diſlike of *Mary*'s propoſall, which was (without any care of *ſecrecie*) *publickly* to ſupply them with *wine*, now it was wanting. Which manner of doing it *Chriſt* diſlikes, and gives his reaſon for it, οὔπω ἥκει, *'twas not yet fit* to doe his *miracles* ſo *publickly*. The truth of this interpretation, by which 'tis granted, that *Chriſt* did not ſay, that it was not his *ſeaſon* to doe the

miracle

miracle (but only not to doe it ſo *publickly*) is ſo convincing, that *Gregory Nyſſene*, rather then he would grant the meaning of it to be, that his *time* of doing any miracle was not yet come, thought himſelf obliged to read the latter part of the *verſe* by way of *interrogation* alſo, *Is not my houre yet come?* and to interpret it thus, *Am not I yet of age to be maſter of my own actions? wilt thou rule me now at this age ſtill?* But there is no need of this altering the *punctation*, *Juſtin Martyr*, or the *Author* of the *Quæſt:* and *Anſw: ad Ortho:* would have it rendred thus literally [*What is it to me and thee?* i.e. the care of providing *wine belongs not to thee and me*, p.136. But the firſt *interpretation* is moſt ſatisfactory, and beyond *exception*.

Paraphraſe.

CHAP. III.

1. one of the Jewiſh Sanhedrim.

1. THere was a man of the Phariſees named Nicodemus, [a Ruler of the Jewes.]

2. Who durſt not be ſeen or known to come to Jeſus, and therefore did it by night, c. 7. 50. and 19.9. and ſaid unto him, Maſter we are convinced that thou art ſent by God to teach and inſtruct us in his way, for this thy miracles teſtifie, which could not be done without God's ſpeciall hand, and would never be allowed by God to confirm falſities.

2. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou * art a teacher come from God, for no man can doe theſe miracles that thou doeſt, except God be with him.]

* come frō God a teacher, ἀπὸ θεοῦ διδάσκαλος but ἐλήλυθας is added

3. Jeſus willing to undeceive him, and that he might not flatter himſelf, that the acknowledging of him to be the Meſſias, or ſent from God would be ſufficient, without the undertaking his ſervice, owning and confeſſing of him (in deſpight of all fear of men) without being his proſelyte, and forſaking his former courſe, tells him poſitively, that unleſſe he would be born again, which is a phraſe to denote a proſelyte of Chriſt, and when occaſion required, forſake all for Chriſt's ſake, even his former courſe of life, and dignity in the Jewiſh ſtate, (contrary to his coming to him by night, and acknowledging him ſecretly) he ſhould not ſee the kingdome of God, be a Chriſtian here (which is a priviledge of a greater height, then that of being a Jew, or a member of their Sanhedrim) or a Saint hereafter.

3. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdome of God.]

4. Nicodemus attending only to the literall ſound, not ſenſe of Chriſt's words, asks how a man of full years can again be born.

4. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb and be born?]

2. 5. Jeſus anſwers him, Except a man be received as a proſelyte, and that not of an ordinary ſort, ſuch as are among you Jewes, but a Chriſtian proſelyte, ſuch as are received by Baptiſme in the Chriſtian Church, ſo as to undertake the law of Chriſt, and renounce his former (whether heathen, or) Jewiſh courſe, the firſt expreſt by being waſht in water, the ceremony of the Jewes proſelytiſme, (now alſo made uſe of by Chriſt) by which a man was ſaid by the Jewes to be new born, and accordingly ſo here in an high degree; the ſecond by being born of the Spirit, entring on a new pure ſpirituall life, and not only paſſing under thoſe externall waſhings (agreeable unto which it was, that Chriſt's diſciples were admitted not only by water, as John's, and the Jewes proſelytes were, but by the holy Ghoſt's deſcending upon them, ſee note on Act. 1. a.) he cannot enter &c.

5. Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be [a] born of water and of the Spirit, he cannot enter into the kingdome of God.]

6. The actions of a naturall man, which hath none of this new Chriſtian birth, that hath not thus given himſelf up to a Chriſtian life, will be but naturall actions, at leaſt but externall purifications, reſtraints of ſinne in the outward part. But the actions of a ſpirituall perſon, thus born anew from that higher principle, a proſelyte of Chriſt's, they will be ſpirituall, purifications of the very ſpirit.

6. That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit.]

7. And therefore you are not to wonder that I tell you of the neceſſity of this new birth, undertaking this new courſe, and forſaking the former, nor to think there is nothing in it, becauſe 'tis not viſible to your eyes, Many things have great force in them, whoſe beginnings are not viſible to the eye, or at all known by men.

7. Marvail not that I ſaid unto thee, Ye muſt be born again.]

8. As for example; the wind w^ch^, though no body knows from what part preciſely it comes, what beginning it hath, and how produced, and when it riſeth (again,) what becomes of it when it ceaſeth, yet hath moſt diſcernible effects, comes with a great force and noiſe (which is evidence enough, that there is ſuch a thing) is heard by all men: And ſo is it in this matter, He that is born anew, that undertakes to be a proſelyte of Chriſt, he by the Spirit of God, and thoſe influences that are conveyed to him from Chriſt, is able to doe wonderfull things, is diſcernibly another kind of man then he was before, and ſo his new birth is, and muſt be ſeen by the fruits and growth &c. and ſo be diſcernible to himſelf and others, though the beginnings or courſe, or means of conveighing this unto him be undiſcernible, ſee Mar. 4. 26.

8. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.]

9. Nicodemus ſtill continued ignorant of the meaning and poſſibility of the truth of what Chriſt ſaid, and therefore ſtill queſtion'd how this could be?

9. Nicodemus anſwered and ſaid unto him, How can theſe things be?]

10. To which Jeſus anſwered, This that I ſay of new birth in baptiſme, being not only agreeable to, but perfectly a piece of your doctrine about proſelytes, tis ſtrange that thou being a learned Jew, a Phariſee, and Maſter in Iſrael, ſhouldſt not underſtand it: ſee Mat. 3. a. and Joh. 13. b.

10. Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?]

11. The things that thou ſo wondreſt at, and wilt not beleive, I have perfect knowledge of, and aſſure you of the truth of them, but the Jewes will not beleive me.

11. Verily, verily I ſay unto thee, [We ſpeak that we doe know, and teſtifie that we have ſeen, and ye receive not our teſtimony.]

12. If

12. If I have told you earthly things, and ye beleive not, how ſhall you beleive, if I tell you of heavenly things?] 12. Your not beleiving or underſtanding (v. 9.) thoſe things that are ordinary in the Jewiſh law, (ſee v. 31.) is an argument, that things of an higher nature will not be received by you.

13. And no man hath aſcended up to heaven, but he that came down from heaven, even the ſon of man which is in heaven.] 13. As if I ſhall tell you that I am to aſcend up to heaven, and from thence demonſtrate to you that I came down from heaven, and am the very Meſſias, the eternall ſon of God, that am now a man.

14. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up, 14,15. And again that I am to be lifted up on the Croſſe, and thereby to fulfill what was typified by Moſes's lifting up the brazen ſerpent,

15. That whoſoever beleiveth in him ſhould not periſh, but have everlaſting life.] and that this is the way, by which I mean to bring all that beleive in me to everlaſting life, as all that looked on the brazen ſerpent were cured of whatſoever diſeaſes.

16. For God ſo loved the world, that he gave his only begotten ſon, that whoſoever beleiveth on him, ſhould not periſh, but have everlaſting life.] 16. For herein hath God's unſpeakable love been expreſt to all mankind, that he hath ſent his eternall ſon to aſſume our nature, and to teach and give examples of holy life, and at laſt to die for them, and riſe again, and aſcend to heaven, all on this one deſigne, that every perſon in the world, that ſhall receive and obey him, ſhall be reſcued from eternall death, and then made partaker of eternall life.

17. For God ſent not his ſon into the world to condemn the world, but that the world through him might be ſaved.] 17. For this my miſſion from God my Father was deſigned all in mercy and charity, not to puniſh or condemn any man, but on purpoſe that all men might be reſcued from puniſhment.

18. He that beleiveth on him is not condemned, but he that beleiveth not is condemn'd already, becauſe he hath not beleived in the name of the only begotten ſon of God.] 18. He that receiveth and obeyeth me, is by me ſecured, that he ſhall eſcape all puniſhment, only he that rejecteth me is certainly condemned, (by the purport of that very covenant, of which mercy to beleivers is the principall part, all others being abſolutely excluded) for that great ſinne of refuſing of Chriſt now ſent to him, as having not embraced that only remedy, the only ſon of God now offered to him.

19. And this is the condemnation, that light is come into the world, and men loved darkneſſe, rather then light, becauſe their deeds were evil.] 19. And this is it that will aggravate your ſinne and puniſhment, that when God made ſuch proviſion for you, when Chriſt came to enlighten and take men off from all their former evil courſes, they were ſo beſotted to their own ſinfull waies, that they choſe rather to continue in them, then to be reformed and purified by Chriſt, or but ſo much as to be taught their duty by him.

20. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. 20. But as he that fears coming into the light, 'tis certain he hath ſomewhat to conceal, and that he hath not a mind to part with it, So the refuſing to come and be inſtructed in the knowledge of his duty by me, is an evidence that that man is a wicked man, and means to continue ſo, who cannot venture his actions in the light, for fear they be found faulty, and he engaged to reform them.

21. But he that doth the truth, cometh to the light, that his deeds may be made manifeſt, * that they are wrought in God.] * becauſe 21. Whereas he that lives a juſtifyable life, or reſolves to amend what is amiſſe, will be glad of a director, will come cheerfully, to be put in the way of ſtricteſt duty, and venture to have his actions judg'd of, whether they be right or no, which is an argument that what he doth he doth in the fear of God, and with a good conſcience.

22. After theſe things came Jeſus and his diſciples into the land of Judæa, and there he tarried with them, [and baptized.] 22. and receiving thoſe that believed on him, baptized them.

* were many waters ſeveral there 23. And John alſo was baptizing in Ænon neer to Salem, [becauſe there * was much water there, and they came and were baptized.] 23. a place choſen by him as commodious to that purpoſe by reaſon of the pooles of water, and thither the people came, and were baptized of him there.

24. For John was not yet caſt into priſon.

† diſpute * a Iew, ſo the Kg. MS. and others read, περὶ Ἰουδαίων. So the Syriack, Chryſoſtome, Theophylact, Nonnus, and all the copies of Paris but one, ſaith Lucas Brugenſis. 25. Then there aroſe a † queſtion between ſome of John's diſciples, and * the Jewes about [purifying.] 25. his receiving of proſelytes, and uſing the ceremony of baptiſme, on which occaſion mention was made of Chriſt's uſing the ſame ceremony.

26. And they came unto John, and ſaid unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bareſt witneſſe, behold, the ſame baptizeth, and all men come unto him.] 26. Hereupon they come and tell John, that Chriſt (deſcribing him to him) receiveth proſelytes with this ceremony, and there is great recourſe to him.

27. John anſwered and ſaid, [A man can receive nothing, except it be given him from heaven.] 27. I can doe no more then I have commiſſion from God to doe, and that commiſſion doth not equall me to him.

28. Ye your ſelves bear me witneſſe that I ſaid, I am not the Chriſt, but that I am ſent before him.] 28. And therefore you cannot but remember that I alwaies ſaid of my ſelf, that I am not the Meſſias, but only his harbinger.

29. He that [b] hath the bride is the bridegroom, but the friend of the bridegroom which ſtandeth and heareth him, rejoiceth greatly, becauſe of the bridegrooms voice, This my joy therefore is fulfilled.] 29. When the bridegroom hath the bride in ſecret conferrence, b.

to

to conſummate the marriage, and the friend of the bridegroom hearkens at the dore, to hear whether all ſucceed well or no, if the bridegroom ſignifie (by ſome form of ſpeech, that was uſuall to that purpoſe) that all ſucceeds proſperouſly, then that friend rejoices exceedingly, and thus is it with me in my attendance on Chriſt at this time.

30. And of him I ſhall farther foretell you, that he ſhall increaſe daily in ſplendor and fame, and I proportionably decreaſe. 30. He muſt increaſe, but I muſt decreaſe.]

31. And it is all reaſon that it ſhould be ſo. For he cometh from heaven, and ſo muſt needs be ſuperiour to all ſuch as I, who am an earthly man, having my originall from the earth, made up or compounded of earth, and therefore what I ſay or doe, is but of an earthy, but what he, of a much higher originall, my baptizing is but like the reſt of your Jewiſh baptiſmes (ſee v. 22.) only with water, but his with the holy Ghoſt alſo. 31. He that cometh from above is above all, he that is of the earth is earthly, and ſpeaketh of the earth, he that cometh from heaven is above all.]

32. And the thing which he teacheth he knows to be true, having received it from his Father, but the multitude of men in the world receive not his teſtimony, beleive not that he is ſent from God. 32. And what he hath ſeen and heard, that he teſtifieth, and no man receiveth his teſtimony.]

33. He that doth receive it doth in effect no more but bear witneſſe unto, and acknowledge the veracity of God himſelf, it being as impoſſible that one, ſo ſent from God as Chriſt, ſhould lie, as that God ſhould lie himſelf. 33. He that hath received his teſtimony, hath ſet to his ſeale, that God is true.]

34. The former prophets had the Spirit in a limited meaſure beſtowed on them by God, to goe on ſuch or ſuch an errand, on which God ſent them, and 'tis therefore [Thus ſaith the Lord] to all their prophecies, but on Chriſt the Spirit deſcended once for all, and commanded beleif of all that he ſhould ſay. 34. For he whom God hath ſent, ſpeaketh the words of God, for God giveth not the Spirit by meaſure unto him.]

35. Chriſt is the welbeloved of his Father, and by him God hath revealed to us all things fit to reveal, ſee Mat. 3 17. And therefore 35. The Father loveth the Son, and hath given all things into his hand.]

36. Whoſoever gives up his faith and obedience to him is in a courſe which will bring him to all felicity eternally, and on the contrary he that ſtands out contumaciouſly againſt his doctrine, continues immutably and inevitably under the wrath of God, due to him both for his former ſins, and this addition of his ſtanding out againſt this powerfull method of Gods for the recalling him. 36. Whoſoever gives up his faith and obedience not the Son, ſhall not ſee life, but the wrath of God abideth on him.]

Notes on Chap. III.

a. Γαμῆ ἐξ ἐθνῶν. Προσήλυτοι. Λούτρον παλιγγενεσίας.

The nature of *Proſelytes* among the *Jewes*, and the difference of them hath been ſpoken of (*note* on *Mat.*23.d.) and alſo the manner of initiating them by *waſhing* or *baptiſme* (*note* on *Mat.*3.a.) as alſo their putting off all their former relations of *kindred*, and *conſanguinity*, and ſo being as it were *new born* (*note* on *Mat.*19.28. d.) From hence it is that at the receiving of *Chriſtian* religion, which is the nobler *proſelytiſme*, and hath in the ceremony of *initiation*, not only the *waſhing* in *water*, but alſo the *baptiſme of the Spirit* too, that is, the *communication* of that *Spirit* of *Chriſt* in ſome meaſure, that *deſcended* on the *Apoſtles*, *Act.* 2. a man is here ſaid by *Chriſt* to be *born anew of water and the holy Ghoſt*; And when *Nicodemus* a learned *Jew*, and a *Maſter* among them, ſeems to be *ignorant*, and *wonders* how this can be, and asks this groſſe queſtion to that firſt part of it, how one that is of *age can be born again*, *Chriſt wonders* at him v.10. intimating that this is the very doctrine of *proſelytiſme*, which no knowing *Jew* can be ignorant of, to wit, that he is to be *waſht* and *circumciſed*, and being ſo, is by the *Jewes* counted as one *recens natus*, *new born*, brought forth by another *mother*, ſo that he who was *kin* to him before, is now no longer kin to him. This λοῦτρον παλιγγενεσίας *waſhing of regeneration*, *Tit.*3.5. is in effect a being *new born*, and he that *ſo follows Chriſt in this regeneration* or *new birth*, *Mat.*19.28. (if that be the right *punctation*) *he leaves brothers and ſiſters*, *father and mother*, *wife and children*, v.29. and *Mar.*10.29. and *Lu.*18.29. And to the ſame purpoſe belongs that which follows v.11, 12. intimating that ſpeech of *Chriſt*, which *Nicodemus* ſo little underſtood, of *being born anew of water*, to have been a thing ordinarily *ſeen* and *known* among the *Jews*, ἐπίγειον, an *ordinary*, *inferior earthly thing*, in compariſon with the ἐπουράνια thoſe *higher celeſtial doctrines* (ſo much more contrary to the *Jewiſh cuſtoms* and *laws*) that ſhould be revealed, and to the *baptizing with the holy Ghoſt*, of which alſo he *here* ſpeaks, referring ſtill to this cuſtome of *Proſelytes* among the *Jewes*, which is here accommodated to the receiving of *Chriſtian religion*, *entring* into his *diſcipleſhip*. Βαπτισμοι βαπτισται.

b.

Among the *Jewes* in their *rites* of *eſponſalls*, there is frequent mention of חופה, a place where, under a *covering*, it was uſuall for the bridegroom to diſcourſe *familiarly* but *privately* with his *ſpouſe*, whereby their affections might be more knit one to another (in order to *marriage*) which were not ſuppoſed to be ſo, till the *bridegroom* came *cheerfully* out of that *Chuppah*. To this doth *David* referre *Pſal.* 19. 5. ſpeaking of the *Sun*, which *as a bridegroom comes forth rejoicing* מחופתו *from the Chuppah*. This *cuſtome* is now ſtill obſerved among the *Jewes* (as in *Germany* 'tis affirmed) either before the *ſynagogue* in a ſquare place covered over, or, where there is no *ſynagogue*, they throw a *garment* over the *bridegroom* and the *bride*, and that ſerves the turn. See *Paulus Fagius Exeg: in Gen.* 4. Whilſt now the *bridegroom* thus talks with the *bride*, the *bridegrooms friends*, that is the μεσύμφοι or *pronubi* (as in *Talmud tit: Sanhedrin*, ſpeaking of *friends*, the example of ſuch there mention'd, is זה שושבינו as the μεσύμφοι) uſe to ſtand at the *dore* (agreeable to which is that of *Julius Pollux*, καλεῖται τις τῶν νυμφίου φίλων θυρωρὸς, *one of the bridegrooms friends is called the dore-keeper*, ἢ θυρεὶς ἑστηκὼς, *he that ſtands at the dore*, &c.) and hearken whether all doe ſucceed well or no, and when they *hear* Νυμφίου φίλοι

hear the *voice* of *joy*, which is an intimation from the *bridegroom*, that all is well, (which *Nonnus* calls, ἥδιστα φωνὴ, i.e. a *familiar* language, some form of *kindneſſe* or *familiarity*) then they *rejoice*, and ſo celebrate this news, See *Elias Levita* in *Tiſhbi*, in the word פָּשַׁט. Of theſe παράνυμφοι or *pronubi*, it is farther obſervable out of the *Greek Liturgies* (in the *Euchologe*, ἀναλαβὲ τὸν στέφανόν:) that they are uſed as *Mediatours* between the *bridegroom* and his *bride*, and help to make the *league* between them, (and therefore in the office of *marriage*, ſpeaking of one of thoſe ἀναδόντα τὰ δακτυλίδια, *he takes* the *man's ring*, and gives it to the *woman*, and the *woman's* in like manner to the *man*, and the title that is there beſtowed on him, is ὁ σύνδεσμος. and otherwhere (by a corrupt *barbarous* word fetcht from the *Latine compar*) κουμπάρος, as here, the *friend* of the *bridegroom*, and *Mat.* 9. ὁ υἱὸς τοῦ νυμφῶνος, an officer uſed in thoſe *eſpouſalls*, and defined by *Simeon Theſſalonicenſis* to be ὁ τῆς παρθενίας καὶ ὁμονοίας ἐπίτροπος, *the undertaker for chaſtity and kindneſſe betwixt the couple*, καὶ διδάσκαλος τῆς ὁμοφροσύνης, καὶ ἀγάπης συζυγίας ἡνιόχος, *one that inſtructs them in the marriage-duties of love and concord*, and is as it were the *Suſceptor* in *marriage*, as the *Godfather* is in *baptiſme*, and ſo publickly promiſes for the *bridegroom* before the *Church*. This νυμφῶνος

CHAP. IV.

Paraphraſe.

1. When therefore [the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples] then John,

1. Chriſt knew that the Phariſees heard of his receiving more proſelytes by that ceremony of baptiſme or waſhing,

2. Though Jeſus himſelf baptized not, but his diſciples,

3. He left Judæa] and departed again into Galilee.

3. Conſidering the danger that this might bring upon him from the Sanhedrim of the Jewes, it being not yet the fit ſeaſon for him to leave the world, till he had farther diſſeminated his doctrine, he left Judæa for a time.

4. And he muſt needs goe through Samaria.]

4. And Samaria was in his way.

5. Then cometh he to a city of Samaria which is called Sychar, neer to the parcell of ground that Jacob gave to his ſon Joſeph.

6. Now Jacob's well was there, Jeſus therefore being wearied with his journey, ſate thus on the well: and it was about [the ſixt houre.]

6. twelve of the clock mid-day.

7. There cometh a woman of Samaria to draw water, Jeſus ſaith unto her, Give me to drink.

8. For his diſciples were gone away unto the city to buy meat.

9. Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, askeſt drink of me, which am a woman of Samaria? For the Jewes have no [dealings] with the Samaritanes.

9. commerce or communication of familiarity

10. Jeſus anſwered and ſaid unto her, If thou kneweſt [the gift of God, and who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee [a] living water.]

10. what a mercy and bounty of God is now deſigned thee, 2.

and who it is that made that requeſt to thee, on purpoſe that thou mighteſt be partaker of a farre greater gift, thou wouldſt not have ſtartled at this requeſt, but have made advantage of it to ask, and he would certainly have given thee that fountain-water, of a divine ſpeciall quality, which would have yeilded thee eternall life.

11. The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep, from whence then haſt thou that living water?

12. Art thou greater then [our father Jacob,] which gave us the well, and drank thereof himſelf, and his children, and his cattel?

12. Jacob, from whom we Samaritans

profeſſe to receive our religion (and therefore refuſe to goe up to Jeruſalem, which Moſes, later then he, commanded.)

13. Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water, ſhall thirſt again,

13. It is the nature of this ordinary wa-

ter to quench thirſt for a ſmall time, but then conſtantly that thirſt within a ſmall time returns again, and ſo there is continuall need of ſupply.

14. But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

14. But that which I mean by water, and which upon thy hare

petition I am ready to give thee, v. 10. will ſo refreſh, that he ſhall never thirſt again, that drinketh of it, It ſhall be within himſelf a perpetually flowing fountain, that of its own accord ſhall yeild him daily refreſhment here, and never ceaſe, till it end in everlaſting life, and bliſſe.

15. The woman] ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

15. As yet the woman underſtood not his meaning, but applying it groſly to corporall thirſt, the

16. Jeſus] ſaith unto her, Goe call thy husband, and come hither.

16. And therefore

to work more ſenſe in her, Jeſus meaning to give her knowledge in ſome degree that he was the Meſsias, by diſcovering ſome acts and evidences of his omniſcience,

17. The woman anſwered and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband.

18. For thou haſt had five husbands, and he whom thou now haſt, is not thine husband, in that ſaidſt thou truly.

19. The woman ſaith unto him, Sir, I perceive [thou art a prophet.]

19. thou canſt reveal the ſecrets of ones life, haſt prophetick knowledge, If ſo, then I pray tell me, or ſatisfie me in this difficulty.

20. Our

20. Jacob and the Patriarchs before the law (whoſe ſucceſſors the Samaritanes pretended to be, and ſo pleaded a greater antiquity for their ſchiſme, then the Jewes had for their true worſhip, but this falſly, being indeed Aſſyrians, tranſplanted by Salmaneſer into the cities of Samaria, when the tribe of Ephraim, and the reſt of the kingdome of Iſrael, which inhabited there, were by him carried into Aſſyria, 2 Kin. 17. 24.) worſhipped in mount Ephraim at Shiloh, in the countrey of Samaria, where antiently the tabernacle, and the ark of God were, long before the building of the temple at Jeruſalem; And yet ye Jewes ſay that 'tis not lawfull to perform the ſolemn worſhip of God in any place but Ieruſalem.

20. Our Fathers worſhipped in this mountain, and ye ſay, that in Jeruſalem is the place where men ought to worſhip.]

21. the worſhip of God ſhall be ſo farre from being confined to this place, that it ſhall not be confined to Ieruſalem it ſelf, nay a deſolation ſhall ſhortly overwhelm both.

21. Jeſus ſaith unto her, Woman, beleive me, the houre cometh, when [ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.]

22. Ye worſhip the God of the land, 2 Kin. 17. 26. without any knowledge who that is, and your own Gods with him, We Iewes worſhip the eternall God of heaven, who hath revealed himſelf to us, For the ſpeciall revelations of God, beyond that which other nations enjoy, belong to the Iewes, and ſo all manner of advantages toward our eternall good.

22. Ye worſhip * ye know not what, we know what we worſhip, for ſalvation is of the Jewes.

* that which ye doe not know, wee worſhip that which we know, ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν.

23. But now the time of Reformation approacheth, & God will be worſhipped and obeyed neither in the Judaicall rites (which are oft called carnall, and conſiſted in externall performances) nor according to the Samaritane falſe worſhip, who worſhipt their own idols together with God, 2 Kin. 17. but in a pure ſpirituall manner extending to the very heart, and ſuch as was typified by thoſe ſhadows, and the ſon of God now comes to draw all men to this way of worſhip, to the Chriſtian from the Judaicall or Samaritane way. See note on Lu. 9. d.

23. But the houre cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth. For the Father ſeeketh † ſuch to worſhip him.]

† ſuch worſhippers of him, τοιούτους προσκυνητὰς αὐτοῦ.

24. is eſpecially delighted with the Chriſtian worſhip, which is taught to joyn the ſoul with the externall performances, and to worſhip the true God now revealed by Chriſt, after that manner, wherein Chriſt reveals him.

24. God is a Spirit, and [they that worſhip him, muſt worſhip him in ſpirit and in truth.]

25. This reformation thou talkeſt of, we know ſhall be wrought when the Meſſias or Chriſt comes, and him we doe expect.

25. The woman ſaith unto him, [I know that Meſſias cometh, which is called Chriſt, when he is come, he will tell us all things.]

26. I am that Meſſias.

26. Jeſus ſaith unto her, [I that ſpeak unto thee am he.]

27. As he ſaid this, the diſciples came back from the city, v. 8. and thought it ſtrange that he ſhould thus diſcourſe with this woman, yet no man was ſo curious as to ask him the reaſon, or require of him an account of this action.

27. And upon this came his diſciples, and marvailed that he talked with the woman, yet no man ſaid, What ſeekeſt thou, or, Why talkeſt thou with her?

28. The woman then left her water-pot, and went away into the city, and ſaith to the men,

29. many things of my life, which were ſo ſecret, that it is not imaginable how he ſhould know them, were he not the Meſſias.

29. Come ſee a man which told me [all things that ever I did: Is not this the Chriſt?]

30. the people of Sychar

b.

30. Then [they went out of the city, and came unto him.

31. In the mean while his diſciples [b] prayed him, ſaying, Maſter, eat.

32. I have ſomewhat to doe more valuable to me, then eating.

32. But he ſaid unto them, I have meat to eat that ye know not of.]

33. Therefore ſaid the diſciples one to another, Hath any man brought him ought to eat?

34. My doing the office for which I was ſent, is as pleaſant and more neceſſary to me, then meat or drink.

34. Jeſus ſaith unto them, [My meat is to doe the will of him that ſent me, and to finiſh his work.]

35. 'Tis not with my harveſt as 'tis with that in the fields, four months yet to that time, Conſider and ye ſhall ſee the great inclinations and forwardneſſe of men to receive the Goſpel, if it may be preached unto them.

35. * Say not ye, There are four months, and then cometh harveſt? Behold I ſay unto you, lift up your eyes, and look on the fields, for they are white already to harveſt.]

* Doe ye not ſay that it is yet foure months and harveſt comes? ἐκ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται;

36. And they that will but goe out, and preach to them, ſhall receive reward for their pains, and by converting others advantage themſelves eternally, and come to reap the fruits of all that ſeed, that the prophets &c. from all time have ſowed.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternall, that both he that ſoweth, and he that reapeth, may rejoice together.]

37. So that to this may the proverb be applied, One ſoweth &c. i. e. the prophets ſowed this ſeed of the Goſpel, in foretelling Chriſt's coming, and the Apoſtles they reap the harveſt of converts to him.

37. † And herein is that ſaying true, One ſoweth and another reapeth.]

† For in this the ſaying is true that, ὁ γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι

38. The prophets have ſo prepar'd mens hearts to receive the Goſpel, that there needs very little pains of yours, you may at firſt preaching of the Goſpel reap a whole harveſt of proſelytes.

38. I have ſent you to reap that whereon ye beſtowed no labour, other men laboured, and ye are entred into their labours.]

39. He told me the ſecrets of my life, which he being a ſtranger could not know, if he were a meer man.

39. And many of the Samaritanes of that city beleived on him, for the ſaying of the woman which teſtified, [He told me all that ever I did.]

40. So

40. So when the Samaritanes were come unto him, they besought him that he would tarry with them, [and he abode there two daies.]

40. And though Mat.10.5. he forbad his disciples at that time to goe into any city of the Samaritanes, (that they might make the Jewes see they were his peculiar care at that time) yet to shew that the Gospel was not their enclosure, he now himself staies with the Samaritans two daies, and preacheth the Gospel to them.

* beleived on him. So the Syr: and many copies add

41. And many more * beleived [because of his own words.]

41. upon what they heard from him themselves.

42. And said unto the woman, Now we beleive, not because of thy saying, for we have heard him our selves, and know that this is indeed the [Christ, the Saviour of the world.]

42. Messias that was to come to redeem the world.

43. Now after two daies he departed thence, and [went into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his owne countrey.]

43,44. went to Galilee, avoiding or passing another way, not by Nazareth, the place of his education, because, according to the proverb, he expected no reception there, he went another way, not by the lake of Genesareth, but by Thabor and Carmel toward Cana, where he had wrought his first miracle.

45. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, for they also went unto the feast.]

45. And upon this second coming of his among the Galileans, they having, since he was there last, seen what miracles he had done at Jerusalem, at the feast of the passover, c.2.14. they thereupon gave him a very kind reception (and after the cure of the courtiers son which follows here, teaching publickly in the Synagogues of Galilee, he was glorified of all, Lu. 4. 15.)

* courtier

46. So Jesus came again into Cana of Galilee, where he made the water wine, and there was a certain [c] * noble man, whose son was sick at Capernaum,

c

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son, for he was at the point of death.

48. Then said Jesus unto him, [Except ye see signes and wonders, ye will not beleive.]

48. I perceive there is need of doing miracles among you, to work faith in you, This weakness therefore of yours I will indulge to.

49. The noble man saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Goe thy way, thy son [liveth.] And the man beleived the word that Jesus had spoken unto him, and went his way.

50. is recovered, see v.52, and 53.

51. And as he was now going down, his servants met him, and told him, saying, Thy son [liveth.]

51. is recovered.

52. Then enquired he of them the hour when he began to amend, and they said unto him, Yesterday at the seventh houre the feaver left him.

53. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth, and himself beleived and his whole house.

* second miracle did Iesus again ἐκ δευτέρου ἐποίησεν ἰησοῦς

54. This * is again the second miracle that Jesus [did,] when he was come out of Judæa into Galilee.

54. did in Cana, as he had done one before, Joh.2.8. (having done many betwixt these in other places, at Jerusalem, and in Judæa, c.3.2.)

Notes on Chap. IV.

2. Ζῶν ὕδωρ

The *Hebrewes* expresse a *fountaine* of water *springing* or *bubling* up continually, by the phrase מַיִם חַיִּים *Gen.* 29. 19. *living waters*, and the *Greek* render that either literally by τὸ ζῶν ὕδωρ *living water*, or else by ἅλλόμενον ὕδωρ, *springing* or *leaping water*, that *springing* of *waters* out of the earth, being a kind of imitation or resemblance of *life*. This *fountain* or *spring-water* being of all other the pureſt, is here set to denote that great *mercy* and *grace* of *God* in the hands or disposall of *Christ* c.3.35. that δωρεὰν Θεοῦ v.10. *gift of God*, which he had to *give* her back again by way of *reward* for any kindnesse of her's to him. And thus *Christ* himself was promised in the *Old Testament* to be *given* in the notion of a *fountain Isa.* 12.3. *Psal.* 68.26.

Ἅλλόμενον ὕδωρ

b. Ἠρώτων

The *Hebrew* שָׁאַל signifies two things, to *question*, and to *request*, or *pray*. And the *Greek translators* use one of these for the other, *Psal.* 122.6. in stead of [*Pray for the peace* &c.] [ἐρωτήσατε τὰ πρὸς εἰρήνην] *enquire* or *aske after* &c. So here ἠρώτων μαθηταὶ αὐτοῦ, *the disciples asked*; for [*they intreated, desired,*] and v.40. the *Samaritanes* ἠρώτων αὐτὸν μεῖναι &c. *asked*, i.e. *besought him to stay*. So *Mat.* 15.23. Ἠρώτων λέγοντες, ἀπόλυσον *they* (not *asked*, but) *besought him, saying, dismisse* her, or doe what she desires of thee (as appears by *Christ's* answer rendring a reason why he did it not presently, v.24. 26.) So *Act.* 13.36. ἠρώτων ἐξελθεῖν *desired them to goe out*, and c.23.20. ἐρωτῆσαί σε *to desire thee*, and 2 *Thess.* 2. 1. ἐρωτῶμεν ὑμᾶς ἀδελφοί *we beseech you brethren*. So *Joh.* 17.9. οὐ περὶ κόσμου ἐρωτῶ, *I pray not for the world*, and ver.15. οὐκ ἐρωτῶ *I pray not*, and v.20. So c.16.26. οὐ λέγω, *that I will pray*, though v.30. it be used in the other sense, for *asking questions*.

c. Βασιλικὸς

The τὶς Βασιλικὸς here signifies an *officer* of the *Kings*, one that had some place at the *court* of *Herodes Antipas*, who was then the *Tetrarch* of *Galilee*, S. *Jerome* renders it *Palatinus*. The *Latine* interpreter reads *regulus*, by a mistake reading Βασιλίσκος, see *Casaub: ad Baron:* p.210.

CHAP. V.

1. After this there was a feaſt of the Jewes, and Jeſus went up to Jeruſalem.

2. Now there is at Jeruſalem [* by a the ſheep-market a poole, which is called in the Hebrew tongue Bethesda,] having five porches.

* at the ſheep-poole a houſe &c. or, the ſheep-pool ſurnamed in Hebrew

a. 2. on, or by the poole where the ſacrifices are wont to be waſhed, an houſe, or building, or place, ſurnamed בית חסדא an houſe of mercy, becauſe the ſick lay there to be cured.

3. In theſe lay a great multitude of impotent folk, blind, halt, withered, † waiting for [the moving of the water.]

† ſick of the palſie, for ſo the antient Greek and Latine MS. addes after ξηρων, παραλυτικων, paralyticorum.

3. a time of advantage to goe into the water, which had this healing force in it but at certain times, and when it had been newly troubled; See note a.

4. See note on Act. 12. d. and here note a.

4. For [* an Angel] went down into the pool at a certain ſeaſon, and troubled the water, whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

* a meſſenger at a ſeaſon ἀγγελος κατα καιρον

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jeſus ſaw him lie, and knew that he had [been now a long time in that caſe,] he ſaith unto him, Wilt thou be made whole?

6. had a tedious chronical ſickneſſe of it,

7. The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another ſteppeth down before me.

8. Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed and walked, and on the ſame day was the ſabbath.

10. The Jewes therefore ſaid unto him that was cured, It is the ſabbath day, [it is not lawfull for thee to * carry thy bed.]

* take up ἀραι

10. the carrying of thy bed is the carrying of a burthen, and that a labour contrary to the Sabbatick reſt, and therefore unlawfull to be done by thee.

11. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk.

12. Then asked they him, What man is he that ſaid unto thee, Take up thy bed and walk.

13. And he that was healed wiſt not who it was, for Jeſus * had conveighed himſelf away, a multitude being in that place.

* was gone out private. ly ἐξενευσεν

14. Afterward Jeſus findeth him in the Temple, and ſaid unto him, Behold, thou art made whole, ſinne no more, leſt a worſe thing come unto thee.]

14. The cure that was lately wrought upon thee thou knew'ſt not by whom, muſt oblige thee to an upright reformation of life, or els thou art to expect more fearfull judgments then that diſeaſe was.

15. The man departed, and told the Jewes, that it was Jeſus which had made him whole.

16. And therefore did the Jewes perſecute Jeſus, and ſought to ſlay him, becauſe he had [done theſe things] on the ſabbath day.

16. both wrought a cure (which they thought unlawfull on the ſabbath, Mar. 3. 2.) and alſo bad him to carry his bed v. 10.

17. But Jeſus anſwered them, My Father worketh * hitherto, and I work.]

* untill now ἑως ἀρτι

17. To this exception of theirs againſt him, becauſe of his curing on the ſabbath, Jeſus made this reply, God my Father, from whoſe reſt you take the celebration of the ſabbath, did not ſo reſt from all work on the ſabbath day, but that ever ſince he hath done works of preſervation and mercy every day, And why may not I his Son doe ſo without exception, my Fathers actions and mine being the ſame?

18. Therefore the Jewes ſought the more to kill him, not only becauſe he had broken the ſabbath, but * ſaid alſo that God was his father, [making himſelf equall with God.]

* alſo called God his own father, ἀ πατερα ἰδιον ἐλεγε τον θεον.

18. which the Jews, that knew that the ſon of God muſt be of the very divine nature (as a ſon is of the ſame nature with his father) and therefore equall with God, interpreted to be a blaſphemy in him, whom they believed not to be the Meſſias, and therefore fit to be puniſhed with death.

19. Then anſwered Jeſus and ſaid unto them, Verily, verily, I ſay unto you, The Son can doe nothing of himſelf but what he ſeeth the Father doe: For what things ſoever he doth, theſe alſo doth the ſon likewiſe.]

19. To this exception of theirs againſt Chriſt he anſwers, Although I affirm my ſelf the ſon of God, and ſo am rightly concluded by you to be equall with my Father, yet this is farre from being matter of impiety in me, farre from oppoſing my ſelf againſt God, For I doe nothing but what is the expreſſe will of my Father that I ſhould doe, and therefore twas reaſonable for me to ſay what I did, v. 17. that my Fathers actions will juſtifie me in doing the ſame.

20. For the Father loveth the Son, and ſheweth him all things that he doth; and he will ſhew him greater things then theſe, that ye may marvaile.]

20. For out of the infinite love my Father bears to me, he communicates all things to me, and by that means you are likely to have greater matter of wonderment, then this curing a ſick man on the ſabbath can amount to.

21. For as the Father raiſeth up the dead and quickneth them, even ſo the Son quickneth whom he will.]

21. For even to the raiſing of the dead, farre greater then the curing of the ſick, my Father hath communicated his power to me, and as my Father raiſeth, ſo will I whomſoever I pleaſe.

22. For the Father judgeth no man, but hath committed all judgment unto the Son.]

22. And for the office of judging (Angels, or Men) my Father doth it not himſelf, but hath put all into the Sons hand, both the preſent governing of the Church, and finall ſentencing of all.

32. That

23. That all men ſhould honour the Son, even as they honour the Father, he that honoureth not the Son, honoureth not the Father which hath ſent him.] 23. And ſo by this means it appears that as it was no fault in me to ſay what I did v. 17. though it were the equalling my ſelf with the Father, ſo it muſt needs be great hypocriſie in you to think and pretend that you zealouſly honour my Father, when you doe deſpiſe and diſhonour me, which am ſent with this power at this time, on purpoſe to be honoured by all men, in the ſame manner as my Father is honoured, that ſo I may work a reformation among you.

24. Verily, verily, I ſay unto you, He that heareth my word, and beleiveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.] 24. This is ſo perfectly the will of my Father, that I muſt tell you, that on your heeding and hearkning to me at this time, and beleiving and entertaining my doctrine, as the meſſage of God, depends your eternall well-being, your eſcaping eternall death, and attaining eternall life.

25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall heare the voice of the ſon of God, and they that heare ſhall live.] 25. And I aſſure you, this power which God my Father hath given me at this time, extendeth to the greateſt things, even to raiſing the dead out of their graves (as alſo ſinners out of their graves of ſinne,) which power you ſhall ſhortly ſee (nay in the ſpirituall ſenſe is already) exerciſed by me.

26. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.] 26. For as God hath of & from himſelf power to give life to any thing, ſo hath he given this power to me, and I have it.

27. And he hath given him authority to execute judgment alſo, becauſe he is the ſon of man.] 27. And as I am God-man, i.e. in that I have thus humbled my ſelf to this mean eſtate (which ought not to leſſen, but rather encreaſe the account which is due to me in the world) my Father, by way of reward, (Phil. 2. 8, 9.) hath given me all power and authority, both now and hereafter, in and over his Church. And ſo again in other reſpects, as 1. that men having a mercifull high prieſt, (not ſuch an one as cannot ſuffer, or conſequently be touched with our infirmities, but one, that is a man upon the earth, in all things, tempted like unto us, yet without ſinne) might have confidence of acceſſe to him, in his preſent government of all things, and 2. that men which have bodies and ſo are viſible (and are to be judged hereafter as well as Angels) may have a viſible judge of them, and of all things done in their bodies.

28. Marvaile not at this, for the houre * is coming, in which all that are in their graves ſhall heare his voice.] * cometh ἔρχ 28. Let not what I ſay be matter of wonderment to you, for certainly there ſhall be (as certainly as if it were come already) a time of generall reſurrection for all the dead; (and an eſſay thereof ſhall ſhortly be ſeen among you.)

29. And ſhall come forth, they that have done good unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.] 29. And the righteous ſhall have their bodies and ſouls united in bliſſe, and the wicked ſhall alſo have a reſtitution of their bodies, to receive their ſentence and puniſhment.

30. I can of mine own ſelf doe nothing, as I hear, ſo I judge, and my judgment is juſt becauſe I ſeek not mine own will, but the will of † the Father which hath ſent me.] † him that ſent me, for in the Syriack and antient Latine and many Greek copies τοῦπεμψαντός is left out 30. My judgment is a righteous judgment and agreeable to my Fathers method, and decree, that they which beleive on me, ſhall be ſaved, and they that reject me, damned. This my Father hath declared, and therefore 'tis not the ſeeking either honour or revenge to my ſelf, that I ſay or doe this, but the going according to my Fathers preſcript, and nothing elſe.

31. If I bear witneſſe of my ſelf, my witneſſe is not true. 31, 32. If I did any thing that tended to mine own honour,

32. There is another that beareth witneſſe of me, and I know that the witneſſe which he witneſſeth of me, is true.] and were a ſingle witneſſe therein, you might reaſonably except againſt it, but as that which I doe, is not to honour my ſelf, but only to execute my Fathers will, ſo for the truth of what I ſay, my Father bears witneſſe of me, and hath done it already, by ſending the Spirit, and a voice from heaven, and giving me power to doe miracles, and that ſure is a competent teſtimony, which can deceive none.

33. Ye ſent unto John, and he bare witneſſe unto the truth.] 33. And for the triall hereof, you have ſent to John, who baptized me, when the Spirit ſo deſcended on me, and he that ſaw it, teſtified to you the truth of it.

34. But I receive not teſtimony from man, but theſe things I ſay, that ye might be ſaved.] 34. But as for me I need not the teſtimony of John, or any man, but yet that you that beleive him, may beleive him of me, and ſo eſcape and flie from the danger, which approacheth you, I thus mention to you his teſtimony, which was of ſuch authority with you.

35. He was * a burning and ſhining light, and ye were † willing for a ſeaſon to rejoice in his light.] * the lamp burning and ſhining, ὁ λύχνος ὁ καιόμενος καὶ φαίνων, † pleaſed for a while, ἐθελήσατε 35. He was that Elias, deſcribed Eccleſ. 48. by being like fire, and his word burning like a lamp, and for a while you liked well to hear him, but aſſoon as he teſtified of me, then you preſently rejected him.

36. But I have * greater witneſſe then that of John, for the works which the Father hath given me to finiſh, the ſame works that I doe, bear witneſſe of me, that the Father hath ſent me.] * a teſtimony greater τὴν μαρτυρίαν μείζω 36. But I have no need of that teſtimony of his; for the working of thoſe miracles, which God hath enabled me to work, is a greater demonſtration of my being ſent by God, then John Baptiſt's teſtimony, that he ſaw the Spirit deſcend upon me.

37. And the Father himſelf which ſent me, hath born witneſſe of me, Ye have neither heard his voice at any time, nor ſeen his † ſhape.] † appearance εἶδος 37. And God the Father by voice from heaven hath teſtified of me, But ye, as, according to your Fathers deſire, expreſt Exod. 20. 19. Deut. 5. 25. and 18, 16. ye have not heard the voice of God, nor ſeen his appearance, ſo it appears by your actions, ye behave your ſelves as thoſe that know nothing of God, ungodly impious men, ſee 1 Joh. 3. 6.

38. And ye have not his word abiding in you, for whom he hath ſent, him ye beleive not.] 38. And for that only means left you, the

the word of God revealed to you, ye doe not make uſe of that, or live according to it, as is apparent by your not beleiving on me, who have ſeen, and heard, and know his will, and am ſent by God, as the only means of declaring that will to you, and am foretold in the ſcripture, as the Meſſias to come.

39. Look into, and examine the writings of the Old Teſtament, whereon you depend, and beleive that through performance of the Moſaicall precepts, you ſhall have eternall life. And on examination you ſhall find that all thoſe prophecies and types are fulfilled in me, and that all the promiſes of life there made, have an aſpect on me, the giver of life.

39. Search the ſcriptures, for in them ye think * ye have eternall life, and they are they which teſtifie of me.]

* to have ἔχειν

40. But ye, though ye look upon theſe as the repoſitory of your preſent and eternall bliſſe, and though they direct you to me as the only means to attain it, yet wilfully reject me, and by that means your eternall bliſſe alſo.

40. And ye will not come to me that ye might have life.]

41, 42. Alas, tis not your approbation, or eſtimation (to be acknowledged, or wel-ſpoken of by you) that I contend for, while I thus ſpeak. But to this purpoſe I ſay it. By your dealing with me, who come with this teſtimony of my Father, it is apparent and diſcernible, how farre you are (whatever you pretend) from all piety and love of God, that this teſtimony of God cannot work on you to receive me, but the being wel-ſpoken of by men (ſee c. 12. 43.) is all you care for, and becauſe that may be loſt by receiving me, therefore am I rejected by you.

41. I receive not honour from men.

42. But I know you that ye have not the love of God in you.]

43. But to ſee the ſottiſhneſſe of your dealings: I bring my commiſſion from God, and ye heed it not, and yet if another without any commiſſion from God, a meer counterfeit, ſhall, in his own name, come, and undertake to ſeduce you, ſuch as Simon Magus, (ſee note on 2 Theſſ. 2. a.) what multitudes of you Jewes will follow him?

43. I am come in my Fathers name, and ye receive me not, If another ſhall come in his own name, him ye will receive.]

44. 'Tis not poſſible you ſhould beleive aright, that are ſo in love with the praiſe of men, as to take him for a prophet, who hath no other teſtimony that he is ſo, but his own, or the voice of other men, and dare not beleive on me, the rulers, for fear of diſpleaſing the people, and the people, the rulers, and mean while both contemn the favour, and approbation of God, and ſet his teſtimony at nought, reject me, who come authoriz'd with that.

44. How can ye beleive which receive † honour of one another, and ſeek not the honour, that cometh from God only?]

† glory δόξαν

45. 'Tis not ſo much I, to whom you have done this affront, and therefore I ſhall not need to bring any complaint or endictment againſt you before my Father, but 'tis your own prophet Moſes, on whom you pretend to depend ſo much, and he will riſe up to teſtifie againſt you.

45. Doe not think that I will accuſe you to my Father, there is one that accuſeth you, even Moſes, * in whom you truſt.]

* on whom ye have truſted, εἰς ὃν ὑμεῖς ἠλπικατε.

46. Had you but beeded and beleived Moſes, that prophet ſo valued by you, his predictions and typicall repreſentations would have led you to beleive on me, in whom they are all fulfilled.

46. For had ye beleived Moſes, ye would have beleived me, for he wrote of me.]

47. But if your own Moſes cannot be heard by you, I cannot expect to have that authority with you.

47. But if you beleive not his writings, how ſhall ye beleive my words.]

Notes on Chap. V.

a. ἐπὶ τῇ Βηθεσδὰ κολυμβήθρᾳ. Beſides ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ both in the *dative* caſe, the only *nominative* caſe in the period muſt be ἡ ἐπιλεγομένη Βηθεσδὰ, and then there can be no way of tranſlating it, but by underſtanding the word בית *houſe*, which is after contained in the word *Bethesda*, and which muſt be the ſubject to which the following adjunct belongs, πέντε στοὰς ἔχουσα, *having five porches* which cannot be ſaid ſo properly of any thing as of an *houſe*; If this be the reading, then this *houſe* called in *Syriack* בית ורחומתא *the houſe of mercy*, as the *Syriack* now reads it, i. e. *the almes-houſe* literally (not as *Beza* would have it *domus effuſionis*) muſt be reſolved to have been a *noſocomium* or *hoſpital* for thoſe that are *ſick*, and hoped for *cure* at this *poole*, and that it was built ἐπὶ τῇ κολυμβήθρᾳ, *upon*, or adjoyning to that *poole*, (or, as the *Kings MS.* reads, ἐν τῇ, *on it*,) and *had five porches*, or paſſages out to it. Others anciently did read it (ſee *Rob: Steph: var: lect:*) without [ἐπὶ τῇ] in the *nominative* caſe, ἦν δὲ ἐν τοῖς Ἱεροσολύμοις προβατικὴ κολυμβήθρα, *there was at Jeruſalem a ſheep-poole*, So S. *Chryſoſtome*, and S. *Cyrill* of *Alexandria*, *Theophylact*, *Theophilus Antioch*: and S. *Jerome*, *Bethesda*, ſaith he, in *Locis Hebr: piſcina in Jeruſalem quæ vocatur petulialis*, *Bethesda is a pool in Jeruſalem*, *called the cattel-poole*, which if it be the right reading, then may that *poole* be there ſet for this *houſe* and *poole* together, and both (ἐπιλεγομένη) with the *agnomen* of *Bethesda the almes-houſe*, or elſe בית may be taken in a larger notion to ſignifie any *place*, and ſo ſignifie the *poole* only, without ſuppoſing any *houſe* there, but only ſome *buildings* as *porches* or entrances into the *poole* v. 7. As for that third reading, which *Beza* uſed ἐπὶ τῇ προβατικῇ, and then κολυμβήθρα in the *nominative*, this agrees not with the *ancient* readings, and being not intelligible but by underſtanding πύλῃ, and ſo making it the *ſheep-gate*, *Nehem.* 12. 39. that is no way agreeable to this purpoſe. For ſuppoſing, what is ſo often affirmed by thoſe that favour this reading, that the *ſheep* that were brought in at this *gate* for *ſacrifice*, were there wont to be *waſhed*, before they were brought into the *Temple* (or as *Beza*, *potare & merſari*, *to drink*, *and be waſhed*) yet 'tis neither imaginable that the *waſhing* or *drinking* of *ſheep* there, ſhould make the *poole* medicinable, or being ſo of it ſelf, that it ſhould be thus employed to thoſe *common uſes*, for which any other *poole* would have been as good. That which I conceive of it is this, not that here the *live ſheep* were *waſhed* by thoſe that brought them, but the *carcaſſes* or *entrailes* of them, when they were *ſlain*, and this by the *officers* of the *Temple*. Agreeable to which is the account which *Brocardus* hath

hath rendred of this matter at large, *In area Templi*, ſaith he, *contra Aquilonem eſt porta vallis ducens in vallem Joſaphat, & hac etiam vocatur Gregis, quòd per eam introducebantur greges in templo immolandi. Intrantibus porrò portam Gregis ad ſiniſtram occurrit piſcina probatica, in qua Nathinæi lavabant hoſtias quas tradebant ſacerdotibus in Templo offerendas.* *It was ſo called, becauſe the ſacrifices were there waſhed by the Nethinim* (or inferiour officers) *which they delivered to the prieſts to be offered in the Temple*, ſuppoſing this *waſhing* to be intermediate between the *ſlaying*, and *offering* of the *ſacrifices*, and to belong to all the *ſacrifices* (as S. *Ieromes* [*Peculialis*] alſo denotes) not the *ſheep* only. This, it ſeems, *Theophylact* did beleive, who gives this for the commonly aſſigned reaſon of the *divine healing* power that theſe *waters* had, ἀπὸ τῆς πλύσεως τῶν ἐντοσθίων τῶν ἱερείων, *becauſe the entrails of the ſacrifices were waſhed there*. And, I ſuppoſe, theſe words in *S. *Ieromes* (*lacus alter mirum in modum rubens quaſi cruentis aquis*, *another poole looking wonderful red, as it were with bloody waters* &c.) doe intimate it alſo. And it is obſervable that thoſe that here waited for *cures*, are not men of all ſorts of *diſeaſes*, but only the *blind*, *the halt*, *the withered*, and perhaps the *Paralytical* ver. 3. and therefore perhaps the [*whatſoever diſeaſe*] ver. 4. may not denote an *unlimited univerſality*, but only a reſtrained, ᾧ δήποτε κατεχόμενο νοσήματι, *whatſoever diſeaſe he was held with*, i. e. which ſoever of theſe foremention'd, for which they came thither for *cure*. And that a *medicinable* force to the curing of *lameneſſe*, &c. might naturally come to the *waters* by that means, will not appear ſtrange, if the *cures* that are wrought by putting the *patient* into the *belly* of a beaſt newly opened, or into the *skin* of a *ſheep* newly ſlead, or by the application of the *warm vital* parts of any *beaſt*, be conſidered. For the like *virtue* might well be transfuſed to this *pool* by the daily *waſhing* of the *entrails* of the *ſacrifices* in it, at the time of the *feaſts* (ſuch as is here mentioned v. 1.) where ſo many *thouſand ſacrifices* were killed at once, as may be gueſs'd by the number of the *two hundred fifty five thouſand*, and *ſix hundred Paſchal ſacrifices*, which was teſtified to *Ceſtius* by the *prieſts* at a *Paſſover* in *Nero's* time. Theſe might well *die* and *colour* the *water*, and give a force to it, and that at ſuch a time, when the *waters* were *warm* with the *freſh waſhing* of the *ſacrifices* in it, and eſpecially when by a mans going in to *move* or *trouble* the *water* v. 4. thoſe groſſer thicker parts, which came from the *beaſts*, the *congelations* of *blood*, which went to the bottome, were *ſtirr'd* up, and made to infuſe themſelves more ſtrongly into the *water*; which ſeems to be the reaſon, why to the work ing of a *cure* by thoſe *waters* theſe two circumſtances are made neceſſary, 1. that it ſhould be, not at *any time*, but καθ' καιρὸν, v. 4. at *a ſet ſeaſon*, which that it ſignified a *feſtivall* time, (if not ſolely that) appears probable, becauſe now v. 1. ἦν ἑορτὴ Ἰουδαίων, *there was a feaſt of the Jewes*, and at this time the *ſick* man waited that καιρὸν *opportunity*, though he were deprived of it v. 7. And if from v. 6. it be imagined that he had lain a *long time* in that *place*, that is a miſtake, for the [πολὺν χρόνον, *long time*] belongs to the *length* of his *diſeaſe* v. 5. and to nothing elſe. 2ly, that the *ſick* perſon ſhould go in immediately upon the *troubling* of the *waters*, which muſt ſignifie that immediatly upon the *moving* they had a *force*, wch ſoon cool'd or decay'd again, by the *ſinking* of that, wch was ſtirr'd up, or by the *evaporating* of it. All which, if it be a *naturall*, and no *miraculous* way of *curing*, it will be the more unlikely that the ἄγγελος here v. 4. ſhould be an *Angel of Gods*. It may eaſily be ſuppoſed that there was an *officer* or *ſervant*, ſent down by them, that had *skill* in it, to *trouble the waters* at a *fit time*, and he being a *meſſenger* ſent before, as it were, to *prepare* for the *ſick* mans coming after him, might well be called ἄγγελος, not an *Angel* but a *meſſenger*, ſee *Act.* 12. 8. But it is very uncertain, from the variety of *copies*, what is to be determin'd in this matter, For as the *Kings MS.* makes one great change here, and reads Ἄγγελος γὰρ Κυρίου καθ' καιρὸν ἐλούσατο, *The Angel of the Lord waſhed*, or *bathed at a ſeaſon*, v. 4. ſo on the other ſide, the *antient Greek and Latine MS.* which *Th: Beza* preſented to the *Univerſity* of *Cambridge*, wholly leaves out the 4th verſe, wherein the only mention of ἄγγελος, whether *Angel* or *meſſenger*, is.

*Ad loc. Hebr.

καιρὸς

ἄγγελος

CHAP. VI.

Paraphraſe.

* departed to the other ſide of the ſea of Galilee, that of Tiberias, or, into the coaſts, or parts of Tiberias, for the old Greek and Latine MS. reads εἰς τὰ μέρη τῆς Τιβεριάδος, *in fines Tiberiadis*.

1. After theſe things Jeſus * went over the [ſea of Galilee, which is the ſea of Tiberias.]

1. lake of Genneſareth in Galilee, to that part of it which is neer the city Tiberias, ſee note on Lu. 8. c.

2. And a great multitude followed him, becauſe they ſaw [his miracles which he did] on them that were diſeaſed.

2. the miraculous cures which he wrought

3. And Jeſus went up into a [mountain,] and there he ſate with his diſciples.

3. mountainous deſert part, belonging to the city Bethſaida, Lu. 9. 10.

4. And the Paſſover, a feaſt of the Jewes, was nigh.

5. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, [Whence ſhall we buy bread that theſe may eat?]

5. Where ſhall we have money with which we may buy bread enough to feed all this multitude?

(6. And this he ſaid to prove him, for he himſelf knew what he would doe.)

7. Philip anſwered him, Two hundred penyworth of bread is not ſufficient for them, that every one of them may [take a little.]

7. receive a ſmall proportion to refreſh him.

8. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him,

9. There is a lad here which hath five barley loaves and two ſmall fiſhes, but what are they among ſo many?

10. Settle and diſpoſe them in ranks, and in a poſture for eating.

10. And Jeſus ſaid, [Make the men * ſit down.] Now there was much graſſe in the place. So the men ſate down in number about five thouſand. * lie down ἀναπεσεῖν

11. having bleſſed the bread and fiſhes, thanked God for them,

11. And Jeſus took the loaves, and [when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would.]
and implored his bleſſing on them, he as the Maſter of the feaſt gave the ſeverall proportions to the diſciples, and they as waiters diſtributed them to the gueſts, every man his portion of bread, and of fiſh, as much as they deſired to eat.

12. When they were filled, he ſaid unto his diſciples, Gather up the fragments that † remain, that nothing be loſt. † ſuperabound, are to ſpare, περισσεύσατα

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. the Meſſias, known by the title of him that cometh &c.

14. Then thoſe men when they had ſeen the miracle which Jeſus did, ſaid, This is of a truth [that prophet * which ſhould come into the world.]
See note on Mat. 11. 2. * that cometh ὁ ἐρχόμενος

15. to ſet him up for their captain, to fight their battails for them againſt their enemies or conquerours, (which Chriſt therefore avoided as unagreeable to his office) he again retired alone to his privacy and prayers in the mountain, v. 3.

a.

15. When Jeſus therefore perceived that they would come and take him by force, [and [a] make him a King, he departed † again into a mountain himſelf alone *.] † again, is wanting in the Syriack and many copies, * and prayed there, ſo the old Greek and Latine MS. adds καὶ προσηύξατο ἐκεῖ & ibi orabat.

16. And when even was now come, his diſciples went down unto the ſea,

17. were paſſing, or in their paſſe over the ſea toward Capernaum,

17. And entred into a ſhip and [went over the ſea towards Capernaum,] and it was now dark, and Jeſus was not come to them.
See Act. 28. 14.

18. began to grow tempeſtuous.

18. And the ſea [aroſe by reaſon of a great wind that blew.]

19. When therefore by the contrariety of the winds they had been forced to fall to their oares, and had done ſo for ſome ſpace, they diſcern one walking on the ſea and coming toward the ſhip, This was Jeſus, but they not knowing it was ſo, (ver. 20.) were affrighted with the ſight.

19. So when they had rowed about twenty five or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip, and they were afraid.]

20. But he ſaith unto them, It is I, be not afraid.

21. gladly took him into the ſhip, ſee Mar. 6. 51.

21. Then they [willingly received him into the ſhip, and immediately the ſhip was at the land whither they went.]
and aſſoon as ever they received him in, the ſhip arrived at their intended ſhore.

22. The day following, when the people, which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one, whereinto his diſciples were entred, and that Jeſus went not with his diſciples into the boat, but that his diſciples were gone away alone.

23. where they now were, and where they had eaten bread, when by bleſſing the five loaves he ſo multiplied them that they were ſufficient to feed five thouſand.

23. † Howbeit there came other boats from Tiberias, nigh unto the place [where they did eat bread, after that the Lord had given thanks.] † But other veſſels from Tiberias went neer that place, Ἄλλα ἦλθε πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου -

24. When, I ſay, the multitude ſaw Jeſus was gone from that place,

24. When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.]
and that his diſciples were not come, and from thence concluded it moſt probable, that Jeſus, though he went not with the diſciples, was gone after them to Capernaum, his uſuall habitation, they having the advantage of veſſels for paſſage v. 23. took ſhip and went to Capernaum to look for him.

25. And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26. That which makes you thus follow me, is not the acknowledgment of my divine power evidenced by my miracles, or conſequent to that, a purpoſe to embrace my doctrine, or deſire to learn of me, but a groſſe carnall deſire of the like advantages, which you had of my multiplying loaves to feed you.

26. Jeſus anſwered and ſaid unto them, Verily, verily I ſay unto you, [Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.]

b.

27. Set not your hearts on theſe poor externall advantages, ſeek not, deſire not to acquire this corporall food, in order to your worldly ends, (ſee note a.) and that which will afford you but a ſhort fading benefit, v. 49. but look out, and get your part of that food which is it ſelf unperiſhable, & will make all that feed on it immortall alſo. This food ſhall the Meſſias (i.e. Chriſt) beſtow upon you, for him and his doctrine hath God the Father acknowledged to be his own (ſee note on Epheſ. 4. 8.) and by the coming of the Spirit on him, demonſtrated him to be ſent by him.

27. [b] Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the ſon of man ſhal give unto you, for him hath * God the Father ſealed.] *the Father ſealed, even God, τοῦτον γὰρ ὁ θεὸς ἐσφράγισε.

c.

28. Hereupon they ſaid unto him, What is required of us, what courſe wilt thou preſcribe, that we may doe that which thou biddeſt us, v. 27. that we may be alwaies imployed in Gods taſks, ſo as will be acceptable to him?

28. Then ſaid they unto him, What ſhall we doe that we might [c] † work the works of God?] † labour in

29. Jeſus anſwered them, That which God requires of you, is,

29. Jeſus anſwered and ſaid unto them, This is the work of God, that ye beleive on him, whom he hath ſent.]
to beleive and doe all that I, who am ſent by him, doe command you.

30. They

30. They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee and beleive in thee? what doſt thou work?] 30. To this they ſaid, What miracle do you ſhew? what work of wonder, ſuch as may be ſufficient to aſſure us, that thou art the Meſſias?

31. Our fathers did eat Manna in the deſert, as it is written, He gave them bread from heaven to eat.] 31. We have great reaſon to adhere to Moſes, who wrought ſuch miracles, brought down bread ready prepared from heaven for us, and unleſſe thou wilt produce ſome atteſtation to thy ſelf, which may at leaſt equall this one, why may not we be allow'd to think it unreaſonable to forſake him, and follow thee?

32. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.] 32. Jeſus ſaid unto them, I aſſure you, that Manna came not from heaven, but out of the airy region, and that the work of God, not Moſes, and now the ſame God gives you ſome more durable food then that was, gives you me who came really down from heaven, and am moſt eminently that which Manna was to your bodies, bread or food to your ſouls.

† that is 33. For the bread of God is † he which cometh down from heaven, and giveth life unto the world.] 33. That fed but your bodies, and putrefied preſently; but that which God now gives you, is for your ſouls, and will feed them to eternity, v. 27. and did really deſcend from the heaven of heavens, not as that Manna for a multitude only, but the feeding and enlivening the whole world.

34. Then ſaid they unto him, Lord, evermore give us this bread.

35. And Jeſus ſaid unto them, I am [the bread of life, he that cometh to me ſhall never hunger, and he that beleiveth on me ſhall never thirſt.] 35. that durable viſicall bread of God, the excellency whereof is infinitely above that of Manna, as in other things, ſo in this, that the feeding thereon, yeilds a durable ſatisfaction, whereas in Manna and all corporeall food, there is ſtill a ſucceſſion of appetite.

* ye have both ſeen me, ὑμεῖς ἑωράκατε με 36. But I ſaid unto you, that * ye alſo have ſeen me, and beleive not. 36. But that which I told you v. 26. was, that though you have ſeen me and taſted of my miracles, yet you doe not beleive on me, feed not on this true bread, which came down from heaven.

37. All that the [d] Father giveth me ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.] 37. This is an evidence of great obſtinacy and untowardneſſe, of improbity and pride in you, For had Gods preventing grace had any ſucceſſe on you, wrought probity, or humility in you, you would certainly come in to my call, And I will not reject any that thus comes, or caſt him forth afterwards, if he will abide with me. d.

38. For I came down from heaven, not to doe mine own will, but the will of him that ſent me. 38, 39. For this lies upon me, as the office for which my Father hath ſent me, the fulfilling of which is all my care, viz. that I

39. And this is the Fathers will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.] ſhould be carefull to preſerve every one, which with an honeſt heart ſhall thus come and beleive on me, and give every one that thus perſeveres (beſide many excellent priviledges here) eternall life of body and ſoul hereafter.

† that I ſhould — diſſolve 40. And this is the will of him that ſent me, that every one which ſeeth the ſon and beleiveth on him, may have everlaſting life, and † I will raiſe him up at the laſt day.] 40. That being alſo another part of his commiſſion to me, that whoſoever beleiveth in his ſon ſhould not periſh, but, whatever, by ſo doing, befall him here, inherit everlaſting life in that other world.

41. The Jewes then murmured at him, becauſe [he ſaid, I am the bread which came down from heaven.

42. And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? How is it then that he ſaith, I came down from heaven?] 41, 42. by what he ſaid of himſelf, he pretended to come from heaven, whereas they knew his birth here on earth, and his parentage, which they conceived to be contrary to his coming down from heaven.

43. Jeſus therefore anſwered and ſaid unto them, Murmure not amongſt your ſelves.] 43. To this muttering of theirs, Jeſus replied, I have ſaid nothing which tis reaſonable for you to murmure at.

44. No man can come to me, except the Father, which hath ſent me, draw him, and I will raiſe him up at the laſt day.] 44. Tis true, there is ſome pretence for theſe vulgar prejudices againſt me, which would make it impoſſible for thoſe that look no farther, to become my followers, (and therefore this makes it ſo unfit and unſafe for you to fix your eyes ſo wholly on this.) And it is an effect of my Fathers preventing grace to fit mens hearts to be ready and willing to come to me, (ſee note d.) and without this work firſt wrought, and that probity and humility, which qualifies men to receive my doctrine, I doe not expect that any man ſhould beleive on me, and therefore I attribute it to that, (ſee v. 65.) when any one doth, (as, on the other ſide, to your obdurate hearts, that you doe not) come unto me. And for every one that doth thus come, and therein obey my call, and follow the duct of my Father, on him moſt certainly will I beſtow everlaſting life.

* the taught, διδακτοὶ, † heard fr̃ the Father, and learnt ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθών, or, learns the truth, for the Kgs MS. reads μαθὼν τὴν ἀλήθειαν. 45. It is written in the prophets, And they ſhall be all * taught of God. Every man therefore that hath † heard and learned of the Father, cometh unto me.] 45 The ſumme of what I thus ſay, hath been obſcurely delivered to you by the prophets of old, For they, for example, Iſaiah, c. 54. 13. ſpeaking of theſe times, have foretold, that God will diſpoſe and prepare the hearts of many men to be fit, or ready to receive Chriſt, (ſee note d.) to embrace the Meſſias, And therefore it was that I ſaid that every humble honeſt heart, every diſciple of my Father that hath not reſiſted that guidance, and attraction of my Father, doth certainly come to me, and beleive on me.

46. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.] 46 Where yet that of learning or being taught of God, doth not imply his ſeeing or talking with my Father, and being ſo taught by him, For this is proper and peculiar to me, who am therefore qualified to reveal his will to all that come unto me.

47. Verily,

47, 48. He that embraceth my doctrine and is ſincerely my diſciple, to beleive and practiſe what I command him, ſhall undoubtedly live for ever, as having fed on that enlivening bread, v. 33. receiving me his ſpirituall food, by his faith into his ſoul.

47. Verily, verily, I ſay unto you, He that beleiveth in me, hath everlaſting life.

48. I am that bread of life.]

49, 50, 51. The Manna given in the deſert, did not make them immortall, which did eat it. But the bread which is now ſent you down from heaven, will give immortality to them that feed on it, i. e. to all that truly beleive in Chriſt, that receive his doctrine, and digeſt it into the food and nouriſhment of their ſouls. And this is offered and prepared for every man, not only, for you Jews. Manna was bread indeed, but firſt, dead, not living. Secondly, it came not down from heaven properly ſo called, v. 32. and Thirdly, they which did eat of it, afterwards dyed. Fourthly, their Manna was contradiſtinct from their quailes, that bread from that fleſh. Fifthly, That was given for the preſerving the life only of one nation. But contrariwiſe by theſe ſo many ways of excellency above that Manna, I am, firſt, living bread. Secondly, I came down from heaven properly ſo called, the higheſt heaven. Thirdly, whoſoever feedeth, i. e. beleiveth on me, embraceth my doctrine and practiſeth accordingly, ſhall not dye, the ſoul whoſe food I am ſhall become immortall in bliſſe. Fourthly, this bread which I ſpeak of is very fleſh, even my fleſh which I will give to be crucified for the life of the world, by that death of mine purchaſing grace and pardon for ſin, which are the foundation of immortality. Fifthly, this world, is the whole world, all mankind, not onely that one nation of the Jews, which received benefit by that.

49. Your fathers did eate Manna in the wilderneſſe, and are dead.

50. This is the bread which came down from heaven, that a man may eat thereof, and not dye.

51. I am the living bread, which cometh down from heaven, If any man eat of this bread, he ſhall live for ever: and the bread that I ſhall give him is my fleſh, which I will give for the life of the world.]

52. Hereupon the Jews diſputed about this ſaying of his, how 'tis poſſible that men ſhould feed on his fleſh.

52. The Jews therefore ſtrove among themſelves ſaying, How can this man give us his fleſh to eat?]

53. you thus feed on this celeſtiall food, i. e. be ſincere diſciples of the crucified Saviour, that comes not to be a glorious King, but to dye for the ſins of the world, you have no part in this true, i. e. immortall life.

e. 53. Then Jeſus ſaid unto them, Verily, verily I ſay unto you except [ye eat e the fleſh of the ſon of man and drink his bloud, ye have no life in you.]

54. Who ſo eateth my fleſh and drinketh my bloud, hath eternall life, and I will raiſe him up at the laſt day.

55. For I that am thus ſent in the fleſh to dye for the world, am ſuch food, as will feed you to everlaſting life, and ſo am eminently that which food is ſaid to be.

f. 55. For my fleſh is * meat indeed f, and my bloud is drink indeed.]

* truly meat or true meat for in diverſs ancient copies 'tis ἀληθὴς in both places of this verſe.

56. He that thus feedeth or beleiveth on me, that reſignes himſelf up to be ruled by me, is ſo made a member of me, that by the life which is in me he ſhall alſo be enlivened by God, by whom I live, See note on c. 14. b.

56. He that eateth my fleſh and drinketh my bloud, dwelleth in me, and I in him.]

57. For as I that came down from the Father the fountain of life, his ſon by eternall generation, muſt needs derive life from him, ſo alſo he that beleiveth on me, and ſo hath digeſted my precepts as the nouriſhment of his ſoul, muſt needs derive life from me.

57. As the living father hath ſent me, and I live by the father, ſo he that eateth me, even he ſhall live by me.]

58. This bread from heaven is not like that Manna, which they that eat, did dye for all that.

58. This is that bread which came down from heaven, not as your fathers did eat Manna, and are dead:] he that eateth of this bread, ſhall live for ever.

59. Theſe things ſaid he in the Synagogue as he taught at Capernaum.

60. Many therefore of thoſe that had hitherto followed him, ſaid, this doctrine of his is very hard and unintelligible, how he ſhould be ſaid really to have come down from heaven, and how his fleſh ſhould feed men to life eternall.

60. Many therefore of his diſciples when they had heard this, ſaid, This is an hard ſaying, who can hear it?]

61. Doth this deterre you from my doctrine?

61. When Jeſus knew in himſelf that his diſciples murmured at it, [he ſaid unto them, Doth this † offend you?]

† ſcandaliſe σκανδαλίζει

62. And asked them, whether it were not as credible that he ſhould have come from heaven, as that he ſhould goe up thither; telling them that they ſhould ere long ſee him doe ſo, and that in reaſon would aſſure them that he came down from thence.

62. What and if yee ſhall ſee the ſon of man aſcend up where he was before?]

63. And for the other particular of eating his fleſh, he tells them they cannot but know, that it is the ſoul that enliveneth, and not the body, and agreeably that it is not the groſſe carnall eating of his body of fleſh, that he could ſpeak of, when he talkt of their eating, and his feeding them to life eternall, (ſee note on Lu. 9. d.) but certainly a more ſpirituall divine eating, or feeding on him, which ſhould bring them a durable eternall life; his words (ſee v. 68.) i. e. his doctrine being ſpiritually fed on by them, i. e. being received into their hearts, not only their ears, will quicken them to a ſpirituall life here, and that ſhall prove to them an eternall life hereafter (ſo S. Chryſtome expounds, [the fleſh] i. e. the fleſhly hearing, profits nothing.)

63. It is the ſpirit that quickneth, the fleſh profiteth nothing, the words that I ſpeak unto you, they are ſpirit, and they are life.]

64. But for this ſpirituall feeding, ſinking down this ſpirituall food into your hearts, there are ſome of you that are farre enough from doing ſo. For Jeſus knew at firſt before he received them as diſciples, whether they beleived ſincerely or no, and alſo which of them would prove falſe to him, and conſpire with the Jews to put him to death.

64. But there are ſome of you that beleive not. For Jeſus knew * from the beginning who they were that beleived not, and who † ſhould betray him.]

* from the firſt, or, preſently, ἐξ ἀρχῆς

† it was that would deliver him up, ἵνα ὁ παραδιδοὺς αὐτὸν δῶ

65. And

† have said, * be ‖ from, is

65. And he said, Therefore I * say unto you, that no man can come unto me, except it † were given unto him ‖ of my Father.

65. And indeed this was the reason that I told you v.44. that no man cometh to the faith of Christ sincerely, or continues stedfast in it, but he that by Gods preventing grace is qualified and disposed for it, (see note d.) because I saw that many that follow me, doe not truly beleive on me, *i. e.* doe not intend so live as I command them, but one keeps his love of money, and for that will betray me, and others retain their other interests, and their other sins.

66. From that time many of his disciples went back, and walked no more with him.]

66. This speech of Christ's made many of his followers forsake him, seeing he was not such a Messias as they looked for, and would not be content with every kind of following him.

67. Then said Jesus unto the twelve, Will ye also goe away?

68. Then Simon Peter answered him, Lord, to whom shall we goe? [Thou hast the words of eternall life.]

68. Thy words, *as was said by thee, v.63.* will to those that obey thee and keep close to them, be a means to bestow eternall life.

69. And we beleive, and are sure, that thou art that Christ, the son of the living God.]

69. And thou hast demonstrated to us, that thou art the Messias the eternall son of God, and therefore tis not possible there should be any other fit to draw us from thee to him.

70. Jesus answered them, [Have not I chosen you twelve, and one of you is a devil?]

70. I have, of all the followers that have beleived on me, chosen but twelve to be my constant attendants, and one of them proves a traitour, a false treacherous person that will joyn with my enemies against me, see note on Mat. 4. 2.

71. He spake of Judas Iscariot, the son of Simon, for he it was that should * betray him, being one of the twelve.]

* deliver him up, *παραδίδωσι*

71. He spake of Judas, for Christ foresaw, (that though perhaps yet he did no such thing, yet) he would deliver him to the Jewes, and to that end combine with them, which was the greatest falsenesse imaginable in one, whom Christ had assumed to be so neer to him, as to be one of the twelve Apostles, whom he sent out to preach his Gospel to all people.

Notes on Chap. VI.

2. ὁ προφήτης *Barocia manu.*

The *Jewes* expected a *Messiah*, whom they called ὁ προφήτης *the prophet* v.14. but this a *glorious* one, and a powerfull *king*, one that should work their *deliverance*, *free* them from, and *revenge* them on the *nations*, who had gotten the *dominion* over them; By this *miracle* of *Christ's* in *feeding* such a multitude with so small provision, they conjectured rightly, that he was able to *sustain*, and *feed* the greatest and most *numerous army* with very little *charge*, and hereupon were ready to come and take him by force to be their *king*, i. e. their *judge*, or *leader*, to fight their *battails* for them, like *Gideon* &c. and this afterwards they again referre to, when they put him in mind of *Moses's* giving them *manna* in the *wildernesse*, v. 31. which if he will doe, or any thing equall to it, they will beleive on him. This *faith* of theirs being *unduly* founded, and breaking out into a very *inordinate* expression, our *Saviour* wholly disliked, as to the present expression of it, meaning not to undertake any such employment, And for the *faith* it self, that, he justly suspected, would turn into *malice*, when they should see this their hope of *temporall deliverance* and *revenge* frustrated, and therefore he retired, departed out of their hands to a *mountain* alone.

b. Ἐργάζεσθε

The word ἐργάζεσθε *to labour*] here seems to answer the *Hebrew* עשה, having here an *accusative* case after it, and that signifies to *acquire*, *parare*, *comparare*, *quærere*, *acquirere*, *colligere*, *possidere*, *lucrari*, and is rendred by the *Septuagint* ἐκτήσατο *Gen.* 12. 5. and *Gen.* 31. 2. For עשה in *Hebrew*, and κτάομαι in *Greek*, the *Targum* read קנא *acquisivit*, and *Deut.* 8. 17. in stead of [*My hand hath wrought me all this strength*, עשה, ἐκτησάμην,] the *Targum* hath קנש עסקיא *hath gathered*, or *acquired me these riches*. So *Ezech.* 28. 4. ἐκτήσω, *thou hast made the gold and silver in thy treasury*, the *Targum* have וכנשת, *and thou hast gathered*, &c. and thus *Lu.* 19. 16. ἡ μνᾶ σου ἐποίησε πέντε μνᾶς, and v. 18. ἐποίησε πέντε μνᾶς, *thy pound hath made*, or *wrought*, i. e. hath *gained*, *acquired ten*, or *five pounds*. Thus in * *Palæphatus Patinus* ἑαυτῷ ἐποίησε βρῶμα, *he got himself food*, *sibi victum comparavit*. Another notion there is of the word, 1 *Cor.* 9. 13. οἱ τὰ ἱερὰ ἐργαζόμενοι, *they that work*, or *labour*, or *prepare holy things*, according to another notion of עשה, when tis applied to a *sacrifice*, or *feast*, or *office*, and then it notes *observare*, *celebrare*, *præparare*, *apparare*, *ordinare*, *dispenere*, to *prepare*, or *fit*, or *dispose*, but that belongs not to this place. * p. 50. τὰ ἱερὰ ἐργαζόμενοι

c. Ἔργα Θεοῦ

That ἔργα Θεοῦ] signifies here the *tasks* or *commands of God*, is not only evidenced by the *context*, but is the affirmation of *Procopius* in *Gen.* 2. Τὸν γὰρ ἐσόμενον ὁ Θεὸς ἔργον λέγει, τῶν δὲ τὸ ἔργον Θεοῦ, ἵνα πεισθῶσιν εἰς ὃν ἀπέστειλεν ἐκεῖνος, *this is the work of God*, the *task* which *God* prescribes us, *that you beleive on him whom he hath sent*, the very place that immediately followes here v. 29.

d. Δίδωσί μοι ὁ πατήρ

What is the meaning of ὃ δίδωσί μοι ὁ πατήρ, *what my Father giveth me*] may thus be discerned, *Psal.* 2. 8. there is a prediction or *prophecy* of *Christ* (of whom in the words immediately precedent it is said, *Thou art my son, this day have I begotten thee*, v. 7. (that *God will give him the heathen for his inheritance, and the utmost parts of the earth for his possession*, where we discern what kind of *giving* is here meant, *giving* for an *inheritance* or *possession*, and that is for *Christ* to be *Lord* or *owner* of them, and they, as *possessions*, *subjects* to his *power* and *dispose*, And this is done in the *conversion* of them, (see *note* on *Rev.* 2. 6.) Of this *possession* of his we find mention, *Tit.* 2. 14. where the λαὸν περιούσιον *peculiar people*, are λαὸν ἐν ἐθνεσι περιούσιον, *people for a possession*, and those are to be *purified by Christ*, and his *life given* for them, that

Τὸν ἐσόμενον ὁ Θεὸς ἔργον λέγει

Λαὸν ἐν ἐθνεσι περιούσιον

he might *redeem them from all iniquity*. But who they are that are thus ſaid to be *given* to *Chriſt* by *God*, will firſt appear *negatively*, 1. not any *peculiar* number of men, *abſolutely* (without all *reſpect* to any *qualifications*) *choſen* by *God* to *eternall life*, for it is apparent and expreſly affirmed of one of this number, that he was finally *loſt*, *Thoſe whom thou gaveſt me*, ſaith *Chriſt*, *I have kept, and none of them is loſt ſave the ſon of perdition*, *Joh.* 17. 12. where through his own wretched default one of thoſe who had by *God* been *given* to *Chriſt*, *totally* and *finally departed*, and was *loſt* from him. 2. Not thoſe that are already *actually beleivers*, or by *God* looked upon as ſuch, For of theſe that are here *given* to *Chriſt*, it is ſaid, πρὸς ἐμὲ ἥξει, *they ſhall come unto me*: Where *coming* to *Chriſt*] is *beleiving* on him, and is a conſequent of *God's giving* them to *Chriſt*, not *antecedent* to it, and therefore when they are *given* to *Chriſt*, they are not looked upon as beleivers already, but thoſe which will be ſuch; By theſe *negative* conſiderations, the *poſitive*, will, I ſuppoſe, be beſt collected, That they that are ſo *qualified* and *diſpoſed*, as that *Chriſt* being *propoſed* and *revealed* to them, they *will follow* him, *come* to him, become his *diſciples*, thoſe are they whom *God gives* to *Chriſt*. For there is a *ſort* and *temper* of *mind*, which is moſt agreeable and proportionable to the *beleiving* on or *receiving* of *Chriſt*, which they that have, are ſaid to be εὐσχήμονες εἰς βασιλείαν τῦ Θεῦ, *fit* or *prepared*, or *diſpoſed for the kingdome of God*, *Lu.* 9. 62. (ſuch as, in that place, are ready and willing to undergoe Chriſt's conditions, to part with all, and follow him, and contrary to theſe are they that are *not worthy of eternall life*, *Act.* 13. 46.) and of ſuch *Chriſt* ſaith that they are *not farre from the kingdome of God*, and that *of ſuch is the kingdome of heaven*, and S. *Luke*, that they are τεταγμένοι *diſpoſed*, in a *readineſſe* for *eternal life*, ſee *note* on *Act.* 13. 1. If it be demanded what temper this is, I anſwer, it is the *honeſt heart* deſcribed in the *parable* of the *ſeed*, *deſiring ſincerely* to know the truth, and to doe *God's will* c. 7. 17. *probity* of *mind*, and, an eminent branch of that, *humility*, the temper reſembled by the *little children*, whoſe *innocence* and *humility* is ſo remarkable, and of thoſe *poor in ſpirit is the kingdome of God*, (the *Chriſtian ſtate*) made up, *Mat.* 5. 3. and thoſe are *Evangelized* peculiarly, i.e. wrought on by the *preaching* of the *Goſpel*, and *God gives grace to the humble*, but *reſiſts the proud*, refractary, confident perſon, and accordingly it is ſet down as the *character* of the *Goſpel*, that *God hath choſen the foliſh things of the world*, the *weak*, the *baſe*, the *deſpiſed*, 1 *Cor.* 1. 27. And ſo of them that are thus qualified it is here truly ſaid, that as *God gives* them to *Chriſt* for his *portion*, the men that are to be his *ſubjects* (the *Iſraelite indeed*, *in whom there is no guile*, is the fitteſt to be a *diſciple*,) So when *Chriſt* calls all to *come* unto him, theſe *ſhall actually come*; as ſoon as ever *Chriſt* is *revealed* to them, they receive him; As *Joſephus* ſpeaking of *Chriſt*, *Ant:* l. 18. c. 4. ſaith he was διδάσκαλος ἀνθρώπων τῶν ἡδονῇ παθῶν δεχομένων, *a teacher of thoſe men that did with pleaſure receive the truth*; Or as the τεταγμένοι εἰς ζωὴν αἰώνιον, *as many as were* (in this ſenſe) *diſpoſed to eternal life*, *beleived*, *Act.* 13. 18. and as *Chriſt* ſaith expreſly here c. 7. 17. that *if any man will*, θέλῃ ποιεῖν, i.e. *deſire ſincerely to doe God's will*, *he ſhall know of the doctrine* &c. i. e. *acknowledge* it as *divine*, and *beleive* on it, whereas on the otherſide, *Envy* keeps ſome, *Act.* 13. 45. *Covetouſneſſe* others, *Lu.* 16. 14. *Love of the praiſe of men*, *Joh* 12. 42. keeps others from *beleiving*. And generally the *unbeleiving heart* is an *evil heart*, *Heb.* 3. 12. and a *reprobate mind*, (ſee *2 Cor.* 13. 5.) and a *hard heart*, and a *fooliſh* and *ſlow heart* in other places. (ſee ch. 16. 3.) Meanwhile the better *diſpoſitions* and *preparations* of the *hearts* of theſe here, are to be look'd on as *effects* wrought by the *preventing graces* of *God*, and in that reſpect they are here ſaid to be *drawn by the Father*, v. 44. This *preventing grace* of *God*, which thus *qualifies* and *diſpoſes* them to *receive Chriſt*, is by a *Metonymie* ſaid to *draw* them to *Chriſt*, And that [*being drawn by God*] there, is ſet parallel to [*God's giving them*] here, and is *preparatory* in both places to *coming* unto *Chriſt*, And then thoſe that thus *come* to him, *Chriſt* will in no wiſe *caſt out*, i.e. by no means *reject*, but *receive* them and admit them to him, Onely he may *periſh* after that, as *Judas*, which was given to *Chriſt*, did, if, as he did, he *apoſtatize* from him. By this appears alſo the meaning of διδακτοὶ τοῦ Θεοῦ, *the taught*, or the *diſciples of God* v. 45. thoſe that have *heartily* applied themſelves to *God's ſervice*, that have received this *effect* or *impreſſion* of *God's preventing grace*, the *honeſt humble hearts*, which thereby are *qualified* to lay hold and adhere to *Chriſt*, when others that have not received theſe præcedaneous *pious infuſions*, or are not wrought on by them, *reſiſt* and ſtand out againſt him (ſee *note* on 1 *Theſſ.* 4. c.) And ſo again what is meant by δεδομένον ἐκ τοῦ πατρός ver. 5. *given to him by* or *from the Father*. He that by this *preventing grace* of *God* is thus *qualified* or *diſpoſed*, it is ſaid to be *given him from the Father to come unto Chriſt* i.e. his *coming* to *Chriſt* is conſequent to that *probity* of *mind* wrought by the *grace* of *God* in him (As *Lu.* 1. 74. δοῦναι λατρεύειν *God's giving* us to *ſerve* him, is his *giving ſtrength* or *grace*, or *qualifying* us for his *ſervice*) An effect of this *grace* it is, and of that *probity* produced by it, that any man laies hold on, or *receives* the *faith* of *Chriſt*. And therefore from hence will beſt be diſcerned what is the meaning of the *ſheeps hearing the ſhepheard's voice*, and all that is added in that *parable* ch. 10. 3. The *ſheep* there cannot be underſtood to be *beleivers* or *diſciples* of *Chriſt*, for theſe there are ſuppoſed to be *ſheep*, before *Chriſt* the *ſhepheard* comes to them, and in that to be denominated *ſheep*, that they *hear* the true *ſhepheards voice* when he *comes*, and ſo cannot be they, that have *already received* him, as *beleivers* muſt have done, and accordingly ver. 8. of the *theives* and *robbers* that came before *Chriſt*, tis ſaid, that *the ſheep did not hear them* (They were *ſheep* therefore before *Chriſt's coming*) and ſo appears by ver. 26. where their *not being his ſheep* is ſet as the *reaſon* of their *not beleiving*, which were not a *proof*, but a *tautologie*, if the *ſheep* were there *beleivers*. By all which it is evident that the *ſheep* are a ſort of men, not yet conſidered as *Chriſtians*, but ſuch as are apt to beleive in the true *Meſſias*, whenſoever he *comes*, and ſo to *follow* him, as *knowing his voice*, ver. 4. which laſt expreſſion is a *key* to open the meaning of the *parable*,

Θέλω ποιεῖν

Πρωτὸ τεχνικὸν

Ἕλκειν πρὸς ἐμὲ

Ἕλκειν ἐστὶν

Διδακτοὶ τοῦ Θεοῦ

Δεδομένον ἐκ πατρός

Πρόθεσις

Ὄψεται τοῦτο

rable, and reſolve who the *ſheep* are. *God* the *Father* is in the *deſcription* or *mind*, the *chief ſhepheard*, i. e. the *owner* or *maſter* of the *ſheep* (among the *Jewes* men kept their *own ſheep*) And the *ſheep* are thoſe that are beſt reſembled by that *emblem*, the *honeſt* and *humble hearted* men, that by the *revelation* of *God's will*, and ſome meaſure of *grace* afforded, before the *coming* of *Chriſt*, have been formed into all *probity* and *humility* of manners, living either as *Zachary* and divers others are ſaid to doe, *walking in the waies of God blameleſſe*, or elſe after an ill life recovered by *repentance*, and theſe are ſo well acquainted with the *waies* of *God*, that when any *falſe Chriſt* or *impoſtor* comes with infuſions of *impiety* or *wickedneſs*, they diſcern them to be contrary to *Godlineſs*, and ſo will not hearken to them, But when *Chriſt* the true *ſhepheard* (for his *Father* and *he are one* v.30.) cometh, and that, as with *divine miracles* to atteſt his *miſſion*, ſo with *doctrines* of *piety*, perfectly agreeable to that which they formerly practiſed, as the *will* of *God*, and onely more *elevated*, and of higher *perfection*, *Mat.*5. then theſe diſcerning the agreeableneſs of his *doctrines* with thoſe which they have already received from *God*, and the addition of all the *heavenly promiſes*, which agree with the notion which they had of *God* as a *rewarder*, they know him to be the *Meſſias*, the *ſhepheard* which *God* hath promiſed to *ſend* them, i.e. *God* himſelf (not any *hired ſervant*, *whoſe own the ſheep are not* v.12. but) the *true ſhepheard*, who is the *owner* of the *ſheep*, and that is the meaning of their *knowing his voice*, upon which it is that they *follow* him, whereas *ſtrangers* they *flie* from, and *doe not know their voice* v.5. By this explication of theſe ſo many *phraſes* all importing the ſame thing, will appear by way of *reſultance*, what is the *method*, that *God* is pleaſed to uſe to bring men to *eternall life*. He creates them *rational*, and ſo *voluntary agents*, and becauſe of the *weight* of the *ſenſitive* part of man, that *preſſeth down the ſoule*, doth by his *precepts* of *good life*, and propoſals of *reward* to it, and by his *preventing graces*, endevour and doe his part to *draw* them, and engage them to the performance of theſe *duties*, or, upon *miſcarriages*, recalls them to *repentance*, Thoſe that by the *ſtrength* of theſe *graces* (not *deſtroying*, but *exciting* and *aſſiſting* their *free will*) doe make uſe of them to that *end*, and as farre, as is yet *revealed* to them, live *obediently*, theſe are ready to *receive* and *entertain Chriſt*, his *promiſes*, and *diviner*, more *elevated precepts*, when they are *revealed* to them, and to thoſe *God* elſewhere promiſeth thoſe *higher dignations*, under the title of *more grace*, and *giving*, and *giving abundantly* to him that *hath*. And when they have thus *received Chriſt*, his *doctrine*, and his *grace* going along with it, is moſt proper to take them off from the *remaining* dregs of *corruption*, to raiſe them to thoſe pitches (which none but they are qualified to *receive*) of *piety*, and *ſuffering* any thing for *God's ſake*, of *charity*, *exceſſes* of that, even to *enemies*, &c. And they that doe not fall off becauſe of theſe *heights* and *ſtrictneſſes*, but *adhere* to *Chriſt*, and paſſe through all the *trialls* of this life, *conſtant* and *perſevering*, they are daily ſupplied with more *grace* here, and *rewarded* with *higher* proportionable *degrees* of *glory*. One thing only muſt be here farther added, that there are ſome, that are ſaid to be *given to Chriſt* in a more *eminent*, and *peculiar* degree, and manner, not only to be *beleivers* but *conſtant*, cloſe *attendants* of *Chriſt*, ſuch were the *twelve*, who are ſaid to be *given* him ἐκ τοῦ κόσμου *out of the world*, ch. 17. 6. Ἀδύνατε μὴ ἐκ τοῦ κόσμου
For of them it is ſaid that *no one is loſt but only the ſon of perdition*, ver. 12. For them he *prayes* that they may be *conſecrated to the preaching of the Goſpel*, v. 17. Of them he ſaith that *he hath ſent them*, &c. v.18. *given them the ſame Commiſſion*, that he himſelf had. And his praying for them is diſtinguiſhed from his praying after, for *beleivers*, v. 20,21. which being there ſet down as in a *parentheſis*, he returns to his *diſciples* again, v.22. and the *glory which God had given him he gives them*, where the *giving them the glory which God had given Chriſt*, ſeems a diſtant thing from their *beholding his glory*, ver.24. the former is the *fitting* them with gifts to *ſucceed* him on *earth*, the latter, the *beatifick viſion* in heaven. And although it be ordinary for the ſame *phraſe* to be uſed in a more *eminent*, and reſtrained ſenſe ſometimes, then others, and ſo they who are *given to Chriſt*] may ſometimes be *beleivers* only, in other places (where the *context* enforceth it) *diſciples* peculiarly, (and accordingly in that 17th chap. v.9. & 12. it is only [*they whom thou haſt given me*,] where yet, as appeared, the *diſciples* only were meant,) yet this addition of the words [ἐκ τοῦ κόσμου, *out of the world*,] may be reaſonably thought to denote this by a *propriety*, whereby [*the world*] ſometimes ſignifies thoſe that deale in the *affaires* of the *world*, *ſacular* perſons, Whereas the *twelve* forſook the *world*, their *trades*, and *callings* there, and *followed Chriſt*, and ſo were peculiarly given to him, ἐκ τοῦ κόσμου, *out of the world*. Ἀδύνατε μὴ ἐκ τοῦ κόσμου. Δίδωμι ἐκ τοῦ κόσμου.

What is meant here by [*the fleſh and blood of the ſon of man*] muſt briefly be explained, and that firſt by taking notice of a *figure*, or *idiome*, frequent in theſe Writers, whereby the *parts* ſet down ſeparately, doe ſignifie the *whole*, which conſiſts of thoſe parts. So is [*the heaven*, and *the earth*] ſet to ſignifie the *whole compages* of the (*ſublunary*) *world* (ſee *note* on 2 *Pet.*3. b) and many the like, And ſo *Chriſts body and fleſh and bones Eph.*5.30. and here, the *fleſh and blood of the ſon of man*, is the *ſonne of man*, or *Chriſt himſelfe*. 2*ly*, by obſerving the notion of *fleſh*, and *blood* frequently uſed not only to ſignifie our *mortal* condition, which this our *fleſh* and *blood* is ſubject to, (whereupon, when *S. Paul* ſaith, that *fleſh and blood cannot inherit the kingdome of God*, he addes, *neither can corruption inherit incorruption*, ſee *note* on *Mat.*16.c.) but alſo this *mortal* nature, as it is ſubject to much *weakneſſe*, and *afflictions*, &c. as *Iſa.* 31. 3. the *Ægyptians are men and not God*, *and their horſes fleſh and not ſpirit*, i. e. *weak* helpers, unfit to be *truſted* in, v. 1. So when *S. Paul* ſaith, that *through the infirmity of the fleſh*, i. e. in many *afflictions*, *and perſecutions*, *he preached unto them*, And ſo it notes *Chriſt* in his ſtate of *humiliation*, quite contrary to that which the *Jewes* expected their *Meſſias* ſhould come in, that *Chriſt* which was loooks on now ſo meanly, and was afterwards *crucified* by them. 3*ly*, by obſerving the *occaſion* of *Chriſts* diſcourſe here, (as it is ordinary with *Chriſt* to accommodate his ſpeeches to the *occaſions*, Σὰρξ καὶ αἷμα τοῦ υἱοῦ τοῦ ἀνθρώπου. c.

casions, so *Mat.*4.19. when he calls the *fishermen*, he tells them he will *make them fishers of men*, so *Joh.*4.10.14. & v.31. and here v.26,27. and many the like,) which was thus begun, They *followed* him for his *loaves*, v.26. He reprehendeth that in them and bids them *seek* and *desire* that *food which endureth to everlasting life*, v.27. i.e. that *doctrine* of his, which is *food* for their *soules*, and being *received*, and *digested* and turn'd into *encrease* of *good life* in them, would bring them to *immortality*, They ask him the *way* for them to doe this, *He tells them plainly, by beleiving on him*, ver.29. They thereupon call for a *signe*, a miracle to be wrought by him, or else they will not *beleive*, v.30. And they instance in *Moses* who brought them *Manna from heaven*, And they would have him doe some such thing, that they may *beleive* on him, v.31. Upon this *occasion* he begins, and compares himself with that *Manna*, and shewes how much he surpasses that, and so continues that *comparison* betwixt himself and *bread*, as that is a means to *preserve* this *short life* which deserves not to be call'd *life*; but he is the *author* and *donour*, and *publisher* of *eternall life*, v.33. Upon this speech of his, the *Jewes murmure*, v.41. that he should call himself the *bread that came down from heaven*; *Christ* resumes that *speech*, and speaks it with all *confidence*, *I am that bread of life*, v.48. i.e. that *spiritual food*, that will bring men to *everlasting* life v.50. and this *bread*, saith he, is *his flesh*, *which he will give for the life of the world*, v.51. i.e. he will *die* for this end to bring men to *immortal life*, and that is it which he means by his being the *bread of life*. Upon this, as if they understood nothing all this while (though he had first spoken to them in *plain* terms, and expresst all by *beleiving* on him, v.29. and 35. and only took up this more *obscure figurative* speech by way of *answer* to their proposalls) they ask in a sensless, perverse manner, *How can this man give us his flesh to eat?* v.52. To which this verse is a confident answer, *Verily, verily, I say unto you, Except you eat* &c. still meaning, what all this while he had meant, in opposition to their *Manna*, that his *doctrine*, for the *preaching* of which he was sent down from *heaven*, and that *grace*, which should be purchased for them by his *death*, was the most excellent *food* for their *soules*, which would *establish*, or *comfort*, or *sustain* their *hearts*, i.e. maintain *spiritual life* in them, and that, which would become *eternal*, v.54. All which being put together, makes up this complete sense of the words, that *Christ*, this mortall, *despised*, *crucified Christ*, that took our *flesh* on him, came down from *heaven*, here lived and died, to *reveal* his *Fathers* will unto us, and work *belief* in us, is the *food* of our *soules*, the *beleiving*, and *obeying* of whom will, as *food* sustains *corporal life*, beget and maintain *spiritual life* in us, and bring us to *eternity*. By which also appears what *Faith* it is, which is lookt on by *Christ* as so highly *necessary*, even that which is here expresst by *feeding* on this *spirituall food*, not only *eating*, but *digesting*, and *turning* it into the *nourishment* of our *soules*, such a *beleiving* the *doctrine* of *Christ* as hath present influence on our *lives*, *obeying*, not only understanding his *commands*, *embracing* his *promises* upon the *terms*, on which they are made, *undertaking* the *performance* of the *condition* of them, and not only *assenting* to the truth of them, And so for the *humility* of his *life*, and the *charity* and *zeale* to the good of mens *soules*, and the *constancy* and *courage* of his *death*, and the *charity* so great as to *lay down his life* even *for enemies*, to *transcribe*, and *practise* that also. This is Ἔδεσθε τὴν σάρκα —— to *eat the flesh of the Son of man, and to drink his blood*, and without this we *have no life* in us. Ἔδεσθε σάρκα

One principall notion of ἀληθὴς hath been formerly explained (see *note* on *Lu.* 16. a.) to signifie *truly valuable*, or *durable*, or *truly valuable*, because it is *durable*, And so here ἀληθὴς or ἀληθῶς βρῶσις *true meat*, or *truly meat*] is explained to be the *bread of life*, v.48. that, on which he that feeds, shall *live forever*, so the βρῶσις μένουσα εἰς ζωὴν *food that endures forever*, v. 27. and opposite to *Manna*, on which they that *feed*, *die*, v.47. And this 1. as the word ἀληθῶς *truly*, noteth some speciall *eminency*, wherein any attribute belongs to the subject, and when it is applied to *resemblances*, it then signifies that, which is spoken of, to be *more eminently* that, by which 'tis *resembled*, then that it self is, As, *I am the true vine*, i.e. A *vine* by *bearing grapes*, (which yeild *wine*, which *makes glad the heart of man*) is not neer so *able*, and *proper* to *refresh* a thirsty person, as I am, as my *commands* and *promises* are. So S. *John* of *Christ* c.1.9. that *he is the true light*, i.e. the most *excellent*, So *Heb.* 8. 2. *heaven* is the *true tabernacle*, that of which the *tabernacle* was but a *dark* and *poor* resemblance, and so this is called ἀληθινὸς ἄρτος, *true bread*, v.32. and *truly meat* here, i. e. more *nutritive*, and *strengthning*, and *comforting* then *meat* and *bread* is. 2dly, in respect of the *particular* matter, to which 'tis here applied, viz: βρῶσις *food*, that which feeds one for an *houre*, or a *day* (and enlargeth his *life*, but so long) being not *truly food*, not worthy to be so called, at least not so, in comparison with that, which keeps him *alive*, so as *life* is *adaquately* opposite to *death*, i.e. *forever*. And so with us the word [*false*] signifies *fading*, *transitory*, that which will *faile* us when it were most of advantage for us to *receive benefit* by it. f. ἀληθὴς ἀληθινὸς ἄρτος

Paraphrase.

CHAP. VII.

1. went about preaching through the cities of Galilee, where he rather chose to doe it, then in Judæa, because the rulers of the Jewes, those of the Sanhedrim at Jerusalem, sought for some advantage, or occasion to put him to death.

1. After these things Jesus [walked in Galilee, for he would not walk in Jury, because the Jewes sought to kill him.]

2. Now the Jewes feast of tabernacles was at hand.

3. On this occasion his kindred (v.5.) said unto him, Goe into Judæa again, that the many, which were wont to follow thee there, may see the miracles which thou doest.

3. His brethren therefore said unto him, Depart hence and goe into Judæa, that thy disciples also may see the works that thou dost.]

40. For

4. For there is no man that doth any thing in ſecret, and he himſelf ſeeketh to [a] be * known openly. If thou doe theſe things, ſhew thy ſelf to the world.]

4. For whoſoever would gain an authority among the people, in any reaſon muſt not doe his miracles privately, therefore whatever thou doſt, doe it in Judæa, as publickly as thou canſt. a.

* in authority

5. For neither did his brethren beleive in him.]

5. This they ſaid, as not beleiving on him, but either ſuſpecting the truth of his miracles, or elſe deſiring that he would doe that, which might acquire him that authority, which they conceived him to pretend to.

† reaſon καιρὸς

6. Then Jeſus ſaid unto them, My † time is not yet come, but your time is alwaies ready.

7. The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the works thereof are evil.]

6,7. Jeſus therefore to rectifie this miſtake of theirs, ſaith unto them, 'Tis not yet fit for me to be ſo publick, becauſe the doctrine that I teach is contrary and odious to the world, or the preſent prevailing power of the Jewes. You may appear whereſoever you will, being not under any ſuch hatred, by any thing that you doe or teach, as I am ſure to be among the Phariſees, and chief of the Jewes.

* reaſon is not yet fulfill'd καιρὸς ἔνω συμπλήρωται.

8. Goe ye up to this feaſt, I goe not yet up unto this feaſt, for my * time is not yet full come.]

8. You may go up to Jeruſalem, to the feaſt, as publickly as you pleaſe, but I ſhall not go yet, when you go, or with you, becauſe my time of going up, in ſuch a publick capacity v. 10. is not yet come.

9. When he had ſaid theſe words unto them, he abode ſtill in Galilee.]

9. And accordingly he ſtayed a while after the reſt of his kindred in the place where he now abode.

10. But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.]

10. Soon after his kindred were gone, he alſo followed, but more privately, with ſmall company attending him, leſt he ſhould ſtirre up the jealouſie of the Sanhedrim.

11. Then the Jewes ſought him at the feaſt, and ſaid, Where is he?

12. And there was much [murmuring] among the people concerning him, for ſome ſaid, He is a good man. Others ſaid, Nay, but he deceiveth the people.]

12. diſputing, arguing, among them, ſome affirming him to be an upright man, and one that taught the truth; others denied, and ſaid that he was a falſe prophet, and ſeduced the people.

13. Howbeit, no man ſpake [openly of him, for fear of the Jewes.]

13. by way of oration to the people (ſee note a.) either for him, or againſt him, becauſe the people were ſo divided in their opinions about him, that either ſpeaking for him, or againſt him, would have been perilous.

14. Now about the midſt of the feaſt, Jeſus went up into the Temple, and taught.

† books, learning the Scriptures, the Syriack reads, the book, ſee note g.

15. And the Jewes marvailed, ſaying, How knoweth this man † letters, having never learned?]

15. How comes he to underſtand the books of the Law and Scriptures ſo well, having not been brought up in the ſchools of the prophets? ſee note on Mat. 5. a.

16. Jeſus anſwered them and ſaid, [My doctrine is not mine, but his that ſent me.]

16. What I teach is not from my ſelf, but from God, that hath ſent me.

17. If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf.]

17. Any man that hath a willingneſſe to doe Gods will, how contrary ſoever it be to his own, that hath a readineſſe to ſerve God in Gods way, and is not wedded to his own (ſee c.6. note d.) that man and none but he, is likely to paſſe a right judgment on my doctrine, whether it be of God or no.

18. He that ſpeaketh of himſelf, ſeeketh his own glory, but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.

18. For that man will thus judge, He that pretends to be ſent by God, when he is not, alwaies ſeeks his own advantages, ſomewhat of glory or profit to himſelf, But he that labours only the bringing honour to God, and in purſuit of that, doth what is moſt contrary to his own intereſts, conceals nothing, though it coſt him never ſo dear, to declare it, He is worth beleiving (or deſerves to be beleived) having no falſe deſigne in what he doth, no deceit, or guile in him.

19. Did not Moſes give you the law? and yet none of you keepeth the law? why go ye about to kill me?]

19. But 'tis otherwiſe with you, You are not of that making v. 17. That law which your own beloved Moſes gave you, and for the maintaining of which you have ſo much zeal, and hate me, as a breaker of it, ye doe not your ſelves obſerve, ye doe not (the moſt of you) live according to the rules of it. If ye did, ye would not be ſo forward to embrue your hands in my blood, who have no way offended againſt you, or that; This concludes you not likely to judge what doctrine is of God. A man muſt have purged and regulated affections, to doe ſo (ſee c.6. note d.)

20. The people anſwered and ſaid, [b] Thou [haſt a devil,] who goeth about to kill thee?

20. art certainly mad to talk thus, b.

21. Jeſus anſwered and ſaid unto them, [I have done one work, and ye all marvell.]

21. I cured one on the ſabbath day, and ye wondred I would doe ſo, were angry, v. 23.

that is

22. [c] Moſes therefore gave unto you circumciſion (not * becauſe it is of Moſes, but of the fathers] and ye on the ſabbath day circumciſe a man.]

22. I ſhall give you an account of this by remembring you of circumciſion given you by Moſes (not by Moſes originally, but in practiſe before his time in Abraham, to whom it was commanded by God) Now this law you obſerve ſo carefully, that if the eighth day fall upon a ſabbath day, you then circumciſe the child on that day for all that. c.

23. If a man on the ſabbath day receive circumciſion, that the law of Moſes ſhould not be broken, are ye angry at me, * becauſe I have made a man every whit whole on the ſabbath day?]

23. If then you doe a wounding, bloody work about a part of a man, in circumciſion, on the ſabbath day, and yet think, that you break not the law of the ſabbath by ſo doing, may not I, without being hated, and oppoſed by you, doe a work of charity and mercy to an entire whole man, in working a cure on him on the ſabbath day?

* that I cured a whole man, or made whole a whole man, ὑγιῆ ὅλον ἄνθρωπον ἐποίησα

24. Judge not according to the appearance, but judge righteous judgment.]

24. Judge according to the depth of reaſon, and juſtice, and not on every ſlight colour of probability.

25. Then ſaid ſome of them of Jeruſalem, Is not this he [whom they ſeek to kill?]

25. whom the chief of the Jewes would fain put to death?

26. But lo, he ſpeaketh † boldly, and they ſay nothing unto him: Doe the Rulers know indeed that this is the * very Chriſt?]

26. And behold, he openly in the Temple, in the preſence of all, (ſee note a.) diſputeth and avowes his actions; and they have nothing to lay to his charge, which he doth not give a moſt ſatisfying account of. Are they of the Sanhedrim perſwaded and ſatisfied in mind, that he is indeed the Meſſias ſent from God?

† publickly παῤῥησίᾳ

* truly the Chriſt. or, the Chriſt, for many antient copies omit ἀληθῶς truly

27. Howbeit we know this man whence he is, but when † Chriſt cometh no man knoweth whence he is.]

27. This were very ſtrange, for we are aſſured of the contrary, in that we know his birth and parentage; But for the Meſſias, we are taught that he muſt be one, whoſe parentage is not known.

† the Chriſt ὁ Χριστὸς

28. Then cried Jeſus in the Temple, as he taught, ſaying, Ye both know me, and ye know whence I am, and I am not come of my ſelf, but he that ſent me is true, whom ye know not.

28, 29. To this Jeſus anſwered aloud, I know your meaning, when you ſay, You know whence I

29. But I know him, for I am from him, and he hath ſent me.]

am, viz: that you know the family, whereof I come, But there is a farther truth alſo in your words, By my works, and name, and ſpeeches, you may, if you will, know whence I am, (*Juſt: Mart: qu:* 140. *ad orth:*) and indeed I come not in mine own name, nor on mine own errand, but on his, whoſe teſtimony of me cannot deceive, but him you doe not ſo know, as to be competent judges what is his will, what is lawfull and acceptable in his ſight, what not (ſee v.23.) but I who come with commiſſion from him, doe thus know him.

30. Then they ſought to take him, but no man laid hands on him, becauſe [his houre was not yet come.]

30. the time, wherein he was to ſuffer, being not yet come, God reſtrained, or diverted them from it.

31. And many of the people beleived on him, and ſaid, [When Chriſt cometh will he doe more miracles then theſe which this man hath done?]

31. If he be not the Meſſias, tis ſtrange, for when the Meſſias comes, he will not, cannot in all probability, doe greater miracles, then he hath done already.

32. The Phariſees heard that the people murmured ſuch things concerning him: And [the Phariſees and chief prieſts] ſent officers to take him.

32. upon this intelligence the Phariſees very zealous of their traditions, and they of the Sanhedrim fearing their authority might be diminiſhed by him

33. Then Jeſus ſaid * unto them, [Yet a little while am I with you, and then I goe unto him that ſent me.]

* many copies omit αὐτοῖς unto them.

33. Tis but a ſmall time that I ſhall continue here, and when I depart I ſhall return to my Father from whom I came.

34. Ye ſhall ſeek me, and ſhall not find me, and [where I am,] thither ye cannot come.

34. whither I goe, ch.13.v.33.

35. Then ſaid the Jewes among themſelves, Whither will he goe, that we ſhall not find him? will he goe [unto the [d] † diſperſed among the Gentiles, and teach the Gentiles?]

† diſperſion of the Greeks

d, 35. to the Helleniſts? will he preach among the Jewes in Europe, whoſe chief city was Alexandria?

36. What manner of ſaying is this,] that he ſaith, Ye ſhall ſeek me, and ſhall not find me, and where I am, thither ye cannot come?

36. what is the meaning of that ſpeech,

e. 37. In the laſt day, that great day of the [e] feaſt, Jeſus ſtood and cried] ſaying, If any man thirſt, let him come unto me and drink.

37. On the laſt day of the feaſt of tabernacles, which was a day of ſolemn aſſembly (ſee note on ch. 19. c.) and on which it was the manner of the Jewes to poure out water ſolemnly on the altar, Jeſus on that occaſion proclaimed aloud,

f. 38. He that beleiveth on me [as the Scripture hath ſaid, [f] out of his belly ſhall flow rivers of living water.]

38. It ſhall be with him according to what is ſaid Iſa.58.11. He ſhall be like a ſpring of water, whoſe water by conduits ſhall from within break forth in great abundance, i.e. being filled with the Spirit of Chriſt, ſhall not be able to contain, but break forth into all Chriſtian actions, and preach the Goſpel with all zeal.

39. (But this ſpake he of the Spirit, which they that beleive on him, ſhould receive, for the holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.)]

39. (This ſaying of Chriſt belonged to the deſcent of the Holy Ghoſt Act.2. (ſee note on Act.1.a. & 23.a.) which was to be after his aſcenſion, and not before.)

40. Many of the people therefore, when they heard this ſaying, ſaid, * Of a truth this is [the prophet.]

* This is truly the prophet ὁ προφήτης

40. that Prophet, that Moſes foretold us of, (though that he ſhould be the Meſſias, they did not all reſolve.)

41. Others ſaid, This is the [Chriſt:] But ſome ſaid, Shall Chriſt come out of Galilee?

41. very Meſſias:

42. Hath not the ſcripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethleem, where [David was?]

42. David's parents dwelt?

43. So

43. So there was a diviſion among the people becauſe of him.

44. And ſome of them] would have taken him, but no man laid hands on him.

44. And ſome of the officers ſent, v. 32.

45. Then came [the officers to the chief prieſts and Phariſees,] and they ſaid unto them, Why have ye not brought him?

45. the miniſters of the Sanhedrim, ſent by them to apprehend him, back again without having done it,

46. The officers anſwered, Never man ſpake as this man.

* have ye alſo been ſeduced? μὴ καὶ ὑμεῖς πεπλάνησθε;

47. Then anſwered them the Phariſees, *Are ye alſo deceived?

48. Have any of the Rulers or of the Phariſees beleived on him?]

48. Have any of the Sanhedrim, or the more famous learned men beleived on him?

† multitude

49. But this † people who knoweth not the law, are curſed.]

49. But this rout, which have never ſtudied the law, are apt to run into all giddineſſe, and follow any falſe teacher. g.

50. Nicodemus ſaith unto them, (He that came to Jeſus by night, being one of them)]

50. Nicodemus, one of the Sanhedrim, he that was afraid to come to Jeſus in the day time, but came in the night, chap. 3. 1. ſaid unto them,

* hear from himſelf ἀκούσῃ παρ' αὐτοῦ

51. Doth our law judge any man before it * hear him, and know what he doth?]

51. This is too haſty a prejudice againſt him, in all reaſon you ought to hear what he can ſay for himſelf, and what any can witneſſe againſt him. Our law proceeds not againſt any, before we have examined him, and taken cognizance of his matter.

† and ſee that no prophet hath ariſen out of Galilee, ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγήγερται

52. They anſwered and ſaid unto him, [Art thou alſo of Galilee? Search † and look, for out of Galilee ariſeth no prophet.]

52. Art thou, who art one of the Sanhedrim, a follower or favourer of this Galilean? Examine all times, you ſhall never find, that Galilee hath brought forth a prophet, ſee ch. 1. 46. h.

53. i And every man went unto his own houſe.]

53. And they diſſolved the aſſembly, or court, and departed. i.

Notes on Chap. VII.

a. Παῤῥησία

The word παῤῥησία] in the *New Teſtament* hath divers ſignifications. Firſt it ſignifies *δέος*, ſaith *Heſychius*, *boldneſſe, confidence, fearleſneſſe* of *danger*. So *Job*. 11. 54. παῤῥησίᾳ περιπατεῖν, *to go about fearleſly*, So *Act*. 28. 31. *Phil*. 1. 20. *Heb*. 3. 6. and 10. 35. and 1 *Joh*. 4. 17. *boldneſs*, or *fearleſneſs*, when they are called before *ſecular tribunals*; And ſo παῤῥησιάζομαι in two places of the *Acts*, ch. 13. 46. where in oppoſition to the ζῆλος, and ἀντιλογία, and βλασφημία of the *Jewes*, their *virulency*, *contradiction*, and *railing* againſt *Paul* and *Barnabas*, 'tis ſaid, that they παῤῥησιάζόμενοι ἔλεγον, *ſpake boldly* and *confidently*, that ſpeech of the greateſt *danger*, that brought all the *hatred* and *perſecution* of the *Jewes* upon them [*we depart to the Gentiles*.] So ch. 26. 26. *I ſpeak* παῤῥησιαζόμενος, *with confidence*, and *courage* to *Agrippa*, *who knows of theſe things*, though *Feſtus* doe not. So *Eph*. 6. 20. and 1 *Theſſ*. 2. 2. Secondly, it ſignifies *freeneſs* or *liberty* of *ſpeaking*, ſaying what a man will, ſo *Act*. 2. 29. *Let me ſpeak* παῤῥησίᾳ *freely*, without any *reſtraint*, *of the Patriarch David* (and diſtinctly *elocution* (ſuch as is promiſed them *Mat*. 10. 19.) *Act*. 4. 13. for there it is the *gift* that they *prayed* for, and which diſcriminated them from other *illiterate men*, and came upon them by the *Spirit*, as had been promiſed *Mat*. 10. 19.) So 2 *Cor*. 7. 4. *Great is my* παῤῥησία πρὸς ὑμᾶς, *freeneſſe*, *in ſpeaking* largely in *their commendation*, expreſt by the καύχησις, following, *Great is my glorying of you*, ſo *Heb*. 4. 16. *Let us come to the throne of Grace* μετὰ παῤῥησίας, *with freeneſſe*, to declare all our *wants*, and *requeſts* to *God*. So *Philem*. 8. having *in*, or, *through Chriſt* πολλὴν παῤῥησίαν, *great liberty*, or *freeneſs* of *ſpeech*, to ſay or to cõmand him what *is fit*. So 1 *Joh*. 2. 28. ἔχωμεν παῤῥησίαν, *we may have freeneſs of acceſſe* to him, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *and not be turn'd with ſhame from him*, or as *guilty perſons* be *aſhamed* to meet him. So again c. 3. 21. *If our heart condemn us not*, *we have* παῤῥησίαν πρὸς τὸν Θεὸν, partly *confidence toward God* in the firſt notion of *not fearing* any *danger* from him, and partly in this latter of *praying freely* to him, *aſking him what we will*, as the next words explain it, *Whatſoever we aske*, *we receive*. And ſo again in this latter ſenſe, ch. 5. 14. From this there is alſo a *third* ſenſe of the word, but lightly changed from the *ſecond*, to ſignifie *perſpicuity* of *ſpeech*, as that is oppoſite to *darkneſſe*, or *parabolicall expreſſions*, when the matter is *free* and not *involved*, or *obſcured* by *words*. So *Joh*. 10. 24. εἰπὸν ἡμῖν παῤῥησίᾳ, *tell us plainly*, as that is oppoſed to ψυχολογεῖν, *to hold them in ſuſpenſe*. So *Joh*. 11. 14. having ſaid, *Lazarus ſleepeth*, which was a *figurative*, and withall *equivocall* ſpeech, he then ſpeaks παῤῥησίᾳ, *in plain words*, *Lazarus is dead*. So again c. 16. 25. & 29. in both places παῤῥησίᾳ *plainly* in oppoſition to ἐν παροιμίαις *in parables*. So 2 *Cor*. 3. 12. *we uſe* πολλῇ παῤῥησίᾳ *great plainneſs*, i.e. *perſpicuity* of ſpeech, in oppoſition to the *veile* over *Moſes*'s face, the *obſcurity* of the *Old Teſtament*, v. 13. *Fourthly* it ſignifies ſpeaking in any *aſſembly*, in a *declamatory* way of *oration*, ſpeaking to the *people*. Thus doth *Phavorinus* define παῤῥησία, that it is ἡ εἰς τὸ μέσον τῆς ἐκκλησίας ὑπουργοῦσα δὶς δημηγορίαν πρὸς τὸν, *a going into the midſt of the aſſembly to ſpeak unto the people on any occaſion*. And this, ſaith he, according to the making of the word, from πᾶς and ῥῆμα, ῥέω and ſo παῤῥησιάζομαι (uſed *Act*. 9. 27, 28. and 14. 3. and 18. 26. and 19. 8.) will be *paraphraſed* literally, ſaith he, from that of *Euripides*, Καὶ πεσὼν ἔπειτα ἐς μέσους πόδα, or εἰς μέσον ἐλθὼν, *to come and ſtand*, or *ſpeak in the midſt of of an aſſembly*. Thus is it *Mar*. 8. 32. παῤῥησίᾳ ἐλάλει, *he ſpake it in the hearing of the people*. Thus in the 13. v. of this chapter *no man ſpake* παῤῥησίᾳ *publickly*, by way of harangue to the *people*. No man ſo interpoſed either for, or againſt him, and v. 26. *behold he ſpeakes* παῤῥησίᾳ *publick-*

ly, and so c. 18. 20. *I speak to the world* παῤῥησίᾳ, *in publick* assemblies. Lastly, it signifies *authority*, so saith *Hesychius* παῤῥησία ἐξουσία also, *power, authority*, Thus I conceive it signifies in these *books* whensoever the *preposition* ἐν (*with* or *in*) is joyned with it. Thus *Act.* 4. 29. μετὰ παῤῥησίας λαλεῖν λόγον, *to speak the word with authority*, and v. 31. *they spake it with authority*, being backt with the power of *miracles*, v. 30. So *Eph.* 6. 19. *that speech may be given me, to open my mouth* ἐν παῤῥησίᾳ *with authority* (as when 'tis said of *Christ* that he taught ὡς ἐξουσίαν ἔχων, *Mat.* 7. 29. *as one that had authority*) so *Col.* 2. 15. where speaking of *Christ*, as a *Conquerour*, he saith ἐδειγμάτισεν ἐν παῤῥησίᾳ *he made open shew* of them (that is δειγματίζειν) *with authority*, as one that *triumphed* over them. And so sure 'tis here, when his *kindred*, *not beleiving* in him, v. 5. first finde *fault* with him for doing his *miracles* ἐν κρυπτῷ, in a more *private* place (δειλίαν ἐγκαλοῦντες ἅμα, καὶ ὑποπτεύοντες τὰ γινόμενα ὑπ' αὐτοῦ, ὡς οὐκ ἀληθῶς γινόμενα, saith S. *Chrysostome, accusing his timidity and also suspecting the things that he had done, as not truly done*, doubting whether they were true miracles or no) and thereupon advise him to goe up to *Jerusalem* to the *feast*, and doe them there; then adde, as looking on the *authority*, which they thought, he sought for among the *people*, (or wishing that he would look after it) οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι), where none of the four former notions will be agreeable to it, and therefore must be rendred in the fift, *No man doth any thing in secret, and desires to be in authority*. Of this S. *Chrysost.* τὸ δὲ ἐπαγαγεῖν, ὅτι ζητεῖ ἐν παῤῥησίᾳ εἶναι) φιλοδοξίας, *the adding that phrase, signifies love of glory*, either that they thought he *desired* to be followed and *magnified* among men, to be a great *Rabbi* among the *people*, or else that they *desired* it for him. Thus also (in the *accusative* case with ἔχω) it seems to signifie, *Heb.* 10. 19. where the *Christian* is said to have παῤῥησίαν, i. e. *liberty, authority*, ἐξουσίαν *to enter* into the *Holies*, as the *Priest* had typically under the *law*, so *Eph.* 3. 12. *In whom we have* παῤῥησίαν, καὶ πρόσαγωγὴν, i. e. *liberty, and accesse*, or *liberty to come freely* (not *confidence*, for that is after expreſt by the addition of ἐν πεποιθήσει, *with confidence*) so 1 *Tim.* 3. 13. when the *Deacon* ascends to the καλὸν βαθμὸν, *good* i. e. *higher degree* of *Bishop*, he is said to acquire πολλὴν παῤῥησίαν ἐν πίστει, *great power in the faith, authority* in the *preaching* of the *Gospel*, or in the *Church* of *God*, so *Theophylact* expounds it, εὐδοξοτέρᾳς γένεσθαι, *to become more honourable*, ἐν ἐκκλησίᾳ λάμπειν *to shine in the Church*, ἐν πρεσβυτερικῷ βαθμῷ καὶ ἐπισκοπικῷ *in the dignity* or *degree of Presbyter or Bishop*.

δειγματίζειν

b. δαιμόνιον ἔχειν.

All sort of *diseases* were in those days brought on men (sometimes) by the *devil*, and so generally they that are brought to *Christ* for *cure*, are said to be *possest* (see *note* on *Mat.* 17. b.) but especially those who were more strangely *affected*, without any visible *cause* of it, were generally thought to suffer this from the *devils* getting power to *possesse* them; and of this sort especially *mad men* (such the δαιμονιζόμενοι *Mat.* 8. 28. appear to be by their *raving* temper there) who being not discernibly *sick*, or *ill affected*, did yet behave themselves, as if they were in some strong *distemper*, which is oft an effect of *disease* or ἐνθουσιασμὸν, and therefore were by them thought to be *possest* by some *evill spirit*. So in *Just. Mart. Apol.* 2. οἱ δαιμονιολήπτους καὶ μαινομένους πάντες *they that are possest are by all men called mad*. So c. 10. 20. 'tis plainly said, *He hath a devill and is mad*, and *Mat.* 11. 18.

c. ὅτι

'Tis to be observed that as ὅ in other *Gospels*, so ὅτι in this is a *particle* of *transition*, otherwise *insignificant*, serving only for *passage*, not to *import* any *causality*. And the same is here to be said of διὰ τοῦτο the διὰ τοῦτο, in the beginning of this *verse*, which is only a form of proceeding in the present discourse, and might be rendred [*To this purpose you may observe*] that which followes being an account of the lawfulnesse of working *cures* on the *Sabbath day*, and not the concluding this from the former as διὰ τοῦτο *for this cause*, or *therefore*] literally would import. But 'tis possible that διὰ τοῦτο here might be the concluding of the former verse and the reading thus, θαυμάζετε διὰ τοῦτο, *yee wonder* or *are angry with me for this*. But this is a conjecture.

d. διασπορὰ Ἑλλήνων

The *Jews* were *dispersed* before this time in severall places among the *Gentiles*, some in *Europe*, others in *Asia*: those in *Europe* had their chief *assembly* at *Alexandria*, and there the *Septuagints* translation of the *Bible* into *Greek* was in use, and thence they are called διασπορὰ Ἑλλήνων, *the dispersion of the Hellenists*. And of these there were many also in *Jerusalem*, which used the *Septuagints translation*, being thus skilled in the *Greek* tongue, and these living not in *Greece* are yet called Ἑλληνισταὶ *Acts* 6. 1. *Hellenists*, because they used the *Greek* language, and the *Septuagints* translation, whereas others that used the *Jerusalem Targum*, are called ἑβραῖοι *Hebrews* (see *note* on *Acts* 6. a.) The *Asian dispersion* is mentioned 1 *Pet.* 1. 1. and had *Babylon* for their *Metropolis*, and used the *Targum* or *Chalde paraphrase* of *Onkelos* in their *Synagogues*, as the *Hebrews Acts* 6. 1. used the *Jerusalem paraphrase*. Of these two *dispersions*, see *Rev.* 12. 14.

Ἑλληνιστὰς

Ἑβραίους

e. Βοὴν

This *feast* was the *feast* of *Tabernacles*, and that is sometimes by the *Hebrews* called, without any more, חג, *the feast*, as in *Cod. Middoth* c. 2. שבו מכנסין צלוחיות של מים של ניסוך בחג *they carry a vessell of water through them* (i. e. *through the water gates* שער המים) *to the Sacrifice of the feast*, and *Joma* c. 2. §. 5. בחג בוד אחד צלוחית של מים *at the feast there was in the hand of one a pot of water*, (for so that *Rabbinicall* צלוחית is the *Greek* word σιλανὶς, which in *Athenæus* l. 2. signifies a sort of *pots*, so called, saith he, from the name of a *King Zeleucus*) now it was the custome in that *feast* of *tabernacles*, to offer up *water* unto *God*, to denote the *blessing of rain*, which they then *prayed* for, as of speciall use against the approaching *seed time*, as at the *Passover* they *offered* an *Omer*, to obtain from *God* his *blessing* on their *harvest*, and at *Pentecost* their *first fruits*, to obtain from *God* his *blessing* on the *fruits* of the *Trees*, see *Rab. Levi ben Gersom* on 2 *Sam.* 23. 16. These *waters* which they thus *offered*, they drew out of *Siloah*, and brought them into the *Temple* with the sound of the *Trumpet*, and *offered* them with *singing* of *voyces* and *instruments*, And in relation to these *customes* of the *Jews* at that *feast Christ* here is said to have *cryed*, κέκραξε, with a *loud voyce*, supplying the *sound* of the Ἔκραξε

the *Trumpet*, a *voice* of *proclaiming* (as κεκραγεν and κηρυσσει are but ſeverall *variations* of the *Hebrew* קרן) *ſaying*, *If any man thirſt*, &c. taking occaſion from their cuſtome of *drawing water* out of *Siloah*, to excite the *people* to fetch and draw from him, as from a true *fountain*, all the *gifts* of the *Spirit*, which may tend to the fitting them for a divine heavenly *plantation*.

f. κοιλια

It was ordinary at *fountains* or *ſprings* of *water* to build *receptacles*, or *veſſels* of *ſtone*, or *wells*, and in the *middle* thereof (i. e. the κοιλια the *belly* here, and in the *Hebrew* בטן 1 *King*. 7. 20.) to have *pipes* or *ciſterns*, *Prov*. 5. 15. through which the *water* paſſes, and comes out by *Cockes*, &c. And thus ſhall it be with every *beleiver*, he ſhall be ſo filled with the *Spirit* of *God* as a *ſpring* of *water*, that it ſhall, out of his *heart* (καρδια and κοιλια being all one *Mat*. 12. 40. and both anſwerable to the *Hebrew* בטן) *break* forth continually into his actions.

g. Γραμματεις Γραμματα

Among the *Jews* there were 1. the *Doctors* of the *law*, the *wiſemen*, γραμματεις *Scribes*, or νομοδιδασκαλοι, *teachers of the law*, (γραμματα and νομος *writings*, and *law*, being all one, both equally the rendring of the *Hebrew* מספרה, which ſignifies the *book* of the *law* (by which the *Syriack* render γραμματα, *writings* v. 15.) ιερα γραμματα *the holy writings* 2 *Tim*. 3. 15.) the *expounders* of the *Scripture*, and 2^dly. *ſtudioſi legis*, thoſe that *ſtudied the law*, *diſciples*, or (as the *Hebrews* called them) תלמיד וחכם *ſcholars of the wiſemen*, and ſuch an one they ſtyle חבר a *companion* of *wiſemen* who is not yet a *Rabbi* or *teacher*, cannot be called *Doctor noſter excellens*, *our excellent Doctor*, but the next degree to one, one of the *ſons* of the *Prophets*, or as the *Targum* renders וחבריהון *companions*, *Ezech*. 37. אחיהון *their brethren*, i. e. ſuch as are of the ſame *ſociety* or *fraternity* with the *excellentiſſimus Doctor noſter* : and 3^dly. the people of the *earth*, the *illiterate* man, ὁ ὄχλος τῶν πολλῶν, *one of the many*, and theſe are noted by ὁ ὄχλος ὅτος, this *rout*, or *multitude*, ὁ μὴ γινώσκων τὸν νόμον, *which knoweth not the law*.

"Οχλος ὅτος λαῶν, *one of the many*, and theſe are noted by ὁ ὄχλος ὅτος, this *rout*, or *multitude*, ὁ μὴ γινώσκων τὸν νόμον, *which knoweth not the law*.

h. ἐκ Γαλιλαίας ἔκαι προφήτης

That *Galilee* was under a reproach among the *Jews*, appears c. 1. 46. And as there 'tis ſaid, that *no good could come out of Nazareth*, ſo here that *never any Prophet came out of Galilee*. But upon ſearch it ſeems to appear, that the *Phariſees* here were too large in their obſervation of reproach, for though it happened not often, yet of *Jonah* we finde that he was of *Gath Hepher*, 2 *King*. 14. 25. that was a *town* of the Tribe of *Zebulun*, *Joſh*. 19. 13. and conſequently in *Galilee* *Iſa*. 9. 1. and this *Jonah* prophecyed in the time of *Joaſh* (when he was oppreſt by the *Syrians*) that by his ſon *Jeroboam* the *kingdome* ſhould be delivered out of their hands, 2 *King*. 14. 25, 26. and was afterward ſent to *Nineve*, *Jonah* 1. 1.

This *verſe* and the *eleven* firſt *verſes* of c. 8. the whole ſtory of the *woman taken in the act of adultery*, are wholly omitted in many *ancient* copies. S. *Chryſoſtome* leaves it out, ſo doth *Nonnus* and *Theophylact*, and the *Syriack interpreter*, and *Euthymius* ſaith, that none of the *ancients* have taken notice of it in their expoſitions of the *Goſpel*. *Maldonate*, who ſtrives for it, to make good the *Trent Canon*, doth yet *confeſſe*, that of all the *Manuſcript Greek* copies none have it, but onely one with *Leontius's Comment*, and that in that alſo it is * *daſht* out with a *pen*, and omitted by the *Commentator*, that it is not in the moſt *ancient* copy of the *Vaticane*, that none of the 23 authors in the *Catena* mention it. And in the end of the *third book* of *Euſebius Eccl. Hiſt*. we have theſe words ſpeaking of *Papias* ἱστορεῖται ὁ αὐτὸς ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τῷ κυρίῳ, ἣν τὸ καθ' Ἑβραίους ἐυαγγέλιον περιέχει, *He hath related another ſtory of a woman accuſed to Chriſt of many ſins, which the Goſpel according to the Hebrewes contains*, implying it not to be in any of the four *Goſpels*; Other later *Greek* copies there are, which have this *ſtory* in this place, and ſo the *Arabick*, and moſt of the *Latine*, ſo the *Author* of the σύνοψις attributed, but ('tis thought, not truly) to *Athanaſius*. In this difficulty the reſolution which is given by the learned *H. Grotius*, ſeems to be moſt reaſonable, that this part of *ſtory* was by *word of mouth* delivered by the *Apoſtles* to them that heard them, that *Papias* and others had it (as is teſtified by *Euſeb*. l. 3. c. 39.) from the *Scholars* and hearers of S. *John*, that though others of *Papias's* pretended *traditions* were not, yet this was *approved* and *received* by the *Church* (as ſufficiently teſtified to have come from the *Apoſtles*, and as S. *Jerom* affirmes, put in into that which was called the *Goſpel* of the *Nazarens*) and ſo in later times after the *Syriack*, but before the *Arabick* and *ancient Latine tranſlations*, put into this place of this *Goſpel*, and accordingly read in the *Church* of *God*.

i.

* *Vox tranſ.*

CHAP. VIII.

Paraphraſt.

1. JEſus went unto the mount of Olives.

2. And early in the morning he came again into the Temple, and all the people came unto him, and he ſate down and taught them.

3. And the Scribes, and Phariſees brought unto him a woman [taken in adultery: and when they had ſet her in the midſt,] 3. deprehended in theact of adultery, and brought her forth as to judgement. And

4. They ſay unto him, Maſter, this woman was taken in adultery in the very act.

5. Now Moſes in * the law commanded that [‡ ſuch ſhould be ſtoned] but what ſayeſt thou? 5. thoſe that were thus taken ſhould be ſubject to any the ſevereſt puniſhment, ſuch as ſtoning was. 2.

6. This they ſaid tempting him, that they might have to accuſe him, [But Jeſus ſtooped down, and with his finger wrote on the ground, † as though he heard them not.] 6. But Jeſus gave them no anſwer, but as if he heeded not, or underſtood not their queſtion, ſtooped down, &c.

* our law, ſo many copies read ἐμὸς Μωσῆς

† As ſome copies read μὴ προσποιούμενος making not ſhew, (as the word is uſed Lu. 24. 28.) viz. to hear or underſtand them, ſo moſt copies now uſed have not this.

7. ſupply the place of the proſecutors, and be the firſt that caſts ſtones at her, Deut. 17.7.

7. So when they continued asking, he lift up himſelf, and ſaid unto them, He that is without ſinne among you, let him [firſt caſt a ſtone at her.]

8. And again he ſtooped down, and wrote on the ground.

9. being every one of them convinced in conſcience that he was guilty of ſome as great commiſſion as this, went out one after another, none remaining but Jeſus and the woman, ſhe ſtanding before him in the poſture of an accuſed perſon before a Judge.

9. And they which heard it, [being convicted by their own conſcience, went out one by one, beginning at the eldeſt even unto the laſt: and Jeſus was left alone and the woman ſtanding in the midſt.]

10. adjudged thee worthy of death?

10. When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Where are thoſe thine accuſers? Hath no man [condemned thee?]

11. neither do I adjudge thee to death, but rather call thee to repentance and reformation.

11. She ſaid, No man Lord. And Jeſus ſaid unto her, [Neither do I condemn thee, go and ſinne no more.]

12. Then ſoon after the delivering thoſe words, *c.* 7. 38. and in purſuance of the ſame matter, ſaid to them all publickly, I am come to enlighten the hearts of all men, he that will leave his former courſe, and follow me, I will give him that illumination which ſhall bring him to piety and bliſſe.

12. Then ſpake Jeſus again unto them, ſaying, I am the light of the world, he that followeth me ſhall not walk in darkneſſe, but ſhall have the light of life.]

13. teſtimony is not to be heeded or credited, is no valid teſtimony, or to be received by us.

13. The Phariſees therefore ſaid unto him, Thou beareſt record of thy ſelf, thy [record is not true.]

14. Jeſus anſwered, My teſtifying of my ſelfe doth not invalidate my teſtimony, my coming from heaven on an embaſſy to you, on anothers, not mine own errand, (and that teſtified by the Spirit to John Baptiſt, and by John Baptiſt to you, if yee would beleive, but however to my ſelf undoubtedly known) gives a validity to my teſtimony, and joynes God the Father himſelf in the teſtimony with me. And as the holy Ghoſt hath teſtified, that I am ſent by God, ſo my aſcenſion to heaven (which will ſufficiently prove my miſſion) being known to me before hand, though not to you, and being diſcoverable by the event to you alſo, eſpecially when ſo many eye-witneſſes ſhall have teſtified it to you, it will follow that my teſtimony of my ſelf, though a ſingle one, will be authenticke and valid, though perhaps, as the one is not already, ſo the other alſo will not be heeded by you.

14. Jeſus anſwered, My record is true, for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go.]

15. Yee that know not my divine originall, v. 14. judge of me only according to my humane extraction, and in proportion to that paſſe ſentence of me, I am unwilling to ſay or judge the worſt of you, otherwiſe I could ſay worſe of you.

15. Ye judge after the fleſh, I judge no man.]

16. And if I ſhould do ſo, my judgement were valid according to law, becauſe this is the judgment alſo and teſtimony of my father, who by his Spirit, and miracles, and the voyce from heaven, requiring all to beleive on me, muſt needs judge them as pertinacious unbeleivers, who ſtand out againſt all this.

16. And yet if I judge, my judgment is true, for I am not alone, but I and the Father that ſent me.]

17. And it is known in all laws, particularly in that of yours, Deut. 17. 6. that the teſtimony of two men is to be received as valid in any cauſe whatſoever.

17. It is alſo written in your law, that the teſtimony of two men is true.]

18. And I and my father are thoſe two, for as I now witneſſe of my ſelfe (which is not againſt law or reaſon for me to do, for 'tis not mine own cauſe, but concernes others, to whom I am ſent, and not my ſelf, but only as a witneſſe and declarer) ſo my father alſo by voyce from heaven, deſcent of his Spirit, miracles, prophecies, teſtifies my commiſſion from him.

18. I * am one that bear witneſſe of my ſelf, and the father that ſent me beareth witneſſe of me.]

* witneſſe of my ſelf αμαρτυρον

19. They ſay therefore unto him, Is not Joſeph your father, have you any other? Jeſus replyed, you will not receive any knowledge concerning me or my father. Your acknowledging of me is the only way to bring you to the knowledge of my father.

19. Then ſaid they unto him, Where is thy father? Jeſus anſwered, Ye neither know me nor my father, if ye had known me, ye would have known my father alſo.]

20. Theſe things Jeſus ſaid in that part of the Temple, where the cheſt ſtood, into which the offerings were put, where he publikely taught the people, and that without any man offering to lay hands on him, God ſo diſpoſing of it for a ſeaſon,

20. Theſe words ſpake Jeſus in the treaſury, as he taught in the Temple: and no man laid hands on him,] for his hour was not yet come.

21. I ſhall depart from hence, and then you ſhall ſeek me unprofitably, and by contemning (or as 'tis interpreted v. 24. not beleiving) me now, bring judgements upon your ſelves, as they that take no warning by the preaching of the Prophet Ezech. 2. 9. And then 'twill be too late to wiſh for this time again, for I ſhall be gone farre out of reach of your coming to me.

21. Then ſaid Jeſus again unto them, [I go my way, and ye ſhall ſeek me, and ſhall dye in your ſins, whither I go ye cannot come.]

22. The Jews not underſtanding to what his ſpeech drove, ſaid one to another, what will he kill himſelf, &c.

22. Then ſaid the Jews, Will he kill himſelf, becauſe he ſaith, whither I go ye cannot come?]

23, 24. You and I are from very contrary diſtant originals, your affections like your ſelves, are of

23. And he ſaid unto them, [Ye are from beneath, I am from above, ye are of this world, I am not of this world.

24. I ſaid therefore unto you, that ye ſhall dye in your ſins: for if you beleive not that * I am he, ye ſhall dye in your ſins.]

* I am. ἐγώ εἰμι

of an earthly temper and original, and therefore can phanſie ſuch blank interpretations of my ſpeeches as if I would kill my ſelf, when my meaning is that I ſhall aſcend to heaven, whence I came, and if ye beleive not that I am the Meſſias, ye ſhall loſe the benefit that I came to bring you, and dye without any remedy in your ſins.

25. Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, [ᵇ Even † the ſame that I ſaid unto you from the beginning.]

† the very ſame which I tell you

25. I have told you all this while, He that is ſent from the Father, the Meſſias, and if you aske me never ſo often, I can tell you no otherwiſe. b.

26. I have many things to ſay and to judge of you: but he that ſent me is true, and I ſpeak to the world thoſe things that I have heard of him.]

26. I could by many evidences charge and aggravate your infidelity, but I will uſe no other but the teſtimony of my father, which is alone ſufficient to convince you, and having my commiſſion from him, I ſpeak nothing but what that commiſſion extends to.

27. They underſtood not that he ſpake to them of the Father.]

27. This ſpeech of his they underſtood not, not yet conceiving that by him that ſent him, he meant the Father.

28. Then ſaid Jeſus unto them, [When * ye have lift up the ſon of man, then ſhall ye know that I † am he, and that I do nothing of my ſelf: but as my father hath taught me I ſpeak theſe things.]

* ye ſhall have lift up Οταν ὑψώσητε † am, and ἐγώ εἰμι, ἐγώ

28. After the Romans crucifying of me, which I now foretell you, and that by your inſtance and urging them to it, there will be thoſe evidences yeilded you of my being truly, what now you will not beleive me to be, (viz. my reſurrection, aſcenſion &c.) that you ſhall have no excuſe to deny it, then ſhall ye be convinced (either to the working your repentance, or your deſtruction) that I am the Meſſias, and came from God, and do nothing but according to my Commiſſion from him.

29. And he that ſent me is with me, the Father hath not left me alone, for I doe always thoſe thing * that ᶜ pleaſe him.]

* which he hath appointed

29. And as I had at my coming commiſſion from him, ſo is he perpetually preſent with me in all I do, to advance and promote all the deſignes of my coming, i.e. to proſper all I ſet about, for I doe nothing but by his appointment and commiſſion. c.

30. As he ſpake theſe words many beleived on him.

31. Then ſaid Jeſus to thoſe Jews which beleived on him, If ye [continue in my word, then are ye my diſciples indeed.]

31. conſtantly practiſe my commands, you are truly and really my followers and diſciples.

32. And yee ſhall know the truth, and the truth ſhall make you free.

32. And thoſe truths which I ſhall reveal to you, ſhall beſtow upon you a moſt valuable freedome.

33. They anſwered him, We be Abrahams ſeed, and were never in bondage to any man, how ſayeſt thou, Ye ſhall be made free?

33. Then the other Jews there preſent (not the beleivers v. 31. but thoſe that were more bloudily diſpoſed v. 37.) replyed, ſaying, We are heires to the promiſes made to Abraham, and never yet ſubdued to be ſlaves to any, and beſides we are exerciſed in the ſtudy of the law, and of all ſuch we have a proverb, that ſuch a man is a ſervant to no man, what can the meaning of thoſe words be, that the truth ſhall make us free?

34. Jeſus anſwered them, Verily, verily I ſay unto you, whoſoever committeth ſin, is the ſervant of ſin.]

34. Jeſus anſwered them, I aſſure you you are miſtaken in that opinion of your ſelves, in thinking your ſelves to be freemen, your being born of Abrahams ſeed will not prove it, for living and going on in groſſe courſes of ſinne, ye are to know, that there are no ſuch ſlaves as they that live indulgent in ſinne.

35. And the ſervant abideth not in the houſe forever, but the ſonne abideth forever.

35, 36. And being ſuch, you are far from having any

36. If the ſon therefore ſhall make you free, ye ſhall be free indeed.]

right to be continued in Gods family, which belongs onely to ſons. In the common account of the world, a ſervant is ſo farre from being a ſon, and ſo from having any right to the inheritance of the family, that he is at the mercy of the ſon, when he comes to the fathers eſtate, to caſt him quite out of the family, and unleſſe the ſon make him free, he cannot be free (nor conſequently be ſo much as capable of being adopted) and this is the caſe of all ſuch as you, of every indulgent ſinner, Chriſt muſt looſe him from his ſpirituall bondage that of his ſinne, or elſe he is not capable of any benefit of ſon-ſhip, ſo much as by adoption.

37. I know that ye are Abrahams ſeed, but ye ſeek to kill me, becauſe my word hath no place in you.]

37. And as long as you are ingaged in any ſuch ſinfull courſe (as by your deſigning my death it ſeems you are) 'tis not your being Abrahams children that will make you, or demonſtrate you freemen.

38. I ſpeak that which I have ſeen with my father, and * ye do that which ye have ſeen with your father.

* ye therefore, or, accordingly ὁ, ἡ ὑμεῖς ὑμῶν

38. I doe after the example of my father and you of yours in proportion.

39. They anſwered and ſaid unto him, Abraham is our Father. Jeſus ſaith unto them, If ye were Abrahams children, ye would [doe the works of Abraham.]

39. in his obedience and virtues be like him, as children reſemble their naturall parents in their nature and feature.

40. But now yee ſeek to kill me, a man that hath told you the truth which I have heard of God, this did not Abraham.]

40. But you are moſt contrary to that, Abraham was an hoſpitable perſon, and obeyed God in all his commands, would have been very farre from deſigning the death of any the meaneſt Prophet, for no other crime, but that of bringing Gods truth unto him, And yet this doye.

41. Ye doe the deeds of your father. Then ſaid they unto him, We be not born of fornication, we have one father, even God.]

41. Ye have another father not willingly owned by you, and him you are like in your actions, Hereupon they reply, none have dubious parents, but they that are unlawfully begotten, we are not ſuch, we are none of thoſe to whom the ſtyle of children of whoredomes is given, Hoſ. 2. 4. but owned and acknowledged by God as his only children.

42. Jeſus

42. Jeſus anſwers, your hating of me is a certain argument, that God is not your father, for I am ſent immediately from him, I came from heaven, and what I do is by commiſſion from God, not on mine own motion, or any buſineſſe or errand of mine, or as falſe prophets without miſſion.

42. Jeſus ſaid unto them, If God were your father, ye would love me, for I proceeded forth, and came from God, neither came I of my ſelf, but he ſent me.]

43. If God were your father, whoſe commands you received and obeyed as children, you would know my language, being indeed the very language of that father. But the reaſon is clear, The thing that makes you not beleive in me, is not want of means of conviction, that my doctrine cõmes from God, but becauſe my doctrine is not agreeable to your humour: You cannot abide to hear it, you have not affections capable of it.

43. Why doe yee not underſtand my ſpeech? even becauſe ye cannot hear my word.]

44. The practiſes which the devill offers to you or hath practiſed before you, you like much better, then thoſe which I commend to you, He was from the firſt that we hear of him, malicious, and proud, and bloudy, and ſoon apoſtatized from God and the right way, for he is an enemy of truth and goodneſſe, and therefore for him to lie, and confirme you in infidelity, is naturall, and proper to him.

44. Ye are of your father the devill, and the luſts of your father * ye will do; he was a murtherer from the beginning, and † abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyer, and the father of it.]

* ye delight to do, θέλετε ποιεῖν
† ſtood in truth, ἐν τῇ ἀληθείᾳ

45. 'Tis neither the incvidence of my doctrine, nor the weakneſſe of your underſtandings that keeps you from beleiving me, and embracing my doctrine, the only thing that makes you reject me is my ſpeaking the truth, that heavenly pure perfect rule of practiſe, which, it ſeems, is not for your turne, is vehemently reſiſted by your paſſions and prejudices.

45. * And becauſe I tell you the truth, ye beleive me not.]

* But I becauſe I ſay the truth, ἐγὼ δὲ ὅτι

46. I am ſure you have no fault or impoſture to lay to my charge, nothing to produce or prove againſt me, And the tree will be known by the fruits, and yet you will not beleive truth, when I ſpeak it.

46. Which of you convinceth me of ſin? And if I ſay the truth, why do ye not beleive me?]

47. If you had true piety in you, then certainly my doctrine, being from God, would be acceptable to you, and you would embrace it.

47. He that is of God, heareth Gods words, ye therefore hear them not, becauſe ye are not of God.]

48. To this the Jews had no other reply, but to fall into reproachfull language againſt him, calling him Samaritan (a word of reproach) and madman, See c. 7. 20. b.

d. 48. Then anſwered the Jews and ſaid unto him, Say we not well that thou art a [d] Samaritane, and haſt a devill?]

49. That I do no vicious extravagant thing, appears by my ſeeking no honour to my ſelf, not coming in my own name, but referring all my embaſſie to the honour of God, and you doe all that your malice can invent, to defame me.

49. Jeſus anſwered, I have not a devill, but I honour my father, and ye doe diſhonour me.]

50. And this let me tell you, although I do not ſeek after my own glory, yet my father doth tenderly obſerve, whether I am honoured or diſhonoured, and paſſes ſentence on men ſeverely for it; ſee Deut. 18. 19. otherwiſe, as 'tis no glory of mine I look after, ſo your reproaches would not touch me.

50. And I ſeek not mine own glory, there is one that || ſeeketh, and judgeth.]

|| ſeeketh it, ζητῶν

51. As it is, I cannot be ſo unkind to you as thus to leave you in this contempt, ſo dangerous to you, whereas on the other ſide, your receiving of the meſſage, which I bring you, were the way to bring you to eternall life, and reſcue you from eternall torments.

51. Verily, verily, I ſay unto you, If * a man keep my ſaying, he ſhall never ſee death.]

* any one ſhal obſerve my word, he ſhall not ſee death forever τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

52. art mad, ſee c. 7. 20. b.

52. Then ſaid the Jews unto him, Now we know that thou [haſt a devil,] Abraham is dead, and the Prophets, and thou ſayeſt, If a man keep my ſaying he ſhall never taſte of death.

53. Abraham and the Prophets were not freed from dying, and what manner of power doſt thou aſſume to thy ſelf, to beſtow priviledges, which God never gave to them whom he ſo much favoured?

53. Art thou greater then our father Abraham, which is dead? and the Prophets are dead, whom makeſt thou thy ſelf?]

54. Jeſus replyed, I ſhall ſay nothing of my ſelf, The power which I have, I have from him whom certainly you acknowledge to be greater then Abraham, own him as your God, he hath teſtified ſufficiently of me, by voice from heaven, &c.

54. Jeſus anſwered, If I* honour my ſelf, my honour is nothing, It is my father that honoureth me, of whom ye ſay, that he is your God.]

* glorifie δοξάζω

55. This father of mine whom you call your God, you know very imperfectly, you know not what kind of worſhip and obedience it is, that he requires, but place it in external legal performances, I come to tell you his will more perfectly, And to this end have my meſſage from him, and ſo cannot but know it diſtinctly, and if in compliance with you, or to avoid your reproaches I ſhould ſay otherwiſe, then what I have hitherto ſaid, or confeſſe that I came not from him, or knew him not, I ſhould be like you, a down right lyer, This I will not be guilty of, but do again profeſſe, that I am ſent with perfect knowledge of his will, and do exactly obſerve it.

55. Yet ye have not known him, but I know him, and if I ſhould ſay, I know him not, I ſhall be a lyer, like unto you, but I know him, and † keep his ſaying.]

† obſerve his word λόγον δὲ αὐτοῦ

56. And becauſe you talke ſo much of Abraham, I ſhall now ſay of him, that he having received the promiſe of the Meſſias, Gen. 22. 35. did thereupon vehemently and with great pleaſure and exiliency of mind deſire to look nearer into it, to ſee my coming into the world, and a revelation of it was made unto him, and in it of the ſtate of the Goſpel, and he was heartily joyed at it.

56. Your father Abraham * rejoyced to ſee my day, & he ſaw it, and was glad.]

* was exceeding glad that he might ſee my day, and he ſaw and rejoyced, ἠγαλλιάσατο ἵνα ἴδῃ

57. To this the Jews objected that he was not fifty years old, and therefore how could he ſay that Abraham lived ſince his birth, that Chriſt could ſee Abraham, or be ſeen by him?

57. Then ſaid the Jewes unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?]

58. Jeſus

58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, before Abraham * was born, * was, I am.]

58. Jeſus anſwer'd that objection of theirs, You are much miſtaken in reckoning my age, For 1. I have a being from all eternity, and ſo before Abraham was born, and therefore as young as you take me to be in reſpect of my age here, I may well have ſeen and known Abraham. But then 2. in reſpect of my preſent appearance here on earth, though that be but a little above thirty years duration, yet long before Abrahams time, it was decreed by my Father, and in kindneſſe to Abraham revealed to him, while he lived, in which reſpect 'tis true, that he knew me alſo.

59. Then took they up ſtones to caſt at him,] but Jeſus hid himſelf, and went out of the Temple, going through the midſt of them, and ſo paſſed by.

59. They therefore conceiving this ſpeech of his to be blaſphemous, after the manner of Zelots, were ready to ſtone him preſently.

Notes on Chap. VIII.

a. Ἀνδροκτόνος That all that are guilty of *adultery*, ſhould be *ſtoned*, we find not in the *law* of *Moſes*, but that they ſhould *die the death*, which phraſe, ſay the *Talmudiſts* generally ſignifies *ſtrangling*. This puniſhment of *ſtoning*, belongs particularly to thoſe that are *taken in the fact*, as here the *woman* was, v. 4. So ſaith * *Philo* of ſuch, πάντες ἄνδρων μυρίων ἐπάξιοι, *All men have counted them worthy of many deaths*, and ſo of *ſtoning*, which was a high degree of ſeverity, and ſo *Solon* in one of his *laws*, Ἐάν τις μοιχὸν λαβῇ, ὃν ἂν βούλῃ, χρᾶσθαι, *If any man take an adulterer in the fact, he may uſe him how he pleaſe*, and in the *Twelve Tables*, *Mœchum in adulterio deprehenſum impunè necato, he that takes him, may kill him lawfully and ſecurely.*

* Ad Joſeph.

b. Τὸν ἀρχὴν The phraſe [ἀρχὴν] is here without queſtion *adverbially* taken, ſo it is often in other authors, *Hippocrates* in the beginning of his book περὶ ἀρχῆς: Ἰητρὸς ἀρχὴν οὐκ ἂν γένοιτο τυχὼν ἐπιστήμης, ὅτ' ἂν ἐξ ἀρχῆς, and ſo ἀρχῶν in *Herodotus in Thalia*, cited by *Budæus*. But for the ſenſe or notation of the phraſe, *Melanchthon Ep.* p. 511. ſeems to have made a good conjecture, that it ſignifies [*prorſus*] a note of *affirmation*, *Even ſo*, or *altogether*, *abſolutely*. For ſo the *Chaldee*, when they would expreſſe any thing to be *ſimply lawfull* or *unlawfull*, they uſe the word לבתחלה, i.e. [ἀπ' ἀρχῆς] *literally*, from תחל *incepit*, and ſo it will ſignifie no more them ἀπαξαπλῶς, *omnino*, &c. ſee *Jac. Cocb* in *Excerpta Gemaræ* in *Sanhedr.* p. 280. And ſo the ſumme of *Chriſt*'s ſpeech is, that though they made doubts and diſputes about him, what he was, yet he ſtill made no ſcruple to ſtand to his *affirmations* of himſelf, he ſtill affirms, that tis *even as* he *tells* them all this while, *abſolutely* ſo, and no otherwiſe, he hath not ſpoken any thing too *high* of himſelf.

c. Ἀρεῖον The word ἀρεῖον ſignifies in common uſe the *decree* or appointment of any *court*, or *judge*, or *Prince* (coming from ἀρέσκω, juſt as δόγμα the ordinary word for an *ordinance*, doth from δοκέω, Βέλτιον ὑμῖν agreeable to the form of ἔδοξεν ὑμῖν, *Act.* 15. 25.) ſo the *Principum placita* among the *Romans*, the *Arreſts* of the *Parliament* of *Paris*, &c. among the *French*, and the *Common pleas* in *England* (i. e. *communia placita* or ἀρεῖα) a phraſe to expreſſe a *court* of *judicature* among us, the word [*pleas*] denoting *judgments* in one *court*, as [the *Kings bench*] a *tribunal* in another. So here ἀρεῖον αὐτοῦ] may poſſibly be *God's lawes*, *decrees*, determinations, which he as the *Judge* or prince of all, of his good pleaſure, determines to be done, and becauſe *Cõmiſſions* are iſſued out of *courts*, and are a kind of *decree* of thoſe *courts*, that ſuch a man ſhould have ſuch a *power*, therefore ἀρεῖον] may be extended to thoſe. So *Act.* 6. 2. οὐκ ἀρεῖόν ἐστι is not *thought fit*, or *appointed*, or *determined*, &c. and ἤρεσεν ἐμοὶ καὶ τῷ ἁγίῳ πνεύματι, v. 5. *the thing was reſolved on*, and *agreed on* by all, The *multitude* there having to do in the *choice* of the *men*, as followes, and the *Apoſtles conſecrating* and *impoſing hands* on them, v. 6. So *Act.* 12. 3. when *Herod* ſaw ὅτι ἀρεῖόν ἐστι τοῖς Ἰουδαίοις. I ſuppoſe the meaning is, that the *Jewes* had expreſt their *judgment*, paſt their *votes* in it, i. e. either the *Sanhedrim* of the *Jewes*, or poſſibly the *people* of the *Jewes*, for ſo, ſince the *power* of *capital* puniſhments was taken from the *Jewes*, and was now in the *Romans* hands, the proceeding was after the *Roman* faſhion, which was, *ut injuſſu populi nihil fiat, that nothing ſhould be done without the command of the people*, Thus 'twas before in the caſe of *Chriſt*, *Mat.* 27. 22. where *Pilate* asks the *multitude*, *What ſhall we doe with Jeſus?* and *they all ſaid*, *Let him be crucified*, this was their ἀρεῖον there, and v. 24. it ſeems the *judge* could not reſiſt this *vote* of theirs, and the whole matter is laid on this ſentence of theirs, *Pilate* diſclaiming, and *waſhing his hands* from having any thing to doe in it; and ſo in that of *James*, the *Jewes*, it ſeems, had given their *votes* (ἀρεῖον Ἰουδαίοις) and *Herod* ſeeing how forward they were in it, (for ſo *Euſebius* expreſſes it, ὡς ἥδιστα χαίρουσι τοῖς Ἰουδαίοις, they not only *conſented*, but *joyed* in it) to gratifie them farther, he *proceeded to apprehend Peter alſo*, and of him 'tis added (agreeably to what hath been now ſaid) that *Herod* meant *after the Paſſeover to bring him forth to the people*, i. e. to ask their *ſentence*, or ἀρεῖον, or *pleaſure* concerning him, and accordingly, if they ſo *voted*, to put him to *death*, and therefore v. 11. when he recounteth his *deliverance*, he calls it not only a reſcue from the *hand of Herod*, but from the *people of the Jewes*, and their *expectation*.

This title of [*Samaritan*] here, is by way of *reproach* affixt on *Chriſt*, not that they thought him ſo, but becauſe this was an *odious name* among the *Jewes*; So as *Idolaters*, *Lev.* 25. 47. are called *Aramæi*, or *Syrians*, becauſe the *Syrians* were antiently ſuch, and thus all *cruel* men we call *Turks*, and *covetous*, *Jewes*, not that we think they are ſuch naturally, but that they are like unto them. Or elſe, becauſe *Chriſt* had converſed with the *Samaritane* woman, which was againſt the *Jewiſh* rule, *Joh.* 4. 9. he is thought a *deſertor* of the *Jewiſh law*, and ſo to be one of them. d. Σαμαρίτης

CHAP. IX.

1. AND as Jeſus paſſed by, he ſaw a man which was blind from his birth.

2. 2. And ſome of his followers asked him, 2. And his diſciples asked him ſaying, Maſter, who did ſin, [a] this man, or his parents, that he was born blind?]
ſaying, Sir, was it any ſin of his own, when his ſoul was in another body, or was it ſome ſin of his parents at the time of his conception, which cauſed this blindneſſe in him?

3. Neither his own nor his parents ſins were the cauſe of this blindneſſe of his, but Gods ſecret wiſdome, who meant by this means to ſhew forth in me his miraculous power among you.
3. Jeſus anſwered, [Neither hath this man ſinned, nor his parents, but that the works of God ſhould be made manifeſt in him.]

4,5. And having received ſuch power frō him, I ought, while I am here, to exerciſe it, and ſhew the world that I am ſent to enlighten it, by this embleme of curing him, that is born blind.
4. I muſt work the works of him that ſent me, while it is day: the night cometh, when no man can work.
5. As long as I am in the world, I am the light of the world.]

6. When he had thus ſpoken, he ſpat on the ground, and made * clay with the ſpittle, and anointed the eyes of the blind man with the clay.

* dirt with the ſpittle, and ſpread the dirt upon the eyes of the blind, πηλὸν — ἐπέχρισεν τοὺς ὀφθαλμούς

7. which by the name of it, may put you in mind of the Meſſias (who is ſtyled, The ſent) by whom the cure is wrought.
7. And ſaid unto him, Goe waſh in the poole [of Siloam (which is by interpretation, ſent.)] He went his way therefore and waſhed and came ſeeing.

8. had oft ſeen him before, and ſo knew that he had been blind, now ſeeing this cure wrought, ſome of them asked if this were not that blind man, which was wont to ſit and beg at ſuch a place?
8. The neighbours therefore, and they that [before had ſeen him, that he was blind, ſaid, Is not this he that ſate and begged?]

9. Some ſaid, This is he: others ſaid, He is like him: but he ſaid, I am he.

10. Therefore ſaid they unto him, How were thine eyes opened?

11. beſmeared
11. He anſwered and ſaid, A man that is called Jeſus, made clay and [anointed] my eyes, and ſaid unto me, Goe to the poole of Siloam, and waſh: and I went and waſhed, and I received ſight.

12. Then ſaid they unto him, Where is he? He ſaid, I know not.

13. They brought to the Phariſees him that aforetime was blind.

14. that mixture of earth and ſpittle,
14. And it was the ſabbath day, when Jeſus had made [the clay,] and opened his eyes.

15. Then again the Phariſees alſo asked him how he had received his ſight: He ſaid unto them, He put clay upon mine eyes, and I waſhed, and doe ſee.

16. Certainly ſuch miracles cannot be wrought but by the finger of God, and ſo cannot be the work of an impoſtor, a man of ſinne, a great ſinner.
16. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath day: Others ſaid, [How can a man that is a ſinner doe ſuch miracles?] and there was a diviſion among them.

17. What opinion of him hath this work of power and mercy to thee, wrought in thee?
17. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes?] He ſaid, He is a prophet.

18. The conſequent of this diſpute was, that the Jewes at length would not beleive the plain matter of fact, that the man that now ſaw had ever been blind, till the teſtimony of the parents made that clear.
18. But the Jewes did not beleive concerning him that he had been blind, and received his ſight, untill they called the parents of him that had received his ſight.]

19. And asked them theſe three queſtions, 1. whether this were their ſon? 2. whether they will affirm upon their knowledge that he was born blind? 3. whether they know how this cure was wrought, or by whom?
19. And they asked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee?

20. For two of the queſtions we anſwer diſtinctly, We know &c.
20. His parents anſwered and ſaid, [We know that this is our ſon, and that he was born blind:]

21. He is of age and underſtanding to anſwer that third queſtion, and certainly is the fitteſt to give you an account for that matter which himſelf is ſo neerly concerned in.
21. But by what means he now ſeeth we know not, or who hath opened his eyes we know not; [He is of age, aske him, he † ſhall ſpeak for himſelf.]

† will tell you concerning himſelf, λαλήσει περὶ ἑαυτοῦ

22. he ſhould be ignominiouſly uſed, and put out of the court.
22. Theſe words ſpake his parents becauſe they feared the Jewes; for the Jewes had agreed already, that if any man did confeſſe that he was Chriſt [he b ſhould be put out of the ſynagogue.]

b.

23. To avoid which danger it was that his parents waved the anſwering of this queſtion, and put it off to their ſon, For this was a thing of ſuch a nature, that the affirming Jeſus to have done it, was in effect the affirming him to be the Meſſias.
23. Therefore ſaid his parents, He is of age, aske him.]

24. Then a ſecond time they ſent for, & examined the man that had this miraculous cure wrought on him, attempting to draw him from that opinion of Chriſt, which he ſeemed to have, by bidding him aſcribe the praiſe of his cure wholly to God, and not to look on Chriſt with any veneration, telling him that if he did it on the day, and in the manner forementiond, it was thereby
24. Then again called they the man that * was blind, and ſaid unto him, Give God the praiſe, we know that this man is a ſinner.]

* had been blind, ὃς ἦν τυφλός

by evident, that he was one that broke the ſabbath, and ſo not from God, but an impoſtor, (ſee v.16. and 2 Theſſ. 2.3.) who conſequently had no ſuch virtue, or piety, as could contribute any thing to this matter.

25. He anſwered and ſaid, Whether he be [a ſinner] or no, I know not; one thing I know, that whereas I was blind, now I ſee. 25. an impoſtor

26. Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27. He anſwered them, [I have told you already, and ye* did not heare,] wherefore would you hear it again? will ye alſo be his diſciples? 27. I have told you, and you did not heed it, or elſe, I have told you plainly and diſtinctly enough already,

* ſome copies omit de not, ſaith Rob: Stephanus.

28. Then reviled they him, ſaying, Thou art his diſciple, but we are Moſes diſciples.

29. We know that God ſpake unto Moſes, as for this fellow, we know not [from whence he is.] 29. of any commiſſion from God which he hath, nor can give any account of him.

30. The man anſwered and ſaid unto them, [Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.] 30. Tis ſtrange that one ſhould doe ſuch miracles as theſe, and you learned men not know, whether he be ſent from God or no.

31. Now we know that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth.] 31. It being reſolved on among all men, that an impoſtor or falſe teacher is not enabled by God to work ſuch miracles as theſe (or if he were, God muſt be thought to aſſiſt him in his impoſtures) but only pious and faithfull ſervants of God, that came to doe his will, not their own.

32. Since the world began was it not heard that any man opened] the eyes of one that was born blind. 32. Tis above all humane power to open

33. If this man were not of God, he could doe nothing.] 33. If he were not ſent and impowered by God, he could never doe ſuch things as theſe.

34. They anſwered and ſaid unto him, [Thou waſt altogether born in ſinnes, and doſt thou teach us? And they caſt him out.] 34. Thy being born blind is a mark and character of ſome extraordinary ill in thee, which makes thee very unfit to teach Doctors and Rabbi's, in matters of this moment. And they caſt him out of the court (ſee note b.) with diſgrace.

35. Jeſus heard that they had caſt him out, and when he had found him, he ſaid unto him, Doeſt thou beleive on the ſon of God?

36. He anſwered and ſaid, Who is he, Lord, that I might beleive on him?

37. And Jeſus ſaid unto him, Thou haſt ſeen him, and it is he that talketh with thee.

38. And he ſaid, Lord, I beleive. And he [worſhipped him.] 38. bowed down, and made a moſt lowly obeyſance to him as to the Meſſias.

39. And Jeſus ſaid, [For judgment I am come into this world, that they which ſee not, might ſee; and that they which ſee, might be made blind.] 39. This will be the effect of my coming into the world, not only that thoſe that are blind ſhall receive ſight, but alſo that the moſt ſeeing learned men, Phariſees &c. will not ſee the things before their eyes.

40. And ſome of the Phariſees which were with him heard theſe words, and ſaid unto him, [Are we blind alſo?] 40. Are we the men that he means by the latter part of his ſpeech? Are we then become blind in his opinion?

41. Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſinne; but now ye ſay, We ſee, therefore your ſinne remaineth.] 41. Jeſus ſaid unto them, It were well for you, if it could be truly pronounced of you, that you are blind, If your ſinne were of impotence or unability to ſee, it would be more pardonable, but now by your acknowledging your ſelves not to be blind, and ſo that all that you doe you doe knowingly and deliberately, your ſinnes receive a very great aggravation.

Notes on Chap. IX.

2. Τις ἡμαρτεν.

The *Jew* that asked this queſtion, ſeems to have been of the *Pythagoreans* opinion (or, as they call it, *de Sapientibus Mechar*) who beleived the *tranſmigration* of *ſouls* from *body* to *body*, called μετεμψυχωσις, the removall from *veſſel* to *veſſel*, and ſo ſuppoſes by his queſtion that the *ſoule* of this man, having formerly *offended*, is now thus *puniſhed* by being put into a *blind body*. That this was the conceit of thoſe *antient Philoſophers*, that according to the degrees of *proficiency* either in *virtue* or *ſinne*, *ſouls* were put into more honourable or leſſe honourable *bodies*, upon demerit removed from the *body* of a *male* to a *female*, then from a *perfect* to an *imperfect* man, and after upon demerit again into a *beaſt*, may be ſeen in *Alcinous*, Νεμεσιος: and the reſt of the *Pythagorean* writers, which with other the like opinions certainly enough were infuſed before this time into ſome of the *Jewes*, and ſo theſe *diſciples* here might have imbibed this, and not ſo early or ſpeedily have laid it aſide, but might think it poſſible, and ſo ask a queſtion about it. The other part of the queſtion concerning the *parent's ſin*, ſeems to referre to ſome particular *ſinne* in the *act* of *generation*, which might have ſome *influence* on the *child* begotten, and make it imperfect in this or ſome other kind. This is by *learned Jewes* affirmed of that *conjugall* ſinne, which is forbidden by the *law*, *Lev.*20.18. and *Ezech.*18.6. which, they ſay, may reaſonably hinder, on the *womans* part, a *juſt* or *compleat conception*. Of *Chriſt's* anſwer to this queſtion, which followeth, ſee *Maſius* on *Joſ:* 1.6. p.115.

That συναγωγαι the *Synagogues* of the *Jewes* ſignifie all manner of *aſſemblies* hath been ſaid, b. Annotat. Mat. 10.17.

Mat.6.d. Agreeably the ἀποσυναγωγὰ *removing* or *turning out* of the *Synagogues*, is the *ſeparating* any *offender* from ſuch *aſſemblies*, ſetting a *mark* of *reproach* upon him, that he might not be *familiarly converſt* with by any, which is ἀφορίζειν *Lu.* 6.22. the *nidui* ſo known among the *Jewes*. This was alwaies done with circumſtances of *contumely*, and ſo hath ὀνειδίζειν added to it, *contumelious uſage*, *Lu.6.22.* And ſo v.35. of this *chapter* their *caſting* the man out of their *ſynagogue*, ſignifies that ceremony of *reproach*, the *officers* of the *court* taking him, that was condemned, and *thruſting* him out of the *aſſembly*. What thus belonged to *excluding* him out of the *aſſembly*, though it belonged to *civil commerce*, yet certainly *excluded* him out of the *ſacred aſſembly* alſo, For the loweſt degree of *excommunication* among the *Jewes*, being to the ſeparating for the ſpace of *foure paces*, this muſt needs belong to all kind of *aſſemblies ſacred* as well as *civil*. And therefore S. *Chryſoſtome* here affirmes ἐξέβαλον αὐτὸν ἐκ τοῦ ἱεροῦ, *they caſt him out of the Temple*, *Hom.* 59. and *Nonnus* ἀπήλασε ἴκλοδι νηῶ, and of the *diſciples* in *Chriſt's* name, ὑμέας ἐξελάσουσι συναγωγοῖο μαθητὰς, *they ſhall drive you out of God's houſe*. Where only it muſt be obſerved, that this ſeparation being only for *foure paces*, i.e. from *familiar* commerce, or *cum diſcrimine*, to ſet a *mark* upon them, the *excommunication* did not alwaies reach to *totall* excluſion out of the *Temple*, but confined them to a particular part and entrance into the *Temple*, called *the gate of mourners*, and *excommunicate* perſons, as others were admitted to that of *bridegroems*, as 'twas called. This word is, beſide this place, uſed twice more in this *Goſpel*, c. 16.2. it clearly ſignifies what here it doth, *excluding* them from *familiar converſation* of men, and thoſe liberties which all others enjoyed, But in the third place, c.12.42. it doth by *accident* come to ſignifie ſomewhat more, *loſing* the *dignity* of being one of the *Sanhedrim*, for being there ſpoken of the *rulers* or *members* of the *Sanhedrim*, the *interdicting* them the *aſſemblies*, *caſting* them *out*, muſt by conſequence deprive them of that *dignity* or *office*, as in the *Chriſtian Church* the *excommunicating* of a *Prieſt*, muſt neceſſarily be the *degrading* or *ſuſpending* him from his *prieſthood*. This *puniſhment* among the *Jewes* (referred to *Revel.* 22. 15.) being the making of any man *infamous* (*ſhaming*, in order to *reforming* him) is by *Chriſt* accommodated to *Chriſtian*, *Eccleſiaſticall* uſes, by removing men from the *ſacrament*, and *prayers* of the *Church*, to work the like *reformation* on them, when admonitions will not work upon them.

Paraphraſe.

CHAP. X.

1. He that comes & pretends to be the Meſſias and comes not as he ought doe, with miracles and doctrine ſuch as may teſtifie him to be ſent by God, he is to be lookt on as an impoſtor, that means to ſeduce and ruine thoſe that follow him.

1. VErily, verily, I ſay unto you, [He that entreth not by the dore into the ſheepfold, but climbeth up ſome other way, the ſame is a thief, and a robber.]

2. But he that thus approves himſelf to be imploy'd and ſent by the owner, or Maſter of the ſheep, he comes on purpoſe to feed and preſerve his ſheep, and is to have power over them.

2. But he that entreth in by the dore, is the ſhepheard of the ſheep.]

3. To him all they, who are to guard the dore, and keep out theeves, are by the Maſter of the ſheep commanded to give admiſſion, and to that purpoſe have a token to diſcern him by, The Meſſias is ſo deſcribed in the prophets, and the doctrine truly divine ſo farre revealed there, that by accordance with that all the true watchmen of the Church acknowledge him, and all truly pious men obey and follow him, and he on the other ſide looks on theſe as the peculiar flock that he is to take charge of, and hath a particular care of every ſuch pious man, and as the ſhepheard careth for his ſheep, makes all neceſſary proviſion for them.

3. To him the Porter openeth, and the ſheep heare his voice, and he calleth [a] his own ſheep by name, and leadeth them out.]

4. And when he thus brings forth his ſheep (ſee note on Mat. 9. h.) to the water or paſture, it is not his manner to drive but only goe before, and call or lead them, tell them what they are to doe, and ſhew them the way by his example, and all truly pious men, qualified to be diſciples of his, (ſee note on ch. 6. d.) they will certainly follow him, diſtinguiſhing his voice, his doctrine from all others, from all impoſtors.

4. And when he [a] putteth forth his own ſheep, he goeth before them, and the ſheep follow him, for they know his voice.]

[a] brings out

5. An impoſtor or falſe Chriſt that teacheth doctrines contrary to piety, they will not follow, but flie from him as from a wolf, having ſuch certain tokens, by which to know the true doctrine of God, the true ſhepheards voice, that they can tell how to avoid all others that come to ſeduce them, by this very mark, becauſe tis a ſtrange voice, quite contrary to that piety and probity which they have been taught by God.

5. And a ſtranger will they not follow, but will flee from him, for they know not the voice of ſtrangers.]

6, 7. Thus much Chriſt ſpake thus parabolically and obſcurely to them, And becauſe they underſtood not his meaning in it, he added farther, As the Fathers miſſion and commiſſion v.1. is the dore by which the ſhepheard himſelf is to enter, (and whoſoever doth not ſo, being not ſent by God, betraies himſelf to be an impoſtor) and as his making known the will of God, not preaching any doctrine contrary to piety, but all to the advancing of it, is a certain evidence of his being ſent by God, ſo in another reſpect, I am the dore, i.e. the only way for the ſheep, the true ſervants of God, to enter by, into that fold, the Church, where all are to live regularly, and not to goe out, or depart from him.

6. This parable ſpake Jeſus unto them, but they underſtood not what things they were, which he ſpake unto them.

7. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the dore of the ſheep.]

8. All

*All as many as have come, for many copies leave out, πρὸ ἐμοῦ, before me.

8. *All that ever came before me are theeves and robbers, but the sheep did not hear them.]

8. All others that have come of late pretending to be vindicators of the Jewes from the Roman yoke, (such as Theudas, Judas Gaulonites &c.) have been impostors, which no pious person would heed, as neither coming with commission from God, nor bringing Divine doctrine with them, but doctrines of rebellion, and bloudinesse, and the like.

† made safe ἐσωθήσεται

9. I am the dore, by me if any man enter in, he shall be † saved, and shall goe in and out and find pasture.]

9. I am the dore, that all pious men must passe thorow, and whosoever doth so, he shall be (as in a fenced inclosure) in a safe, a rich, a plentifull condition, and wheresoever he turns, shall find pasture.

* and have abundance περισσὸν ἔχωσι.

10. The theif cometh not, but for to steale, and to kill, and to destroy, I am come that they might have life, * and that they might have it more abundantly.]

10. Thus contrary am I to those that come without commission, ver. 1. All those impostors come to get advantage to themselves, to deceive and ruine you. But my only end of coming is to help my sheep to life in stead of butchering them, to help them to plenty, to provide abundantly for them, not to gain any thing to my self.

†laies down his own life, ἔθηκεν ὑπὲρ τῶν ἰδίων

11. I am the good shepheard: the good shepheard † giveth his life for the sheep.]

11. Nay so farre am I from the theif that comes to kill the flock, that like the good shepheard (which keeps his own sheep, is not hired to keep anothers, see note a.) who ventures, when there is occasion (pawns, engages) his life for his sheep, rather then they shall come to hurt, grapples with wild beasts, that come to destroy his flock, so doe I.

12. But he that is an hireling, and not the shepheard, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and flyeth, and the wolf catcheth them, and scattereth the sheep.

13. The hireling flyeth, because he is an hireling, and careth not for the sheep.]

12,13. This is farre from the manner of impostors, nay it is peculiar to the good shepheard, whose flock is (not entrusted by another to his keeping, and he paid for that service, but) his own goods, and himself makes it his calling to look to them. He that keeps another man's sheep, and is paid for his labour, will never venture his life to preserve them, preferres his life before the advantage of his service, and thereupon when ever a wolf comes, that will endanger his life, if he defends his sheep, he runs away, and to save his life destitutes them, and this upon this very score, because he is not the owner, but only a servant hired to keep the fold. Whereas he whose own they are, will hazard his life, rather then leave his flock (his whole estate, as 'twas oft among the Jewes) to be torn, and worried by the devourer.

* I know mine own, and γινώσκω τὰ ἐμὰ, & † and I know the father, καθὼς γινώσκει

14. I am the good shepheard, and * know my sheep, and am known of mine.

15. As the Father knoweth me, † even so know I the Father, and I lay down my life for the sheep.]

14,15. Just such a shepheard am I, who, as I resemble the shepheard in other things; knowing my sheep particularly, and being known by them (see v. 3.) (in the same manner, as my Father knoweth me, and I him, my Father owning, and giving me perfect knowledge of his will, and I obeying and following my Father in all things,) So also I venture my life for my sheep, and will most willingly suffer death, in regard to the benefits that will come to my sheep, my disciples (all that receive and obey my voice) by that means.

*lead ἀγαγεῖν

16. And other sheep I have, which are not of this fold, them also I must * bring, and they shall hear my voice, and there shall be one fold, and one shepheard.]

16. But for you Jewes, let me tell you, my flock is not all within this pale of Judæa, I have others that will beleive and obey me, receive the faith, beside and beyond the Jewish nation, and the care and rule of those I must undertake, and they will follow my call more obediently then the Jews, own and obey me, and all beleivers both of Jewes and Gentiles, shall unite very sociably together, and become one fold, under me, the one shepheard of them all, who lay down my life for them also, as well as for the Jews.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.]

17. This carefull discharge of the office entrusted and committed to me by my Father, is that to which it is but proportionable, that my Father should love and value, and reward me, And therefore it is that as I venture my life for my flock, so when I shall have lost my life, by the care and power of my Father, I shall be able to rise again, and the lower I suffer here, the higher shall I be exalted, Phil. 2. 9.

18. No man taketh it away from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again, This commandement have I received of my Father.]

18. 'Tis not in the power of man, to take my life away from me, if I did not thus voluntarily of my own accord lay it down; I can give my self up to be crucified, and then can rise to life again. And thus to doe my Father hath appointed me, This is a prime part of my commission.

19. There was a division therefore again among the Jewes, because of these sayings.

20. And many of them said, [He hath a devil and is mad, why hear ye him?]

20. He is mad (see note on ch. 7. b.) why doe you give any heed to what he saith?

21. Others said, [These are not the words of him that hath a devil. Can a devil open the eyes of the blind?]

21. These are neither the words nor actions of a mad man. Can the devil himself, or consequently his being mad, or possess'd with the devil, help him to doe the things that he doth? to cure one that was born blind?

22. And it was at Jerusalem the feast of Dedication, and it was winter.]

22. And it was the time of the feast of Dedication, a feast ordained by the Jewes 1 Mac. 4. 59. in commemoration of the new consecrating of the Temple, after it was profaned by Antiochus, which upon that institution was observed by them at this time, on November 14. and approved here by the presence of Christ, though it were not prescribed by God in the Law.

23. And according to the cuſtome of that ſeaſon he walked now in Solomon's porch under covert, as in the ſummer they uſed to walk in the open ayre in the courts without any roof over them.

23. And Jeſus walked in the Temple in Solomon's porch.]

24. By this means the people being all in a narrower compaſſe or leſſer room, they came about him cloſe, and ſaid unto him, How long doſt thou by obſcure expreſſions continue our doubts whether thou art the Meſſias or no? If thou art, tell us perſpicuouſly; ſee note on ch.7. 2.

24. Then came the Jewes round about him, and ſaid unto him, How long doſt thou * make us to doubt? If thou be the Chriſt, tell us plainly.]

* hold our ſoule in ſuſpence? ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;

25. Jeſus ſaid, I have told you in words ſignificant enough, if you would beleive, and the miracles that I have done (in my Fathers name whom I affirm to have ſent me) through his power, and by authority from him, have born teſtimony that I am ſent by him, and therefore that whatever I affirm of my ſelf, is true.

25. Jeſus anſwered and ſaid, I told you, and ye beleived not: The works that I doe in my Fathers name, they bear witneſſe of me.]

26,27. But all this works no beleif in you, which is an evidence, and demonſtration from the effect, that you are not thoſe ſheep, that hear the good ſhepheards voice, v.3,4. (ſee note on ch.6. d.) and are known by him, v.14. (ſee note a.)

26. But ye beleive not, † becauſe ye are not of my ſheep, as I ſaid unto you.

† for γὰρ

27. My ſheep hear my voice, and I know them, and they follow me.]

28. And I make that proviſion for them intimated v.10. and my care over them ſhall be ſuch, that while they keep cloſe to me, no devourer ſhall ever be able to annoy them, or pluck them from me.

28. And I give unto them eternall life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand.]

29. Certainly my Father is ſtronger then any, that can oppoſe himſelf againſt them, and his ſpeciall work it is, that all the true ſheep of his fold, all truly pious perſons ſhould come to me, and that infinite power of his is engaged for it, that none ſuch ſhall by any violence be taken from him, deprived of that life, which here I promiſe to give them.

29. My Father who gave them me, is greater then all, and no man is able to pluck them out of my Fathers hand.]

30. And ſeeing my Father and I are one, it followes that I ſhall defend them alſo, and that none ſhall be able to pluck them out of my hand, ver. 28.

30. I and my Father are one.]

31. Upon this again the Jewes attempted to ſtone him.

31. Then the Jewes took up ſtones again to ſtone him.]

32. And Jeſus ſaid, Many miracles of mercy to you, miraculous cures &c. have I wrought, as teſtimonies of my miſſion from my Father, and never a deſtructive one, none that you have been the worſe for, For which of theſe my ſaving miracles doe you deſtroy me?

32. Jeſus anſwered them, Many good works have I ſhewed you from my Father, for which of thoſe works doe you ſtone me?]

33. The Jews ſaid, Tis not for any of thy miracles, (which are not denied to be all ſuch, and acts of mercy in thee) for which we think thee worthy of death, but becauſe thou haſt ſpoken blaſphemy, that is, becauſe thou, who art but a man, makeſt thy ſelf God by that ſpeech of thine, ver.30. (ſee Rom. 16. 25.) where though thou calledſt God thy Father, yet thou affirmedſt that he and thou were one.

33. The Jewes anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemy, and becauſe that thou being a man, makeſt thy ſelf God.]

34. Jeſus anſwer'd Theſe words in the Pſalmiſt you cannot but remember, Pſal.82.6. I have ſaid, ye are Gods, and that book is canonicall ſcripture with you.

34. Jeſus anſwered them, Is it not written in your law, I ſaid, ye are Gods?]

b. 35. If therefore they who are there ſpoken of by God, i.e. rulers or judges ordinarily ſo called, who received their Commiſſion from men, not from God immediately, (only perſons to whom the execution of God's law was entruſted among men) be by God himſelf called Gods, and whatſoever is ſaid in the books of ſcripture is true,

35. If he called them Gods, unto [b] whom the word of God came, and the ſcripture cannot be broken,]

* was, or was ſpoken

36. Is it reaſonable for you to affirm of him, whom God immediately, and in an extraordinary manner hath firſt conſecrated, then ſent into the world, then by the deſcent of the Spirit and voice from heaven teſtified his miſſion to ſo eminent, (and withall ſo peculiar) an office, that of the Meſſiah of the world, that he is guilty of blaſphemy, for affirming himſelf to be the ſon of God.

36. Say ye of him whom the Father hath ſanctified and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the ſon of God.]

37. If I performed not thoſe works among you, which might teſtifie me to come from God, you might with ſome reaſon doubt of me.

37. If I doe not the works of my Father, beleive me not.]

38. But if I doe, then, though you beleive nothing that I ſay, yet your faith is due to thoſe works of God my Father, wrought by me, by which 'tis evident that the Father acts in me, and I in him, wholly by his power, and ſo that he and I are one, which was the ſpeech you charged as blaſphemous in me.

38. But if I doe, though ye beleive not me, beleive the works, that ye may know and beleive that the Father is in me, and I in him.]

39. On this ſpeech again they attempt to lay hands on him, not now to ſtone him preſently, by the law of Zelots, as a blaſphemer, as v.31. but to bring him before the Sanhedrim, and charge ſome other crime againſt him. But he went out, and eſcaped their violence at that time alſo.

39. Therefore they ſought again to take him, but he eſcaped out of their hands.]

40. And went away again beyond Jordan, into the place where John † at firſt baptized, and there he abode.

† was, when he firſt baptized, ἐν τοῖς πρώτοις βαπτίζων,

41. And many reſorted unto him, and ſaid, John did no miracle, but all things that John ſpake of this man were true.

42. And in that place, being the place, where John had baptized and teſtified of Chriſt, they that had heard John, comparing what they remembred from him, with what they had by experience ſeen in Chriſt, by this means were inclined, many of them, to beleive in him.

42. And many beleived on him there.]

What

3. Πρόβατα

What the προβατα *sheep* here signifie in this *parable*, hath been largely set down, (note on c. 6. d.) viz: the *obedient* servants of *God*, considered before and without the *revelation* of *Christ* unto them, who being so *qualified*, are most ready to embrace the *precepts* of the *Christian perfection*, when they are offer'd to them. These also is *Christ* ready to *receive*, or any that having been engaged in *sinne* come with *penitence*, and *resolution* of *mind* to be such; And consequently, when these come to *Christ*, they are styled here, and looked on by him, as ἴδια προβατα, i.e. either *peculiar sheep*, those that by *Gods prævenient graces* are thus *fitted*, beyond all others, to come to *Christ*, or else, as the 12th *verse* imports, (where the *shepheard* is set opposite to the *hireling*, *whose own the sheep are not*) his *own sheep*, those to whom *Christ* hath a peculiar *title* beyond all others, who are therefore said to be *given by God to Christ as his possession*, see *note* on ch. 6. d.

Τὸν οἰκεῖα προβατα.

Καλεῖ κατ' ὄνομα.

Now of these thus *own'd*, or *acknowledg'd* by *Christ*, it is here said, that he doth καλεῖν κατ' ὄνομα, *call them by name*, That referres to the *custome* of *shepheards*, that are so conversant among their *sheep*, that they *know* them severally (see v. 14. and 27. *I know them*) and have a severall *name* for every of them, by which they *distinguish* and *call* them, & each of them *knows*, and answers by *obediential coming*, or *following*, to that *call*. So v 3 *they hear his voice and know it*, v. 4. and *he is known of thē*, v. 14. Thus among us, *hunts-men* doe with their *hounds*, & *plow-men* wth their *cattel*, And it seems in *Jewry*, where the *feeding* of *cattel* was the great trade, and where other *customes* obtained, then those that are among us, the *Shepheard* did thus with his *sheep*, For want of their art, and usage of *going before*, and *leading*, and *calling* their *sheep* after them, which is known in the *scripture* to have been among them, *Psal.* 23 2, 3. and *Ps.* 80. 1. and *Ps.* 77. 20. our *shepheards* now *goe after*, and *drive* the *sheep*. But the change and diversity of customes in divers countries is very ordinary. And here it is evident that this custome of the *Jewes* is referr'd to, by v. 4. where answerable to th: *shepheards calling*, and *leading*, and *going before*, is the *sheeps following*, and *knowing his voice*, whereas v. 5. *A stranger they will not follow, for they know not the voice of strangers*. By which it is clear, that his *calling his own sheep by name*, and *leading them*, is the *shepheards particular care*, and *providence* for his *sheep*, and, in the *morall*, denotes *Christs* peculiar owning these *honest*, *obedient*, *humble creatures*, that come to him not in the *clothing*, but reall *qualities* of the *sheep*, and making *provision* for them.

b. ὡσὶ τὸ ἐλθεῖν τοῦ Θεοῦ ἐγένετο.

The *coming of the word of the Lord* to any man signifies among the *Hebrewes* frequently in the *Old Testament*, *God's sending* a man, *designing* him, *appointing* him to any *office*, and so 'tis constantly used in the writings of the *Prophets* who begin their *prophecies* solemnly in this form: *The word of the Lord came unto me, saying*, which is but their shewing or vouching their *Commission*, and so when *Rom.* 10. 17. it is said ἀκοὴ, i.e. *preaching* of the *word*, (not their *hearing*, but their *being heard*,) is διὰ ῥήματος Θεοῦ, *by the word of God*, the meaning of it is, that no man must *preach*, except he be *sent* v. 15. where *the word of God*] signifies not the *word*, which they *preach*, but the *Commission* from which they are *authorized to preach* to others. And so for the *office* of *judge* &c. it is as proper, *the word of the Lord* signifying a *Commission* from *God mediately*, or *immediately* for any such; which when it comes to any man for the execution of *power* over others, it is the enstating of him in that *office* of *power*, and the same will be said of the *sacerdotal* also. But the truth is, the phrase here is not [*Those to whom the word of the Lord came*, upon which supposition this interpretation is built, but [πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, *to whom the word of God was*] or *was spoken*, and that may thus be interpreted, *David Psal.* 82. 1. hath these words, *God standeth in the congregation of the mighty, he judgeth among the Gods, How long will yee judge unjustly?* &c. In that place the *Judges* or *rulers* of the *Sanhedrim* are called *Gods* by the *Psalmist*, in the person of *God*, and again v. 6. *I have said, ye are Gods, and ye are all children of the most high*; *Christ* referring here to this, saith, *Is it not written in your law, I have said, ye are Gods?* from whence he concludeth, εἰ ἐκείνους εἶπε Θεοὺς, *If he call'd them Gods, to whom the word of God was*, i. e. *to whom*, or *of*, or *concerning whom God spake* in that place of the *law*, i. e. in the *book* of *Psalms* (comprehended sometimes under the word *Law* (see ch. 12. 34.) as the whole *Old Testament* is called the *Law* and the *Prophets*; though elsewhere there is a *third* mention of the division of those books, the ἁγιόγραφα, the book of *Psalmes* contained under that branch) *if he called those Gods*, and *sons of God*, who were but ordinary *Judges* of those times, chosen by *men*, and by *imposition* of *hands* of the *Sanhedrim* advanced to that *office*, after the common manner of all (nothing peculiar, or extraordinary, or of *immediate mission* from *heaven* in all this) then how much more may he, whom *God* the *Father* hath sent, with his *immediate commission* into the *world* (the *Spirit descending* on him, which is called the *sanctifying* of him, and the *voice from heaven*, *This is my beloved son* &c. being the very words of his *commission*) say without *blasphemy*, that he is the *son of God?* v. 36. And this seems the most obvious clear meaning of the place.

Ἄκοὴ. διὰ ῥήματος Θεοῦ.

Νόμος

Ἁγιόγραφα

Ἀγιάζει

Ἀποστολή

CHAP. XI.

Paraphrase.

1. NOW a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2. (It was that Mary [which anointed the Lord with ointment,] and wiped his feet with her haire, whose brother Lazarus was sick,

2. which (as is ch. 12. 3. set down) anointed Christ &c. (see note on Lu. 7. 2.)

3. Therefore his sisters] sent unto him, saying, Lord, behold he whom thou loveſt is sick.

3. These two women being disciples of Christ, known so him, and knowing his kindnesse to Lazarus

4. of his is deſigned as a means to glorifie God, and for an opportunity for me to ſhew my power of doing miracles in reſtoring him to life, See ch. 9. 3.

4. When Jeſus heard that, he ſaid, This ſickneſſe [is not unto death, but for the glory of God, that the ſon of God might be glorified thereby.]

5. Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6. When he had heard therefore that he was ſick, he abode two daies ſtill in the ſame place where he was.

7. * Then after that ſaith he to his diſciples, Let us goe into Judæa again.

* At length after this, ἔπειτα

8. His diſciples ſay unto him, Maſter, the Jewes † of late ſought to ſtone thee, and goeſt thou thither again?

† but now, νῦν

9, 10. As he that goes in the day, having the light of the ſun to ſhine to him, is in no danger of ſtumbling, but only in the night, when that light is gone: So as long as my time of exerciſing my function here laſteth, there is that providence about me, which will ſecure me from all danger; and till that time be paſt, and ſo that providence withdrawn, I ſhall be ſafe, As long as I am about my buſineſſe, on which I was ſent I ſhall fear nothing, no not though I goe to Judæa, where I have by frequent experience found that they ſeek to kill me.

9. Jeſus anſwered, Are there not twelve houres in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10. But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.]

11. Theſe things ſaid he, and after that he ſaith unto them, Our friend Lazarus ſleepeth, but [I goe] that I may awake him out of ſleep.

11. I will goe

12. his ſleeping is a very good, and known ſigne that he will recover.

12. Then ſaid his diſciples, Lord, [if he ſleep * he ſhall doe well.]

* he will eſcape, σωθήσεται

13. ſleeping in the ordinary acception of the word.

13. Howbeit Jeſus ſpake of his death, but they thought that he had ſpoken of [taking reſt in ſleep.]

15 in words without all obſcurity, note on ch. 7. 2.

14. Then ſaid Jeſus unto them [plainly,] Lazarus is dead.

15. that you may have the benefit of the miracle to confirm your faith.

15. And I am † glad for your ſakes that I was not there [to the intent ye may beleive,] nevertheleſſe let us goe to him.

† glad for you (that you may beleive) that I was not there, but χαίρω δι' ὑμᾶς (ἵνα πιστεύσητε) ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ'.

16. Either, Let us goe along with our Maſter and run any hazard that he runneth, Or, if we goe, we may very probably be ſtoned, and die as well as Lazarus, referring to the danger mentioned by them v. 8. (the latter is the more probable interpretation)

16. Then ſaid Thomas, which is called Dydimus, unto his fellow diſciples, [Let us alſo goe that we may die with him.]

17. Then when Jeſus came, he found that he had lien in the grave foure daies already.

18. (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off.)

19. And Martha & Mary being in great ſadneſſe, and ſo keeping themſelves up in a cloſe retirement, many of the Jewes came to the houſe to thoſe that were neer them, to get acceſſe, to bewaile the loſſe and to reſcue them from this great ſadneſſe.

19. And many of the Jewes came * to Martha and Mary, to comfort them concerning their brother.]

* to thoſe that were about Martha & Mary, πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν.

20. Then Martha aſſoon as ſhe heard that Jeſus was coming, went and met him, but Mary ſat ſtill in the houſe.

21. Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22. enable thee to doe it.

22. But I know that even now whatſoever thou wilt ask of God, God will [give it thee.]

23. I will raiſe thy brother again to life, ſee ver. 40.

23. Jeſus ſaith unto her, [Thy brother ſhall riſe again.]

24. Martha ſaid unto him, I know that he ſhall riſe again in the reſurrection of the laſt day.

25. I am able to raiſe the dead to life again, whenſoever I pleaſe, whether now, or hereafter, One that is a beleiver, and faithfull diſciple of mine, ſuch as thy brother Lazarus was, I can, though he be dead and buried, raiſe him preſently to life again.

25. Jeſus ſaid unto her, [I am the reſurrection and the life, he that beleiveth in me, though † he were dead, yet ſhall he live.]

† he have died, or, be dead, κἂν ἀποθάνῃ

26. And he that is now alive, and ſo not capable of ſuch a preſent miracle, ſhall, if he receiveth and obeyeth my doctrine, though he dies after the manner of other men, riſe again unto life immortall, The latter of theſe thou ſayeſt thou beleiveſt, v. 24. But doſt thou beleive the former alſo?

26. And whoſoever liveth and beleiveth in me, * ſhall never die, Beleiveſt thou this?]

* ſhall not die for ever, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

27. Meſſias known by the title of [He that cometh] (ſee Mat. 11. 2.) the ſon of God, who conſequently haſt power of life and death, and ſo canſt raiſe him how and when thou pleaſeſt.

27. She ſaith unto him, Yea, Lord, I beleive that thou art the [Chriſt, the ſon of God, which † ſhould come into the world.]

† cometh, ὁ ἐρχόμενος

28. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29. Aſſoon as ſhe heard that, ſhe aroſe quickly and came unto him.

30. continued

30. Now Jeſus was not yet come into the town, but [was] in that place where Martha met him.

31. The Jewes then which were with her in the houſe and comforted her, when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her, * ſaying, ſhe goeth unto the † grave to weep there.

* or, thinking, ſuppoſing, for the

Syriack and ſome copies read διέρχεται. † tomb, or, monument, μνημεῖον

32. Then

32. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33. When Jeſus therefore ſaw her * weeping, and the Jewes alſo which came with her, he [groaned in the ſpirit, and [a] was troubled.] 33. was very paſſionately affected w^th it, and appeared to be in a great perturbation of mind, which ſoon broke out into teares, ver. 35. a.

* wailing, and the Jewes that were aſſembled to her, wailing, he groaned in ſpirit, and troubled himſelf, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν

34. And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35. Jeſus wept.] 35. And although he had reſolved to raiſe him from the dead, v.23. and though at other times when he meant to doe ſo, he had ſuppreſſed the mourners teares, Lu.8.52. and Lu.7.13. yet now he indulgeth ſo much to the juſtice of their ſorrow, as himſelf to weep with them.

36. Then ſaid the Jewes, Behold how he loved him.

37. And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38. Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

39. Jeſus ſaid, Take away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, [† by this time he ſtinketh, for he hath been dead four daies.] 39. this is the fourth day ſince his death, and ſo according to experience of dead bodies which after a revolution of the humours (which is completed in ſeventy two houres) tend naturally to putrefaction, he muſt needs be putrefied, and ſo ſtink before this time.

† he already ſmells, for he ſtinketh.

40. Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt beleive, thou ſhouldſt ſee [the glory of God?] 40. a glorious miracle wrought on him, by raiſing him to life again, v.23, and 25.

41. Then they took away the ſtone from the place * where the dead was laid. And Jeſus [lift up his eyes] and ſaid, Father I thank thee that thou haſt heard mee. 41. faſtned his eyes on heaven,

* in ſome copies, as alſo in the Syriack and old Latine, & Nonnus, theſe words, ὅπου ἦν ὁ τεθνηκὼς κείμενος, are left out.

42. And I knew that thou heareſt me alwaies: but becauſe of the people which ſtand by, I ſaid it, that [they may beleive that thou haſt ſent me.] 42. they hearing me acknowledge it to be done by thy power, in anſwer to my prayers, may by that be convinced that I came by commiſſion from thee.

43. And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with [grave-clothes,] and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him goe. 44. See note on ch. 19. f.

45. Then many of the Jewes, which came to Mary, and had ſeen the things which Jeſus did, beleived on him.

46. But ſome of them went their waies to the Phariſees, and told them what things Jeſus had done.

47. Then gathered the chief prieſts and the Phariſees a counceil, ſaying, [What doe we?] for this man doth many miracles. 47. It is not a ſeaſon for us to ſit ſtill and doe nothing, to permit this perſon to goe on without interruption.

48. If we let him thus alone, all men will beleive on him; and the [b] Romans ſhall come, and [take away both our place and nation.] 48. deſtroy both our Temple & Nation, our religion and government, and wholly enſlave us. b.

49. And one of them, named Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all,

50. Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.] 49,50. And Caiaphas put into the high prieſts office by the Procurator (ſee Lu. 3. b.) made a ſpeech, of which this was the ſumme, This is no time of conſulting or conſidering at large what is juſt to doe, in what way of juſtice to proceed with this man, We are to conſider what is our intereſt, and 'tis a Politick maxime that we may doe any thing (be it otherwiſe never ſo unlawfull) to keep the publick from deſtruction.

51. And this ſpake he not of himſelf, but being high prieſt that year, he prophecied that Jeſus ſhould die for that nation.] 51. This he ſpake in words that were a direct prophecie of what God had now deſigned ſhould come to paſſe, not that he meant it in that ſenſe, or thought at all of prophecying, but being in place of authority among the Jewes at that time, he was a fit perſon for God to make uſe of, as his miniſter, to foretell the purpoſe of God, that Chriſt ſhould die for the Jewes.

52. And not for that nation only, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad.] 52. And not for the Jewes only, but that he might call all the Gentiles into the ſame fold, the ſame Church, all the ſervants of God, all that would receive the faith all the world over.

53. Then from that day forth they took counſell together for to put him to death.] 53. From that time they entred into a conſultation, which they gave not over, till they had contrived it to have him put to death.

54. Jeſus therefore walked no more openly among the Jewes,] but went thence into a countrey neer to the wilderneſſe, into a city called Ephraim, and there continued with his diſciples. 54. Hereupon Jeſus did not publickly (ſee note on ch.7. a.) doe any thing among the people of Judæa.

55. That they might be cleanſed from legall impurity, from which till they were cleanſed, they could not celebrate the Paſſeover, and that all that were under any vow of Nazaritiſme might timely perform it, ſee note on Act. 21. 23.

55. And the Jewes Paſſeover was nigh at hand, and many went out of the countrey up to Jeruſalem before the Paſſeover [to purifie themſelves.]

56. This being that feaſt unto which every one was to come to Jeruſalem, and no excuſe being ſufficient for not coming, but that of invincible neceſſity, what can be conceived the reaſon why he cometh not up?

56. Then ſought they for Jeſus, and ſpake among themſelves as they ſtood in the Temple, [What think ye, that * he will not come to the feaſt?]

* he comes not, *Gr.* is not.

57. Now both the chief prieſts and the Phariſees had given a commandement, that if any man knew where he were, he ſhould ſhew it, that they might take him.

Notes on Chap. XI.

a. Ταραχθῆναι

Ταραχὴ is *to be troubled* with any *paſſion*, but in this *Goſpel* peculiarly with *grief*, So ch. 12. 27. *Now is my ſoule troubled*, πεταρακται) in reſpect of *death* approaching, ſo ch. 13. 21. *Jeſus having ſaid this* ἐταράχθη τῷ πνεύματι, *was troubled in ſpirit*, to think of his being *delivered up* by *Judas*. So in his exhortation to the *diſciples*, when he tells them of his *death* ch. 14. 1. μὴ ταρασσέσθω, &c. *Let not your heart be troubled*, and ver. 27. 'tis ſet diſtinct from *fear* the other *paſſion*, *Let not your heart be troubled nor cowardly*, ſo here 'tis joyned with *groaning* in *ſpirit* as expreſſions of *inward grief*, as the *tears* that follow v. 35. are outward evidences of it, As for the form of ſpeech in the *Greek* ἐτάραξεν ἑαυτὸν *he troubled himſelf*, that is but an *idiome* of the *Hebrews*, who oft uſe the *reciprocal* voice *hithpael* for a *paſſive*.

Ἐτάραξεν ἑαυτὸν

b. Ῥωμαῖοι ἐλεύσονται

The *Jewes* in *Councel*, ſeeing the *miracles* which *Jeſus* did, this eſpecially of *raiſing Lazarus*, did much fear that profeſſing himſelf to be the *Meſſias* he would ſoon attempt to make himſelf *King*, and by the admiration which he had gotten among the *people*, be quickly aſſiſted to it, if he were not timely hindred. If this were done, the *conſequent* ſeemed viſible to them, that the *Romans*, to whom they were ſubject, muſt look upon this as a *Rebellion*, and be by that *temptation* provoked to come with an *army*, and *deſtroy* them *utterly*. That this was their *fear* it it evident by their many groundleſſe objections made afterwards againſt him, that he *forbad to give tribute to Caeſar*, that he made himſelf a *King*, and ſo *oppoſed* himſelf againſt *Caeſar*; not that they deſired the continuance of *Caeſars* power over them, but that their *fear* of a yet farther *conqueſt* from the *Romans* made them unwilling to provoke them, And this the rather, becauſe of a *tradition* among them, that a little before the *end* of the *world*, there ſhould come one to *deſtroy* them, called אדמרלום, (which is by an eaſie change, *Romulus*.) This ſeems to be but the *depravation* of ſome *prophecie* from *God*, which foretold the *coming* of the *Romans* in the *laſt daies*, meaning the *daies* of *Meſſias*, to deſtroy them, and demonſtrates their expecting and beleiving, that the *Romans* were the people from whence the *change* of their *religion*, and *overrunning* their *nation* ſhould come. And therefore when they ſee the *doctrine* of *Chriſt* thrive ſo well, gather ſo many *proſelytes*, and that the *miracles* which he did were ſo great as might well ſet him up for a *King*, or *Meſſias* (which they through their unbeleif would not acknowledge him to be truly) it follows that they preſently apprehend the *Romans* coming in (the אדמרלום now mentioned) to *deſtroy* their *religion*, ſignified by the word *place*, and carry them out of their *countrey* (i.e. *deſtroy* their *nation*) or elſe wholly to *change* their *lawes*, rule them as *conquer'd* people. But in this, poor men, they were ſadly miſtaken, the *prophecie* of the *Romans* coming in to *conquer* them and *deſtroy* their *Temple* (which I ſuppoſe was ſcatter'd among them, and became the occaſion of their miſtake in expecting אדמרלום to *deſtroy them*) being thus perfectly fulfilled on them, not by their *letting Chriſt alone*, or *beleiving* on him, but by the contrary, by this their *reſiſting*, and *bandying* againſt (and at laſt *crucifying*) him; (ſee note on *Mat.* 24. m.)

Paraphraſe.

CHAP. XII.

1. THen Jeſus, ſix daies before the Paſſeover, came to Bethany, where Lazarus was, which had been dead, whom he raiſed from the dead.

2. There they made him a ſupper, and Martha ſerved, but Lazarus was one of them that * ſate at the table with him.

* lay at meat, *Gr.* ſate at table.

3. Then Mary took a pound of ointment of ſpikenard, very coſtly,] and anointed the feet of Jeſus, and wiped his feet with her haire, and the houſe was filled with the odour of the ointment.

3. Then Mary the ſiſter of Lazarus, not Mary Magdalen (ſee note on Lu. 7. a.) took a pound of the richeſt nard, a very coſtly ointment, (ſee Mar. 14. a.)

4. Then ſaith one of his diſciples, Judas Iſcarioth, Simon's ſon, [which ſhould betray him,]

4. who was the perſon that ſoon after this agreed to deliver him into the hands and power of the Jewes.

5. Why was not this ointment ſold for three hundred pence, and given to the poor?

6. This he ſaid, not that he cared for the poor, but [becauſe he was a thief and had the † bagge, and bare what was put therein.]

† purſe. Γλωσσόκομον

6. becauſe he having the office of receiving all that was brought or preſented to Chriſt, and being a covetous perſon, who purloined much to his own uſes, conceived himſelf to be a loſer by what was thus beſtow'd on Chriſt.

7. Then

7. Then ſaid Jeſus, Let her alone, [* againſt the day of my burying hath ſhe kept this.]

7. ſhe hath performed this as a ſit ceremony to ſolemnize my approaching death, after which men uſe to be embalmed with perfumes and ſpices, &c.

* ſhe hath obſerved this for the day of my embalming. εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

8. For the poor alwaies ye have with you, but me ye have not alwaies.]

8. And therefore this was a very ſeaſonable charity in her, ye will have opportunities enough to ſhew your charity to the poor, but this was the laſt opportunity ſhe could have had of expreſſing it to me, who am ſuddenly to be gone from you.

9. Much people of the Jewes therefore knew that he was there; and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10. But the chief prieſts conſulted that they might put Lazarus alſo to death.]

10. And ſeeing of Lazarus was apprehended by the Sanhedrim to be ſo dangerous a means to bring men to beleive on Chriſt, that upon conſultation it was thought fit to put Lazarus to death.

11. Becauſe that [by reaſon of him, many of the Jewes went away,] and beleived on Jeſus.

11. many Jews forſook the Judaicall way of oppoſition againſt Chriſt, upon ſeeing that miracle of his in raiſing Lazarus,

12. On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13. Took branches of palme trees and went forth to meet him, and cried, Hoſanna, † bleſſed is the King of Iſrael that cometh in the name of the Lord.

13. Took palme branches (ſee note on Mat. 21. 2.) and ſolemnized his entrance into the city with the ceremonies of a Kings inauguration, acknowledging him to be the Meſſias (ſee Mat. 11, 2.) and uſing the words of Pſal. 118. 29. and ſtyling him King of Iſrael.

† Bleſſed in the name of the Lord be he that cometh, the King of Iſrael. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ Βασιλεὺς τοῦ Ἰσραήλ.

14. And Jeſus when he had found a young aſſe, ſate thereon, as it is written,]

14. At the ſame time alſo the diſciples of Jeſus fetching a young aſſe, and bringing it to him according to his appointment, he rode on it into Jeruſalem, And ſo that other prophecy of ſcripture, Zach. 9. 9. was fulfilled in him alſo,

15. Fear not, daughter of Sion, behold thy king cometh ſitting on an aſſes colt.]

15. Now, O Jeruſalem, there is matter of rejoicing to thee, for he that is now thy King, cometh in an equipage not of pomp and ſtate, but of humility, as one that is likely to be author of all good to thee.

16. Theſe things underſtood not his diſciples at the firſt, but when Jeſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things unto him.]

16. Theſe things at firſt his diſciples underſtood not to be a compleation of any ſuch propheciē, till the coming of the holy Ghoſt upon them, after Chriſts aſcenſion, then they conſidered and remembred that that was now done unto him, which had been ſo long agoe, ſo plainly propheciēd of him.

17. The people therefore that was with him, when he called Lazarus out of his grave, and raiſed him from the dead, bare record.]

17. At this time before the peoples Hoſanna's, thoſe of the multitude that had been preſent at that mighty work of his, in raiſing Lazarus from the dead, freely made acknowledgment of it in Jeruſalem.

18. For this cauſe the people alſo met him, for that they heard that he had done this miracle.]

18. And that cauſed the peoples coming out to him v. 13. as to the Meſſias, whom alone they ſuppoſed able to doe ſuch a miracle, ver. 11.

19. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevaile nothing? Behold * the world is gone after him.]

19. Upon this the Phariſees ſaid one to another, We are ſo farre from having ſuppreſſed him by all our oppoſition made againſt him, that all men beleive on him in deſpight of us. And therefore ſome other ſuddain courſe muſt be taken with him.

* the whole world, for moſt antient copies read ὁ κόσμος.

20. And there were certain [a] Greeks among them that came up to worſhip at the feaſt.]

20. There were at this time ſome Gentile worſhippers, Proſelytes of the Gates, which being not permitted to celebrate the feaſts with the Jewes, were yet come up to pray in the outward court of the Temple. 2.

21. The ſame came therefore to Philip, which was of Bethſaida in Galilee, and deſired him ſaying, Sir, we would ſee Jeſus.]

21. Theſe living not farre from Bethſaida in Galilee, and ſo having ſome knowledge of Philip, who was of that city, came to him, and beſought him that he would help them to ſee Jeſus, and ſpeak with him.

22. Philip cometh and telleth Andrew, and again Andrew and Philip told Jeſus.]

22. Philip firſt conſulteth with Andrew, and both together mention it to Jeſus.

23. And Jeſus anſwered them, ſaying, The houre is come that the ſon of man † ſhould be glorified.]

23. Jeſus did not refuſe or reject theſe Gentiles from coming to him, but in generall words intimated that the preaching the Goſpel to the Gentiles was now ſhortly at hand, And in order to that, Chriſt ſhould be rejected by the Jews, ſuffer, riſe, and aſcend to heaven, and then upon the Jewes obſtinate holding out, the Goſpel ſhould be preached to the Greeks, and all the reſt of the heathen world.

† be glorified. δοξασθῇ.

24. Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.]

24. Aſſuredly my death, ſaith he, is a means of bringing more unto the faith, then my life could be, as it farres with corn put into the earth, which by that means dies, but ariſes with abundance of encreaſe.

25. He that loveth his life ſhall loſe it, and he that hateth his life in this world, ſhall keep it unto life eternall.]

25. And ſo in proportion it ſhall be with you, the venturing of your lives, and ſticking faſt to me is the thriftingſt ſureſt way of preſerving your ſelves.

26. If

26. If any man will be my diſciple, (ſee Lu. 8. 2) he muſt provide to ſuffer, as I ſhall. And if he thus keep cloſe to me, he ſhall fare as well as I doe, whatſoever he ſuffer here, be rewarded by my Father abundantly, (ſee note on 1 Tim. 5. b.)

26. If any man ſerve me, let him follow me, and where I am, there ſhall alſo my ſervant be, if any man ſerve me, him will my Father honour.]

27. I am not impaſſible or ſubject to no affection, ſuch as deſire of life, &c. but in all theſe, juſt as you are. The apprehenſion of that which is now approaching is a great perturbation to me, Which way ſhall I turn me? ſhall I pray to my Father to deliver me from the danger, to reſcue me from dying? But this was it, for which I came into the world, that I might ſuffer, And therefore I ſhall not abſolutely pray againſt that.

27. Now is my ſoule troubled, and what ſhall I ſay? Father, ſave me from this houre? but for this cauſe came I to this houre.]

b. 28. No, this ſhall be my prayer, that my Father will ſo diſpoſe of me, that I may doe whatſoever it is that may moſt tend to the glorifying of his name in me. Upon his ſaying thoſe words, there came a clap of thunder, and with it a voice from heaven audible, in theſe words, I have &c.

28. Father glorifie thy name. Then came there a [b] voice from heaven, ſaying, I have both glorified it, and will glorifie it again.]

29. And of the multitude there preſent ſome took notice of the thunder, with which that voice came, others of the voice it ſelf.

29. The people therefore that ſtood by and heard it, ſaid that it thundred. Others ſaid, An Angel ſpake to him.]

30, 31. Upon this Jeſus ſaid to them, This voice from heaven came not to anſwer or ſatisfie me, but to convince you, and bring you to the faith, or aſſure you that my death ſhall tend to the glory of God, and bringing down of ſinne and Satan, ch. 16. 11.

30. Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.

31. Now is the judgment of this world, now ſhall the prince of this world be caſt out.]

32. And I by my being crucified (ſee note on Mat. 1. h.) will by that means bring a great part of the whole world to beleive on me, Gentiles as well as Jewes.

32. And I, if I be lifted up from the earth, will draw all men unto me.]

33. (This ſpeech Chriſt meant as an intimation not only that he ſhould be put to death, but alſo what kind of death this ſhould be, viz: crucifixion, which is an elevation, or lifting up to the croſſe, and an holding out the hands, as if it were to invite all to him, promiſing an hoſpitable reception, See Lu. 9. c.)

33. (This he ſaid, ſignifying, what death he ſhould die.)

34. To this diſcourſe about his death the people made an objection, that their Doctors had taught them out of ſcripture, Pſal. 110. (ſo the word Law ſignifies, ch. 10. 34. ſee note a.) and perhaps Iſa. 40. 8. that the Meſſias ſhall endure for ever, and never die, and therefore if it were true, what he ſaid, that the ſon of man muſt be put to death, they could not gueſſe what he meant by the ſon of man, ſure not the Meſſias.

34. The people anſwered him, We have heard out of the law, that † Chriſt abideth forever, and how ſayeſt thou, The ſon of man muſt be lift up? Who is this ſon of man?] * the Chriſt, ὁ Χριστὸς

35. To this he anſwered, I am not likely to ſtay long amongſt you, here on earth, make uſe of me, the light of the world, while I am with you, or elſe you are likely to be left in the dark, in a blind unhappy condition for ever; and doe not, upon your traditions, perſwade your ſelves, that I ſhall alway continue among you here, becauſe I am the Meſſias.

35. Then Jeſus ſaid unto them, Yet a little while is the light with you, walk while ye have the light, leſt darkneſſe † come upon you: for he that walketh in darkneſſe, knoweth not whither he goeth.] † ſurprize, καταλάβῃ

36. I ſhall continue with you but a while, and therefore be ſure ye make haſt to learn ſufficient for your whole lives to come, to get your directions complete, that you may live like Chriſtians. When Jeſus had ſaid this, he went away, and concealed himſelf from them (at Bethany probably) for a while.

36. While ye have the light, beleive in the light, that ye may be the children of light. Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.]

37. All this did not effectually work on them, but though he had done all theſe miracles in their ſight, yet they did not beleive on him.

37. But though he had done ſo many miracles before them, yet they beleived not on him.]

38. And thereby the prophecy of Eſaias ch. 53. 1. was fulfilled, which was to this purpoſe, How few are there, that have been by all Chriſt's miracles convinced, that he is the Meſſias.

38. That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath beleived our report? and to whom hath the arme of the Lord been revealed?]

c. 39, 40. That other prophecie alſo had not been fulfilled, had they not thus disbeleived him, wherein the juſt judgment of God forſaking, and bringing the puniſhment of blindneſſe upon them, was pronounced by that prophet againſt the ſtubborn obdurate Jewes, who by this means are likely never to be converted or pardoned.

39. Therefore they [c] could not beleive, becauſe that Eſaias ſaid again,

40. He hath blinded their eyes, and hardned their heart, that * they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, that I ſhould heale them.] * they ſee not, and hear not,

41. Theſe things were ſpoken by that prophet in ſetting down a viſion of his, when Chriſt's being on the earth was revealed to him, ſee note on ch. 1. b.

41. Theſe things ſaid Eſaias, when he ſaw his glory and ſpake of him.]

42. Yet for all this, many of the rulers of the people, the members of the Sanhedrim, did beleive him to be the Meſſias, ſuch was Nicodemus ch. 3. 1. &c. But the ſect of the Phariſees was of ſuch authority and power in the Sanhedrim, and they were ſo violently bent againſt him, and all that

42. Nevertheleſſe among the chief rulers alſo many beleived on him, but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be put out of the ſynagogue.]

received

received him, that as Nicodemus ch. 7. 50. and 19. 39. durſt not come to him by day time, ſo the reſt durſt not make any publick acknowledgment of their beleiving on him, for fear they ſhould be reproachfully cenſured (ſee ch. 9. note b.) and being rulers, be turned out of their dignities in the Conſiſtory.

† glory of men, more then the glory of God, δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν.

43. For they loved the † praiſe of men, more then the praiſe of God.] 43. For they valued their reputation with men, (eſpecially their places in the Sanhedrim) their reputation with the Phariſees, that they were good Patriots, conſtant to their old way, more then the teſtimony of, or reputation with God himſelf, ſee ch. 5. 41.

44. Jeſus cried and ſaid, He that beleiveth on me, beleiveth not on me, but on him that ſent me.] 44. The beleiving on me is nothing elſe but the beleiving on my Father, whoſe commiſſion I have, and whoſe doctrine I teach.

45. And he that ſeeth me, ſeeth him that ſent me.] 45. And he that ſeeth my miracles, in them ſeeth my Fathers power, the works of miracles which I doe, being wrought by my Father.

46. I am come a light into the world, that whoſoever beleiveth on me ſhould not abide in darkneſſe.] 46. I am ſent by my Father to enlighten the world, to lead them, that will receive my doctrine, into all that is neceſſary for them to know for the ordering of their lives, ſo as will be acceptable to God my Father.

‖ or, keep them not, for the Kgs MS. and the old Greek and Latine, read φύλαξῃ, and ſo the Syriack and other copies.

47. And if any man hear my words, and ‖ beleive not, I d judge him not, for I came not to judge the world, but to ſave the world.] 47. They that hear my preaching, and reject it, I doe not mean to accuſe them to my Father to make any complaint againſt them, 'Twas not the deſigne of my coming, to accuſe any man, and ſo to bring any judgment on any, 'tis more agreeable to my deſigne to reſcue all out of their ſinnes and punishement due to them for ſinne. d:

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have ſpoken, the ſame ſhall judge him at the laſt day.] 48. That which will accuſe, and condemn ſuch an one, is, that what I teach and he deſpiſeth, is the thing, that my Father ſent me to preach, and that on purpoſe to bring them to eternall bliſſe, that receive and obey it. And the deſpiſing of that which was meant for his ſo great good, and came back't with authority and commiſſion from God the Father, is an accuſation, which will be heavily charged on him at the day of judgment.

49. For I have not ſpoken of my ſelf, but the Father which ſent me, [he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak.] 49. Every word, or part of doctrine taught by me, is by expreſſe commiſſion of him.

50. And I know that his commandment is life everlaſting:] Whatſoever I ſpeak therefore, even as the Father hath ſaid unto me, ſo I ſpeak. 50. And of this I am ſure that obedience to his precepts, as they are now preached by me, is the only way to bring men to eternall life.

Notes on Chap. XII.

a. Ἕλληνες

The *Gracians* here are ſuppoſed to be *proſelytes of the gates*, who yet were not permitted among the *Jewes* to *celebrate* the *feaſt* with them, but onely either to *behold* their *ſolemnities*, or holy *feſtivities* and πανηγύρεις, or, as it is here peculiarly ſaid, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ, *that they might worſhip at that time of publick worſhip*, which *in atrio Gentilium*, *in the court of the Gentiles*, they were permitted to doe, as appears by the *Eunuch*, *Act.* 8. 27. ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, *who came to worſhip at Jeruſalem*, where that *Temple* was, which is ſtyled *the houſe of prayer to all people*, ſo the *pious men*, i.e. *proſelytes*, *Act.* 2. 5. which came up to *Jeruſalem* at the *feaſt* of *Pentecoſt*.

Προσκυνῆσαι ἐν τῇ ἑορτῇ

b. Φωνὴ

The *voice*] here was an *articulate ſound* in the midſt of *thunder*. Φωνὴ and βροντὴ *voice* and *thunder* are all one among theſe writers, the *Hebrew* קולות *voices* ordinarily ſignifying *thunder*. Thus [*bath col*] the *daughter of voice* (the only way of *oracle* or revelation of *Gods* will among the *Jewes* after the *Babyloniſh* captivity) is among them, the *will* of *God* revealed in *thunder* from heaven, *Ex.* 19. 16, 19. Hence it is that in this place ver. 29. the by-ſtanders ſay, *It thunders*,] and others that an *Angel ſpake*, both together ſaying the truth, that there was a *thunder* joyned with a *voice from heaven*, which is the *daughter of thunder*. This is the meaning of βρονταὶ καὶ φωναὶ, *thunders and voices*, *Apoc.* 4. 5. and 8. 5. ſo *Mat.* 3. 17. φωνὴ λέγουσα *a voice ſaying*] is the *thunder* uttering ſuch a *voice*, and ſo ch. 17. 5. *Lu.* 9. 35. And by this will be explained a ſeeming difference in the *Acts* in the *ſtory* of *Saul's converſion* of *hearing*, and *not hearing* the *voice*, which ſhall be referred to that place, *note* on *Act.* 9. b.

Βρονταὶ ἢ φωναὶ

Φωνὴ λέγουσα

The ἐξ οὐρανοῦ] here may be rendred, by *analogie* with the ſame *phraſe*, uſed ch. 5. 19. ſo, as to ὁ υἱὸς signifie not any impotence in them, but that, as 'tis ſaid v. 39. *they beleived not*. So doth the *Hebrew* phraſe ſignifie, *Gen.* 19. 22. and ſo ſaith *Iſidorus Peluſiota* of that *Joh.* 5. 19. expounding τὸ δύναται by ἐνδέχεται, *he cannot*, i.e. *he doth not*. So the phraſe is uſed *Mar.* 6. 5. *Lu.* 16. 2. and ſo the context here imports, being no more then this, that this *unbeleif* of theirs was *foretold* by the *prophets*, which indeed was an *argument* to *prove*, what the *effect* would be, through their own *contumacious wills*, but no way a *cauſe* of their *unbeleif*, or that which laid an *impoſſibility* of *beleiving* on them. c. οὐκ ἠδύναντο

Δύναται

The word κρίνῃ *judging* here, ſeemeth to be taken in the ſenſe of *accuſing*, as a *plaintiff*, or *witneſſe accuſeth*, and not of *condemning*, which is the office of a *Judge*. For firſt it is here v. 48. ſpoken of the *word* or *Goſpel* of *Chriſt*, which had been preacht unto them, and not of *Chriſt* himſelf in that place. 2dly 'tis affirmed of *Chriſt* ch. 5. 22. that *all judgment is committed to the ſon*, and that he hath *authority* to *execute judgment*, and that his *judgment is juſt* &c. And therefore though it may be ſaid that that *judgment* of his belongs in thoſe places to the *judgment*, to which his *reſurrection* inſtates him, and the place here belongs to his *condition* here in *this world*, and ſo that that *affirmative*, and this *negative* are reconcileable, yet becauſe the *judging* v. 48. is alſo ſaid to be *at the laſt* d. Κρίνω

day,

day, it will be fit to assign such a notion of *judging* in both these verses. as that the saying [*he judgeth not,*] may be reconcileable with those other places, where *judgment is committed to the Son,* and that will be by interpreting the *judging* here, of *accusing*. And thus it will be agreeable with *Joh.*5.45. doe not think that I *will accuse you to the Father*; *There is one that accuseth you, Moses,*] whose writings producible against them, are there said to *accuse* them, as here *Christs* words are said to doe. Thus *Lu.6.37. Judge not, and ye shall not be judged*, is set as distinct, from *Condemn not, and ye shall not be condemned*, and set *preparative* to it, as *accusing* regularly is to *giving of sentence* in any judicature.

Paraphrase.

CHAP. XIII.

1. Now on the evening or first part of the Paschal day (see note on Mar. 14. c.) Christ knowing that he should not live till then, and consequently that what he had to say or doe to his Disciples before his departure, would most fitly be done presently, he thus expresses the constancy of his love, and kindnesse to them,

a. 1. NOW before the feast of the Passeover, when Jesus knew that his houre was come, that he should [a] depart out of this world unto the Father, having [loved his own which were in the world, he loved them unto the end.] many houres before the time of dressing and eating the Lamb, which was the Paschal feast,

2. When he was at supper, *or*, In supper time, (see v. 12.)

2. And supper * being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to † betray him.) (Judas having taken up that diabolicall resolution of delivering up Christ to the Jewes.)

* being come, or in supper time, δείπνου γενομένου.

† deliver him up, παραδῷ.

3,4,5. Jesus knowing sufficiently the dignity of his person, that he was the eternall son of God, that came from God, and was now neer his time of returning to God again, and of taking possession of all power in heaven and earth, yet thus farre humbled himself, He riseth from supper, and after the manner of a waiter, puts off his upper garment, and girt his other under garment to him, (see Lu.12. b.) and poured out water out of the water-pots or cisterns, (ch.2. b.) into a lesser vessel, usuall for washing, And then he set himself in all humility, as a servant of the meanest quality, to wash the feet of his own disciples, and then wipes them with the linen cloth about him.

3. Jesus knowing that the Father had given all things into his hands, and that he * was come from God, and went to God,

4. He riseth from supper, and laid aside his garments, and took a towell and girded himself,

5. After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the † towell, wherewith he was girded.]

* came forth from God, and departeth to, ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει.

† linen cloth λέντιον

6. dost thou purpose to

6. Then cometh he to Simon Peter, and Simon Peter saith unto him, Lord, [dost thou] wash my feet?

7. Thou dost not yet understand what this action of mine meaneth, but hereafter, when thou shalt discharge the office of Apostle in the Church, and consider wherein that dignity especially consists, viz: in serving those who are placed under thee, and in washing from them the sinnes and sullages of their earthly affections, which still are apt to remain, after they are Christians, and must be daily washt off by the work of thy ministery, then thou wilt consider and discern, to what this action of mine emblematically tends.

7. Jesus answered and said unto him, [What I doe thou knowest not now; but thou shalt know hereafter.]

8. But Peter would by no means let him wash his feet. Jesus therefore saith to him, That which is meant by my washing thy feet, is so necessary to thee, viz: the purifying thy affections, that without it, thou canst receive no benefit from me.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part in me.]

9. Upon that saying of Christ he replies,

9. Simon Peter saith unto him,] Lord not my feet only, but also my hands and my head.

b 10,11. He that is washed all over already, needs no more washing, save only for his feet, which by the daily treading, i. e. conversing on this earth, will be apt continually to gather sullage, which will need continuall cleansing, And in like manner 'tis now among my disciples, The body of them is clean, but yet the feet are foule, viz: one base unworthy person among them, meaning Judas, the person that had now undertaken to deliver him up.

10. Jesus saith to him, [He that * is [b] washed, needeth not, save to wash his feet, but is clean every whit; and ye are clean, but not all.

11. For he knew who should betray him, Therefore said he, Ye are not all clean.]

* hath been washed, hath no need but that his feet be washed, but is all clean, ὁ λελουμένος οὐκ χρείαν ἔχει εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος.

12. So after he had washed their feet, and had taken his † garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord, and ye say well, for so I am.

14. to minister and serve, and doe all offices of charity to one another, and to all that shall be under you, as you are under me, i.e. to all beleivers in the Church, and labour to cleanse them from all their sullages, see v.7.

14. If I then your Lord and Master have washed your feet, ye also ought [to wash one anothers feet.]

† own garments, and was lain down, ἱμάτια αὐτοῦ, ἀνέπεσεν

15. For what I have now done, is on purpose to shew you, how you ought to behave your selves in that authority in the Church wherein ye shall succeed me.

15. For I have given you an example, that ye should doe as I have done unto you.]

16. nor you my Apostles, that I mean to settle Governours of the Church, greater then I, from whom you have your commission, and by whom you are constituted.

16. Verily, verily, I say unto you, The servant is not greater then his Lord, [neither * he that is sent, greater then he that sent him.]

* the Apostle greater, ὁ ἀπόστολος μείζων

17. And woe be to you if you doe not practise after this example.

17. If ye know these things, happy are ye if ye doe them.]

18. I

18. I ſpeak not of you all, I know whom I have choſen, but that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me.]

18. But I expect not this obedience from you all, I know;

I have choſe twelve Apoſtles, and the ſcripture is fulfilled of one of them, that though he be ſo neer to me, as to be entertained daily at my table with me, yet he will doe me all the miſchief he can.

19. Now I tell you before it come, that when it is come to paſſe, ye may beleive that I am he.]

19. This I tell you now (ſee note on Mat. 23. k.) by way of prediction, that when my ſuffering comes, and may be apt to make you waver in your beleif of me, your knowing that I foretold you it, may aſſure you that I know things to come, and the ſecret purpoſes of mens hearts before they ſhew themſelves in act, and from thence conclude that I am the ſearcher of all hearts, and withall that I am the Meſſias, to whom thoſe prophecies belong.

20. Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend, receiveth me, and he that receiveth me, receiveth him that ſent me.]

20. As for the offices of duty and task and humility which I aſſigne you v. 14. and now exemplifie them to you in my ſelf, you ſhall not want the comfort and reward of them; For you ſhall be conſidered by me (and ſo ſhall the reception and entertainment that men ſhall give to you) as I my ſelf am by my Father.

21. When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me.]

21. At this time, as he ſpake theſe words Jeſus was much troubled, not only in apprehenſion of the approaching danger, but eſpecially he was grieved to think of it, that any diſciple of his ſhould be ſo wicked and ſo unhappy, and told them openly and plainly that one of the twelve ſhould be hired and undertake to deliver him up to the Jewes to be put to death by them.

22. Then the diſciples looked one on another, [doubting of whom he ſpake.]

22. much perplexed to think that one of them ſhould be guilty of ſuch a villany, and not being able to gueſſe who it ſhould be.

* lying in Jeſus boſome ἀναπεσὼν

23. Now there was * leaning on Jeſus boſome, one of his diſciples whom Jeſus loved.]

23. And John, to whom Chriſt was very kind, the writer of this Goſpel, was placed next to him at the ſupper.

24. Simon Peter therefore beckned to him, that he ſhould ask who it ſhould be of whom he ſpake.

† at the breaſt of Jeſus ἐπὶ τῷ στήθει.

25. He then [lying † on Jeſus breaſt,] ſaith unto him, Lord, who is it?

25. lying next to him with his head in Jeſus boſome, v. 23.

* having dipt, I ſhall deliver the piece, or cruſt of bread, and having dipt, he gave the cruſt, ψωμίον δὲ λαβὼν ἐπιδίδωσι, καὶ βαπτὸν τὸ ψωμίον ἐπιδίδωσι

† cruſt ψωμίον

26. Jeſus anſwered, He it is to whom * I ſhall give [c] a ſop, when I have dipped it: And when he had dipped it, he gave it to Judas Iſcariot ſon of Simon.]

26. He it is to whom I ſhall give the next piece of bread, which I ſhall take out of the diſh, or platter, and having given him that mark to know him by, he preſently puts his hand into the diſh, and takes out a piece of bread, and gives it to Judas Iſcariot. c.

27. And after the † ſop Satan entred into him. Then ſaid Jeſus unto him, That thou doeſt doe quickly.]

27. And upon his receiving that piece of bread, (together with Chriſts telling him diſtinctly of it, and of the horribleneſſe of the ſin and danger, Mar. 14. 21.) and his not yet relenting, the devil entred into him more forcibly then before, v. 2. and Lu. 22. 3. hurrying him to a ſpeedy execution of his deſignes, (ſee the paraphraſe on Lu. 22. 3, 4.) which Jeſus knowing, ſaid to him accordingly, What thou doſt, doe quickly, intimating that he was now haſtning to doe it.

† cruſt ψωμίον

28. Now no man at the table knew for what intent he ſpake this unto him.]

28. This ſpeech they that were at meat with him, underſtood not, unleſſe perhaps John to whom he had given the token, v. 26.

* purſe γλωσσόκομον

29. For ſome of them thought, becauſe Judas had the * bag, that Jeſus had ſaid unto him, Buy thoſe things that we have need of [againſt the feaſt:] or that he ſhould give ſomething to the poor.

29. See note on Mar. 14. c.

† cruſt ψωμίον

30. He then having received the † ſop, went immediately out, and it was night:

31. Therefore when he was gone out, Jeſus ſaid, [Now is the ſon of man glorified, and God is glorified in him.]

31. Now is the time come for Chriſt to ſuffer, and riſe and return back to heaven, by which means God ſhall receive glory in him, and conſequently ſhall glorifie him immediately.

32. If God be glorified in him, God ſhall alſo [glorifie him in himſelf, and ſhall ſtraightway glorifie him.]

32. Raiſe him from the dead, and exalt him to more power and dignity by reaſon of this his humiliation, And this ſhall be done preſently.

33. Little children, yet a little while I am with you, Ye ſhall ſeek me, and, as I ſaid unto the Jewes, Whither I goe ye cannot come, ſo now I ſay to you.]

33. My beloved friends whom I look on as children ſuddenly to be deprived of their parent, I am now within a very little time to part from you.

34. A new commandement I give unto you, that ye love one another, as I have loved you, that ye alſo love one another.]

34. And being now to take my laſt leave, I give you this ſpeciall new command that from the manner and degree of my love to you expreſt in venturing, nay loſing my life for you, ye alſo learn and practiſe the ſame degree of loving one another, i. e. that all Chriſtians abound one toward another in all charity, and venture their lives for the good of others, eſpecially for the propagating the Goſpel, doing good to the ſouls of other men.

35. By this ſhall all men know that ye are my diſciples, if ye have love one to another.]

35. This is the badge by which I deſire you ſhould be known from all other men of other profeſſions, and religions, your living together in the ſtricteſt bands of love.

36. Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I goe thou canſt not follow me now; but thou ſhalt follow me afterwards.]

36. Peter not yet knowing what he meane ver. 33. asketh him

him whither he meant to goe that they ſhould not be able to follow him: Jeſus anſwers him, that though he could not yet, he ſhould ere long follow him, that the very death which Chriſt ſhould now ſuffer, ſhould be his lot hereafter.

37. venture, hazard. 37. Peter ſaid unto him, Lord, why cannot I follow thee now? I will [lay down my] life for thy ſake.

38. As valiantly and reſolutely as now thou promiſeſt me, * ſhalt have denyed

38. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? [Verily, verily, I ſay unto thee, the cock ſhall not crow, till thou * haſt denied me thrice.]

this I foreſee of thee, that before the morning watch (or ſecond cockcrowing, ſee note on Mar. 13. a.) i.e. before three of the clock in the morning, thou wilt deny me three ſeverall times.

Notes on Chap. XIII.

a. Μεγάλῃ

This word μεγάλῃ *paſſe*] referres to the *Paſſe-over* mention'd in the beginning of the *verſe*, to ſignifie that that *legal Paſſeover*, or, the occaſion of it, *God's paſſing over* the *houſe* of *Iſrael*, and the *Iſraelites paſſing* or *going out* of *Ægypt*, did note the *paſſing* of *Chriſt out* of this *world*, (where he was a *ſervant*) into the *land* of *liberty*, i. e. *heaven*, See *note* on *Lu.9.b.*

b. Λούειν Νίπτειν

The *Hebrewes* had their βαπτισμὸς, or λόυσις, and their νίψεις, the former, *waſhing* of the *whole body*, which they call טבילה, the other, of the *hands* or *feet*, which they call קדוש, *ſanctifying*. So in *Joma* c. 3. §. 3. חמש טבילות ועשרה קדושין וטובל כהן גדול ביום הכפורים, *the high prieſt on the day of expiation waſhes five waſhings, and ten ſanctifications*, i.e. *waſhes his whole body five times, at every changing of his veſtments once, and his hands and feet ten times*, i. e. *at every waſhing of his whole body twice*. The former were uſed by the *Prieſt* (after the building of the *Temple*) before the *entring* into the *Temple*, (*no man*, ſaith *Joma* c.3. §. 3. *enters into the court of the Temple to miniſter, though he be clean*, i. e. though he be not under any *legal pollution*, *untill he have waſhed all over*) and ſo alſo by the *Proſelytes* at their *initiation*. See *note* on *Mat.*3. a. the latter was of every daies uſe: And to theſe our *Saviour* ſeems here to

ὁ λελουμένος

referre, and by the ὁ λελουμένος] he means him that hath been *totally waſht*, i.e. that hath been *initiated*, and entred into *Chriſt*, hath undertaken his *diſcipleſhip*, and ſo renounced ſincerely all the *profaneneſſe* of his former life; and he that had done ſo, is ſaid to be

καθαρὸς ὅλος

ſo, in the words following, *whole clean*, and he hath no need to be *ſo waſhed* again, i. e. *all over*. For that *ceremony* of *initiation* was never *repeated*, ſay the *Jewiſh* writers. All that is needfull to him is the νίψις or rinſing of the *hands* and *feet*, the *daily miniſtery* of the *word* and *grace* of *Chriſt* (thereby ſignified) to *cleanſe* and *waſh* off, and *purifie* (more and more daily) the *frailties* and *imperfections*, and *lapſes* of our weak nature, thoſe *feet of the ſoule*, τὰ ζητικὰ διαβήματα, ſaith *Eulogius*, even after he is *converted*.

c. ψωμίον

What ψωμίον ſignifies, is clear by *Heſychius*, ψωμίον (ψωδίον is a falſe print) τὸ ὑποκάτω τοῦ ἄρτου, *the lower ſide of the bread*, and ψωμία (not ψωδία again) τὰ τοῦ ἄρτου ἀποθραύσματα, *broken pieces of the loaf*, *cruſts of bread*. Such was it, that was wont to be given about to each of the gueſts in the *poſtcœnium* (the *breaking of bread after ſupper*) among the *Jewes*, to ſignifie that *charity* that ſhould be among them, and ſo the *cup of grace*, or *charity* alſo, μετὰ τὸ δειπνῆσαι *after ſupper*, ſaith S. *Luke*, ch.22. 20. And ſuch was this here, that *Chriſt* on purpoſe did to expreſſe his *love* to his *diſciples* now at *parting* with them, ver. 1. and to *engage* them to the like among one another. That this was the *poſtcœnium* there can be no doubt, if δειπνήσαντος] ver. 2. be rendred [*ſupper being ended*,] for then there could be nothing after that, but the *poſtcœnium*. But although δειπνήσαντος] being the *Aoriſt: Med:* importeth no more, but [*it being come*] or when *ſupper was come*, in *ſupper time*] yet 'tis apparent that after this he *roſe* from *ſupper*, to *waſh* their *feet*, and accordingly 'tis ſaid expreſly v. 12. ἀναπεσὼν πάλιν *lying down again*, which ſignifies that he was *before layn down* to *meat*, And therefore in reaſon this *waſhing* their *feet*, coming between the *ſupper*, and the *poſtcœnium*, that which here followes the *waſhing*, and his ſecond *lying down*, is the *poſtcœnium*, wherein, as it is evident by the other *Evangeliſts*, he inſtituted the *Lords ſupper*. See *Mat.* 26. 26. where it is the laſt thing, that is done, but the *ſinging* of the *hymn*, before their going to the *mount of Olives* ver. 30. and ſo *Mar.* 14. 28. And *Luke* ſaith expreſly, ch. 22. 20. that he *took the cup after ſupper*. Which being ſuppoſed, and the mention being here expreſſe of *Chriſts* giving the ψωμίον, or *cruſt* to *Judas*, As it is neceſſarily conſequent, that *Judas* was preſent at the *Inſtitution* of the *ſacrament*, and not only at the *firſt* part of the *ſupper*, which that concluded, ſo it is not probable, that the *cruſt* now mention'd to be given him, ſhould be *dipt* or *moyſten'd* in the *juice* of the *herbs*, as it might be thought, if it had been at the *former* part of the *ſupper*. For the cuſtome of *giving* about *bread* in the *poſtcœnium*, was, ſurely, to give a *cruſt* of *drie bread*, *broken* off from the *loaf*, or a *loaf* cut in a diſh, to that purpoſe, to give every one a *piece*, And the *cup* of *wine* following it, there was no uſe, or occaſion of *moyſtening* it; and beſides, the *firſt courſe*, and the *diſhes* of that *ſervice* were in all reaſon taken away, to give place to this *concluding* courſe, As we know it is, where ever the cuſtome of the *Grace-cup* is ſtill retained, And if ſo, there was then no *moyſt* thing on the table but the *wine* to *dip*, or *wet* it in, and that being in a *cup*, or *pot*, and not in a *diſh* (which is mention'd in *Matthew* and *Mark* at his pointing at the *traditor*,) there is no preſence of beleiving, that the *bread* was *dipt* in that. Upon theſe grounds it ſeems not unreaſonable to interpoſe a *conjecture*, that the word βάψας, βάψαι or ἐμβάψας may here be miſtaken, and *miſapplied* ἐμβάψαι to ψωμίον, *the piece of bread* (which from thence is uſually rendred a *ſop*, ſuppoſing it to be ψωμίδιον, *dipt* in *wet*, and ſo moyſten'd) when it may ſignifie no more then his *putting*, or *dipping* his *hand* into the *diſh*. For the *putting ones hand into any hollow veſſel*,] which is made *hollow*, that it may contain *liquids* in it, may fitly be thus expreſt, although there

there be not any *liquid* thing in it at that time. So ἐμβάπτειν χεῖρα, *to dip*, or *put in the hand Mat.* 26.23. ſignifies to *take meat*, and *eat bread* (*Pſal.* 41.9. and here v.18.) without any notion of *wetting* it, and ſo ἐμβάπτειν, *Mar.* 14. 20. which may as well conclude that *Judas* was made *wet* in the *diſh* there, as that the *bread* was *ſopt* here. It is ordinary for words to loſe their *native* ſignifications, and to be uſed in a greater latitude, then originally belongs to them, and ſo we know βαπτίζειν, *to be dipt*, or *waſht*, is uſed not only of *water*, but of the *holy Ghoſt*, and *fire*. And then, why may not the words be thus rendred, ᾧ ἐγὼ βάψας τὸ ψωμὸν δώσω, *to whom having dipt, I ſhall give the piece of bread*, by *dipping*, meaning [*putting the hand into the diſh*] and then ἐμβάψας τὸ ψωμὸν δίδωσιν, *having dipt*, i.e. *put* in his *hand*, he *gives the cruſt or piece of bread* to *Judas*, telling *John* at the ſame time, that he, that he ſhould *next give* it to, was he that ſhould *deliver him up*.

CHAP. XIV.

Paraphraſe.

*Beleive on God, and beleive on me, πιστεύετε εἰς τὸν θεὸν, καὶ εἰς ἐμὲ πιστεύετε

† If not, I had told you that I goe For the Kings MS. and the antient Gr. & Latin read, ἐτοιμάσαι or, to prepare, For the Gr. and Lat. MS. & divers others read ἑτοιμάσω.

1. LET not your heart be troubled, * ye beleive in God, beleive alſo in me.] 1. As your beleiving in God my father will afford you many priviledges, and antidotes againſt worldly trouble, ſo will alſo your beleiving in me.

2. In my fathers houſe are many manſions, † If it were not ſo, I would have told you; I goe to prepare a place for you. 2, 3. In heaven there is room for you abundantly as well as for me, and ſo there is no need that I

3. And if I goe * and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo] ſhould tell you this truth (which otherwiſe I would have told you, and which would give you cauſe to rejoice, and not be ſad at my departure) that my going is but as your harbinger to prepare for you, and when I have done that, then, as an harbinger, I will come back again, and meet you, and ſo introduce you thither, Act. 1. 11.

4. And whither I goe ye know, and the way ye know.] 4. I ſuppoſe you know the place to which I goe, and the way which will bring you thither alſo.

5. Thomas ſaith unto him, Lord, we know not whither thou goeſt; and how can we know the way?

6. Jeſus ſaith unto him, [I am the way, and the truth, and the life: no man cometh unto the Father but by me.] 6. I am the true and living way, ſent by my Father to direct all men to that way, wherein he expects and requires to be ſerved, and there is no other way to come to the knowledge of his will, or the enjoyment of life with him, but by me, and the ſame way that I goe before you.

7. If ye had known me, ye ſhould have known my Father alſo, and from henceforth ye know him, and have ſeen him.] 7. If you had throughly known me, who come only in my Fathers name, and to reveale his will to you, ye had alſo known my Father, who being inviſible is no otherwaies to be known, but as he is revealed in me, and now (ſee Mat. 23. note k.) although ye never ſaw my Father, yet having ſeen and known me, who am his image, ye have both ſeen and known him.

8. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.] 8. Philip not conſidering the ſenſe of that laſt ſpeech, ſaith unto him, Lord, ſhew us the Father, And that one thing, the ſhewing us the Father, will ſure convince all without any other argument.

9. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, [Philip? He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, Shew us the Father?] 9. I tell thee again, Philip, I am the image of my Father, and ſo he that hath ſeen me, and heard my doctrine, hath ſeen my Father, and knowes his will alſo. And after this, this of thine, is an impertinent unneceſſary demand.

10. Beleiveſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the works.] 10. Let me ask you, doe you not beleive cõfidently, that whatſoever I doe or teach I doe by the Fathers appointment, and that it is the power of him that acts in me? whatſoever I ſay or doe, doctrine, or miracles, is of him; ſee note c.

† but if not, for the workes themſelves beleive me, Εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.

11. Beleive me that I am in the Father, and the Father in me; † or elſe beleive me for the very works ſake.] 11. Take my word for it, but if you will not doe ſo, let my miracles demonſtrate it to you.

12. Verily, verily, I ſay unto you, [he that beleiveth on me, the works that I doe, ſhall he doe alſo, and greater works then theſe ſhall he doe, becauſe I goe unto my Father.] 11. Thoſe that have now been my diſciples ſhall be able to doe the ſame miracles that I doe, Mar. 16.17. nay greater, upon my ſending down the holy Ghoſt upon you, ſhall ſpeak with tongues &c.

13. And whatſoever ye ſhall ask in my name, that will I doe, that the Father may be glorified in the Son.] 13. And whatever miracle you ſhall in my name pray for power to doe, that I will enable you to doe, and ſo by the ſhewing forth my power in you after my departure, glorifie him who hath ſent me.

14. If ye ſhall ask any thing in my name, I will doe it.] 14. And of this be confident, whatſoever miracle you pray for power to doe, and pray for it in my name, grounding your requeſts on this promiſe of mine unto you, and doing it in order to my ſervice for the propagating of the Goſpel, it ſhall be granted you.

15. If ye * love me, keep my commandements.] 15. Doe but ye expreſſe the ſincerity of your love to me by obedience to my precepts.

b. 16. And I will ask my Father, and when I am gone he ſhall ſend you the holy Ghoſt, who for the ſeveral parts of his office 1. to intercede as an advocate, 2. to exhort, 3. to comfort, is beſt expreſt by the word [Paraclete,] which in Greek ſignifies all theſe three, and he, when he cometh, ſhall abide with you forever, not departing, as I now doe, but continuing with you as long as you adhere and continue obedient to my precepts, v. 15.

16. And I will pray the Father, and he ſhall give you another * Comforter, that he may abide with you forever.] * Paraclete

17. Even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, † for he dwelleth with you, and ſhall be in you.] 17. This Paraclete is the Spirit of my Father, that ſhall lead you into all truth, Him carnall and worldly men (that value nothing but the viſible pomps and powers of the world, they that have looked for a temporall glorious Meſſias,) ſhall make nothing of, becauſe he is farre from any part of that, he is not ſo much as viſible to outward eyes, but only by inward effects, and ſo neither known nor valued by them. But by you, I ſuppoſe, and all true diſciples of mine he is highly valued, therefore (ſee note on Lu. 7. d.) he ſhall abide with (not only come to) you, he ſhall forever continue among you, v. 16.

† therefore he abideth with you, and ſhall be among you, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

18. I will not leave you * comfortleſſe, I will come to you.] 18. Ye are my little children ch. 13. 33. and therefore when I leave you, I will have more care of you, then to leave you deſtitute, I will haſten to come unto you, as to ſo many young children deprived of their parent, though I am ſlain, and ſo depart from you, yet I will riſe again, and give you the comfort of ſeeing me after my reſurrection, ſee v. 28.

* orphans, ὀρφανοὺς

19. Yet a little while and the world ſeeth me no more, but ye ſee me: † becauſe I live, ye ſhall live alſo.] 19. After a little ſpace I ſhall be taken from this earth, where now I move, and ſo taken, that the impenitent unbeleiving Jewes ſhall never ſee more of my miracles, which have hitherto been ſo uneffectuall among them, never ſee me again, (ſo as to take comfort or reap benefit by ſeeing me) but it is not my death it ſelf that ſhall ſeparate me from you, I ſhall riſe from death, and appeare to you after my reſurrection, and from thence aſcend to heaven there to live eternally; and as that ſhall be matter of great rejoicing to you (ſee note on 1 Theſſ. 3. a.) like the joy of one that hath a friend returned to life again, or like the womans joy after child-birth ch. 16. 21, 22. a wonderfull reviving after your ſorrow for my departure, ſo ſhall it be attended with all vitall advantages to you, juſtification Rom. 5. 10. and eternall life hereafter.

† for I live, and ye ſhall live, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε.

c. 20. At that day ye ſhall know that I am in my Father, and ye in me c, and I in you.] 20. And when I ſhall after my death thus appear unto you, and make good what I now promiſe, then ſhall ye be convinced (more perfectly then yet ye have been) 1. that I have taught nothing but what is the will of my Father, 2. that by your keeping cloſe to that faith which I have taught you, my power and commiſſion which I have received from my Father, ſhall be communicated to you, Lu. 22. 28.

21. He that hath my commandements, and keepeth them, he it is that loveth me: and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.] 21. And this I ſay to all obedient ſervants of mine, whoſoever they are, not only to you Apoſtles; Every faithfull lover of me v. 15. ſhall be loved of my Father, and from me receive that evidence of my love, I will effectually make my ſelf known to him after my reſurrection, either by appearing to him my ſelf, or by the teſtimony of thoſe, to whom I will appear.

22. Judas ſaith unto him, (not Iſcariot,) Lord, * how is it, that thou wilt manifeſt thy ſelf unto us, and not unto the world?] 22. Upon this Judas, one of his diſciples, ſtill looking after a preſent ſhewing himſelf as a temporall Meſſias, asked him (ſee c. 7. 4.) what was the reaſon that he would not manifeſt himſelf to the world, as well as to them?

* what is the matter, τί γέγονεν

23. Jeſus anſwered and ſaid unto him, If any man love me, he will * keep my words, and my Father will love him, and we will come unto him, and make our abode with him.] 23. Jeſus anſwered, The reaſon is, becauſe the world doth not practiſe my precepts, which they that doe, by that expreſſe their love to me, and have this reward from my Father, that he loves them again; and he and I reveale our ſelves to ſuch, and delight to dwell with ſuch.

† obſerve my word, τὸν λόγον μου τηρήσῃ

24. He that loveth me not, keepeth not my ſayings, and the word which you hear, is not mine, but the Fathers which ſent me.] 24. But this is not competible to the world, who neither love nor obey me, nor conſequently my Father, whoſe word it is, and not mine own, which I preach unto you.

25. Theſe things have I ſpoken unto you, * being yet preſent with you. * while I abide with you, παρ' ὑμῖν μένων

26. But the * Comforter which is the Holy Ghoſt, which my Father will ſend in my name, he ſhall [teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.] 26. expound to you all the obſcurities of my ſpeeches, as farre as is uſefull to your office, ſee 1 Cor. 13. note i. and put you in mind of all which I have now ſaid to you, how they are fulfilled, and what they meant; ſee Act. 11. 16.

* Paraclete † the Holy — παράκλητος, τὸ πν.

27. Peace I leave * with you, my peace I give unto you, not as the world † giveth, give I unto you; let not your heart be troubled, neither let it be afraid.] 27. I take my leave of you, and doe it again heartily and affectionately; and that in a ſpeciall peculiar way from that by which the world uſes to doe it, They in civility, when they ſalute you, or take their leave of you, uſe the like formes, Peace be to you &c. but either doe it formally and heartleſly, or elſe are not able to doe any more then with it; but I who cordially love and am able to expreſſe my love, will effectually give it to you. Be not either troubled with grief (ſee c. 11. 2.) that I muſt be taken from you, nor feare what ſhall befall your ſelves.

* unto you, ὑμῖν † giveth it, give I it to you, δίδωσιν, ἐγὼ δίδωμι ὑμῖν

28. Ye have heard how I ſaid unto you, I goe away, and come again unto you, If ye loved me, ye would rejoice becauſe I ſaid, I goe unto the Father, for my Father is greater then I.] 28. I told you v. 19. that I am to go away, and after a few daies return to you again (ſee note on Act. 15. c.) and then return to my Father from whom I came. If ye were kind to me, ye would have looked upon it with joy, as on a means of dignifying me, for he that ſent, is, as ſuch, greater then I who am ſent by him, And ſo my returning to my Father muſt needs be the advancing me to an higher condition, then that which now I am in.

29. And

29. And now I have told you, before it comes to paſſe, that when it is come to paſſe, you might beleive.]

29. I have not told you all this to afflict you, but to arm you for the expectation of it, by foretelling it, and withall that your ſeeing my prediction fulfilled, may convince you, that all which I have ſaid to you is true, and ſo make you beleive on me.

30. Hereafter I will not talk much with you, for the prince of* this world cometh, and hath nothing in me,

31. But that the world may know that I love the Father, and as the Father gave me commandment even ſo I doe. Ariſe, let us goe hence.]

30, 31. I ſhall not now ſtay long or ſay much to you, for the Imperiall power (of the Romans, whoſe Procurator Pilate was) and Satan himſelf ſhall joyne together with the Jewes to deſtroy me, and when they doe ſo, ſhall find nothing to lay to my charge, nor indeed have they power to doe me any hurt, Satan, whoſe office it is to be Gods executioner on ſinners, finds no ſinne in me, ſo to puniſh, and ſo could not put me to death, but that in obedience to my Fathers will, I mean voluntarily to lay down my life. Ariſe from table, let us be gone, meet whatever comes, and, to ſhew you how willing I am to lay down my life, let us goe to the place, where Judas waits to betray me, ch. 18. 3.

* or, the world, (for the King's MS. and antient Greek and Latine, and moſt others leave out τούτου,) cometh, and can find nothing in me, for the antient Greek and Latine MS. reads τὰ τῆς ἁμαρτίας.

Notes on Chap. XIV.

2. Ἀμονὰς

The notion of *loving God* in *ſcripture*, but eſpecially in the *New Teſtament*, ſeems moſt fitly to be taken from one moſt eminent *act*, and expreſſion of *love* amongſt all men, viz: that of *doing* thoſe things which are eſteemed moſt *gratefull* and *acceptable* to the *beloved*, either as tending moſt to his *good*, or any other way moſt *deſirable* to him. For this indeed is the one expreſſion of *loving one another*, all other being effects of *love* to *our ſelves*. But becauſe *God* wants no contributions of ours to the advancing of his *good*, or (indeed) of his *glory*, and our onely way of doing *gratefull* things to him is our performing what he *commands*, therefore it is conſequent, that our *obedience* to the will, or commands of *God* in the higheſt and moſt *perfect* manner, is ſtyled the *loving* of *him*, being indeed the prime, if not only way of demonſtrating our *love* to him. So here, *If ye love me, keep my commandements*, if ye are ſo affected to me, as to deſire to *gratifie* me, *obedience* to all my precepts is the way of doing it. So v. 21. *He that hath my commandments and keepeth them, he it is that loveth me*, &c. *and I will love him*, and (as the moſt *gratefull* thing to him, that can be done from one *lover* to another) *I will ſhew my ſelf to him*. So v. 23. *If any man love me, he will keep my word, & my father ſhal love him, and we will* (as the moſt *grateful*, obliging thing again) *come to him, and make our abode with him*, and ſo v. 24. & 1 *Joh.* 2. 5. *He that keeps my word, in him is the love of God made perfect*, and ch. 5. 3. *this is the love of God, that we keep his commandments*. And ſo ſaith *Chriſt*, *ye are my friends if ye doe whatſoever I command you*. From whence it is, that, as in ſome places compared together, *love* is equivalent or parallel, to *keeping the commandments* of *God*, as *Exod.* 20. 5. *Deut.* 5. 9. & *Gal.* 5. 6. compared with 1 *Cor.* 7. 19. (and *diſobedience* to *enmity Rom.* 8. 7. *Jam.* 4. 4.) ſo the whole *condition* available to our acceptation with *God*, and ſalvation, is oft expreſt by this ſtyle of *Love*. And becauſe thoſe duties that are to be perform'd to *God* immediatly, are moſt acceptable, and *gratefull* to him, but eſpecially that of *confeſſing* him, and, in deſpight of dangers, and *death* it ſelf, keeping cloſe to him, therefore that is many times expreſt by *loving of Chriſt*, 1 *Cor.* 8. 3. & 16. 22. *Epheſ.* 6. 24. *Ja.* 1. 12. *Revel.* 2. 4. Another notion there is of the *love* of God, a *deſire* of *union*, and neer *conjunction* with him, but this but ſeldome lookt on, in the *ſcriptures*.

b. Παράκλητος

The word *Paraclete*] in the *Greek* comes from a word of a *large*, and ſo *ambiguous* ſignification; and conſequently may be rendred *advocate*, *exhorter*, or *comforter*, and every one of theſe doe fitly accord to the *offices* of the *Holy Ghoſt* among the *Apoſtles* (on whom he was to deſcend) and ever ſince in the *Church*, and therefore ought not to be ſo rendred by any one of theſe, as to exclude the others, but to be left in the *latitude* of the ſignification, which belongs to the *Greek* word: Yet the truth is, one notion there is of the word, which ſeems to be eſpecially referr'd to, both here, when he is called *Paraclete*, and c. 16. 8. as ſhall there appear, and that is the firſt notion, that of an *advocate* or *interlocutor*, an *advocate* of the *Chriſtian's* cauſe with *God*, *Rom.* 8. 26. and ſo alſo with *men*, teaching the *Apoſtles what they ſhall ſay*, when they are *brought* before *Kings*, &c. *Mat.* 10. 20. and an *advocate*, or *actor* of *Chriſt's* cauſe againſt the *world* of *unbeleivers*, and *crucifiers*, *Joh.* 15. 26. and efficaciouſly *convincing* the *adverſaries*, *Joh.* 16. 8. and this is the notion of the word retained among the *Talmudiſts*, who continue the *Greek* word without the *termination*, and ſet it in oppoſition to קטיגור קלוגר an *accuſer*. And proportionably to what is here ſaid of παράκλητος, muſt, I ſuppoſe, be reſolved of παράκλησις τῆς ἁγίας πνεύματος, *Act* 9. 31. not that it be reſtrained to note *comfort* particularly, but be taken in the *latitude*, for the whole work of the *miniſtery*, to which the *Apoſtles* were ſet apart, and *conſecrated*, and enabled by the *Holy Ghoſt's* coming down upon them, and ſo indeed the word is generally uſed in the *Acts*, to denote the *preaching* of the *word*, ſpeaking to the people, as the *Apoſtles* did in the *ſynagogues*, or elſwhere, to tell them their duty of all kinds, So *Act.* 11. 23. παρεκάλει πάντας, the *ſumme* of his *ſpeech* or *ſermon* to them all was, that they ſhould *cleave unto the Lord*. So *Act.* 14. 22. προσμένειν τῇ πίστει, *preaching to or interceding with them to abide in the faith*, and 15. 32. διὰ λόγου πολλοῦ παρεκάλεσε, and λόγῳ πολλῷ c. 22. *with much ſpeech they exhorted*, or *taught*, or *preacht to the brethren*. So ch. 16. 40. παρεκάλεσαν they *preacht to*, or *exhorted them*. So λόγος παρακλήσεως *Act.* 13. 15. *a word of exhortation*, according to their cuſtome of ſaying ſomething *ſeaſonably* to the *people* at their *publick aſſemblies*, after their *reading* of the *law* &c. So *Act.* 15. 31. the whole *meſſage* of the *Synod* at *Jeruſalem*, and their deciſion of the *controverſie*, is called παράκλησις *exhortation*.

Παρακλῆσαι τοὺς ἀγίους παράκλησις

Παρεκάλει

Λόγος παρακλήσεως

c. κἀγὼ The word κἀγὼ in this writer especially, hath oft a peculiar *elegancy* in it, and is not fully understood, but by adding the word *So* in the rendring of it, *so also I*, and then it hath an influence on the *former* part of the *period*, and makes that the first part of a *similitude* or *comparison*, as it is it self the ἀπλαπόδοσις or *second*. Thus it is oft in other places, see c. 6. 56. ὁ ἐμοὶ μένει κἀγὼ ἐν αὐτῷ, *as he remaineth in me, so also I in him.* So ὁ μένων ἐν τῷ Θεῷ, 1 Joh. 4. 15. ὁ Θεὸς ἐν αὐτῷ μένει, κὰι μένει ἐν τῷ Θεῷ, *as God abides in him, so he also in God*, and again v. 16. and here in this verse, where *two* parts (not *three*) of *conviction* seem to be set down, as the effects of *Christ's resurrection* &c. 1. They shall know that *Christ is in his Father*, i. e. that he came truly with *Commission* from him, and hath kept close to the discharge of it, varied not from it in the least, That that is the meaning of *being in his Father*] may appear by the use of it again c. 17. 21. *that they all may be one as thou Father art in me and I in thee*, i. e. that they may agree in the same *doctrine*, as my *Father* and *I agree* perfectly in the *same*, I teaching what is his *will* should be taught, and nothing else. But more evidently here v. 10. *Dost thou not believe that I am in the Father, and the Father in me?* i. e. whatsoever I *doe* or *teach* is the *power* of *God*, and the *doctrine* of *God* in me, as it follows, *the words which I speak are not from my self, but the Father that abideth in me he doth the works*, v. 10. & v. 11. to the same purpose, that the *miracles*, which he doth, he doth from *God*, and that is a proof that his *doctrine* is the *doctrine* of *God*. This the *Fathers raising* him from the dead, and *taking him up to heaven* will convince them of, see c. 16. 10. where his *going to the Father* is mentioned as a means to *convince* them of *righteousnesse*, i. e. both that he was a *righteous* person, and that he taught them the true *way of righteousnesse*. 2ly, They shall know that *Christ continues in them, communicates* and *derives* his power to them, that he hath not forsaken them, v. 18. as by his *death* they were apt to suspect he did, but are *convinced* of the contrary by his *resurrection*, 1. by his *appearing* to them, 2ly, by his *going* to *heaven*, only (as he saith) *to prepare a place for them*, and then to come *meet* and *conduct* them thither v. 3. and 3ly, by his *sending* his *Spirit* to them to fit them to be his *successors* on earth, which is the *principall* thing in this chapter. Now their *obedience*, and the *sincerity* thereof to him, is not any *third principal* thing, that they were thus to be *convinced* of by this *miracle* of *Christ's resurrection*, being a thing which if it were in them, they might possibly *know* without *Gods* working *miracles* to testifie it, and again their *knowing* of this would be an *effect*, or *consequent* of those former *convictions*, and not a *principal branch* antecedent (as in the order of the words it lies) to the *latter* of them. That therefore which the mention of [ὑμεῖς ἐν ἐμοὶ *ye in me*] seems to point at in this place, is only this, that whereas the *world* should never see *Christ* again, so they that *remained in him*, his *faithfull* and *obedient* disciples, (upon which the whole *promise* of the *Paraclete* is built in this chapter v. 15.) should partake of the *blessing* and fruits of his *appearance*, & of the *Paraclete*, and that as they had continued *faithfull* to him, he in like manner would be sure to perform his *promise* to them, make them his *successors* in his power in the *Church*, & *preachers* of the same *doctrine* which he had taught from his *Father*. And so that is the plain meaning of these words, ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν, *as you are in me, so I in you*, which was the only second thing they needed to be *convinced* of. Though by the way, I say, as this was the *rewarding* of their *obedience* and *fidelity* to him, so also would it be a *testimony* from *God* of the *sincerity* of it, which he was pleased thus to *accept* and *reward*. That this is the right interpretation of this verse appears by the next ver. 21. where he that *loves Christ* and *keeps his commandments*, i. e. that *is in Christ* here, is the *subject*, to whom the *promise* is made of *Christ's manifesting himself* unto him, which hath appeared to be the importance of κἀγὼ ἐν αὐτῷ, *and I in him*. By which it appears that the *fidelity* to *Christ* is the *qualification* or *condition* required in the *subject* to make a man capable of the *manifestation* of *Christ* to him, which would not be afforded to any others. And the same is the importance of v. 23.

ἐγὼ ἐν τῷ πατρί

ὑμεῖς ἐν ἐμοὶ

Ἐγὼ ἐν ὑμῖν

Paraphrase.

CHAP. XV.

1. And as he was going on the way, he

1. I Am the true vine, and my Father is the husbandman,]

said to those that were neer him, John &c. I am the true (see ch. 6. f.) generous fruit-bearing vine Jer. 2. 21. my blood as the blood of the grape shall rejoice the heart of God and man, Jud. 9. 12. And my Father who hath thus planted me in this world here below, hath the whole ordering of all that belongs to me, and every branch, every believer, every member of my mystical body.

2. Every barren member of my body,

2. Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he * purgeth it, that it may bring forth more fruit.]

(every unprofitable disciple or Christian) he proceeds to excision of it, Every one that is fruitfull, he diligently pruneth, and useth all other probable means to render it more fruitfull.

* will purge, the ancient Gr. & Lat. MS. reads καθαιρεῖ.

3. You are already

3. † Now ye are clean through the word which I have spoken unto you.]

sanctified by the operation of my doctrine and spirit upon you, though you may need farther pruning, in order to that greater degree of fruitfulnesse, v. 2.

† you are already pure because of the word. Ὑμεῖς ἤδη καθαροί ἐστε διὰ τὸν λόγον

4. Doe ye therefore take care by your

4. Abide in me and I in you: As the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me.]

obedience and constancy, that I may be so fastned in your hearts, that I may never be out of them, or be provoked to withdraw my self from you, For this presence of mine is absolutely necessary to you, to make you fruitfull; As a branch cut off from the vine withers presently, is farre from bringing forth any fruit, so he that falls off, or is, by my Fathers just judgment on him, broken off from me, deprived of that grace, which, as juice, is distributed to all the branches, as long as they are in the body, can never bring forth any good.

5. I

5. I am the vine, ye are the brinches: He that abideth in me, and I in him, the ſame bringeth forth much fruit, for without me ye can doe nothing.] 5. He that adheres and keeps faſt to me, and conſequently I to him, he by the grace communicated from me to him, will be enabled to bring forth much fruit, he and none but he.

6. If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.] 6. If ye break off from me, and are by your ſelves as branches ſeparated from me, into whom you are ingraffed by faith and obedience, ye ſtraight wither away, and are fit for nothing but the fire.

7. If ye abide in me, and my words abide in you, ye ſhall aske what ye will, and it ſhall be done unto you.] 7. As long as you continue obedient to me and my doctrine, all your prayers ſhall be heard.

* and ye ſhall ſo 8. Herein is my Father glorified, that ye bear much fruit, * ſo ſhall ye be my diſciples.] 8. Your fruitfulneſſe is that which alone brings in glory to my Father, and which denominates you truly my diſciples.

9. As the Father hath loved me, ſo have I loved you, continue ye in my love.] 9. My love to you is like that of my Father to me, and that muſt oblige you to take care to doe thoſe things which are gratefull to me, that I may continue to love you.

10. If ye keep my commandments, ye ſhall abide in my love, even as I have kept my Fathers commandments, and abide in his love.] 10. And that will be ſecured by your conſtant obedience to my commands, as my obedience to my Fathers commandements hath ſecured me of the continuance of his love.

11. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.] 11. Theſe things have I largely ſaid to you, that the comfort you have taken in my preſence, may in my abſence continue to you, and by the addition of that comfort of the Spirit, which ſhall come when I am gone, your joy may abound.

12. This is my commandement, that ye love one another, as I have loved you.

13. Greater love hath no man then this, that a man lay down his life for his friends.] 13. No man can expreſſe greater love to his deareſt friends then to adventure to die for them.

14. Ye are my friends, if ye doe whatſoever I command you.] 14. And that I mean to doe for you, and the benefit of that greateſt kindneſſe ſhall accrue to you, as to my choiſeſt friends, if ye continue obedient to my doctrine and commands.

15. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of my Father, I have made known unto you.] 15. And certainly I have long dealt with you as friends, farre above the condition of ſervants, who uſe not to know their maſters intentions, or counſels, or purpoſes, but onely to doe his commands, but I have received you as friends, and confidents into my boſome, to make known all my Fathers will unto you.

16. Ye have not choſen me, but I have choſen you and ordained you, that ye ſhould goe and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aske of the Father in my name, he may give it you.] 16. And this I have done toward you by way of prevention, out of free undeſerved kindneſſe to you, and of my own accord, put you in this bleſſed courſe, enabled you to fructifie, and bring forth abundance of fruit, to the honour and praiſe of God, appointed you to goe abroad into all the world, and bring in an harveſt of converts to heaven, which is a reall and a durable fruit, and that which ſhall be advantageous to you alſo, devolve on you the benefit of having all yous prayers heard by God, all your wants ſupplied by him, which you ſhall preſent to him in my name.

17. Theſe things I command you, that ye love one another.] 17. All this concerning my love to you I inculcate and repeat on purpoſe, as an obligation to you, that (as the moſt eminent way of return which I expect from you to all this) you live in charity one toward another.

18. If the world hate you, ye know that it hated me before it hated you.] 18. And if ye find by experience, that impious, and hypocriticall worldlings doe inſtead of beleiving, reſiſt and perſecute you, there is no reaſon that this ſhould give you any diſcouragement, you are to expect that, and arm your ſelves againſt it by this conſideration, that ſuch as theſe perſecuted me before you, and ſo as I began in love to you, ſo I have had the firſt taſte of the enmity, and hatred of the wicked men of this world.

19. If ye were of the world, the world would love his own, but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.] 19. Theſe mens oppoſing and hating you will be a comfortable ſymptome to you, that you are a peculiar people of mine, dignified above, and ſeparated from the reſt of men.

20. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord: If they have perſecuted me, they will alſo perſecute you; If they † obſerved have † * kept my ſaying, they will keep yours alſo.] 20. And that you are likely to meet with ſuch entertainment need not be ſtrange to you, when you remember how oft I have foretold you of it, that you could not in reaſon expect any better treating, then I have met with before you: If they have perſecuted me, in all probability they will perſecute you alſo, and on the other ſide, you have no more reaſon to expect of the world, that it ſhould receive your preaching, then that it ſhould receive mine.

21. But all theſe things will they doe unto you for my names ſake, becauſe they know not him that ſent me.] 21. All the perſecutions that ſhall fall on you being upon the ſcore of their not beleiving that God hath ſent me.

* pretenſe, excuſe 22. If I had not come, and ſpoken unto them, they had not had ſinne: but now they have no * cloke for their ſinne.] 22. If I had not done what I have among them, they might have had the excuſe of ignorance, but now they are utterly without excuſe.

23. I have done ſo much to evidence my being ſent from God, that now the oppoſing me is a malitious reſiſting of my Father himſelf.

23. He that hateth me, hateth my Father alſo.]

See v. 22, 23.

24. If I had not done among them the works which none other man * did, they had not had ſinne: but now have they both ſeen and hated both me and my Father.

* hath done, they ſhould have no ſin, ποιηκεν, ἁμαρτιαν ουκ ειχον

25. By this is fulfilled that of the Pſalmiſt Pſal. 35. 19. they have oppoſed me, when they had all reaſon to have received and loved me.

b.

25. † But *this cometh to paſs*, that the word might be fulfilled, which is written in their law, They hated me [b] without a cauſe.]

† But that the word written in their law might be fulfilled, they have ἀλλ' ἵνα πληρωθῇ ὁ λογος ὁ γεγραμμενος

26, 27. But at the coming of the Holy Ghoſt that pleader or advocate of my cauſe (ſee note on c. 14. a.) whom I will ſend fro the Father, that Spirit, which proceedeth from the Father, and who by his coming will open mens eyes, and give them a right underſtanding of me, he ſhall maintain my cauſe againſt all oppoſers, by coming down on you ſhall give you aſſurance of my being ſent from God, and by the gift of tongues ſhall enable you to convince all others, and ſhall conſtitute you witneſſes of it to all, as being the fitteſt to doe ſo by your having been eye-witneſſes of all that I have done, having been with me at the firſt, and never departed from me ſince.

26. But when the * Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.

27. And ye alſo ſhall bear witneſſe, becauſe ye have been with me from the beginning.]

* Paraclete ſhall come, ἐλθῃ ὁ παρακλητος

Notes on Chap. XV.

a. ἐτηρησαν

The joyning of [εἰ ἐτήρησαν] here with [εἰ ἐδίωξαν] makes it ſeem a little probable, that τηρεῖν ſhould be here taken in an ill ſenſe, for an *inſidious obſerving* or treacherous *watching* of *Chriſt's words*, as τηρεῖν and παρατηρεῖν are ſometimes uſed (ſee *Lu.* 20. 20.) and ſo alſo the *Hebrew* שמר (*Pſal.* 56. 7. *they obſerve*, i. e. *watch my ſteps, when they lay wait for my ſoul,*) and *Job.* 7. 20. נצר, when *God* is ſaid to be the *obſerver of men.* But the uſe of this phraſe [τηρεῖν λόγους] in the *New Teſtament*, eſpecially in the *writings* of S. *John*, ch. 8. 55. ch. 14. 23, 24. ch. 17. 6. 1 *Joh.* 2. 5. *Rev.* 3. 8. and 10. c. 22. 7, 9. and that with [ἐντολὰς, *commands*] in ſtead of λόγους *words*] very often (and particularly in this Chapter v. 10. twice,) will be ſufficient reaſon to reject this rendring, and to read it literally, *If they have kept my word, they will alſo keep your word*, i. e. *obey* and *obſerve* it, making their *not obſerving* the *word* of *Chriſt* an argument that they will not *obſerve* the *Apoſtles* neither; or, that by this experiment of their dealing with *Chriſt* they may learn what kind of dealing or entertainment is to be looked for from the *world* for the *diſciples* of *Chriſt*, agreeable perfectly to what was before ſaid of the *world's perſecuting* them alſo.

b. δωρεὰν

The *Greek* [δωρεὰν] which properly ſignifies *gratis, without any hire, freely*, without intuition of *wages*, and is ſo taken *Mat.* 10. 8. *Rom.* 3. 24. 2 *Cor.* 11. 7. *Apoc.* 21. 6. 22. 17. is here and *Gal.* 2. 21. taken for [*without a cauſe*] whether *impellent* (as here, *they hated me without any motive*, or *impulſive* to *hatred* on my part offered to them) or *final*, as in the *Galat: Then did Chriſt die in vain*, or *to no purpoſe.* The reaſon of theſe various acceptions of the word beyond its native extent, is to be fetcht from the like uſe of the *Hebrew* חנם, wch ſignifies both theſe, and proportionably the *Greek*, though naturally it doe not extend to theſe, is, according to the cuſtome of theſe writers, uſed in the ſame *largeneſſe*, as the *Hebrew* is.

Paraphraſe.

CHAP. XVI.

1. All this have I ſaid to fortifie you, that you ſhould not be deterred from my ſervice by the hazards which attend it.

1. THeſe things have I ſpoken unto you, that ye ſhould not be * offended.]

* ſcandalized. Σκανδαλισθῆτε

2. They ſhall remove you from their aſſemblies (c. 9. b.) and when they have done ſo, within a while, they ſhall think it not only lawfull, but acceptable to God (and of the nature of a ſacrifice, which propitiates for other offences) to put you to death.

2. They ſhall put you out of the ſynagogues, yea, the time cometh, that whoſoever killeth you † will think that he * doth God ſervice.]

† ſhall ſeem to. δόξῃ

* offer God an oblation, or worſhip, λατρειαν προσφερειν τῷ Θεῷ

3. And the ground of their doing ſo, is the great impiety of their hearts (ſee c. 6. note d.) their not liking either the old commands of my Father, or thoſe which I now bring from him.

3. And theſe things will they doe unto you, becauſe they have not known the Father, or me.]

4. Till this time that I am ready to depart from you, I did not think fit to ſay this to you, becauſe whilſt I was here, all the malice of men bent it ſelf wholly againſt me, letting you alone.

4. But theſe things have I told you, that when the time ſhall come, you may remember that I told you of them. [And ‖ theſe things I ſaid not unto you at the beginning, becauſe I was with you.]

‖ But I ſpake not theſe things to you from ταυτα δε ὑμιν ἐξ ἀρχῆς οὐκ εἰπον.

5, 6. But now as you come to be uppermoſt in this employment of revealing my Fathers will, the oppoſition will light on you. This departure of mine fills you with ſadneſſe, and you are ſo intent upon the ſad thought of it, that you doe not ask one queſtion about the end of my journey, or about the benefit that may redound to you by it, and ſhall certainly doe ſo.

5. But now I goe my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

6. But becauſe I have ſaid theſe things to you, ſorrow hath filled your heart.]

7. Nevertheleſſe

7. Nevertheleſſe I tell you the truth, It is expedient for you that I goe away: for if I goe not away the * Comforter will not come unto you, but if I depart, I will ſend him unto you.]

* Paraclete, παράκλητος

7. For let me tell you, the holy Ghoſt is not to come till after my departing, and his coming ſhall be of more advantage to you, then my ſtaying would be.

† And he, when he comes, ſhall convince the world concerning ſinne, and concerning righteouſneſſe, and concerning judgment.

8. † And when he is come, he will [a] reprove the world of ſinne, and of righteouſneſſe, and of judgment.

9. Of ſinne, becauſe they beleive not on me.

10. Of righteouſneſſe, becauſe I goe to my Father, and ye ſee me no more.

11. Of judgment, becauſe the Prince of this world is judged.]

8, 9, 10, 11. And when he comes, he will plead my cauſe againſt the world, and lay againſt it all the three ſorts of actions that are amongſt the Jewes uſuall in their courts, 1. He ſhall charge it with the crime of not beleiving in me, by the gift of tongues, &c. evidencing, that I, that am to be preached by that means, am indeed the true Meſſias, and ſo likewiſe by the fulfilling thoſe predictions which now I give you. 2dly, He ſhall vindicate and juſtifie my miſſion, and innocence, by my aſcenſion to heaven, taking me away out of the reach of humane malice, and rewarding my patience with his conſolations. 3dly, He ſhall urge and work revenge upon Satan and his inſtruments who crucified me, and retaliate deſtruction back upon them.

2.

12. I have yet many things to ſay unto you, but you cannot bear them now.]

12. Beſide all that I have yet ſaid, I have many things concerning the Chriſtian law to reveal to you, which being ſo diſtant from the law of the Jewes, wherein ye have been brought up, and for which you are ſo zealous, ye cannot yet receive or be patient of them, (ſee Orig: cont: Celſ: l. 2.)

* But &c.

13. * Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come.]

13. But when the Holy Ghoſt comes, whoſe title it is to be the Spirit of truth, he ſhall inſtruct you what is to be done, teach you the full of my Fathers will for the laying aſide of the ceremoniall externall law of the Jewes, freeing all Chriſtians from that yoke, &c. For it ſhall be no private doctrine of his own, which he ſhall reveal to you, but either that which I have already taught, but you have either not obſerved or forgotten, or that, which you are not yet, but afterwards to doe (how you are to behave your ſelves in the buſineſſe of the Jewes and Gentiles, when the Jewes finally reject the Goſpel, &c.) and which I have not yet revealed to you, as being not yet ſeaſonable.

† receiveth, The antient Gr: & Lat: MS. and moſt other read λαμβάνει.

14. He ſhall glorifie me, for he † ſhall receive of mine, and ſhall ſhew it unto you.]

14. What he doth ſhall tend to the illuſtrating of me. For he being ſent from my Father by me, ſhall in all things accord with me, and thereby appear to have his meſſage from me, and to declare nothing to you, but what he hath from me.

15. All things that the Father hath are mine, therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.]

15. And when I ſay this, I mean not ſo to appropriate to my ſelf, as to exclude my Father, but becauſe all things are common to me and my Father, and becauſe all my will depends on the Father, and becauſe 'tis my work wholly to attend the will of my Father, therefore whatſoever of this nature he ſhall reveal to you, I call that mine, and the revealing of this, his taking of mine and declaring to you.

* ye ſee me not, ὄψεσθέ με

16. A little while and * ye ſhall not ſee me, and again a little while and ye ſhall ſee me, becauſe I goe to the Father.]

16. Within a while I ſhall for a time be taken from you, then again within a little while after that I ſhall be with you again before my aſcenſion, for it is not poſſible for me to be held by death, I muſt ariſe and goe to my Father.

17. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me, and again a little while and ye ſhall ſee me, and † becauſe I goe to my Father?

† I go to the Father.

18. They ſaid therefore, What is it that he ſaith, A little while? we cannot tell what he ſaith.

19. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Doe ye [enquire] among your ſelves of that I ſaid, A little while and ye ſhall not ſee me, and again a little while, and ye ſhall ſee me?

See v. 23, and 30.

20. Verily, verily, I ſay unto you, that [ye ſhall weep and lament, but the world ſhall rejoice, and ye ſhall be ſorrowfull, but your ſorrow ſhall be turned into joy.]

20. you ſhall have a time of mourning, and the world of joy, but your ſadneſſe ſhall be ſoon turned to rejoicing, and theirs ere long into heavineſſe.

21. A woman when ſhe is in travaile hath ſorrow, becauſe her hour is come, but as ſoon as ſhe is delivered of her child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

21, 22. Your ſorrow at my death ſhall be like the womans pangs of travaile, but when it ſhall appear to you that my death

22. And ye now therefore have ſorrow, but I will ſee you again, and your hearts ſhall rejoice, and your joy no man taketh from you.]

doth but uſher in my reſurrection and aſcenſion, as the pangs of travaile doe the birth of a manchild, then your ſorrow ſhall vaniſh in the preſence of this joy, which ſhall be a durable joy.

23. And in that day ye ſhall ask me nothing. Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you.

23. When that Spirit is come, he ſhall have taught you all things, ſatisfied all your doubts & ignorances, that you ſhall not need aſk me any more queſtions. After my departing you ſhall uſe a new form in your prayers to God which as yet you have not uſed, make your requeſts to him in my name, upon that ſcore of your being my diſciples, and my giving you this authority, and whatever tends to the fulfilling of your joy, to your reall good, ſhall be granted to you.

24. Hitherto ye have asked nothing in my name; aſk and ye ſhall receive, that your joy may be * full.]

* fulfilled, πεπληρωμένη

25. Theſe

25. My diſcourſe to you hitherto may have had ſome darkneſſes in it, which I deſign'd on purpoſe, but the Holy Ghoſt ſhall ſet all before you plainly (ſee note on c.7. a.) according as 'tis my Fathers pleaſure to have things ordered in the Church, ſee v. 13.

25. Theſe things have I ſpoken unto you in ptoverbs, the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.]

26, 27. And one benefit that by my aſcenſion and the deſcent of the Spirit ſhall come to you, is, that you ſhall not need my offering up your prayers for you, but you may in my name offer them up to God your ſelves, and God, out of his love and reſpect to thoſe that beleive on me, and receive me as the ſon of God ſent from heaven to declare his will to you, ſhall grant all that you ſhall aske.

26. In that day ye ſhall ask in my name, and I ſay not unto you that I will pray the Father for you.

27. For the Father himſelf loveth you, becauſe ye have loved me, and have beleived that I came out from God.]

28. I came forth from the Father, and am come into the world, again I leave the world, and goe to the Father.

See note on c. 7. a.

29. His diſciples ſaid unto him, Lo, now ſpeakeſt thou [plainly] and ſpeakeſt no proverb.

30. Now we diſcern that as thou knoweſt all things, ſo thou art pleaſed to reveale all ſaving truth evidently to us, of thine own accord, This convinces us that God ſent thee, and that thou cameſt to reveale his will.

30. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we beleive that thou cameſt forth from God.]

31. You ſpeak a little confidently of your beleif now, at a diſtance from danger.

31. Jeſus anſwered them, [Doe ye now beleive?]

32. But the time is now at hand, that ye ſhall flie from me to your homes every one of you, and ſo though ye beleive on me, ye will not yet confeſſe me, but forſake me, and, as much as in you is, leave me alone: But although ye forſake me, my Father will not, he will continue cloſe to me, and acknowledge me even in death it ſelf, yea and raiſe me up from death.

32. Behold, the houre cometh, yea is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone, and yet I am not alone, becauſe the Father is with me.]

33. This I have foretold you, that you may depend on me for all kind of proſperity, and, by conſideration of my conqueſt over all that is formidable in the world, take courage, and hold out againſt all the terrors and threats of the world, and the ſufferings in it.

33. Theſe things I have ſpoken unto you, that in me ye * might have peace, In the world ye ſhall have tribulation, but be of good cheer, I have overcome the world.] * may, ἵνα

Notes on Chap. XVI.

a. Παράκλητος.

What is meant by the word [*Paraclete*] here attributed to the *Holy Ghoſt*, hath been mention'd, *note* on c.14.16. and will more fully be diſcernible by this place. For of the *Paraclete*, taken in the notion of an *advocate*, or *actor*, this is the *office*, to *convince* the κόσμος or *accuſer*, or, as it is *Tit.* 1. 9. ἐλέγχειν ἀντιλέγοντας, to *juſtifie* the *cauſe* againſt all *gain-ſayers*, to *convince* them, or to *convince others* that they have *complain'd* or acted unjuſtly. So that all that here follows, muſt in any reaſon ſo be interpreted, as ſhall agree with the *cuſtomes* of *pleading cauſes* among the *Jewes*; Now there were 3 ſorts of *cauſes* or *actions* among the *Jews*, 1. *publick judgments*, περὶ ἁμαρτίας, לחטא i.e. *concerning criminal matters*, and thoſe conſiſted in the *condemnation* and *puniſhing* of *offenders* againſt *God*, *falſe prophets*, &c. 2dly, in the *defending* of the *juſt* or upright, againſt all oppreſſion, or invaſion, or *falſe teſtimony*, and that is called לצדקה, *concerning juſtice*, or *equity*, or *righteouſneſſe*, περὶ δικαιοσύνης; the 3d in *pleading* againſt any for *treſpaſſe* againſt his *neighbour*, as in *robbery* &c. and urging the law of *retaliation*, to *ſuffer* as he hath *done*, and this is called למשפט, περὶ κρίσεως, *concerning judgment*. In every one of theſe was the *Holy Ghoſt* at his *coming* to be the *advocate* for *Chriſt* againſt the *world*, who had *rejected* and *crucified* him; One *action* he ſhould put in againſt the world of the firſt kind, לחטא, περὶ ἁμαρτίας, concerning that *queſtion* whether *Chriſt* were guilty of being a *falſe prophet*, or they of *not beleiving* a *true prophet*, the *Meſſias* of the *world*, and ſhould *demonſtrate* or prove them guilty of a great *crime*, viz: of not *beleiving* the *Meſſias*, and that ſhould be managed thus, There are *rules* ſet down, *Deut.* 18. 22. to *diſcern* and diſtinguiſh a *falſe prophet* from a *true*, and particularly to diſcern the *Chriſt* or *Meſſias*, v. 18. viz: if undertaking to be the *Meſſias*, and to prove that by *foretelling* things, which were not in the *power* of the *devil* to *work*, or to *foretell*, *all the things which he foretold came to paſſe*. Now one of the things *foretold* by *Chriſt*, was, that the *Spirit* or *Paraclete* ſhould *come*, Which being fulfilled by his *coming*, and his *coming* from *God*, and not from the *devil*, but *deſtructive* to his *kingdome*, this would be a *convincing argument*, that he was a *true prophet*, and ſo the *Meſſias*, which he affirmed himſelf to be, and ſo that they were guilty of a great *ſinne*, in *not beleiving* on him, of a greater in *crucifying* him, and therefore that they ought to expect that puniſhment of *exciſion*, *Deut.* 18.19. which after, within a while, did accordingly befall that nation. A *ſecond action* which the *holy Ghoſt* did put in for *Chriſt* againſt the *world*, was to *vindicate* his *innocence*, though he had ſuffered among them as a *malefactor*, and his way of managing that, was, by giving them aſſurance, and convincing them, that he which was thus *condemned* and *crucified* by them, was by *God taken up into heaven*, (as a clear *teſtimony* of his *innocence*) to partake of his own *glory* there. The *third action* was that of *judgment* (or of *puniſhing* injurious perſons by way of *retaliation*) againſt *Satan*, the *cauſe*, and *author* of the *death* of *Chriſt*, who put it into *Judas's heart*, and the *chief prieſts* and *Phariſees*, the former to

περὶ ἁμαρτίας

περὶ δικαιοσύνης

περὶ κρίσεως

deliver

deliver up, the latter to put him to death: And by the coming of the *Holy Ghost*, and preaching of the word through the world, and so the spreading of *Christianity* among the *Gentiles* (which was an effect of this coming, and office of the *Holy Ghost*) this work of retaliation was wrought most discernibly on *Satan*, or the *Prince* of this world; he put *Christ* to death, and he himself is slain, (as it were) his kingdome destroyed, his idols, Oracles, abominable sins, (whereby he reigned every where among the *Gentiles* in the heathen world) were remarkeably destroyed by this coming of the *Holy Ghost*, and so the world, and the *Prince* thereof judged, sentenced, and condemned judicio talionis, to suffer from *Christ*, as he had dealt with him, and that was the convincing the world περὶ κρίσεως, concerning judgment. This seems to be the meaning of this very difficult place, to the understanding of which I acknowledge to have received light from the learned *Hugo Grotius* in his *Annotations* on the *Gospels*, and from *Val: Schindler* in his *Pentaglott:* in the word, שקרי p. 1521. C.

b. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day*] here, may possibly be mistaken, by assigning too restrained a sense to it. For if it be applied to that part only of the precedent verse, [*But I will see you again*] which notes the space immediately following his resurrection (see c. 14. 19.) and antecedent to his ascension, it will not then be proper to affirm of [illegible] space, that they should ask him nothing, for it is evident that at that time of seeing him, they asked him many things (see *Act.* 1. 6.) But as this resurrection of *Christ* was attended with his ascension to heaven, and sending the *Paraclete*, so it is most exactly true, which here follows, *In that day ye shall ask me nothing*, i. e. shall have no need of asking more questions, The *Paraclete* shall teach you all things. That this is the meaning of ἐρωτήσετε here, which is rendred *asking*, and not that other notion of *asking* for *praying*, in the following words, may appear first by v. 19. where they being *dubious*, and uncertain what he meant by [*yet a little while, and ye shall not see me* &c.] it is said, *Jesus knew that they would* ἐρωτᾶν αὐτὸν, *ask him*, i.e. *ask him* the meaning of that *speech*, and to that he here referres in the same word, *In that day*, when that course shall be taken for the instructing you so perfectly, ἵνα μὴ ἐρωτήσητε αὐτὸν, *ye shall ask me nothing*. 2dly, By the changing of the word in the other part of this *verse*, where it is ὅσα ἂν αἰτήσητε, *whatsoever ye shall ask*, or *begge of the Father* &c. and not, as it is here, ἐρωτήσετε. In the same sense must the phrase [ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day*] be taken again ver. 26. that which is there said, belonging not peculiarly to that time betwixt his resurrection and ascension, but to the *state* of them, all *Christians* after *Christs* departure from them to the *right hand* of his *Father*.

ἐρωτήσετε.

CHAP. XVII.

Paraphrase.

1. THese words spake Jesus, and lift up his eyes to heaven, and said, Father, [the hour is come, glorifie thy son, that thy son also may glorifie thee.] 1. the time of my suffering is come, enable me to go through all that is now before me, ready to come upon me, and receive me up into thy glory, v. 5. that in the strength of my resurrection, the Gospel may be received, and beleived in, over the whole world.

2. As thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him.] 2. According as thou hast given me power of sentencing all men, condemning or absolving them, which power is to be instated on me at my resurrection, that I may give eternall life to all, whom thou hast so given me, so inclined their hearts that they cordially and sincerely come unto me; see note on c. 6. d.

3. And this is life eternall, that * they might know thee the only true God, and † Jesus Christ whom thou hast sent.] 3. And all that is requied to make men partakers of this eternall life, is beside the knowledge of the Father, the only true God, (together with obedience to his commands formerly revealed by him) the embracing Christ, and acknowledging his commission from the Father, (and him as the only true God also, 1 Joh. 5, 20.) and so receiving and observing all that is said and commanded by him.

* they know thee ἵνα γινώσκωσί σε
† whom thou hast sent, Jesus Christ, ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

4. I have glorified thee on the earth, I have finished the work which thou gavest me * to doe.] 4. I have testified and proclaimed thy will here in this world, and so glorified thee here, and have done all, which thou hast appointed me to doe by way of office or ministery here.

* that I should doe it, ἵνα ποιήσω.

5. And now, O Father, glorifie me with thine own self, with the glory which I had with thee before the world was.] 5. And doe thou now, O Father, deal with me proportionably, assume this passible, mortall, humane nature of mine, wherein I have served thee, unto a participation of that honour and dignity and glory, which, before I took this nature on me, I enjoyed with thee before the foundation of the world, even from all eternity, see Phil. 2. 6, 9.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.] 6. I have made known thy will to those peculiar disciples, v. 19. whom thou wert pleased by thy grace to fit, and so to bring to me, to undertake my discipleship, and attend me in the neareſt relation, who being servants of thine, have received my word, and obeyed it as thine, (see note on c. 6. d.) and served me in the publishing of it.

7. Now they have known that all things whatsoever thou hast given me, are of thee.] 7. These have cordially acknowledged that all that message v. 4. on which I was sent, was committed to me by thee.

8. For I have given unto them the words which thou gavest me, and they have received them, and have known surely, that I came out from thee, and they have beleived that thou didst send me.] 8. For that message by thee committed to me, I have commited to them, and they have received it, as that which in my name they will communicate from thee to the world, being sufficiently assured that my coming and preaching was all by commission from thee.

9. I

9, 10. I now offer up a prayer peculiarly for them, which I know are moſt pretious in thy ſight

9. I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine.

10. And all mine are thine, and thine are mine, and * I am glorified in them.]

* I have been glorified, δεδόξασμαι

(praying for all beleivers v. 20. and at other times though not now, for his very Crucifyers) and that prayer for that, which for others I cannot pray, a prayer for their conſtancy (in perſecutions, v. 15.) and continuance in the faith, and union with me, v. 12. this I can ask only for beleivers, (for they only are capable of it) not for the world of impenitent unbeleivers, (who will be ſure to deſpiſe and trample on, and perſecute them, v. 14.) for beleivers I ſay, and peculiarly for my diſciples, whom thou, by having given them to me in an eminent manner, muſt look on as thine own, and alſo reward them, for having received, and confeſt, and performed ſervice to me.

11. And this, becauſe now I am likely to leave them to hazards and perſecutions, and whilſt I am a leaving the world they tarry in it,

11. And now I am no more in the world, but theſe are in the world, and I come to thee, holy Father, ‖ keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are.]

‖ keep them through thy name which thou haſt given to me, for the Kgs MS. and many antient copies read δίδωκάς μοι, and ſo the Syriack, Euthymius, Theophylact, Cyril.

Therefore, holy Father, I beſeech thee, take them into thy tuition, and protect them in the diſcharge of their Apoſtleſhip, which after my departure lies wholly on them, keep all my diſciples by thy power, (and by that declaration of thy will, which thou haſt afforded me, by the Goſpel, thy power unto ſalvation of all beleivers) from peril and defection, that they may live to teach and preach uniformly (all agreeing in the ſame) what I have taught them, in like manner as I have taught, (without any alteration) what I had from thee.

12. All this while of my continuing among them, I have laboured, by revealing thy will to them, to confirm them, and alſo to preſerve them from danger, and it hath ſucceeded well, of all thoſe whoſe hearts were by thy preventing grace ſo prepared, as that they came to me and undertook my ſervice (ſee note on c. 6. d.) none hath miſcarried or fallen off (ſee c. 18. 9. and here v. 15) but only that wicked traytor prophecied of, Pſal. 109.

12. While I was with them in the world, I have kept them in thy name, thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition, that the ſcripture might be fulfilled.]

13. But now that I am to depart from them, I beſeech thee, and expreſſe this requeſt of mine publickly, while I am here, that that courage which I exhort them to, and that cheerfulneſſe, in paſſing through all hazards, may, by their knowing that I thus pray for them, be confirmed in them, and that the joy, which my preſence among them now maintains, and holds up in them, may be continued to them completely, when I am gone, by remembring what I have now done for them.

13. * And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.]

* But now I come to thee, Νῦν δὲ.

14, 15. By receiving that doctrine which I have taught them from thee, they are ſure to be perſecuted by the men of this world, and all I beſeech for them, is, not that they ſhould be taken hence from preaching it to the world, but preſerved conſtant in all affliction, that they fall not off from thee, nor miſcarry in the approaching danger, (ſee v. 12. c. 18. 9.) but live to teſtifie thy truth to the world.

14. I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15. I pray thee not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.]

16. They will not be for the world to like or entertain, any more then I have been.

16. They are not of the world, even as I am not of the world.]

17. Be thou pleaſed therefore to ſet them apart, to fit them, and conſecrate them for the preaching of thy truth, the Goſpel. See v. 19. and S. Chryſoſtome.

17. Sanctifie them † through thy truth, Thy word is truth.]

† for, or in ἐν

18, 19. For to this office, and undertaking they are ſent by me, as I was by thee, (ſee c. 20. 21.) therefore I intercede, and withall I offer my ſelf up a ſacrifice, for the conſecrating of them, that they may doe as I doe, venture their lives in the preaching thy will, and by this offering of mine, as the ceremony of their conſecration, be conſecrated, or ſet apart for that function.

18. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19. And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified * through the truth.]

* for, or in ἐν

20, 21. And what I beg for them I beg alſo for all ſucceeding beleivers which ſhall by them hereafter be brought to the faith (and ſucceed them in the government of the Church) that they alſo may accord and continue uniformly in one faith and doctrine, that which I from thee have taught, and this by obeying our example, following the copie, which we have ſet them, by agreeing one with the other in all things, that ſo this agreement of all (thee, and me, and them) may be a powerfull means of convincing the world that I am ſent by thee, which the diviſions (and diſſenſions) of my diſciples may bring into ſuſpicion.

20. † Neither pray I for theſe alone, but for them alſo which ſhall beleive on me through their word,

21. That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us: that the world may beleive that thou haſt ſent me.]

† Yet doe I not pray for them onely, οὐ περὶ τούτων δὲ μόνων

22. As for my diſciples (to whom he returns again, the 20th and 21th verſes being included in a parentheſis, ſee c. 6. note d.) To this end I have furniſhed them with the power of working miracles (called the glory of God c. 11. 40. and the glorious things done by him Lu. 13. 13.) that they may preach this doctrine. Doe thou therefore ſanctifie them alſo, that as I have been able to doe whatſoever works of power thou art able to work, ſo they may be able to doe alſo, through the preſence of our power working in them.

22. And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

23. I working in, and enabling them, as thou doſt me, that they may be thus fitted, and conſecrated to their office, in being partakers of the ſame miraculous power, and through

23. I in them, and thou in me, that they may be † made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.]

† perfected into one τετελειωμένοι εἰς ἕν

through zeal to thy truth, conferre all their endevours to the propagating thereof. And this as it may appear to be an effect of thy favour toward them, in like manner as it was to me, will be a means of convincing the world, that thou haſt ſent me, and in like manner them alſo, becauſe ſuch power can be had from none but thee.

* or, gaveſt me before the foundation of the world, becauſe thou haſt loved me.

24. Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory, which thou * haſt given me; for thou lovedſt me before the foundation of the world.] 24. And for all that thus ſincerely come from thee to me, which from being thy ſervants come, and receive, and beleive in me, (ſee c. 6. note d.) obey my meſſage alſo, for them I pray, that they may follow me to heaven, that they may manifeſtly ſee the honour wherewith thou haſt magnified me, (an effect of thine infinite love toward me) before all eternity, and not look on me any longer as a mortall paſſible man, ſuch as now I am, ſee v. 5.

25. O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.] 25. And yet for all this, righteous Father, the rulers and great men of the world doe not acknowledge thee after all thy goodneſſe to them, as appears by their not receiving of me, who am ſent by thee: But as I have received the Revelation of thy will, known thy ſecret counſels, ſo, though the world have not, yet theſe diſciples of mine, for whom I now pray, have been convinced, and acknowledge that I come from thee.

26. And I have declared unto them thy name, and will declare it, that the love wherewith thou haſt loved me, may be in them, and I in them.] 26. And therefore I have revealed thee, and thy attributes, and purpoſes to them, and will doe ſo ſtill; that as thou haſt expreſt thy love to me, ſo I may expreſſe mine to them, and enable them to work the ſame works, that I am able to work.

CHAP. XVIII. *Paraphraſe.*

1. WHen Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred and his diſciples.

* aſſembled there with his ſouldiers

2. And Judas alſo which betrayed him, [knew the place,] for Jeſus oft times * reſorted thither with his diſciples. 2. knew that to be the place where Jeſus uſed to be, and where he would be found at this time,

† with lights and lamps

3. Judas then having received a band of men and officers from the chief prieſts and Phariſees, cometh thither † with [a] lanthorns and torches and weapons.] 3. Judas therefore furniſhing himſelfe with a band of ſouldiers, and ſome of the miniſters of the Sanhedrim, cometh to that place with candles and lamps many of both ſorts (which, though it were full moon, might yet be needfull, by reaſon of clouds) and with all weapons, to apprehend, when they had found him. 2.

* were comming upon him, came out, καὶ ἰὼν ἐξῆλθεν.

4. Jeſus therefore knowing all things that * ſhould come upon him,] went forth, and ſaid unto them, Whom ſeek ye? 4. Jeſus therefore knowing all that was done by them, and what was approaching to him,

5. They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him, ſtood with them.

6. As ſoon then as he had ſaid unto them, I am he, [they] went backward and fell to the ground. 6. the ſouldiers &c.

7. Then asked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8. Jeſus anſwered, I have told you that I am he, if therefore ye ſeek me, [let theſe goe their way.] 8. let my diſciples, all but my ſelf, be diſmiſt, or not apprehended.

9. That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.] 9. And by this means that ſpeech of his (ſee ch. 17. 12, 15.) had another, beſide the ordinary completion, that no one of his diſciples was cut off with him.

10. Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his ear: the ſervants name was Malchus.

11. Then ſaid Jeſus unto Peter, [Put up thy ſword into the ſheath, the cup which my Father hath given me, ſhall I not drink it?] 11. This ought not to have been done by thee: ſhall I not ſuffer patiently, without reſiſting, what my heavenly Father hath determined I ſhall ſuffer?

† Colonel, χιλιαρχία

12. Then the band, and the † captain, and officers of the Jewes took Jeſus and bound him,

13. And led him away to [Annas] firſt, (for he was father-in-law to Caiaphas) which was the high prieſt that ſame year. See Lu. 3. 2.

14. Now Caiaphas was he which gave counſell to the Jewes,] that it was expedient that one man ſhould die for the people. 14. This was that Caiaphas, who ſpake thoſe words in the Sanhedrim, as they were conſulting about Chriſt, ch. 11. 50.

* hall, αὐλὴν

15. And Simon Peter followed Jeſus, and ſo did [another diſciple:] that diſciple was known unto the high prieſt, and went in with Jeſus into the † palace of the high prieſt. 15. John:

16. But Peter ſtood at the dore without. Then went [that other diſciple which] was known unto the high prieſt, and ſpake unto her that kept the dore, and brought in Peter. 16. John, who

17. Then

17. Then ſaith the damoſell that kept the dore unto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18. And the ſervants and officers ſtood there, who had made a fire of coales (for it was cold) and they warmed themſelves, and Peter ſtood with them and warmed himſelf.

19. The high prieſt then asked Jeſus of his diſciples, and of his doctrine.

20. publickly, before an aſſembly (ſee note on c.7.2.)

20. Jeſus anſwered him, I ſpake [openly] to the world, I ever taught in the Synagogue, and in the Temple, whither the Jewes * alwaies reſort, and in ſecret have I ſaid nothing,

* or, come together from every place, for ſome copies read συνηθοῦσι, but the Kings MS. συνίασι οἱ Ἰουδαῖοι all the Iewes aſſemble.

21. Why askeſt thou me? Aske them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22. One of the Apparitors or Serjeants that were there, thinking himſelf authorized to doe it by the judgment of Zelots, ſtruck Jeſus, as one that had violated the ſanctity of the high prieſt.

22. And when he had thus ſpoken, [one of the officers which ſtood by, ‖ ſtruck Jeſus with the palme of his hand, ſaying, Anſwereſt thou the high prieſt ſo?]

‖ gave Jeſus a blow with a rod or wand, ἔδωκε ῥάπισμα τῷ see note on Mat.26.m.

23. Jeſus anſwered him, If there were any ill in my ſpeech, accuſe me and prove it; but if there were no crime in me, why doſt thou ſtrike me?

23. Jeſus anſwered him, If I have ſpoken evil, bear witneſſe of the evil, but if well, why ſmiteſt thou me?

24. Now Annas had ſent him bound unto Caiaphas the high prieſt.

25. And in Caiaphas's hall, Simon

25. And Simon] Peter ſtood and warmed himſelf, they ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

26. One of the ſervants of the high prieſt (being his kinſman, whoſe eare Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27. Peter then denied again, and immediately the cock crew.

28. legally polluted by being preſent among the heathen or Roman ſouldiers, which being a legall pollution would make it unlawfull for them to eat the Paſſeover.

b.

28. Then led they Jeſus from Caiaphas unto the † hall of judgment, and it was early, And they themſelves went not into the judgment hall, leſt ᵇ they ſhould be [defiled, but that they might eat the Paſſeover.]

† Pretor's hall, and it was morning, τὸ πραιτώριον, Ἦν δὲ πρωΐα

29. Pilate then went out unto them and ſaid, What accuſation bring you againſt this man?

30. They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Doe ye take him, & proceed with him according to your own laws. But they replied, You know that we cannot proceed in a capitall matter, according as our lawes require, the power of punishing capitally being taken away from us by the Romans.

c.

31. Then ſaid Pilate unto them, [Take ye him and judge him according to your law. The Jewes therefore ſaid unto him, * ᶜ It is not lawfull for us, to put any man to death.]

* we have no authority

32. Jeſus had foretold that he ſhould be lifted up or crucified, which was a Roman punishment, This prediction of his was now to be fulfilled, and to that tends the Jewes ſaying, that the power of putting men to death was taken from them, and was only in the power of the Roman Procurator.

32. That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.]

33. Then Pilate entred into the judgment hall again, and called Jeſus, and ſaid unto him, Art thou the King of the Jewes?

34. Doſt thou ask this queſtion for thine own ſatisfaction, or as a crime laid to my charge by the Jewes?

34. Jeſus anſwered him, [Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?]

35. Can I know what the Jewes out of their books and prophecies expect and promiſe themſelves? The Jewes have laid this to your charge, that you pretend to be their King, What have you done to give occaſion to this charge?

35. Pilate anſwered, [Am I a Jew? Thine own nation and the chief prieſts have delivered thee unto me, what haſt thou done?]

36. In anſwer to Pilat's queſtion v.33. Jeſus ſaid, I pretend not to, nor aime at any earthly kingdome, If I did, I ſhould engage my followers in a military manner to aſſiſt me as their King, and defend me from being delivered into the Jewes power; but now by the contrary (as appears by the reproof of Peter ver.11.) it appears that I doe not pretend to any ſuch earthly kingdome.

36. Jeſus anſwered, My kingdome is not of this world, if my kingdome were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jewes. but now is my kingdome not from hence.]

37. It is as thou ſayeſt, I am a King, I was born in humane fleſh to this end, namely to be a King, Lu.1.32. and for this cauſe came I into the world, (ſee note on c.1.2.) that I ſhould teſtifie the truth of God, therefore I teſtifie this, and every ſervant of God is convinced of it, and accordingly receives and obeyes me.

37. Pilate therefore ſaid unto him, Art thou a King then? Jeſus anſwered, [Thou ſayeſt that I am a King. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſſe unto the truth: Every one that is of the truth heareth my voice.]

38. What meaneſt thou by the truth?

38. Pilate ſaith unto him, [What is truth?] And when he had ſaid this, he went out again unto the Jewes, and ſaith unto them, I find in him no fault at all.

39. But

39. But ye have a cuſtome that I ſhould [releaſe unto you one] at the Paſſe-over, will ye therefore that I releaſe unto you the King of the Jewes?

39. ſet one priſoner at liberty at your intreaty

40. Then cried they all again, ſaying, [Not this man, but Barabbas. Now Barabbas was a robber.

40. No by no means, but releaſe to us Barabbas. This Barabbas was one that in an inſurrection had been guilty of murther, Act. 3. 14. and was a robber alſo.

Notes on Chap. XVIII:

a. φανὸς

The word φανὸς from φαίνω is uſed, ſaith *Phavorinus*, ὅτι ἡ λαμπὰς & *for a lamp* or *light*, but that, ſaith he, expreſly μὴ ὅτι ἡ λαμπάς, not for a *lanthorn*, but, as he goes on, (ἔστι δὲ λυχνοῦχον λέγω) *any thing that hath a light on it*, which being, as 'tis there, contradiſtinct to the *lanthorn*, is a *candle* on a *candleſtick*, or ſomewhat proportionable to that among the *Jewes*, which we uſually expreſſe by the word *Lights*, that is *candles* &c. ſet out for *uſe* and *ſervice*.

b. Πραιτώριον

ἵνα μὴ μιανθῶσιν

The *Prætors hall* was full of *Pilate's Roman ſouldiers*; now theſe being *Gentiles* are in that *condition*, of which *Maimonides* ſaith, that they are to be accounted for ſuch, as have a *perpetuall iſſue of blood upon them*, whenſoever any thing is to be done wherein the queſtion of *cleanneſs* or *uncleanneſs* is conſiderable, As here in the eating the *Paſſeover*, of which no *unclean* perſon was to partake. So that by *preſence* among the *Gentiles* this *legal uncleanneſs* is contracted, as much as by any thing. Hence is that of *Act.* 10.28. Ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ, *It is unlawful for a Jew to be joyned to, or converſe with an heathen*, ſo *Act.* 11.3. *Why didſt thou go in to thoſe that were uncircumciſed, and didſt eat with them?* And *Juſtin* out of *Trogus* ſpeaking of the *Jewes*, and affirming falſly, that they were *baniſht* out of *Ægypt*, for fear of *infecting* the *Ægyptians* with ſome *diſeaſe*, Leſt, ſaith he, they ſhould be avoided, and *hated* by all other *nations* for the ſame cauſe, *Caverunt ne cum Peregrinis communicarent, quod ex cauſâ factum, paulatim in diſciplinam, religionémque convertit, they took care never to communicate with ſtrangers, which being firſt done on this cauſe* (ſo this *heathen* had reſolved to defame them) *by degrees turned into diſcipline and religion*, i.e. became a ſetled *law* among them. So *Apollonius Molo* in *Joſeph:* l. 2. *cont: Appion:* μηδὲ κοινωνεῖν τοῖς παρ' ἄλλοις ζωὴν ἑλομένοις, *They might not converſe with them, which choſe to live after other cuſtomes of life.*

The *Jewiſh Rabbines* were wont to ſay, that *Fourty years before the deſtruction of the ſecond Temple, the power of Judicature in capital crimes was taken from them, becauſe*, ſay they, *murtherers prevailed and diſſipated capital puniſhments from Iſrael.* And accordingly it appears that *Chriſt* here was *crucified* by the *Romans*, the *Jewiſh* form of *hanging* being by *ſtoning* firſt, and then ſetting up a *ſtake* and a piece of *wood* acroſſe it, and *hanging* the *dead* perſon up (his hands being joyned and *nailed* together) toward the *weſt*, and then taking him down, and burying the wood with him, But for *crucifying* men *alive*, as the *Romans* did *Chriſt*, there is nothing to be found among the *Jewes*, who, if they had had the execution of him, would firſt have *ſtoned* him, which they often attempted to doe. See *Paul: Fagius* on the *Chald: Paraph: Deut.* 21.22. c. ἐν ἔξεσιν Ἀπολλῶνιος

CHAP. XIX.

Paraphraſe.

1. THen Pilate therefore took Jeſus and ſcourged him.]

1. Then Pilate thinking to ſatiſfie the Jewes importunity by inflicting this lighter puniſhment on him, appointed Jeſus to be ſcourged, meaning, when he had done, ſo to releaſe him, ſee Lu.23.16.

2. And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

* ſtruck him with rods or cudgels, ἐδέροντο δοτικῶς μετὰ ῥάβδων, ſee Mat. 26. note m.

3. And ſaid, Haile King] of the Jewes: and they * ſmote him with their hands.

3. And ſaluted him as a mock-king

4. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, [that ye may know that I find no fault in him.]

4. and profeſſe to you, that having ſcourged him I found nothing capital in him, or which may deſerve farther puniſhment, or indeed any at all.

5. Then came Jeſus forth, wearing the crown of thorns, and the purple robe, and Pilate ſaith unto them, [Behold the man.]

5. See him that ye accuſe for taking upon him to be King of the Jewes, theſe are all the enſignes of his dignity, You ſee he hath been ſcourged and reproachfully uſed, This may ſuffice for any fact by him committed, Lu.23.16.

6. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him and crucifie him, for I find no fault in him.

6. When therefore thoſe of the Sanhedrim, and the officers that attended them, ſaw him, they called to have him crucified; But Pilate profeſt he could find nothing for which to doe it, and therefore they muſt doe it themſelves, if they would have it done, for he could not.

7. The Jewes anſwered him, We have a law, and by our law he ought to die, becauſe he [made himſelf] the ſon of God.

7. took upon him to be

8. When Pilate therefore heard that ſaying, he was the more [afraid.]

8. afraid of paſſing any ſentence againſt him.

9. And went again into the judgment hall, and ſaith unto Jeſus, [Whence art thou?] But Jeſus gave him no anſwer.

9. What is thy ſtock or extraction?

10. Wilt thou behave thy ſelf thus obſtinately toward me, who have it in my power either to put thee to death, or to free thee from it?

10. Then ſaith Pilate unto him, [Speakeſt thou not unto me? knoweſt thou not that I have power to crucifie thee, and have power to releaſe thee?]

11. All power of the lawful magiſtrate is from God originally, and ſuch I acknowledge thine to be, and this the greater aggravation of the ſinne of the Jewiſh Sanhedrim to make that magiſtracy which is from God the inſtrument to ſerve their malice, and to crucifie the ſon of God, from whom he derives his power.

11. Jeſus anſwered, [Thou couldſt have no power at all againſt me, except it were given thee from above, therefore he that delivered me unto thee, hath the greater ſinne.]

12. thou doſt not perform the part of a Procurator of the Roman Empire:

12. And * from thenceforth Pilate ſought to releaſe him: but the Jewes cried out, ſaying, If thou let this man goe, [thou art not Cæſars friend:] Whoſoever maketh himſelf a king, † ſpeaketh againſt Cæſar.

13. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment ſeat, in a place that is called the pavement, but in the [a Hebrew] Gabbatha.

a. 13. Syriack

b. 14. And it was the Paſchal day of preparation to the feaſt of unleavened bread, and twas toward noon or midday:

14. And it was the preparation of the Paſſeover, and about * the b ſixt houre:] And he ſaith unto the Jewes, Behold your King.

15. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your King? The chief prieſts anſwered, We have no King but Cæſar.

16. Thereupon he paſſed ſentence againſt him, according to the votes of the Jewes, that he ſhould be crucified, and the ſouldiers, v. 23. led him away to execution.

16. Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away.]

c. 17. And a croſſe being laid on his ſhoulder, he was led toward a place called in Syriack, Golgotha, i.e. the place of a ſcull (but by the way they met Simon of Cyrene and made him carry the croſſe part of the way.)

17. And he c bearing his croſſe went forth † into a place, called, The place of a ſcull, called in the Hebrew, Golgotha.]

18. Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19. the cauſe of his death, his accuſation, ſee note on Mar. 15. b.

19. And Pilate wrote [a title,] and put it on the croſſe, and the writing was, Jeſus * of Nazareth, the King of the Jewes.

20. Syriack words, but Hebrew letters, and in Greek & Latine words.

20. This title then read many of the Jewes, for the place, where Jeſus was crucified, was nigh to the city: and it was written in [Hebrew, and Greek, and Latine.]

21. Then they of the Jewiſh Sanhedrim ſaid

21. Then ſaid the chief prieſts of the Jewes] to Pilate, Write not, The King of the Jewes, but that he ſaid, I am King of the Jewes.

22. The inſcription ſhall not be altered.

22. Pilate anſwered, [What I have written, I have written.]

23. under-garment (ſee Lu. 23. 34.) which was woven, all of one piece.

23. Then the ſouldiers when they had crucified Jeſus, took his garments (and made four parts, to every ſouldier a part) and alſo his [coat, now the coat was without ſeam, woven from the top throughout.]

24. This therefore was exactly, according to that prediction, done by the ſouldiers.

24. They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be; that the ſcripture might be fulfilled, which ſaith, They parted my rayment among them, and † upon my veſture they did caſt lots. [Theſe things therefore the ſouldiers did.]

25. Now there ſtood by the croſſe of Jeſus his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene.

26. John, he ſaid unto his mother, John ſhall ſupply the place of a ſon to thee, to ſuſtain thee, (ſee note on 1 Tim. 5. b.)

26. When Jeſus therefore ſaw his mother, and [the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.]

27. And to John, Deale thou with her, as with thine own mother; whereupon John took her home to his own houſe with him.

27. Then ſaith he to the diſciple, Behold thy mother. And from that houre that diſciple took her unto his own home.]

28, 29. After this, Jeſus conſidering that all this while, or thus farre all the prophecies concerning him had punctually been fulfilled, to give farther occaſion to the fulfilling that of Pſal. 69. 22. he ſaith, I thirſt. Or, ſeeing that now all was completed, ſave only that one particular prediction, he calls for ſomewhat to drink, knowing that, according to that of the Pſalmiſt, they would give him vineger, And accordingly ſo they did.

28. After this Jeſus knowing that all things * were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.

29. Now there was ſet a veſſel full of vineger, and they filled a ſponge with vineger, and put it upon hyſſope, and put it to his mouth.]

30. And aſſoon as he had drunk of that, he ſaid aloud, All prophecies are now fulfilled, as farre as belongs to my life, and bowing his head, as in a geſture of adoration and prayer, he ſaid, Father, into thine hands I commend my ſpirit, and ſo expired.

30. When Jeſus therefore had received the vineger, he ſaid, It is finiſhed, and he bowed his head, and gave up the ghoſt.]

31. The

* from hence, ἐκ τότε either from this time, or this thing, hereupon

† oppoſeth Cæſar, ἀντιλέγει τῷ Κ

* the antient Greek and Latine MS. read ὡς ἕκτη ὥρα it was about the third hour: but the Kgs MS. ὡς ἦν ὥρα, it was about the ſixt.

† to the place, εἰς τὸν —

* the Nazarene, ὁ Ναζωραῖος

† for my veſtment, (or coat, v. 23.) τὸ ἱμάτιόν μου

* as yet were finiſhed, or fulfilled, τετέλεσται

31. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſſe on the ſabbath day, (for * that ſabbath day was an d high day]) beſought Pilate that their leggs might be broken, and they taken away.

31. Then the Jews, that the bodies of the dead might be quickly taken from the croſſe, and not hang there on the day following, which was the firſt day of unleavened bread (to which this day of the Paſch was the eve or preparation) and alſo Saturday, and ſo a feaſt and a ſabbath together. d.

* that was a great ſabbath day)

32. Then came the ſouldiers and brake the leggs of the firſt, and of the other which was crucified with him.]

32. The ſouldiers therefore according to appointment went to take them down, and leſt there ſhould be any life in them, and ſo being taken down they ſhould run away and eſcape, they brake the leggs of the two thieves.

33. But when they came to Jeſus, and ſaw that he was dead already, they brake not his leggs.

34. But one of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

35. And he that e ſaw it, bare record, and his record is true, and he knoweth that he ſaith true, that ye might beleive.

35, 36. And John, the writer of this, teſtified the truth of it, and his teſtimony, though of a ſingle witneſſe, is worthy of beleif, becauſe he was an eye-witneſſe, and the thing teſtified agrees with a prophecie, Pſal. 34. 20. A bone &c. e.

36. For theſe things were done that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.]

37. And again another ſcripture ſaith, f They ſhall look on him whom they pierced.

Zach. 12. 10. f.

38. And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but [ſecretly,] for fear of the Jewes) beſought Pilate that he might take away the body of Jeſus, and Pilate gave him leave; he came therefore, and took the body of Jeſus.

38. not following him openly,

39. And there came alſo [Nicodemus] which at the firſt came to Jeſus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight.

39. See ch. 3. 2.

40. Then took they the body of Jeſus and wound it in ‖ linen clothes with the ſpices, as the manner of the Jewes is to * bury. g.

‖ ſwaths
* embalm

41. Now in the place where he was crucified there was a garden, and in the garden a new ſepulchre, wherein was never yet man layd.]

41. Now neer the place of his crucifixion there was a garden, where this Joſeph had a tomb (Mat. 27. 60.) which he had newly hewed out for his own uſe, and no body had as yet ever been buried in it.

42. There laid they Jeſus therefore, [becauſe of the Jewes preparation day,] for the ſepulchre was nigh at hand.

42. See v. 31.

Notes on Chap. XIX.

a. Ἑβραϊστὶ

The word is *Syriack* or *Chaldee*, and ſo called *Hebrew* here, according to the cuſtome of the *New Teſtament*, which calls the *Syriack* language (being at that time the *vulgar* of the *Jewes*) the *Hebrew*, and therefore *Nonnus* in his *paraphraſe* reads Γαβαθὰ παλάζοντι Σύρῳ κελεύσθῳ μυθῳ. and v. 17. Γολγοθὰ ἡ κληίσιος Σύρων γλώσσα, —— and of the *inſcription* on the *Croſſe* Ἀνεγνῶ γλώσσῃ τε Σύρῃ, ᾗ Ἀχαλίδι φωνῇ the *Syrian* ſtill, where the *Evangeliſts* read *Hebrew*.

b. ὡσεὶ ἕκτη ἦν

Here is a ſeeming *difference* between the *Evangeliſt*, and S. *Mark*, in the ſpecifying the *time* of *day*, wherein *Chriſt* was *condemned* and led immediately to *crucifixion*. It is here ὡσεὶ ἕκτη ἦν, *about the ſixt houre*, but there *Mar.* 15. 25. ὥρα τρίτη καὶ ἐσταύρωσαν. *It was the third houre and they crucified him.* If the reading of the *antient Greek* and *Latine MS.* were here to be heeded, this *controverſie* were ſoon at an end, for that reads here τῇ ὡσεὶ τρίτῃ *it was about the third houre.* But the *Kings MS.* accords in the main with the *printed* copies τῇ ὡς ἕκτῃ *it was as it were the ſixt.* And it is more probable that the reading [τρίτη *the third*] in *Mark* ſhould move ſome *tranſcribers* here, to read τρίτη too, (to take away this ſeeming *difference*, and to accord the *Evangeliſts* which they conceived to differ, if it were read ἕκτη *the ſixt*,) then for any to turn τρίτη to ἕκτη, contrary to what was before in S. *Mark*, if they had found it otherwiſe. This other way then will be more proper to ſalve the *difficulty*. That the whole νυχθήμερον, *night and day*, or four and twenty hours, was divided into *eight* parts among the *Jewes*, is ordinarily known, each of them containing *three houres*, the *third*, the *ſixt*, the *ninth*, and the *twelfth houre*, and then the like again for the ſeverall *watches of the night*; Theſe alſo were *houres of prayer*, and of going up to the *Temple* in the *day time*, and at each of them the *trumpet ſounded* to *congregate*, or call *pious perſons* thither. This *ſound* of the *trumpet* was it that gave denomination to the *houre*; when the *trumpet* had *ſounded* to the *ſixt-houre-prayers*, it was then ſaid to be *the ſixt houre*, and not till then. Only when that time *approached*, and was nigh at hand, it was ſaid to be ὡς, or ὡσεὶ, *about*, or *as 'twere the ſixt houre*. Now not only that time, when that *houre* came, was call'd by that name, but alſo from that, all the *ſpace* of the *three houres*, till the next came, was called by the name of the former; all the *ſpace* from *nine* of *clock* till *twelve* was called the *third houre*, All from *twelve* till *three* after noon, the *ſixt houre*. So that, the *time* of *Chriſts crucifixion* being ſuppoſed to be ſomewhat before, but yet neer our *twelve* of *clock*, or *midday*, as it may truly be here ſaid that it was ὡσεὶ ἕκτη *about* or *as 'twere the ſixt houre*, (and ſo S. *Luke* hath it, chap. 23. 44.) ſo it is as truly and fitly ſaid by S. *Mark*, that it was ὥρα τρίτη *the*

third hour, that *ſpace* which is call'd by the name of the *third hour*, being not yet *paſt*, though it drew toward an end.

c. Βαστάζειν σταυρόν

Chriſt's carrying his croſſe] was a part of the *Roman* cuſtome of *crucifying*, ſo ſaith *Plutarch*, *de ſer: Num: Vin:* τῷ σώματι τὸ κολαζόμενον ἔχειν καὶ τὸ κακοῦργον ἐυρίσκει τὸ αὑτῷ σταυρὸν, *Every one of the malefactors, that are to be put to death, carries out his own croſſe.* So *Artemidorus*, ὁ μέλλων σταυροῦσθαι πρότερον σταυρὸν βαστάζει, *he that is to be nailed to the croſſe firſt carries it upon his ſhoulders*, and ſo *Plautus* diſtinctly, *Patibulum ferat per urbem, deinde affigatur cruci, Let him carry it through the city, and then be faſtned to it.* And whereas in the other *Goſpels*, there is no mention of this, but only of their *preſſing Simon* of *Cyrene* to carry it for him (which is not mentioned here) the way of reconciling that difficulty is very eaſie, by affirming, that he firſt *bare* it himſelf according to the *Roman cuſtome* (which S. *John*, according to his wont, mentions, becauſe it was omitted by the reſt) but after, meeting *Simon* by the way, they made him *bear* it for him.

d. Μεγάλη ἡμέρα τοῦ σαββάτου

That *day* was the *firſt* of *unleavened bread*, and the *ſabbath* too, and therefore a *ſabbath*, and a *great day*. For that which is among the *Hebrews* חג *a feaſt*, מקרא, *convocatio cœtus*, the *day* of *ſolemn aſſembly* in any *feaſt*, (ſuch were the *firſt day*, and the *laſt* of the *feaſt* of *tabernacles*, the *firſt*, and *ſeventh* of the *feaſt* of *unleavened bread*, and the *day* of *Pentecoſt*) is by the *Jewes*, writing in *Greek*, called μεγάλη ἡμέρα, *a great day*. So it is rendred by the *Greek Iſa.* 1. 13. μεγάλην ἡμέραν, where we read *calling of aſſemblies*. Hence is that of *Tertull: cont: Marci:* l. 5. *Dies obſervatis*, &c. *Yee obſerve daies*, and among them he names *jejunia & dies magnos, faſts and great daies*, ſo *Joh.* 7. 37. the *laſt day* of the *feaſt* of *tabernacles*, which was a *day* of *calling aſſemblies*, is there call'd μεγάλη ἡμέρα τῆς ἑορτῆς, *the great day of the feaſt*, See *Scal: proleg: de Emend: Temp:* p. 7. & 26.

e. Ὁ ἑωρακὼς μεμαρτύρηκε

Ἅιμα καὶ ὕδωρ

This ſpeech of this *Evangeliſt*, and his ſo much care in the *teſtifying* of this *fact* from his *own ſight* of it, is an argument that he looked on it as a very *weighty* and *conſiderable* paſſage. And ſo 1 *Joh.* 5. 6. he makes uſe of it as ſuch; *This is he that came with water and blood, not by water only, but by water and blood*, and ver. 8. *There be three, that bear witneſſe on earth, the Spirit, and the water, and the blood, and theſe three agree in one.* What the particular is, wherein the *weight* of this paſſage lies, will be worth conſidering. And firſt it is ordinarily affirmed that there is a *capſula* on the *left* ſide of the *heart*, called the *pericardium*, which hath *water* in it, of continuall uſe for the *cooling* of the *heart*, and that the coming out of *water* with the *blood* here, was a *teſtimony* of the *wounding* his very *heart*, the *entring* of that *iron*, the *ſpear*, *into his ſoul*. Againſt this others have framed an *objection*, that it was not the *left*, but the *right ſide* of *Chriſt*, which was at this time wounded by the *ſouldier*, and that the *Arabick* texts generally expreſſe it ſo (ſee *Kirſtenius Arab: Gram:* p. 5.) and conſequently that the αἱματυδατίρυσις, *the waters flowing out together with the blood*, could not be any *naturall* effect of that *wound*. But that *objection* is of little force, for 1. ſuch is the *poſture* of the *heart* in the body, rather in the middle then enclining to the *left* ſide; and 2dly. ſo great is that *pericardium*, as *anatomiſts* find, eſpecially after *death* when the *water* much encreaſeth, that if the *right* ſide were *pierced* ſo *deep* as to the *heart*, it would ſend out *water*. And therefore this may firſt be reſolved, that this being an *evidence* of the *wounding* of the *heart*, and the *Phyſicians* maxime being certain, τραυματισθεὶς καρδίαν ἀποθανεῖται *he that is wounded in the heart muſt certainly die*, and *Sanantur nullâ vulnera cordis ope, wounds in the heart are abſolutely incurable*, this *flowing* of *water* with the *blood* was an evidence and demonſtration of his being *truly dead* (this one *wound* being ſufficient to ſecure that, if he had not been *dead* before, v. 33.) and ſo the *confutation* of moſt *hereticks* of the firſt ages, which affirmed him to have ſuffered *death* only in *appearance*. But beſide this, another concluſion S. *John* in his *Epiſtle* is willing to draw from it, viz: *that beleiving Jeſus to be the ſon of God, is an effectuall means of overcoming the world*, 1 *Joh.* 5. 5. for to the proving of that it is, that this obſervation is made uſe of by him, *This is he that came with water and blood*, v. 6. And that argument lies thus, The *baits*, or *temptations*, which the *world* uſeth, are of two ſorts, *allurements* of *carnal pleaſures*, and *terrors* from apprehenſion of *perſecutions*; the *Gnoſticks* at the time of his writing that *Epiſtle* made uſe of both theſe to *ſeduce* the *Orthodox Chriſtians*, the all kind of *carnal pleaſures* which they profeſt, was *one bait*, and the *perſecutions* from the *Jewes* upon the *Orthodox Chriſtians*, which the *Gnoſticks*, by complying with them, avoided. was the other *temptation*. Againſt theſe two S. *John* ſets up *purity*, and *patience*, as the two prime *doctrines*, and *commands* of *Chriſt* (which every true *beleiver* is ſtrictly concerned in) exemplified by himſelf, (who was 1. *pure* and *ſinleſſe*, and yet 2dly *ſuffered death*, the *death* of the *croſſe*) and moſt lively *adumbrated* by the *water* and *blood*, which he had obſerved to come from *Chriſt's ſide* in this place. The *water* that was the *embleme* of all *ſpotleſſe purity*, and the *blood* was the evidence of his *fortitude* and *conſtant patience*, laying down his *life* for the *truth* of *God*, and theſe two μαρτυροῦσι *teſtifie*, and *declare* the *neceſſity* of theſe two (and ſo of *overcoming the world*) in every one that *beleives* aright in *Chriſt*. And whereas 'tis there added, that the *Spirit teſtifies* alſo, and that the *Spirit* (i. e. the *Spirit*, as a *witneſſe*, i. e. the *teſtimony* of the *Spirit*) *agrees in one* with theſe two, i. e. with the *teſtimonies* of the *water* and *blood*, that is thus to be interpreted, not only that the *Spirit* coming down on *Chriſt*, who was after *crucified* by the *Jewes*, did *teſtifie* that he was the *beloved ſon of God in whom he was well pleaſed*, i. e. perfectly *innocent*, though he *ſuffered* for *ſinne*, but alſo that the *Spirit* after the *reſurrection* of *Chriſt*, coming on the *Apoſtles*, came as *Chriſts advocate* to *defend him*, and *convince* the *world*, both in that *action concerning righteouſneſſe*, proving that *Chriſt* was a moſt *innocent* and *righteous* perſon, and in that other *concerning judgment*, in *puniſhing* and *retaliating* his *crucifiers*, the *Jewes*, and *Satan* himſelf, *deſtroying* their *kingdome* for their *deſtroying* of him, (ſee *note* on c. 16. a.) Beſide this importance of the *water* and *blood*, the *ancients* have obſerved another alſo, that

that by a *ſpeciall act* of *Gods providence* there *flowed* at this time from *Chriſt's ſide* the *two ſacraments* of his *Church*, *baptiſme*, and the *ſupper* of the *Lord*.

f. Ὅ ἑωρακε μεμ. This is one of the places in which (as alſo *Rev.* 1.7.) the *Evangeliſt* quotes the *teſtimony* of the *Old Teſtament*, not from the *Septuagint*, but from the *Hebrew* text. For in the place of *Zach.* 12.10. the *Septuagint* or *Greek tranſlators* read καὶ βλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσαντο, reading, it ſeems, דקרו for דקרו by the miſtake of the *two letters* which are ſo like, ר and ד.

g. Ὀθόνιον as ὀθόνη in *Heſychius* ſignifies ἀνδὼν, ζώνη, πλαμὼν, and πλαμὼν is by him rendred δεσμὸς, φακελος, a *band* or *ſwath*, ſo ch. 20.7. and ſo the κειρία in the ſtory of *Lazarus* c. 11.44. which word is by *Grammarians* derived from κὴρ *mors*, and ſo ſignifies peculiarly thoſe *ſwathes* that belong to *dead men*, wherein their *whole body* was *wound*, πανταχόθεν ὅλον δεσμὸς ἔχει κειρίας, ſaith *Nonnus*. In relation to which it is that *Act.* 5.6. they are ſaid to *wind up Ananias*, when he is *dead*.

CHAP. XX.

Paraphraſe.

* in the morning, πρωΐ

1. THE firſt day of the week [cometh Mary Magdalene] * early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre,

1. Came Mary Magdalene (and divers other women, that had followed Jeſus in his life-time Lu. 24. 10.)

2. Then ſhe runneth away and cometh to Simon Peter, and to [the other diſciple, whom Jeſus loved, and ſaith unto them, They have taken away the Lord] out of the ſepulchre, and we know not where they have laid him.

2. John, the writer of this Goſpel, and told them, The body of the Lord is taken-

3. Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4. So they ran both together, and that other diſciple did outrun Peter, and came firſt to the ſepulchre.

† And ſtooping down to look, he ſees the ſwaths, οθονια κειμενα βλεπει.

5. † And he ſtooping down and looking in, ſaw the linen clothes lying, yet went he not in.

6. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie,

7. And the napkin that was about his head not lying with the linen clothes, but * wrapped together in a place by it ſelf.

* folded up, ἐντετυλιγμενον

† Then therfore, τοτε ουν

8. † Then went in alſo that other diſciple, which came firſt to the ſepulchre, and he ſaw and beleived.]

8. And then upon his report John alſo, that other diſciple which came before Peter (ſee ch. 1. c.) to the ſepulchre, went in, and ſaw how the ſwathes and napkin were laid, and beleived what Mary and Peter had told him, and was thereby convinced that he was riſen.

* ought to riſe, δει αναστηναι

9. For as yet they knew not the ſcripture, that he * muſt riſe again from the dead.]

9. For as yet they were not aſſured by the propheciet of ſcripture that it was to be ſo, neither did they beleive the teſtimonies of thoſe, that ſaw him riſen, Mar. 16.11,12,13,14.

† to themſelves, προς ἑαυτους, ſee note a.

10. Then the diſciples went away again † unto their own home.

11. But Mary ſtood without at the ſepulchre weeping, and as ſhe wept, ſhe ſtooped down, and looked into the ſepulchre [a],

a.

12. And ſeeth two Angels in white, ſitting, the one at the head, and the other at the feet, [where the body of Jeſus had layen.]

12. of the tomb.

13. And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, becauſe they have taken away my Lord, and I know not where they have laid him.

14. And when ſhe had thus ſaid, ſhe turned her ſelf back and ſaw Jeſus ſtanding, and knew not that it was Jeſus.]

14. And having ſaid ſo, and received anſwer from the Angels that he was riſen from the dead, and that ſhe ſhould go and tell his diſciples &c. Mat. 28. 5,6. Mar. 16.6,7. Lu. 24.6. ſhe went from the ſepulchre toward the place where the diſciples were, Mat. 28.8. and as ſhe goes, (ſee note a.) ſhe ſees a perſon ſtanding, which indeed was Jeſus, though ſhe knew him not.

15. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing him to be the Gardner, ſaith unto him, Sir, if thou have born him hence, tell me where thou haſt laid him, [and I will take him away.]

15. and I will carry him to his grave again, or provide ſome other burying place for him.

16. Jeſus ſaith unto her, Mary. She turned her ſelf and ſaith unto him, Rabboni, which is to ſay, Maſter.

17. Jeſus ſaith unto her, [Touch me not, for I am not yet aſcended to my Father; but goe to my brethren, and ſay unto them, I aſcend unto my Father, and your Father, and to my God, and your God.]

17. This is not a time for me to company with you, as I was wont, but I go to prepare a place for you in heaven, where you ſhall hereafter enjoy me.

18. Mary Magdalen came, and told the diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

* And when it was evening, that day being the firſt day of the week, & the dores being ſhut, ουσης ουν ὀψιας τῇ ἡμερᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων

19. * Then the ſame day at evening, being the firſt day of the week, when the dores [were ſhut, where the diſciples were aſſembled for fear of the Jews,] came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you.

19. dores of the roome where they were together were ſhut, for the more ſecrecy to avoid danger from the Jewes,

20. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord.

21. I take my leave of you (ſee c. 14. 27.)

21. Then ſaid Jeſus to them again, [Peace be unto you, As my Father hath ſent me, even ſo [b] ſend I you.]

b. And doe now give you the ſame commiſſion to execute in the Church when I am gone, which my Father gave me at my coming.

22. And by that embleme ſignified to them the holy Ghoſt which ſhould ſhortly come down upon them, (and thereby all thoſe gifts of the Spirit of God, which ſhould be neceſſary to fit them for the diſcharge of their office) Act. 2. 1. till which time they were to wait at Jeruſalem, Lu. 24. 49.

22. And when he had ſaid this, he breathed on them, [and ſaith unto them,

c. [c] Receive ye the holy Ghoſt.]

d. 23. See Mat. 16. note h. and Tract, Of the Power of the Keyes.

23. Whoſeſoever ſins ye remit [d], they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.

24. otherwiſe called Didymus, which by interpretation ſignifies the Twin.

24. But Thomas one of the twelve, [called * Didymus] was not with them, when Jeſus came.

* the Twin, διδυμος

25. I ſhall not be perſwaded that it is he.

25. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, [I will not beleive.]

e. 26. the week after, the next week, that day ſeven nights, the diſciples were again met at the ſervice of God, and Thomas was with them, and when the dores had been faſt ſhut for the more ſecrecie and ſecurity, Jeſus again as v. 19. came in upon them.

26. And [after [e] eight daies again his diſciples were within, and Thomas with them, then came Jeſus, the dores being ſhut,] and ſtood in the midſt, and ſaid, Peace be unto you.

27. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleiving.

28. I acknowledge that thou art my very Lord, and Maſter, and that is an evidence to me that thou art the omnipotent God of heaven.

28. And Thomas anſwered, and ſaid unto him, [My Lord and my God.]

29. Thy faith would have been more excellent, and more eminently rewardable, if without ſuch demonſtrative evidence thou hadſt beleived, and ſo is their faith, who have beleived without it.

29. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt beleived, [bleſſed are they that have not ſeen, and yet have beleived.]

30. And many other ſignes truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31. Meſſias.

31. But theſe are written that ye might beleive that Jeſus is the [Chriſt,] the ſon of God, and that beleiving, ye might have life through his name.

Notes on Chap. XX.

2. Θυμὶ δύο ἀγγέλοις

Some *difference* there ſeemeth to be betwixt theſe *narrations* in this, and in S. *Lukes Goſpel*, As 1. *Maries* going to *Peter*, and his coming to the *ſepulchre* are here ſet down before the *appearance* of the *Angels*, but in *Luke* the *viſion* of the *Angels* is firſt mentioned c. 24. 4. and her going v. 9. and *Peter's* running to the *ſepulchre* v. 12. And in the other *Goſpels* there is no mention of her going, till ſhe had ſeen the *viſion*. This ſeeming *difference* will be reconciled only by obſerving this one thing (which hath been formerly obſerved *note* b. on the *Title* of the *Goſpel*, and *Lu. 6. note* d.) that *Luke* writing from *notes*, which he had collected from *eye-witneſſes*, and not from his own knowledge, obſerves not ſo exactly the order of time, where things were done or ſpoken, but *oft-times* in another method, puts together things of affinity to one another, though not done or ſaid at the ſame time, and ſo here ſets down all that concerns the *women* together, and then after, that which concerns *Peter*, though part of that which concern'd the *women* were done after that, which is mentioned of *Peter*. The punctuall obſervation of the order being not neceſſary, when the things themſelves are truly recited. The true order of the ſtory ſeems to ſtand thus, *Mary* and the *women* came to the *ſepulchre*, *Mat.* 28. 1. *Mar.* 16. 2. *Lu.* 24. 1. *Joh.* 20. 1. and coming they find, that before they came, an *Angel* with an *earthquake* had rolled away the *ſtone*, *Mat.* 28. 2. where the Σεισμὸς ἐγένετο, there was an *earthquake*, muſt be taken in the time *perfectly paſt*, there *had been an earthquake*, and *an Angel had rolled away the ſtone*, for in all the other *Goſpels* it is ſaid at their coming, *Mat.* 16. 3. that it *was rolled away*, and *they found*, *Mat.* 28. 2. and here, *ſhe ſeeth the ſtone rolled away*, and then, *going in, they found not the body of Jeſus*, *Lu.* 24. 2. Upon this *Mary runs* to *Peter and John*, which paſſage is only mentioned here, Then *Peter*, *Lu.* 24. 12. and *Peter* and *John* here, *run to the ſepulchre*, and ſatisfie themſelves of the truth of her report, and having done ſo, *Peter* in *Luke*, and both of them here, ver. 10. *return to their own abodes*. Where by the way the phraſe here uſed for their *returning home*, being ἀπῆλθον πάλιν εἰς ἑαυτούς, *they went away again*, or *back to themſelves*, gives us reaſon to think that *Lu.* 24. 12. the words ſhould not be read ἐν ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονὸς, *and he departed, wondring in himſelf* &c. but, he *departed to himſelf*, i.e. to his place of *abode*, *wondring* &c. While they returned, the *women*, it ſeems, ſtay at the *ſepulchre*, *Mary* here v. 11. and the *women* *Lu.* 24. 4. *doubting* what it ſhould be; and then follows the *appearance* of the

Σεισμὸς ἐγένετο.

ἀπῆλθον δὲ πάλιν εἰς ἑαυτούς

the *Angels* one or more, two here v. 12. and *Lu.* 24. 4. one in *Matthew* and *Mark*, ſitting on the *ſtone*, *Mat.* 28. 2. on *the right ſide of the monument*, *Mar.* 16. 5. which being ſuppoſed to be one and the ſame Angel, doth not yet exclude a *ſecond* mentioned by theſe other *two Evangeliſts*. The *Angels* ſpeake to the *women*, in all the *Goſpels*, and aſſure them of the *reſurrection* of *Chriſt*, and upon that the *women depart to tell the news*, This is here ſaid in theſe words. Ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, *having ſaid this ſhe turned backward*, not that ſhe did ſo, before ſhe received any *anſwer* to her ſpeech, but the *anſwer* being at large ſet down in all the *Goſpels*, that *Chriſt* was *riſen*, that he had before told them he ſhould *riſe Lu.* 24. 7. that they ſhould carry the *diſciples* word of it, and that they ſhould ſee him in *Galilee*, *Mat.* 28. 7. *Mar.* 16. 7. there was no need for *John* that wrote thoſe things eſpecially, that were omitted by the other, to mention this. And therefore ſuppoſing that *anſwer* to intervene after her ſpeech to the *Angel*, it follows agreeably to the other *Goſpels*, that *ſhe departed from the ſepulchre*, now the *ſecond* time, to report his *reſurrection* to *all* his *diſciples*, according to the *Angels appointment*. And in that paſſage all the *Evangeliſts* concurre, *Lu.* 24. 9. *the women returned*, which is all one with, *ſhe turned backward here*, And in *Matthew*, and *Mark*, *they went out with haſt to tell the diſciples*.

b. Κελεύει πέμπειν ὑμᾶς

The *Jews* have a ſaying that *A mans Apoſtle is as himſelf*, i. e. is his *vicarius* or *proxy*. For the *Jews* had *Apoſtles*, whom they ſent on their *affairs* into the *countries*, and are not to be looked on, as bare *meſſengers*, but as their *proxies* or *deputies* to receive their *dues*, and to act for them. So Ἀπόστολος *Saul* was an *Apoſtle* of the *Conſiſtory* to *Damascus Act.* 9. with *letters* of *Commiſſion* from the *Rulers*. Thus the *twelve*, after *Chriſts departure*, had others, whom they ſent on ſome parts of their charge, and then they were called their *Apoſtles*, So *Paul* and *Barnabas* had *John*, *Act.* 13. 5. *Paul* had *Timothy* and *Eraſtus*, *Acts* 19. 22. and *Marke*, 2 *Tim.* 4. 11. Theſe when they were employed in *preaching* the *Goſpel* to them, that had not yet received it, the *Scripture* calls *Evangeliſts*, i. e. *diſciples* of the *Apoſtles*, ſent with *commiſſion* by them to publiſh the *Goſpel*, where the *Apoſtles* could not go, and therefore are by S. *Paul* placed next the *Apoſtles*, 1 *Cor.* 12. 28. *Epheſ.* 4. 11. Thus *Philip* the *Deacon*, being employed by the *twelve* to *Preach* at *Samaria*, is called *Philip* the *Evangeliſt*, *Act.* 8. 5. 12. and c. 21. 8. ſo was *Steven* to the *Jews*, *Act.* 6. 9. and ſo *Timothy* 2 *Tim.* 4, 5. *Phil.* 2. 19. and ſo *Luke* and others are called *Apoſtles* of the *Churches* 2 *Cor.* 8. 18, 19. 23. and, as ſuch, δόξα Χριστοῦ, *the glory of Chriſt*, the word which is uſed to denote the *preſence* of *God* in any place, and ſo there intimates the *preſence of Chriſt* in them his *ſubſtitutes* or *proxies*. Thus S. *Peter* preached at *Rome* by himſelf, at *Alexandria* by S. *Mark*, his *Apoſtle*; S. *Paul* at *Rome* by his *Apoſtles*, of whom *Andronicus* and *Junias* were the *moſt eminent*, *Rom.* 16. 7. which ſeems to be the reaſon of the *difference* among the *Eccleſiaſticall* writers about the next *ſucceſſors* of the *Apoſtles* in ſome Seas. By all this appears the meaning of this ſpeech of *Chriſt*, that as he was *Gods Apoſtle* or *meſſenger*, and ſo his *proxy* or *vicarius* on the earth, ſo the *diſciples* were now made his, μαθηταὶ *diſciples*, *attendants* of his, before, v. 20. but now by this *ſending*, ἀπόστολοι *Apoſtles* for ever after; *ſent* as *Commiſſioners* to ſupply his place, to performe thoſe offices over the world (to *plant* a *Church*) which he being now about to return to his *father*, could not *corporally* do, and ſo to *ſucceed* him in his *office*, and they again to *ſend* or *conſtitute* others in the like manner, ſee *note* on *Lu.* 6. d.

c. Λάβετε πνεῦμα

Λάβετε πνεῦμα ἅγιον, *receive the holy Ghoſt*,] ſignifies here not the *actual giving* of the *holy Ghoſt*, (for that came not on them till *Act.* 2. and they are appointed to *ſtay* at *Jeruſalem Lu.* 24. 49. *till they were endued with power from above*, which therefore, now before his *aſcenſion* they had not *received*, and when the *Spirit came it would lead them into all truth*, and as yet it appears by their *queſtion Act.* 1. 6. that they were not thus *led into all truth*) but only the *confirming* to them his former *promiſe*, (and, by the *ceremony* of *breathing* on them, to expreſſe the τὸ πνεῦμα, *the eternall breath*, and *Spirit* of *God*, *ſealing* it, as it were *ſolemnly* unto them) and *preparing* and *fitting* them for the *receiving* of it. So ſaith *Theophylact*, τὸ δὲ [λάβετε πνεῦμα] ἀντὶ τοῦ γένεσθε δεκτικοὶ τοῦ λαβεῖν πνεῦμα, *The words* [*receive the holy Ghoſt*] *ſignifie*, be *yet ready to receive him*. And again, ἐμφυσᾷ, ὡς τὴν τελείαν δωρεὰν τοῦ ἁγίου πνεύματος οὐκ ἀντῆς νῦν, &c. *He breathed on them, not now diſtributing the perfect gift of the holy Ghoſt, for that was to be done at Pentecoſt, but fitting them for the receiving of it*. For though in the next words [*whoſe ſignes*, &c.] the *power of the Keys*, or *ſtewardſhip* in the *Church* were actually *inſtated* on them, yet was not this to be *exerciſed* by them, till the *holy Ghoſt* came down upon them, as *Epheſ.* 4. 8. It is firſt, *he gave gifts unto men*, (at the *deſcent* of the *Spirit*) and then, *gave ſome Apoſtles*, &c. v. 11. This interpretation of this place, will direct to the full importance of thoſe words *Lu.* 24. 49. *I ſend the promiſe of my father upon you*] ſo as to render them directly *parallel* to this. *The promiſe of the Father* was the holy Ghoſt *Joh.* 15. 26. and the [*I ſend upon you*] all one with [λάβετε *receive him*.] And then the *power from on high* in the end of the verſe, clearly ſignifies that *viſible* miſſion of the *holy Ghoſt*. And all this moſt aptly delivered for the *proof* of the words here immediately precedent, *As my father ſent me, ſo ſend I you*,] intimating that as at his *miſſion* from his *father* to his *office*, he was *anointed*, or *conſecrated with*, or by the *holy Ghoſt Act.* 10. 38. by *deſcent* of the *holy Ghoſt* on him at his *baptiſme Lu.* 3. 23. ſo the *Apoſtles* at their *miſſion* or *entrance* on their *power* ſhould be *conſecrated* alſo.

Ἐπαγγελία τοῦ πατρός

d. That the *power of binding and looſing* in Saint *Matthew*, firſt *promiſed* c. 16. then farther *deſcribed* for the *manner* of it c. 18. the *power* of the *Keyes*, of *admitting* and *excluding* out of the *Church* and ſo the *power* of *excommunication* put into the hands of the *Apoſtles* firſt, and from them *communicated* to the *ſucceeding Governours* of the *Church*, is it which is here given by *Chriſt*, may appear by the words ἀφίητε *remit*, and κρατῆτε *retain*, which are perfectly all one with λύω and *Nio looſing*

looſing and *binding* in S. *Matthew*. If there be any *difference*, it is only this, that δέω ſignifies to *bind*, κρατέω ſignifies to *keep bound* as well as to *bind*, in which reſpect κρατέω is here more proper in this place, then the other, becauſe the *order* is here inverted, and κρατῶν *retaining*] put after ἀφῶν *remitting*, and ſo the word which ſignifies to *keep bound*, is more critically adapted to this place, then δέω *to bind*] would have been, and yet when *binding* is mentioned firſt, δῆσαι (as in the other places) is as exact as κρατῆσαι. This ſlight *difference* being granted, the words are otherwiſe to all uſes perfectly *Synonymous*, Ἀφῶν *remit* [and λύσητε *looſe*] eſpecially as applyed to *ſin*, both ſignifie *forgiving* of it, the firſt referring to *ſin* in the notion of a *debt* or *thraldom* (to both which it is applied in the *new Teſtament*, to ἀφειλήματα *debts Mat.* 6. 12. ἀχμαλωσία *captivity Lu.* 4. 18.) the ſecond to *ſin* in the notion of a *band*, ſo *Gen.* 4. 12. μείζων ἡ ἀνομία, or ἁμαρτία μου τοῦ ἀφεθῆναι, *my ſin is greater then can be forgiven*. So *Exod.* 32. 21. εἰ μὲν ἀφεῖς αὐτοῖς ἁμαρτίαν, *O that thou wouldeſt forgive them* that ſin, And ſo λύσει *Job* 42. 9. ἔλυσε τὴν ἁμαρτίαν αὐτοῖς διὰ Ἰὼβ, *he forgave them their ſin by Job*, i.e. by his *mediation*, where the *Hebrew* read נשא פני *God accepted the perſon of Job*. So alſo for δέω and κρατέω, the ſame *Hebrew* word עצר is by the *Septuagint* rendred by both of them, δέω *Jer.* 33. 1. κρατέω *Dan.* 10. 8. & 11 6. and ſo *Act.* 2. 24. [κρατεῖσθαι *being holden*] is ſet oppoſite to [λύσας *looſing*] and ſo muſt ſignifie being *kept bound*, and ſo almoſt in all other places it ſignifies to *hold faſt*, or *take hold* of, and is ſometimes joyned with ἔδησαν, (as *holding faſt* is preparative to *binding*) *Mat.* 14. 3. κρατήσας ἔδησε *laying hold on him bound him*, and *Rev.* 20. 2. ἐκράτησε καὶ ἔδησε *he held faſt and bound*. So in S. *Baſil* ſpeaking of the *freedome* of *Chriſtians* in their *hands*, he ſaith they are κεκρατημένοι ἀκράτητοι, *bound but not capable of binding*. And accordingly it is affirmed by *Theophylact on Mat.* 13. that *Chriſts promiſe of the power of binding and looſing was fulfilled in theſe words, Whoſe ſins you do remit they are remitted* &c. And therefore whatſoever is brought by * ſome to avoid the force of thoſe places in S. *Matthew*. and to caſt off the *cenſures* of the *Church*, (by affirming that to *bind* there, is to *declare forbidden*, and to *looſe*, to *declare lawfull*) being utterly unappliable to this place, where it is not *whatſoever*, as there, (which is more lyable to that *miſinterpretation*) but *whoſe ſins* &c. (which is no way capable of it, for it cannot be imagined that *Chriſt* ſhould mean *whoſe ſinnes ye ſhall declare lawfull*, or *unlawfull*) by this one *method* of ſearching the meaning of theſe two words in this place, is proved utterly *uneffectuall*. Of this ſee more at large in the *Tract* of the *power of binding and looſing*.

* M. Selden de Cal. Heb. & de Syned.

The phraſe μεθ' ἡμέρας ὀκτώ] ſignifies *after another week* (i. e. as it ſeems, on the *firſt day* of the *week*, as before ver. 19. For ſo the *Jews* expreſſe a *week* by *eight days*, So *Joſephus Ant. lib.* 7. *cap.* 9. having ſaid ὅτε ἡμέρας ὀκτὼ, preſently he explains it by ἀπὸ Σαββάτου ἐπὶ Σάββατον *from week to week*. Thus when S. *Luke* ſaith cap. 9. 28. [ὡσεὶ ἡμέρας ὀκτὼ, *about eight days*, S. *Matthew* c. 17. 1. hath μεθ' ἡμέρας ἕξ, *after ſix days*, the truth being that it was that *day ſeven-night*, which including the *firſt* and the *laſt day* is called *eight days*, and excluding them, and referring onely to the *intervall* betwixt, is called *ſix days*. Thus do we in the diſtinction of *agues*, which we call the *quartan* and the *tertian*, in each including the *two days* which are the *extremes*, and not onely the *intervall* between the *fits*. c. Μεθ' ἡμέρας ἑπτά

Paraphraſe.

CHAP. XXI.

1. lake of Genneſareth (ſee note on Lu. 8. c.)

1. AFter theſe things, Jeſus ſhewed himſelf again to the diſciples at the [ſea of Tiberias,] and on this wiſe ſhewed he himſelf.

2. Bartholomew perhaps (ſee note on c. 1. c.) and James and John,

2. There were together Simon Peter, and Thomas called * Didymus, and [Nathaniel of Cana in Galilee, and the ſons of Zebedee,] and two other of his diſciples. * the Twinne

3. And Simon returning to his trade again, called the reſt to go to fiſhing, and they agreed to do ſo, And

3. Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee.] They went forth and entred into a ſhip immediately, and that night they caught nothing.

4. But either he was ſo diſguiſed, or their eyes ſo held by Gods power and pleaſure, that though they ſaw a man, they knew not who it was.

4. But when the morning was now come, Jeſus ſtood on the ſhore, [but the diſciples knew not that it was Jeſus.]

5. Then Jeſus calling to them in a familiar manner, asked them, ſaying,

5. Then Jeſus ſaith unto them, Children,] have ye any meat? They anſwred him, No.

6. He ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find: They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7. Hereupon John told Peter, Aſſuredly it is Jeſus; Now when Peter heard it was Jeſus, he would not ſtay, but only put on his upper garment (having nothing before but his inner garment upon him,) and went into the lake to goe to him.

7. Therefore that diſciple whom Jeſus loved ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his * fiſhers coat unto him (for he was naked,) and did caſt himſelf into the ſea.] * upper garment about him, τὸν ἐπενδύτην

8. And

8. And the other diſciples came in a little ſhip, (for they were not farre from land, but as it were two hundred cubits) dragging the net with fiſhes.]

8. And the reſt of them did not ſo, but being not farre from land, where Jeſus was, went to him by boat, dragging the net, full of fiſhes, along with them.

9. As ſoon as they were come to land, [they ſaw a fire of coals there, and fiſh laid thereon and bread.]

9. they diſcern a greater miracle then the former, a fire of coals, and a fiſh laid on it, and bread, all created or produced out of nothing, by the power of Chriſt.

10. Jeſus ſaith unto them, Bring of the fiſh, which ye have now caught.

11. Simon Peter went up] and drew the net to land, full of great fiſhes, an hundred and fifty and three, and for all there were ſo many, yet was not their net broken.

11. Simon went into the ſhip, or boat,

12. Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt ask him, Who art thou? knowing that it was the Lord.

13. Jeſus then cometh and taketh bread and giveth them, and fiſh likewiſe.]

13. took bread and fiſh, and eat himſelf, and gave them to eat, to ſignifie to them the reality of his reſurrection, See note on Mat.26. f.

14. This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.]

14. This was the third day of Chriſt's appearing to his diſciples after his reſurrection, though the firſt time of his appearance, and the fourth that he appeared to the diſciples, yet the third time alſo that he appeared to all, or more of them together.

15. So when they had dined, Jeſus ſaith to Simon Peter, [Simon, ſon of † Jonas [a], loveſt thou me more then theſe? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.]

14. Peter, Is thy love to me ſo great as thou didſt ſeem to affirm it, when Mat.26.33. thou ſaidſt though all men ſhould forſake me, thou wouldſt not? Is thy love ſurpaſſing the love of all other my diſciples? Or is thy love agreeable to this thy expreſſion of it, in caſting thy ſelf into the ſea to come to me? v.7. And he anſwered, Lord, thou knoweſt that I love thee ſincerely, though now being taught by my former fall, I ſhall not make compariſon with all others. He ſaith unto him, Let thy love be expreſt to me, in thy care of that flock committed to thee.

† John. for the Greek and Latine copie reads Ἰωάνου, others Ἰωαννᾶ and Nonnus Ἰωαννίδη

16. He ſaith unto him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

17. He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me?] Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

17. Jeſus to exemplifie to him, how he was to uſe the power of the keyes promiſed to him, Mat.16. calls him here three times (proportionably to his threefold denial) to confeſſe Chriſt, and his love to him, and ſo to clear himſelf, 2 Cor.1.11.

18. Verily, verily, I ſay unto thee, [when thou waſt young, thou girdedſt thy ſelf, and walkedſt whither thou wouldeſt; but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not.]

18. In the former part of thine age thou haſt been free to doe what even now thou didſt, ver.7. to live at thine own pleaſure, but age ſhall bring preſſures and afflictions on thee, within 40 years thou ſhalt be taken, and doe as captives doe, when they yeild to the greater force, and be bound (ſee Lu.12.b.) and carried to the croſſe, the place of execution.

19. This ſpake he ſignifying by what death he ſhould glorifie God. And when he had ſpoken this, he ſaith unto him, Follow me.]

19. This ſpeech of Chriſt was a figurative expreſſion that crucifixion was the kind of death, by which he ſhould confeſſe Chriſt. And to this he added theſe words, Follow me, i. e. thou ſhalt follow me in ſuffering, as before thou didſt in diſcipleſhip.

20. Then Peter turning about, ſeeth [the diſciple, whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid,] Lord, which is he that betrayeth thee?

20. John, Chriſt's beloved diſciple, who at his laſt ſupper was next unto him, c.13.23. and asked him that queſtion,

21. Peter ſeeing him, ſaith to Jeſus, Lord, [* and what ſhall this man doe?]

21. But what ſhall this mans fate be?

* But what ſhall this man? Τί δὲ οὗτος;

22. Jeſus ſaith unto him, [If I will that he tarry [b] till I come, what is that to thee, Follow thou me.]

22. I told you of ſome that ſhould eſcape the fury of the evil times approaching, and continue to the time, that I ſhall come in judgment againſt Jeruſalem, and deſtroy it by the Romans: And what harm is it to thee? and how art thou concerned to know, if John be one of theſe? thou art likely to follow me to the croſſe, and the cheerfull doing of that, becomes thee better then this curioſity.

b) 5

† Hereupon or therefore Τοῦτο οὖν, * dyeth not, οὐκ ἀποθνήσκει

23. † Then went this ſaying abroad among the brethren, that that diſciple * ſhould not die: yet Jeſus ſaid not unto him, he ſhall not die, but if I will that he tarry till I come, what is that to thee?

24. This is the diſciple which teſtifieth theſe things and wrote of theſe things, and we know that his teſtimony is true.]

24. This is he that is the author of this Goſpel, which he preacht in Aſia, and about two and thirty years after Chriſts aſcenſion, by the entreaty of the Aſian Biſhops wrote and publiſh't it, And the Chriſtians of Aſia, eſpecially of the Church of Epheſus know ſo much of his good life, miracles and veracity, and withall of the agreeableneſſe of his time of death with what is here affirmed to be foretold by Chriſt, that we cannot but approve his teſtimony, and affix our ſeal to all that is in this Goſpel affirmed by him.

25. And

c. 25. Thus much was written by S. John, but much more was done by Jeſus, many miracles &c. all which if they were diſtinctly ſet down in writing, they would even fill the world, the volumes would be ſo many.

25. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, [c] I ſuppoſe that even the world it ſelf could not contain the books which ſhould be written.] Amen.

Notes on Chap. XXI.

2. Νοσφισ μαι; To *love Chriſt* is ſo to *love*, as to hold out in *confeſſing* of him in the time of the *greateſt danger*, ſee *note* on *Rev.* 2. 4. that *love* that *caſteth out fear*, 1 *Joh.* 4. 18. So here it is oppoſed to *renouncing*, or *denying* of *Chriſt* in the time of *triall*. *Peter* had reſolved he would never thus *renounce Chriſt*, though all others ſhould, which was in effect that he *loved Chriſt more then any other diſciple* did, But having failed foully in that particular, at the time of *Chriſt's* arraignment, and *denied* him *three* times, when no other *diſciple*, ſave *Judas*, did once, *Chriſt* now calls to his mind that former ſpeech, and contrary performance of his, and by *thrice* repeating this queſtion [*Peter loveſt thou me?*] in reſpect of his three *denials*, and the firſt time adding the words [*more then theſe?*] in reſpect of his *magnifying* his *love* beyond *all* others, he now engageth him by the ſenſe of his *fall*, to a better diſcharge, and more conſtant expreſſion of his *love* in *converting* men to the *faith* of *Chriſt*, and labouring in the *Goſpel*, and to raiſe him up with ſome *comfort* after ſo ſharp an *admonition*, he foretells him, that now indeed he ſhould *ſuffer death* for the *teſtimony* of this *truth*.

b. Ἐως ἔρχομαι What is oft meant in the *Goſpels* by the *coming of Chriſt* (viz: that *famous execution* upon the *Jews*) hath been oft mention'd, (ſee *note* on *Mat.* 16. 0. & 24. b.) This *John* did ſurvive; *Peter*, of whom *Chriſt* prophecies here v 18. being put to *death* in *Nero's* time, but *John* continuing not only till *Titus's* time, but through *Domitian's* and *Cocceius Nerva's* to *Trajan's* reign, above an *hundred* years after *Chriſt's birth*, and ſo 30. years after this *coming of Chriſt* was paſt. So ſaith *Iren:* l. 2. p. 192. A. and by what he adds of the *Seniores qui non ſolum Joannem viderint, ſed & alios Apoſtolos, the Elders which ſaw not John only, but the other Apoſtles alſo*, 'tis probable, that ſome others of the *Apoſtles* lived to that time of *Trajane* alſo.

That S. *John* wrote this *Goſpel* at the entreaty of the *Biſhops of Aſia*, conſtituted by him, is affirmed by *Euſebius*, To which it is agreeable that they ſhould ſet their *ſignall*, or *Teſtimony* to it, to recommend it to other *Churches* reception, And accordingly, the *atteſtation* is given in the *plural* number, ver. 24. οἴδαμεν ὅτι ἀληθὴς, *we know that his teſtimony is true.*] And then this laſt *verſe*, though it may be a *concluſion* of S. *Johns*, (the former *atteſtation* being included as in a *parentheſis*,) yet may it alſo well be a part of that *atteſtation*, cauſed by the conſideration of the *fabrick* of this *Goſpel*, on purpoſe deſigned not to ſet down all the *paſſages* of *Chriſt's ſtory*, but ſome eminent ones, paſt by by the other *Evangeliſts*, The reaſon of which is here rendred becauſe it would be *too long* to ſet down all; One only *obiection* there is againſt the *Biſhops of Aſia* being authors of this *laſt verſe*, becauſe the word οἶμαι *I ſuppoſe*] is here in the *ſingular* number; but that is anſwered by obſerving that that word is a *form* uſual in *hyperbole's*, which as it keeps this, and the like *ſpeeches* from being *falſe*, as they would be, were they by way of *poſitive affirmation*, ſo is it uſed indifferently, whether it be one, or more that ſpeak it.

c. οἶδαμεν ὅτι ἀληθὴς ἀληθὴς

οἶμαι

THE ACTS OF THE HOLY APOSTLES.

Πρόξεις Ἀποστόλων.

THat which is usefull to be *premised* concerning this *book* of the *Acts* of the *Apostles*, may be reduced to these few heads: a.

1. That *Saint Luke* the *Physitian*, which wrote the *Gospel* from the *advertisements*, which he had received from the *followers* and *disciples* of *Christ* which were *present* and *eye-witnesses* of the relations, wrote this *history* partly from other mens, partly from his *own* knowledge, being a *companion* of S. *Paul*'s travails, for some time.

2. That this *story* is confined to the passages of *two* (not enlarged to the *travails* of all the) *Apostles*, viz: of S. *Peter* and S. *Paul*, and so doth no way pretend to give us any full relation of the plantation of *Christianity* in *all* parts, (whither all the rest of the *Apostles* must be presumed to have gone *out*, as to their severall μερίδας or κλήρους, or τόπους, c. 1. 25. *their lots* or *places*, or *provinces*,) but only affords us an *essay*, or tast *first* of what was done in *Judea* and *Samaria* among the *Jewes* remaining there, and in other cities of *Syria*, *Asia*, *Macedonia* &c. even to *Rome*, among the *Jewes* in their *dispersions*, and *secondly* of the *revealing* the *Gospel* to the *Gentiles*, first to some *single families*, as that of *Cornelius*, and, after the *Jewes* had given evidences of their obstinate resolutions of opposing them (upon that account especially, that they preacht to the *Gentiles*) then to whole *cities* and *regions*, professly *departing* to the *Gentiles*, as those among whom they were assured of better successes, then they had found among the *Jewes*. According to which *pattern* it is reasonable to beleive (what we learn not from *holy scriptures* more particularly, but from *other stories*) that the rest of the *Apostles* proceeded and acted in their severall journyings, and so likewise other *Apostolical* persons imployed by the *Primary Apostles*, whither they were not at *leasure* to go themselves. All which as it concludes the *usefulnesse*, and *necessity* of other *histories* to give us a *perfect* knowledge of those first *Apostolical* times, so it is farre from prejudging the *authority* and *credit* of those other *Records* and *relations*, which having no *sacred character* upon them, are yet written by those, whom we have no reason to *suspect*, as *deceivers*, though we acknowledge them fallible.

3. That of S. *Peters actions*, or *travails*, the relations here given us are very few, not to be *compared* with the many other, which are not mention'd, And they proceed no farther, then to his *deliverance* from *Herods imprisonment*, and the *death* of that *persecutor*, which happen'd in the year of *Christ* 44. After which he is known to have lived *four and twenty years*, and certainly was not an *unprofitable steward* of *Gods talent* entrusted to him all that time.

4. That the *passages* of S. *Pauls travails* are also but *summarily*, and shortly set down, save only for some part of that small *space*, wherein S. *Luke*, the writer of this *story*, was present with him; and accordingly as from the *conversion* of S. *Paul Anno Ch.* 34. there is very little said of him, till his coming to *Iconium*, which was *twelve* years after, so the *story* proceeds no farther then his *first coming* to *Rome An. Ch.* 58. After which he lived *ten years*, and having preached the *Gospel* in *Spain* and other parts of the *West*, at last came to *Rome* again and suffered *martyrdome* there, after *Cestius*'s siege of *Jerusalem*, and the *Christians* departure to *Pella*, which consequently both he and S. *Peter* lived to see, and died both of them (before the taking of it by *Titus*) *An. Ch.* 68.

CHAP. I.

Paraphrase.

1. THE former treatise have I made, O Theophilus, of all that Jesus began both to doe and to teach,]

1. The Gospel which I wrote was designed by me to set down for the use of all Christians (see Lu. 1. note c.) a relation of all things, which Jesus both did, and taught, see note on Mar. 2. 2.

2. Untill the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the Apostles whom he had chosen.]

2. From the time of his birth to his assumption to heaven, before which, on that very day that he rose from the dead, Joh. 20. 19. he breathed on his chosen Apostles, and said, Receive the holy Ghost, v. 22. and so by virtue of the power committed to him by his Father, who formerly had sent him, v. 21. he gave them commission in like manner, and delegated the government of his Church to them, and commanded them to preach, and by testifying his resurrection from the dead to confirm his doctrine to all the world.

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them fourty daies, and * speaking of the things pertaining to the kingdome of God.]

* telling them the things, λέγων τὰ

3. To which end he appeared to them after his resurrection, and gave them many sure evidences that it was truly he, and talked with them of the Church which should be planted and ruled by them, and of many other things concerning the Gospel, (and his dealing with the enemies thereof, See v. 7. Mat. 3. note g.)

4. And

4, 5. And as he converſed with them, he gave them order after this manner, Go not from Jeruſalem ſuddenly, but there

4. And * being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me.

* converſing συναλιζόμενος

a. 5. † For John truly baptized with water, but ye ſhall be [a] baptized with the holy Ghoſt, not many daies hence.]

† That ὅτι

expect a while the completion of that promiſe, which I gave you from the Father, in theſe words, when I told you, that as John baptized his diſciples with water, ſo you ſhould have ſo that, an addition of the holy Ghoſt's coming down upon you within a while, till which time you were to ſtay here at Jeruſalem, and not go about your buſineſſe of preaching in other places.

6. And as the diſciples met Jeſus after his reſurrection, they asked him, ſaying,

6. * When they therefore were come together, they asked of him, ſaying, Lord wilt thou at this time reſtore again the kingdome to Iſrael?]

* They therefore, when they met him, asked him, οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν

your followers, which hath been prophecied of, Dan. 7. 18. (ſee note on Mar. 17. a.) and ſo to doe what is expected from the Meſſias?

7. To whom Chriſt replied, It is not for

7. And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.]

you to know the ſecrets which God will keep to himſelf, and ſuch is the time of Chriſt's entring on his kingdome, ſee Mat. 24. 36.

8. Only this I ſhall tell you, that the holy Ghoſt ſhall ſhortly

8. But ye ſhall receive * power after that the holy Ghoſt is come upon you, and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judæa, and in Samaria, and unto the uttermoſt part of the earth.

† power of the Holy Ghoſt coming upon you, δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς.

deſcend on you, and give you a formall commiſſion for the execution of your office, and then you ſhall teſtifie the truth of what I have done and ſaid, proclaim and divulge it firſt in Jeruſalem, then all Judæa and Samaria; and, after the Jewes ſhall have rejected the Goſpel, depart to the heathen world, to the uttermoſt parts of the earth.

9. And after he had ſaid thus much in

9. And when he had ſpoken theſe things, while they beheld, he was taken up, and [b] a cloud received him out of their ſight.]

b. their preſence and ſight, he was taken up by Angels from the earth, in a bright ſhining cloud, which encloſed him, ſo that they could ſee him no more.

10. And as they looked earneſtly after him, Lo, two Angels appeared to them as in a ſhining glorious manner of array.

10. And while they looked ſtedfaſtly toward heaven, as he went up, behold two men ſtood by them in white apparell.]

11. ſhall come one day to judg the world in as glorious a man-

11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, [ſhall ſo come in like manner as ye have ſeen him go into heaven.]

ner, as now he is gone up to heaven, his going thither is not an abſolute departing from you, but a ſeiſing or taking poſſeſſion of that his kingdome, which he ſhall exerciſe till the end of the world.

12. This was done on the mount Olivet, which is ſeven furlongs (ſaith the Syriack interpreter) diſtant from Jeruſalem. Thither therefore they immediately returned from thence.

12. Then returned they unto Jeruſalem from the mount called Olivet, which is * from Jeruſalem a ſabbath daies journey.]

* neer Jeruſalem, a ſabbath daies journey from it, ἐγγὺς Ἰερουσαλὴμ &c.

13, 14. And when they were come to Jeruſalem, they reſorted to the Temple, and in one of the upper rooms of that ſtructure, the eleven

13. And when they were come in, they went up into [c] an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the ſon of Alphæus, and Simon † Zelotes, and Judas the brother of James,

c. 14. Theſe all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren.]

† the Zelote, note on Mat. 10. c.

Apoſtles conſtantly performed their devotions together with the women that were wont to attend Chriſt, and Mary the mother of Chriſt, and James and the reſt of his kindred.

15. Now at a time, when there was a good company of them

15. And in thoſe daies Peter ſtood up in the midſt of the diſciples, and ſaid, (* The number of [d] the names [e] together were about an hundred and twenty.)]

d. e. (to the number of ſixſcore) gathered together to the publick ſervice of God, Peter being a perſon of ſpeciall account among the Apoſtles briefly addreſt his ſpeech unto the reſt of the eleven, and ſaid,

* (And there was a multitude of names together, about ὡσεὶ ἑκατὸν εἰκοσι ὀνομάτων ἐπὶ τὸ αὐτό, &c.

16. Sirs ye know what the Pſalmiſt prophecied Pſ. 41. 9.

16. † Men and brethren, this ſcripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.]

† Men brethren, ἄνδρες ἀδελφοί,

which being from the Spirit of God, it was of neceſſity to have a completion, and accordingly 'tis now punctually accompliſhed in Judas, of whom the holy Ghoſt then foreſaw and foretold it, viz:

17. That he was of our ſociety, a fellow diſciple, one of the twelve ſent out and impower'd by Chriſt, Mat. 10. 1, 5. and being one of thoſe to whom the keyes Mat. 16. and the power of binding Mat. 18. and of judicature Mat. 19. 28. were promiſed by Chriſt, he was in deſignation an Apoſtle of Chriſt as truly as any of us.

17. * For he was numbred with us, and had obtained part of this miniſtery.]

* That, ὅτι,

f. g. 18. But for a ſum of money he delivered up his Maſter to his enemies, thoſe of the Sanhedrim, and having done ſo, was troubled at that which he had done, and threw back the money in the Temple into the chief prieſts hands (who durſt not keep it themſelves, or put it into the Corban, but were willing to employ it on ſome charitable uſe, and ſo bought with it a field to bury ſtrangers) and the ſenſe of his black fact caſting him into a deep melancholy, he threw himſelf down a præcipice, in a fit of ſuffocation, and his belly burſt, and all his entrails came out, (ſee note on Mat. 27. a)

18. Now this man purchaſed a field with the reward of iniquity, and [f] falling headlong, he [g] burſt aſunder in the midſt, and all his bowels guſhed out.]

19. And this act, & this fate of Judas, was notoriouſly known to all that dwelt at Jeruſalem, and thereupon the field, which was bought with that money, was vulgarly known by the name of the *Field of blood*.

19. And it was known to all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, the field of blood.]

20. For

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein. And his [h] Bishoprick let another take.]

20. To him therefore belongeth that, h.

which Psal.69.25. & Psal.109.8. was said, not by way of execration, but by way of prædiction, that as he shall come to a desperate miserable end, so that office of power and authority, which Christ hath designed to be given him with the rest of the twelve (which was first to plant, and then to oversee, and govern the Church, as a Bishop of it) shall be bestowed on another man.

21. Wherefore of these men that have companied with us all the time that the Lord Jesus went in and out among us.

22. Beginning from the baptisme of John, unto that same day that he was taken up from us, must one be ordained to be a witnesse with us of his resurrection.]

21,22. It is therefore our duty according to this prophecie to make choice of some one of these persons that are now

here with us v.15. and who have continued with us ever since Jesus undertook to teach us, and to rule us, as a Master disciples, even from the time that John baptized him, (presently after which Jesus began to call and gather disciples, Joh.1.43. & Mat.4.12.17.18. & Mar.1.17.) till his assumption to heaven: that so he may be taken into the Apostleship (see v.8.) to perform that which Judas should have done, i.e. goe, and preach the Gospel (now much more confirmed by the miracle of Christ's rising from the dead) in those cities, and parts, which were (or had been, if he had not thus dealt) assigned Judas.

23. And they appointed two,] Joseph called Barsabas, who was surnamed Justus, and Matthias.

23. And the eleven, to whom this speech

was addrest v.15,16. pitcht upon, and proposed two, leaving it to the lots to decide, which of them it should be.

24. And they prayed and said, Thou Lord, which knowest the hearts of all men, * shew whether of these two thou hast chosen.]

* point out of these two, one whom, ἀνάδειξον ἐκ τούτων τὸν ἕνα, &c.

24. And the Apostles prayed and

said, O Lord that knowest the secrets of all hearts, be thou pleased to direct the lot to him, whom of these two thou hast chosen.

25. That he may take part of this ministery and Apostleship, from which Judas by transgression fell, † that he might goe to his own place.]

† to goe ὁδοιπορῆσαι

25. That he may

take that part of the charge (which did, or should have belonged to Judas, but was deserted and forsaken by him) and so betake himself to the discharge of it.

26. And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven Apostles.]

26. And they put i.

in two lots, one for

Joseph, another for Matthias, and Matthias being chosen by the lots, was received in to make up the number of the twelve Apostles, and to perform that office which belonged to him as such (see v. 22.) viz: to preach Christ, and testifie that he was risen from the dead, and was by that declared to be the Messias, or son of God in power.

Notes on Chap. I.

2. Βαπτισθῆτε ἐν ἁγίῳ πνεύματι, *ye shall be baptized with the holy Ghost*] in this place, is determined by the circumstance of the time, then *future*, and yet *not many daies after Christ's* speaking of it; And it is clearly meant of the *holy Ghost's* visible *descending* upon the disciples, c.2.2. by which he should doe two things especially, 1. He should give them testimony of the truth of all that *Christ* had said unto them, *Joh.*15.26. as by his *descending* on *Christ* at his *baptisme* he testified (and thereby *God* the *Father* himself) that *Christ* was the *beloved son of God, in whom he was well pleased*, i.e. who declared nothing but the *truth* and *good pleasure* of *God* to them. 2ly. He should *testifie* to others, that whatsoever they should *teach*, was also the *will* of *God*, and so authorize them for the *solemn testifying* of *Christ's resurrection*, &c. give them *power*, and *commission*, and *graces* to discharge their whole ministery, as *witnesses* now designed, and pointed out by him to *declare* and *testifie* to all *Israel*, what *Christ* had done, and said in their presence, v.8. and that he was *risen from the dead*, v.22. This may the more appear by taking notice of the opposition here set betwixt *John's baptizing with water*, and the *baptizing* of the *Apostles* with the *Spirit*, here spoken of. To *baptize* is to *wash* or *purifie*, belonging to all the kinds of *purifications* among the *Jewes*, (see *note* on *Mar:* 7. c.) and from thence more especially to the *receiving* of *proselytes*, admitting *disciples*: This *John* did, after the manner of the *Jewes*, by *water* onely, or by the ceremony of *immersion* in *water*, which among them was the way of *sanctifying* any thing (i.e. *fitting* or setting apart for *holy* uses) and therefore the *Priests washings* of himself, before his *officiating*, are called in the *Talmud* קדושין (*Joma* c.3. §.3.) *sanctifications*. Beside this, *John* did nothing else to his *disciples*, or those that came in to him upon his *preaching*; But *Christ's disciples*, that were to be consecrated to an *office*, in a more eminent manner then *John's*, being to have the whole *power* of disseminating the *Gospel*, and *governing* the *Church* of *Christ* after him, were not only to be received in, as *proselytes*, with that ceremony of *washing*, but God from heaven was *visibly* to instate this *power* upon them, and withall to *testifie* the *truth* of that *doctrine*, which they were to *preach*; And this was to be done by the *holy Ghost's* *descending* in a visible manner, i.e. revealing himself *gloriously* by the appearance of *Angels* (whose *appearance* signifies *God's* peculiar *presence*.) And thus we see it fulfilled *Act.*2.2. &c. And what befell the *Apostles* there, as the *first fruits* of the *Church* of the *Jewes*, converted to *Christianity*, the same was, in the *effects* of it, vouchsafed by *God* to *Cornelius*, and his family, as the *first fruits* of the *Gentile*-converts, *Act.* 10.44. which, saith S. *Peter*, put him in mind of this speech of *Christ's*, that *John baptized with water, but yee shall be baptized with the holy Ghost*, c.11.16. i.e. was a *demonstration* to him, that *God* had accepted these *Gentiles*, and so that they were fit to be *baptized*, *Act.* 10.47. By this will appear the meaning of those places in the *Gospels*, *Mat.*3.11. *I baptize you*, i.e. *John baptizeth you, with*, or *by water* (that was the ceremony of his receiving men to *repentance*, or *absolution*, and pardon of sin upon repen-

ἐν ὕδατι βαπτίζω

tance, and that was all that *John* did, *but he that comes after me, he ſhall baptize you with the holy Ghoſt and with fire*, i. e. *Chriſt* ſhall ſend the *Holy Ghoſt*, in a *glorious* appearance, in *flames* of *fire*, to come down viſibly upon you, and ſo to aſſure you of the truth of the doctrine, which I teach you, or elſe (as *fire* was uſed for *conſecration*, *fire* upon the *altar*, to *devour* the *ſacrifice*, and that *fire* firſt *coming down from God* to doe it, *Levit.* 9. 24. and *fire from* the *altar*, a *coal* from thence, to *touch Iſaiah's lips*, and ſet him apart for his *prophetick* office) to *ſeparate*, and *conſecrate* you for your *Apoſtleſhip*, and after that, upon all unreformed *impenitents*, he ſhall come with fearfull *judgements*, ſee *Mat.* 3. 11. *Act.* 2. 17, 19. &c. So 'tis alſo *Lu.* 3. 16. mentioning both the *holy Ghoſt*, and the *fire* too, though *Mark* 1. 8. and *John* 1. 33. mention not the *fire*, but only the *holy Ghoſt*. Beſides theſe two ſpeciall uſes of the *holy Ghoſt's deſcending* on them, One common conſtant uſe there was alſo, which belonged to all *Chriſtians*, not onely *Apoſtles* (as appears by *Joh.* 7. 39. where *Chriſt* mentions the *Spirit*, which not only the *Apoſtles*, but *beleivers* in common, i. e. all *Chriſtians* ſhould *receive* after his *aſcenſion*) the giving them *ſtrength* to perform what *God* now required of them, and therefore all that came into the *Chriſtian Church* as *proſelytes* of *Chriſt* (not only thoſe that were ſet apart for the *miniſtery*) are ſaid to be *born anew*, i. e. received as *Chriſtian proſelytes*, and *baptized with water*, and the *holy Ghoſt*, *Joh.* 3. 5. not only made partakers of the ceremony of *John's baptiſme*, *water*, which ſignifies purging from ſinne, but, over and above that, made partakers of the *holy Ghoſt*, being received into the *Chriſtian Church* by thoſe, on whom the *holy Ghoſt* came down, *Act.* 2. (and that not onely for themſelves, to confirm the truth of *Chriſt's* preaching, and to give them their *commiſſion*, but alſo) to reſt upon them, as the *founders* of the *Chriſtian Church*, ſo that they might *communicate* the benefit, and influences of it to others, *to the end of the world*, ſo farre as was uſefull to the condition of every one; And that is to fit every one, and enable him to diſcharge that calling, whereunto he is admitted; As if he be admitted barely into the *Church*, to be a *Chriſtian*, then beſide *water*, wherein he is *baptized*, after the manner of all other *proſelytes*, he hath alſo from *God*, by the *Apoſtles bleſſing* of him, the *holy Ghoſt* beſtowed on him, i. e. thoſe *benefits* of it, which belong, and are neceſſary for every *Chriſtian*, viz: *pardon* of *ſinne*, and *grace* to lead a *new life*; and this ſtyled being *born anew of water, and of the holy Ghoſt*, *Joh.* 3. 5. and is intimated to be an effect, or conſequent of *Chriſt's aſcenſion*, v. 13, 14. (after which it was that the *holy Ghoſt* came down upon the *Apoſtles* here) and to be a *ſuperior* thing (and that which more effectually tended to the ſalvation of *beleivers*, i. e. *Chriſtians*, *Joh.* 3. 15.) then either the *Jewiſh* or *John's baptiſme*, which, being the *baptiſme* of *water* alone, was not able to beſtow this, and therefore it is, that they that had been *baptized* onely with *John's baptiſme*, *Act.* 19. were by the *Apoſtles*, when they knew it, *baptized* farther *in the name of the Lord Jeſus*, (ſee c. 2. *note* d.) In like manner, they that were admitted into the *Church*, to any ſpeciall *function*, as to that of *Biſhops*, (which conſiſted in the exerciſe of *Cenſures*, and in the power of *ordaining* others) or c. 6. to that of *Deacons*, (and of *Presbyters* afterwards) who had ſome parts of *ſacred functions* communicated to them, that of *preaching the Goſpel Act.* 8. 8. and of *baptizing*, were thus admitted alſo by the *Apoſtles* (and after them by the *Biſhops* their ſucceſſors) by *laying* their *hands* on them, and *bleſſing*, or *conſecrating* them, i. e. *giving* them the *holy Ghoſt* alſo, i. e. that *externall commiſſion*, which here they had, by the *holy Ghoſt's deſcent* upon them, and alſo (for ſome time) *extraordinary* gifts of *tongues*, and *miracles*, and *prophecying*, uſefull for the diſcharge of thoſe functions.

The *appearance* of *Angels* is ordinarily deſcribed by a *cloud*, as hath been formerly ſaid, and ſo here the *clouds receiving him*, ſignifies the *Angels receiving him*. Thus when *Exod.* 25. 22. it is ſaid of the *covering* of the *arke*, *There will I meet thee, and commune with thee from betwixt the two Cherubims*, &c. It is *Lev.* 16. 2. *I will appear in the cloud upon that propitiatory*, or *covering* of the *ark*. b. Νεφέλη

It is ſaid by the writer of this book *Lu.* 24. 53. that the *Apoſtles* after *Chriſt's aſſumption* returned to *Jeruſalem*, and were διαπαντὸς ἐν τῷ ἱερῷ, *continually in the temple, praiſing, and bleſſing God* (which clearly ſignifies that the *Temple* at *Jeruſalem* was the place (not of their *continuall* abode, but) of their *conſtant daily* performance of their *devotions*, ſee *Lu.* 2. 37.) and ſo he concludes that *Goſpel*. And here where he begins another book, and, in that, the ſtory after the *aſcenſion* of *Chriſt*, and ſo repeats that again v. 9. &c. he adds v. 12. as he had ſaid in the *Goſpel*, that they *returned to Jeruſalem*, and when they came thither, ἀνέβησαν εἰς τὸ ὑπερῷον, *they went up into an upper room*, and *there*, i. e. in that *upper room*, ſaith he, (the ſame S. *Luke*, that before had ſaid, *they were continually*, or at the times of devotion, *conſtantly in the Temple*) all the *eleven diſciples* ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῇ προσευχῇ καὶ τῇ δεήσει, *continued unanimouſly in prayer and ſupplication*, i. e. did *there daily* perform their *devotions*, and *religious offices*, manifeſtly referring to the ὑπερῷον, or *upper room*, where they *daily* did ſo; And ſo ch. 2. 1. where they are ſaid to be all *unanimouſly* ἐπὶ τὸ αὐτὸ *together* (a phraſe to denote their *ſacred aſſemblies*, or συναγωγαὶ) this ſure denotes the ὑπερῷον, the *upper room*, as the *conſtant* place of their *daily devotions*. From the compariug of theſe two places, and the *phraſes* uſed in the ſeverall places, [ἦσαν διαπαντὸς, *they were continually*,] and ἦσαν διαμένοντες, *they were continuing*] being perfectly *aquivalent*, ſome difficulty would ariſe, how the *Temple* ſhould by the ſame *hiſtorian* be ſet down as the *daily conſtant* place of their *devotions*, in one place, and the *upper room* in the ſame manner and *phraſe*, to be it, in the other, Were not this way of reconciling that difficulty neer at hand, (taken notice of by ſome late *Criticks*, but not favoured by others) viz: that the *Temple* had many *chambers*, and *upper rooms* in its circuit, (which ſerved not only for the uſes of the *Prieſt's*, and for the keeping of the *holy things*, but ſtood open ſome of them for *religious* meetings alſo.) So 1 *Chron.* 28. 11. in the *pattern* that *David* gave to *Solomon*, we have expreſſe mention of the *porch*, and the *houſes* thereof, and of the *treaſuries* there- c. Τοῦτων

of

of, and of the *upper chambers* thereof, &c. So again in *Solomon's building* 1 *Kin.* 6. 5, 6. *chambers round about*, of the firſt, 2d, and 3d ſtory, and 2 *Chron.* 3. 9. *he overlaid the upper chambers with gold*, and ſo, I ſuppoſe, *Jer.* 35. 4. the *chamber of Gemariah in the higher court*, might be one of theſe. And ſo in the *ſecond Temple* there will be little reaſon to doubt, the *ſtructure* being the ſame, though not ſo *ſumptuous*, as the former, and the names of the ſeverall parts continuing in the *New Teſtament*, which had belonged to the firſt *building*, as *Solomon's Porch* &c. And ſo often in the *Talmud*, *Joma*, c. 1. the *chief prieſt ſeven daies before the day of expiation is fetcht from his owne houſe*, ללשכה פלהודרין *to the chamber of the paredrin*, and ſo in the *Gemara*, *he that offered the red cow, was brought* ללשכת בית האבן *to the chamber of the houſe of the ſtone*, and many the like, as to the *chamber of the houſe Abtines*, and that peculiarly called עליות בית אבטינס *the high*, or *upper room of the houſe Abtines*, and ſo in like manner, the *chamber*, where the *Prieſt waſhs* himſelf, is deſcribed to be *over* the הפרוה and ſo to be an *upper room*. And ſo theſe *upper rooms* being parts of the *Temple*, whoſoever were *aſſembled* in any of them (as it is ſaid the *Apoſtles* were) are truly ſaid to be in the *Temple*. If this be granted, as it will be hard to give any other tolerable ſenſe of it, then in all probability the [κατ' οἶκον] c. 2. 46. *the houſe* where they *brake bread*, or *received* the *ſacrament*, will be this place alſo, where they did that more *privately*, which could not, we may preſume, be done in the *Temple* in any more publick place. For that the *phraſe* κατ' οἶκον] ſignifies no more, then ἐν οἴκῳ *in the houſe*] may appear by comparing *Rom.* 16. 4. with 1 *Cor.* 16. 19. where the *Church in their houſe*] in one place, is κατ' οἶκον αὐτῶν] in the other, ſee note on 1 *Cor.* 16. c. And for the word [*Houſe*] that that is uſed for the *Temple*, or any part of it, even for theſe *upper rooms*, which we now ſpeak of, is clear both by comparing the *Goſpels*, *Mat.* 23. 35. with *Lu.* 11. 51. (where that which is [οἶκος, *houſe*] in one, is *vaõs temple* in the other) and alſo by the *Talmud*, where the *Temple* it ſelf is frequently called בית *houſe*, and ſo alſo the ſeverall *rooms* or *chambers* in it, בית האבן before mentioned, *the houſe of the ſtone*, בית המוכלה, *the houſe of waſhing*, *Joma* c. 3. §. 2. (and that called קדש, *an holy place*, in oppoſition to *common*, or *profane*) על בית הפרוה *over the houſe of Happarvah*; Which *houſe of Happarvah*, being explained what it is, in *Middoth* c. 5. (to wit, the place where the *ſkins of the ſacrifices were ſalted*) is there called שכת הפרוה, *Conclave Happarva*, *the chamber of Happarvah*, *Houſe*, and *Chamber*, being there uſed in the ſame notion, and noting the ſeverall *chambers* in the *Temple*, to be called οἶκοι *houſes*, and thoſe, *holy* places, fit for *ſacred* uſes, and ſo here uſed by the *Chriſtians* for their meetings, to eat the *Lord's ſupper* together, which they could not hope to be permitted to doe more openly in the *Temple*, the *Chriſtian* religion being not much favoured by the *Jewes*. Of theſe *rooms* or *houſes* in the *Temple* we find mention in *Epiphanius de ponderi* ch. 14. where of *Adrian* he ſaith, that viſiting *Jeruſalem*, he found the *Temple demoliſhed* πλὴν ὀλίγων οἰκημάτων, *except a few houſes*, ἃ ἦν τῷ Θεῷ ἐκκλησίας μικρὰς ὄντας &c. *and the little Church of God, where the diſciples returning from the mount Olivet went up to the upper room*, ἐκεῖ γὰρ ἀνεβίβαζον, τυγχάνει δὲ τοῦ μέρους Σιών, &c. *for there it was built*, i. e. *in part of mount Sion*, which clearly affirms this *upper room* to have been a *part* of *Sion*, and ſo of the *Temple*, as was ſaid, and afterwards to have been by the *Chriſtians* built into a *Church*.

That the word ὄνομα *name* is here taken for a *perſon*, not literally a *name*, will eaſily appear by the like uſe of שם in the *Hebrew*, for though that primarily ſignifie *a name*, yet 'tis ordinarily uſed in the *Hebr:* writers in this other ſenſe, for *perſon*, and with an *Emphatical* adjunct (השם, *the name*) it is commonly ſet to ſignifie *God*, who is κατ' ἐξοχὴν, ὁ ὤν *he that is*; And from thence, in *Ignatius's Epiſtle* to the *Epheſians*, τὸ ὄνομα φερφόρον, *to carry the name*, is to *carry God*, i. e. *Chriſt about with him* (the importance of that *Martyrs title* Θεοφόρος) and is therefore rendred by the *vulgar tranſlator*, *Nomen Chriſti circumportare*, *to bear about the name of Chriſt*. And ſo S. *Cyprian* uſes the word *nomen*, *name*. So *Phil.* 2. 10. ὄνομα Ἰησοῦ the *name of Jeſus*, ſeems to be no more then *Jeſus*, who was at his *reſurrection* to have *dominion* over *all creatures*, and to be acknowledged to have ſo. d. Ὄνομα

Ἐπὶ τὸ αὐτὸ] is the *Greek* expreſſion in the *Old Teſtament* to interpret the *Hebrew* word, יחד *together*, ſo *Pſal.* 2. 2. נוסדו יחד, συνήχθησαν ἐπὶ τὸ αὐτὸ, *they aſſembled together*, as in a *councell*, all about the ſame buſineſſe, and deſigne, all as *one man*, and ſo here, and c. 2. 1. and 1 *Cor.* 11. 20. the phraſe ſignifies, and notes theſe *aſſemblies* for the *ſervice* of *God*, to be deſigned for the *uniting* of the *prayers* and ſervice of all into *one*, every action being to be accounted not the action of *private* men, but of the *whole body*, and therefore 1 *Cor.* 11. the eating there ἴδιον δεῖπνον, v. 21. a *man's own meal*, a man's eating that there, which himſelf had brought, is ſet contrary to the κυριακὸν δεῖπνον, *the Lord's ſupper*, or the *Church meal*, which is eaten συερχομένων ἐπὶ τὸ αὐτὸ, *when they are come together to one*, or the *ſame*, i. e. *all to be as one*, not as *ſeverall*. e. Ἐπὶ τὸ αὐτὸ — Ἴδιον δεῖπνον

That *Judas's* death was *cauſed* by *grief* (but yet was not *grief* it ſelf) was ſhewed, *note* on *Mat.* 27. a. The death is here clearly defined to be the *throwing himſelf down a precipice*, which among humane authors is frequently mention'd of thoſe, who through *exceſſe of melancholy*, or oppreſſion of *conſcience*, eſpecially upon guilt of *blood*, are weary of their lives, and have this ready way to deliver themſelves from that burthen. 'Twere impertinent to multiply teſtimonies to that purpoſe; The *authors* of the Ἰατρικὰ mention it of other *creatures*, that on occaſion of great *ſadneſſe* have done the like. f. Πρηνὴς

The word ἐλάκησεν is the *Greek* by which the old *Gloſſary* renders *diſſiluit*, not as that ſignifies to *leap down*, but to *break aſunder*, and μέσος added to it ſignifies no more then in *Latine*, *medius diſcerpitur* or *diſrumpitur*, or ἐχύθη μέσον *Lu.* 23. 45. i. e. that he was *broken in pieces*, a naturall conſequent of which it is, which here follows, that his *bowels guſhed out* at the wound, or *rupture*. g. Ἐλάκησε — Μέσος

The word ὄπτομαι and ὄπτανομαι, is frequently uſed in the *old*, and *new Teſtament*. In the *Old Teſtament* there be two *Hebrew* words rendred by the *Greek* ὄπτομαι, 1. אל which as it is oft ren- h. Ἔπτυσεν

dred θεὸς, κύριος, ἄγγελος, *God, Lord, Angel*, So once ἐπίσκοπος. So among *profane authors* 'tis all one with ἄρχων *ruler*, (as in * *Aristides* where after the mention of *Kings* are added οἱ κατ' ἐνιαυτὸν ἐπίσκοποι ἀποκαθιστάμενοι, *they that come annually as Episcopi, overseers*, of which he had said before, ἡγεμόνες ἢ ἡμῖν ἐκ νόμου φοιτῶσι κατ' ἔτος ἕκαστον, *there come rulers by law every year*, by which it appears that ἡγεμόνες and ἐπίσκοποι *rulers*, and *Bishops* are all one, and so *Justinian* calls those which *Aristides* speaks of, ἄρχοντες ὑπαρχιῶν and μητροπόλεων, *the rulers of provinces and Metropoles*, and accordingly *Hesychius* explains ἐπίσκοπον by βασιλέα *king* or *governour*.) The 2d *Hebrew* word which is rendred by it, is פקדה, and other the *derivatives* of פקד *visitavit*, פקיד פקד, all which note a *prefect* or *governour*, or any impower'd by *commission* to exercise any authority entrusted to him, And as 'tis sometimes rendred ἐπίσκοπος, so elsewhere ἐπόπτης, φρούραρχος, ἄρχων, τοπάρχης, κωμάρχης, all words of *government*, or *prafecture*, and once θυρωρὸς, *dore-keeper*, to whom the *keyes of the house of the Lord* were committed, *Ezech.*44.2. when 'tis rendred ἐπίσκοπος, 'tis taken in five senses, 1. in an army, ἐπίσκοπος ἡ δυνάμεως, *Num.*31.14. *Judg.* 9.28. 2 *Kin.*11.15. *the captain of the host*, 2dly, among *workmen*, the *principal* that were set over all others in the *building* of the *Temple*, 2 *Chron.* 34.12, 17. 3dly, in the *city*, the *ruler* or *prince*, *Neh.*11.9.14. and especially of the *priests*, v.10. and of the *Levites*, v.15. 4thly, in the *ministery* of the *Temple*, *Eleazar the son* of *Aaron*, (who *Num.* 3.32. is ἀρχόντων τῶν Λευιτῶν ἄρχων, *the ruler of the rulers of the Levites*) *Num.*4.16. is called ἐπίσκοπος Ἐλεάζαρ, *bishop Eleazar*. 5thly, in the *house of the Lord*, over which he that was set is ἐπίσκοπος ἐπὶ τὸν οἶκον κυρίου, 2 *Kin.*11.18. *the bishop over the house of the Lord*. By all which it appears that agreeable to the notion of the word in the *Old Testament*, ἐπισκοπὴ here (and ἐπίσκοπος elsewhere) in the *New*, denotes *prafecture*, or *ruling* power in the *Church*, viz: that *Apostolick* power, which at the coming of the *Holy Ghost* was to be instated upon him that should now be chosen into *Judas*'s place, to be an *Apostle*: See note on *Phil.* 1.b.

* Or. de concord: ad Asiat: Civ:

The word συγκαταψηφίσθη] is acknowledged to come from ψῆφος *calculus*, a *stone*, or the like, of which there were two *uses*, one in *choises*, or *judgments*, wherein they gave their *votes* by this means, *Rev.*2.17. the other in *accounting* or *numbring*, Hence ψῆφος is expresst in *Hesychius* by λόγος, as that signifies *counting*, and by κρίσις, *judgment*. Now for the use of it in this place, first it is evident that *Matthias* being here *chosen* by *lot* was not *chosen* by the *suffrages* or *votes* of men, 2dly that καταψηφίζω proportionably to ψῆφος, signifying *originally* two things, *numbring*, as well as *choosing*, it may most probably in this place signifie *being numbred*, and so συγκαταψηφίσθη μετὰ τῶν ἕνδεκα, *he was numbred together with the eleven Apostles*, will be all one with κατεσφραγίσθη ἦν σὺν ἡμῖν, *he was numbred with us*, v.17. (or with σὺν ἡμῖν γένηται *to be with us*, v.22.) and that is explained by λαχὼν κλῆρον, *he obtained his portion of this ministery*, i.e. *office Apostolical*, Or if it should possibly referre to the notion of *election*, it must then denote *Gods choice* of him v.24. by the *disposing* of the *lot*, and not any *votes*, or *suffrages* of others, which had nothing to doe in this matter, for though *Joseph*, and *Matthias* were by the *eleven nominated*, or *chosen*, to prepare for the *lot*, yet that *Matthias* was pickt on and *added* to the *eleven*, it was meerly the *decision* of the *lot*, and so the *disposition* of the *Lord*. So *vain* is the prætension of those, that will have this rendred, *Communibus calculis annumerabatur*, he was by *common votes*, or *suffrages added* to that *number*, and then make their own *deductions* from thence.

1. συγκαταψηφίσθη

CHAP. II.

Paraphrase.

1. On the approach of the Lords day following the sabbath, on which the Jewish Pentecost was celebrated, they were (all the Apostles together) assembled at the service of God, in their accustomed place, see c.1.13. & note c.

1. AND when the day of Pentecost * was [a fully come, they were all with one accord in one place.]

* was come

2. And whilst they were so imploy'd, suddenly they heard a great noise come down from heaven, like that of a mighty boisterous wind (to note the efficacy of this Spirit of God now descending) and it came into the upper room where they were assembled, and filled all the room.

2. And suddainly there came a sound from heaven, as of a † rushing mighty wind, and it filled all the house where they were sitting.]

† violent winde brought or coming, φερομένης πνοῆς βιαίας,

3. And there was an appearance of somewhat, like flaming fire, lighting on every one of them, which divided asunder, and so became the resemblance of tongues, with that part of them, which was next their heads, divided, or cloven, (see note on Mar.3.k.)

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.]

4. And they were endued every one with gifts of the holy Ghost, That of speaking with tongues, which they never had learnt, and other miraculous powers this coming of the holy Ghost bestowed on them.

4. And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them * utterance.]

* to speak, λαλεῖν,

5. abiding at Jerusalem many Jewes that came up to that feast of Pentecost, and likewise proselytes (see v.10.) which had come from severall nations of all quarters of the world to worship the true God at Jerusalem. (see note on Mat.23.d. and Joh.12.a.)

5. And there † were [dwelling at Jerusalem, Jewes, devout men out of every nation under heaven.]

† were abiding, κατῴκουν,

6. and were astonished, because they being of severall nations, every of them heard the Apostles speak the language of his nation.

6. Now when this was noised abroad, the multitude came together, [and were confounded, because that every man heard them speak in his own language.]

7. And

7. And they were all amazed, and marvailed, saying one to another, Behold, are not all these, which speak, [Galileans?] 7. men born in Galilee, and that have lived there all their time?

8. And how hear we every man in our own tongue wherein we were born?] 8. And how doth every of us hear them speak every of those languages which are native to us?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia, about Cy-
* both Jews and 'infidels
rene, and strangers of Rome, * Jewes, and Proselytes,

11. Cretes, and Arabians, we doe hear them [speak in our tongues, the wonderfull works of God.] 11. preaching the doctrine of Christ, and the great things which God hath wrought by him and on him, every of us in our own language.

12. And they were all amazed and were in doubt, saying one to another, 12. This certainly abodes some great matter.
† What will this be? τί θέλει τοῦτο εἶναι;
[† What meaneth this?]

13. Others mocking, said, These men are [full of * new wine.] 13. drunk, and that infuses this faculty into them.
* sweet wine

14. But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judæa, and all ye † that dwell at Jerusalem, [be this known unto you, and hearken to my words,] 14. I make it known, or proclaim it to you,
† that abide

15. For these men are not drunken, as ye suppose, seeing it is but the third hour of the day.] 15. That these men are not drunk, as ye say, for it is but nine in the morning, the time of morning prayers, to which the Jewes generally came fasting (see note on Mat. 12, 2.)

16. But this is that which is spoken by the prophet Joel.] 16. But the truth is, that which is now done is the completion of a famous prophecy, Joel 2. 28.

17. And it shall come to passe [b] in the last daies (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: 17,18. In the daies of the Messias, saith God, there shall be a most remarkable effusion of the Spirit of God upon men of all ranks, and qualities, enabling them which were never brought up in the schools of the prophets to goe and preach the Gospel of Christ in every city (and this was fulfilled in the descent of the holy Ghost upon the disciples, sending them to preach and fitting them with the gift of prophecy, and of tongues, both as a miracle to beget faith, and as a means, to speak intelligibly to men of all languages.) b.

18. And on my servants, and on my handmaidens, I will pour out in those daies of my Spirit, and they shall prophecy.]

19. And I will shew wonders in heaven above, and signes in the earth beneath, blood, and fire, and vapour of smoke. 19,20,21. And after that there shall be many fearfull stupendious sights and prodigies, and many great slaughters in Judæa, as forerunners and præsignifications of the great famous destruction (see Mat. 3. 11,12.) which shall befall this people (foretold by Christ, Mat. 24. see Heb. 10. 2.) for their crucifying of Christ, and from which the only way to rescue any, is to repent and acknowledge Christ, which to gain men to, was the design of the coming of the holy Ghost, Joh. 16. 8.

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21. And it shall come to passe that whosoever shall call upon the name of the
* shall escape, Σωθήσεται
Lord * shall be saved.]

22. Ye men of Israel hear these words, [Jesus of Nazareth, a man † approved of God among you by miracles, wonders and signes, which God did by him in the midst of you, as ye your selves also know,] 22. This Jesus of Nazareth being demonstrated to be sent from God by the mighty works which by him God hath done among you, all which you know to be true, and of which ye your selves are witnesses.
† markt out by God, Ἀνὴρ ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένος

23. Him being delivered by the determinate counsell and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.] 23. Him, being permitted by God to fall into your hands, God withdrawing that protection, which was necessary to have preserved him from them, (and this by his decree, that he should lay down his life for his sheep, in order to that great designe of mans salvation, toward which he did by his foreknowledge discern this the fittest expedient) ye apprehended and crucified most wickedly.

24. Whom God raised up, having loosed * the [c] pains of death, because it was not possible that he should be holden of it.] 24. But God hath raised him again, delivering him from the power of death, not suffering him to continue dead, the goodnesse of God being ingaged in this, not to suffer an innocent person (so unjustly and unthankfully handled by the Jewes) to lie under death, and, besides many other things, the prophecies of him necessarily requiring that he should not. c.
* the bands

25. For David speaketh concerning him, I foresaw the Lord alwaies before my face, for he is on my right hand, that I should not be moved.] 25. For of him saith David, Ps. 16 8. I waited and looked with all affiance and confidence on God, for he is my defender, so as to keep me from miscarrying.

26. Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope.] 26. For this, my glory, i. e. my tongue (because that is the member the instrument of glorifying God) shall rejoice, and my flesh shall rest confident.

† hades, ᾅδης 27. Because thou wilt not leave my soul in † hell, neither wilt thou suffer thine holy one to see corruption.] 27. For though I die, yet shalt thou not leave me so long dead, as that my body should be putrefied, i.e. thou shalt raise me from death before the third day be past.

28. Thou haſt chered me, & abundantly refreſhed me with thy favour.

28. Thou haſt made known to me the waies of life, thou ſhalt make me full of joy with thy countenance.]

29. Let me therefore ſpeak to you freely and without any reſervedneſſe (ſee note on Joh. 7. 13.) concerning that David that thus ſpake, that he died like other men, and had a ſolemn interment, and we ſtill have his monument to ſhew, from whence he never roſe.

29. Men and brethren, let me freely ſpeak unto you of the Patriarch David, that he is both dead and buried, and his ſepulchre is with us untill this day.]

30. And therefore not ſpeaking of himſelf but by way of prædiction of the Meſſias,

30. Being therefore a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loynes according to the fleſh, he would raiſe up Chriſt to ſit on his throne,]

knowing that he ſhould infallibly ſpring from his loynes, that was to be prince and ruler of his Church,

31. This ſpeech of his was prophetick, referring to this reſurrection of Chriſt, whereupon 'tis ſaid, that his ſoul ſhould not continue in ſtate of ſeparation from the body, In which ſtate though it were for a while, yet it continued not ſo long, till the body was corrupted, i.e. not the ſpace of 72 houres, or three daies.

31. He ſeeing this before ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.]

32. And accordingly hath God raiſed up Chriſt within that ſpace of time, within three daies, and all we Apoſtles are eye-witneſſes of it.

32. This Jeſus hath God raiſed up, whereof we all are witneſſes.]

33. Being therefore aſſumed to his regall ſtate, and office in heaven, and God having performed to him, (as all his other, ſo peculiarly) this promiſe made to him, of giving him power to ſend the holy Ghoſt, he hath accordingly now ſent him, and this prodigie, which ye now ſee, and hear, is an effect of that, viz: the ſpeaking with tongues, which the hour before they underſtood not.

33. Therefore being * by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which we now ſee and hear.

* exalted to the right, τῇ δεξιᾷ ὑψωθείς

34, 35. For this cannot be interpreted of David himſelf, though he ſpake it in his own perſon, for he never went to heaven bodily, and ſo cannot be ſaid to be exalted to God's right hand, while his enemies are made his footſtool, But he ſpeaks of him, of whom this was to be verified, as of his Lord, The Lord, ſaith he, ſaid to my Lord, Pſal. 110. 1.

34. For David † is not aſcended into the heavens, but he ſaith himſelf, The Lord ſaid unto my Lord, ſit thou on my right hand,

35. Untill I make thy foes thy footſtool.]

† went not up, οὐκ ἀνέβη

36. This great important truth therefore I now proclaim unto you, that that Chriſt whom ye Jewes have crucified, God the Father hath raiſed up, and by aſſuming him to his right hand, ſetled him there, as a head of his Church, inſtated him in the true kingly office of the Meſſias.

36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.]

37. Upon theſe words of Peter, they had great compunction, and as men that were willing to doe any thing to reſcue themſelves from the guilt of ſo horrible a ſinne, as crucifying the Meſſias, they cried out moſt paſſionately to Peter, and the reſt of the Apoſtles, that were preſent, beſeeching their directions what to doe in this caſe.

37. Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we doe?]

38. And Peter anſwered them, that there was now but one poſſible way left, and that was with true contrition, and acknowledgment of their ſinne, to haſten out of this infidelity, and with a ſincere and thorough change to come as proſelytes to Chriſt, and enter upon Chriſtian profeſſion with a vow of never falling off from it, and ſo to receive baptiſme from the Apoſtles, that ſacrament, wherein Chriſt enabled them to beſtow, or convey from him, remiſſion of ſinnes to all true penitents, farther promiſing them that they ſhould be made partakers of the holy Ghoſt alſo, and of thoſe gifts which by the deſcent of the Spirit were powr'd out on the Church, and ſome among them of thoſe miraculous powers which they now ſaw and admired in the Apoſtles (ſee c. 4. 31. and note on c. 6. b.)

d. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſinnes, and ye ſhall receive the d gift of the holy Ghoſt.]

39. For to you, ſaith he, the benefit of that promiſe appertains, if you will lay hold on it, and indeed primarily to you Jewes this promiſe of the holy Ghoſt was made, on purpoſe for this, that by our preaching to you, ye might be converted and convinced of the vileneſſe of what you have done, and upon repentance be received into mercy, and receive abſolution from us, as the deputies and proxies of Chriſt, which is gone. And as the advantage hereof belongs primarily to you, to whom our firſt addreſſe was to be made, ſo in the next place, upon your rejecting it, it muſt be extended to the reſt of the world, to all the Gentiles which ſhall obey and come in to Chriſt at his call, or upon our preaching to them.

39. For the promiſe is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God ſhall call.]

40. And many other diſcourſes he made to them, all to this effect, conjuring and haſtening them with all ſpeed to get out (as the Angel did Lot out of Sodome, Gen. 19. 17.) out of this ſtate of high provoking infidelity, wherein the multitude of Jewes were engaged.

40. And with many other words did he teſtifie and exhort, ſaying, * Save your ſelves from this untoward generation.]

* Eſcape out of, σώθητε ἀπὸ

41. And all that were really affected by what he ſaid came and renounced their former courſes, and approved the ſincerity of their change, and received baptiſme, and that day about 3000 men were converted to Chriſtianity.

41. Then they that gladly received his word were baptized, and the ſame day there were added unto them about three thouſand ſoules.]

e. 42. And all that were ſo, continued aſſiduous in hearing the Apoſtles teach, and in bringing their goods liberally for the uſe of them that wanted, v. 45. and in eating the Lord's Supper, and praying together.

42. And they continued † ſtedfaſtly in the Apoſtles doctrine, and e fellowſhip, and in breaking of bread, and in prayers.]

† conſtant to the teaching of the Apoſtles, προσκαρτεροῦντες τῇ διδαχῇ τῶν and in communicating

43. And

43. And fear came upon every ſoul: and many wonders and ſignes were done by the Apoſtles.]

43. And a generall aſtoniſhment ſurprized men to ſee firſt thoſe ſtrange operations of the holy Ghoſt v. 4. (a conſequent of which was this wonderfull acceſſion of converts v.41.) And withall the Apoſtles did many miracles of very different ſorts, ſome of cures, and ſome of exemplary ſeverities, and thereby came to have a very great authority among all that heard it, ch.5.5.

44. And all that beleived were together, and had all things common,

45. And ſold their poſſeſſions, and goods, and parted them to all men, as every man had need.]

44,45 And all that receiv'd the faith, aſſembled together for the ſervice of God, obſerved conſtant times of publick prayers, and receiving the ſacrament of the Lord's ſupper, (ſee note on ch.1.c.) the richer communicated their goods to the poorer as freely, as if they had been theirs.

* brake bread in the houſe, and † ſimplicity, liberality, ἁπλότης, ſee note on Mat.6 k.

46. And they continued daily with one accord in the Temple, and * breaking bread from houſe to houſe, did eat their meat with gladneſſe and † ſingleneſſe of heart,]

46. And they daily aſſembled in the Temple, and receiv'd the Lord's ſupper in ſome of thoſe upper rooms (ſee note on ch. 1. c.) and eat together in a moſt pious charitable manner, with great cheerfulneſſe, and cordiall ſincere bounty and liberality,

* charity to † thoſe that did eſcape, τῶν σωζομένων.

47. Praiſing God, and † having * favour with all the people, and the Lord added to the Church daily † ſuch as ſhould be ſaved.]

47. Bleſſing the name of God, and exerciſing works of mercy to all that wanted, and God daily moved the hearts of ſome or other to come in to this number, gave the Apoſtles a fruitfull harveſt, every day brought them in ſome that obeyed the exhortation given them, ver.40. repented and got out of the actions and wicked lives of that crooked generation, and betooke themſelves to the obedience of Chriſt, ſee note on Lu.13.23. b. f.

Notes on Chap. II.

a. Συμπληροῦς] The word συμπληροῦς here is all one with the ſimple πληροῦς in other places. And that is taken in a *peculiar* notion, when 'tis applied to *times*, ſignifying that ſuch a *time is come*, So *Gen.*25.24. *when her daies to be delivered were fulfilled*, i.e. *when her time of child-birth was come*. For which the *Evangeliſt* reads ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, *The time of her bringing forth was filled*, *Lu.* 1.57. So *Gen.*29.21. *My daies are fulfilled*, i.e. the *time* agreed upon for my taking her to *marriage* is now *come*. So *Mar.*1.15. πεπλήρωται ὁ καιρός, *the time is fulfilled*, i. e. now is that due ſeaſon come, the *criticall* point, wherein, if they *repent* not, they ſhall *periſh*. So *Lu.*21.24. *Jeruſalem ſhall be trodden down by the Gentiles, untill the times of the Gentiles* πληρωθῶσι *be fulfilled*, i.e. till the peculiar *ſeaſon* concerning the *Gentiles* (ſee the place) doe *come*. And this very συμπληροῦς is ſo uſed *Lu.*9.51. ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *when the daies were fulfilled*, i.e. *were cause of his being taken up*. Accordingly ἐν τῷ συμπληροῦσθαι ἡμέρας τῆς πεντηκοστῆς] here, is no more then, *when the day of Pentecoſt was come*, or upon that day.

Ἐσχάταις ἡμέραις, *the laſt daies*] doe in that place of *Joel* literally ſignifie the *laſt daies* of the *Jewes*, immediately præceding their *deſtruction*, called there, *the great and terrible day of the Lord*; And accordingly the *laſt daies*] have among the *Jewes* proverbially ſignified the *daies* of the *Meſſias*, which they call אחרית הימים *the laſt daies*; and both theſe notions are very reconcilable; For as the *coming* of the *Meſſias* ſignifies, beſide the *coming* of him in the *fleſh*, his entring on his *kingdome*, and as a branch of that, his *coming* to be avenged on his crucifiers, *Mat.* 24. 1. ſo the *laſt daies*] here ſignifie peculiarly the time beginning after the *reſurrection*, and *aſcenſion* of *Chriſt*, as here appears by the *powring* of the *Spirit*, and the *prodigies*, v.19. (*before the great and terrible day of the Lord*, v.26. i.e. this *deſtruction* of *Jeruſalem*) So 2 *Tim.*3. 1. ἐν ἐσχάταις ἡμέραις, *in the laſt daies*. i.e. not long after the *reſurrection* of *Chriſt*, ſhould come thoſe *hard times*, to wit, before the *deſtruction* of the *Jewes*, and ſo in the *latter times*, 1 *Tim.* 4.1. So *Hebr.* 1. 2. ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, *the daies* of the *Meſſias*, and 1 *Cor.* 10. 11. we, i.e. *Chriſtians*, *on whom* τὰ τέλη τῶν αἰώνων κατήντηκεν, *the end of the ages are come*. So *Jam.* 5. 3. ſpeaking of the *wealthy Jewes*, he ſaith, that they have *treaſured up their wealth as fire*, ἐν ἐσχάταις ἡμέραις, *in* or *againſt the laſt daies*, i.e. againſt thoſe times of *deſtruction*, when their *wealth* ſhould but doe them miſchief, mark them out for prizes, and preyes before other men. So 1 *Pet.* 1. 5. ἐν καιρῷ ἐσχάτῳ *in the laſt time*, noting, no queſtion, that time then at hand, wherein the incredulous *Jewes* ſhould be *deſtroyed*, and the *beleivers* reſcued out of their perſecutions and dangers, which is there denoted by σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, *deliverance ready to be revealed*, according to the notion of σωτηρία formerly mentioned *Lu.* 13. 23. a. and again by ὀλίγον ἄρτι (οὐ πολύ) v.6. *after a little time yet* of temptations or ſufferings. So again for the time of *Chriſt* in generall 1 *Pet.*1.20. ἐπ' ἐσχάτου τῶν χρόνων, and 2 *Pet.* 3. 3. and *Jude* 18. ἐπ' ἐσχάτου χρόνου, in the more ſpeciall ſenſe, that there ſhould be *Antichriſticall ſcoffers*, that ſhould accuſe *Chriſt* of breaking his promiſe in coming to avenge himſelf on the *crucifiers*, and to reſcue the *Chriſtians* from their *perſecutors*. So 1 *Joh.*2 18. ἐσχάτη ὥρα ἐστίν, *It is the laſt hour*, to the ſame ſenſe of that approaching *judgment*, which was then yet neerer *at hand*. And all this taken from that *prophecy* of *Moſes*, *Deut.* 31. 29. *Evil will befall you in the latter daies*.

b. Ἐσχάταις ἡμέραις

The *Hebrew* חבל ſignifies two things, a *cord* or *band*, and a *pang*, eſpecially of *women* in *travail*. Hence the *Septuagint* meeting with the word *Pſal.*18.2. (where it certainly ſignifies σχοινία *cords* or *bands*) have yet rendred it ὠδῖνας *pangs*, and ſo again 1 *Kin.*20.31. and in other places; and from their example here S. *Luke* hath uſed τὰς ὠδῖνας θανάτου, *the pains*, or *pangs of death*, when both the addition of the word λύσας *looſing*, and κρατεῖσθαι *being holden faſt*, doe ſhew that the ſenſe is *bands* or *cords*.

c. Ὠδῖνας

What Δωρεὰν πνεύματος ἁγίου, *the gift of the holy Ghoſt*] ſignifies, in relation to the *perſons*, that here are ſpoken to, as *many* as ſhould now *repent*, and *beleive on Chriſt*, is apparent by the proceſſe of the ſtory. There were that *day three thouſand*, which *received the faith of Chriſt* v.41. and theſe *aſſociated*,

d. Δωρεὰν πνεύματος ἁγίου

ted, and *joyned* themſelves with the *Apoſtles*, v.42. and that in a wonderfull, *charitable* manner, *had all things common*, &c. v.44. In the *third chapter*, the *Apoſtles* work that *cure* on the *impotent man*, and on that occaſion preach *Chriſt* to the *Jewes* again, and chap: 4. the *Sanhedrim* &c. *apprehend* them, and upon conſultation *diſmiſſe* them again, and they *return* to their *auditors*, the *beleivers* foremention'd, ver.23,24. And *they bleſſing and praiſing God*, and applying the *Pſalmiſts prædictions* to their preſent condition, and *praying to God* for his powerfull *aſſiſtance* to *propagate* the *Goſpel*, it follows v.31. that *as they prayed, the place was ſhaken*, (in like manner as ch. 2. 2. when the *holy Ghoſt deſcended* on the *Apoſtles*,) *and they were all filled with the holy Ghoſt*, i. e. certainly all the *beleivers* foremention'd, (not the *Apoſtles*, who were thus *filled before*.) And ſo this *promiſe* of S. *Peter's* was punctually *fulfill'd* upon them. What the *effect* of this *gift* was among them is no farther there ſet down, then that *they ſpake the word of God* with *boldneſſe*, i. e. they were wonderfully *confirmed* by this means in their *aſſurance* of the *truth* of the *Goſpel*, and ſo making no queſtion of the *truth* of what they had learnt from the *Apoſtles*, they ſpake of it among themſelves, and to others with all *cheerfulneſſe* and *confidence*, deſpiſing the *terrors* of the *Jewes*, as they did their *worldly poſſeſſions*, v.32. and continuing that high pitch of *charity*, which had before been obſerved to be among them c.2.44. And ſo thus farre this *gift of the holy Ghoſt* ſignifies no more then a *miraculous Confirmation* of theſe *beleivers* (formerly *baptized*) in the *faith*, and *Chriſtian practiſes*, which they had received, But this no doubt then attended with other *extraordinary gifts* of the *holy Ghoſt*, in reſpect of which they are there ſaid to be *fill'd* (ἐπλήσθησ) *with the holy Ghoſt*; And then the only difficulty will be, what kind of *gifts* theſe were, whether *inward* or *outward*, For both theſe are promiſed *indefinitely* to *beleivers*. To the *inward* that ſpeech of *Chriſt Joh.* 7. 38. ſeems to pertain, *He that beleiveth on me, out of his belly ſhall flow rivers of living waters*, where the *belly* denoting the *heart*, or *inward part* of the man, the *flowing of the living water from thence*, denotes ſome *effects* of the *holy Spirits deſcent* upon, and in the *hearts* of *beleivers*, the *Evangeliſt* there diſtinctly referring thoſe words to the then-future *deſcent of the holy Ghoſt*, ver. 39. *This he ſpake of the Spirit which they which beleive on him ſhould receive*, οὔπω γὰρ ἦν πνεῦμα, *for as yet the holy Ghoſt was not* (among, or upon them) *becauſe Jeſus was not yet glorified*. Where it is evident that that *ſpeech* of *Chriſt* belonged to ſome *inward gifts* in the *hearts* of men, w^ch upon the *deſcent* of the *holy Ghoſt* upon the *Apoſtles*, ſhould be *powred* upon the *Chriſtian* world, convey'd by the *preaching*, *baptizing*, *confirming*, and other *miniſtry* of the *Apoſtles*, their farther *inſtructing* them in the *Goſpel*, which is therefore elſwhere call'd διακονία πνεύματος, *the miniſtration of the Spirit*, or means of *communicating* it to *beleivers*. What this *inward gift* is appears in ſeverall places, *wiſdome*, ch.6. 3. *knowledge*, 1 *Cor.* 12. 8. and ſo likewiſe the *aſſiſtances* of *Gods Spirit*, joyned with his *word*, enabling *humble*, *ſincere Chriſtians* for the *duties* of *Chriſtian life*, which are required of them, called the *renewing of the holy Spirit*, and joyned, as here, to the *Laver of regeneration*, *Tit.*3.5. and ſo the *earneſt of the Spirit in our hearts*, 2 *Cor.* 1. 22. See *note* on *Act.* 1. b. The *outward gifts* are thoſe χαρίσματα, *gifts of tongues*, of *healing* &c. And thoſe are evidently called the δωρεὰ πνεύματος ἁγίου *the gift of the holy Ghoſt*, *Act.*10.45. and that was there powred upon the *Gentiles* of *Cornelius's* family, immediately on their *receiving* the *faith*, even before *baptiſme*. And to theſe belongs another promiſe of *Chriſt*, *Mar.*16, 17. *Theſe ſignes ſhall follow thoſe that beleive, They ſhall take up ſerpents* &c. Now for the reſolving of the *Quære*, what *ſort* of *gift* it is, which is here meant, the ſureſt way will be, not ſo to *define* of *either*, as to *exclude* the *other*, but to *comprehend* both under this *phraſe*, not that *both*, and every branch of *each* ſhould be *powred* on *each beleiver*, but that they all ſhould be ſcatter'd *among* them, the *inward* by *baptiſme* or *confirmation* ſigned on *all*, and the *outward* beſtow'd on *ſome* of them, to *teſtifie* to all the *truth* and *excellency* of the *Goſpel*, and to fit, and *prepare* ſome perſons for *ſacred imployments*, not *all* the *outward* again, upon *each*, on whom the *outward* were beſtow'd, but ſome on one, ſome on another, the *gift* of *tongues* to one, of *healing* to a ſecond, of *prophecying* to a third, and they that had moſt, or the *higheſt* degrees of theſe, are call'd πλήρεις *full of the Spirit*, ſee ch.6. *note* b. and note on *Eph.* 1. c. Πλήρης πνεύματος

The word κοινωνία is to be rendred (as from the verb κοινωνέω) not *communion* but *communication*, by that, meaning *diſtribution*, *liberality*, *effuſion*, or *participation*, by which any are made *partakers* of ſome *gift*, *ſpirituall* or *temporall*, ſuch as here *beneficence* to the *poor* &c. Thus in *Simplicius* on *Ariſtot: Phyſ:* l.1. deſcribing *magnanimous* men, ὀλίγοις ἀρκούντες, καὶ ἕτοιμοι κοινωνῆσαι ἑτέροις, they are, ſaith he, *content with a little, and diſtribute* or *communicate readily of that which they have*. And in *Lucian Tim:* Κελεύει κοινωνοῦντας ὧν ἔχουσι τοῖς πένησι, *communicating to the poorer ſort of what they have*, and again, εἰ φθονήσει κοινωνῆσαι καὶ διδόναι; *will he envy him that communicates and gives?* Where it ſignifies *liberality*, or *giving* to the *poor*. Thus is *almes-giving* defined by the *Arabians communicatio in miſeriis*, *Abul Faraii de Mor: Arab*: p. 29. And thus *Caſſander* out of *Chryſoſtome* renders μυστήριον κοινωνίας, *Myſteriorum communicationem*, *Liturg*: p.14. As *excommunication* is defined by *Tertullian* excluſion from *communication* (not from *communion* as that is now uſed for the *ſacrament*) *à communicatione orationis, & conventus, & omnis ſancti commercii relegatio*, *a baniſhing from participation of all prayer, aſſembly, and ſacred commerce* (and not only of the *ſacrament*) ſo as the word be compounded, like *exlex*, without any change of the *termination*. In this notion is the word generally uſed in *ſcripture* for *liberality*, or ſome kind of *diſtributing*, or *diſpenſing* to others. So here προσκαρτεροῦντες τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ προσευχαῖς, *continuing in liberality, & breaking of bread, and prayers*; where, as προσευχαὶ ſignifies *publick prayers*, and κλάσις ἄρτου the *breaking of bread* in the adminiſtration of the *ſacrament*, ſo κοινωνία is the people's bringing and *preſenting* of the *bread*, and *wine*, and the *fruits of the earth*, for the acknowledging

Γίνεται ἐκ Κυπλάσε

p.374.

c. Κοινωνία

Προσευχαὶ

κλάσις ἄρτου

ledging *God* the *Creator* of all, part of it to be eaten in *commemoration* of *Christ's ſacrifice*, and the reſt to be *diſtributed* among the *poor*, ver. 44. Whereupon κοινωνῆσαι in *Heſychius* and *Phavorinus* (for which the copies read corruptly κοινῶσαι) is προσενεγκεῖν to *offer* or *preſent*. From which *Gloſſaries* theſe explications alſo of the word are to be had, κοινωνῶν, μεταδιδόντα, to *diſtribute*, or *diſpenſe*, κοινωνία μεταληψις ἢ μυστηίων ἁγίων, *participation of the holy myſteries*, κοινωνῶ σοι δόξης, συμμετέχω, *to partake*, κοινωνοῦντες οἱ μεταδιδόντες ἀλλήλοις, καὶ μεταλαμβάνοντες παρ' ἀλλήλων φιλίας ἢ γνώσεως &c. *They are ſaid to communicate who diſtribute to one another, and they that partake and receive from one another, whether friendſhip or knowledge.* Whence it appears 1. that the word ſignifies both to *diſtribute*, and to *receive*, to *make* others *partake*, and to be *partaker*; 2dly, that it is appliable to *friendſhip* or *ſociety*, no otherwiſe then to *knowledge*, or any thing elſe. Thus *Rom.* 15.26. κοινωνίαν ποιήσασθαι, is *to make a contribution*, So 2 *Cor.* 8. 4. τὴν χάριν καὶ τὴν κοινωνίαν τὴν διακονίας τὴν εἰς τοὺς ἁγίους, *charity and communication of adminiſtration*, i.e. *liberality toward the ſaints*. So ἀπλότης τῆς κοινωνίας, 2 *Cor.* 9. 13. *liberality of diſtribution*, ſo κοινωνία εἰς τὸ εὐαγγέλιον, *Phil.* 1. 5. *liberality toward the preaching* or *propagating* the *Goſpel*. So *Heb.* 13. 16. where 'tis joyned with εὐποιΐα, *beneficence*, as 1 *Tim.* 1. 18. εὐμεταδότους and κοινωνικοὺς, *diſtributive*, and *communicative*, are all one, ſo *Philem.* 6. κοινωνία τῆς πίστεώς σου, is his *liberality* to the *poor*, (by which the *bowels of the ſaints are refreſht*, v. 7.) flowing from his *faith*; From this notion of the word κοινωνία, as it ſtrictly ſignifies *liberality toward the poor*, may be fetcht the ſenſe of that *Article* in the *Creed* κοινωνία τῶν ἁγίων, *the communication*, or *liberality of the ſaints*, to note this great *liberality* here mentioned of the firſt *converts* to *Chriſtianity* in the *Apoſtles* time, (ſee *Philo* of the ἀσκηταὶ) in *Ægypt*, in *Euſeb: Hiſt:* l. 2. c. ult.) eſpecially in their meetings for the *commemorating* of *Chriſt* in the *ſacrament*, as appears in this *chapter* ver. 44, 45, 47. and here v. 42. And this is thought fit to be recorded by the *Apoſtles* among the very few things, fit to be *preacht* and proclaim'd by thoſe that declared the *Goſpel* to all the *world*, that, when the height of the *Pythagorean philoſophy* was *to have all things common*, and *Epicurus* went yet higher (not by bringing all together into ſome common *magazine*, (which, ſaid he, was an argument of *diffidence*, and ſo unreconcileable with *friendſhip*) but) by *cheerfull communicating* to every one that had need, out of that which every man hath, the *Chriſtian religion* might appear to have arrived to the higheſt pitch, *Every man ſelling* that which he had immoveable, that ſo he might have ready to *diſtribute* to any, nay, that he might not truſt himſelf in the *diſtribution*, bringing and *laying* it at the *Apoſtles feet*, that they might *diſtribute* it moſt *impartially*, and ſo approving themſelves to be עם נדבות *a people of free-will offerings in the day of Chriſts power*, *Pſal.* 110. now when he was *inſtall'd* in his *kingdome*. So in a ſpirituall ſenſe, κοινωνία τοῦ 1 *Cor.* 1. 9. is *the participation of the ſon*, or *communication*, *liberality*, all one with his ἀνεξιχνίαστος πλοῦτος *Eph.* 3. 8. his *unſearchable riches*, as they are *powred* out on us. So *Eph.* 3. 9. κοινωνία μυστηρίου *the communication of the myſterie*, or that *myſterie*, kept *hid* ſo long, is now *communicated* or made known, ſo *Phil.* 3. 10. κοινωνία παθημάτων, is the *communicating his ſufferings* to us, i. e. our *partaking* and ſo *ſuffering* with or after him, in a ſpirituall ſenſe, *dying to ſinne*, as he *dyed to the world*, which is there called *being conformed to his death*. So 1 *Cor.* 10. 16. κοινωνία σώματος and αἵματος, the *participating of the body and blood of Chriſt*. So κοινωνία πνεύματος, *communication of the Spirit*, *Phil.* 2. 1. that *liberal* effuſion of *graces* from the *Spirit* of *God*, And ſo when in the ſolemn cloſe of the *Epiſtles*, κοινωνία τοῦ ἁγίου πνεύματος, *the communication of the holy Spirit*, is joyned with χάρις Χριστοῦ, καὶ ἀγάπη τοῦ Θεοῦ, *the grace of Chriſt, and love of God*, 2 *Cor.* 13. 14. it muſt ſignifie proportionably to theſe many other places, the *liberall effuſion* of that *holy Spirit*, and ſo 1 *Joh.* 1. 3. ἵνα κοινωνίαν ἔχητε μεθ' ἡμῶν, *that you may have partnerſhip with us*, καὶ ἡ κοινωνία δὲ ἡμετέρα μετὰ τοῦ πατρὸς, *and our partnerſhip is indeed with the Father*, &c. the *gifts*, and *life*, that *God*, and *Chriſt* hath, are *communicated* to us, and ver. 6. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, *if we ſay that we are partakers with him* of that *grace* and *life*, &c. By this might be explained the uſe of the κοινωνικὴ χειμαῖλια in the ancient *Church*, but that the words are not found in *ſcripture*, and will be mention'd more ſeaſonably on occaſion of the συναξεις διττὰς 2 *Cor.* 3. *note* a.

Ἔχειν] ſignifies to *uſe*, or to *exerciſe*, as when *Chriſt* ſaith, *to him that hath ſhall be given*, and *let us have grace*, *Heb.* 12. 28. And as for χάρις that is the very word *Charity*, and is by *Cicero* ſo rendred, and frequently ſignifies *liberality* (as in *Epicurus*'s book entitled περὶ δόσεων καὶ χάριτος, *of gifts and charity* or *liberality*, mention'd by *Sextus Empir:* l. *cont: Gramm:*) and is ſo uſed 2 *Cor.* 8. 4. and ſo *Act.* 4. 33. where μεγάλη χάρις, is by the *Syriack* rendred טיבו ואַ רבתא i. e. *great goodneſſe* or *benignity* (though *Guido Fabritius* render it *gratia magna*, following the notion, which, it ſeems, he had of the *Greek*, without conſidering the *Syriack*) and ſo the conſequents demonſtrate it to ſignifie; And therefore the phraſe ἔχοντες χάριν, is by the *Syriack* rendred יהיבין ברחמא i. e. *they gave almes before all the people*, not, as *Guido Fabritius* again renders the *Greek*, rather then that, *cùm iniiſſent gratiam*, *when they got favour*; for יהב ſignifies *dedit*, *gave*, and רחמא *miſericordia*, *gratia*, *eleemoſyna*, ἐλεημοσύνη, *bowels of mercy*, abundant *liberality*, ſee 2 *Cor.* 8. 1. and *note* on 1 *Pet.* 3. d.

f. Ἔχειν

Χάριν

CHAP. III.

Paraphraſe.

1. NOW Peter and John went up together into the Temple [at the hour of prayer being the ninth houre.]

1. at three in the afternoon, which was one of the times of day generally ſet apart for prayer.

2. And

2. And there was an impotent man, who was ſo from his birth,

2. And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the Temple, which is called Beautifull, to ask almes of them that entred into the Temple.]

who was therefore daily carried by others and laid at the gate of the Temple toward the Eaſt, in Solomon's porch, v. 11. which was called the beautifull gate, that there he might beg and receive the almes of thoſe that went up daily to pray there, by which means this man was known to all the pious men of the city that uſed to go that way, v. 10.

3. Who ſeeing Peter and John about to goe into the Temple, asked * an almes.

* to receive an almes, λαβεῖν ἐλεημ.

4. And Peter faſtning his eyes on him, with John, ſaid, Look on us.

5. And he † gave heed unto them, expecting to receive ſomething of them.

† looked on them, ἐπεί-χεν αὐτοῖς

6. I cannot give thee that almes thou looke ſt for,

6. Then Peter ſaid, [Silver and Gold have I none, but ſuch as I have give I thee.] In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

that of money to relieve thy wants, but that which will eminently ſupply all thy wants, and make it unneceſſary for thee to ask any more, I am able and willing to beſtow upon thee.

7. He was able to ſtand and goe, was perfectly cured of his lameneſſe.

7. And he took him by the right hand, and lift him up, and immediately [his feet and ancle-bones * received ſtrength.]

* became firm, ἐστερεώθη-σαν

8. And he demonſtrated the perfectneſſe of the cure by uſing his legs to all ſervices, leaping, ſtanding, walking, and as a teſtimony of his thankfulneſſe to God the author, he

8. And he leaping up ſtood, and walked, and] entred with them into the Temple, walking, and leaping, and praiſing God.

9. And all the people ſaw him walking, and praiſing God,

10. And they knew that it was he, which ſate for almes at the beautifull gate of the Temple, and they were filled with wonder and amazement at that which had hapned unto him.

11. And as this perſon which was thus healed, kept cloſe to

11. And as the lame man which was healed held Peter and John,] all the people ran together unto them in the porch, that is called Solomon's, greatly wondring.

Peter and John, and was unwilling to depart from them, from whom he had received ſo great a mercy,

12. Why doe you look upon this cure as a ſtrange thing to

12. And when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, [why marvell ye at this, or why look ye ſo earneſtly on us, as though by our own power, or holineſſe we had made this man to walk?]

be wrought (the miracles of Jeſus are farre greater then this,) or, why doe ye attribute any thing to us in this matter, as if 'twere any thing of our own, either ſtrength to doe ſuch a work, or excellency (for which we might be thought worthy to be uſed in theſe works, rather then other men) to which this were to be imputed?

13. hath given this power of working miracles to that Jeſus

13. The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers [hath glorified his ſon Jeſus, whom ye delivered up, and denied him † in the preſence of Pilate, when he was determined * to let him goe.]

† againſt the face of Pilate, κατὰ πρόσωπον Πιλ.

* to releaſe, ἀπολύειν

whom ye delivered up to Pilate to be crucified, and when he would fain have releaſed him, ye refuſed to have him releaſed, and abſolutely againſt Pilate's will, required him to be put to death.

14. And when ye had your choice, wch

14. But ye denied the Holy one and the Juſt, [and deſired a murtherer to be granted unto you,]

ſhould be releaſed, Chriſt or Barabbas, ye choſe the murtherer before him,

15. And murthered the Meſſias, put him

15. And killed the prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.]

to death, who came to bring life into the world. And when you had done ſo, God was then pleaſed to raiſe him from the dead, and to make us witneſſes thereof.

16. And now 'tis by beleif in him, that he (or his power)

16. And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and † know, yea, the faith which is by him hath given him this perfect ſoundneſſe in the preſence of you all.]

† have known, εἰδέναι

hath recovered this man from his lameneſſe, whom you now ſee to be cured, and know before, for many years, to have been unable to goe. And this faith, or beleiving on him, working not by its ſelf, but by his power on whom we beleive, is it that hath wrought this ſo remarkeable cure on him, which you all ſo wonder at.

17. Now this, I ſuppoſe, brethren, that

17. And now, brethren, I woto that through ignorance ye did it, as did alſo your rulers.]

you of the multitude, which did thus reject Chriſt, did not know him to be the Meſſias, and the ſame I ſuppoſe of your rulers, thoſe of the Sanhedrim.

18. And ſo the many prophecies of ſcripture that the Meſſias ſhould be put to death, have by this means had their completion.

18. But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.]

19, 20. Doe you therefore amend your

3.

19. Repent ye therefore and be converted, * that your ſins may be blotted out, when the [a] times of refreſhing ſhall come from the preſence of the Lord,

* to the blotting out of your ſins, that the ſeaſons – may come, εἰς τὸ ἐξαλειφθῆναι-ναι ὑμῶν τὰς ἁμαρτί – Βλαστ.

lives that this may be pardoned, that ſo the ſecond coming of Chriſt ſo often ſpoken of Mat. 24. for the delivery and reſcue of all the faithfull (giving them reſt from their troubles and perſecutions, and a quiet profeſſion of the Goſpel) but withall for the deſtruction of all the obdurate (which is therefore foreſhowed that all may repent) may by your repentance become matter of advantage, and comfort to you, to which end it was that he was at firſt ſent to you Jewes peculiarly, or that he is now preached unto you, before that time, that if ye repent, ye may have the benefit of it, but if not, be deſtroyed with the obdurate.

20. (‖ And he ſhall ſend Jeſus Chriſt, which before was † preached unto you,]

‖ And that he may, ὁ δὲ

† Or deſigned, for the Kings MS. and many written, and printed copies read προκεχειρισμένον, and Tertullian *praedispositum*.

† Or de-

21. [b] * Whom

* Who muſt receive heaven, till the times of the completion

21. b* Whom the heaven muſt receive, till the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

21, 22, 23. This Chriſt being now entred on his regall power in heaven, thereby to fulfill all the prophecies concerning him (ſee note on Mat.17. b.) particularly that of Moſes, b.

22. For Moſes truly ſaid to the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren † like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.

† as me *ut me*

23. And it ſhall come to paſſe, that every ſoul which ſhall not hear that prophet ſhall be deſtroyed from among the people.]

of deſtroying and cutting off from the earth all thoſe Jewes, that ſhall reject the Meſſias, when he cometh; Who being alſo the perſecutors of Chriſtians as they had been before of Chriſt, their deſtruction ſhall conſequently bring that refreſhment, v.19. along with it, (as indeed it hapned in Veſpaſian's time, after the deſtruction of the impenitent Jewes, the beleivers, which were remarkably preſerved in that deſtruction, had Halcyonian daies attending. See 2 Theſſ.2.1. and note on Rev.1.d.)

24. Yea and all the prophets from c Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of [theſe daies.]

24. the coming of the Meſſias, the deſtruction of thoſe that reject, and the ſpeciall mercies to them that beleive on him. c.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.]

25. Ye are the peculiar perſons, of whom the prophets foretold,

and to whom the covenant belongs, which was made to Abraham, in which was promiſed, that the poſterity of him, i.e. the Jews, ſhould be ſo bleſſed by God, in having Chriſt given to them, (beſide many other ſpeciall prerogatives beſtowed on them) that all the families and people of the world alſo, that would bleſſe themſelves or others, ſhould uſe this form, God bleſſe them, as he bleſſed Abrahams ſeed, (ſee note on Gal.3.c.)

26. Unto you firſt God having raiſed up his ſon Jeſus, ſent him to bleſſe you in turning away every one of you from his iniquities.]

26. Which is now accordingly performed. For God having raiſed this Chriſt again, hath by our preaching his reſurrection firſt to you over all your cities, ſent him again in a moſt gracious manner to bleſſe his enemies to doe all the good to them imaginable, to work upon the moſt obdurate crucifyers, and turn every one of you, from your unbeleif and impenitence, and ſo to make you capable of his pardon and mercy.

Notes on Chap. III.

a. Ἀναψύξεως *daies of refreſhment* or *comfort*, are proverbially taken among the *Hebrewes*, for the time of any ſpeciall *deliverance*, whether *temporall* here, or *eternall* in the *reſurrection*, ſo *Gen.21. Jonathan's Chaldee Paraphraſe* ſaith, that *Leviathan* is prepared לְיוֹם נִחְמְתָא *for the day of conſolation*, i.e. the *day* of *deliverance*, and *feſtivity* in commemoration thereof, wherein, ſaid the *Jewes*, *God* was wont to make merry, and to *ſport* with *Leviathan*. So the name of *Noach*, from that ſame *Hebrew* word, which is rendred *conſolation*, ſignifies *deliverance*, and was impoſed as a *prophecy*, that mankind, which otherwiſe had been univerſally deſtroyed, ſhould in him be *reſcued* from that utter ruine. To this belongs the *reviving*, *Ezr.9.9.* which ſignifies their *reſtoring* from *captivity*. So for the other deliverance, when *Hoſ.6.3.* wee read [*after three daies he ſhall quicken*] *Jonathan* reads again לְיוֹמֵי נִחְמְתָא *in the daies of conſolation*, *which ſhall come* בְּיוֹם אֲתָוֵית מֵיתַיָּא *in the day of the reſurrection of the dead*. And ſo when *Job.11.24.* we read *he ſhall riſe in the reſurrection*] the *Syriack* reads בְּנֻחְמָא *in the conſolation*. Now the connexion of this with the exhortation to repentance lies thus, Should *Chriſt* come again in *judgment* upon the *Jewes*, foretold *Mat.24.* while you lie *impenitent* in your *ſins*, his *coming* muſt be the greateſt *judgment* in the world (and ſo it will be to the *impenitent Jewes*, utter deſtruction and vaſtation,) That therefore that *coming* of his (which as it is a *terrible* time to the *impenitent*, ſo is a time of *deliverance* to all penitent *beleivers*) may in that notion of *conſolation* and *deliverance* befall you, that *God* may thus ſend his ſon to you, Doe you now timely *repent*, ſo as to have your *ſins blotted* out, ſee 2 *Pet.3.9.* Ἀπολύτρωσις The ſame thing is called ἀπολύτρωσις *deliverance*, *Lu.21.28.* and Σωτηρία *ſalvation* or *deliverance* again, *Rom.13.11.* ſee note c. a. Ἀναψύξεως καιροὶ

b. Beſide the ordinary rendring of ὃν δεῖ οὐρανὸν δέξασθαι ἄχρι, [*whom heaven muſt receive*,] another there is, of which the words are capable literally, and to which the *context* more enclines them, that *Chriſt muſt*, or that *God* hath decreed he *ſhould receive heaven*, in the ſenſe that *Camillus* is ſaid δέξασθαι τὴν πόλιν *to receive the city*, i.e. *to undertake the government of the city*, parallel to that of *Pſal.75.2.* ſpeaking of *Chriſt's* exaltation [*when I ſhall receive the congregation*] and ſo this place will be all one with 1 *Cor.15.25. he muſt reign* &c. and that peculiarly in the *ſubduing* and *conquering* all his *enemies*, converting ſome, and rooting out (v.23.) all others, who ſtand out in hoſtility againſt him. b. Δέξασθαι ἀ. μὲν

c. The account of the *prophets* is here begun from *Samuel*, becauſe the *ſchools* of the *prophets* were firſt inſtituted, and erected by him, and not that there was no *prophet* before him. Thus we read 1 *Sam.19.20.* the *college*, or company of the *prophets* at *Ramah*, and *Samuel ſtanding as appointed over them*, making him the *Preſident* of that *college*, as after, *Elias* was, and therefore before his aſcenſion he goes about from one *college* to another 2 *Kin.2.3.* &c. and after him, *Eliſha*, to whom therefore the ſons of the prophets ſay, *The place in* which we dwell before thee, (i.e. *under thee*, under thy government) *is too narrow for us*, and ſo they build a larger. Theſe *ſons* of the *prophets* ſpent their time in ſtudying the *Law*, and *praiſing*, and *ſerving* of *God* (ſee *note* on *Lu.1.m.*) and of them, becauſe (though ſome were, yet) all were not call'd by *God* to the *prophetick office*, ſent of meſſages to the *people*, therefore 'tis here added, ὅσοι ἐλάλησε, *as many* as *ſpake*, i.e. as many as out of the *ſchools* of the *prophets* were by *God* call'd to that *publick* office. προκατήγγειλαν, *foretold* what was now to come to paſſe. c. Ἀπὸ Σαμουὴλ

CHAP.

CHAP. IV.

1. the captain of the band of Roman ſouldiers, ſet at the porches of the Temple to guard and keep peace (ſee note on Lu.22.f.) and the Sadducees come violently upon them,

1. AND as they ſpake unto the people, the Prieſts, and [the Captain of the Temple, and the Sadducees came upon them,]

2. The Prieſts or thoſe of the Sanhedrim oppoſing the doctrine preacht by them, of Chriſts being the Meſſias, the Captain ſuſpecting it would tend to an uproar or commotion in the city, and the Sadducees diſliking the doctrine of the reſurrection proclaimed by them, and ſo all much concern'd in their preaching to the people at that time.

2. Being * grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.]

* much troubled, διαπονούμενοι

3. into priſon

3. And they laid hands on them, and put them [in hold] unto the next day, for it was now eventide.

4. their auditors, the people, v.1.

4. Howbeit many of them which heard the word, beleived, and the number of [the men] was about five thouſand.

5,6. they of whom the Sanhedrim conſiſted, the chief prieſts, Elders and Scribes, and particularly Annas and Caiaphas (ſee note on Lu.3 b.) met at the court where the Sanhedrim uſed to ſit in counſell.

2.

5. And it came to paſſe on the morrow, that [their Rulers, and Elders, and Scribes,

6. And Annas the high 'prieſt, and Caiaphas, and John, and Alexander, and as many as were of the [a] kindred of the high prieſt, were gathered together at Jeruſalem,]

7. And cauſing the diſciples to be brought before them, they examined them on theſe interrogatories, 1. how they came to be able to doe that miracle, ch.3.7. and whoſe name they called upon that infirm man (ſee ver.10.) in the working of the cure, (ſee ch.3.6.) and conſequently from whom they pretended to have commiſſion to doe what they did, thus to preach unto the people?

7. And when they had ſet them in the midſt, they asked, By what power or by what name have ye done this?]

8. Then Peter being by the Spirit of God (ſuch as was promiſed Mat.10. 19,20.) endued with a great extraordinary preſentneſſe of ſpeech, and elocution, v.13.) and taking great boldneſſe and confidence upon him, began thus,

8. Then Peter filled with the holy Ghoſt, ſaid unto them,] Ye rulers of the people, and Elders of Iſrael,

9. of an action, which is ſo farre from being a crime, that 'tis an act of ſpeciall mercy,

9. If we this day be examined [of the good deed] done to the impotent man, † by what means he is made whole,

† by whom, ἐν τίνι

10. by no other means, but by calling upon him the name of Jeſus of Nazareth, (whom ye put to a ſhamefull death, but God moſt miraculouſly raiſed again) this miracle on the lame man was wrought.

10. Be it known unto you all, and to all the people of Iſrael, that [by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God hath raiſed from the dead, even by him doth this man ſtand here before you whole.]

11. This is he that was prophecied of under the title of a refuſe ſtone rejected by you, the chief men among the Jewes, and looked upon with deſpight and contempt, but is now by his reſurrection inſtall'd in all power and dignity (an effect of which is this miracle wrought in his name) and is indeed become the ruler and king of the whole Church, the prime foundation ſtone of the whole fabrick.

11. This is the ſtone which was ſet at nought of you builders, which * is become the head of the corner.]

* is or was made for the head, ὁ γενόμενος εἰς κεφαλὴν

12. And by him, and him only, by receiving and embracing of his doctrine, ſalvation muſt now be hoped for by all, For there is no other religion in the world, whether that which was delivered by Moſes, or by any other, by which ſalvation can be had for thoſe, which doe not now come in to this, at the preaching of it.

12. Neither is there ſalvation in any other, for there is none other name under heaven given among men, whereby we muſt be ſaved.]

13. And when they obſerved the elocution v.8. and freeneſſe of ſpeech, with which they taught (ſee note on Joh. 7. a.) and withall conſidering that their education had not thus elevated them above other men, being neither skilled in the learning of the Jewes, nor, as men of place, or magiſtracy among them, inſtructed in their lawes, they were amazed at it, but withall they either remembred or were told that they were thoſe that had been attending on Jeſus, in his life time.

13. Now when they † ſaw the boldneſſe of Peter and John, and perceived that they were unlearned and * ignorant men, they marvailed, and they † took knowledge of them, that they had been with Jeſus.]

† beheld the confidence, θεωροῦντες τὴν τοῦ Πέτρου παῤῥησίαν

* ordinary vulgar perſons, ἰδιῶται, ſee note on 1 Cor. 14. a.

† received knowledge, ἐπεγίνωσκον

14. though they were as malitiouſly and petulantly affected toward them, ver.16. as was poſſible, yet they had nothing to object, or except againſt the whole action, either as it reſpected the man that was cured, or the Apoſtles that wrought it.

14. And beholding the man which was healed ſtanding with them, [they † could ſay nothing againſt it.]

* had nothing to ſay againſt it, οὐδὲν ἔχοντες ἀντειπεῖν

15. But when they had commanded them to goe aſide out of the counſell, they conferred among themſelves,

16. Saying, What ſhall we doe to theſe men? for that indeed a notable miracle hath been done by them, is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.

17. And being not able to conceal what was already known, they had nothing to doe but to keep others from knowing it, and thereupon their decree in councel was to ſend for them, and to forbid them upon ſevere penalties to preach Chriſt and his reſurrection and Goſpel any more.

17. But that it ſpread no farther among the people, let us ſtraightly threaten them that they ſpeak henceforth to no man in this name.]

18. And

18. And they called them, and commanded them not to [speak at all, nor teach in the name of Jesus.] 18. talk privately, or teach publickly any thing concerning the faith of Christ.

19. But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you, more then unto God, judge ye. 19. But Peter and John made light of this interdict, or terrors, and told them plainly they were commanded by God to preach, and that in all reason God must be obeyed before them, or the greatest magistrate on earth, and that they themselves could not but confesse so much.

20. For we cannot [but speak the things, which we have seen and heard.] 20. choose but testifie of Christ those truths of so high importance, made known to us peculiarly to that end, that we should proclaim them to others from our certain knowledge, being our selves the eye, and ear-witnesses of them.

21. So when they had farther threatned them, they let them goe, finding nothing how they might punish them, because of the people, for all men glorified God for that which was done.] 21. And so not knowing what else to say to them, being not able to deny the force of their argument, they added more threatnings, if possibly that might terrifie them; and so dismist them, having nothing to lay to their charge, but the curing of the lame man in the name of Jesus, and for this all the people looked on them with admiration, and counted it an act of God's immediate infinite mercy, for which, they, that were instruments of it, ought to be blessed, not punished by them, and therefore they durst not punish or censure them for this.

22. For the man was about forty years old, on whom this miracle of healing was shewed.] 22. For it was an inveterate lameness, from his very birth, ch. 3. 2. and had been now above forty years upon him, when this cure was wrought by Peter.

23. And being let goe, they went to their own company, and reported all that the chief priests and Elders had said unto them.

24. And when they heard that, [they] lift up their voice to God with one accord and said, Lord thou art God which hast made heaven and earth, and the sea and all that in them is, 24. the rest of the Apostles that were then at Jerusalem and the beleivers that consorted with them v. 23.

* nations, ἔθνη, see note on Mat. 24. e. & 28. b. & Rev. 11. f.

25. Who by the mouth of thy servant David hast said, Why did the * heathen rage, and the people imagine vain things?] 25. Who foretold by his prophet David, Psal. 2. 1. what was now come to passe, viz: that the Jewes should oppose Christ, and say false things of him, deny and crucifie him first, and then when God raised him from the dead, oppose the preaching of him.

† land, γῆ, see note on Mat. 24. b. & Rev. 11. f.

26. The Kings of the † earth stood up, and the rulers were gathered together against the Lord and against his Christ.] 26. That the Roman governours in Judæa, Herod and Pilate, v. 27. should combine against him, and the rulers of the Jewes should meet in counsell in their Sanhedrim (as v. 15. they here did) purposely to oppose the Messias, and in him God that sent him.

* here is added in the Kings MS. and other printed copies ἐν τῇ πόλει ταύτῃ, in this thy city

† Nations, Ἔθνεσι, see v. 25.

27. For of a truth * [against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the † Gentiles and the people of Israel were gathered together.] 27. both the Roman governours, Pilate, and Herod, and the Jewish Sanhedrim have conspired, and joyned their malitious counsels against thy holy Son, and servant Jesus, whom thou hast sent to be the Messias of the world, (see note on ch. 10. c.)

28. For to doe whatsoever thy ᵇ hand and thy counsell determined before to be done.] 28. To act in the crucifying of Christ, and so, (though little meaning it) to be the instruments of God's gracious providence, and disposall, who determined to give his only Son to die for us. b.

29. And now, Lord, behold their threatnings, and [grant unto thy servants, that with all boldnesse they may speak thy word, 29, 30. and enable us to preach the Gospel powerfully, fearlessly and with authority (see note on Joh. 7. 2.) and give power also to us thy servants, the disciples of Christ, to work miraculous cures on all those, on whom we shall call the name of Jesus.

30. By stretching forth thine hand to heal, and that signes and wonders may be done by the name of thy holy child Jesus.]

31. And when they had prayed, the place was shaken, where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldnesse.] 31. And upon this prayer of theirs, there came the like wind, as is mentioned, c. 2. 2. and shook the place where they were, and speciall eminent gifts of God's Spirit fell upon those that were there present, (see ch. 2. note d.) and this was such a confirmation to them all, that without all doubt, or fear, they published the Gospel of Christ, see v. 29.

32. And the multitude of them that beleived were of one heart and of one soul *,] neither said any of them that ought of the things, which he possessed, was his † own, but they had all things common. 32. And the beleivers, although there were many of them, agreed all in the same Christian designes,

* after this the antient Gr. & Lat: MS. addes, καὶ οὐκ ἦν διάστασις ἐν αὐτοῖς οὐδεμία, and there was no difference among them.

† peculiar, ἴδιος,

33. And with great power gave the Apostles witnesse of the resurrection of the Lord Jesus, and great * grace was upon them all.] 33. And the Apostles confirmed with many miracles their preaching of Christs resurrection, and there was great instances of liberality and frankness among them that received the faith, all the beleivers bringing in plentifull contributions to the Apostles hands, who received it of them for the publick use of the beleivers.

* charity was among, (see note on ch. 2. f.)

34. Neither was there any among them that lacked, for] as many as had possessions of lands or houses, sold them, and brought the † price of the things that were sold, 34. So that there was a competent provision for all, And this was thus raised and managed,

† prices, τιμὰς

35. And laid them down at the Apostles feet [and distribution was made] unto every man, according as he had need. 35. And the Apostles distributed

36. And Joſes who by the Apoſtles was ſurnamed Barnabas (which is, being interpreted, The ſon of conſolation) a Levite, and * of the countrey of Cyprus,

* a Cypriot by birth, or, born in Cyprus, Κύπριος τῷ γένει, ſee c. 18.24.

37. Having a piece of land of his own

37. Having land ſold it, and brought the money and laid it at the Apoſtles feet.]

(not part of the Levites portion, which he might not alienate, but probably ſomewhat which belonged to him in Cyprus, where he was born v.36.) made ſale of it, and brought the full price of it and put it wholly in the Apoſtles power to diſpoſe of, or diſtribute it.

Notes on Chap. IV.

2. γένους Ἀρχιερατικοῦ

What is meant by [ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ, *as many as were of the kindred of the high prieſt*] will be reſolved by the *context*, where an *aſſembling* or meeting of the *Sanhedrim* is deſcribed, v.5. which conſiſting of three ſorts of men, *Prieſts*, *Elders* and *Doctors* of the *law* (ſee *note* on *Mar.* 5.b) is oftimes expreſt by the enumeration of thoſe parts, Ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβύτεροι, *High prieſts*, *Scribes*, and *Elders*, *Mat.*26.3. and very often in the *Goſpels*. In this place there is another way of enumeration then is uſuall, *The Rulers and Elders and Scribes, and Annas the chief prieſt and Caiaphas and John and Alexander, and as many as were of the kindred of the high prieſt.* Where yet ἄρχοντες *Rulers*] ſeems to be a generall word, denoting, as elſwhere, men in *authority*. Then *Annas* was the *Naſi* or *chief perſon* among them, (ſee *Lu.* 3. note b.) and *Caiaphas* the perſon, that by the *Procurator* was put into the *Pontificate* in ſtead of the *Aaronicall* line. And ſo there remains onely the *Elders* and *Scribes*, and ὅσοι ἦσαν, not *indefinitely*, *as many as were*, but, in a more limited notion of ὅσοι, *thoſe, that were* in the *Sanhedrim* of this ſort, *of the kindred of the high prieſt*, (and of that number *John* and *Alexander* by name) which therefore appear to be the ſame with ἀρχιερεῖς *high prieſts*] joyned with the *Elders* and *Scribes* in other places, i. e. that *third ſort* of the *Sanhedrim*, conſiſting of *Prieſts*. Now the reaſon of this title's being applied to them is evident. For as of *Aaron*'s poſterity the *lineal deſcendent* onely ſucceeded him in the *high prieſts office*, ſo of his two ſons, *Eleazar* and *Ithamar*, ſprang 24 families (betwixt whom the *Prieſt*'s office was divided by *David*, 1 *Chron.* 24.) which ſhould by weekly turns perform the *ſervice* of the *Sanctuary* (ſee *Lu.*1.5.) *ſixteen* of the ſons of *Eleazar*, and *eight* of *Ithamar*, Of every one of theſe *families*, and *courſes* there was a *chief*, the *head* of the *family*, and theſe are conſequently called ἀρχιερεῖς *chief prieſts*, and ἐκ γένους ἀρχιερατικοῦ of the *kindred* of the *high prieſt*, viz: as ſpringing from *Aaron*, and ſtill allied to the one *high prieſts* family, as inferiour branches of it; And many, if not all theſe, were *members* of the *Sanhedrim* (for here they ſit in *Judicature* with *Annas* and *Caiaphas* as with *Moſes* and *Aaron*, and the *Elders*, and the *Scribes*, ver.7.) and being *four and twenty* in number, would make up a *third* part of the whole number of 72, leaving the other two portions to be divided between the *Elders* and the *Scribes*, if there were, as it is not certain there was, this *equall diviſion*.

Ἄρχοντες Ἄννας

Καϊάφας

Ὅσοι

What is meant by the latter part of this ſpeech [*whatſoever thy counſell hath determined before to be done*] hath little difficulty in it. The truth is clear, that *God decreed* that thoſe things ſhould γενέσθαι, *be done*, although he *decreed* not that the *Jewes* ſhould doe them, but only *permitted* them to doe, what he foreſaw they *would* doe, if they were thus permitted. The only difficulty is, what is meant by ἡ χείρ σου, *thy hand*, and that will beſt be explained by looking on the *Law of Moſes*, *Levit.*16.8. where *Aaron* caſts *lots* on the *goats*, One *lot* on which was written לַיהוָה *for the Lord*, another on which לַעֲזָאזֵל *for the Azazel*, or *ſcape-goate*; For the manner was thus, The two *goates* were ſet one at his *right hand*, t'other at his *left*, and two *lots* were caſt into the *Kalphi* or *veſſel* (that is the word uſed by the *Rabbines* from the *Greek* κάλπις *urna* or *pitcher*, of which ſaith *Lucian* in *Hermot:* κάλπις ἀργυρᾶ, εἰς ταύτην ἐμβάλλουσι κλῆροι μικροί, ὅσον δὲ κυαμιαῖοι τὸ μέγεθος, ἐπιγεγραμμένοι, *little lots are thrown into the ſilver pitcher about the bigneſſe of a beane, with inſcriptions on them*) and the *Prieſt* drawes out one in one *hand*, and the other in the other, Then by the command of the כֹּהֵן (i. e. *vicarius ſacerdos*, the *firſt* of the *ordinary prieſts*, that *miniſtred* to the *high prieſt*) he lifts up the *hand*, in which was the *lot* for the *Lord*, and if it were the *right hand*, he puts it upon the *head* of the *goat* at his *right hand* (if the *left*, on that at the *left*) and that *goat* was *holy to the Lord*, and was preſently ſlain before him (the other being ἀποπεμπαῖος *ſent into the wilderneſs*) ſee *Cod: Joma* c.4. §.1. And certainly this diſtribution of the *lots* was from the *Lord*, according to that of *Solomon*, *Prov.* 16. 23. Now by this ceremony of the *goat*, is *Chriſt*'s *paſſion* typified, and ſo that phraſe here, ἡ χείρ σου, *thy hand*, referres to that *elevation of the hand*, wherein was the *lot* for the *Lord*, and ſo notes this whole action thus to have been diſpoſed of by *God*, who *decreed* that *Chriſt* ſhould *ſuffer*, and that juſt as the *goat* did under the *law*, which was offered up to *God for the ſinnes of the people*.

b. ἡ βουλὴ σου προώρισεν γενέσθαι

Paraphraſe.

CHAP. V.

1. And one of thoſe that came in to the faith of Chriſt, named Ananias, and Sapphira his wife, with joynt conſent devoted their eſtate, all that they had, to the uſe of the Church, and to that purpoſe made ſale of it.

1. BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,]

2. And when they had done ſo, conſented alſo, or combined together to keep ſome part of the money, for which 'twas ſold, for themſelves, and accordingly they did, and came with the other part only, and preſented it to the Apoſtles.

2. And kept back part of the price, his wife alſo being privy to it, and brought a certain part, and laid it at the Apoſtles feet.]

3. But

* that thou shouldst deceive the holy Ghost

3. But Peter said, Ananias, [why hath Satan * filled thine heart * to † lie to the holy Ghost, and to keep back part of the price of the land?] 3. How hath Satan emboldened thee, that a. b.
thou shouldst dare thus to deceive, and rob the holy Ghost, as thou hast clearly done, in keeping back, and purloining part, when thou hadst consecrated all to Gods service, for the use of the Church?

† Was not the possession or demean thine own? and being sold

4. † Whiles it remained, was it not thine own? and when it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lyed unto men, but unto God.] 4. Before it was sold, was it not wholly thine, no other c.
man having right to any part of it? (so the Syriack reads it) and when it was sold, didst not thou receive the whole summe or price, for which 'twas sold? was it not all in thine hand and power, so as thou might'st have fully performed thy vow? what motive hadst thou to doe such a thing as this? The falsity which was committed, in telling us that thou hadst sold thy possessions, and brought the whole price of it for the use of the Church, (when thou didst keep a part of it for thy self) was an injury not only to the Church, nor so much to us the Apostles, as to God himself, to the holy Ghost, who came lately down to plant this Church, and hath such a peculiar relation to it, that what is done to that, is by interpretation done to the holy Ghost, who had the privity of thy vow, and knew that 'twas the consecrating of all, and not of this part onely, which thou hast brought to us.

5. And Ananias hearing these words, fell down, and gave up the ghost, and great fear came on all them that heard these things.] 5. And as Peter spake these words, Ananias fell down dead in the place immediately, to the great astonishment, and terrifying of all those that were there present.

6. And the young men arose, woond him up, and] carried him out and buried him. 6. And the men of inferior rank, the officers, to whom it belonged to bury the dead, (see note on Phil. 1. c.) took him, and stript and swath'd him, as they used to doe the dead (see note on Joh. 19. f.) and taking him up

7. And it was about the space of three houres after, when] his wife, not knowing what was done, came in. 7. And about three houres after this judgment fell on Ananias, Sapphira,

8. And Peter answered unto her, Tell me whether you sold the land for so much? And she said, Yea, for so much.] 8. And Peter examined, and asked her,
saying, Was that summe which ye brought, the full summe for which the field was sold? And she answered, It was.

9. Then Peter said unto her, How is it that ye have agreed together [to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the dore, and shall carry thee out.] 9. to provoke and dare God, (see note on Mat. 4. c.) to try
whether he will punish your fraud or no. Behold (that thou mayst see, what a provocation this hath been to God) the men are coming in which have buried thy dead husband, and now they shall doe as much for thee.

10. Then fell she down straightway at his feet, and yeilded up the ghost, and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11. And great fear came upon all the Church, and upon as many as heard these things.] 11. And all the beleivers were stricken with a great reverence, and so were all others to whom it was related.

12. And by the hands of the Apostles were many signes and wonders wrought among the people. [(And they were all with one accord in Solomons porch.] 12. (And they solemnly met together
to preach and doe miracles in the entrance to the Temple, called Solomon's porch.

13. And of the rest durst no man joyne himself to them, but the people magnified them.] 13. And no other of the beleivers, or
Christians (called the Church v. 11.) durst consort with the twelve Apostles, through the reverence v. 11. which these late acts had wrought in them, but the people that saw and heard what was done, magnified them.

14. And beleivers were the more added to the Lord, multitudes both of men and women.)] 14. And these miracles that wrought
such a reverence in the beleivers, were a means also to work faith in all the common sort of the people.)

15. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them.] 15. And the people v. 12. had such confidence in their power
of working miraculous cures, that they beleived that the very shadow of Peter, walking by a diseased man, would work a cure on him, and thereupon they brought forth their sick, and impotent friends, those that were not able to goe or stand, and laid them upon beds, &c. in the passage, that as Peter came by, his shadow might come over some of them.

16. There came also a multitude out of the cities about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one. 16. And the fame of their miracles spread into the country, and region, and other cities about Jerusalem, and from thence they brought

* being the sect αἵρεσις

† anger, zeal, ζῆλος

17. Then the high priest rose up, and all they that were with him (* which is the sect of the Sadducees) and were filled with † indignation,] 17. And the Sanhedrim (most of
them being of the sect of the Sadducees) set themselves very zealously against them,

18. And laid their hands on the Apostles, and put them in the common prison.] 18. And apprehended the Apostles, and imprisoned them in the common gaole.

19. But the Angel of the Lord by night opened the prison dores, and brought them forth, and said,

20. Goe, stand, and speak in the Temple to the people [all the words of this life.] 20. all the doctrine of Christianity. d.

21. And in obedience to that direction, they betook themſelves early in the morning to the Temple, and there expounded the ſcripture and taught the doctrine of Chriſt out of it. But they of the Sanhedrim thinking they had ſtill been in hold, went into the court, and ſent ſerjeants to the priſon to have them brought before them.

21. And when they heard that, they entred into the Temple early in the morning, and taught, but the high prieſt came, and they that were with him, and called the councell together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.]

22. But when the officers came, and found them not in the priſon, they returned, and told,

23. and a guard of ſouldiers without, watching the dores of the priſon, but when we entred, none of theſe priſoners were within.

23. Saying, The priſon truly found we ſhut with all ſafety, [and the keepers ſtanding without before the dores, but when we had opened, we found no man within.]

24. And when the Sanhedrim of the Jewes, as alſo the captain of that band of ſouldiers, who had ſet the guard upon the priſon, v. 23. (ſee ch. 4. 1. and Lu. 22. f.) had this word brought to them, they were much perplext, and wondred, how it could come to paſſe, that the priſon being ſhut, and the watch at the dores, yet none of the priſoners ſhould be within, and conceived that this did abode ſome ſtrange matter.

24. Now when the high prieſt, and the captain of the Temple, and the chief prieſts heard theſe things, they doubted * of them, whereunto this would grow.]

* concerning them, what this was, or, would be, περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο

25. are in the Temple, inſtructing all that come thither.

25. Then came one, and told them, ſaying, Behold the men whom ye put in priſon, [are ſtanding in the Temple, and teaching the people.]

26. And the captain that guarded the Temple (ſee note on Lu. 22. f.) together with his ſouldiers went to the Temple, and apprehended them

26. Then went the captain with the officers and brought them] without violence, (For they feared the people, leſt they ſhould have been ſtoned.)

27. brought them before the court, and the high prieſt examined them,

27. And when they had brought them, they [ſet them before the councell, and the high prieſt asked them,]

28. not to publiſh this doctrine of Chriſt, and ye contrariwiſe have publiſhed it in the Temple to all the city, and done your beſt, by laying his blood to our charge, to raiſe up the people againſt us, as againſt murtherers.

28. Saying, Did not we ſtraightly command you, [that you ſhould not teach in this name? And behold, ye have filled Jeruſalem with your doctrine, and † intend to bring that mans blood upon us.]

† you would bring, θέλετε ἐπαγαγεῖν

29. And the Apoſtles anſwered, as before they had done, ch. 4. 19. We were commanded by God to publiſh it, and then your interdict was not to have any force. Though magiſtrates are to be obeyed in all their lawfull commands, and their puniſhments to be endured without reſiſtance (as they were by us, v. 18, & 26.) yet when God fetches us out of priſon, and commands us to goe into the Temple and preach the faith of Chriſt (as he did by his Angel v. 20.) we are to render obedience to him, and not to your contrary interdicts.

29. Then Peter and the other Apoſtles anſwered and ſaid, We ought to obey God, rather then men.]

30, 31. The God of Iſrael, acknowledged by us all, hath ſent the Meſſias into the world furniſhed with his ſpeciall Commiſſion, and when ye crucified him as a malefactor, raiſed him from death, took him into heaven, and inſtated him in his regall power, (that he might be a ſpirituall prince, reigning in mens hearts) at his father's right hand, from thence to ſend the Spirit of his Father (who was not to deſcend, till he was aſcended) and by that means to give you Jewes place of repentance, that if ye yet come in, and repent, and beleive on him, ye may have pardon of ſinne.

30. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree,

c. 31. Him hath God exalted * with his right hand to be a ᶜ prince and a Saviour, for to give repentance to Iſrael, and forgiveneſſe of ſinnes.]

* to his right hand, τῇ δεξιᾷ αὐτοῦ

32. The truth of this we teſtifie, and ſo doth the holy Ghoſt, that came down upon us, and upon the reſt, that have come in, and conſorted with us, ch. 4. 31. and by us is communicated to all that come in, and beleive, and yeild obedience to him.

32. And we are his witneſſes of theſe things, and ſo is alſo the holy Ghoſt, whom God hath given to them that obey him.]

f. 33. And upon this anſwer of theirs, they fell into great fierceneſſe againſt them, and entred into conſultation of putting them to death.

33. When they heard that, they † were ᶠ cut to the heart, and took counſell to ſlay them.]

† were mad againſt them

34. Then ſtood there up one in the councell, a Phariſee, named Gamaliel, a doctor of the the law, had in great reputation among all the people, and commanded to put the Apoſtles forth a little ſpace.

35. And ſaid unto them, Ye men of Iſrael, take heed to your ſelves * what ye intend to doe as touching theſe men.

* touching theſe men, what you go about to do, ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν

g. 36. For we have examples of men, that have gathered followers, and raiſed ſeditions among the people, and come to nothing; as for inſtance, Theudas, that undertook to be a Generall, boaſting that he was ſent by God to that purpoſe, and ſo got 400 men to follow him, but ſoon miſcarried, and was himſelf killed, and all put to flight that adhered to him, and ſo his deſigne was utterly fruſtrated.

36. For before theſe daies roſe up ᵍ Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joyned themſelves, who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought.]

h. 37. After this man, roſe up ʰ Judas of Galilee in the daies of the † taxing, and drew away much people after him, he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

† enrolling, ἀπογραφῆς, ſee Lu 2. note b.

38. And

* for the present, τὰ νῦν
† depart, ἀπέχεσθε
* be overthrown, καταλυθήσεται

38. And * now I say unto you, † [refrain from these men, and let them alone: for if this counsel, or this work be of men, it will * come to nought.]

38. dismisse these men, and make not such hast to proceed against them (For the doctrine which they preach is either from God, or no, If it be not from God, then our experience tells us, that false prophets though they thrive a while, yet without our opposition they generally come to nought.

39. But if it be of God, ye cannot overthrow it, [i] lest haply ye be found even to fight against God.]

39. But if it be from God, then ye may be sure you shall not prevail against it) lest ye be found to be a kind of Babel-builders (like those gyants there, that went about to fortifie themselves against heaven) and to fight against God himself; and ye will never prosper in that enterprize. i

40. And to him they agreed: And when they had called the Apostles and beaten them, they commanded them that they should not speak in the name of Jesus, and let them goe.]

40. And they took his advice, and sending for the Apostles in again into the court, they appointed them to be scourg'd (a punishment of a reproachfull contumelious nature v.41.) and giving them charge not to preach the faith of Christ any more, they released them.

† vouchsafed to be dishonourably used, καταξιωθέντες ἀτιμασθῆναι
* in some house, κατ' οἶκον, see note on ch.1.c.

41. And they departed from the presence of the councell, rejoicing, that they were † counted worthy to suffer [k] shame for his name.]

41. And this was matter of comfort & rejoicing to the Apostles, (according to that of Mat.5.12.) that they were advanced to that degree of honour, and blessednesse, as to be scourged for preaching of Christ. k.

42. And daily in the Temple, and * in every house, they ceased not to teach, and preach Jesus Christ.]

42. And they divided their time betwixt the Temple more openly, and the upper room more privately, and continued constantly in one of those places, either instructing those that had already received the faith, or preaching it new to those that had not received it.

Notes on Chap. V.

a. Πλησαι καρδίαν

The phrase πληρῶν καρδίαν, *to fill the heart*] is used by the *Hebrews* in the *Old Testament* for [*to make one bold,*] so *Heft.* 7. 5. *Who hath filled his heart to doe this?* the *Greek*, τίς ἔπλησε τὴν καρδίαν αὐτοῦ τοῦ ποιῆσαι; *who is it that hath dared* &c. So *Eccl.* 8.11. *The heart of the sons of men is filled to doe evil*, i. e. *is emboldened*, where the *Greek* read, ἐπληρώθη, *is filled.*

b. Ψεύδομαι

The *verb* ψεύδομαι hath among *authors* these three distinct *uses*, and agreeably three *notions* and interpretations proportioned to them, 1. 'tis used with a *genitive* case, and then it signifies *passively*, to *be deceived, frustrated, cheated* of any thing, ψεύδεσθαι ἐλπίδος, *to be frustrated, defeated of his hope*, and in *Plato Apol:* τότε ἂν ἐψευδόμην, *In this I was not deceived* or *mistaken*, But this clearly belongs not to this place. 2dly, 'tis used with a *dative* case of the *person*, or (which is all one) with a *preposition* [εἰς] or [πρός] joyned to the *person*, and then 'tis absolutely *to lie*. So 'tis here v.4. οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ, *Thou hast not lied to men, but to God*, the *lie* which thou hast told, was not told to men only, or was not injurious *to men* only, but *to God* also. So *Jam.*3.14. ψεύδεσθε κατὰ τῆς ἀληθείας, *ye lie against the truth*, your *lying* is contrary to the *Gospel-doctrine* and temper, and destructive to it. So *Col.*3.9. μὴ ψεύδεσθε εἰς ἀλλήλους, *lie not against one another.* 3dly, 'tis used with an *accusative* case of the *person* again, and then it signifies *actively, to deceive, rob, deprive*, τοὺς στρατιώτας ψευσάμενος καὶ ἀπατήσας, in *Herodian.* l. 2. *having deceived and cheated the souldiers*, and in *Aristoph:* πρᾶξιν: Μὰ τὸν Δί' οὐ ψεύσει γε μὲ, *certainly thou shalt not deceive or cheat me*, and that is the very notion of it here in this place, ψεύσασθαι τὸ ἅγιον πνεῦμα, *to deceive the holy Ghost*, *Deum in pollicitatione fallere, to deceive God in that which was promised to him*, saith S. *Augustine*, and again, *detrahere de pecuniâ quam Deo voverat, to keep back some of the money which he had devoted to God*, and accordingly by *Asterius, Ananias* and his wife are called τῶν οἰκείων ἀναθημάτων ἱεροσύλοι, *guilty of sacriledge in their own offerings.* And although if the matter spoken of, extended no farther then *speaking* a *false* thing (without any *reall purloining*, or *stealing*, or *withholding* what was *consecrated* to the *Church* or to *God*) it would then proportionably signifie no more then *to deceive*, or *tell a lie* to the *Holy Ghost*, yet when the matter extends it thus much farther, not to *bare words*, but to the ἐνοσφίσατο ἀπὸ τῆς τιμῆς, v. 2. *purloyning part of that price*, which was all given to the *Church*, and by their own act put out of *their own power* v.5. (according to that rule of the *law*, *data, eo ipso quòd dantur, fiunt accipientis, whatsoever is given, by that very act becomes the proper goods of the receiver*) this ψεύσασθαι ἅγιον πνεῦμα, *deceiving the holy Ghost*] must needs referre to the *not-keeping, not-observing, not-doing* what was by them *vowed*, or to those contrary *actions*, the *purloyning* or *withholding* part of that *price*, which was wholly given to the *Church*, and being not actually brought in and bestowed on it, is said to be the *deceiving* of the *Holy Ghost*, that is, *robbing, depriving* him of that which was bestowed on him. This very same being expresst also by νοσφισμὸς ἀπὸ τῆς τιμῆς, that follows, i. e. *purloyning*, as 'tis rendred *Tit.* 2. 20. and as the word is used of *sacriledge* by the *Septuagint*, *Josh.*7.1. ἐνοσφίσατο ἀπὸ τῆς ἀναθέματος, *he purloined of the accursed thing*, or that which was *consecrated*, c.6.19. So 2 *Mac.* 4. v.32. *Menelaus* χρυσώματά τινα νοσφισάμενος, *stole, purloined some golden vessels* of the *Temple.* And so both phrases joyne to make up the very thing, which is called ἱεροσυλία or *sacriledge* ordinarily in *sacred*, or *heathen* writers; which therefore by this place appears to be a sinne against *God*, not against *men*, v. 4. (and so *Mal.*3.8.) and particularly the *robbing of the Holy Ghost*, which came down on purpose to perfect what *Christ* had begun, to *formalize* the *society* of *beleivers* into that which we now call a *Church*, and so to fit it for continuance and perpetuity; And by what we see done in these first *chapters* of the *Acts*, immediately after the *descent* of the *Holy Ghost*, we have great reason to beleive these two things, 1. that it was an effect of his *inclining* the *hearts* of the *beleivers*, that *wealth* was so liberally brought in unto the

Νοσφισμὸς ἀπὸ τῆς τιμῆς

Ψεύδεσθαι κατὰ τῆς ἀληθείας

Apoſtles, layd at their *feet*: And 2dly, that what was thus given, was really accepted of by the *Holy Ghoſt*, as *given* to him, and not to *men* only; For as among the *Jewes*, what was *given* to *God*, was brought unto the *Temple*, and preſented to the *Prieſt* (κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζεσθαι καὶ παρεῖναι, ἵνʼ ἔνθενδε τοῦ ἱερέως λαμβάνοντος, *he commanded that the firſt fruits ſhould be carried to the Temple, and received there by the Prieſts*, ſaith *Philo*, *de ſacerdot: honoribs:*) ſo here 'tis brought to the *Apoſtles* as *Chriſt's receivers*, for the uſe of all the poor *Chriſtians*, that ſhould want, to be by the direction of the *Apoſtles* diſpenſed to them, and that what is thus by the *liberality* of *Chriſtians* (κοινωνία ἁγίων in the *Creed*) inſtated on the *Church*, cannot afterwards by the very *doners* (much leſſe by any elſe) be *purloined* or taken back again, without the guilt of that great ſinne of *deceiving* and *robbing God himſelf*.

c. τὸ μένον — There is ſome difficulty in this verſe, and the beſt way of clearing it, is, by ſetting the firſt word right, τὸ μένον, (which is *commonly* rendred, *whilſt it remained*) That ſure ſignifies a *poſſeſſion immoveable*, an *eſtate* in *land*, which is called a *demeane* in this very notion of μένειν *remaining*, becauſe when the *fruit* is taken off, the *land remains*, and ſo is applied here to κτῆμα a *poſſeſſion* v. 1. Upon the ſame account again 'tis called an *eſtate*, as being a *ſtanding*, *remaining*, *continuing poſſeſſion*. Proportionable to this, τὸ ἀργύριον is *wealth* in *money*, or *land ſold*, or put into *money*. And then the meaning of the whole is clear, οὐχὶ μένον σοὶ ἦν; *was not the land, eſtate, demeanes, thy own land, eſtate, demeanes?* καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *and was not the price, for which it was ſold, wholly in thy power?* i.e. in thy *hand*, as ב׳ *in the hand*, ſignifies *in the power*, not as of an *owner*, but as a *receiver*, As *Gen.* 24. 10. 'tis ſaid of *Abraham's ſervant*, that *all the goods of his maſter were in his hand*, as in the *ſteward's hand*, to *receive* and look to. So that in both reſpects, the *poſſeſſion* being wholly thine, and the *money* coming wholly to thy *hands*, paid wholly to thee, (the contrary of either of which would have allowed him ſome *pretence* and *excuſe*) there was no *excuſe* for thy not bringing, according to thy *vow*, the whole *value* of it.

Κτῆμα — Πραθὲν — Ἐν τῇ σῇ Ἐξουσίᾳ

d. Τοῦς ῥήματος τούτου — What 'Ῥήματα ζωῆς ταύτης *the words of this life*] here ſignifies, will ſoon be diſcerned by the uſe of ζωὴ *life* in the *Goſpel*, for that *doctrine* which is the ſetting down of the *way*, which will bring him, that walks in it, to *eternall life*. Thus *Joh.* 12. 50. *I know* (ſaith *Chriſt* of the *meſſage* which he brought from his *Father*) *that his commandment is eternal life*, where *eternal life* muſt ſignifie that *way* which *leads* to it; ſo *Joh.* 17. 3. *This is eternal life, that they may know thee the only true God*, i.e. their *knowing* (and performing *faithful, ſincere, obedience* to) *the only true God*, is the ſure *way* to *eternal life*. And accordingly [*the words of this life*] are the ſumme of this *Chriſtian doctrine*, which being *obeyed* will bring any man to *life eternal*, and ſo 'tis all one with S. *Peter's* expreſſion to *Chriſt*. *Lord to whom ſhall we goe? thou haſt the words of eternal life*, the word [τούτου *this*] being here *emphatical*, and denoting that more valuable, *ſpiritual*, and *eternal life*.

Ταύτης

e. Ἀρχηγὸν Σωτῆρα — These two words ἀρχηγὸν *captain*, and σωτῆρα *Saviour* in the ſtyle of the *Old Teſtament* ſignifie ſuch an one as *Joſhua* and the *Judges* were (ſee note on *Rom.* 13. c.) expreſt here c. 7. 27. by ἄρχοντα καὶ δικαστὴν *a Ruler and a Judge*, by λύτρωσιν *ſalvation* v. 25. *giving deliverance*, bringing them out of their ſlavery in *Ægypt*, and therefore ver. 35. (in ſetting down the *Iſraelites* miſtake, when they ask't *Moſes*, who *appointed* him ἄρχοντα καὶ δικαστὴν *a Ruler and a Judge?*) S. *Stephen* tells them, *God* had *by the hand of an Angel ſent Moſes* ἄρχοντα καὶ λυτρωτὴν, *a captain, and deliverer*, by λυτρωτὴν [*deliverer*] meaning the ſame that by σωτηρία *deliverance*, v. 25. and by σωτὴρ *Saviour* here, one that *leads*, and *rules* them, manages their *military* affaires, to the *avenging* them of their *enemies*, and preſerving them *ſafe* and quiet. Such an one was *Chriſt* to be unto the people of *God*, and was ſent to be ſuch particularly to the *Jewes*, but this not in that manner that they expected, but (as his *kingdome* was *not of this world*) in a *ſpiritual* manner, to *goe in and out before them* againſt their *ſpiritual* enemies, *Satan* and *ſinne*; To which end it was, that after his exaltation and *inſtalment* to his *regal* office, the firſt thing was, his *ſending* of his *Spirit*, thereby giving them (as here it follows) *place of repentance*, if upon the *preaching* of the *Apoſtles*, they will come in, and *beleive* on him; In this ſenſe is it, that *Heb.* 2. 10. *Chriſt* is called ἀρχηγὸν σωτηρίας, *the captain of ſalvation* or *deliverance*, i.e. a *captain* deſigned on purpoſe to *ſave* or *deliver* them, to *lead* them, as 'tis there, through *ſufferings* to *bliſs*, through the *wilderneſs*, and the *land* of the *Anakims* to *Canaan*, as *Moſes* and *Joſhua* the *captains* and *ſaviours* of the *Jewes* did, ἀρχηγὸν and σωτὴρ, *captain* and *ſaviour*, being an ἐνδιάδυοιν, *two words together*, *to expreſſe one thing*, and ſo directly the ſame with this other expreſſion of ἀρχηγὸν σωτηρίας, *captain of ſalvation*.

Ἀρχηγὸν Σωτῆρα — Ἀρχηγὸν Σωτηρίας

What διαπρίονται here ſignifies, will be beſt reſolved from *Heſychius's* rendring of the word, The ordinary *copie* hath it διαπρίεται, διαπρεάζει, μαίνεται. But that is a miſtake, It ſhould certainly be read [ἀχθάζει, or διαχθάζει] grows *wild*, or *angry*, for that is all one with μαίνεται, *is mad*] which followes, But διαπρεάζει is quite another matter, and would rather belong to διαπρίεται (which might be the cauſe of this miſtake by the neerneſſe of the words) as σπάδων, and ἀγρεύσας are all one. By this then the word appears to ſignifie *rage* or *vehement diſpleaſure* (as ἀχθάζει is ὀργίζεται) ſuch as is in *bears* and other *wild beaſts*, when it makes them *tear* in pieces thoſe that are next to them, or againſt whom it is conceived; As here it follows, *they conſulted to put them to death*.

f. διαπρίονται

A ſtory there is of one *Theudas* which *Joſephus* mentions *Ant:* l. 20. c. 5. and *Euſebius Hiſt:* l. 2 c. ult. who undertook to be a *prophet*, and promiſed that he would *divide Jordan*, &c. But that was in *Claudius's* time, in the time of *Fadus's praefecture*, who deſtroyed him and his followers. And ſo that cannot be the perſon here mention'd, for this here was before *Judas Galileus* v. 37. and he was in the time of *Cyrenius's* being *Governour* of *Syria* (ſee note h.) This *Theudas* here then, muſt needs be ſome other perſon, whom they had recorded in their writings, and from thence *Gamaliel* here recites the ſtory, though we have not other record of it.

g. Θευδᾶς

Of

h. Ἰούδας Γαλιλαῖος * See Euseb: Hist: Eccl: l.1.c.9.

Of this *Judas of Galilee*, and of this *enrolling*, *Josephus*'s testimony is most clear, * *Antiq.* l.18. c.1. *Cyrenius*, saith he, *came to Syria sent from Cesar* (or *under him*) διαγνωσόμενος τὰ ὄντα, καὶ πωλήσων τὰ τῶν ἀνδρῶν χρήματα, *as judge of the nation and to take the valuation of their estates.* Upon this, *Judas Gaulonita* ἐπαίρει τοὺς ἀποστῆσαι, *rebell'd*, or *made defection*, and *Saddochus* with him, ἀναπείσαντες ὡς δουλείαν ἐπάγοντα τὴν ἀπογραφὴν λέγοντες, *saying that this valuation of their estates* (the *enrolling* here) *brought in direct servitude upon them*, καὶ παρακαλέσαντες ἐπ' ἐλευθερίᾳ συστρατεύειν τὸ ἔθνος, *and therefore called the whole nation to follow them, and vindicate their liberties.* So again *de Bell: Jud:* l.2. c.12. Τὸν ἀπὸ Γαλιλαίας Ἰούδαν εἰς ἀποστασίαν ἐπῆγε πρὸ ὀλίγου πείθων, ἠλίζων, οἱ φόρον τε Ῥωμαίοις τελεῖν ὑπέμενον, καὶ μετὰ θεὸν ἄλλον δεσπότας, *Judas led them to make a defection, reproaching them*, or, *making it a great crime in them, if they should endure to pay tribute to the Romans, and acknowledg mortal rulers, after God had been their King.* This doctrine of the unlawfulnesse to *pay tribute* to *men*, upon pretense that they must acknowledge no other *power* but that of *God* over them, was it, for which this *Judas* is by *Josephus* set down as the *leader* or *head* of a fourth *heresie* among the *Jewes* (Τῇ δὲ τετάρτῃ ὁ Γαλιλαῖος Ἰούδας ἡγεμὼν ἐφέστηκε) And the *texts* of *Scripture*, on which he grounded it, may be thought by the words of *Josephus* even now cited [φόρον τελεῖν, *to pay tribute*] and [μετὰ θεὸν ἄλλον δεσπότας, *mortal Lords after God*,] to be that of *Deut.*23.18. in the *Septuagints* reading of it [οὐκ ἔσται πλειστηριὸς ἀπὸ θυγατέρων Ἰσραὴλ (which * *Tertullian* renders, *non erit vectigal pendens ex filiis Israel, none of the children of Israel shall pay tribute,*) καὶ οὐκ ἔσται πλειστηριάζων ἐκ τοῦ ἐγκλῶ ἀπὸ υἱῶν Ἰσραὴλ] and that of *Deut.*6.13. *thou shalt fear the Lord thy God and serve him*, (by way of exclusion of all others) the falsnesse of which conclusion from these premises will appear not only from the *Hebrew* text, *Deut.*23. (where the matter is very distant from that of *paying tribute*, *There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel*) but the right understanding of the *Greek* it self, where, say the * Fathers, the words [πλειστηριὸς and πλειστηριάζων] referre to the *mysteries* of the *heathens* the *unclean* rites in their *diabolical* worships, and the first signifies ὁ μυσταγωγῶν, *him that thus initiates* or *enters* any in those debaucheries, the latter ὁ μυσταγωγούμενον, *him that is thus initiated.*

* de pudic: c.9.

* Theodor: quæst. in Deut:

i. Μήποτε

These words μήποτε, &c. *lest ye be found fighters against God*, are in the sense to be connected with ἐασατε αὐτούς, *Let them alone*, v.37. So that all, that is betwixt, must be read as in *parenthesis.*

k. Ἀτιμάζειν

Ἀτιμάζειν ὁ ὑβριζόμενος ἐν τοῖς ἀγῶσι, saith *Ammonius*, it signifies *reproachful, contumelious* usage, such was this of *scourging*, that was a *servile*, and dishonourable, *infamous* punishment.

CHAP. VI.

Paraphrase.

1. AND in those daies [when the number of disciples was multiplied, there arose a murmuring of * the a Grecians against the Hebrews, because their widows were neglected in the daily ministration.]

* the Hellenists

1. the number of Christians increasing, the Jewes that understood Greek, and used the Greek bible in their congregations, complained of unequall dealing, viz: that there was little care of their widowes (see note on 1 Tim.5. a.) in proportion, or comparison with the Hebrewes, in the daily distribution or provision that was made for the poor, (see note on Lu. 8. a.)

a.

2. Then the twelve called the b multitude of the disciples unto them, and said, It is not † reason that we should leave the word of God, and serve tables.]

† thought fit, ἀρεστὸν

2. And the twelve Apostles calling the Church together, said unto them, We have resolved or decreed (see note on Joh:8. c.) that it is no way fit or reasonable, that we should neglect the preaching of the Gospel, and undertake the care of looking to the poor.

b.

3. Wherefore brethren, Look you out * among you seven men of honest report, c full of the holy Ghost, and wisdome, whom we may appoint † over this businesse.]

* seven men of you, that are approved, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ

† for this use, ἐπὶ τῆς χρείας ταύτης, see Tit.3. note f.

3. Therefore doe you nominate to us seven men, who have approved themselves to be faithfull trusty persons, the most eminent of the beleivers among you, that we may consecrate or ordain them to this office of Deacons in the Church, and intrust them with the task of distributing, to them that want, out of the stock of the Church; And in the choise of them let it also be observed, that they be persons of eminent gifts, and knowledge in divine matters, see v.10. (who consequently may be fit to be employed by us in preaching the word, and receiving proselytes to the faith by baptisme, ch.8.5. 12.)

c.

4. But we will * give our selves continually to prayer, and to the ministery of the word.]

* continue in προσκαρτερήσομεν

4. And by that means we shal be lesse disturbed or interrupted in our daily employment of praying and preaching the Gospel.

5. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith, and of the holy Ghost,] and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch.

5. And the thing was thus agreed on by those other that associated with the Apostles. And they pitched upon Stephen first, a very worthy person, that was richly instructed in the doctrine of Christ, and was by the holy Ghosts coming upon him fitted with elocution and all other abilities to preach the Gospel.

6. Whom they set before the Apostles, and ‖ when they had prayed they laid their hands on them.]

‖ they prayed, and laid προσευξάμενοι ἐπέθηκαν

6. These seven the whole number of disciples that associated with them, presented to the twelve Apostles, and they, i.e. the Apostles, by prayer and imposition of hands (see note on 1 Tim.5. f.) consecrated or ordained them to this office of Deacons.

7. And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.]

7. And the faith of Christ was propagated, and a very great number of men in Jerusalem associated with the Apostles, every day more and more, and many of the Jewish priests received the Gospel thus preached by the Apostles.

8. And

8. And Stephen the deacon, being endued with great abundance of Chriſtian knowledge, and alſo with the power of working miracles

8. And Stephen full of faith and power] did great wonders and miracles among the people.

9. And as he preached the faith of Chriſt, ſome men of that ſynagogue which was called by the name (becauſe perhaps built at the charges) of the Libertines (i. e. thoſe which were the ſons of them, which being Jewes had been made free deniſons by the Romans, or were born of Jewiſh parents in cities which had thoſe priviledges under the Romans, ſuch as Tarſus, (ſee note on c. 22. c.) where Paul was born, who was an active perſon in this buſineſſe ch. 7. 58. ſome, I ſay, of thoſe Jewes) and of thoſe that dwelt in Cyrene and Alexandria, and in Cilicia, and Aſia, oppoſed Stephen, and contradicted him.

9. Then there aroſe certain of the ſynagogue, which is called the ſynagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.]

10. And they were not able to reſiſt the wiſdome, and the Spirit by which he ſpake.]

10. And he ſpake with ſo much knowledge and conviction of argument, and with ſo great excellence of elocution, that they were no way able to deal with him.

11. And being overcome by his reaſons and power of ſpeaking, they betook themſelves to other viler arts, and hired ſome men to accuſe him falſly, and to make complaint to the Sanhedrim, that they had heard him ſpeak diſhonourably of the Jewiſh religion.

11. Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and againſt God.]

12. And having incenſed the Sanhedrim againſt him, and alſo the people at Jeruſalem, they apprehended and carried him before the Sanhedrim.

12. And they ſtirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the councell.]

13. And brought thoſe witneſſes, which they had hired or ſuborned, v. 11. to give in their teſtimony, Which was thus, This Stephen is continually a foretelling deſtruction to the Temple, and threatning the change of all the Moſaicall rites.

13. And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the Law.]

14. rites, ceremonies

14. For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the [cuſtomes] which Moſes delivered us.

15. And all the Judges that were preſent in the Sanhedrim, as they looked on him, ſaw a great ſplendour about him, juſt as it is when an Angel appeareth.

15. And all that ſat in the councell looking ſtedfaſtly on him, ſaw his face, as it had been the face of an Angel.]

Notes on Chap. VI.

a. Ἑλληνιστὴ

The word Ἑλληνιστὴ is by the *Syriack* rendred *Jewes that underſtand Greek*; and ſo ſaith *Phavorinus*, Ἑλληνίζω, Ἑλληνικῶς φθέγγομαι, καὶ τὰ Ἑλλήνων φρονῶ, *to Hellenize, is to ſpeak Greek, and to have skill in the Greek learning.* So ſaith *Scaliger.* Ἑλληνίζειν *non eſt habitare in Græciâ, ſed linguâ Græcâ uti, It is not to dwell in Greece, but to uſe the Greek language.* And ſo thoſe here that uſed the *Septuagints tranſlation* of the *Bible*, are called Ἑλληνιστὴ *Helleniſts.* And ſo are differenced here from the Ἑβραῖοι *Hebrews*, which uſed the *Jeruſalem-paraphraſe*, which is now extant. Thus are Ἑλληνιστὴ *Act.* 11. 20. differenced from the *Jewes* in generall v. 19. not that thoſe *Helleniſts* were not *Jewes*, (for there v. 20. 'tis ſaid that they *preached* to them, whereas v. 19. 'tis clear, that they *preached* to none but *Jewes*) but that theſe *Jewes* underſtood *Greek*, and uſed the *Greek Bible*, and therefore are called *Helleniſts.* See *note* on *Joh.* 7. d.

b. Τὸ πλῆθος τῶν μαθητῶν, *multitude of diſciples*] here, are the *community* or *ſociety* of *Chriſtians*, called ſometimes πάντες the *All*, 1 *Tim.* 5. 20. πλείονες the *many*, 2 *Cor.* 2. 6. anſwerable to the *multitude* here, and ſometimes Χριστιανοὶ *Chriſtians*, or *followers* of *Chriſt*, in reſpect of whom as their *Doctor*, or *Maſter*, they are here called μαθηταὶ *diſciples*; and both ordinarily united together in the word ἐκκλησία *Church*, and ἀδελφοὶ *the brethren*, ſee c. 15. 3. & 4. & 23. & *Mat.* 18. 17. Now what *power* the *Church*, or *brethren*, conſidered in this notion, the *ſociety of Chriſtians* doe here appear to have, may be conſiderable, The *choice* of the *perſons* of the *Deacons* is here *committed* to them, But that firſt by the *appointment* of the *Apoſtles*, declared to them, The *twelve called to them the multitude, and ſaid, Look out*, &c. v. 2, 3. *Secondly*, they had by the *Apoſtles* theſe *bounds* ſet them, 1. to take *ſeven*, the *number* ſpecified by the *Apoſtles*, not left *arbitrary* to them, 2ly, to pitch on ἄνδρας μαρτυρουμένους, *men generally known and well reputed of*, 3dly, with theſe *qualifications*, 1. *faith*, ſuppoſed in the ἐξ ὑμῶν *ſome of you*, i. e. *beleivers*, *Chriſtians*, 2dly, *fulneſſe of the holy Ghoſt*, extraordinary *gifts*, 3dly, *fulneſſe* of *wiſdome*, fitted by all theſe for this employment; And when by the *Apoſtles appointment*, together with the obſervation of theſe preſcribed *rules*, the *multitude* have ſought out the *perſons*, then ſtill the *Apoſtles* reſerve the χειροθεσία, the *Ordination*, or *Conſtitution* of them to themſelves, v. 3. In the *nomination* of *Biſhops*, and *Deacons* in other *Churches*, the like may be concluded from the *Epiſtles* to *Timothy*, and *Titus*, viz: that ſomewhat was referred to the *Church*, particularly their *Teſtimony* concerning the *qualifications* of the *Perſons.* For the *Biſhop* that was to ordain, is by S. *Pauls* direction firſt to *enquire*, as it were upon *Articles*, (εἴ τις ἐστὶν ἀνέγκλητος, *if* or *whether he be blameleſſe*, &c.) which concerning a *Biſhop* are *fifteen*, *Tit.* 1. 6. *ſeventeen*, 1 *Tim.* 3. 1. *fewer* concerning a *Deacon*, And all of them being matters of *fact* and *manners*. *Timothy*, which was *newly* entred upon his *province*, and *Titus* lately *left* in *Crete*, could not poſſibly be *inſtructed* ſufficiently from their own *experience*, and therefore muſt be ſuppoſed to have it by *enquiry* of the *Church.* So in the *Cenſures* of the *Church*, The *offender* muſt be *rebuked before the many*, 2 *Cor.* 2. 6. ἔπιμία ὑπὸ τῶν πλειόνων, before the *Church*, *Mat.* 18. 17. ἐνώπιον πάντων, *before all*, 1 *Tim.* 5. 20. Where yet it is *Timothy*, the *Biſhop*,

πλῆθος μαθητῶν
Πάντες
Πλείονες
Μαθηταὶ
Ἐκκλησία
Ἀδελφοὶ
ἐνώπιον Πλείονων.
Ἐκκλησία
ἐνώπιον Πάντων

Biſhop, that muſt ἐλέγχειν *rebuke* the *offenders*, onely in the *preſence*, and with the *notice* of the *Church*, to make the *rebuke* more *conſiderable*, to produce *ſhame*, and *reformation*. *Laſtly*, in the *Councel* at *Jeruſalem*, with the *Apoſtles* and *Elders*, or *Biſhops of Judea*, is joyned ὅλη ἐκκλησία *the whole Church*, ch. 15. 22. in the *chooſing*, and *ſending* meſſengers to *Antioch*; But that with a moſt diſcernible *diſtinction*. The *Apoſtles* and *Elders*, as they, whoſe *decree*, or *appointment* it was, ἔδοξε τοῖς ἀποστόλοις καὶ πρεσβυτέροις, *it pleaſed or ſeemed good to the Apoſtles and Elders to ſend choſen men*, the *choice* and *miſſion* belonging to them, and the *perſons* ſent, ἄνδρας ἐξ ἀυτῶν, *men of them*, *Biſhops of the Councel*, but this with the *knowledge*, and *approbation* of the *whole Church* (σὺν ὅλῃ τῇ ἐκκλησίᾳ) joyned with them, as of thoſe that were *acceſſories*, not principalls in the *ſending*. So in the *Inſcription* of the *Epiſtle* of the *Councel* v. 23. *The Apoſtles and Elders and brethren ſend greeting*, Not that any but the *Apoſtles*, and *Elders*, i.e. *Biſhops of Judea*, were *members* of the *Councel*, or had *voices* in it, (for that is cleared v. 6. at the firſt mention of their *Convening*, *The Apoſtles and Elders came together to conſider of this matter*, the *debate* of the *queſtion*, and the *deciſion*, belonging only to them) but that the *whole Church*, joyned with the *Apoſtles* and *Biſhops*, ſhewing their *conſent*, and *approbation*, and *ſubmiſſion* to the *decree* of the *Councel*. And thus in following times have *Lay-men ſubſcribed* the *Acts of Councels*, in this form, *Conſentiens ſubſcripſi*, *I have ſubſcribed conſenting*, or *teſtified* my *conſent* under my hand, As for the *decree* of the *Councel*, though that be in the ſtyle of [ἡμῶν, *us*,] v. 28. which may be conceived to referre to *all* thoſe, that are named in the *front*, and ſo to the [ἀδελφοὶ, *brethren*] yet 'tis apparent by v. 25. [ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, *it ſeemed good to us being aſſembled together*] that that belongs onely to thoſe that were *aſſembled* or *ſat* in the *Councel*, i. e. the *Apoſtles*, and *Elders*, v. 6. and ſo it is expreſly ſet, c. 16. 4. δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων, *the decrees ordained by the Apoſtles and Elders*.

What is meant by πλήρης πνεύματος ἁγίου, *full of the holy Ghoſt*] in this place, may perhaps be beſt collected, by a farther conſideration of the words of *Chriſt*, *Mar.* 16. 17, 18. *But ſignes ſhall attend them which beleive theſe things* (ſo Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει may be rendred) or *theſe ſignes ſhall attend*, or follow *them that beleive*. Theſe words ſeem to contain a *promiſe* of extraordinary *gifts* (of *caſting out Devils*, *ſpeaking ſtrange languages*, *healing*, &c. v. 17, 18.) to *others* (beſide the *Apoſtles*,) under the name of *beleivers*. For the *beleivers* there [πιστεύσαντες] are all one with the [*he that beleiveth* [ὁ πιστεύσας] *and is baptized* v. 16. and that is thoſe that upon the *Apoſtles* preaching ſhall *beleive*, and enter into the *Church*, or be *added* to it. But this not ſo *unlimitedly*, on one ſide, as that *all* that did *beleive*, ſhould have *thoſe gifts* beſtow'd upon them, (ſee *note* on ch. 2. d. for then here would have been no *choice*, All being *full* of the *holy Ghoſt*, they could not look out men that were *full*; Nor yet with ſuch *reſtrictions* on the other ſide, as that *none* had theſe *gifts*, but thoſe that were *ordained* to *ſacred functions*, for then theſe, who were not yet ſo *ordained*, could not thus be *full*. But I ſuppoſe the truth is in the middle, At the *Apoſtles preaching* and mens receiving the *Goſpel*, *many* of them that *beleived* had *extraordinary gifts*, *miraculous* powers beſtowed upon them, for the *teſtifying* to themſelves and others the *truth* of the *Goſpel* in thoſe *firſt times*, and to *qualifie* them for the *ſervices* of the *Church*, when they ſhould be *called* to it, And agreeably thoſe that were thus *endowed*, were generally *choſen* to ſuch imployments, (*before* others who had them not,) as there was need of them; And ſuch I ſuppoſe are here meant under the *phraſe* of *Full of the holy Ghoſt*, and that *phraſe* mention'd by the *Apoſtles*, as a *qualification* required in thoſe, whom they would appoint *Deacons* here, and, beſide the care of the poor, *communicate* the power of *preaching* and *baptizing* to them, which 'tis evident *Philip* had. This may moſt probably be it, which is affirmed of *Cornelius's family Act.* 10. 44. *The holy Ghoſt fell on all them, which heard the words*, and the *gift of the holy Ghoſt* was *powr'd upon them* 45. *for they ſpake with tongues*, &c. 46. So again ch. 19. 6. the *Epheſian diſciples* being newly *baptized* in the *name of Jeſus*, v. 5. by the *Apoſtles benediction*, and *impoſition* of *hands*, the *holy Ghoſt* came upon them, and they *ſpake with tongues*, and *prophecied*. And ſo ch. 2. 38. when *Peter* tells them, that upon their *repentance*, and *baptiſme*, they ſhould *receive* δωρεὰν *the gift of the holy Ghoſt*, (the very phraſe which is uſed of *Cornelius's family*) it follows accordingly ch. 4. 31. *the place was ſhaken, and they were filled with the holy Ghoſt*, and ſo, beſide the *inward gifts*, and *graces* of the *Spirit*, they were, many of them, endowed with thoſe *extraordinary gifts*, which c. 2. 1. had fall'n upon the *Apoſtles*, and were uſefull for the *confirming* them in the *faith*, and to teſtifie to them and others the *truth* of what was preacht to them. And of them that were at that time converted, they are now to *chooſe ſome* here, for the *office* of *Deacons*, men *full of the Spirit* &c.

CHAP. VII.

Paraphraſe.

1. Then ſaid the high Prieſt, Are theſe things ſo?]

1. And the chief prieſt asked him, Whether this, whereof he was accuſed, ch. 6. 14. of foretelling the deſtruction of this people, and religion of the Jewes, were true or no.

2. And he ſaid, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,]

2. And fitting his ſpeech to the point in hand (i.e. to prove the approaching deſtruction of the Temple, by ſhewing the little merit, and great provocations of that people, and the no reaſon why they ſhould be preferred before other nations, the free choice, and thereupon free promiſe of God being the only ground of all the mercy that befell them) he ſaid, I beſeech you to give audience, The one eternall God of heaven and earth, appeared, and ſpake to our father Abraham, whilſt he was in Meſopotamia (as that (ſee Judith

Judith 5.3.) in a wider notion contains that whole region on the other ſide of Euphrates from Canaan, v.2. Syria, Chaldæa, Meſopotamia, and Babylonia) i.e. whilſt he was in the place of his birth, Ur of the Chaldees, Gen.15.7. & 11.31. before the time that his father Terah and he dwelt in Haran, Gen.11.31. (where, in the way from Ur to Canaan, they ſtayed ſome yeares, till Terah's death, v.32.)

3. And when he appeared, he commanded him ſaying, The countrey where thou art, is overrun with all villany, and therefore that thou mayſt keep thy ſelf free from their idolatries, and other vices accompanying them, I command thee to forſake that place, and thy fathers houſe, Gen.12.1. and remove into another land which I ſhall appoint, and direct thee to, viz: the land of Canaan, which though now poſſeſt by others, yet I will give unto thee, and to thy ſeed entirely, Gen.13.14. and by thy readineſſe to take this journey on this command I ſhall diſcern thy obedience to me.

3. And ſaid unto him, Get thee out of thy countrey and from thy kindred, and come into the land which I ſhall ſhew thee.]

4. Then in obedience to that command, he went out of that countrey of his, (and his father Terah with him, as farre as Haran, Gen.11.31.) and after he had dwelt in Haran ſome years, according to God's command, he removed into Canaan, Gen.12.5.

4. Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.]

5. And there he pitched his tent, and built an altar, v.7,8. (but was ſoon fain to remove into Ægypt ver.10. and there to ſojourn) having received a promiſe of God, that he would give him this whole land of Canaan, ch.12.7. for him and his ſeed to poſſeſſe, when as yet he had no child, nor likelyhood to have any, nor any kind of eſtate in the land, but was a ſtranger, or ſojourner there, Gen.17.18. & 20.1. & 21.34. & 23.4.

5. And he gave him none inheritance in it, no not ſo much as to ſet his foot on, yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no child.]

a. 6. And Gen.15.13. God ſpake to him again concerning this matter, that before this promiſe ſhould be performed to him, his poſterity ſhould firſt ſojourn in Canaan, and then go down to ſojourn in Ægypt, and there ſhould ſuffer, and be for ſome time oppreſſed, like ſlaves, till the end of 400 years from the time of the birth of Iſaac (not from the time of the going into Ægypt) untill the time that the iniquity of the ſeven nations, all concluded there (as Am.2.9,10.) under the generall name of the Amorites, which inhabited this promiſed land, ſhould be filled up, and ſo they fit for God in juſtice to deſtroy them, and give away their land from them, Gen.15.16.

6. And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and intreat them evil [a] four hundred years.]

7. And then in the 4th generation (Gen. 15.16.) after Jacob, (Moſes and Aaron, which brought them out, being the ſons of Amram, the ſon of Cohath, the ſon of Levi, one of Jacob's ſons that went down with him into Ægypt) when the time comes of bringing them out of their Ægyptian ſlavery, and giving them this land, I will, ſaith God, Gen.15.14. lay heavy puniſhments on the Ægyptians, and by that means make them releaſe thy poſterity, and ſo they ſhall come and poſſeſſe this land and ſerve me in it.

7. And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.]

8. And God made a covenant with him, & appointed circumciſion, as a ſeal of it, and accordingly Abraham, when Iſaac was born, circumciſed him the eight day, and Iſaac begat and circumciſed Jacob, and Jacob his twelve ſons, the heads of the twelve tribes, of which this people conſiſted.

8. And he gave him the covenant of circumciſion, and ſo Abraham begat Iſaac, and circumciſed him the eight day; and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs.]

9. And thoſe ſons of Jacob were much diſpleaſed with one of their brethren, viz: Joſeph, and ſold him into Ægypt, but when he was there, God protected, and provided for, and advanced him miraculouſly,

9. And the Patriarchs * moved with envy, ſold Joſeph into Ægypt, but God was with him,] * being inraged. ζηλώσαντες

10. And when he was caſt into priſon there, God brought him out, and at the ſame time brought him into favour, and eſtimation for deep wiſdome with Pharaoh the king of Ægypt, and he entruſted the affairs of his whole houſhold, yea and the whole kingdome to his managery.

10. And delivered him out of all his † affliction, and gave him favour, and wiſdome in the ſight of Pharaoh king of Ægypt, and he made him governour over Ægypt, and all his houſe.] † afflictions, θλίψεις

11. At this time of Joſeph's power with Pharaoh there came a terrible famine upon Ægypt, and Canaan, for ſeven years ſpace, and our father Jacob and his children being then in Canaan, were like to have periſhed for want of food.

11. Now there came a dearth over all the land of Ægypt and Canaan, and great affliction, and our fathers found no ſuſtenance.]

12,13. And Jacob underſtanding, that, though the famine was as great at preſent in Ægypt, as in Canaan, yet there was a magazine of corn reſerved from the former years plenty, and ſo there was now ſufficient for themſelves and to ſell to others, ſent his ſons twice into Ægypt to buy corn, And though the firſt time Joſeph dealt a little harſhly with them, yet the ſecond time he made himſelf known to be their brother, and made it known alſo to Pharaoh.

12. But when Jacob heard that there was corn in Ægypt, he ſent out our fathers firſt.

13. And at the ſecond time Joſeph was made known to his brethren, and Joſeph's kindred was made known unto Pharaoh.]

b. 14. And by Pharaoh's appointment, [b] Joſeph ſent for his father and brethren, and their wives and children, which reckoning in ſome of their children, born in Ægypt, together with Joſeph and his ſons, and ſons ſons, made up ſeventy five perſons.

14. Then ſent Joſeph and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.]

15. And accordingly Jacob went down to him with his whole family, And he and all his ſons dyed there.

15. So Jacob went down into Ægypt, and died, he, and our fathers,]

c. 16. And Joſeph & ſome (ſay the ancients) of his brethren, being firſt buried in Ægypt, were after, at the Iſraelites going out, removed to Sichem, Joſ. 24.32.

16. And were [c] carried over into Sichem, and laid in the ſepulchre that Abraham bought for a ſumme of money of the ſons of Emmor the father of Sichem.]

24. 32. in the field bought by Jacob of the children of Hamor, And Jacob himſelf never buried in Ægypt, but by his ſons carried, and buried, Gen. 50. 13. in the field of Machpelah, bought by Abraham of Ephron ſon of Zoar, Gen. 23. 8. or of the ſons of Heth, Gen. 49. 32. And ſo, ſaith Joſephus, ſome of his ſons alſo.

17. But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Ægypt,

18. Till another King aroſe, which knew not Joſeph.]

17, 18. And when the four hundred years began to be expired, after which the performance of the promiſe to Abraham's ſeed, of giving them the land of Canaan, was to commence, the people growing into a great number, and another King coming to reigne in Ægypt, that forgat the merits of Joſeph.

*circumvented, κατασοφισάμενος

19. The ſame * dealt ſubtilly with our kindred, and evil intreated our fathers, ſo that they caſt out their young children, to the end they might not live.]

19. (Who therefore did all that he could to keep the Iſraelites from flourithing or encreaſing, and among other things, commanded all their male children to be put to death, Exod. 1.)

† brought him up for her ſelf as, or for a ſon, ἀνεθρέψατο ἑαυτῇ εἰς υἱόν

20. In which time Moſes was born, and was [d] exceeding fair; and nouriſhed up in his fathers houſe three moneths.

21. And when he was caſt out, Pharaoh's daughter took him up, and † nouriſhed him for her own ſon.]

20, 21. At this point of time Moſes was born, and being a very beautifull child, he was firſt kept cloſe in his fathers houſe three moneths Exod. 2. But when that could no longer be done, he was put in a cradle of bulruſhes by a rivers brink, And being there left and expoſed, the providence of God preſerved him. For it happened that Pharaoh's daughter found him there, and took him, and put him to nurſe to his own mother, Exod. 2. 9. and ſo afterwards educated and brought him up as her own ſon.

d.

22. And Moſes was learned in all the wiſdome of the Ægyptians, and was mighty in words and in deeds.]

22. By which means he was inſtructed in all the learning of the Ægyptians, in Mathematicks, and Phyſick &c. (ſee note on 2 Tim. 3. 2.) and was thereby a perſon of great abilities above other men, both for ſpeaking (viz: in reſpect of eloquence and power of ſpeech, though for the manner of utterance he had ſome ſtammering in his ſpeech) and alſo for managery of buſineſſe. Very able both to give counſel, and to act any great affairs.

23. And when he was full fourty years old, it came into his heart to viſit his brethren the children of Iſrael.]

23. And when he was forty years old, God having ſome way revealed unto him (ſee note on 2 Tim. 3. 2) his purpoſe of delivering the Iſraelites out of their ſlavery by his hands, and making him their Leader, and inſtrument of his vengeance on their oppreſſors the Ægyptians, (ſee v. 25.) thereupon he reſolved to viſit them, and ſee how it was with them.

24. And ſeeing one of them ſuffer wrong, he defended him, and avenged him that was oppreſſed, and ſmote the Ægyptian.]

24. And ſeeing an Ægyptian doe injury to an Iſraelite, he took the Iſraelites part againſt him, and in defence of the Iſraelite, kill'd the Ægyptian.

* But, or, And he thought that his brethren did underſtand, Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς

25. * For he ſuppoſed his brethren would have underſtood how that God by his hand would deliver them, but they underſtood not.]

25. This he did as an act of that office, to which God had deſigned him, that of a Saviour or deliverer of his countrey-men, and although he had not yet received his commiſſion to that office, but only ſome notice of Gods deſignation, yet thinking that the Iſraelites did alſo know that he was thus deſigned, he thought fit to doe this (which lawfully he might, in the defence of an innocent perſons life againſt an unjuſt aſſault or violence, which could not be averted but by this means) viz: in defence of the one to kill the other, as a firſt aſſay, or exerciſe of that office, but in this he was miſtaken, for the Iſraelites knew nothing of this purpoſe of God to imploy him, and from this act of his had not that ſagacity to diſcern it.

† perſwaded them to peace, συνήλλασσεν αὐτοὺς εἰς εἰρήνην

26. And the next day he ſhewed himſelf unto them as they ſtrove, and † would have ſet them at one again,] ſaying, Sirs, ye are brethren, why doe ye wrong one to another?

26. The next day he interpoſed himſelf again as a pacifier or compoſer of controverſies among them, to ſee how that would be accepted by them, whether they would be likely to receive him as a Judge, to goe in, and out before them, which was another part of the office, to which he was deſigned.

27. But he that did his neighbour wrong thruſt him away, ſaying, Who made thee a ruler, and a judge over us?

28. Wilt thou kill me, as thou didſt the Ægyptian yeſterday?

29. Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.]

29. And Moſes ſeeing himſelf thus repulſed, and on the other ſide, fearing that what he had done already, might, by being known, bring hazard on him (as it did Exod. 2. 15. when Pharaoh heard of it, he ſought to kill him) he fled from thence to Midian, and there ſojourned with Revel, Exod. 2. 18. or, which is all one, with Jethro, ch. 3. 1. the prieſt or prince of Midian, Exod. 2. 16. and he kept his ſheep, and married his daughter Zipporah, by whom he had two children, Gerſhom, ſo named for his being a ſtranger or ſojourner there, and Eliezer from God's helping him or delivering him from the hand of Pharaoh, that ſought his life, Exod. 18. 2. 3. 30.

30. And when fourty yeares were expired, there appeared unto him in the wilderneſſe of mount Sinai, an Angel of the Lord in a flame of fire in a buſh.]

30. And at the end of a ſecond part of three of his life, i.e. of a ſecond 40 years, which was alſo the period of the 400 years prefixt, v. 6. as Moſes was feeding his ſheep about Horeb or Sinai, that mount after ſo famous for Gods delivering the Law out of it, and therefore called the flaming mountain of God, Exod. 3. 2. he ſaw a flame of fire in a buſh, but the buſh was not hurt nor conſumed by it, which was the appearing of an Angel, according as 'twas uſuall for Angels to appear (ſee note on Mat. 3. k.)

31. When Moſes ſaw it, he wondred at this ſight, and as he drew neer to behold it, the voice of the Lord came unto him,

32. Saying, I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. [Then Moſes trembled and durſt not behold.]

32. And this voice of God by an Angel ſpeaking

ſpeaking (and perhaps, as it was uſuall, thunder joyned with it) was ſo terrible to him, and the flame that appeared in the buſh ſo glorious and illuſtrious, that he durſt not look upon it, but hid his face, Exod. 3. 6.

33. This appearance of an Angel is an argument and evidence of my peculiar preſence, from which any place is called holy, and therefore, in reverence due to ſuch a preſence, put off thy ſhooes, &c.

33. Then ſaid the Lord to him, [Put off thy ſhooes from thy feet, for the place, where thou ſtandeſt, is holy ground.]

34. Now is the time come wherein I will certainly viſit & relieve that people of mine, the children of Abraham, which, according to what I foretold him (ſee v. 6) have been uſed like ſlaves in Ægypt a long time, and to this purpoſe now I have ſent down my Angel, the only way of my peculiar preſence in any one place, that I may commune with thee, and ſend thee on this meſſage, as my Commiſſioner to bring them out thence.

34. I have ſeen, I have ſeen the * afflictions of my people which is in Ægypt, and I have heard their groaning, and am come down to deliver them: And now come, I will ſend thee into Ægypt.] * oppreſſion, ill uſage, ſlavery

35. And ſo that Moſes that they would not receive to avenge their injuries, or compoſe their quarrels, v. 27, 28. was now ſent by God to lead them and bring them out of Ægypt, and to this end an Angel ſent to talk with him, and give him his commiſſion, which was done in a glorious manner, by a flame in (but not conſuming) the buſh.

35. This Moſes whom they refuſed, ſaying, Who made thee a Ruler and a Judge? the ſame did God ſend to be a Ruler and Deliverer, by the hands of the Angel, which appeared to him in the buſh.]

36. And at laſt, after the working of many terrible prodigies, firſt in Ægypt, then at their departure in the Red-ſea, he reſcued them out of Pharaoh's hands, and after fourty years ſpent in the wilderneſſe, to puniſh their murmuring, and to ſhew forth more of God's power and miracles in ſuſtaining them there, they were at laſt brought by Joſhua into Canaan.

36. He brought them out, after that he had ſhewed wonders and ſignes in the land of Ægypt, and in the Red-ſea, and in the wilderneſſe fourty years.]

37. Now what was this Moſes all this while, but a Prophet foretelling the purpoſe of God to ſend another great prophet to you in theſe later daies, the Meſſias, which (though he were God from heaven, yet) ſhould here be born in an ordinary condition of a daughter of Abraham, and warning you to be ſure to receive and entertain him, when he ſhould come, aſſuring you that if you hear not (receive not) him, you ſhall (which was the point in hand, which Stephen was all this while a demonſtrating, in anſwer to what was laid to his charge ch. 6. 14.) be utterly deſtroyed, Act. 3. 23.

37. This is that Moſes which ſaid unto the children of Iſrael, A Prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, him ſhall ye hear.]

38. This Moſes afterward when the people were encamped in the wilderneſſe, was called up to mount Sinai, where an Angel ſpake to him and the Iſraelites, and delivered the Law to them, ſee note on Rom. 3. a.

38. This is he that was in the † Church in the wilderneſſe with the Angel, which ſpake to him in the mount Sinai, and with our fathers, who received * the lively oracles to give unto us.] † congregation, ἐκκλησία * living, ζῶντα

39, 40. And after all theſe prodigies and miracles uſed by God to give him authority among them, the Iſraelites murmured, and rebelled againſt him ſtill, and had more mind to be in Ægypt again, then under his government, and to that purpoſe made them pictures of the Ægyptians Gods to goe before, and lead them, as Moſes did, viz: a calf v. 41. only upon pretenſe that Moſes had forſaken them, was gone they knew not whither, when indeed he was only called by God unto the mount, to receive commandements to give unto them.

39. To whom our fathers would not † obey, but thruſt him from them, and in their hearts turned back again into Ægypt,

40 Saying unto Aaron, Make us Gods to go before us: For as for this Moſes which brought us out of the land of Ægypt, we wot not what is become of him.] † become obedient, ὑπήκοοι γενέσθαι

41. And when they had made this calf they very ſolemnly worſhipt it, and by ſacrifice and feſtivities celebrated that idol (which they themſelves made) in the ſame manner, as God himſelf is wont to be worſhipped.

41. And they made a calf in thoſe daies, and offered ſacrifice unto the Idol, and rejoiced in the works of their own hands.]

42. This provoked God to forſake them, to leave them to themſelves, to permit them to follow their own hearts deſires into all the madneſſe they led them to, and ſo by not reſtraining, to deliver them up to worſhip the ſtarres of heaven, in ſtead of God, upon which it is that God expoſtulates with them, Am. 5. 25. Were the ſacrifices which you offered up in the wilderneſſe all thoſe fourty years, offered to *me*, O ye houſe of Iſrael?

42. Then God turned and gave them up to worſhip the hoſt of heaven, as it is written in the book of the Prophets, O ye houſe of Iſrael have ye offered to me ſlain beaſts, and ſacrifices by the ſpace of fourty years in the wilderneſſe?]

c. f. 43. Nay, as the groſſeſt idolatry, ye ſet up a chappiet or ſhrine with an image in it (ſee note on c. 19. d.) and that image the image of one of the Ægyptian Kings, under the title of Mars, and again the picture of Saturn, another planet denoting another Ægyptian god, and theſe images of theſe falſe gods have been made by you on purpoſe to be worſhipt by you, which idolatry, together with your conſequent ſinnes, hath brought that captivity upon you, Am. 5. 26.

43. Yea, ye * took up the [e] tabernacle of Moloch, and the ſtarre of your god [f] Remphan, figures which ye made to worſhip them: and I will carry you away beyond Babylon.] * have ſet up, ἀνελάβετε

g. 44. Theſe fathers of ours in the wilderneſſe had the tabernacle of the teſtimony, i. e. either the tabernacle with the ark in it, called the ark of the teſtimony, (becauſe of the tables of the law put there, which were the teſtimonies and evidences of Gods will, how he would be ſerved) or elſe the tabernacle, where God promiſed to meet them, the place where he would record his name, Exod. 20. 24. where they were to commemorate his mercies to them, and where he would anſwer their prayers, beſtow bleſſings on them, and this built exactly according to the pattern ſhewed Moſes by God.

44. * Our fathers had the tabernacle of [g] witneſſe in the wilderneſſe, as he appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion, that he had ſeen.] † The tabernacle of the teſtimony was among our fathers. Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν

45. Which

* nations, ἐθνῶν † from, ἀπὸ

45. Which alſo our fathers that came after brought in with Jeſus into the poſſeſſion of the * Gentiles, whom God drave out † before the face of our fathers, unto the daies of David.]

45. This their ſucceſſors under Joſhua brought into Canaan with them, and ſo it continued till David's time.

46. Who found favour before God, and deſired to find a tabernacle for the God of Jacob.]

46. Who having received ſpeciall favour from God, deſired earneſtly to build a ſtanding Temple for his ſervice.

47. But Solomon built him an houſe.]

47. But this Temple was not thought fit to be built by him, becauſe, though he were a very excellent perſon, yet he had had great warres and ſhed much blood, 1 Chron. 22. 8. & 28. 3. in which reſpect God would not permit him to have this honour of building the Temple, a place deſtined to all peaceableneſſe, purity and holineſſe, this therefore was reſerved for Solomon, who accordingly built it in a moſt ſumptuous manner.

48. Howbeit the moſt high dwelleth not in Temples made with hands, as ſaith the prophet,

49. Heaven is my throne, and earth is my footſtool: What houſe will ye build me, ſaith the Lord? or what is the place of my reſt?

50. Hath not my hand made all theſe things?

51. Ye [h] ſtiffenecked and uncircumciſed in heart and eares, ye doe alwaies reſiſt the holy Ghoſt, as your fathers did, ſo doe ye.]

48,49,50,51. But ſure God doth not ſo dwell in this Temple (who hath the whole world for his palace) as that he ſhould be bound to preſerve this for ever from being deſtroyed, when you have by crucifying his Son thus provoked his vengeance againſt you, (and this brings home Stephen's diſcourſe in this chapter to the point which he had in hand ch. 6. 14.) and continue in the rebellions of your fathers, for ſure if David's bloodguiltineſſe made him uncapable of building it, yours will render you uncapable of having it continued to you, h.

52. Which of the prophets have not your fathers perſecuted? And they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murtherers.

53. Who have received the law * by the diſpoſition of Angels, and have not kept it.]

52,53. For as your fathers perſecuted, & ſlew all the old prophets, which foretold the coming of the Meſſias, ſo ye, now he is actually come, have betrayed and murthered him, A ſinne ſet out and highned with the greateſt aggravations imaginable, whether we conſider the perſon thus uſed by you, or you that thus uſed him, He the holieſt perſon in the world, that came to be your Saviour, And you the people of God, the very men for whoſe ſakes the Law was delivered by God to hoſts of Angels, and by them delivered to you, and yet you have not obeyed it, nor embraced him, which came to perfect that Law, but abſolutely rebelled againſt all.

* or, among hoſts or troops, εἰς διαταγὰς, ſee note on ch. 13. f.

54. When they heard theſe things they were † cut to the heart, and they gnaſhed on him with their teeth.]

54. This whole ſermon, but eſpecially the cloſe of it, foretelling their deſtruction for their bloody ſinnes, wounded them deep, but inſtead of producing contrition, exaſperated them the more, and put them into an horrible rage againſt Stephen, and that enflamed their zeal to fall upon the ſtoning of him.

† mad in their heart, or inraged, ſee ch. 5. note e.

55. But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God.]

55. But he full of courage, looked up farre above all fears of their fury, and doing ſo, he ſaw an appearance of Angels about God, and Jeſus God-man ſtanding (as in a poſture of readineſſe to aſſiſt and help) cloſe by, or at the right hand of God.

56. And ſaid,] Behold, I ſee the heavens opened, and the ſon of man ſtanding on the right hand of God.

56. And he proclaimed his viſion, ſaying,

57. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

58. And caſt him out of the city and ſtoned him, and the witneſſes laid down their cloathes at a young mans feet, whoſe name was Saul.]

57. 58. And they deale with him by the judgment of zeal, uſed among the Jewes againſt thoſe that departed from the Jewiſh, (and ſet up any new) worſhip. And firſt caſt him out of the gates of the city, then ſtoned him, and they that brought evidence againſt him, ch. 6. 13. and were therefore by law to throw the firſt ſtone at him, and are therefore called executioners, ch. 22. 2. put off their clothes to fit themſelves for their work, and a young man called Saul, undertook to look to their clothes, who conſequently had a hand in the ſtoning of him, ch. 8. 1.

59. And they ſtoned Stephen, calling upon God, and ſaying,] Lord Jeſus receive my ſpirit.

59 And all the time that they caſt ſtones, he continued in prayer to God, and at the laſt concluded in theſe words,

60. And he kneeled down and cried with a loud voice, Lord! lay not this ſinne to their charge. And when he had ſaid this he [fell aſleep.]

60. gave up the ghoſt. i.

Notes on Chap. VII.

2. Τῆς ἀποικίας ταύτης

That the *four hundred years* here mention'd, as alſo *Gen.* 15. 13. or the *four hundred and thirty*, *Exod.* 12. 40. are not to be interpreted of the ſpace, wherein the *Iſraelites* continued in *Egypt*, ſo as to begin at *Jacobs* and his *ſons coming* thither, and to the end as *Moſes's* carrying them out, is ſufficiently manifeſt by all *ſtory* of thoſe times, The *Chaldee paraphraſt*, and the *generality* of the *Jews* determining that ſpace to be but *two hundred and ten*, only *Joſephus* defining it *two hundred and fifteen years*. Firſt then it muſt be obſerved, that the words here, and in thoſe other places being not ſtrictly reſtrained to their *dwelling in Ægypt*, but ſo as to contain alſo their *ſojourning in Canaan*, The [γῇ ἀλλοτρίᾳ, *ſtrange land*,] here may fitly *comprehend both* of them, and the [πάροικον ἔσται, *ſhall ſojourn*,] may doe ſo too; for *Abraham ſojourned* in *Canaan*, before his *poſterity* were *ſojourners in Ægypt*, yea and himſelf firſt *ſojourned in Ægypt*, *Gen.* 12. 10. And ſo the words in *Gen.* 15. 13 are in the ſame latitude, *thy ſeed ſhall be a ſtranger in a land which is not theirs, and ſhall ſerve them*; *Where* [the *land which is not theirs*,] diſtinctly the [γῇ ἀλλοτρίᾳ, *a ſtrange land*] here, is common to

τῆς ἀλλοτρίας ὑπάρχειν

both thoſe *lands*, where they *ſojourned*, and where they were *ſervants*, And in the place *Exod.*12.40. the words in our Engliſh [*the ſojourning of the children of Iſrael who dwelt in Ægypt*] is reconcileable with this alſo, their *ſojourning* being defined to be *ſo many years*, part of which they *dwelt* in *Ægypt*, but not their *ſojourning in Ægypt* ſo many *years*, And therefore when the *Septuagint* read it [Ἡ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ὧν παρῴκησε ἐν γῇ Αἰγύπτῳ, *the ſojourning of the children of Iſrael which they ſojourned in Egypt*] they add by way of neceſſary *paraphraſe* [καὶ ἐν γῇ Χαναὰν, *and in the land of Canaan*,] and ſo the *Samaritan Pentateuch* read; and *Solomon Jarchi* [*& in terris aliis, and in other lands*] inſtead of it. Secondly, it muſt be obſerved what *latitude* belongs in that place of *Exodus* 12. 40. to that phraſe [*children of Iſrael*] not ſo as to denote the poſterity of *Jacob only*, but *incluſively*, *them*, and their *fathers*, *Jacob*, and *Iſaac*, the *poſterity* of *Abraham*, This is done by a *figure*, *Synecdoche*, ordinary in all *languages*; and therefore the *Septuagint*, to expreſſe it more plainly, thought fit to enlarge their *paraphraſe*, and having added *Canaan* to *Ægypt*, they adde alſo to the *children* of *Iſrael* [αὐτοὶ, καὶ οἱ πατέρες αὐτῶν, *both they, and their fathers*,] and ſo read that whole verſe thus, Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ὧν παρῴκησε ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναὰν αὐτοὶ καὶ οἱ πατέρες αὐτῶν ἔτη τετρακόσια τριάκοντα, *The ſojourning of the children of Iſrael, which they and their fathers ſojourned in the land of Ægypt and Canaan was four hundred and thirty years*, And though ſome *copies* of the *Septuagint* have not that *latter* addition, of [*they and their fathers*] yet S. *Auguſtine in Exod.qu.*47. acknowledgeth both additions. Mean while the words both here, and *Gen.*15.13. have no need of ſuch a *paraphraſe*, aſſigning it to *Abraham's*, not to *Jacob's ſeed*, And ſo ſaith *Joſephus antiq:* l. 2. Κατέλιπον δὲ τὴν Αἴγυπτον μηνὶ Ξανθικῷ πεμπτῃ καὶ δεκάτῃ, χιλιοστῷ μὲν ἔτει διακοσιοστῷ καὶ τριακοστῷ ἀφ' οὗ γεγόνει πρῶτον Ἀβραμος εἰς τὴν Χαναναίαν ἀφικόμενος, *they left Ægypt in the month Xanthicus on the fifteenth day, four hundred and thirty years after our father Abraham came into Canaan.* So that now the only *difficulty* behind is to accord the *four hundred years* here, and in *Geneſis*, with the *four hundred and thirty* in *Exodus*, And that muſt be by diſtinguiſhing of the *beginning* of the *account*, which may be either from *Abrahams* leaving of *Chaldæa*, and receiving the firſt *promiſe* of *Canaan*, or elſe from the *birth of Iſaac*, *Abrahams ſeed*, If the account be begun from the *leaving Chaldæa*, *Abraham's* own *countrey*, when his *ſojourning* did begin, then it falls right to be *four hundred and thirty years*, as it is in *Exodus*, for *Abraham* being *born* in the *year* of the *world* 2007, and the warning of *God* to him to *goe* out of his *countrey*, being in the *ſeventieth year* of his age, i.e. in the 2077th of the *world*, *four hundred and thirty years* added to that number, make up 2507, And in the *next* year after that, is the *departure* out of *Ægypt* placed by the beſt *Chronologers*. But if the account begin from *Abraham's ſeed*, i.e. from the *birth* of *Iſaac*, which we know was in the *hundredth* year of *Abraham's* age, and ſo *thirty years* after his *departure* from *Chaldæa*, then it muſt conſequently be *thirty years* leſſe from thence to the *departure* out of *Ægypt*, and ſo that will accord exactly with the *four hundred years* here, and in *Geneſis*, which are aſſigned to his *ſeeds ſojourning* in a *ſtrange land*. Thus the *Jewes* in *Seder Olam* collect from that place in *Geneſis*, *thy ſeed ſhall be a ſtranger four hundred years*, i.e. *Iſaac*, from his *birth*, and his *poſterity*, till the *delivery* out of *Ægypt* by *Moſes*. Of which ſpace, the *ſervitude* and *oppreſſion* of the *Iſraelites* in *Ægypt* came not, ſay they, to much above an *hundred* and *thirty years*, but their ſtay after *Jacob's deſcent*, to *two hundred* and *ten*, to which adding *one hundred and ninety* years from *Iſaac's birth* to *Jacob's going down* into *Ægypt*, (which is accordingly placed by *Chronologers*, *An. M.* 2298.) the whole *four hundred years* are made up exactly.

The *difference* of the *number* of thoſe which are here ſaid to have *gone down into Ægypt*, from that *computation*, which we find, *Gen.*46.27. & *Deut.* 10.22. where they are but *threeſcore and ten*, hath made ſome writers think fit to change the reading. *Th: Beza*, from *Cor: Bertram* is willing to beleive *πέντε five*] miſtaken for *πάντες all*] *Coptus* rather phanſies *πάντες all together*, but without any pretenſe of *antient*, or *later copie* for either, nay on the contrary, the *Syriack* and *Arabick* and *Latine tranſlations* are all for that which we now have, and ſo make thoſe *conjectures* unſeaſonable. The matter ſure is to be imputed to another *Original*, S. *Luke*, we know, was one of thoſe which made uſe of the *Greek tranſlation* of the *old Teſtament*, and accordingly citeth his *teſtimonies* conſtantly out of the *Septuagints* reading. Now in the *Septuagint*, *Gen.*46. where this account is made, it is clear that the *ſumme* ſet down ver.27. is not *ſeventy*, as we now read out of the *Hebrew*, but *ſeventy five*, and that that is no miſtake of the *tranſcriber* by confounding of *numeral* letters, as ſome are willing to ſuppoſe, appears by the view of the *retail*, there being *five* names more ſet down in their *tranſlation*, then we find now in the *Hebrew*, viz: *the ſons of Manaſſes Machir, and Machir begat Galaad, and the ſons of Efraim, Sutalaam and Taam, and the ſons of Sutalaam, Edem.* Againſt this it is of no force that is *objected*, that theſe *five* came not down with *Jacob* into *Ægypt*, for by that reaſon the *number* of *ſeventy* could not be made up, for of them *Joſeph and Manaſſeh and Efraim* are three, and 'tis certain, *Joſeph* came not into *Ægypt* with *Jacob*, and *Manaſſeh and Efraim* were *born in Ægypt* and never were out of it. Nay among them we find the *ſons of Pharez*, *Hezrom and Hamul*, v.12. and *ten ſons of Benjamin*, v.21. who certainly were not born at the time of *Jacob's* going into *Ægypt*; The number whether of *ſeventy*, or *ſeventy five*, belongs not *preciſely* to thoſe that came into *Ægypt*, but to the *progeny* of *Jacob* there, of which becauſe a *greater* part came down with him thither, therefore the *greater* part giving the *denomination* to the *whole*, it is ſaid that *ſo many* went down with him, though ſome of that *number* were born there, who conſequently were then in the *loins* of their *parents* (according to the *ſacred ſtyle*, and by a *figure* frequent there) as *Levi* is ſaid by the author to the *Hebrews*, to have *paid tithes to Melchiſedek*, though he were not *born*, till many years after that *Abraham* did ſo, Or as in the *enumeration* of *Leah's*

b. Ἑβδομήκοντα πέντε.

progeny

progeny in this very chapter of Gen. v. 15. where having reckoned both her children, and childrens children to three generations, of which only six ſons and a daughter were born in Padan-Aram, or Meſopotamia, and all the reſt in Canaan, he yet addes, *Theſe be the ſons of Leah which ſhe bare unto Jacob in Padan-Aram, with his daughter Dinah, all the ſouls of his ſons and his daughters were thirty and three.*

c. Μαχπηλὴ τῆς Σιχίμ

Some difficulty there is in reconciling this paſſage of the *burying place* of the *Patriarchs*, with that which is ſaid in *Geneſis*. There 'tis clear there were two *burying places*, one bought by *Abraham* of *Ephron* the *Hittite*, *Gen.* 23. in *Machpelah* before *Mamre*, i.e. in *Hebron*, which is in the land of *Canaan* v. 19. and this *coſt four hundred ſhekels of ſilver* ver. 15. the other bought by *Jacob* of the children of *Emor* in *Salem*, a *city* of *Shechem*, in *Canaan* alſo, *Gen.* 33. 19. and that *coſt* an *hundred lambs*, or *pieces of money* with that *ſignature*. If we referre to that which *Abraham* bought, then that was not bought of the children of *Emor* or *Hamor*; if to that which was bought of the children of *Hamor*, then the name of *Abraham* cannot be retained. Hence it is that *Andr. Maſius* (a *learned* man) on *Joſhua* 24. 32. hath thought neceſſary to put in into the *text* here the name of *Jacob* in ſtead of that of *Abraham*. And another *expedient* there is, that the word *Abraham* may be retained, but muſt ſignifie *Jacob*, as ſometimes the *children* are expreſt by the name of their *father*, ſo *David* is ſet to ſignifie the *Meſſias* that ſhould come from him, *Ezech.* 34 23. *Jer.* 30. 9. and *Joſeph* for his *ſons*, *Gen.* 48. 15. and *David* for *Roboam* his *grandchild*, 1 *Kin.* 12. 16. and elſwhere *Roboam* for his ſon *Abia*. But if we look into the *ſtory*, *Gen.* 49. 30. we ſhall find that the *burying place* here referred to (as farre as concerns the αὐτὸς *he*, i.e. *Jacob* v. 15.) was that in *Machpelah* bought of *Ephron* by *Abraham*, and therefore this way of reconciling will not be ſo commodious. The emendation poſſibly will be more proper, by ſetting the name of *Heth* in ſtead of *Emmor*: For the [τῆ Σιχίμ] which is added, is wanting in the *Syriack* and *Arabick* interpreter, and the *King's* MS. reads τῆ ἐν Σιχίμ, not, the *ſon of Sichem*, but *that* dwelt *in Sichem*) or elſe for [τ̃ ὑῶν Ἐμμορ, *the ſons of Emmor*, [τ̃ υἱῶ Ζοὰρ] *the ſon of Zoar*, (for ſo is *Ephron*, *Gen.* 23. 8.) If this may be accepted, then the ſenſe of the whole verſe may be this. The *Patriarchs*, *Jacob and our fathers* v. 15. were *buried*, the latter, viz: *Joſeph*, *Joſh.* 24. 32. in *Sichem* in the *field bought* of the *children of Hamor* by *Jacob* (and ſo ſome others of his *brethren* too, ſaith S. *Jerome* in *Paula's Epitaph*) the former in *Machpelah* (bought by *Abraham* of *Ephron ſon* of *Zoar*, *Gen.* 23. 8. or of the *children of Heth*, *Gen.* 49. 32. compared with ch. 23. 20.) viz: *Jacob*, *Gen.* 50. 13. and ſo (ſaith *Joſephus*, *Ant.* l. 2. c. 4.) ſome others of *Joſeph's* brethren alſo. And ſo both places of *buriall* may be here referred to in this verſe, and that after the uſuall *ſcripture*-manner by way of ἀναβασμὸς or *regreſſe*, thus, *Jacob died and our fathers*, v. 15. (then v. 16. beginning with the *latter* firſt) καὶ μετετέθησαν εἰς Σιχίμ, *And they*, i. e. *our fathers*, *Joſeph* &c. *were removed to Sichem*) (*removed*, becauſe they had been before *buried in Ægypt*, *Joſh.* 24. 32.) καὶ ἐτάφησαν *and they were put*, i.e. *Jacob* (and after him ſome others) *was buried* (without *removing*) *in the tomb that Abraham bought of the ſons of Heth*, *Gen.* 49. 32. or of *Ephron*, ſon of *Zohar*, *Gen.* 23. 8. which word Ζοὰρ might eaſily be turned into Ἐμμορ. As for the ἀργυρίου τιμῆς, *price of money*, that here the *field* is ſaid to be *bought* for, when the *Chaldee*, the *Septuagint*, and *vulgar Latine*, in *Geneſis* read *lambs* in ſtead of it, this falls out by the double ſignification of the word קְשִׂיטָה, which ſignifies both ἀμνὸν *a lamb*, (which in *Engliſh* we call *coſt*, and *Caſtellio Job* 22. 11. renders *Quaſitam*, from the *Hebrew* word) and *a piece of money*, that had that *ſignature* upon it, as the *ſhekel* had the *arke* and the *rod* of *Aaron*, and ſo ſaith * *Buxtorfe* out of *Rabbi Aquila*, that in *Africk* money was called *Cheſitah*. And to this double acception of this word, S. *Peter* ſeems to referre 1 *Pet.* 1. 18. *Ye are redeemed not* ἀργυρίῳ *with ſilver*, but τιμίῳ αἵματι ὡς ἀμνοῦ, *with the precious blood as of a lamb*.

* (ad Talmud de Novi Anni initio c. 3. fol. 26.

τιμίῳ αἵματι ὡς ἀμνοῦ

d. Ἀστεῖος τῷ Θεῷ

Ἀστεῖος τῷ Θεῷ] *faire to God*, may be an *Hebrew* phraſe, for *exceeding faire*; for ſo the word [*God*] may ſometime import an *auxeſis* or *encreaſe*. But it is poſſible that the [τῷ Θεῷ] here may be a miſtake of the *Scribe* for τῷ θεᾷ *to ſee* or *look on*, for ſo *Ex.* 2. 2. where this is related, it is ſaid, *when ſhe ſaw him, that he was a goodly child*, and *Heb.* 11. 23. ἀστεῖον παιδίον, *they ſaw him a fair*, or comely *child*.

e. Μολὸχ

That the word Μολὸχ *Moloch*, is originally the *Hebrew* מֶלֶךְ *a King*, there is no doubt. And ſo here it notes ſome *deified King* of the *Ægyptians*, i.e. an *Idol-falſe god*, worſhipt, and placed among the *ſtarres*; and accordingly, An old *Ægyptian Alphabet*, that ſets down the names of the *planets*, hath for *Mars*, μολὸχ. See *Kercher: Prodrom: Coptus* c. 5. Now for the Σκηνὴ here, the *tabernacle* of *Moloch*, that is ſure ſome little *cabinet*, wherein the *image* of this *falſe god* was kept, ſuch as the ναοὶ ἀργυροῦν τῆς Ἀρτέμιδος, *the ſilver chappels of Diana*, (ſee note on ch. 19. d.) This is in *Amos* ch. 5. 26. סכות מלככם *the tabernacle* or *Siccoth of your King* or *Moloch*, i.e. the *chapplet*, where that *image* of your *falſe god*, call'd here כיון *a figure made to be worſhipt*, was *enſhrined*, or *dwelt*; (ſo σκηνῦν ſignifies) and the like ſeems to be underſtood by *Succoth Benoth*, the *tabernacle of Venus*, ſome little *Chappel* or ſhrine, where her *image* was kept and *worſhipt*.

Σκηνὴ

Τὸν θεὸν

f. Ῥεμφὰν

Diodorus Siculus l. 1. mention's *Remphis* ſon of *Cephna* as *King* of *Ægypt*, about the time that *Jacob* went down thither, and ſaith of him that he gathered an infinite maſſe of *wealth*, and left behind him at his death 4000000 *talents*, which makes it probable that he was that *Prince*, which in the *famine* by *Joſeph's* advice, got all the wealth of *Ægypt*, and the neighbour-countreys. This perſon was afterwards *worſhipped* as a *God* for having *preſerved Ægypt*, and accordingly placed among the *ſtarres*, and ſo the *image* of one of the *planets*, here called ἄστρον, *a ſtarre*, ſet to ſignifie him. This *ſtarre*, it ſeems, was *Saturne*, for ſo that *Ægyptian Alphabet* (mention'd note e.) which ſets down the names of the *planets*, for *Saturne* hath Ρεμφαν *Jupiter*. Of this perſon that *tradition* in *Suidas* is very intelligible, where of *Apis* the *Ægyptian god*, it is ſaid, that he was ἄνθρωπός τις *a certain rich man*, to *whom at his death they erected a Temple*, ἐν ᾧ ζῶν ἐτρέφετο, in which, *an Ox was fed, as being*

the Hieroglyphick of an husband-man. By which also it appears, that this was that *calf* or *bullock*, worshipt by the *Israelites*; *Saturne* being among the *Gentiles* president of *husbandry*, and therefore sometimes worshipt in the *shape* of that *beast*, (under the name of *Apis*,) as being the chief instrument in *ploughing* of the ground; But withall fastened among the *starres* in heaven, and the *image* of him here called ἄστρον *a starre*, or as it seems to be best rendred, *Amos* 5.26. *the starre-images of your God* &c. referring to both the *Images* precedent, (to which also the צלמים *figures* in the *plural*, that follow, doe belong.) For that *Chiun*, which is there in *Amos* put in stead of *Remphis*, or *Coüan*, or *Caiuan*, was among the *Persians* and *Arabians*, another name of their *Saturne*, hath been observed by others. So in the *Arabick Lexicon* (called *Camus*) *Caiuana Zohalo mammnun*, *Caiuana* is *Zohalo* (or *Saturne*,) which is *nomen invariabile*. Which *Lud: de Dieu* mistaking for *Raialon mammnun*, he renders it *vir rigidus* &c. See Mr *Pocock* on *Abul Farasii* p.394. Now that they are here said for this sinne to be *carried* into *Babylon* is agreeable with that notion which the *Jewes* generally had, who were wont to say, that in every *plague* and *captivity* that fell upon them, there was an *ounce* of the *calf*, *God* continuing to punish this sinne in all their posterities, that continued to provoke him with the like.

g. Σκηνὴ μαρτυρίου

That which is rendred by the *Septuagint* σκηνὴ μαρτυρίου *the tabernacle of the testimony* (and so made use of here by S. *Luke*) is generally in the *Hebrew* אהל מועד *Exod.*27.2. c.30.26. c.31.7. & 38.21. *the tabernacle of meeting*, viz. of *meeting* with *God*, whither every one that *sought the Lord* was to goe, *Exod.* 33.7. This we render, *the tabernacle of the congregation*, (as if it referred to our meeting with one another) but certainly it must be taken in that other sense of *meeting* with *God*, as appears *Exod.*29.42. at the *dore* of the *tabernacle* מועד *of meeting before the Lord, where I will meet you to speak there unto you.* So c.30.36. *the tabernacle of meeting where I will meet with thee*, and so *Numb.*17.4. Now this place of *God's meeting* with men is so called in two respects, 1. because there he communicates his *will*, makes known his pleasure to them. 2^dly, Because there by his appointment his Name being recorded or commemorated by men, his acts of mercy praised and magnified, there he evidences his *presence*, to accept those offerings, to blesse those persons, *Exod.* 20. 24. *In all places where I record my name* (or in every place where the *memoriall* that I shall appoint of my *name*, shall be) *I will come unto thee, and I will blesse thee.* In the former respect, the *tabernacle* is called the *tabernacle of testimony*, because of the *arke* containing the two *tables*, wherein *Gods covenant* or commands concerning men, were made known and testified by *God*, and that is oft called κιβωτὸς μαρτυρίου *the arke of the testimony*. In the second respect the *tabernacle* is called the *tabernacle of the testimony*, in respect of our *acknowledging*, and *testifying*, and *recording* of *God*, and *God's* owning, and *recording* and *blessing* of us, evidencing and *testifying* his accepting of us.

h. Σκληροτράχηλοι

σκληροτράχηλοι] *proverbially* signifies *undisciplinable*, foolish people, According to a rule in *Physiognomy*, that those that have *necks* that doe not easily *bend*, are such; so saith *Adamantius Physiog:* l. 2. c. 26. σκληροτράχηλοι ἀμαθεῖς *hard-necked persons* are *indocile* and *ignorant*, and again οἱ διὰ μυελὸν τοῦ τραχήλου ἀκάμπτου ἔχοντες, *some men have necks that will not bend, and this is an argument of folly*; But I suppose the meaning of S. *Stephen* is not to be fetcht from this notation of the word, but from the *metaphore of beasts*, ἀπερ &c. that till they be *disciplined*, and accustomed to the *yoke*, are not willing or patient to *bend* down to it, And so *hard*, or *stiff-neck't*] signifies no more then *refractary*, *disobedient*, *undisciplinable*, and so 'tis here set to denote them that *doe alwaies resist the holy Ghost*, in all *Gods* methods toward them *walk contrary* to him.

i. Σικλος

μὴ σίκλῳ] may here be rendred by referring to the use of that word, (among these writers) of *loues* or *sales*, which were done by *weighing* out the *money*, and receiving it back again by *weight*. This is called שקל, *Isa.* 32.9. שקלתי אתה לה שקל, *I weighed him*, or, *I told him out seven shekels*, whence *Hesychius* σίκλος τὸ διδραχμον, that that is *weighed*, is that that is *lent*, for, saith he, σταθμῷ γὰρ δίδοσαν, *antiently they lent by weight*. Thus the *Hebrew* שקל which is answerable to it, is oft rendred נתן & אמשל, as to *weigh out*, is *to pay*, i.e. *to punish*. So that the importance of *Stephen's* prayer is, that *God* would not *require back this debt*, i.e. *punish* them for this sinne. And that this prayer was heard for them that had an hand in *Stephen's* blood, appears by *Gods* speciall mercy to *Saul*, who was a principall person in it, and is miraculously converted in the *ninth chapter*, according to that saying of the Father, *Si Stephanus non orasset, Ecclesia Paulum non habuisset*, *If Stephen had not prayed, the Church had not had S. Paul.*

Paraphrase.

CHAP. VIII.

1. And Saul which was after, chap.9. so strangely converted, and became so renowned an Apostle,

1. AND Saul was * consenting unto his death, and at that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judæa and Samaria, except the Apostles.

* well pleased with the killing of him, συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ

was then one of those that liked well the stoning of Stephen, and joyned in it, ch. 7. 58. And at the same time that they dealt thus with Stephen, they vehemently opposed the professing of the faith at Jerusalem, and persecuted all that did so, And all such, but the Apostles, particularly the rest of the seven Deacons, and diverse others c.11.19. went out of Jerusalem, and were dispersed into severall places through Judæa, and Samaria, and as farre as Phœnice, and Cyprus and Antioch, ch. 11. 19. and in all those places, those that were thus dispersed (being filled with the holy Ghost ch.4.31.) preached to the Jewes, and onely the Apostles continued at Hierusalem, being not yet (all) gone out from thence.

2. And

* prepared Stephen for

2. And devout men [b] [a] carried Stephen to his buriall, and made great lamentation for him.] ſelytes that were there (ſee note on c.10.a.) made a ſolemn funerall for Stephen, and mourned at it. 2. And ſome proſelytes that were there 2.

3. As for Saul, he made havock of the Church, entring into every houſe, and haling men and women committed them to priſon.

† paſſed along publiſhing, διῆλθον εὐαγγελιζόμενοι

4. Therefore they that were ſcattered abroad, † went every where [b] preaching the word.] from Jeruſalem into Judæa and Samaria ver. 1. reſted not there, but went farther off, and all the way they went, publiſhed the glad tidings of the Goſpel, told every where what they knew of it. 4. And thereupon they that were driven b.

* a city, πόλιν

5. Then Philip went down to * the city of Samaria, and preached Chriſt unto them.] Apoſtle (and therefore Peter and John ver. 15. are ſent to impoſe hands) went from Judæa to Samaria, and though the Jews converſed not with them, and though in the firſt going out of the Apoſtles, Mat. 10. 5. they were appointed not to go to any city of the Samaritans, yet now in this diſperſion, and perſecution from the Jews at Jeruſalem, v. 1. it was thought fit to preach the Goſpel unto them, and Philip accordingly preached it in Sebaſte, an eminent city in Samaria. 5. Then Philip the deacon, not the

6. And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.] Philip to receive the faith of Chriſt, being convinced by the miracles wrought by him. 6. And all that city were perſwaded by

7. For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed with them,] and many taken with palſies, and that were lame, were healed. at their coming out made loud acknowledgment of the irreſiſtibleneſſe of the power by which they acted. 7. For out of many that were poſſeſt, they caſt out devils, which

8. And there was great joy in that city.

† before this there was, or had been in the city, A certain man, Simon by name, which uſed ſorceries, and aſtoniſhed &c. Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων, καὶ ἐξιστάνων

9. But † there was a certain man, called Simon, which before time uſed ſorcery in the ſame city and bewitched the people of Samaria, giving out that himſelf was ſome great one.] had been in the city one Simon, which was a Magician, which had done ſome ſtrange things, which pozed and amazed the ignorant people, by which means he took upon him to be a divine perſon. 9. But before this preaching and miracles of Philip, there

10. To whom they all gave heed from * the leaſt to the greateſt, ſaying, This man is [† the great power of God.] nation is acknowledged ſometimes under one, ſometimes under another name, Jehovah, Jupiter, and the like. 10. the divine power, which in every

11. And to him they had regard, becauſe that of long time [he had bewitched them with ſorceries.] the devil done ſuch ſtrange things, that they were amazed at them, (ſee ver. 13.) and knew not what to think of him. 11. he had by ſorcery or the help of

* ſmall to great, μικροῦ ἕως μεγάλου

† the power of God called the Great. So the Kgs MS. and the antient Gr. & Lat. MS. read it δύναμις Θεοῦ ἡ καλουμένη μεγάλη. See 2 Theſſ. 2. 4. and note on Rev. 14. b.

12. But when they beleived Philip preaching the things concerning the kingdome of God, and the name of Jeſus Chriſt, they were baptized both men and women.] Evangeliſt c. 21. 8. becauſe of his preaching the Goſpel here, ſee note on Joh. 20. a.) by preaching the Chriſtian faith, and doing farre greater miracles, had converted them to Chriſtianity, they all came in as proſelytes to the Goſpel, and received baptiſme of him, all of all ſorts. 12. But when Philip (one of the ſeven v. 5. and ch. 6. called

13. Then Simon himſelf beleived alſo, and when he was baptized he continued with Philip, and [* wondred, beholding the miracles and ſigns which were done.] Philip did, as the people had been at his, v. 9. 11. 13. was himſelf amazed at the miracles

* was aſtoniſhed, ἐξίστατο, ſee v. 9.

14. Now when the Apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.] ned at Jeruſalem v. 1. heard that by Philip's preaching the whole countrey of Samaria was converted and baptized, and knowing that Philip had no farther power, they ſent two of their own company, Peter and John, 14. And when the Apoſtles that remai-

15. Who when they were come prayed for them, that they might receive the holy Ghoſt.] them, and to ordain them Elders or Biſhops, (in every city one,) by prayer and impoſition of hands. 15. To confirm

16. (For as yet he was fallen upon none of them, onely they were baptized in the name of the Lord Jeſus.)] theſe, nor conſequently provided for the neceſſaries to the continuance of a Church, Onely he had preached the faith, and baptized them with that baptiſme which Chriſt commanded to be uſed, Mat. 28. 19. that in the name of the Father, Son, and Holy Ghoſt.) 16. For Philip had not done either of

17. Then [c] laid they their hands on them, and they received the holy Ghoſt.] ordained them Elders or Biſhops in all their cities, to rule or govern them in the faith, and in doing it, they uſed that ceremony of impoſition of hands (known among the Jewes, Deut. 34. 9.) and thereby was beſtowed on them the gift of the Holy Ghoſt, working of miracles, ſpeaking with tongues, &c. 17. Then Peter & John confirmed and c.

18. And when Simon ſaw that through laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them money,] miraculous effects conſequent to the Apoſtles impoſition of hands, offered to give them money for this power, 18. And Simon the ſorcerer ſeeing thoſe

19. Saying, Give me alſo this power, that on whomſoever I lay my hands, [he may receive the holy Ghoſt.] 19. he may receive thoſe gifts and graces of working miracles, &c.

† be with thee to deſtruction, σὺν σοὶ εἰς ἀπώλειαν

20. But Peter ſaid unto him, [Thy money † periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.] thy offering it ſhall bring miſchief upon thy ſelf, for thinking ſo meanly of this Apoſtolicall priviledge beſtowed on us by Chriſt, which ſure is not to be bought like earthly commodities with the price of money. 20. I will not receive thy money, and

21. Thou ſhalt never have any part of this priviledge nor right of diſpenſing, or adminiſtring of theſe holy things, For thy deſigne in deſiring this, is not the enlarging Chriſt's kingdome, but the getting an opinion of power to thy ſelf.

21. Thou haſt neither part nor lot in this matter, for thy heart is not right in the ſight of God.]

22. Repent therefore and humble thy ſelf before God for this wicked project of thine (and humbly beſeech his pardon, and 'tis not impoſſible but that it may yet be obtained by thee.)

22. Repent therefore of this thy wickedneſſe, and pray God if perhaps the thought of thy heart may be forgiven thee.]

d. e. 23. For I perceive thou art in a condition poyſonous to thy ſelf, and bitter to God, very dangerous to thee, and diſpleaſing to him, and makeſt this propoſall out of a villainous treacherous deſigne, not to advance Chriſt's kingdome, but to deſtroy it.

23. For I perceive that thou art in the [d] gall of bitterneſſe, and in * the bond of [e] iniquity.] * a wicked conſpiracy,

24. And Simon beſought them that they would pray for him, that God would pardon this wickedneſſe of his, and not inflict on him ſuch puniſhment, as they ſeemed to foretell would fall upon him.

24. Then anſwered Simon and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken, come upon me.]

25. And when they had confirmed thoſe in the faith (bearing witneſſe to the truth which Philip had taught) who were baptized by him, they returned to Jeruſalem, and as they went, preached the Goſpel to all the villages of Samaria, where Philip had not preacht it, and had good ſucceſſe in it.

25. And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel in many villages of the Samaritanes.]

26. And Philip had a viſion, and therein an Angel from heaven ſpake unto him,

26. And the Angel of the Lord ſpake unto Philip,] ſaying, Ariſe and goe toward the ſouth, unto the way that goeth down from Jeruſalem to Gaza, which is deſert.

27. one entruſted with that office of greatneſſe, which anciently was wont to be conferr'd on Eunuchs, i.e. the high-treaſurer to the Queen of Æthiopia, had been at Jeruſalem to worſhip the God of Iſrael, being, it ſeems, a proſelyte of the Jewiſh religion, one of the lower ſort (ſee note on Mat. 23. d.)

27. And he aroſe and went, and behold a man of Æthiopia, [an Eunuch † of great authority under Candace, Queen of the Æthiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,] † a great officer of Candaces Queen of Ethiopia

28. * Was returning, and ſitting in his chariot, read Eſaias the prophet. * And he was returning, and ſitting &c. And he read, viz. conſtrue, & animadverted divers

f. 29. Then Philip was by prophetick divine affliation, or revelation directed to goe neer to the chariot and ſpeak to him.

29. Then the [f] Spirit ſaid unto Philip, Goe neer, and joyn thy ſelf unto this chariot.]

30. And Philip ran thither to him, and heard him read Iſaias the prophet, and ſaid, Underſtandeſt thou what thou readeſt?

31. give me ſome direction, and tell me what it is that the prophet's words belong to?

31. And he ſaid, How can I, except ſome man [ſhould guide me?] And he deſired Philip that he would come up, and ſit with him.

g. 32. The [g] † place of ſcripture which he read was this, He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth.

32. The [g] † place of ſcripture which he read was this, He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth. † ſection

h. 33. By an aſſembly and by judgment, by the Sanhedrim of the Jewes, and the Roman Procurator Pilate, he was taken away, Or, in his ſtate of exinanition and humiliation, when he was apprehended and arraigned by the Jewes, he was moſt unjuſtly deale with, put to death, being moſt innocent. And who ſhall deſcribe the wickedneſſe of that age that uſed him thus, which put him to death for coming to doe good to them?

33. [h] In his humiliation his judgment was taken away, and who ſhall * declare his generation? For his life is taken from the earth.] * deſcribe, διηγήσεται, ſee note e.

34. And the Eunuch anſwered Philip and ſaid, I pray thee, of whom ſpeaketh the prophet this, of himſelf, or of ſome other man?

35. And on occaſion of this ſcripture, which, though it had one literall completion about the time of Iſaiahs writing it, yet had another higher completion in Chriſt, Philip began and preacht to him the whole Chriſtian faith.

35. Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.]

36. And the Eunuch was by him brought to the faith, and deſired baptiſme of him.

36. And as they went on their way, they came unto a certain water: and the Eunuch ſaid, See here is water, what doth hinder me to be baptized?]

37. I beleive theſe prophecies of the Meſſiah to be fulfilled in Chriſt, and conſequently that he is the Son of God.

37. And Philip ſaid, If thou beleiveſt with all thine heart, thou mayſt. And he anſwered and ſaid, [I beleive that Jeſus Chriſt is the ſon of God.]

38. And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the Eunuch, and he baptized him.

i. 39. An Angel, ſee note e.

39. And when they were come up out of the water, [the [i] Spirit] of the Lord caught away Philip, † that the Eunuch ſaw him no more: and he went on his way rejoicing. † and, ὅτι

40. But Philip was found at Azotus: and paſſing through he preached in all the cities till he came to Cæſarea.

Συγχαίζει

a. Συγκομίζειν is to *dreſſe*, and *fit* the *dead body* for the *funerall*, and differs both from ἀναιρεῖν, and ἐκκομίζειν; ſo ſaith the *ſcholiaſt* on Æſchylus, Συγκομιδὴ signifies ἡ περὶ τὸν πόνον τοῦ ἐνταφιασμοῦ, *all the care that is uſed before the buriall*, ἐκκομιδὴ ἡ πρὸς τὸν τάφον ἀπαγωγὴν, *the carrying out to the grave* or *ſepulchre*, ἀναιρεσις ἡ ἐκ τάφου εἰς τάφον μετάθεσιν, *the removing from one ſepulchre to another*. The ſame is expreſt ch. 5. 6. by Συνετείλαντο *winding the dead body* in a *ſheet*.

Συγκομίζειν

b. Some *difference* may perhaps be here obſerved between εὐαγγελιζόμενοι τὸν λόγον] v. 4. and κηρύσσων τὸν Χριστὸν] ver. 5. but this not in reſpect of the *matter* of their *preaching*, but of the *manner* of it, and of the *qualifications* of the *perſons* that did it. The latter of theſe [κηρύσσειν *to preach Chriſt*, doth generally ſignifie a *publick, ſolemn proclaiming* of him, as when a κῆρυξ *herald*, or *cryer* doth *pro officio*, by way of *office*, *proclaim* any thing; but εὐαγγελίζεσθαι] imports no more, then the *telling* it, *making* it *known*, as *good newes* is *publiſhed* without the *voice* of an *herald*, or *cryer*, by all that have *heard*, to all they *meet* with; and although in one reſpect, (that of proclaiming *anew* what was not known before) this κηρύσσειν *to preach*, and [εὐαγγελίζεσθαι *to tell the glad tydings*] doe agree, (ſee *note* on *Mat.* 9. l.) yet in this other reſpect they differ ſometimes, Not that εὐαγγελίζεσθαι is never uſed of that *publick, authoritative proclaiming*, for it is ſometimes uſed of the *Apoſtles Act.* 5. 42. & c. 15. 35. and the word εὐαγγελιστὴς *Evangeliſt*] is the name of an *office* in the *Apoſtles* times, and then, whenſoever it was done by way of *office* either *Apoſtolical*, or by *miſſion* from them, it is evident that Εὐαγγελίζεσθαι and κηρύσσειν are in all reſpects the ſame, but, I ſay, that ſometimes, and particularly in *this* place, εὐαγγελίζεσθαι may belong to whatſoever *publiſhing* of the *Goſpel of Chriſt*, and by *whomſoever*, i.e. by thoſe that have no *calling* to it. For when the *doctrine* of *Chriſt* was firſt preacht by the *Apoſtles*, and the *miraculous gifts* exerciſed in their preſence, and a *multitude* of men, *Jewes* and *proſelytes* received the *faith*, and for doing ſo *profeſſly*, were preſently *perſecuted*, and driven out of *Jeruſalem*, v. 1. it is not to be imagined but that *all*, *whereſoever they came*, both *men*, and *women*, *publiſhed*, what they knew, both of the *doctrine*, and the *miracles*, whereby it was confirmed, and of their own ſufferings for it, Though that *all* theſe, even *women* (who by S. *Pauls decree*, are not *permitted to ſpeak in the Church*) ſhould by the *Apoſtles* be intruſted with the *preaching* of the *word*, by way of *office*, it cannot be imagined. And therefore, when of *Philip*, which was a *deacon*, *ordained* by the *Apoſtles*, it is related in this *chapter*, that he *preached Chriſt* to them, it followes that he *baptized* them alſo, ver. 12. But of theſe other *diſciples*, there is no more ſaid, but that they *paſſed along beyond Judea and Samaria* (the *terror* that drove them from *Jeruſalem*, purſuing them farther) εὐαγγελιζόμενοι τὸν λόγον *publiſhing this good newes*, *the Goſpel*, which they had *received*, but no mention of *gathering diſciples*, or *baptizing*. And accordingly, c. 11. 19. when there is mention in the *proceſſe* of the ſtory, of theſe very men, that being *ſcattered by the perſecution*, *which was about Stephen*, *they paſſed as farre as Phœnice*, *Cyprus*, *and Antioch*, and that they *ſpake the word*, or *publiſhed the Goſpel to none but the Jewes*, the phraſe uſed there is obſervable to this matter, λαλοῦντες τὸν λόγον, *ſpeaking the word*, the word λαλεῖν] being known to belong to any way of *reporting*, or *relating*, by *talke*, or *diſcourſe*. And ſo ver. 20. ἐλάλουν πρὸς τοὺς Ἕλληνιστὰς, *they ſpake*, *talked to the Helleniſts*, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν, *telling them that good newes*, the *Goſpel of Jeſus Chriſt*, and upon the ſucceſſe of this, through *Gods* proſpering *hand*, and *many receiving the faith*, it followes, that when the *Church of Jeruſalem*, *heard of it*, they ſent *Barnabas* to viſit, and *confirm* them. Thus of the *beleivers* in *common* chap. 4. 31. it is ſaid *indefinitely*, that they *ſpake* (ἐλάλουν) *the word of God with boldneſſe*, according as they had *prayed* they might v. 29. noting thereby a *valiant profeſſion*, and *publiſhing* of the *Goſpel*, notwithſtanding the *terrors* of men. And though it be there ſaid of them, that they *were all filled with the holy Ghoſt*, and ſo that may be taken for a cõmiſſion, and *authority* given to all them and ſo theſe here being contained in that number, the ſame will be *competible* to theſe, Yet 1. it cannot be imagined that *all* ſimply, i.e. *every beleiver* there, *women*, as well as *men*, had any ſuch *authority* then given them, but that there are other meanings of the *phraſe*, *filled with the holy Ghoſt*, beſides that one of being *ſent* into the *miniſtery*, and the very *courage* of *profeſſing* and *publiſhing the Goſpel*, was one ſuch *gift*, or *effect* of the *holy Ghoſt*, And 2dly, it is clear in the proceſſe of this *ſtory*, that ſome others, which were not ſo *qualified* as theſe, i.e. that had not *received the holy Ghoſt*, or aſcended any farther then the *baptiſme* of *John*, did thus publiſh the Goſpel, as theſe here are ſaid to doe, Thus *Apollos* chap. 18. 25. ἐλάλει, καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, *ſpake*, *and taught exactly the things concerning the Lord*, *knowing onely the baptiſme of John*, (and *Aquila*, and *Priſcilla expounded to him more exactly the way of God*) and ſo, I ſuppoſe, did the *Epheſian diſciples*, ch. 19. who had *not received the holy Ghoſt*, ver. 2. nor gone any farther then *John's baptiſme*, at the time of *Paul's coming* to them.

Κηρύσσειν

Εὐαγγελιζόμενος τὸν λόγον

Λαλοῦντες τὸν λόγον

The ſeverall uſes of *impoſition* of *hands*, are at large ſet down, *note* on 1 *Tim.* 4. f. *Three* in the *old Teſtament*, 1. as a ceremony in *prayer*, 2. in *paternal benediction*, 3. in *creating officers*. And proportionably to theſe, many more in the *New*. 1. For *curing diſeaſes*, 2. for *abſolution of penitents*, 3. for *bleſſing* of *infants*, or thoſe that are to be *baptized*, to prepare them to it, 4. in *Confirmation*, 5. in *Ordination* of *Officers* for the *Church*. Of the *three* former of theſe there is none which can pretend to be here meant, And ſo all the difficulty is, whether of the *two latter* it was. That it was *Confirmation*, may appear probable, becauſe it ſo ſoon attended their *converſion* and *baptiſme*, *when the Apoſtles which were at Jeruſalem*, *heard that Samaria had received the word of God*, *they ſent unto them Peter and John*, v. 14. which agrees well with that of *Confirmation*, which is an act reſerved to the *Rulers* of the *Church*, and not *communicated*, or allow'd to *inferior officers*, ſuch as *Philip*, the *Deacon*, here, And accordingly the *Biſhops* are called διδάσκαλοι *Doctors*, as that ſignifies the

c. Χεῖρας ἐπιτιθέναι

διδάσκαλοι

the farther *inſtructing* them, to whom the *Goſpel* hath formerly been preacht, and as εὐαγγελίζειν differs from διδάσκειν, *preaching* from *teaching*. And in *Confirmation* it was, that in thoſe firſt times the *extraordinary gifts* of the *holy Ghoſt* uſed to be conferr'd on them, (ſee *note* on c.2.d. & *Act.*19.6.) But it is probable alſo, that the *faith* being here planted by *Philip*, and the *Apoſtles* coming down to *confirm* them, and thoſe not *ſtaying* there, but *returning to Jeruſalem* v.25. they did at their being there *ordain Elders*, or *Biſhops* in the *ſeveral cities*, as we know *Paul* & *Barnabas* did c.14.23. and *Titus* in *Crete*, *Tit.*1.5. This, ſaith * *Clemens Romanus*, the *Apoſtles* did in their *journeyings*, when they went out *preaching* the *Goſpel*, Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, κατέστανον ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *preaching through regions and cities, they conſtituted their firſt-fruits*, (thoſe that *firſt* beleived) *Biſhops and Deacons of thoſe which ſhould afterwards beleive*. And thus before this time, they had at *Jeruſalem conſtituted James* the *brother* of the *Lord Biſhop* there, in the *firſt* year after *Chriſt's aſcenſion*, and *ſeven Deacons* to attend him ch.6. And therefore it is not reaſonable to beleive, that the *Apoſtles*, *Peter* and *John*, ſhould thus come down to *Samaria*, where the *Goſpel* had been ſo *univerſally* received v.6. and having taken care to *confirm* them, ſhould not alſo *ordain* ſome *Governours* over them before they returned again. That therefore which is moſt reaſonable is, ſo to *interpret* this *laying on of hands*, and their *receiving the holy Ghoſt* here, as to comprehend *Confirmation*, and *Ordination* both, the *holy Ghoſt* by their *miniſtry* coming on all the ſincere *beleivers*, and endowing them with *inward*, and ſome of them with *extraordinary external gifts*, of *healing*, *propheſie*, &c. (ſee *note* on ch. 2. d.) and the *Apoſtles* by *laying on their hands* on ſome *ſpeciall* perſons among them, *ordaining* them *Biſhops* and *Deacons* in *ſeveral cities*, A *power* which belonged onely to the *Apoſtles* to exerciſe, and ſo was not competible to *Philip*, who yet had *power* to *preach* and to *baptize*.

* Ep: 1. ad Cor.

d. Χολὴ πικρίας

What is the importance of χολὴ πικρίας (or πικρία χολῆς, as the antient *Gr:* & *Lat:* MS. reads it) will be beſt diſcerned (ſee *note* on *Mat.*27.f.) by *Deut.* 29.18. where *apoſtaſie* or *falling* from *God* is deſcribed to be a *root bearing gall and bitterneſſe*, ſay the *vulgar*, *gall and wormwood*, ſay our *Engliſh*, and the *Septuagint*, φύουσα ἐν χολῇ καὶ πικρίᾳ, *ſpringing up in gall and bitterneſſe*, but the *Hebrew* ראש, which we render *gall*, ſignifies alſo a *poyſonous herb*, and ſo muſt ſignifie there, where 'tis joyned with a *root* bearing or bringing forth; and ſo the *wormwood* following will beſt agree with it, and both together will expreſſe that ſinne to be a *root*, whoſe effects are *poyſonous* and *bitter*, very *hurtfull*, and *infectious* to *men*, and moſt *diſpleaſing* to *God*. Anſwerable and equivalent to this, is the χολὴ πικρίας here, which therefore ſignifies this *apoſtaticall* condition of *Simon*, ſo lately *baptized*, to be *dangerous* to him, and *odious* in *God's* ſight, he being that *firſt-born* of *Satan*, as he is ſtyled, and an *Apoſtate* from the *Chriſtian* faith. And accordingly his followers the *Gnoſticks*, and the *poyſon* of their *hereſie* (together with him, the *root* from whence all thoſe peſts of the *primitive Apoſtolick Church*, did ſpring) are expreſt *Heb.*12.15. by ῥίζα πικρίας ἄνω φύουσα, *Leſt*, ſaith the *Apoſtle*, *there be any root of bitterneſſe ſpringing up*, (not ἐν χολῇ as we read it, but as by the *Greek* now cited from *Deut.*29.18. and by the agreeing of the *participle* φύουσα with the like ὑπερῶν precedent, ſeems the moſt probable reading) ἐν χολῇ *in poyſon*, a *root of wormwood bringing forth*, or *fruktifying in poyſon*, i. e. bringing on the perſon that which is *ruinous* to himſelf, or on others that which is *poyſonous* or *infectious* to them, And ſuch moſt eminently was the *hereſie* of the *Gnoſticks* at that time.

e. Σύνδεσμος ἀδικίας

The word Σύνδεσμος ſignifies, in the *Septuagint* of the *old Teſtament*, *treaſon*, 2 *Kin.* 11. 15. and 11.20. and *Jer.*11.9. a *conſpiracy*, *league*, or *covenant*, and by it the *Hebrew* קשר is rendred *Jer.* 11.9. where *Symmachus* reads Συνωμοσία *conſpiracy*. The *Hebrew* ſignifies a *binding together of minds*, and here with ἀδικίας *unrighteouſneſſe*] added to it, it ſeems to denote either a *covenanting with unrighteouſneſſe*, a deliberate *reſolution* (as with an *oath* or *covenant*) to do all *evil*, as being *ſworn* to doe *wickedneſſe*, as it were, or elſe by an *hypallage*, a moſt *unrighteous*, *impious treaſon*, or *treachery*, a villainous piece of *hypocriſie*, (as μαμωνᾶ ἀδικίας, *the mammon of unrighteouſneſſe*, is all one with the *falſe*, or *deceitfull mammon*) *Simon's* deſigne in this propoſall being not to advance *Chriſt's kingdome*, by his having that power of *giving* the *holy Ghoſt*, but to ſet up for himſelf, as he after did, in oppoſition to *Chriſt*, and to have this addition of miracles ſuperadded to thoſe, which by his *ſorcery* he was able to doe. The very phraſe [Σύνδεσμος ἀδικίας] is elſwhere uſed by the *Greek*, *Iſa.* 58. 6. where the *Hebrew* hath חַרְצֻבּ, which ſignifies a *chain*, ſuch as *priſoners* are kept in, and there by the context appears to ſignifie *oppreſſive bands*, or *chains* laid on poor men, of the ſame ſort with the *heavy burthens* that follow, the *looſing* of which *bands* is explained by *letting the oppreſſed goe free*. But that uſe and notion of the phraſe cannot belong to this place, Another there is, which poſſibly may, viz: as it ſignifies a *binding up* of ſeverall things *together*, and ſo it may here be a *conjunction*, or *complex*, of many ſinnes, *hypocriſie*, *covetouſneſſe*, &c.

f. Πνεῦμα

It may here be *queſtion'd*, what is meant by τὸ πνεῦμα, the *Spirit's ſaying* unto *Philip*. Some kind of *extraordinary revelation* it certainly was, but whether in a *viſion* by appearance of an *Angel*, or 2dly, by a *voice from heaven*, or 3dly, by *afflation of the Spirit of God*, after the manner that *Prophets* received *Revelations*, it is uncertain. Of the firſt ſort there are *examples* in this book, ch.10.3. *Cornelius in a viſion ſaw an Angel of the Lord, coming, and ſaying to him*, and ſo here v.26. *the Angel of the Lord ſpake unto Philip*; Of the *ſecond*, at the *baptiſme* of *Chriſt*, and at the *converſion of Saint Paul*, And of the *third* chap. 10. 19. where after his *Viſion* of the *ſheet*, as *he thought thereupon*, *the Spirit ſaid unto him*, and the ſame is repeated again, ch.11.11. & ſo ch.13.2. as *they were miniſtring*, i. e. *praying and faſting*, *the holy Spirit ſaid*, *Separate to me Barnabas and Saul*, Which as it was not in any *dream* or *viſion*, ſo that it was by *voice from heaven*, doth not appear probable by any *argument* diſcernible in the ſtory, but

on

on the other side the frequent assistances of the *Spirits revealing* by way of *Prophetick afflation*, who should be *set apart* for the offices of the *Church*, are evidences that it was so here. Thus * *Clemens* tells of those times, that they *ordained Bishops* πνεύματος προφητικοῦ διάκρισιν, *discerning by the Spirit* who should be *ordained*, and again that they did it ἐπιχορηγουμένης αὐτοῖς παρὰ τοῦ πνεύματος, *having received perfect foreknowledge*, who should be *constituted Bishops*, as *Moses*, saith he, *foreknew by revelation from God, that Aaron should have the Priesthood*, and accordingly that without the *direction of the Spirit* they advanced none to this *dignity*. So saith S. *Paul* of *Timothy* that the χάρισμα, or *Episcopal office* διὰ προφητείας ἐδόθη *was given him by prophecie*, 1 *Tim.* 4. 14. & ch. 1. 18. i.e. by *Revelation*, as *Prophecying* is of things *presently* to be done, as well as *predictions* of the *future*, and signifies no more 1 *Cor.* 14. 24. 31. then *having somewhat revealed to him* v. 30. So saith S.* *Chrysostome*, Τὸ τῆς διδασκαλίας ἀξίωμα μέγα ὂν καὶ τῆς Θεοῦ δεόμενον ῥοπῆς, &c. *The Episcopal dignity being great, wanted Gods suffrage, to direct on whom it should be bestow'd.* (see note on 1 *Tim.* 1. c.) Thus *Act.* 20. 28. 'tis said of the *Bishops of Asia*, that the *holy Ghost had set them over the flock*. And in this sense it may fitly be affirmed of *Philip*, that *being full of the holy Ghost*, ch. 6. 3. he had the *afflations* of the *Spirit* of God, such as *Prophets*, and by such an *afflation* the *Spirit* here *had him* &c. Thus *Agabus signified by the Spirit*, i. e. by *prophetick revelation*, *that there should be a famine*, ch. 11. 28. Thus *the holy Ghost witnest in every city*, i. e. *prophets foretold*, c. 20. 23. & 21. 11. *that bands and afflictions did abide Paul*. One onely objection I foresee against this exposition in this place, that ver. 39. it is said that the *Spirit of the Lord caught away Philip*, which probably is to be understood of an *Angel* carrying him away out of his sight, and then why should not *the Spirit* here, as well as the *Spirit* of the *Lord* there signifie an *Angel* also? especially when there is mention of an *Angel speaking* to him ver. 26. But to this the answer will be very sufficient, if the reading of the *Kings MS.* be accepted in that *verse*, (and that is attested by many other *copies* own'd by *Erasmus* & *Beza*, and so cited by S. *Jerome*, *Dial: Orthod:* & *Luciferian:*) *the holy Spirit fell upon the Eunuch*, &c. *but the Angel of the Lord caught away Philip*, (see note i.) For then as the *Angel had* him go to the *Eunuch*, so he *carried* him *away* again, which no way hinders but that the *Spirit* here may be taken in that other sense.

* Epist. 1. ad Cor.

* in 1 Tim. 4. 14.

Διὰ προφητείας

Περικοπὴ is the *Hebrew* פרשה the name of a *section* or lesser *division* of *Scripture*, of which there be two in the first *chapter* of *Matthew*, and so forward, The *Greeks* call them τμήματα *partitions* or *sections*. g. Περικοπὴ

This verse is acknowledged to be a *citation* of *Isa.* 53. 8. not out of the *Hebrew*, but the *Septuagints* translation, which therefore must be interpreted by looking back on the *Original* there. And that will be best rendred thus, מעצר *by an assembly* (so the word is used *Jer.* 9. 2. and rendred ἀπὸ συναγωγῆς *synagogue*) i.e. by the *Sanhedrim* of the *Jewes*, who had determined to have him *put to death*, and made the *people* cry out against him, αἶρε, αἶρε, *away with him, away with him* (whereas the *Greek* seems to have read מעשם, ἐν πεπωκόσι) ומשפט *and by judgment*, or the *sentence* of the *Roman Procurator Pilate*, לקח, *he was taken away*, distinctly signifying the manner of his being put to death, which being so foul, and irrationall, and strange, that he that came to *save*, should not only not be *believed*, but be also put to *death* by them, be entertained so *coldly*, and used so *barbarously*, the *Jewes* and *Romans* both conspiring in it. The exclamation that followes ואת דורו מי ישוחח, *who shall describe his generation?* will most probably signifie, What an *accursed wicked generation* was that, wherein he was *born?* for so the word [דורו *his generation*] signifies, as *Gen.* 6. 9. *perfect in his generation*. So where 'tis called a *wicked generation*, *Deut.* 32. 5. this word is used. This though it be not the sound of the words in *Greek*, must be resolved to be the meaning of the *prophet*, whose words here S. *Luke* having occasion to name or set down onely (as the *passage* the *Eunuch* was *reading*) not to make any use of them, was in all reason to repeat in the *Septuagints* translation of them, which the *Eunuch* was a reading, and which they used, for whom he wrote this *story*, but not to affix any new sense to the *original prophecie*. Yet because the words, as they lie in the *Greek*, may have a commodious sense also, though that differing from the *Hebrew*, I have in the *paraphrase* set down that also, upon this ground, that *Job* 34. 5. *taking away his judgment* signifies *dealing unjustly* with him. h. ἐν τῇ Ταπεινώσει Κρίσεως αὐτοῦ ἤρθη Τὴν γενεὰν αὐτοῦ τίς διήγησεται

In this verse the *Kings MS.* reads thus, πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν Εὐνοῦχον, Ἄγγελος δὲ Κυρίου ἥρπασε τὸν Φίλιππον, *The holy Ghost fell upon the Eunuch, and the Angel of the Lord caught or snatcht away Philip.* i. Πνεῦμα ἐπέπεσεν ἐπὶ τὸν Εὐνοῦχον

CHAP. IX.

Paraphrase.

1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest,

2. And desired of him letters to Damascus, to the * synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.]

1, 2. But the death of Stephen did not satiate the bloody mind that was in Saul, or allay his zeal against Christians, but being very intent upon it, he came to the Sanhedrim at Jerusalem, and desired the high priest to give him letters of commission to the Consistories of other cities of Syria (as being under Jerusalem, the grand Metropolis of Syria, as well as Judæa) and his Commission was to impower him v. 14. to seize upon any Christians whatever, and secure them, and bring them up to Jerusalem to be judged by the Sanhedrim there.

* Consistories, see note on Matt. 6. d.

3. And as he journeyed he came neer Damascus, and suddenly [there shined round about him a light from heaven.]

3. a bright shining cloud (such as Mat. 17. 5.) encompassed him.

4. And

4. And it ſtruck him with great terror, as at the preſence of God, which he knew was wont thus to exhibit himſelf, This made him fall proſtrate on his face, and as he did ſo, there came to his eares a clap of thunder, and out of that this ſpeech directed to him,

4. And he fell to the earth, and heard a voice ſaying unto him,] Saul, Saul, why perſecuteſt thou me?

5. It is thy beſt way to be obedient to the commands that ſhall now be given thee, and not to be refractary.

5. And he ſaid, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt, [a] [It is hard for thee to kick againſt the * pricks.] a. * goades, ſtings

6. I am moſt ready to doe whatever thou commandeſt me, if thou wilt pleaſe to give me knowledge of thy will.

6. And he trembling and aſtoniſhed, ſaid, [Lord, what wilt thou have me to doe?] And the Lord ſaid unto him, Ariſe and goe into the city, and it ſhall be told thee what thou muſt doe.

7. Were ſo frighted with the thunder-clap, which they heard, (though they neither ſaw any man, nor heard what was ſaid unto him) that they were not able to ſpeak. b.

7. And the men which journeyed with him, [ſtood ſpeechleſſe, [b] † hearing a voice, but ſeeing no man.] † hearing indeed the voice or thunder

8. was not able to ſee, ver. 9. but was faine to be led to Damaſcus,

8. And Saul aroſe from the earth, and when his eyes were opened, he [ſaw no man, but they led him by the hand, and brought him into Damaſcus.]

9. And he was not in three daies recovered out of that fit, but continued blind, and able to eat nothing, in a kind of trance, or extaſie, ver. 12.

9. And he was three daies without ſight, and neither did eat nor drink.]

10. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold I am here Lord.

11,12. who having earneſtly pray'd that he may recover his ſight, in his prayer hath been in an extaſie, and therein had it revealed to him, that one Ananias ſhould come in, and by bare laying hands on him, recover his ſight.

11. And the Lord ſaid unto him, Ariſe and goe into the ſtreet, which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus, [for behold, he prayeth,

12 And hath ſeen in a viſion a man named Ananias coming in, and putting his hand on him, that he might receive his ſight.]

13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem,

14. And here he hath authority from the chief prieſts to bind all that call on thy name.]

14. And now he is come with Commiſſion from the Sanhedrim (ſee v. 2.) to ſecure all that publickly avow the worſhip of Chriſt, Act. 22. 16.

5. a prime ſpeciall perſon, whom as a moſt honourable inſtrument, or piece of houſhold ſtuffe in my family, (the Church, which I am now to erect) I have ſet apart for my peculiar ſervice, ſee ch. 26. 17. viz. to preach the Goſpel not onely to the Jewes, but the Gentiles alſo, the greateſt and ſupreme among them.

15. But the Lord ſaid unto him, Goe thy way, for he is [a choſen veſſel unto me, to bear my name before * the Gentiles, and kings, and the children of Iſrael.] * nations, idem

16. And as fierce as he now appears againſt the Chriſtian faith, he ſhall ſuffer very heavy preſſures, run many great hazards ſuddenly v. 23. and 29. and labour moſt abundantly, and at laſt ſuffer death it ſelf in propugning of it, and this ſhall now be foretold him by thee.

16. For I will ſhew him how great things he muſt ſuffer for my names ſake.]

17. And Ananias went to him, and laying his hands on him, told him that Jeſus (that appeared to him as he came to Damaſcus) had ſent him to him, not only to reſtore his ſight to him, but to endow him with many extraordinary gifts and graces, thereby to fit him for Gods ſervice in the Church, to which he had deſigned him, and to which he is conſecrated, ch. 13. 2.

17. And Ananias went his way, and entred into the houſe, and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way, as thou cameſt) hath ſent me that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.]

18. And he recovered his ſight immediately, and was baptized.

18. And immediately there fell from his eyes, as it had been ſcales, and he received ſight forthwith, and aroſe and was baptized.]

19,20. And taking food after his long faſting he ſoon recovered ſtrength perfectly. Soon after this, he went from Damaſcus into Arabia, Gal. 1. 17. (of which journey Luke being not with him, makes no mention) and from thence returned again to Damaſcus, and having ſpent ſome time with thoſe Jewiſh Chriſtians which were driven from Jeruſalem ch. 8. 1. to Damaſcus, by virtue of his call from heaven, and of Chriſts meſſage by Ananias to him, ver. 15, 16. and being filled with the holy Ghoſt, ver. 17. he ſet preſently about the preaching of the Goſpel, and that publickly in the Jewiſh ſynagogues, and proclaimed, that Chriſt was indeed the Meſſias, the eternall Son of God.

19. And when he had received ſome meat, he was ſtrengthned. Then was Saul certain daies with the diſciples which were at Damaſcus.

20. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.]

21. And all that heard it were amazed at this ſudden change, remembring that he had ſo lately been a ſpeciall perſon in the ſtoning of Stephen, and very vehement againſt all Chriſtians, and was come to Damaſcus with commiſſion for this very purpoſe.

21. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent,] that he might bring them bound unto the chief prieſts?

22. But Saul grew every day in ſpirituall c.

22. But Saul increaſed the more in ſtrength, and confounded the Jewes which dwelt at Damaſcus, [c] proving that this is very Chriſt.]

ſtrength † teaching

strength, and was soon able to repell all the Jewes arguments to the contrary, and pressed them with such evidence that they were not able to avoid, collecting from the characters and propheties of the Messias (and thereby demonstrating) that this Jesus is the Messias.

23. And after that many daies were fulfilled, the Jewes [took counsell to kill him.] 23. had a designe, and entred into a conspiracy, and laid wait to assault and kill him.

24. But their laying wait was known of Saul, and they watched the gates day and night to kill him.

25. Then [the disciples] took him by night, and let him down by the wall in a basket. 25. the Christians, see note on Mat. 5 2.

26. And when Saul was come to Jerusalem, he assayed to joyne himself to the [disciples, but they were all afraid of him, and beleived not that he was a disciple.] 26. Christians there, but they durst not venture to associate with him, not beleiving that he was a Christian.

27. But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had [preached boldly at Damascus in the name of Jesus.] 27. openly, or in the assembly v. 20. preached to the people (see note on Joh. 7. 2.) the Gospel of Christ.

28. And he was with them, [coming in and going out] at Jerusalem. 28. employed in the works of this sacred calling of his

* spake, and disputed, λαλῶν, καὶ (vocem † the Hellenists, τοὺς Ἑλληνιστάς

29. And he spake boldly in the name of the Lord Jesus, and * disputed against † the Grecians,] but they went about to slay him. 29. And he proclaimed the faith of Christ publickly, and argued, and discourse with the Jewes that understood Greek (ch. 6. 2.)

30. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to [Tarsus.] 30. the city where he was born.

* by the admonition or exhorting, τῇ παρακλήσει

31. Then had the Churches rest throughout all Judæa, and Galilee, and were [d] edified, walking in the fear of the Lord, and * in the comfort of the holy Ghost, were multiplied.] 31. Now all the Christian assemblies through Judæa, Galilee, and Samaria, were permitted a quiet use of their religion, and daily more and more confirmed and improved, superstructing all Christian doctrine, and pure pious practise on that foundation already laid, and more were daily converted to them by the Apostles discharging that office and duty, to which they were designed by the coming of the holy Ghost the Paraclete upon them, (see note on Joh. 14. 2.) d.

32. And it came to passe, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.] 32. And as Peter went his perambulation thorough all those Churches, he came to the Jewish Christians that dwelt at Lydda.

† was laid on a bed, κλινιδίου ἐπὶ κεῖται

33. And there he found a certain man named Æneas, which [† had kept his bed eight years, and was sick of the palsie.] 33. being sick of the palsie was not able to move from his bed for the space of eight yeares.

* spread for thy self, στρῶσον σεαυτῷ

34. And Peter said unto him, Æneas, Jesus Christ maketh thee whole. Arise and [* make thy bed.] And he arose immediately. 34. make ready, prepare for thy self, either to eat, or to take rest.

35. And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.] 35. And hereupon the inhabitants of Lydda, and Saron generally received the faith, seeing this man on whom this miracle was wrought.

† a Roe, Δόρκας

36. Now there was at Joppa a certain disciple, named Tabitha, which by interpretation is called † Dorcas: This woman was full of good works and almsdeeds which she did.] 36. And at Joppa there was a woman that had received the faith, her name was Tabitha, which signifies a Roe, she was a very laborious woman, one that wrought much, (see note on Lu. 1. i. & Tit. 3. 2.) and by that means was very liberall and charitable.

37. And it came to passe in those daies, that she was sick and died, whom when they had washed,] they laid her in an upper chamber. 37. and having, by way of preparation for her interring, washed her, according to their custome of burying,

38. And for as much as Lydda was nigh to Joppa, and [the disciples] had heard that Peter was there, they sent unto him two men, desiring him that he would not * delay to come to them. 38. the Christians of Joppa,

* think much to passe as far as them, ἐπιτάσαντες ἕως αὐτῶν ἐλθεῖν

39. Then Peter arose, and went with them: when he was come, they brought him into an upper chamber, and all the [widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.] 39. poor widowes, which had been cloathed by her liberality, came weeping to him, and shewed him the evidences and monuments of her charity, the inner and upper garments, (see Mat. 5. note r.) which either she made, or caused to be made them, while she lived, v. 36.

40. But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up.

41. And he gave her his hand, and lift her up; and when he had called [the saints and widowes] presented her alive. 41. the Christian professors, and the women that so lamented their losse, v. 39.

42. And it was known throughout all Joppa, and many beleived in the Lord.

43. And [it came to passe that he tarried] many daies in Joppa with one Simon a tanner. 43. he abode

It

πρὸς κέντρα λακτίζειν

It was a *proverbial* ſpeech [*to kick againſt the goad*] ſignifying to be *refractary* to *puniſhment* and *diſcipline*, when it comes to teach us our duty; For then the *refractarineſſe* doth but involve us in more *guilt*, and *puniſhment*. So in *Æſchylus Prometh*: Οὐκουν ἐμοίγε χρήσιμον διδασκάλου Πρὸς κέντρα κῶλον ἐκλυτοῦς, and in his *Alex*: Πρὸς κέντρα μὴ λάκτιζε, μὴ πίσος μογῆς, *If thou wilt take my counſel, thou ſhalt never kick againſt the goad, for thou wilt bring more ſufferings upon thy ſelf by that means*, Parallel to this is *ſtimulos pugnis cædere, in Plautus, to beat the goades with his fiſts, Truc*:4.2. For this of *goades* was uſed not to *beaſts* only, but *ſervants*, which he calls *ſtimulenum ſupplicium*, *Mil.* 2.6. And the *ſervant* thus handled ſeverely, is by him call'd *Carnificinum cribrum*, his back was a kind of *ſieve* full of *holes*.

b. What is here ſaid of thoſe that were with *Paul*, that *they heard the voice*, ſeems directly contrary to what is affirmed, ch.22.9. οὐκ ἤκουσαν τὴν φωνὴν, *they heard not the voice*. As for the way of reconciling it, by ſaying that the former belongs to *Paul's voice*, the latter to the *voice* of him that ſpake to him, there is little ground in the *text* for that nicety, but on the contrary the μηδένα θεωροῦντες, *ſeeing no man*, which follows in this place, belongs ſurely not to their not ſeeing of *Paul*, but of *him that ſpake* to him. The onely way of reconciling the difficulty is by obſerving the notion of the word קול in *Hebrew*, which ſignifies φωνὴ and βροντὴ, a *voice*, and *thunder*, and thoſe promiſcuouſly taken the one for the other. So *Heb.*12. 26. *whoſe voice ſhook the earth*, i. e. whoſe *thunder* and *lightnings* and *voice of a trumpet exceeding loud, Exod.*19 16. and ſo *Lu.* 9. 35. the *voice of a clond ſaying*, was the *thunder* with a *voice* in it, a *revelation* from heaven given in *thunder*. So *Mat.* 3. 17. *a voice from heaven ſaying*, i.e. a *thunder* from heaven ſending forth this *voice*, which therefore was wont to be called בת קול *the daughter of voice*, or a *voice* coming out of it, or as the *voice from heaven*, *Joh.* 12.28. is expreſt by the by-ſtanders, by βροντὴν γεγονέναι, *that it thundred*, and *an Angel ſpake to him*, which is explained diſtinctly by S. *John Rev.* 4.5. where βρονταὶ and φωναὶ both are named, and ch. 10. 3. Ἐλάλησε ταῖς ἑαυτῶν φωναῖς, *the ſeven thunders delivered their voices*. By this the difficulty will be cleared, For here c.9. τῆς φωνῆς τοῦ λαλοῦντος *the voice* ought to be rendred (according to the notion of קול for βροντὴ) *thunder*, which was here joyned with *lightning*, which ſhone or flaſht about him v.3. ἐξαίφνης φῶς. As for the [φωνὴν λαλοῦντός μοι *the voice of him that ſpake to me*,] c. 22. 9. that was the *voice* of the *Angel ſpeaking* out of *heaven*, or out of the *cloud*. Both which put together ſignifie no more then this, that S. *Paul's* companions at that time, ſaw the *light* or the *lightning*, and heard the *noiſe* of the *thunder* (which is the importance of the place here) *but heard not* the *articulate voice* that came out of the *thunder*, i.e. the [*Saul, Saul*, &c.] the *voice* of the *Angel* ſpeaking to him.

c. Συμβίβασις, πίστις, διδαχὴ, πειθὼ, ſaith *Heſychius*, it ſignifies *perſwaſion, doctrine, faith*, and συμβιβαστὴς, διδακτὴς, διδάσκαλος, and συμβιβάζω (it ſhould be συμβιβαίνω) διδάσκω, all to the ſame purpoſe, that the word ſignifies *to teach*, or *perſwade*. Συμβιβάζειν

d. Οἰκοδομεῖν ſignifies properly to *build* or *ſuperſtruct* upon a *foundation*, and adde all the *perfection* of the *building* deſigned or belonging to it, And ſo, being accommodated to *ſpiritual* matters, it ſignifies to *teach* the whole *Chriſtian doctrine* of ſtrict, and pious life, of which *Chriſt's* being the *Meſſias* ſent from *God*, is the *foundation* or *corner-ſtone*, and the receiving and practiſing all that he commands, is that which is naturally and neceſſarily built upon it, and therefore to their being *edified*] here, is added in the next words, *walking in the fear of the Lord*. Οἰκοδομεῖν

Paraphraſe.

CHAP. X.

1. There was in Cæſarea, a ſtately city upon the Paleſtine coaſt, ſome 70 miles from Jeruſalem, a guard of ſouldiers, kept by the Romans to awe the conquer'd Jewes, and to defend the Roman Preſident there, and part of that was called the Italian band, and one Cornelius a Roman was captain thereof.

1. THere was a certain man in Cæſarea, called Cornelius, a centurion of the band, called the Italian band.]

2. And this Cornelius was a proſelyte of the Jewes, and ſo one that worſhipped the true God, he and all his family, though he were not circumciſed, and he was a very charitable and devout perſon, and prayed daily at the ſet times very conſtantly.

2. [a devout man, and one that feared God with all his houſe, which gave much almes to the people, and prayed to God alway.]

3. about three of clock in the afternoon, one of the times of his devotions, had a viſion, and in it he ſaw an Angel (ſee note on c. 8. c.)

3. He [ſaw in a viſion evidently about the ninth houre of the day an Angel] of God coming in to him, and ſaying unto him, Cornelius.

4. And he diſcerned it to be a meſſage from God, and with an earneſt intent look, and great dread he ſaid, What is thy pleaſure, Lord? And he ſaid, Thy prayer ſo conſtantly obſerved at thy ſet times, and thy many works of charity on all occaſions, have been accepted by God, and brought down a ſpeciall bleſſing upon thee.

4. And when he looked on him, he was afraid, and ſaid, What is it Lord? And he ſaid unto him, Thy prayers and thine almes, are come up for a memoriall before God.]

5. And now ſend men to Joppa, and call for one Simon, whoſe ſurname is Peter.

6. give thee knowledge of the mercy deſigned thee, and directions for thy whole future life.

6. He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide, he ſhall [tell thee what thou oughteſt to doe.]

7. And

7. And when the Angel which spake unto Cornelius was departed, he called two of his household-servants, and a [devout souldier of them that waited on him continually.] 7. a souldier which was also a proselyte, and lived continually with him.

8. And when he had declared all these things unto them, he sent them] to Joppa. 8. And telling them the whole matter of the vision, he sent them accordingly.

9. On the morrow as they went on their journey and drew nigh unto the city, Peter [went up upon [b] the * house to pray about the sixt houre.] 9. Went up to the roof of the house, (as a place commodious for devotion) about twelve of the clock, or midday, which was another time of prayer, used by pious men. b.

* house top

† was fasting, hungry, empty

10. And he † became very hungry, and would have eaten, but while they made ready, [he fell into a [c] trance,] 10. he fell into a trance, such as in which men are wont to receive visions from heaven. c.

* utensil, vessel. See Mar. 11. 16. and note on Mat. 21. b.

11. And saw] heaven opened, and a certain * vessel descending unto him, as it had been a great sheet, knit at the foure corners, and let down to the earth, 11. And in a vision he seemed to see

12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowles of the ayre.] 12. In which were all sorts of creatures, clean and unclean, those that by the Jewish law a Jew might touch, and those that he might not, noting the Gentiles and Jewes together, (see note on Mat. 23. d.)

13. And there came a voice to him, Rise Peter, kill and eat.] 13. And the voice bid him eat freely and indifferently of them all, i. e. converse and preach freely to the Gentiles, as well as the Jewes.

14. But Peter said, Not so Lord: for I have never eaten any thing that is † common or unclean.] 14. But Peter refused, as having thought himself bound to eat nothing that was forbidden by the law, concerning clean and unclean.

† polluted, unclean

15. And the voice spake unto him again the second time, [What God hath cleansed, that call not thou common.] 15. God hath taken away those in edicts concerning some meats, and consequently those differences and separations between Jewes and Gentiles signified by them, And therefore where God makes no distinction, doe not thou make any.

16. This was done thrice, and the vessel was received up again into heaven.

17. Now while Peter doubted in himself, what this vision, which he had seen, should mean, behold the men which were sent from Cornelius had made enquiry for Simons house, [and stood before the gate] 17. and were just then come to the gate, or dore.

18. And called and asked, Whether Simon, which was surnamed Peter, were lodged there?

19. While Peter thought on the vision, [the Spirit said unto him,] Behold three men seek thee. 19. It was revealed to him by divine affiation, (see note on ch. 8. c.) saying

20. Arise therefore, and get thee down, and goe with them, [doubting nothing, for I have sent them.] 20. making no question upon those Jewish scruples of the unlawfulnesse of conversing with Gentiles, for it is by my appointment that they are come to thee.

21. Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold I am he whom ye seek, what is the cause wherefore ye are come?

22. And they said, Cornelius the Centurion, a just man, and [one that feareth God, and of good report among all the nation of the Jewes, was warned of God by an holy Angel to send for thee into his house, and to hear words of thee.] 22. a proselyte of the Jewes and generally well esteemed by them, hath seen a vision, and therein was by an Angel of God commanded to send for thee to come to him, and say somewhat of eminent concernment to him.

23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24. And the morrow after they entred into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and neer friends.

25. And as Peter was coming in, Cornelius met him, and [fell down at his feet and worshipped him.] 25. took him for an Angel, or one sent immediately from heaven to him, and accordingly did behave himself toward him in great humility.

26. But Peter took him up, saying, Stand up, I my self also am a man.] 26. And Peter would not receive that expression from him, telling him that he was an ordinary man, though thus employed on God's errand to him.

27. And as he talked with him, he went in, and found many that were come together:

28. And he said unto them, [Ye know that it is an unlawfull thing for a man that is a Jew to keep company, or come unto one of another nation, but God hath shewed me that I should not call any man common or unclean.] 28. Ye all know that the lawes of the Jewish religion permit not a Jew to converse familiarly with any Gentile, but God hath by vision revealed to me, that I should not make any difference between Jewes and Gentiles.

29. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30. an Angel appeared to me in the ſhape of a man in bright ſhining apparel.

30. And Cornelius ſaid, Four daies agoe I was faſting untill this hour, and at the ninth houre I prayed in my houſe, and behold [a man ſtood before me in bright clothing,]

31. accepted ſo farre as to bring down this mercy of God on thee,

31. And ſaid, Cornelius, thy prayer is [heard, and thine almes are had in remembrance in the ſight of God.]
and thine acts of mercy are now likely to be rewarded by God abundantly.

32. Send therefore to Joppa, and call hither Simon, whoſe ſurname is Peter: he is lodged in the houſe of one Simon a tanner, by the ſea ſide, who when he cometh, ſhall ſpeak unto thee.

33. I thank thee (Phil. 4. 14.) for coming, And now we all here are ready to receive any meſſage from God, and to undertake any courſe that God by thee ſhall appoint us.

33. Immediately therefore I ſent to thee, and [thou haſt well done, that thou art come. Now therefore are we all here preſent before * God, to hear all things, that are commanded thee of God.]

* the Syriack and old Latine read, thee.

34. looks not on any one man with favour above others,

34. Then Peter opened his mouth and ſaid, Of a truth I perceive that God [is no reſpecter of perſons,]
meerly becauſe he is a Jew, or for any ſuch perſonall externall prerogatives, abſtracted from actions and qualifications,

35. But of what nation ſoever a man be,

35. But in every nation he that feareth him, and worketh righteouſneſſe, is accepted of him.]
if he undertake the ſervice of the true God, and exerciſe works of mercy and devotion, v.2. he ſhall be ſure to be accepted by God, and rewarded with higher revelations and graces from him.

36, 37, 38. The doctrine which hath been preach't through all Judæa by Gods appointment, to wit, that of ſalvation by Jeſus, appointed by God to be our king,

36. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all)

37. That word (I ſay) you know, which was publiſhed throughout all Judæa, and began from Galilee, after the baptiſme which John preached,

d. 38. How God [d] anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil, for God was with him.]
and which was firſt preached in Galilee preſently after John Baptiſt's preaching and baptizing, This doctrine you cannot but have heard of, viz: concerning Jeſus of Nazareth, how by the teſtimony of the holy Ghoſt deſcending on him, and by the power of working miracles, God authorized him, and accordingly he hath executed his office, an office of mercy, inſtructing and calling to repentance, curing diſeaſes, and caſting out devils by the power of God, which was preſent with him.

39. put to death, and crucified.

39. And we are witneſſes of all things, which he did, both in the land of the Jewes, and in Jeruſalem, whom they [ſlew, and hanged on a tree.]

40. manifeſted him to be conqueror over death,

40. Him God raiſed up the third day, † and [ſhewed him openly,]

† and gave him to be made manifeſt, ὁ θεὸς ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι [ὁρᾶσθαι] ordained before, προκεχειροτονημένοις, ſee c. 14. 3.

41. But this manifeſtation was not immediately made to all the multitude of the Jewes, but only to his diſciples, perſons, whom God had enclined to leave all, and follow Chriſt, and to receive the faith which he preacht to them, and to repoſe their whole truſt in him, For being crucified by the Jewes, and taken from them, and ſo they left deſtitute, and hopeleſſe for a while, God was pleaſed to revive him again, and as he had choſen them to be witneſſes of all that Chriſt did when he was alive, ſo he choſe them to be the witneſſes moſt diſtinctly of his reſurrection, giving them the honour to eat and drink with him, and to ſee him eat and drink, after he roſe from the dead.

41. Not to all the people, but unto witneſſes, * choſen before of God, even to us who did eat and drink with him, after he roſe from the dead.]

42. Whom therefore he appointed to preach the Goſpel of Chriſt to the world, and to proclaim to all that this crucified Chriſt is raiſed to Gods right hand, to be judge of all men, that ſhall die before, and that ſhall be found alive at the day of doome.

42. And he commanded us to preach unto the people, and teſtifie that it is he which was ordained of God to be the judge of quick and dead.]

43. This is he, of whom all the prophets foretell, that in him God would ſtrike a new covenant with mankind, of which this is the ſumme, that although men were ſinners, yet upon receiving of him, embracing his doctrine, they ſhould by their prayers, offered to God in his name, obtain pardon and remiſſion.

43. To him give all the prophets witneſſe, that through his name whoſoever beleiveth in him, ſhall receive remiſſion of ſins.]

44. Whilſt Peter was thus ſpeaking, the holy Spirit (either by ſome way of viſible appearance, ſuch as that was on the Apoſtles, Act. 1 5 8. or elſe manifeſting himſelf in them by the effects, the ſame that had attended the viſible deſcent, Act. 2. the gift of tongues, &c. v. 46.) came down upon them, ſee v. 47. and c. 11. 15. and gave unto thoſe that heard him (power of doing miracles, of ſpeaking ſtrange languages v. 46. to ſome, to others) other gifts and graces, fitting them for ſeverall conditions in the Church, ſee ch. 19. 6.

44. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them, which heard the word.]

45. And the Jews, which had received the Goſpel, and came with Peter, wondred

45. And they of the circumciſion, which beleived, were aſtoniſhed, as many as came with Peter, becauſe] that on the Gentiles alſo was poured out the gift of the holy Ghoſt.
extremely,

46. bleſſe God for his great mercies to them.

46. For they heard them ſpeak with tongues, and [magnifie God.] Then anſwered Peter.

47. Is there any doubt or queſtion to be made of the baptizing of theſe, and receiving them into freedome of the congregation, to whom, although they be Gentiles, God hath himſelf allowed that, which is more then baptiſme, viz: the deſcent of the holy Ghoſt upon

47. Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt * as well as we?]

† in like manner even as we? καθὼς καὶ ἡμεῖς

upon them, thereby fitting them for offices in his Church, in the same manner, as by descent of the holy Ghost we received our commission, *Act.* 2.

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Notes on Chap. X.

a. What is meant by *proselytes* and the two sorts of them, hath been let down, *note* on *Mat.* 23. d. and the *manner* of *initiating* them by *washing*, *note* on *Mat.* 3. a. and their putting off their *old relations*, *Mat.* 19. 28. c. and their *new birth*, *note* on *Joh.* 3. a. Now it will be worth observing what *titles* the *New Testament* hath made use of to expresse the *second sort* of *proselytes*, those, not *of Justice*, but *of the gates*, or the *uncircumcised Proselytes* (for such was *Cornelius* in this place, and such the *Eunuch*) and these are their *titles*. 1. Ἄνδρες εὐλαβεῖς, *Acts* 8. 2. *pious men*, sometimes with the addition of ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν, *of every nation under heaven*, c. 2. 8. which is the very *title* the *Rabbins* give them חסידי אומות העולם *of the good men of the nations of the world*. 2. οἱ προσήλυτοι Ἰερουσαλὴμ, they *that dwell* as *strangers at Jerusalem*, *Act.* 2. 14. all one with σεβόμενοι *proselytes*, v. 16. Then 3dly. εὐσεβεῖς, the *pious* men, here of *Cornelius*, and v. 7. of some of his *souldiers*, and 4thly. φοβούμενοι τὸν Θεὸν, *those that fear God*, here, of *Cornelius* again, and so *Act.* 13. 16. Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, *men of Israel, and yee that fear God*, and again v. 26. οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, *they among you that fear God, Proselytes of your gates*, so saith *Oecumenius* expressly φοβούμενοι τὸν Θεὸν σεβομένους ἐκάλεσε, *by those that fear God, he means the Proselytes*. And 5thly. and above all σεβόμενοι *Act.* 13. 43. and σεβόμενοι Ἕλληνες, *Act.* 17. 4. *the worshippers*, and *the Gracian worshippers* (and so the *Eunuch* went to *Jerusalem to worship*, c. 8. 27.) of which *Oecumenius* again, Σεβομένους ἰδίως σεβομένους εἶπε, *by worshippers he means peculiarly proselytes*, and agreeably to many of these was the name Τιμόθεος, *Timotheus*, which signifies in the *Greek* a *worshipper of God*, the name of one whose *father* was a *Greek*, though his *mother* were a *Jew*, and being himself a *proselyte* as his *father* was, yet not *circumcised*, till *Paul* caused him to be so afterward. Sixtly and lastly, προσερχόμενοι τῷ θεῷ *they that come to God*, *Heb.* 10. 6. which is the very word προσήλυτος lightly changed.

εὐλαβεῖς

προσήλυτοι Ἰερουσαλὴμ

εὐσεβεῖς

φοβούμενοι

c. 1. p. 116.

σεβόμενοι

Τιμόθεος

προσερχόμενοι τῷ θεῷ

b. That δῶμα signifies peculiarly not a *house* but the *roof*, or *top of the house*, which being *plain* was fit for use, hath been said, *Mat.* 24. *note* h. of this the *Jews* had a speciall use, in places out of *Judaea* or *Jerusalem*, that they might more *freely look* that way, in performing their *devotions*. For the *Temple* of *Jerusalem* being the solemn place of *worship*, they that were at distance from that place, were to *pray toward* it. So 1 *King.* 8. 48. in the *first institution*, they that were carried *captive* out of the *land*, were to *pray toward their land*, and accordingly *Dan.* 6. 10. *Daniel went into his house, and his windowes being open in his chamber toward Jerusalem he kneeled on his knees three times a day and prayed.* So when it is said of *Hezekiah*, 2 *King.* 20. 2. *that he turned his face to the wall and prayed*, *Jonathans Targum* readeth *towards the wall of the Sanctuary*, i. e. toward that *wall* of the *room*, which pointed toward the *Sanctuary*, as now adays the *Jews* in the *West* in *Italy*, *Germany*, &c. are said to have their *walls* inscribed מזרח *the East*, because *Jerusalem* lies *East* from them. That S. *Peter* at this time observed this custome, there is little doubt, when we remember, that as *Daniel* observed those two *circumstances*, of *time*, and of *posture*, so *Peter* reteining the one, (as appears here by the *sixth hour*) may as reasonably be deemed to have *reteined* the other, that of the *posture* toward *Jerusalem* in offering up his *devotions*, and to that end to have gone up to the *house top* to *pray*, where he might most freely *look* that way. When he was at *Jerusalem*, he went up solemnly to the *Temple to pray* at the *hours* of *prayer*, *Peter* and *John* at the *ninth hour of prayer*, *Act.* 3. 1. &c. and so all the *Apostles* were διαπαντὸς ἐν τῷ ἱερῷ, *continually* (at the *constant hours*) in the *Temple*, *Luk.* 24. 53. (see *note* on *Act.* 1. c.) and then there will be little doubt, but they *reteined* that other part of *observance* to that place, of *praying* toward the *Temple*, when they were farther from it, It being no part of *Christs reformation* to *forbid* all the *religious ceremonies* which had been of use among the *Jews*, but rather to *adapt* and *accommodate* many of them to the *Christians* use.

The word ἔκστασις is the *Greek* of תַּרְדֵּמָה which signifies either 1. *deep sleep* (and a *trance*, of the nature of that) or 2dly *amazement*, *astonishment*, and accordingly is by the *Septuagint* rendred sometime ὕπνος, as *Psal.* 68. 29. and δεινὸς φόβος 1 *Sam.* 26. 12. (see *note* on *Rom.* 11. b.) and sometimes ἔκστασις, as *Gen.* 2. 21. where it is (though we render it a *deep sleep*) of the same kind with that here, a *trance* or *extasie*, and therefore is rendred by the *Targum* שְׁנָא תַקִּיפָא *a strong sleep*, signifying or intimating it to be something more, then that *sleep*, which is ordinary among men. Proportionably to these acceptions of the *Hebrew*, the word ἔκστασις in the *New Testament* signifies sometimes *amazement*, and *astonishment*, from *fear* or *wonder*, *Mar.* 5. 42. and 16. 8. *Luk.* 5. 26. *Act.* 3. 10. and sometimes a *trance* or *extasie*, when the *outward senses* being bound up as 'twere with *sleep*, *God's will* is *inwardly revealed* to the *understanding*, by way of intellectuall *vision*. Thus is it in all the other places of the *New Testament*, c. 11. 5. εἶδον ἐν ἐκστάσει ὅραμα, *in an extasie* or *trance*, *I saw a vision*, and c. 22. 17. γενέσθαι με ἐν ἐκστάσει, *I was in a trance*, and so here speaking of the same matter: where therefore it sufficiently appears to denote not a *naturall sleep*, such as men *dis-spirited* with *fasting* may be thought apt to fall into (which the mention of *Peters fasting* in the beginning of the verse hath made some men apprehend of it) but a *transportation* or *trance* into which he was cast by *God*, (or a binding up his outward senses, which is answerable to a *deep sleep*, such as *Adam's* was, *Gen.* 2. when the *rib* was taken out of him) to make him capable of the *vision*, or *revelations of Gods will*, which here he was to *receive*. To which purpose 'twill be observable, that *Gen.* 17. 3. when the *Hebrew* text

c. Ἔκστασις

text saith, *Abraham fell on his face and God talked with him*, the *Hierusalem Talmud* reads, *Inclinavit se Abram super faciem ejus, & obstupuit, Abraham bowed himself upon his face, and was astonisht*, where the [*& obstupuit and was astonisht*] is clearly the ἔκστασις here (the *Hebrew* word signifying, as was said, both *astonishment* and *trance*) wherein *God talked* with him, by way of *vision* to his *understanding*, not to his *senses*.

d. That the use of *oyle* among the *Jews* was for *festivals*, hath been said, *note* on *Mat.* 26. c. and consequently the custome of *anointing*, notes a *solemne intertainment* of any one; *water* to *wash* the *feet*, and *bread* to *eat*, was allowed to every of the *guests*, But not so the *fatted calf*, but when they would expresse a great *joy*, and welcome, and *making merry*, as in the *return* of the *prodigal*. And so in like manner, the *anointing*, or *powring oyle* on the *heads* of the *guests*, is the highest expression of acknowledging, and testifying the greatest *joy* (and so called *the oyle of gladnesse*, *Psal* 45. 8.) that is to be found among them. This *anointing* therefore from hence came to denote the *preferring* one before another (and the *Targum* generally renders it by a word which signifies *preferring* or *advancing*) and so became the ceremony of *consecrating* to any speciall office, and so was ordinarily used in the *installing* men to *offices* of any eminence. From hence (as in many other things) doth the word come to be used *metaphorically*, for any that is *preferred* before, or set over others. *Abraham* and the *Patriarchs*, that *must* not be *toucht* in the *Psalmist*, are called *Gods anointed*, i. e. persons by *God preferred* and advanced before others, taken into his speciall *care*, and so signally testified to be by *Gods* dealings towards them. And so the *anointed of the Lord* are those, whom *God* hath *set over* other men. Agreeable to this is it that that eminent person *prophecyed* of by *Moses*, whom *God* should *send*, and whom they were to *hear*, is generally known by the name of מָשִׁיחַ *the anointed*, the *Messias* or *Christ*, because he was thus *preferred* by *God* (*Psal.* 45. and *Heb.* 1. 9.) *above his fellowes*, *men* and *Angels* themselves. According to this notion it is, that when the *Holy Ghost* came down on *Christ*, and thereby (by *a voice from heaven*, *Thou art my beloved son in whom I am well pleased*) mark't him out as the person, whom *God* had *sent*, (of whom *John* therefore said, that he was *greater then he*, and *preferred before him*) it is expresst by the *Prophet* in these words, *The spirit of the Lord is upon me, because the Lord hath anointed me to preach, &c. Isa.* 61. 1. and *Luk.* 4. 18. i. e. the *Lord* hath *preferred* me before others, and set me apart to this office, as he hath no other man, so again *Act.* 4. 27. *Thy son Jesus whom thou hast anointed*, i. e. marked out to be that *beloved sonne* of thine, which was done at the *Spirits* coming down upon him, which therefore must be resolved to be the meaning of *anointing* him in that place. And so tis evidently in this place, *How God hath anointed him with the holy Spirit, and with power*, i. e. whom *God* by those two means (the *descent* of the *Spirit* upon him, and the *power* of *miracles*, as by priviledges and markes of *prelation*) *preferred*, and dignified beyond all others, that ever were in the world, and demonstrated him to be that *promised Messias*. This use of the phrase being so remarkable of *Christ*, and so particularly applyed to this respect of the *Holy Ghosts testifying* of him and setting him apart for his office (for the very *testifising* that he was *Gods beloved son*, who was to be *heard* before all others, is the enstalling or *consecrating* him to his *prophetick* office, to *teach* the *world*) is farther enlarged to the *Apostles* of *Christ* (on whom the *Holy Ghost* afterward *descended* in like manner) and even to all other faithfull *Christians* also, 2 *Cor.* 1. 21. where, with that phrase of *confirming* them into *Christ*, i. e. giving them assurance of the truth of *Christ's* being the *Messias*, (as an *oath* is said to be εἰς βεβαίωσιν *for confirmation*) is joyned also *God's* having *anointed* them, which signifies *God's* having afforded them such speciall *favour*, and giving them such *evidences*, and *testimonies* of the truth of that they were to *believe*, viz. the *Holy Ghosts* descending upon the *Apostles* (which was one assurance of *Christ's* being the true *Messias*, and the *Miracles*, which they wrought was another) which being not so *peculiar* to the *twelve Apostles*, but that, like the *oyle* on *Aarons head*, it descended to the *beard*, and to the *skirts* of his *clothing*, it is communicated by S. *Paul* to himself, and the believing *Corinthians* also, (see *note* on c. 2. d.) From this last place thus understood will appear also what is meant by the χρίσμα or *unction*, 1 *Joh.* 2. 20. which the *Christians* or *beleivers* to whom he writes, are by him said to have ἀπὸ τοῦ ἁγίου *from the Holy*, i. e. I conceive, from the *Holy Ghost*, The *Holy Ghost* by descending on the *Apostles* had *taught them all things*, i. e. given them assurance, that what *Christ* had preached was true, and consequently that he being the true *Messias*, all other contrary *teachers* were *false-teachers*, and to be avoided. This testimony from heaven afforded the *Apostles*, (and attendant on that, the *power* also of doing *Miracles* in *Christs* name allowed to many others in the *Church* of the first times,) was the foundation of *beleife* to that and the whole succeeding *Church*, and therefore that priviledge (as it was allowed them) being called χρίσμα or *unction*, is said there to belong to these beleivers, They *have it*] i. e. either the *extraordinary gifts* of the *Spirit* in the *Church*, or else the *benefit* of it, the *evidence* of those truths (which the *coming* of the *Holy Ghost* confirmed) belongs unto them, and therefore as that *descent* of the *Holy Ghost* was said to *teach them all things*, so here they, which have this χρίσμα, *know all things*, i. e. have sufficient *evidence* thereby of the *truth* v. 21. i. e. of the *Gospel*, or that *Jesus* is the *Messias*, v. 22. and that what they had received from the *beginning*, v. 24. i. e. from the *beginning* of *Christs* appearing among them (at his *Baptisme*, when the *Holy Ghost* thus *descended*) was such a *truth*, as they were never to part with. And so v. 27. the *unction* again (i. e. that which *God* had afforded them, to demonstrate that *Jesus* was the *Messias*) teacheth you of all things, i. e. gives you assurance of the truth of the *Gospel* of *Christ*, and is *truth*, and not a *lye*, i. e. *infallibly true*, and fit to be confronted unto, and to fortifie you against all those that come to *deceive* you, v. 26.

Ἔχειν συνδεῖπνα

Μοσχοποιεῖν

Χρίειν ἀγαλλιάσεως

Vers.

CHAP.

CHAP. XI.

Paraphrase.

1. AND the Apostles and [brethren that were in Judæa, heard that the Gentiles had also received the word of God.]
people of other nations which were not Jews, had embraced the doctrine of Christ.

1. Christians in Judæa heard that the

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying, Thou wentest in unto men uncircumcised, and didst eat with them.]
converted to Christianity, yet still continued constant to the observation of the Mosaicall law of circumcision, of abstaining from unclean things, and the conversation with men of any other nation, &c.) accused him, that he conversed freely with those that were not circumcised, Cornelius &c. and eat with them, which the Jews count absolutely unlawfull.

2, 3. And at Peter's coming to Jerusalem, the Jewish Christians (who though they were

* began and expounded to them orderly ἐξετίθετο αὐτοῖς καθεξῆς

4. But Peter * rehearsed the matter from the beginning, and expounded it by order unto them, saying.]
thus made his Apology, giving an exact account of all that had befalne in this matter.

4. And Peter

5. I was in the city of Joppa praying, and in a [trance] I saw a vision, a certain vessel descend, as it had been a great sheet, let down from the heaven by four corners, and it came even to me.

5. See note on c. 10. b.

6. Upon the which when I had fastned mine eyes, I considered, and saw [four-footed beasts of the earth, and wild beasts, and creeping things and fowls of the aire.]

6. beasts and fowls and creepers of all sorts, clean and unclean.

7. And I heard a voice, saying unto me, Arise Peter [slay and eat.]
distinction of clean and unclean, but eat freely of any which thou seest.

7. make no di-

8. But I said, Not so Lord, For [nothing common or unclean hath at any time entred into my mouth.]
distinction, commanded by the law of Moses, and must not now break that law, whatsoever thou seemest to command me.

8. I have always observed this di-

† the second time in the Text

9. But the voyce answered me † again from heaven, [What God hath cleansed, that call not thou common.]
on by his law to the Jews, and there is no naturall turpitude in eating any kind of meat, save onely as it is prohibited by God, and therefore God that made that law, abrogating it again and making all meates clean, or free to be eaten, thou art not to thinke any interdict lyes on any, but freely to eate of all.

9. 'Twas God that made that distinctti-

10. And this was done three times, and all were drawn up again into heaven.

11. And behold] immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.
sion, there was a thing fell out, which made me discern to what end this vision was designed, me the lawfulnesse of eating all sorts of meats, but more principally of conversing with, and to the Gentiles, for

11. And as soon as I had seen this vision, not onely to reveal to preaching the Gospell

12. And the Spirit bad me go with them nothing doubting. Moreover these six brethren accompanied me, and we entred into the mans house.]
afflation, or incitation, (See note on c. 8. c.) commanded me to make no scruple (this was the interpreting of my vision to me) but freely to go along with them, though they were not Jews, or circumcised proselytes. And these six men, converted or Christian Jews, went along with me, and we all went into the house of Cornelius, a Gentile, but proselyte of the Jewes, though uncircumcised.

12. And the Spirit of God by a secret

13. And he shewed us, how he had seen an Angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon whose surname is Peter.]
gel in this house of his (and might not we enter, where an Angel had been before us, sent by God immediately, as we also were?) he was commanded to send to Joppa for Simon Peter to come to him.

13. And he told how in a vision received from an An-

* speak words to thee, λαλήσει ῥήματα πρὸς σέ

14. Who shall * tell thee words, whereby thou and all thy house shall be saved.]
that doctrine, by believing and embracing of which, thou and all thy family, if they believe also, shall be made heires of everlasting salvation.

14. Who, said the Angel, shall teach thee

15. And as I began to speake, the holy Ghost fell on them, as on us at the beginning.]
with them, and preached the Gospel of Christ, but the holy Ghost came down (see c. 10. 44.) upon Cornelius and his company either in the same manner, or with the same effects as he did upon us Apostles, Act. 2. presently after the ascension of Christ, before we entred upon our office.

15. And I had not long discoursed

16. Then remembred I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the holy Ghost.]
also what Christ said to us, viz. that John Baptist's manner and ceremony of receiving Proselytes should be much exceeded by another, which should befall us, and some others, (see note on c. 1. a.) the descent of the Holy Ghost upon us.

16. And I could not but apply to these

* when we had believed, πιστεύσασιν

† Who was I able to withstand, or, hinder God, τίς ἐγὼ δυνατὸς κωλῦσαι τὸν θεόν

17. Forasmuch then as God gave them the like gift, as he did unto us, * who beleived on the Lord Jesus Christ, † what was I that I could withstand God?]
lowed these Gentiles the same privilege which he bestowed on us after our continuing stedfast to the faith of Christ so long, attending him as his constant disciples, when that which we look on, as the solemnity of our mission or Apostleship, the descent of the Holy Ghost, hath been also allowed to them, it must have been a downright disobedience to God, if I had made a scruple to receive them into the Church, or indifferently to preach unto, or converse with them.

17. And therefore when God hath al-

18. With this account of Peters they were ſatisfied, and bleſſed God, for that communicativeneſſe of his goodneſſe, that he had afforded the ſame mercy to the Gentiles, as to the Jewes, that if they will return, and amend, and receive Chriſt, they ſhall be ſaved, and that he had given them the grace to doe ſo.

18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life,]

19. Then the diſciples that were driven from Jeruſalem ch.8. 1. went about, publiſhing the Goſpel (ſee note on ch 8. b.) to the Jewes, but to none elſe.

19. Now they which were ſcattered abroad upon the perſecution, that aroſe about Stephen, travelled as farre as Phœnice, and Cyprus, and Antioch, * preaching the word unto none, but unto the Jewes only.]

* ſpeaking, λαλοῦντες

20. And ſome of theſe diſciples were men that had been born in Cyprus and Cyrene, and they, when they came to Antioch, preached to the native Greeks the faith of Chriſt.

20. And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the † Grecians, preaching the Lord Jeſus.]

† many copies printed and MS. read Ἑλληνιστὰς Hellenists, but the Kings MS and Syriack read Ἕλληνας Greeks

21. And God proſpered their preaching of Chriſt, and brought in many converts to them daily.

21. And the hand of the Lord was with them, and a great number beleived and turned unto the Lord.]

22. And the Apoſtles that remained at Jeruſalem, hearing of it, ſent Barnabas to confirm them from city to city as farre as Antioch.

22. Then tidings of theſe things came unto the eares of the Church, which was at Jeruſalem, and they ſent forth Barnabas, that he ſhould goe as farre as Antioch.]

23. Who coming and ſeeing with what good ſucceſſe the Goſpel had been preached among them, (ſee note on Heb.13.a. and Act.18.d.) was glad and adviſed them cordially and ſtedfaſtly to hold faſt to Chriſt.

23. Who when he came, and had ſeen the grace of God, was glad: and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.]

24. For Barnabas was a very pious perſon, a beleiver that had many excellent gifts and graces, and by his means alſo the Goſpel was received by very many.

24. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord.]

25. Then departed Barnabas to Tarſus for to ſeek Saul,

26. Paul and Barnabas for the ſpace of a year, reſorted to the place of publick aſſemblies, and inſtructed and confirmed all that came, And the diſciples, or thoſe that received the faith of Chriſt, being formerly called Nazarites or Galilæans, in ſtead of thoſe names, were ſtyled Chriſtians, and that firſt in Antioch of any place.

26. And when he had found him, he brought him unto Antioch. And it came to paſſe that [a whole year they * aſſembled themſelves with the Church, and taught much people, and the diſciples were [a] called Chriſtians firſt in Antioch.]

a. * aſſembled in the Church, συναχθῆναι ἐν τῇ Ἐκκλησίᾳ

27. And ſome of the chief men, poſſibly biſhops of Judæa, that had alſo the gift of prophecie, came by appointment of the Church of Jeruſalem to Antioch.

27. And in theſe daies came prophets from Jeruſalem unto Antioch.]

28. And one of them, named Agabus, by revelation from the Spirit of God, foretold that there ſhould ſhortly be a great famine over all Judæa, (ſee note on Mat.24. e. and Lu.2.1.) which accordingly came to paſſe in the reigne of the Emperour Claudius, ſee 1 Cor. 16. 1.

28. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the daies of Claudius Cæſar.]

29. And all the Chriſtians in all places according to their abilities reſolved to ſend relief to the Chriſtians in Judæa in this time of dearth, (and among them Helen Queen of the Adiabeni, ſaith Euſebius l.2.c.ιβ'.) bought a great deal of corn out of Ægypt, and ſent it to be diſtributed to them that were in want, ſee Joſ: Ant: l.20. c.2.

29. Then the diſciples every man according to his ability determined to ſend relief unto the brethren, which dwelt in Judæa.]

30. And this liberality from other parts of the Church, was by Paul and Barnabas brought, and put into the hands of the Biſhops of Judæa.

b. 30. Which alſo they did, and ſent it to [b] the Elders, by the hands of Barnabas and Saul.]

Notes on Chap. XI.

a. Χρηματίζω

The uſe of χρηματίζω in the *active* for [*to be called*] in a *paſſive* ſenſe, is to be ſeen *Rom.*7.3. μοιχαλὶς χρηματίσει *ſhe ſhall be called an adultereſſe*, but that in an *eminent* manner, as may be diſcerned by that acception of it in *Epiphanius*, Ἀστρονομία, ſaith he, ἐν Φαρισαίοις λοιπὸν ἐχρημάτιζεν, *Aſtronomy was much cried up, was in great reputation among the Phariſees.* So here χρηματίζειν Χριστιανὸς, is to be *famouſly known* under that name of *Chriſtians.*

b. Πρεσβύτεροι

The word [Πρεσβύτεροι *Elders*] is here firſt met with in the *Chriſtian Church*, and therefore will deſerve to be explained. And firſt it will not be amiſſe to ſee the uſe of it among the *Greeks*, and *Hebrewes*; Among the *Greeks*, it is the ſaying of a *learned Grammarian, Dionyſius Halicarnaſſeus*, Πρεσβύτερος καὶ παρὰ δεῖνος καὶ παρὰ γέρουσι διαφέρει οἱ παλαιοὶ λέγειν, l.2. *The antients uſed the word Elders both for Rulers and old men*, and accordingly it is now in uſe among all nations, *Italians, French, Spaniards, Engliſh*, to call their *Rulers, Seniors, Maiors, Aldermen*, &c. which are litterally the rendring of πρεσβύτεροι. Among the *Hebrews* the ſame is acknowledged, that זקנים *old men*, (which, with them, that want *degrees* of *compariſon*, is all one with *Elders*, and generally rendred πρεσβύτεροι) denoteth *dignity*, and *Præfecture* in the *old Teſtament*. So the *ſteward of Abrahams houſe, Eliezer*, who was placed *over all his ſervants*, and *goods*, *Gen.*24.2. is called πρεσβύτερος τοῦ οἴκου αὐτοῦ, *the Elder of his houſe*, and ἄρχων πάντων τῶν αὐτοῦ, *Ruler of all he had*, not ſo as זקן ſhould be joyned

joyned with עבדי and rendred *his Elder servant*, but with a *comma*, that *servant*, which was *Elder of his house*, שׁל שׁא, ſaith the *Targum of Jeruſalem*, *ruler*, adminiſtrator, *ſteward*, and ſo he is called *Gen.*15. 2. So the זקני or *Elders of Pharaohs houſe, and of all Ægypt*, *Gen.*50. 7. are the *Prefects*, and *adminiſtrators* of the *Kings houſe*, and of all *Ægypt*. So the *Elders of the Moabites*, *Num.* 22. 7. are שׂרי *Princes of Moab*, v.8. So when all *Dominion* was founded in the *privileges* that belonged to the *firſt-born*, *Gen.* 4. 7. (and therefore is *Reuben*, as *firſt-born*, *Gen* 49.3. called the *excellency of principality, and the excellency of power*, i. e. the *excellent Principality*, or *Supreme power*, the *Magiſtrate*, ſo called *Rom.*13.1.) the *Princes of the families*, or *kindreds*, are called indifferently Πατριαρχαὶ, & Πρεσβύτεροι, *Patriarchs*, and *Elders*. Such were the *Elders of Iſrael*, *Exod.* 3. 16,18. & 4.29. the *heads*, or *rulers* of the *families*, or *kindreds*, ch.6.14. *Rulers* of the *Congregation*, ch.16. 22. who are again called the *Elders of Iſrael*, ch.17.5, 6. & 18. 12. and *Elders of the Tribes*, *Deut.*31.28. And when *Moſes* appointed *Judges* for lighter cauſes, *Ex.*18. 22. who ſhould have *power* over *thouſands, and hundreds, and fifties, and tens*, i. e. firſt, over ſo many *families*, after, over greater, or leſſer *cities*, (for ſo the *thouſand* ſignifies *a city*, *Judg.*6.15. *Mic.*5.2. and the *Ruler* thereof is ἡγεμὼν *Mat.*2. 6.) theſe were by them called πρεσβύτεροι *Elders*, and Ἄρχοντες *Rulers* and *Judges*, and ἄρχοντες Συναγωγῶν, and ἀρχισυνάγωγοι, *Rulers of the ſynagogues* and the like, And thereupon in the *Theodoſian Codex*, where the *ſecond law de Judæis* uſes the word *Presbyteros*, *Elders*, another *Law* hath *Synagogarum patres*, *fathers*, or *Rulers* of the *Conſiſtories*. And ſo when the *ſeventy Elders* were taken in to aſſiſt *Moſes*, *Num.* 11.16. (to whom the *Great Sanhedrim* at *Jeruſalem* ſucceeded) it is evident, that theſe were ſo called, becauſe they were *Princes*, or *Prefects*, or *Rulers of the people*, before they were thus choſen by *Moſes*. (*Gather unto me*, ſaith *God*, *ſeventy men of the Elders of Iſrael, whom thou knoweſt to be the Elders of the people and officers over them, and bring them to the tabernacle of the Congregation, that they may ſtand there with thee.*) And ſo the word *Elder* was not a denotation of *one* of the *Sanhedrim*, any otherwiſe, then as ſome of thoſe that were in the *Sanhedrim*, had formerly been *Elders*, or *Rulers of the people*, and accordingly of three ſorts of men, of which the *Sanhedrim* conſiſted, but one is called *Elders*, the other *Scribes*, and *chief Prieſts*, (ſee *Mat.* 16. 20. and note on *Mar.*5. c.) By all which it appears how fitly this word [Πρεσβύτεροι, *Elders*] being made uſe of by the *Apoſtles*, and writers of the *New Teſtament*, is affixt to the *Governours* of the *Chriſtian Church*, the ſeverall *Biſhops* of ſeverall *cities*, anſwerable to the ἡγεμόνες *Rulers of thouſands*, or *Patriarchs*, which being firſt uſed among the *Jewes*, are in the *Chriſtian Church* the ordinary title of *Biſhops*. And although this title of Πρεσβύτεροι *Elders* have been alſo extended to a *ſecond* order in the *Church*, and is now onely in uſe for them, under the name of *Presbyters*, yet in the ſcripture times, it belonged principally, if not alone, to *Biſhops*, there being no evidence that any of that *ſecond* order were then inſtituted, though ſoon after, before the writing of *Ignatius Epiſtles*, there were ſuch inſtituted in all *Churches*. Of thoſe firſt *Apoſtolicall* times the teſtimony of *Clemens Romanus* in *Epiſt.* 1. *ad Cor.* p 3.
is obſervable, Ἐξεπέμφθη ὁ Χριστὸς ἀπὸ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ Χριστοῦ, οἱ οὖν ὑξῆλθον εὐαγγελιζόμενοι-- Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, κατέστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς Ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *Chriſt was ſent from God, and the Apoſtles from Chriſt, and they went out preaching the Goſpel*-- And then, *They therefore preaching through Regions and Cities Conſtituted (or Ordained) their firſt-fruits, (firſt-converts) into Biſhops and Deacons of thoſe that ſhould afterward beleive.* Where it appears that when the *Goſpel* was *firſt* preached by the *Apoſtles* and but *few* converted, they *ordained* in every *City*, and *Region* no more but a *Biſhop*, and one, or more *Deacons* to attend him, there being at the preſent ſo *ſmall* ſtore, out of which to take *more*, and ſo *ſmall* need of *ordaining more*, that this *Biſhop* is conſtituted more for the ſake of thoſe which ſhould *after beleive*, then of thoſe which did *already*. Agreeable is that of *Epiphanius* ἐκ Καθολικῶν ἱστοριῶν, ſaith he, fetcht *out of the profoundeſt or antienteſt hiſtories*, l.3. c.1. Νῦν ὀυτῳ τοῦ χαρίσματος &c. *At the beginning of the Apoſtles preaching, when there was none fit or worthy to be Biſhop, the place remained void without any, but where need required, and there were thoſe that were fit for it, Biſhops were conſtituted, but while there was no multitude of Chriſtians, there were found none among them to be conſtituted Presbyters* (in our modern uſe of that word) *and they contented themſelves with a Biſhop alone in every place, But without a Deacon 'twas impoſſible for a Biſhop to be, and therefore the Apoſtle took care that the Biſhop ſhould have his Deacons to miniſter to him.* And accordingly when S. *Paul* gives directions to *Biſhop Timothy* for the *ordaining* of officers in the *Church*, he names *Biſhops*, and *Deacons*, but no *ſecond* order between them, 1 *Tim.*3. 2,8. and ſo to *Titus*, *Tit.*1.7. & c.2.1. (ſee *note* on *Phil.*1.c.) And ſo in the *Church* of *Jeruſalem* it is clear by ſtory, that *James* the *brother* of the *Lord*, being ſoon after *Chriſts aſcenſion* conſtituted their *Biſhop* (ſee note on *Gal.*2. c.) the *Deacons* are the firſt that are added to him, *Act.*6. and no mention as yet of any *middle* order; From whence it will be ſufficiently cleared, who are the Πρεσβύτεροι *Elders*] here, viz: the *Biſhops* of the ſeverall *cities* or of the *brethren that dwelt in Judea*, v. 29. to whom this *almes* was deſigned; for the *famine* being in *all Judea* and not onely at *Jeruſalem*, and there being *brethren*, i. e. *Chriſtians inhabiting* through ſeverall parts of *Judea*, there can be no reaſon to imagine, that *Jeruſalem* only ſhould have the benefit of this *collection*, or conſequently that the *Elders*, to whom it was delivered, ſhould belong only to that *city*. And thus it is known in the *Primitive Church* that *almes, and collections* (called χάριτες Χάρις and λογία) whether in the *ſame Church* brought by Λογία the *communicants* in the *offertory*, or by *officers* ſent from one *Church* to another, were ſolemnly intruſted to the *Biſhop*, as the *ſteward* of the *houſe of God*, as the *oblations* were brought to the *high Prieſt* under the *Law*, and the *liberality* of the *faithfull* to the *Apoſtles feet*, *Act.*4.34. So in the 41th *Canon Apoſtolical* it is appointed, *Præcipimus*

ut

XUM

ut in poteſtate ſuâ Epiſcopus Eccleſiæ res habeat, Si enim animæ hominum pretioſæ illi ſunt concreditæ, multò magis oportet eum curam pecuniarum gerere, ita ut poteſtate ejus indigentibus omnia diſpenſentur per Presbyteros & Diaconos, We command that the Biſhop ſhall have the goods of the Church in his own power, For if the ſoules of men ſo much more pretious, are entruſted to him, he ought much more to have the care of the monies, ſo as by his power all be diſpenſed to them that want, by the Presbyters and Deacons; and ſo ſaith * *Juſtin Martyr* of the προεστὼς *Preſident, or Biſhop,* πᾶσιν ὲν χρείᾳ ὢν προστάτης γίνεται, *he is the Guardian of all that are in want.* From this explication of Πρεσβύτεροι here, muſt be taken the notion of it *Act.* 15. 2. where the *Elders* at *Jeruſalem* with the *Apoſtles*, are not the *Elders of Jeruſalem*, that *one city*, but the *Biſhops* of all *Judea*, now met in *Councell at Jeruſalem*, v. 4. 6. 22, 23. which joyned in making that *decree* ch. 16. 4. and ſo ch. 21. 18. when *Paul* again went up *to Jeruſalem*, and addreſt himſelf to *James* the *Biſhop* there, it is added, as in *Councell*, πάντες τε παρεγένοντο οἱ Πρεσβύτεροι, *and all the Elders were there.* An image or repreſentation of which *Councel* we have *Rev.* 4. 4. & 11. 16. *One ſitting upon the throne*, The *Biſhop* of *Jeruſalem*, as *Metropolitan* ſitting in the *midſt*, and *four and twenty Elders* κυκλόθεν *round about*, in faſhion of a *crown*, or *ſemicircle*, *ſitting* on *thrones* on each ſide of him, in *white garments*, and *golden crownes*, or *mitres*, the *characters* of *Epiſcopal Dignity*, and *ſeven lamps* of *fire*, the *Emblems* of *ſeven Deacons* ver. 5. waiting on them. And as the *Biſhops* of *Judea*, being at *Jeruſalem*, are thus fitly ſtyled Πρεσβύτεροι *Elders*, (not of the *Church* of *Jeruſalem*, but) either ſimply *Elders*, or εἰς, or ἐν, *at*, or *in Jeruſalem* noting only the *place* where they met in *Councel*, not of which they were *Elders*, or *Governours*, So *Act.* 14. 23. it is ſaid of *Paul* and *Barnabas* paſſing through *Lyſtra*, *Iconium*, and *Antioch*, that having *confirmed the Churches*, they *ordained them* Πρεσβυτέρους κατ' ἐκκλησίαν *Elders Church by Church*, i. e. a *Biſhop* in *every Church*, one *Governour* in *Lyſtra*, another in *Iconium*, another in *Antioch*, And ſo c. 20. 17. the πρεσβυτέρους ἐκκλησίας *Elders* of the *Church of Aſia*, are the ſame that are called ἐπισκόπους ποιμαίνειν *Biſhops* of the *flock*, v. 28. *ſet over them by the holy Ghoſt*, to wit, the *Biſhops* of *all Aſia*, who, ſaith *Irenæus*, were called together *ab Epheſo & reliquis proximis civitatibus, from Epheſus, and the reſt of the cities neer.* l. 3. c. 14. To all which places in that book of the *Acts*, belongs that ſaying of *Oecumenius*, Πρεσβυτέρους γὰρ τοὺς ἐπισκόπους ἡ τῶν Πράξεων βίβλος εἴωθε λέγειν, *the book of the Acts uſes to call Biſhops Elders.* So *Tit.* 1. 5. when *Titus* is ſaid to be *left in Crete, to ordain* πρεσβυτέρους κατὰ πόλιν *Elders city by city*, there is little doubt, but as *Titus* was *Metropolitan* of that *Iland*, (in which there were ſaid to be an *hundred cities*, and *Gortyna* the *Metropolis*) ſo the *Elders* in thoſe ſeverall *cities*, were a *Biſhop* in each, and ſo they are diſtinctly called ver. 7. and the ſame directions given for the ordaining of them, and the πρεσβύτας, that to *Timothy* are given for the *Biſhops* and *Deacons*, 1 *Tim.* 3. And the *Greek Scholiaſts* ſay diſtinctly on that place. Πρεσβυτέρους τοὺς Ἐπισκόπους καλεῖ, *he calls the Biſhops Elders*, and Ἀπόστολος & Τίτον ἐπὶ τὸ κελεῦσαι ἐπισκόπους χειροτονῆσαι, Ἐπισκόπων ἀρχιτέρων πολέως, *the Apoſtle left Titus to conſtitute Biſhops, having firſt made him Biſhop*, And * *Theodoret* ἐπιτέτραπτο τοῦ ὑπὸ αὐτὸν ἐπισκόπους χειροτονῆσαι, *He had Commiſſion to ordain Biſhops under him*, and *Theophylact*, τούτων ἐπισκόπων χεῖρα καὶ χειροτονίαν ἐπιβάλλει, *He was intruſted with the judging and ordaining of ſo many* (i. e. an *hundred*) *Biſhops*. So 1 *Tim.* 4. 14. the Πρεσβυτέριον or *Elderſhip* that *laid hands on Timothy*, and made him *Biſhop*, may well be reſolved to be the *Biſhops*, or *Apoſtolical* men οἱ τῆς Ἀποστολικῆς χάριτος ἠξιωμένοι, *thoſe that were vouchſafed the favour to be Apoſtles*, ſaith *Theodoret*, who with S. *Paul*, (2 *Tim.* 1. 6.) *conſecrated* him. Thus S^t *Peter* calls himſelf, Πρεσβύτερος Πέτρος, *Peter the Elder*, 1 *Pet.* 5. 1. and S^t *John* Πρεσβύτερος Ἰωάννης *the Elder John*, 2 *Joh.* 1. and 3 *Joh.* 1. And accordingly ſaith S^t *Chryſoſtome* on that place, ὁ δὲ πρεσβυτέριον φησὶν ἐνταῦθα, ἀλλὰ δεῖ Ἐπισκόπου, ὁ δὲ δὴ Πρεσβύτερος τὴν Ἐπισκοπὴν ἐκάλουν, *By Elderſhip he means not* (thoſe that were in his daies called) *Presbyters, but Biſhops, for Presbyters did not ordain Biſhops*, and ſo *Theophylact* and *Oecumenius* Πρεσβυτερεῖα, τουτέστιν Ἐπισκόπων, *Presbytery*, i. e. *Biſhops*, and ſo * *Ignatius* calls the *Apoſtles* Πρεσβυτέριον Ἐκκλησίας *the Presbytery of the Church*. And *Theodoret* renders the reaſon of the appellation, for *ſo*, ſaith he, *the holy ſcripture* τοὺς ἐντίμους τῶν Ἰσραὴλ, ἀριστοκρατίαν Γερουσίαν, *call'd the chief men of Iſrael, the Senate, or Elderſhip.* So 1 *Pet.* 5. 1. and 5. Πρεσβύτεροι οἱ ἐν ὑμῖν, *the Elders among you*, are no doubt the *Biſhops* in all the *diſperſions* of the *Converted Jewes*; of whom it is there ſaid that they ſhould ποιμαίνειν and ἐπισκοπεῖν v. 2. doe the part of the *Paſtor* and *Biſhop*. Some other places there are, where the word Πρεσβύτερος may poſſibly ſignifie a *lower* order, if any ſuch there were in thoſe times, but yet it is not certain, that they doe ſo. Such is that 1 *Tim.* 5. 1. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, *Rebuke not an Elder*, and ver. 19. Κατὰ πρεσβυτέρου μὴ παραδέχου κατηγορίαν δίχα, *Receive not an accuſation againſt an Elder*, Where 'tis the opinion of *Epiphanius*, that *Biſhop Timothy's* power over the *Presbyters* is ſpoken of. But when it is remembred that *Timothy* was not only a *Biſhop*, but of a *metropoliticall* ſea, the *chief* of all *Aſia*, and ſo a *Metropolitan*, and he appointed by *Paul* to ordain *Biſhops* there (whoſe *qualifications* are therefore ſet down, and thoſe of *Deacons*, but no mention of a *middle* order) there is no doubt but thoſe *Biſhops* of inferior ſeas ordained by him, were alſo *accuſable* and *rebukable* before him, in the ſame manner as *Theophylact* ſaid of *Titus*, that the χρίσις *judgment*, as well as χειροτονία, *Ordination of ſo many Biſhops was committed to him*, And therefore though S^t *Chryſoſtome* explaining thoſe places, interpret them δεῖ πάντως γεγηραικότα *of all old men*, (and ſome *circumſtances* in the *context* incline to that ſenſe) yet having made this *queſtion*, [*what ſhould be done in caſe the faults were confeſt, but had no witneſſes, but only an evil ſuſpicion?* He anſwers, and ſo alſo *Theophylact*, and *Oecumenius* in the ſame words, Εἶπεν ἄνω, φησὶ, δεῖ ὃ ἀνὴρ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, *the Apoſtle had anſwered above, He ought to have a good teſtimony from them that are without*, which plainly referring to the *qualifications* of *Biſhops* 1 *Tim.* 3. 7. muſt ſuppoſe the *Elders* to denote

Biſhops

* Apol. 2.

* Ioſeph. Epi ad Tit.

Πρεσβύτερον

* in 1 Tim. 4. Hom. 13.

* Ep. ad Philad.

* Hom: 15. in 1 Tim. 5. 19.

Biſhops in that place alſo; and ſo again ſaith **Chryſoſtome* on that other place, Δῆλον ὅτι ἐκκλησίας λοιπὸν ἐπίσκοπος ἦν ἐμπεπιστευμένος, ἢ καὶ ἔθνους ὁλόκληρον τὸ τῆς Ἀσίας, διὸ καὶ μετὰ πρεσβυτέρων αὐτῷ διαλέγεται, *It is manifeſt that he was intruſted with Churches, or indeed with a whole nation, that of Aſia, wherefore S. Paul diſcourſes to him of Elders.* Where the mention of *Churches* in the *plural*, and of *all Aſia*, over which *Timothy* was placed, muſt interpret *Elders* of *Biſhops* there. A third place there is in that *Epiſtle* 1 *Tim.* 5. 17. *Let the Elders that have ruled well be thought worthy of double honour,*] Which may alſo very commodiouſly be interpreted of the *Biſhops*, the πρωτῶτες or *Prefects* of *Churches*, (ſo ſtyled by *Juſtin Martyr* and others,) and thoſe diſcharging their office *duely*, and (beſides the farther *inſtructing*, or *teaching* their *Churches* already conſtituted) *labouring* and *travailing* in the *preaching* the *Goſpel* to them that have not before *heard* it, To whom therefore the פי שנים, *the double portion* of *alimony*, the *labourers reward* v. 18. is aſſigned by the *Apoſtle*. A fourth place is that of S. *James*, *Jam.* 5. 14. *Is any man ſick? let him call for the Elders of the Church*, &c. Where, as the office of *viſiting* the *ſick*, of *praying*, *anointing*, *abſolving*, and *reſtoring health* to the *ſick*, may well agree to the *Biſhop*, ſo the ſetting it in the *plural* number, is nothing to the *contrary*, for that only ſignifies the *Elders*, or *Biſhops* of the *Chriſtian Church*, to be the men, whom *all* are to ſend to in this caſe, not that there are more *Elders* then one in one particular *Church* or city, any more, then that more then *one* are to be *ſent* for by the ſame *ſick* perſon. To this purpoſe belongs that place of *Polycarp* the *primitive Biſhop* of *Smyrna*, and *Martyr*, Καὶ οἱ πρεσβύτεροι εὔσπλαγχνοι εἰς πάντας —— ἐπιεικεῖς πρὸς πάντας ἀδυνάτους, *Let the Elders be mercifull to all, viſiting all that are weak*, or *ſick*, where many other particulars are mention'd, κρίσις *judicature*, ἀποτομία *ſeverity*, or *exciſion*, προσωπολημψία *accepting of perſons*, τὸ ταχέως πιστεύειν κατά τινος, *beleiving haſtily againſt any*, as alſo ἀποστρέφειν τὰ ἀποπλανωμένα, *reducing hereticks* which belong properly to the *office* of the *Biſhop*, and not to any *ſecond* order in the *Church*. And accordingly in all that *Epiſtle* there is no mention of any but of *Elders*, and *Deacons*. As in *Papias* alſo his contemporary, and after him in *Irenæus*, and *Juſtin Martyr*, though πρεσβύτεροι ſometimes ſignifie that ſecond order, yet 'tis alſo uſed to ſignifie the *Biſhop*, and *Polycarp* himſelf ſtyled Ἀποστολικὸς πρεσβύτερος, *an Apoſtolick Elder*, or *Biſhop*, *Iren: in Ep: ad Plotinum*, and ſo *Seniores* in *Tertullian*.

διπλῆ τιμὴ

CHAP. XII.

Paraphraſe.

* put forth his hands to miſchief ἐπέβαλον τὰς χεῖρας κακῶσαι

1. NOw about that time Herod the King *[a] ſtretched forth his hands to vex certain of the Church.]

1. About this time An: Ch: 43. Agrippa grandchild to Herod the great, having obtained a great part of his grandfathers dominions, and ſo calling himſelf by his name Herod, went about, i.e. reſolved to perſecute the Chriſtians, eſpecially the Apoſtles at Jeruſalem, thereby to gratifie the Jewes. a.

2. And he killed James the brother of John with the ſword.]

2. And in that perſecution he put James the Apoſtle, the ſon of Zebedee, to the ſword, beheaded him.

†apprehend συλλαβὼν

3. And becauſe he ſaw it pleaſed the Jewes, he proceeded farther to † take Peter alſo. (Then were the daies of unleavened bread.]

3. And perceiving that the Jewes gave their voices and conſent to his death, and expreſt their good liking of it (ſee note on Joh. 8. c.) he proceeded and apprehended Peter alſo. And it was about the time of the Paſſeover of the Jewes, when he apprehended him.

4. And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people.]

4. And having impriſoned him, he ſet ſixteen ſouldiers to guard him, four at a time, two to be alwaies by him, and chain'd to him, (ſee note on ch. 28. e.) and two to guard the dore, ver. 6. meaning after the feaſt of the Paſſeover, to bring him forth to the Jewes, and, if they thought fit, to put him to death alſo.

* earneſt or continuall prayer was † was about to bring ἐμέλλεν προάγειν

5. Peter therefore was kept in priſon, but * prayer was made [b] without ceaſing of the Church unto God for him. b.

6. And when Herod † would have brought him forth, the ſame night] Peter was ſleeping between two ſouldiers, bound with two chains, and the * keepers without the dore kept † the priſon,

6. And the night before Herod intended to bring him into the aſſembly, before the people, to have their ſuffrage to put him to death, (ſee ver. 3. and v. 11.)

* watchmen at the dore, for the Kgs MS. reads οὐλακες φυλακῆς † watch τὴν φυλακὴν

7. And behold * the Angel of the Lord came unto him, and a light ſhined in the priſon, and he] ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly, And his chains fell off from his hands.

7. And an Angel came to him, and the light with which he appeared, ſhone in the priſon, and the Angel

* an Angel of the Lord came upon ἄγγελος κυρίου ἐπέστη

8. And the Angel ſaid unto him, [Gird thy ſelf, and bind on thy ſandals. And ſo he did.] And he ſaith unto him, Caſt thy garment about thee, and follow me.

8. make thy ſelf ready to goe out immediately, put on thy outer garment (ſee note on Mat. 5. 40.) and thy ſandals, and follow me. And Peter did as he was bid.

9. And he went out, and followed him, and wiſt not that it was true, which was done by the Angel, but thought he ſaw a viſion.]

9. And he followed him out, but as yet knew not that this was really done, but thought he had been in a dream or trance.

10. When they were paſt the firſt and the ſecond wards, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord, and they went out and paſſed on through one ſtreet, and forthwith the Angel departed from him.]

10. And the priſon being in the ſuburbs, after they were out of the priſon, they paſt through two watches

watches or wards which ſtood every night without the gates, and at laſt came to the gate which enters into the city, an iron gate, which opening to them of its own accord, they paſſed through it, and when they had paſſed together through one ſtreet, the Angel left Peter by himſelf.

11. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jewes.]

11. And Peter being perfectly awake out of the trance, and knowing that he was ſo (as he did not ver. 9.) he ſaid to himſelf, that now 'twas clear that God had ſent his Angel to deliver him from the hands of Herod, and from the malice of the Jewes, who verily expected to have had him brought out to them that day, ver. 6.

c. 12. And when he had [c] conſidered the thing, he came to the houſe of Mary, the mother of John whoſe ſurname was Mark, [where many were gathered together * praying.]

12. a place where many Chriſtians at this time of night met together to pray, and were now performing that office.

* and were praying, συνηγμένοι προσευχόμενοι

d. 13. And as Peter knocked at the dore of the † gate, a damoſel came to [d] * hearken, named Rhoda.

† portall, πυλῶνος

* to anſwer ὑπακοῦσαι

14. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſſe, but ran in, and told how Peter ſtood before the gate.

e. 15. And they ſaid unto her, Thou art mad. But ſhe † conſtantly affirmed, that it was even ſo. [Then ſaid they, It is * his [e] Angel.]

15. and they being moved with her earneſt affirming of it, and yet being confident that Peter was in priſon, thought ſhe had affirmed it not from knowing Peter's voice, but from hearing mention of Peter's name, and thereupon concluded that though Peter himſelf could not be there, yet there was ſome meſſenger ſent from him, which mentioned his name.

† with aſſeverations affirmed διϊσχυρίζετο

* a meſſenger of his ἄγγελος αὐτοῦ

16. But whilſt they thus debated, Peter 16. But Peter] continued knocking, and when they had opened the dore, and ſaw him, they were aſtoniſhed.

17. But he beckning unto them with the hand to hold their peace, declared unto them, how the Lord had brought him out of the priſon, and he ſaid, [Goe, ſhew theſe things unto James, and to the brethren. And he departed and went into another place.]

17. Let this be known to the Biſhop of Jeruſalem, and all the Chriſtians there, (ſee note on 1 Cor. 15. a. & Gal. 2. b.) And immediately he departed from them to a place of more ſafety.

18. Now as ſoon as it was day, there was no ſmall ſtirre among the ſouldiers, what was become of Peter.

19. And when Herod ſought for him, and found him not, he † examined the keepers, and commanded * that they ſhould be [put to death. And he] went down from Judæa to Cæſarea, and there abode.

19. carried away as malefactors to puniſhment, But Peter

† queſtion'd the watch, ἀνακρίνας τοὺς φύλακας

* them to be carried away, ἀπαχθῆναι

20. And Herod † was highly diſpleaſed with them of Tyre and Sydon: but they came with one accord to him, [and having made Blaſtus the King's Chamberlain their friend, deſired peace, becauſe their countrey was nouriſhed by the King's countrey.]

20. And having gratified Blaſtus the King's Chamberlain, and got him to be their friend, they requeſted Herod that he would be friends with them, as with perſons, whoſe whole ſubſiſtence was from his favours.

† had an intention to make war, ἐμάχετο

21. And upon a ſet day, Herod] arrayed in royall apparell, ſat upon his throne, and made an oration * unto them.

21. And upon this occaſion, Herod, having appointed a day to hear and conſider that buſineſſe, being

* to the people, πρὸς αὐτούς

† [gave a ſhout, ſaying, It is the voice of a God, and not of a man.]

† ſhouted, The voice of God, ἐπεφώνουν, Θεοῦ φωνὴ

22. And the people

22. cried out by way of acclamation, He ſpeaks more like a God then a man.

23. And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory,] and he was eaten of worms and gave up the ghoſt.

23. God ſent a diſeaſe upon him (ſee this whole ſtory in Joſephus, and out of him in Euſebius Eccl: Hiſt: l. 2. c. 10.) becauſe he prided himſelf in this acclamation of the people, and diſclaimed not that blaſphemous flattery of theirs.

24. But the word of God grew and multiplied.]

24. And the Goſpel thrived and had many proſelytes, many were daily converted to it.

25. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled [* their miniſtery,] and took with them John, whoſe ſurname was Mark.

25. their buſineſſe in carrying proviſion for the relief of the poor Chriſtians, chap. 11. 19.

* the adminiſtration, διακονίαν

Notes on Chap. XII.

a. Ἐπιβάλλειν χεῖρα *to lay hand,*] taken *abſolutely*, or with an *infinitive mood* after it, as here, ſignifies to *attempt* or *reſolve* to do any thing, ſo *Gen.* 3. 22. *leſt he put forth his hand to take of the tree,* &c.

Ἐπιβάλλειν χεῖρα

b. The word ἐκτενὴς applied to *prayer* ſignifies *importunate*, enforcing the ſame requeſt, ἐκτένεια Ζωχῶς τὸ ἀυλὸ, ſaith *Heſychius*, 'tis *continually to doe the ſame thing*, and again ἐκτενὲς, διαλελυμένον, it ſignifies that which is *held out*, or *extended* to a length. Thus the *Letany*, or *ſupplications* of the *Church* frequently, for ſome ſpace, to ſeverall matters applying the ſame words, *We beſeech thee to hear us*, and the like, is in the *antient Liturgies*, called ἐκτενὲς, the *vehement*, *fervent*, *importunate* form of *ſupplication*.

Ἐκτενὲς

The word Ζωχῶν is ſo neer in *likeneſſe* (though far enough off in the *nature* & *ſignification* of it) to σπεῦσον, that it is very poſſible one of theſe may here by the *tranſcriber* be put for the other. And indeed the ſignification of the latter [σπεῦσον *making haſt*] ſeems that which is fitter for the turn in this place, where being left alone in the *ſtreet* by the *Angel*, he was in reaſon to *make haſt* to ſome place of *ſafety* and *privacy*, and ſuch was that which

c. Ἐννοήσας

which he here chose. If this conjecture (which I mention only as such, having no *authority* for it,) be not too remote, then may it also probably belong to another place, c.14 6. Συνδρόμους κελεύουσιν, perhaps for σπεύδοντας, *they made haſt and fled*, as out of a great danger.

d. Ὑπακούσῃ *Cant.*5.7. is proportionable to the κραυγῶν, precedent, *anſwering* a *call*, So *Iſa.*50 2. and 56.11. So in *Plutarch* he that goes to *anſwer* him that *knocks* at the *dore*, is ſaid ὑπακούειν, to *hearken*, and *anſwer*.

e. Ἄγγελος μου

That the word Ἄγγελος, which by way of *excellence* is ſet to denote the *immortal Spirits* attendant on *God* and *miniſtring* to him, doth primarily, and originally, and in vulgar uſe ſignifie a *meſſenger*, and from thence onely comes to denote thoſe *Spirits*, becauſe they are *meſſengers* of *God*, employed by him, there is little doubt or queſtion: And conſequently 'tis as certain, that it may ſignifie here no more then a *meſſenger* from S. *Peter*, ſo doth Ἄγγελός μου, *Mat.*11.10. *Mar.*1.2. *Lu* 7.27. *my meſſenger*, being ſpoken of *John Baptiſt*. So *Lu.*7.24. ἄγγελοι Ἰωάννου *the meſſengers of John*, and *Lu.*9.32. ἀπέστειλεν ἀγγέλους, *he ſent meſſengers*, and ſo ſure the ἄγγελοι ἐκκλησιῶν, the *Angels* of the *Churches*, were not thoſe *immortal Spirits*, *Rev.* 1.19. but as the *Apoſtles* ſent *meſſengers* to ſeveral *Churches*, who were to doe according to their appointment, (ſee note on *Joh.* 20. a.) and ſome in their ſtead to *rule* and *govern* there, ſo were theſe the *rulers* of the *Churches*, appointed by the *Apoſtles*. So the *Hebrew* מַלְאָךְ ſignifies indifferently any who hath any *command* or *meſſage* from a *maſter*, and is rendred πεῖς 1 *Sam.*25.42. a *ſervant*, πρεσβὺς a *meſſenger* or *Embaſſadour*, *Num.* 21.21. and מַלְאָךְ, is rendred ἄγγελοι 2 *Sam.* 15.13. from נגד *nuntiavit*, yea and עבד *ſervus, miniſter*, is rendred ἄγγελοι *Iſa.*37.24. The only queſtion therefore will be, of theſe two poſſible notions of the word which is the *fitter* and more *probable* for this place, and for the rendring it [*meſſenger*] and not [*Angel*,] I ſhall only ſay, that the *ſtory* will thereby be very clear and intelligible, thus, That *Peter knocked* at the *dore*, and *Rhode* asking who was there? he anſwered, *Peter*, thereupon ſhe knew his *voice*, and aſſured them within, that *Peter* was there; they having not heard the *voice*, but only hearing her *affirm confidently*, that *he was there*, thought that ſome *meſſenger* had come from *Peter*, and made uſe of his *name*, and that ſhe had by miſtake beleived it to be *Peter* himſelf, and ſo they thought they muſt reconcile the difficulty betwixt the conceived impoſſibility of *Peter's* being there, on the one ſide, and the *maid's affirming confidently* that he *was* there, on the other ſide, viz: by this *medium* betwixt both, that a *meſſenger* ſent from *Peter* was at the *dore*, who made uſe of his *name* to obtain admiſſion; Whatſoever can be ſaid for the other rendring, will, I conceive, have more difficulty in it. And it is not impoſſible or improbable, that the ἄγγελος *Joh.* 5.4. that *went at a certain ſeaſon* to *move* the *water* of *Bethesda*, may be ſo rendred alſo, not for an *Angel* of *God* in a viſible ſhape, but for an *officer*, ſervant, *meſſenger*, that was wont to be ſent at *certain ſeaſons* of the year, probably at the *feaſts*, to *move* the *water*, upon which it became *medicinable*, ſee *note* on *Joh.* 5.2.

Paraphraſe.

CHAP. XIII.

* Now there were ſome in Antioch, belonging to the Church that then was, Prophets & Doctors, ὡς δὲ τινες τῶν Ἀντιοχείας κατὰ τὴν οὖσαν ἐκκλησίαν, εἰσὶν οἱ διδάσκαλοι καὶ

† ſoſter-brother of Herod Ἡρῴδου τοῦ Τετράρχου

* 1. NOW there were in the Church that was at Antioch, certain prophets and teachers,] as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, † which had been brought up with Herod the Tetrarch, and Saul.

1. And there were at that time in Antioch ſome eminent perſons or Biſhops of the Churches of Syria, of that age, ſee note on 1 Cor.12. c. and of them ſome having the gift of prophecie, (ſee note on ch.15. c.)

2. As they miniſtred to the Lord and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work, whereunto I have called them.]

2. And as they were upon a day of faſt performing their office of prayer to God (ſee note on Lu. 1. h.) the holy Spirit of God by ſome affiation, or revelation ((ſee c.8 note e.) commanded them to ordain or conſecrate Barnabas and Saul to the Apoſtleſhip, to which God had already deſigned them.

3. And when they had faſted and prayed, and laid their hands on them, they ſent them away.]

3. And accordingly they obſerved a ſolemn day of faſting and prayer, and ſo by impoſition of hands (ſee note on 1 Tim.5. f.) ordained them, and ſent them away about the work deſigned them by God.

4. So they being ſent forth by the holy Ghoſt, departed unto Seleucia,] and from thence they ſailed to Cyprus.

4. And having thus received their commiſſion from the holy Ghoſt, or by the appointment of God himſelf (ſee ver. 2.) they went immediately to Seleucia.

5. And when they were at Salamis [they preached the word of God in the ſynagogues of the Jewes, and they had alſo John to their miniſter.]

5. they proclaimed the Goſpel in the ſynagogues of the Jewes, and they had with them John ſurnamed Mark, ch.12.25. who was with them as an attendant, to doe any thing wherein they had uſe of him, and by them to be ſent on any part of their charge (ſee note on Joh. 20. 21.) whither they could not goe.

6. And when they had gone through the iſle unto [Paphos,] they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Bar-Jeſus,

6. Paphos, where the Temple of Venus was,

* Proconſul ἀνθυπάτου

7. Which was with the * deputy of the countrey, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and deſired to hear the word of God,

8. But [a] Elymas the ſorcerer (for ſo is his name by interpretation)] withſtood them, ſeeking to turn away the deputy from the faith.

8. But Barjeſus, that Elymas, or Magician, (as Elymas ſignifies)

a.

9. Then

b. 9. having a great inciration of the Spirit of God upon him looked earneſtly on him.

9. Then Saul (who is alſo [b] called Paul) [filled with the holy Ghoſt ſet his eyes on him.]

c. 10. O thou vile ſorcerer, which, like the devil by whom thou worketſt, art an enemy of all goodneſſe, wilt thou not ceaſe to pervert the right waies of the Lord?

10. And ſaid, [O full of all ſubtilty and all [c] * miſchief, thou child of the devil, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord?] * fallneſſe, forgery

thou worketſt, art an enemy of all goodneſſe, wilt thou perſiſt in ſorcery in defiance of the faith of Chriſt, which comes armed with ſo much more power of miracles, then thoſe to which thou falſly pretendeſt?

11. It is moſt juſt that thou that holdeſt out perverſly againſt the light of the Goſpel, ſhouldſt loſe thy ſight, which therefore by the immediate power of God, ſhall be taken from thee for ſome time. And immediately he was ſtruck blind, and was not able to goe without leading.

11. And now behold the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſſe, and he went about ſeeking ſome to lead him by the hand.]

12. And this act of miraculous blindneſs upon the ſorcerer convinced the Proconſul, and converted him to the faith.

12. Then the deputy, when he ſaw what was done, beleived, being † aſtoniſhed at the doctrine of the Lord.] † much ſtricken in admiration

13. And Paul and all that were in his company, except John, who returned to Jeruſalem, went by ſea from Paphos to Perga, a place famous for the Temple of Diana.

13. Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia, and John departing from them, returned to Jeruſalem.]

14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath day and ſate down,

d. 15. And after the reading of the leſſons, one out of the law, the other out of the prophets, it being the cuſtome for the [d] with doctors to expound, and apply ſome part of ſcripture to the inſtruction of the people, the chief perſons of the aſſembly which were preſent, ſent to Paul and his aſſociates, to know whether they were prepared to doe ſo.

15. And after the reading of the law and the prophets, the [d] Rulers of the ſynagogue ſent unto them, ſaying Ye men and brethren, if ye have any word of exhortation for the people, ſay on]

16. And Paul ſtood up, and having called for ſilence, (ſee ch. 12. 17.) beſpake all both Jewes and proſelytes to give audience.

16. Then Paul ſtood up, and beckning with his hand, ſaid, Men of Iſrael, and ye that fear God, give audience.]

17. The God of Iſrael choſe Abraham, &c. and promiſed to bleſſe, and multiply his ſeed, and accordingly performed it, encreaſing them to a very great number, even at the time, when they were ſojourners and ſlaves (and their children appointed to be killed, as ſoon as they were born) in Ægypt, and with many wonderfull miracles at laſt brought them out from thence.

17. The God of this people of Iſrael, choſe our fathers, and exalted the people, when they dwelt as ſtrangers in the land of Ægypt, and with an high arm brought he them out of it.]

e. 18. And for fourty years although they rebelled and murmured againſt him (and accordingly he ſent many puniſhments upon them, and permitted none of the murmurers to enter Canaan, yet) dealt he with them with much kindneſſe, and tenderneſſe, carried them as in his armes, provided for them, fed them miraculouſly in the wilderneſſe.

18. And about the time of fourty years [e] * ſuffered he their manners in the wilderneſſe.] * carried them as a nurſe

19. And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot,

20. he raiſed up ſome particular eminent men to fight their battels for them, and that way of government laſted, till the time of Samuel, who being a prophet, ruled them in God's name and ſtead, for a while.

20. And after that [he gave unto them Judges about the ſpace of four hundred and fifty years, untill Samuel the prophet.]

21. And afterward they deſired a King, and God gave unto them Saul the ſon of Cis, a man of the Tribe of Benjamin, by the ſpace of fourty years,

22. whom I will make uſe of to rule my people according to my will.

22. And when he had removed him, he raiſed up unto them David to be their King, to whom alſo he gave teſtimony, and ſaid, I have found David the ſon of Jeſſe, a man after mine own heart [which ſhall fulfill all my will.]

23. And as he promiſed, ſo hath he performed, from his poſterity is Jeſus come, appointed by God to be the lawgiver and judge of the world, to rule and govern all, to fight their battails againſt ſinne and Satan,

23. Of this man's ſeed hath God according to his promiſe, raiſed unto Iſrael a ſaviour, Jeſus,]

24. Before his beginning to preach, or entrance on his prophetick office.

24. When John had firſt preached [before † his coming] the baptiſme of repentance to all the people of Iſrael. † the face of his entrance

25. And as John preached and baptized, he renounced being the Meſſias, telling them that he was but his forerunner, and that he ſhould ſhortly come and preach among them, whoſe diſciple, ſaith he, I am not worthy to be.

25. And as John fulfilled his courſe he ſaid, Whom think ye that I am? I am not he: But behold there cometh one after me, whoſe ſhooes of his feet I am not worthy to looſe.]

26. And now brethren, both Jewes and proſelytes, this Goſpel, which Chriſt thus brought into the world, is ſent to be proclaimed, and made known to you.

26. Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.]

27. For

27. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him.]

27. For the Sanhedrim, and people of Jeruſalem, not underſtanding him to be the Meſſias, which they might have done, if they had but conſidered the leſſons and portions of Scripture eſpecially propherick, which every Sabbath day are read in their Synagogues, have put him to death; and ſo fulfilled thoſe very propheceies, which they underſtood not, for they ſaid it ſhould be ſo.

28. And though they found no cauſe of death in him, yet deſired they Pilate, that he ſhould be ſlain.]

28. And though he were perfectly innocent, no capital accuſation produced againſt him, yet by their importunity they forced Pilate to condemne him to be crucified.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre.]

29. And when by thus doing they had not more acted their own malice, then fulfilled the prophecies concerning the Meſſias (according to what he himſelf ſaid, It is finiſht, and then gave up the ghoſt) they then took him down from the croſſe and put him into a tombe, ſealed it up, and watched it, ſecured him by all ways imaginable.

30. But God raiſed him from the dead.]

30. And yet after all this, God raiſed him from the dead.

31. And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.]

31. And for fourty days he continued upon the earth, and was ſeverall times ſeen, (and convers't with, and did eat and drink, and ſhewed the print in his hands and ſide) in the preſence of his diſciples and divers others, who from the beginning had attended on him as diſciples, who now teſtifie this truth unto all the Jews.

* preach unto you the promiſe &c. ευαγγελιζομεθα υμιν επαγγελιαν.

32. And we * declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33. † God hath fulfilled the ſame unto us their children, in that he hath [f] raiſed up Jeſus again, as it is alſo written in the ſecond Pſalme, Thou art my ſon, this day have I begotten thee.]

† That God hath performed it ἐκ τοῦτο ὁ θεὸς ἐκπεπλήρωκεν

32, 33. And the ſubject of this Goſpel, which we thus proclaim unto you, is the promiſe made to Abraham (that in his ſeed &c.) to Moſes (that God would raiſe up a Prophet &c.) which promiſe God hath now fulfilled in raiſing Jeſus from the dead, Of which alſo that in the ſecond Pſalme was a propheey, when to David after his great perſecutions it was ſaid, that God had now begotten him, thereupon calling him his ſon, i. e. ſet him upon his throne, and given him that title of greateſt dignity, and which is in Scripture the title of Kings, as on whom is enſtated that power over men which belongs originally to none but God, and derivatively to none but thoſe, on whom God beſtowes it, who conſequently are called both children of the moſt high, and Gods, Pſal. 82. 1. 6. (as thoſe that are made like unto another, are to expreſſe that ſimilitude, called his ſons, and ſometimes have his name communicated to them.)

34. And as concerning that he raiſed him up from the dead, now no more to returne to corruption: he ſaid on this wiſe, I will give you the ſure [g] mercies of David.]

34. To the ſame purpoſe alſo, that God ſhould not only raiſe him from the dead, but alſo ſecure him never to dye any more, (for Lazarus and others that were once raiſed, dyed again) are thoſe two other known propheeies, one Iſa. 55. 3. I will give you the ſure mercies &c. the expreſſion of an everlaſting Covenant, ſpoken literally to the people of Iſrael, that God would perpetuate to them the mercy promiſed to David, that of giving one of his ſeed, to ſit on his throne, (which had been for ſome time interrupted, but ſhould now be perpetuated to them upon their obedience) but here accommodated to Chriſt, that though he were crucified, yet he ſhould riſe again, and never dye any more, i. e. that Chriſt under the title of the ſon of David, ſhould be given to the Jews not onely in a mortall condition, as David was, but in a firme immutable ſtate, which could not be true of him, if he had not been raiſed from the dead, and aſſumed to heaven, never to dye any more.

g.

35. Wherefore he ſaith alſo in another Pſalme,] Thou ſhalt not ſuffer thine holy one to ſee corruption.]

35. And to that moſt clearly belongs that other place, Pſal. 16. 11.

* For David indeed in his own generation having ſerved the counſell of God, &c. Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ

36. * For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers and ſaw corruption.]

36. For if thoſe words ſhould be applyed to David perſonally, they could have no truth in them, for he having lived his term or ſpace of naturall life, and therein ruled the people over whom God was pleaſed to ſet him, dyed a naturall death, and never roſe again, but his body was putrefied in the earth.

37. But he whom God raiſed again, ſaw no corruption.]

37. But he in whom that propheey is completely fulfilled, that is Chriſt, being ſent by God into the world, and crucified, and by the power of God raiſed from the dead the third day (before the time came, wherein bodies naturally putrefie, viz. 72. houres after death, wherein the revolution of humors is accompliſhed) never came to dye again, or putrefie at all.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveneſſe of ſins.]

38. This therefore is the meſſage we bring, the Goſpell we preach unto you, that this Chriſt is the Meſſias, who by his death hath reconciled God to all penitent beleivers, and by his life and doctrine taught us a way, wherein we may obtain pardon of ſin, ſuch an one as was not to be found in the Moſaicall Law.

39. And by him all that beleive are juſtified from all things, from which ye could not be juſtified by the law of Moſes.]

39. And whoſoever receives and obeyes him ſhall certainly be freed and purged from the wrath of God, and the puniſhments attending ſin in another world, from which the law of Moſes could not by all its ceremonies, waſhings and ſacrifices purge or cleanſe any.

40. Beware therefore leſt that come upon you, which is ſpoken of in the Prophets,

41. Behold ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye † ſhall in no wiſe beleive, though a man declare it unto you.]

† will not beleive, if any man ἐὰν τις ἐκδιηγῆται

40, 41. you are therefore neerly concerned to take heed, and beware that by your obſtinate reſiſting and rejecting

this way of ſalvation now preached, you doe not bring deſtruction upon your ſelves, and cauſe the Goſpel to be removed to the Gentiles, v. 46. which is a thing which will come to paſſe ſuddenly, though ſo incredible to you, that you will not beleive it, when the newes of it ſhall come unto you by them that ſee it done, (ſee note on Mat. 28. b.)

42. And though the Jews were not generally much moved with this, yet ſome of them were, v. 43. and generally the proſelytes, or pious perſons of heathen birth, deſired to hear more of this ſubject the next Sabbath.

42. And when the Jews were gone out of the Synagogue, the Gentiles beſought that theſe words might be preached to them the next Sabbath.]

43. who preached to them, and by way of exhortation confirmed them in the doctrine of the Goſpel, (ſee note on Heb. 13. a.)

43. Now when the congregation was broken up, many of the Jews and * religious proſelytes followed Paul and Barnabas, [who ſpeaking to them perſwaded them to continue in the grace of God.]

* worſhipping ſee note i.

h. 44. The Goſpel preached by them.

44. And the next Sabbath day came almoſt the whole city together to hear [the word of God.]

45. And the chief men of the Jews ſeeing how the multitude thronged to hear it, were horribly enraged, and contradicted Paul, and that with contumelies and reproches caſt on him.

45. But when the Jews ſaw the multitudes they were filled with * envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and † blaſpheming.

* rage ζηλος † railing βλασφημια

46. But this no way diſcouraged Paul and Barnabas, but they put off all fear, and ſaid courageouſly (ſee note on Joh. 7. a.) that now they had performed their charge from Chriſt, of preaching the Goſpel firſt to the Jews, before they applyed themſelves to the Gentile world. But ſeeing, ye Jews, ſaid they, behave your ſelves ſo obſtinately and perverſely, that you become utterly unworthy and uncapable of receiving benefit by the Goſpel, we are now by appointment to leave you, and preach to the Gentiles, and ſo we will.

46. Then Paul and Barnabas waxed bold and ſaid, It was neceſſary that the word of God ſhould firſt have been preached to you, but ſeeing yee put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.]

47. For this was the direction of God that Chriſt being firſt preached to the Jews, and being rejected by them, ſhould be preached to all other people of the world, and this is the ſumme of that old Prophecy Iſa. 49. 6.

47. For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.]

i. 48. And when the Gentiles heard this good newes, that this pardon of ſinnes and ſalvation by Chriſt, was allowed them, they rejoyced, and bleſſed the name of God for this glorious mercy of his revealed in the Goſpell, and all they of the Gentiles, that had any care, or purſuit of the life to come, the Gentile proſelytes, or that were fitly diſpoſed, and qualified for the Goſpel to take root in, received the doctrine of Chriſt thus preached to them.

48. And when the Gentiles heard of the Lord, and * as many as were i ordained to eternall life beleived.]

* beleived as many as were diſpoſed for eternall life.

49. And the Goſpel was preached, and embraced over the whole countrey.

49. And the word of the Lord was publiſhed throughout all the region.]

50. Onely the Jewes exaſperated ſome of the female proſelytes, thoſe of them that were of honourable quality, and the governours of the city, ſee Job. 1. d.

50. But the Jews ſtirred up the * devout and honourable women, and the chief men of the city,] and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

† worſhipping women thoſe of good quality, σεβομενας γυναικας τας ευσχημονας, for the Kgs MS. leaves out τας

51. But they, uſing that fatall ceremony, appointed by Chriſt in this caſe, thereby foretelling, and aboading the deſtruction, which ſhould overtake them for ſo doing, left them, and went from thence to Iconium.

51. But they ſhook off the duſt of their feet againſt them, and came unto Iconium.]

52. And all the Chriſtians were filled with ſpirituall joy at what they ſaw thus performed, and went on zealouſly in their courſe.

52. And the diſciples were filled with joy, and with the holy Ghoſt.]

Notes on Chap. XIII.

a. Ἑλυμας

The word שאלם *alem*, or עלים *alim* in *Arabick* ſignifies *knowing* or *skilfull*, and is applyed to thoſe that know things divine and humane, from עלם *alam*, *ſcivit*: and ſo μαγος perhaps מנוש from נש, which in *Syriack*, and *Arabick* ſignifies *ſcrutari*, or *explorare* to *ſearch*, will ſignifie the ſame alſo. From this concurrence of the words ἑλυμας and μαγος in the ſame notion, tis clear that neither of them here was a proper name (that having before been ſet down to be *Barjeſus* v. 6.) but both, in ſeverall languages, the title of their *wiſemen*, skilled in the *ſecret learning*, whom we ordinarily call *magicians*; And μαγος being in ſo common uſe among the *Gracians*, though perhaps of an *Eaſtern origination* too, is here ſet as an *interpretation* of the other.

b. Σαυλ Παυλος

Severall accounts are given of *Sauls* two *names*, S. *Ambroſe Serm.* 31. ſaith that he was at his *baptiſme* named *Paul* by *Ananias*. S. *Auſtin* tr. 72. in *Pſal.* will have it an effect of his *Converſion*, and ſo of his own *impoſing*, and that his *humility* would not own that name of a proud tall *King* of *Iſrael*, but preferred the contrary of *Paulus* a *little* one: Agreeable to which it is that he calls himſelf ἐλαχιστοτερος παντων αγιων (a word made by himſelf on purpoſe) *leſſe then the leaſt of Saints*. S. *Jerome* on the *Epiſt.* to *Philemon*, will have it a token of this his firſt *victory* over the *heatheniſme* of *Sergius Paulus* here (in this *Chap*: where he is firſt called by this name) whoſe name he was therefore to bear by way of *triumph*, as *Scipio* of *Africanus* and the like. But *Origen* in *Præf.* on the *Epiſt*: to the *Romans*, ſaith that he being a *Jew* born in a *City* of *Rome*, had at his *circumciſion* two names, *Saul* a *Jewiſh*, and *Paulus* a *Roman* name, And this is moſt agreeable to the forme

form of ſpeech here. Σαῦλος ὁ (ἡ ἡ) Παῦλος) *Bus Saul, who is alſo Paul*, noting him to have had *two* names at *once*, not to have *changed* one for the other.

c. Παδιεργία — Παδιεργία ſignifies *forgery, cheating, falſeneſſe, deceit*, ſo in *Plutarch*, making a *falſe will*, is παδιέργημα, ſo *Act.* 18. 14. *If it were* ἀδίκημά ἢ παδιέργημα πονηρὸν, *any injury* (any piece of *injuſtice*) *or any roguy forgery or cheat*; So *Phavorinus* Παδιεργῶν, ᾧ πανουργίᾳ ἢ διαφθορᾷ, *to doe any thing with cunning*; and παδιεργία, πανεργία, πανουργία (it ſhould be πανεργία, for ſo *Heſychius*, παδιεργῶ πανεργῶ) *ſolvint, knavery, forgery, deceit*; and ſo likewiſe *Heſychius* παδιεργεῖ (it ſhould be παδιεργεῖ) πανουργεῖ, δολοπλεῖ. *doing wicked* or *cunning things*, and παδιεργὸς (beſide πανεργὸς a *forger*) πανοῦργος μαχανεργὸς πολυμήχανος, *a wicked* (I ſuppoſe without a cõma) *contriver*, or *cunning, ſubtile* perſon.

d. Ἀρχισυνάγωγοι — The *Synagogues* in the *regions* of *Judea*, not alwaies ſignifying their *Conſiſtories* or *Judicatures*, but alſo their places for *religious* duties, *hearing* the *law* and *prophets read*) was anſwerable to the *cœtus eccleſiaſtici*, the *religious aſſemblies* (ſaith *Bertram de bell: Jud:* p. 154.) of the *Levites* and *Prophets* inſtituted at firſt by *Joſhua* and *Samuel* by preſcript of law. The *Archiſynagogi* therefore are parallel to, and ſupply the place of thoſe *Levites* and *Prophets*, thoſe that officiated there, of which conſequently there were more then one in the ſame *Synagogue*, and ſo c. 11. 8. and 17. *Criſpus* and *Soſthenes* are *Archiſynagogi* of the *ſynagogue* at *Corinth*. And the *ancient Gr: & Lat: MS.* ch. 14. 2. inſtead of οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι, reads οἱ δὲ ἀρχισυνάγωγοι τῶν Ἰουδαίων, ᾧ οἱ ἀρχοντες τῆς συναγωγῆς, making an expreſs difference between the *rulers* or *chief of the ſynagogue*, that officiated there, and the *Rulers* of the *Conſiſtory* or *judicature*.

e. Βαστάσει — That βαστάσει, *carried as a nurſe*,] is the right reading there is little doubt, this being the very word uſed by the *Septuagint*, *Deut.* 1. 31. for that which is in *Hebrew* [*hath born thee as a parent doth a child*] i.e. not only *bearing* his *body* in *armes*, but *feeding* and *ſuſtaining* him, and farther undertaking all the trouble of his *education*, and therefore the *Syriack interpreter* uſes here a word which ſignifies *feeding* or *nouriſhing*. And ſo *Heſychius* βαστάσαι, τρέφειν, *bearing as a nurſe*, i. e. *feeding*; and ſo *Phavorinus* alſo. This did God miraculouſly even to thoſe murmurers; But ſuffering his *vengeances* to fall upon them, and *ſweeping* them all away, that came out of *Ægypt*, but *Caleb* and *Joſhua*, he cannot ſo fitly be ſaid to have *born their manners*, or to have *born* with them.

f. Ἀναστῆσαι — The word *ἀναστῆσαι raiſing up*] ſignifies to *raiſe up* from the *dead*, and ſo doth ἐγεῖραι too, but not ſo onely, nor ſo primarily, nor neceſſarily ſo, but when either the addition of ἐκ νεκρῶν *from the dead*] or ſome other phraſe of that nature, or circumſtance of the *context* requires that ſenſe. For beſides that notion, there is another very ordinary, and proper to it, as when *God* is ſaid to *raiſe up* a *prophet*, i.e. to *ſend* him, and give him *commiſſion* to perform the office of a *prophet*, this is an uſuall notion of the word. So *Act.* 3. 22. & 7. 37. Προφήτην ὑμῖν ἀναστήσει, *he ſhall raiſe you up a prophet*, and ſo *Act.* 2. 30. ſpeaking of *God's* promiſe to *David*, *from the fruit of his loynes according to the fleſh*, ἀναστήσει Χριστὸν, that he would *raiſe up Chriſt*, bring the *Meſſias*, into the world; And the mention of the *reſurrection* in the next verſe, will not be able to aſſigne any other ſenſe to that place, becauſe that may come in from the force of the [*ſitting on his throne*] which is added to it, it being clear, that as that was promiſed of the *Meſſias*, ſo it was not performed till his *reſurrection*. So when of *Theudas Act.* 5. 36. of *Judas of Galilee* v. 37. it is ſaid, ἀνέστη *he roſe up*, a *falſe prophet ariſing* of himſelf, or *raiſing* himſelf, not *raiſed* by *God* (according as among the *Hebrews*, the word נבא for *prophecying*, doth in *hithpael*, the *reciprocal conjugation*, generally ſignifie a *falſe prophecie*, ſuch as one receives from *himſelf*, and not from *God*) ſo *Heb.* 7. 11. *What need is there* ἕτερον ἀνίστασθαι ἱερέα, *that there ſhould ariſe*, or *be raiſed*, *another prieſt*, and again v. 15. And thus ſome may conceive, that it ſhould ſignifie in this place; But 1. the *context* here, and 2. the importance of the *ſecond Pſalme* incline it the other way. For here the *reſurrection of Chriſt* v. 30. is the point inſiſted on, and though his *crucifixion* be firſt mention'd in order to that, v. 27. yet there is no mention of his *coming* into the world, or either his *eternal*, or *temporal generation*. And ſo in the following words, ver. 34. they again belong to *Gods raiſing him from the dead*. And for the parallel betwixt *begetting*, and *reſurrection*, it might be made clear in many particulars. As for the *ſecond Pſalme*, that clearly belongs to the ſetting up *David King* after the *death* of *Saul*, and conqueſt over his *enemies*, and that is aptly expreſt by *Gods begetting* him, and his being *Gods ſon*, For as *ſimilitude* denominates *children*, the *children of God* are they that are *like* him, and reſemble him in any thing, and the *children of Abraham* are they that *doe the works of Abraham*, and as the *making man after Gods image*, ſignified his *likeneſſe* unto *God* in *power*, *having dominion* &c. *Gen.* 1. 28. ſo being the *ſons of God*, and having the title of *Gods*, *Pſal.* 8. 2. 6. belongs to *Governours*, and conſequently ſignifies ſo in that *ſecond Pſalme*, and is but another phraſe to ſignifie what is plainly ſaid v. 6. *yet have I ſet my King upon the holy hill of Sion*. And thus alſo in the application, *Chriſt* the *ſon of David*, being *raiſed* from the dead, as *David* reſcued from the great dangers that encompaſs'd him, is now ſet upon his *throne* by his exaltation, and that is *Gods begetting him his ſon* here, and is the thing to which the *Jewes* referred when they called the *Meſſias* ſometime the *King of Iſrael*, ſometimes, which is all one, the *ſon of God*. And ſo *Heb.* 1. 5. this ſaying of *God* to him [*thou art my ſon* &c. and *I will be to him a father, and he ſhall be to me a ſon*] is brought as a proof of his being ſuperiour to the *Angels* ver. 4. which was done by his *reſurrection* and *exaltation*, *Epheſ.* 1. 20, 21.

The *Hebrew* in *Iſa.* 55. 3. from whence this is taken hath חַסְדֵי דָוִד הַנֶּאֱמָנִים where the word חַסְדֵי in the *plural*, noting *beneficia*, or *beneficentiam*, *mercies*, or *mercifulneſſe*, is by the *Greek* rendred ὅσια (from the ſenſe of the *ſingular* חָסִיד which ſignifies both *beneficus* and *pius*, *charitable* and *godly*) as if it were onely *pia godly* from the *ſingular*, *pius*, whereas the *adjective plural* is taken *ſubſtantively* (as many *neutrals* in *Latine* are) for acts of *kindneſſe*, *mercies*, &c. and ſo הַנֶּאֱמָנִים *adjectively* joyned with it, ſignifies the *faithfull*, *durable*, g. Ὅσια ἁγιῶν

durable, lasting mercies of David, i.e. of *Christ* the *son of David*, and so this place out of the *prophet* is brought as a proof of *Christ's resurrection*. For as the *mercies* promised the *Jewes* in having *David* for their *King*, had with the end of his life determin'd also, unlesse his son *Solomon*, and after him others had sat upon the *throne*, and as, when they were *carried* into *captivity*, the perpetuating these *benefits* of *David* to them, i. e. being govern'd by their own *Kings*, signifies their *return* from their *captivity*, so *Christ*, being called *David*, or meant in a *second mystical* sense when *David* is named, and being (*crucified*, and so) *dead*, as *David* was, unlesse he had withall *risen* again, that *Covenant*, those *mercies* promised by and in him to the *world*, could not have been πιστὰ *firm, sure, faithfull*, ratified for *duration* or *continuance*, but had *ended* with his life, whereas now by his *resurrection* and ascension to *heaven* they still continue, and are made good unto us. Thus, saith *Athanasius* of *Christ's sacrifice*, τετελείωκε τὸ πᾶν, καὶ πιστὸν γέγονε μένειν διὰ παντὸς, *it perfected all, and became faithful*, wherein? why, in that *it remaineth forever*. And again saith he, Ἡ κατὰ νόμον ἱερωσύνη χρόνῳ καὶ θανάτῳ παρήμειβε πρὸς ἕτερον, ὁ δὲ Κύριος ἀπαραβάτου καὶ ἀδιαδόχου ἔχων τὴν ἀρχιερωσύνην, πιστὸς γέγονεν ἀρχιερεὺς, ἕως αἰῶνος ἀεί. *The legal priesthood by time and death passeth from one to another, but Christ having an high priesthood which passeth not from him to any successour did therein become a faithful high priest* (*Heb.* 2. 17.) *enduring*, or, *continuing forever*. where the word πιστὸς in that *Epistle* to the *Hebrews* is interpreted by that *Father* to signifie *durable, continuing forever*.

h. ἐχομένῳ In stead of ἐχομένῳ Σαββάτῳ, the *coming* or *approaching Sabbath*, the *King's MS.* and some others read ἑξῆς τῷ *next* or *adjoyning sabbath*, as πόλεις ἐχόμεναι have been shewed to signifie the *adjoyning cities*, *note* on *Mar.* 1. b.

i. Τιθεμένους εἰς ζωὴν That this phrase τεταγμένοι εἰς ζωὴν αἰώνιον] is here a notation of the *proselytes* among the *Jewes*, which were allowed by them to have *partem in sæculo futuro, a portion in the age to come* (whether that signifie *heaven*, or the *kingdome* of the *Messias*) without submitting to their *whole law*, but only to the *seven precepts* of the *sons* of *Noah*, hath been not unhappily conjectured by M. *Mede*, And the context is somewhat favourable to it, The company consisted of *Jewes*, and *proselytes*, v. 43. many of those *proselytes* (as well as *Jewes*) followed *Paul* and *Barnabas* after the dissolving the *assembly*; and their doing so, and the form of the *Apostles* exhortation to them, προσμένειν to *abide*, or *persevere*, signifies, that they were already *beleivers*. Then ver. 45. *The Jewes contradicted, and spake against* this doctrine, and therefore, say *Paul* and *Barnabas*, seeing ye *judge your selves unworthy of everlasting life*, i. e. seeing you behave your selves, as those, that look not after, care not for your *eternal* weale, *Behold we turn to the Gentiles*, v. 46. which when the *Gentiles* heard, i.e. the people of other *nations* that were there among the *Jewes*, they *rejoiced, and glorified the word of God*, v. 48. And upon that it is immediately added, that *as many as were* τεταγμένοι εἰς ζωὴν αἰώνιον, *disposed*, or *in readinesse for*, or *to eternall life, beleived*. In this conjecture there is a faire appearance of truth for the *whole* of it, And for one part of it it is undoubted, that those who are here said to *beleive* were most of them, if not all, such *proselytes* of the *Gentiles*, and those again not the *proselytes of justice* which had undertaken the *whole Mosaical law* (for they were as deeply engaged in *opposing Christianity*, as the most *refractary Jewes*, and accordingly ver. 50. the *Proselyte* women, which were *zealous* for the *law*, were *exasperated* by the *Jewes*, see *note* on *Mat.* 23. d.) but especially those of the *gates*, which received the *precepts* of the *sons* of *Noah*, but were not possest with the *Jewish prejudices* against *Christianity*. But then 1. it no way appears that all the *proselytes* of this sort, did now *receive* the *faith* at *this* one *time*, and consequently it cannot be affirmed, in the *latitude* of [ὅσοι, *as many*,] which seems to include *all* of the sort (whatever it is) that is noted by the *phrase*. Or if that word may be so *qualified*, as not to extend to *all*, yet there is no *propriety* of the *phrase* τεταγμένοι εἰς ζωὴν, to *confine* it to that sort of *proselytes*, any more then there is to *confine* the like phrase ἱκανοὶ εἰς βασιλείαν τοῦ Θεοῦ, *fit for the kingdome of God*. *Lu.* 9. 62. to this sort of *proselytes*, which there appears not at all to belong to them, Of that phrase see *note* d. on *Joh.* 6. where it appears to signifie one that by *Gods prevenient graces* hath that *qualification* wrought in him, which is the *peculiar temper*, wherein the *Gospel* takes root, and *prospers*, the *honest heart*, or *sincere* desire of *reforming*, and *living piously*; For these, when the *Gospel* is preacht to *all*, are *peculiarly* the men, that *lay hold* on it, and bring forth the *fruits* of it, And these are very fitly described by this phrase here, and accordingly it is said that *as many as were such, beleived*, or *turned Christians*. Now for the main difficulty, how this phrase [τεταγμένοι &c.] should come to signifie these, I shall enlarge a while by viewing the nature of the word τάσσειν, to *order*, or *ordain*, among *writers*, *sacred* and *profane*. In *scripture* it often signifies to *appoint* as that is to *command* or *constitute*, So *Act.* 22. 10. ἃ πάντων ἐστί σοι τεταγμένα ποιῆσαι, *all things which are appointed thee to doe*] is all one with τί σοι δεῖ ποιῆσαι, *what thou oughtest*, what is thy *duty to doe*, in the parallel place, ch. 9. 6. So *Act.* 15. 2. ἔταξαν *they commanded* or gave *order*, or *appointed*, and *Mat.* 28. 16. *the mountain* ὃ ἐτάξατο αὐτοῖς Ἰησοῦς, *which Jesus had appointed*, or commanded, But more frequently 'tis used in the *military* sense, in the notion, wherein the *Books* of *disposing* or *marshalling armies*, are called *Tacticks*, and in which διαταγαὶ ἀγγέλων, *dispositions of Angels*, *Act.* 7 53. signifies *troops*, or *hosts of Angels*. So of the *Centurion*, *Lu.* 7. 8. ὑπὸ ἐξουσίαν τασσόμενος, he that hath such a place in the *army*, as (though he be a *commander*) to be himself *under others*, in which sense *Rom.* 13. 1. *the powers that are*, *are* τεταγμέναι ὑπὸ Θεοῦ, *constituted by God*, and placed *under* him. And by *analogie* from hence 'tis applied to other things, as 1 *Cor.* 16. 15. ἔταξαν ἑαυτοὺς εἰς διακονίαν τοῖς ἁγίοις, they *disposed*, or *devoted themselves* to that *function*, that part, as it were, of the *Ecclesiastical militia*, which consisted in *ministring to the saints*. In the *Translators* of the *old Testament*, and *writers* of the *Apocrypha*, 'tis generally in the *military* sense answerable to the *Hebrew* פָּקַד, so *Ezech.* 44. 14. τάξουσι αὐτοὺς φυλάσσειν φυλακὰς, *they shall appoint*, or *dispose*, or *marshall them to keep watches*,

watches, which is spoken of the *Temple*, but as that represents an *host*, and is usually so called, (and thence *Lu.* 1. 8. τάξις ἐφημερίας, *the order of his daily course*, is in that sense also) so 2 *Mac.* 15. 20. ὡς ἵππος ἐστὶ καλῶς πεπαγμένος, *the horse being so disposed* or *placed* (as in *Hesychius* the word πρωτοστάτης is explained by ὁ πρῶτος μετὰ τὸ κέρας) not κέρας as tis corruptly read) τῆς μεσοτάξεως πεπαγμένος, *he that is placed first next the horn of the Battalia*) and 1 *Mac.* 5. 27. εἰς ἄνεσιν τάσσουλαι παρεμβαλεῖν, *they are disposed*, or *marshalled*, so that *to morrow* they may *encampe*. So 2 *Kin.* 15. 19. ἐκλέξασθαι ἀπ' αὐτῶν λαὸν, is *to muster the people*. Among *profane writers* 'tis sometimes [*to dispose*, or *put in order*] so the *shepheard* doth τάττειν ἀγέλας, *order his flocke*, in *Philostr. de vit: Apoll:* l. 3. c. 3. And in * *Assyrius*, (in the ἱππικ.) after Σκαμανδρίους ἐν τάγμασι, *having fought in rankes* (in the *military* sense) follows within a *line* διατεταξάμενος ἐν ταῦτα, *having disposed these things in order*, (i. e. of *writing*) προσφωνῶ σοι *I addresse my selfe to thee*, &c. In the *military* sense nothing is more ordinary, ἐτάσσοντο οὕτως εἰς μάχην, *they were marshalled as for a fight*, in *Thucyd.* l. 3. (and ἀντιτεταγμένοι in *Julian*, and others, is simply for *enemies*) so Ἕλληνες πεπαγμένοι προσῆσαν, *the Gracians being marshalled* &c. l. 2. as in *Ælian* πεπαγμένοι are *souldiers* in their *ranks* in *services* (as ἄτακτοι on the cõtrary are those that are *disbanded*) & πάγμα a *band* or *troop* of such. And in this sense they that are *truly pious*, *sincerely* and *honestly disposed* to do whatsoever *God* requires of them towards *eternall life* (whether that signifie *Christianity*, the present part of that *life*, which shall end in *eternity*, or whether the *life* of *glory* in another world) may fitly be said to be πεπαγμένοι εἰς ζωὴν αἰώνιον, *enrolled* in the *number* of those that look after *eternall life*, *marshalled*, *standing ready*, in *order*, in *rank*, *centuriati*, to *eternall life*, and so as they that 1 *Cor.* 15. 16. ἔταξαν ἑαυτοὺς εἰς διακονίαν, *devoted themselves to the ministration*, might be expresst by πεπαγμένοι εἰς διακονίαν, *devoted* and *ready* for that, so here πεπαγμένοι εἰς ζωὴν, *devoted* and *ready for life*) will be all one with ὅσοι ἐαυτοὺς ἔταξαν εἰς ζωὴν, *they that devoted*, *addicted themselves to eternall life*, according to that ordinary custom among *sacred writers*, where- ἔταξαν εἰς διακονίαν in the reciprocall *conjugation Hithpahel* is expressed by the *Greek passive*, which is observable of *compounds* of this very word very frequently, as in ὑποτάσσεσθαι, to *obey*, *Rom.* 10. 3. and 13. 1. 5. *Heb.* 12. 9. *James* 4. 7. In all which the *passive* signifies either to *subject himself*, or *neutrally* to *obey*, ἀνυπότακτοι *submit*, and so the contrary ἀνυπότακτοι, *Rom.* 13. 2. *Ja.* 4. 6. and 5. 6. 1 *Pet.* 5. 5. to be *disobedient*. The short is, that they that having renounced the *heathen Idols* of their *Countries* embraced the *worship* of the *one* onely true *God*, and the *hope* of *eternall life*, and so were ἐυθεῖοι εἰς βασιλείαν Θεοῦ *well placed*, or *disposed*, *in a good posture toward the kingdome of God*, are here thus expresst, This is that which is expresst *Heb.* 11. 6. by προσερχόμενοι εἰς τὸν Θεὸν, *they that come to God*, which is the *paraphrase* of the word προσήλυτοι *Proselytes* so called from *coming to*, or indeed the same word *participially* set, and of all such it is required, to *beleive*, what is there said, that there is a *God*, and that he is a *rewarder of all that diligently seek him*, i. e. that *Gentiles* (other *nations* besides *Jews*) if they seek *God*, may come to eternall life, and consequently as many as put forward to the *exercise* of *piety*, which is one part of *eternall life* in *Scripture* (*this is life eternall to know thee*, i. e. *live* according to thy *commandments*) and to the expectation of a *reward*, which is the other part, are distinctly capable of this *title* here, and there of that. This was acknowledged by *Chrysostome*, when he explained this phrase by [ἀφωσιωμένοι τῷ Θεῷ, *separated to God*] those that had betaken themselves to his onely service, or, as * *Procopius* expresses it * on Isa. p. 616. speaking of the *Gentiles*, οἱ δι' ἀρετῆς καὶ εὐσεβείας παρασκευάμενοι εἰς τὰ τοῦ Θεοῦ, *they that by virtue and piety were in procinctu* for sonnes of God, ready to be such. I shall adde but one place more, and that out of *Philo*, where speaking of the προσκείμενοι Θεῷ, *they that were added to God*, *godly men*, that gave up their *names* to the *worship* of *God*, he addes οἱ τὰ μετὰ τὸν ὄντα Θεὸν πεπαγμένοι τάξιν, ἀθάνατον βίον ζῶσιν, *they being marshalled in the ranke next to the true God*, *live an immortal life*, where the πεπαγμένοι &c. is all one with the προσκείμενοι Θεῷ, they that were *added to God*, i. e. with the προσερχόμενοι Θεῷ, *they that come to God*, that *give themselves* up to his *service*, And *baptisme* among us being the *form* of our *initiation* to *Christ*, the ancient form of those that were to be *baptized*, was, ἀποτάσσομαί σοι, Σατανᾶ, καὶ συντάσσομαί σοι, Χριστέ (in this *military* sense, from whence 'tis called a *Sacrament*) *I renounce thy service*, *O Satan*, *and I put my self*, *list my self with thee O Christ*. That this *phrase* cannot reasonably be interpreted to any sense of divine *predestination*, may appear, 1. by the *no-reasons* that are producible to encline it *that* way; Those must be produced, if they are any, either from the *context*, or the *propriety* of the *phrase*. From the *context* no *reason* is pretended, but on the other side, the *comparison* here lying betwixt the *Jews* on one side, and the *Gentiles* on the other, of the *Jews* it is said, that they *contradicted*, and *blasphemed*, and so *judged not themselves worthy of everlasting life*, v. 46. which sure referres not to any *decree* from *eternity* past against their *persons*, *absolutely* considered, but only as *contumacious unbeleivers*, uncapable of that *salvation* which was *preached* to them, And then in reason, and by *laws* of *opposition*, they that did *beleive*, of the *Gentiles*, must be those, that were otherwise *qualified* then those *Jews* were, and so that *qualification* of pliable *temper*, will be the *interpretation* of the πεπαγμένοι &c. not that all the *Gentiles* received the *Gospel* (which yet if it were true *de facto*, would be no *argument* against what is now said) but that *as many of them*, as were thus *qualified*, *received* it. As for the *phrase*, that hath no *propriety* to incline *that* way, for 1. there is no *intimation*, or *mention* of *God* in the *phrase*, which would be necessary, to restrain it to that sense of *Gods predestination*, 2 ly, for the word πάσσειν, which is rendred *ordaining*, and seems somewhat favourable that way, and is the only part of the *phrase* that doth so, there is no example of this being any where used for *Gods eternall decree*, but διδόναι, or προορίζειν, to *determine* or *predetermine*, 3 dly, there is no *preposition* answerable to *pra*, *before*, in any part of the *phrase*, nor any thing else to supply that place, as οὐ χρόνου διαστῶν, or οὐ προβολῆς δεόμενα,

before *the foundation of the world*, Ephes. 1. 4. Secondly, this may be resolved on by the *reasons*, which stand in force against it, For 1. the word [ὅσοι *as many*] being an *inclusive*, *universal particle*, it is not imaginable yet that *all* of that *assembly*, that were *predestin'd*, and so all that could ever *beleive*, or *come to life*, did *beleive that day*; The *beleivers* of a *city*, do not all come in thus, *every* one at the *same* time, but καθ' ἡμέραν *daily*, some one *day*, some *another*, Acts 2. 47. and some that were now *negligent*, or *refractary*, might after *repent*, and become more *pliable*, and *Gods* decree certainly would not *shut* them out, when they did so. 2dly, It is as unreasonable to determine, that *all* that did then *beleive*, and *receive* the *Gospel*, were *predestined* to *eternall salvation*, those that *beleived* at other times were not all *predestined* thus, *Judas*, we know, was not, *Hymeneus* was not, and *beleiving* here noting no more, then *receiving* the *faith*, without any consideration of their *persevering*, or not *persevering*, it is evident of the *stony ground*, and of a *multitude of Christians*, denoted thereby, that *in time of temptation* they *fall away*; and so are not (unlesse they *return*, and *recover*) *predestin'd* to *salvation*. 3dly, It is not to be thought, that *Luke*, which wrote this, *knew* of that whole *assembly* of *Gentiles*, how many were *predestin'd* to *salvation*, nor consequently could he affirme it of them in that sense, or that none should ever *beleive*, which this day did not, whereas on the other side, he might by the *effect* conclude, that all that were rightly *qualified* at *that time*, did at *that time receive*, and *beleive* the *Gospel* preacht to them, and all that did then truly *beleive*, were so *qualified*, the *obstinate* and *contumacious Jews*, and *proselytes*, *opposing*, and *persecuting* it. Mean while it must be remembred, that these *qualifications* are not pretended to have been originally from themselves, but from the *preventing graces* of *God*, to which it is to be acknowledged *due*, that they ever are *pliable* or willing to follow *Christ*, though not to his absolute decree of *destining* them whatsoever they do, unto *salvation*.

Paraphrase.

CHAP. XIV.

1. convinced them so powerfully, that great store both of the Jews and the Greeks, proselytes of the Jews, received the Faith.

1. AND it came to passe in Iconium, that they went both together into the Synagogue of the Jews, and [so spake that a great multitude both of the Jews, and also of the Greeks beleived.]

2. But the refractary Jewes incensed the Gentiles against the Apostles, v. 4. and all others which received the faith of Christ from them.

2. But the unbeleiving Jews * stirred up the Gentiles, and made their minds evill affected against the brethren.]

* stirred up the minds of the Gentiles, and made them evil affected ἐπήγειραν τὰς ψυχὰς τῶν ἐθνῶν καὶ ἐκάκωσαν αὐτὰς κατὰ τῶν ἀδελφῶν

3. preaching the Gospel in their publick assemblies (see note on Joh. 7. a.) and God added his testimony to their preaching (see note on Heb. 13. c.) by enabling them to work miracles,

3. Long time therefore abode they [speaking † boldly in the Lord, which gave testimony unto the word of his grace, and granted signes and wonders to be done by their hands.]

† publickly through the Lord, which παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι

4. But the multitude of the City was divided, and part held with the Jews, and part with the Apostles.

5. * And when there was an assault made both of the Gentiles and also of the Jews with the rulers, to use them dispightfully and to stone them,

6. They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lyeth round about.

* And as the Gentiles & Jewes were bent, ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν καὶ Ἰουδ.

7. And there they preached the Gospel.

8. And there sate a certain man at Lystra, impotent in his feet, being a creeple from his mothers wombe, who never had walked.

9. and Paul looking earnestly upon him, and either by his words, or by the discerning spirit which Paul had, perceiving that he beleived that they were able to heal him,

9. The same heard Paul speak, [who stedfastly beholding him, and perceiving that he had faith to be healed,]

10. and by the bare speaking of the word he was made so strong, that he leaped and walked.

10. Said with a loud voyce, Stand up right on thy feet. [And he leaped and walked.]

11. the Gods, which all the nations worship, have put on the shape of men, and come down among us.

11. And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, [The Gods are come down to us in the likenesse of men.]

12. And Barnabas they looked on as Jupiter the supreme God, (see c. 8. 10.) and Paul as Mercury, the interpreter of the will of the Gods, because Paul did speak more then Barnabas did.

12. And they called Barnabas Jupiter, and Paul Mercurius, because he was the chiefe speaker.]

13. And the priest of Jupiter, whose statue was worshipped before the city, as the president of it, came presently to the gates of the house where Paul and Barnabas lodged, and brought oxen to sacrifice, and garlands to put upon their hornes, when they were to be killed, verily purposing to offer sacrifice to them.

13. Then the priest of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.]

14. Which

14. Which when the Apostles Barnabas and Paul heard of, [they rent their clothes,] and ran in among the people, crying out,

14. they look upon it as an abhorred blasphemous thing, and rent their garments to expresse their sense and detestation of it,

15. And saying, Sirs, why doe ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these [vanities] unto the living God, which made heaven and earth, and the sea, and all things that are therein,

15 idol-false-gods (so vain things signifie, Zach. 11. 17. see Act. 8. note d.)

16. Who in times past [suffered all nations to walk in their own waies.]

16. left the Gentiles to their own blind worships.

17. Nevertheless he left not himself without witnesse, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our hearts with food and gladnesse.]

17. And yet, while he did so, left he not off to evidence himself sufficiently to them, by that great goodnesse of his in temporall things, inviting and drawing them off from their impieties.

18. And with these sayings scarce restrained they] the people, that they had not done sacrifice unto them.

18. All which discourse of Paul and Barnabas could hardly restrain

19. And there came thither certain Jewes from Antioch and Iconium, who [perswaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.]

19. gaind by fair words the multitude to be on their side,

and to joyne with them against the Apostles, And so in a furious, tumultuary manner, they threw stones at Paul, and verily beleived they had killed him, In which posture, they took him, as a dead man, and dragg'd him out of the gates of the city.

20. Howbeit, as the Disciples stood round about him, he rose up and came into the city, and the next day he departed with Barnabas to Derbe.]

20. But as the Christians there came

piously and solemnly to interre him, Paul being not dead all this while, v. 19. made use of that opportunity, when there were none but beleivers present, and he rose up, and went thence with them into the city, and the next day Barnabas and he went together to Derbe.

21. And when they had preached the Gospel to that city, and had [a] taught many,] they returned again to Lystra, and to Iconium, and Antioch,

[a] made a good many disciples, συμβαθητευσαντες ικανους

21. And having preached at Derbe, and converted many to the faith,

22. Confirming the soules of the Disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdome of God.]

22. And in all those cities gave confirmation to those whom

before they had baptized, and exhorted them to persevere, and hold out against all terrors, counting and resolving with themselves that Christianity bringeth many tribulations necessarily along with it.

2.

23. And when they had ordained them [a] Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they beleived.]

23. And having consecrated Bishops for them, (see note

on c. 11. b.) one in every city, by fasting, and prayer, and imposition of hands, they then took their leave of them, referring them to the good providence of Christ, whose faith they had received, to defend them, and to encrease all good things in them.

24. And after they had passed throughout Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia.

26. And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.]

26. And they came back to Antioch, from

whence it was that they were sent forth (ch. 13. 3.) on this voyage, and that with solemn prayer and fasting, for the preaching of the Gospel (see v. 3. and note on Heb. 13. c.) to these so many cities, of which they had now made an end, and so returned.

27. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, [and how he had opened the dore of faith unto the Gentiles,]

27. And that it had pleased God, that by their preaching to the Jewes in the Gentile cities, many of the Gentiles had received Christianity.

28. And there they abode long time with the Disciples.

Notes on Chap. XIV.

2. χειροτονησαντες προσβυτερους

The word προσβυτερους here is not (as some think) the *description* or *notation* of the *state* of the men, before they were *ordained*, or of the *qualifications*, which made them fit to be installed *Governours*, viz: their being such, who were counted *Elders* of the people for *wisdome*, and *knowledge* of *Christianity*, but χειροτονειν προσβυτερους is to *consecrate* or *ordain Governours* by *imposition* of *hands*, to *make* them such, that were not so *before*, to *invest* and endow them with *authority* in the *Church*. The word χειροτονειν literally signifies, to *stretch out the hand*, or *hold it up*, and signified among the *antient Greeks*, *choosing*, or *giving* of *sentence*, or *suffrages*, which in *popular elections*, or *judicatures*, was done after this manner. But this being the *original* of the word, it is (as is ordinary with other words) somewhat *enlarged*, and *changed* in the *ordinary usage* of other *writers*, *Jewish*, and *Christian*, and signifies indifferently *Constituting*, or *Ordaining*, without any intimation of *suffrages*, or *plurality* of *persons*, or *voices*, by whom this *Ordination* is made. This may best appear by some *testimonies* of those writers which were neareſt the *times*, and the *style* of the *New Testament*. Thus saith *Philo Judæus* of *Joseph*, Βασιλευς υπαρχων ὑπο χειροτονιας, *He was* (not by any *votes*, or *suffrages* of many, but by the act of *Pharaoh* the *King*) *constituted Governour* of all *Æ-*

χειροτονιαν

Egypt

gypt under the King. So of *Moſes* ἡγεμὼν ἐχειροτονήθη, *he was* (by *God* certainly, without any *ſuffrages* of others) *conſtituted the Ruler of the Iſraelites.* So of *Aarons ſonnes* ἱερεῖς ἐχειροτόνησε, *God* (without any *concurrence*, or *choiſe* of others) *choſe them Prieſts.* So *Lucian* of *Alexanders* kindneſs to *Hephaſtion* θεὸν χειροτονῆσαι † τελευτήσαντα, *he made him a God when he was dead*, which ſure was a *ſingle* act of *Alexanders*, was not done by *voices* or *ſuffrages*, In all theſe places, the *Ordination* being an act of ſome *one* perſon, *Pharaoh*, *God*, *Alexander*, the word is capable of no other notion. In like manner, when the word is uſed of the *Roman* affaires, as in *Appian*, and *Dio* we know it is, it muſt needs be taken in this ſenſe, becauſe that *ceremony* of *lifting* up, or *ſtretching* out *hands* in *elections*, was not in uſe among them. And thus it is uſed in this place, not of any *multitude* or number of men, to whom *ſuffrages* might belong, but of *Paul*, and *Barnabas*, who did it by joynt conſent and there is no other poſſible way for *two* to vote any thing, As for the *ſuffrages* of any others, if ſuch could be imagined to have interpoſed here, it would not then be *Paul* and *Barnabas*, but thoſe others, who did χειροτονῆν, *ſtretch out* their *hands*, or give the *ſuffrages*. And for *Paul* and *Barnabas* to doe it by the *ſuffrages* of others, this is farre from the *original* uſe of the *word* from whence it pretends to be concluded, for where χειροτονία in the *primitive* ſenſe is uſed of *chooſing* by *ſuffrages*, (as in *popular elections*, &c.) it is certain that their *own*, not *others ſuffrages* are meant by it. And therefore χειροτονῆν is by *Heſychius* rendred καθιστᾶν to *conſtitute* (as well as χωρίζειν to *elect*) and ſo it is here all one directly [χειροτονῆν πρεσβυτέρους *to ordain Elders.*] as *Tit.* 1. 5. καταστῆσαι πρεσβυτέρους to *conſtitute Elders*, And thus the word is clearly uſed *Act.* 10. 41. where προχειροτονηθεῖσι being ſpoken of the *Apoſtles* being whether *fore-ordained*, or *fore-choſen* of *God* to be *witneſſes of Chriſts reſurrection*, muſt needs be without *votes* or *ſuffrages*; and accordingly *Theophylact* on 2 *Tim.* 1. 6. inſtead of S. *Pauls* [διὰ ἐπιθέσεως τῶν χειρῶν μου, *by impoſition of my hands*] hath [διὰ τοῦ ἐχειροτονῆσθαί σε ἐπίσκοπον, *when I ordained thee Biſhop*] And though 2 *Cor.* 8. 19. it be uſed of the *Churches conſtituting* one to *travail with S. Paul*, yet is this no *variation* from the preſent notion of it, the word ſignifying to *ordain*, or *elect*, or *conſtitute* indifferently, whether it be done by *God*, or *one*, or *more men*, or by the *whole Church*. Now for the κατ' ἐκλησίαν, it is beſt rendred *Church by Church*, i. e. in every *Church* one *Elder*, or *Biſhop*, and ſo χειροτονῆν πρεσβυτέρους κατ' ἐκλησίαν, *to ordaine Elders in every Church*] is all one with καταστῆσαι πρεσβυτέρους κατὰ πόλιν, *to conſtitute Elders in every city*, *Tit.* 1. 5. Every *city* having a *Biſhop* in it, and ſo being called a *Church*, to which the *beleivers* in all the parts about it *belonged*, and that *Biſhop* having power to make as many *inferiour* officers in that *Church*, as he thought good. Of the notion of πρεσβύτερος, ſee *note* on ch. 11. b.

χειροτονίαι Corinthiorum

κατ' Ἐκλησίαν

καθίστημι πρεσβυτέρους κατὰ πόλιν

Paraphraſe.

CHAP. XV.

1. And ſome converted, or Chriſtian Jewes, which though they beleived in Chriſt, yet thought themſelves ſtill bound to the obſervation of the whole Moſaicall law, told thoſe of the Gentile proſelytes v. 19. that were converted to the faith of Chriſt alſo, (of whom ſome, i.e. the proſelytes of the gates, were not wont to be circumciſed, but only ſubſcribed to the ſeven precepts of the ſons of Noah) that they muſt be complete proſelytes of the Jewes, ſubmit to their whole law, and ſo be circumciſed, &c. or elſe they could not be ſaved.

1. AND certain men which came down from Judæa, taught the brethren, and ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.]

2. And Paul & Barnabas oppoſed theſe, and the matter being turned into a queſtion, and that undecidable among themſelves, neither yeilding to the other, it was neceſſary to appeal to Jeruſalem, under which, as the prime Metropolis, the Jewes of all Syria and ſo Antioch were, And accordingly the Church-Governours of Antioch determined to ſend up Paul and Barnabas, and ſome others with them, to the Biſhop of Jeruſalem, and the Apoſtles that were there, and the other Biſhops of Judæa (ſee note on ch. 11. b.) belonging to that Metropolis, to adviſe whether the Gentiles that received the faith, and lived among the Jewiſh beleivers, ſhould be bound to be circumciſed, or no.

2. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them ſhould goe up to Jeruſalem, unto the Apoſtles and Elders about this queſtion.]

3. And the Church bore the charges of their journey, (ſee note on 1 Cor. 16. 2) and as they went through Phœnice and Samaria, they told them the great newes, that occaſioned this their journey, the coming in of the Gentiles to the Faith, and all the Chriſtians were very much joyed at it.

3. And being * brought on their way by the Church, they paſſed through Phœnice and Samaria, declaring the converſion of the Gentiles, and they cauſed great joy unto all the brethren.]

* ſet forth προπεμφθέντες

4, 5. And when they came to Jeruſalem, they were kindly received by the Chriſtians there, and particularly by James the brother of the Lord, then Biſhop of Jeruſalem, and thence called an Apoſtle (ſee note on the title of the Epiſtle of James, b. & note on 1 Cor. 15. a.) by Peter v. 7. and by John Gal. 1. 9. remaining there at that time, and by all the Biſhops of Judæa (ſee ch. 11. note b.) and began their meſſage by telling them alſo, what ſucceſſe God had given to their preaching among the Gentiles, And how that when the Gentiles, proſelytes, or others, uncircumciſed, came in to the Faith, ſome Judaizing Chriſtians, of the ſect of the Phariſees, ſaid, that ſuch of the Gentiles, as came in to the faith of Chriſt, were to be obliged to receive circumciſion, and to obſerve, not only the ſeven precepts of the ſons of Noah, but alſo all the ceremonies of the whole Judaical law.

4. And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles and Elders, and they declared all things that God had done with them,

5. But there roſe up certain of the ſect of the Phariſees, which beleived, ſaying, that it was needfull to circumciſe them, and to command them to keep the law of Moſes.]

6. And

6. And the Apostles and Elders came together for to consider of this matter.] 6. Hereupon James the Bishop of Jerusalem, and Peter, and John, the Apostles (see note on 1 Cor. 15. a. Rev. 4. g. Gal. 2. d.) and the Bishops of Judea met in councel, to deliberate, and debate about this difficulty.

7. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while agoe, God made choice among us, that [the Gentiles by my mouth should hear the word of the Gospel and beleive.] 7. some uncircumcised proselytes, Cornelius, and his family, Act. 10. should have the Gospel preached to them, and accordingly had, and received the faith, and never were circumcised.

8. And God which knoweth the hearts, bare them witnesse, giving them the holy Ghost even as he did unto us.] 8. And God, that knew the sincerity of their hearts, testified that they were beleivers, such as were acceptable to him (though they were not circumcised) and fit to be baptized, giving them that great witnesse from heaven, sending down the holy Ghost upon them in like manner as he was before sent down upon the Apostles. Act. 10. 44.

9. And put no difference between us and them, purifying their hearts by faith.] 9. And dealt with them just as with us, making no difference between us and them, but by the Christian doctrine by them received and entertained, did the same thing on them (farre more effectually) for which all the Jewish rites (particularly circumcision) were first ordained, i.e. took them off from all their heathen sinnes.

10. Now therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear?] 10. This one evidence is sufficient to conclude this whole debate, For is not the thing already determined by that one act of God's giving the holy Ghost to the Gentiles? That sure makes it evident that there is no difference betwixt us Jewes and them, Why then doe ye presse that which is so contrary to the will of God? why doe ye refuse to beleive that which is so testified to be his will, and so in effect require more arguments of this, as of a matter still uncertain, and thereby tempt God, (see note on Mat. 4. c.) and think to impose upon Christians of the nations the performance of the whole Mosaicall law, which belonged not to them, and which we Jewes were never able to perform, so as to be justified thereby.

11. But we beleive that through the grace of the Lord Jesus Christ, we shall be saved, even as they.] 11. 'Tis by the Gospel (see ch. 11. 23.) that we expect justification and salvation, through faith and obedience to Christ, and not by Mosaical performances; and so they, if they beleive, have the same way to salvation as we.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.] 12. After this, the next thing was, that Paul & Barnabas declared in like manner, what miracles God had enabled them also to doe in the converting of the Gentiles, which was another argument and testimony from heaven, that no difference was to be put between Jewes and Gentiles.

13. And after they had held their peace, James answered, saying,] Men and brethren, hearken unto me. 13. And next after them James the Just, the brother of the Lord, the then Bishop of Hierusalem began to speak, saying,

14. Simeon hath declared how God at the first * did [a] visit the Gentiles, to take out of them a people for his name.] 14. Peter hath sufficiently demonstrated that it was the will of God (in that case of Cornelius) that the Gentiles should without any scruple have the Gospel preached to them, and be baptized, and received into the Church.

15. And to this agree the words of the Prophet, as it is written,] 15. And this is agreeable to what had been foretold by the old prophets, for so Am. 9. 11. they are the words of God,

16. After this I will return, and will build up the tabernacle of David, which is fallen down, and I will build again the ruines thereof, and I will set it up,
17. That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things.] 16, 17. In the latter daies (the age of the Messias wherein now we are) I will rebuild me a Church among the Jewes, those few of them who shall beleive in Christ, who together with the beleiving Gentiles shall become my people, saith the Lord Jehovah, whose wonderfull work this is, to make the Jewes and Gentiles one people, and who doth very well like, that Jewes and Gentiles should be thus united, though formerly he had made some difference between them.

18. Known unto God † are all his works from the beginning of the world.] 18. This, though it were not brought to passe actually till these later daies, was yet foreseen and predetermined by God long agoe, and accordingly thus foretold through revelation from God by that prophet.

19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.
20. But that we write unto them, that they abstain from pollutions of Idols, and from fornication, and from things strangled and from blood *.] 19, 20. Therefore my conclusion and determination is, that we should not require, or force them to be circumcised, who from Gentiles turn Christians, but content our selves that they receive the precepts of the sons of Noah only, as proselytes of the gates are wont to doe.

21. For Moses † of old time hath in every city them that preach him, being read in the synagogues every sabbath day.] 21. Nor need we Jews to fear that this will bring a contempt upon Moses or the law of the Jewes, For the contrary appears by the Christian practise, even where these proselytes of the Gentiles are, There the books of Moses, as hath been customary from of old, are still continued among them, to be read aloud in the synagogue every saturday, (to which the councell of Laodicea did after adde the reading of a Chapter in the New Testament) to signifie their respect to the Mosaicall law, and their not offering it contempt among the proselytes, though they did not require them to be circumcised.

* looked down to take out of the Gentiles, or, was pleased to take

† or, is his work, for the King's MS. and the ancient Gr. & Lat. read γνωστὸν τῷ Κυρίῳ τὸ ἔργον αὐτοῦ

* or, and whatsoever they would not have done to themselves, doe not to others; for the ancient Gr. and Lat. MS. and many other copies here adde, καὶ ὅσα οὐ θέλουσιν ἑαυτοῖς, ἑτέροις μὴ ποιεῖτε, and so v. 29.

† from the ancient times τὸ γενεῶν ἀρχαίων

22. Then

22. The buſineſſe being thus decided by the acqueſcing of all in this ſentence of the Biſhop of Jeruſalem, the next thing was, that James and Peter and John, and the Biſhops of Judæa with the generall conſent and approbation of the whole Church of Jeruſalem, (ſee note on c. 6. b.) thought fit to chooſe ſome Biſhops of Judæa, that were preſent at the Councel, to go along with Paul and Barnabas to Antioch, and the perſons pitcht on were Judas and Silas, Biſhops of ſeverall Churches, (ſee note c.)

22. Then pleaſed it the Apoſtles, and Elders, with the whole Church, * to ſend choſen men of their own company to Antioch, with Paul and Barnabas, namely Judas ſurnamed Barſabas, and Silas, † chief men among the brethren.]

* having choſen men out of themſelves, to ſend, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι, ſo v. 25.

† governors ἡγουμένους

23. And they put their decree into form of an Epiſtle, in theſe words, The Apoſtles &c. i.e. the Biſhop of Jeruſalem and Peter and John the Apoſtles, and the Biſhops of Judæa, and the whole ſociety of Chriſtians (ſee note on c. 6. b.) ſalute the Church of the Gentiles (ſee note on Rev. 11. 6.) which is in Antioch the Metropolis, and in Syria, and Cilicia, which retain immediately to it, and ultimately to Jeruſalem, ſee ver. 1.

23. And wrote letters by them after this manner, The Apoſtles, and Elders, and brethren ſend greeting to the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.]

b. 24. When we receiv'd advertiſement, that ſome of the Judaizing Chriſtians, which went from hence, v. 1. endevoured to ſubvert you, and to carry you away to a groundleſſe new doctrine of the neceſſity of all Chriſtians being circumciſed, they having no manner of commiſſions, or inſtructions from us to doe ſo:

24. For as much as we have heard, that certain which went out from us, have troubled you with words, * ſubverting your ſouls, ſaying, Ye muſt be circumciſed and keep the law, to whom we gave no ſuch commandement:]

* removing your minds

25. We decreed in counſel, and reſolved to ſend a couple of our own Biſhops to accompany thoſe two which came from you, Barnabas and Paul,

25. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul,]

26. Perſons with which we have little reaſon to find any fault, in what they have aſſerted in this matter of difference, but to give them our teſtimony that they have in preaching the Goſpel behaved themſelves with all ſincerity, and uprightneſs, and run the hazard of their lives for the Goſpels ſake, and for the ſervice of Chriſt.

26. Men that have † hazarded their lives for the name of our Lord Jeſus Chriſt.]

† ventured their lives to all temptation, for the Gr: and Lat: MS. reads παραβολευσαμένους τὰς ψυχὰς αὐτῶν – εἰς πᾶσαν περίστασιν παραβολευσαμένους

c. 27. We have ſent, I ſay, with them Judas and Silas, on purpoſe, that they might tell you by word of mouth more at large, what here we write more briefly.

27. We have ſent therefore Judas and Silas, who ſhall alſo * tell you the ſame things by mouth.]

28. viz: that we the Biſhop of Jeruſalem, to which as the prime Metropolis all Syria and Antioch doth belong, together with Peter and John the Apoſtles here abiding, and the Biſhops of Judæa all together in counſel, having prayed to God to ſend his holy Spirit to abide among us, and to lead us into all truth, have upon mature deliberation determined that the Gentile Chriſtians ſhall not be obliged to Circumciſion, or other Judaical obſervances (ordinarily required of all that will be Jewiſh Proſelytes, or enter into the Moſaical Covenant) or to any more, then thoſe few things, that have among the Jewes been required of all proſelytes of the gates (i. e. of all the Gentiles that were in any wiſe permitted to come into their Temple to worſhip God.)

28. For it ſeemed good to the holy Ghoſt and to us, * to lay upon you no greater burthen, then theſe neceſſary things:]

* that no more burthen be laid on you μηδὲν πλέον βάρος ἐπιτίθεσθαι ὑμῖν

d. 29. viz: to obſerve the ſeven precepts of the ſons of Adam and Noah, which ſort of precepts if you obſerve, there ſhall be no more of the Moſaical law required of you, particularly circumciſion ſhall not.

29. [d] That ye abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication, † from which * if ye keep your ſelves ye ſhall doe well.] Fare ye well.

† ſee v. 20.

* keeping διατηροῦντες, ſee note d.

30. calling the Church together, preſented the Decretal Epiſtle to them in the preſence of the whole congregation.

30. So when they were diſmiſſed they came to Antioch, and [when they had gathered the multitude together, they delivered the Epiſtle.]

31. And when the Church had received, and read the letter, they were much joyed at the approbation of their practiſe by the Apoſtles (ſee note on Job. 14. 2.)

31. Which when they had read, they rejoiced for the † conſolation.]

† exhortation, παρακλήσει, ſee c. 9. 31.

e. 32. And theſe two Biſhops of Judæa were indued with a prophetick Spirit, able to expound and interpret ſcripture, and uſually employed in confirming and building up beleivers in the faith, and accordingly thus they did here.

32. And Judas and Silas being [e] prophets alſo themſelves, exhorted the brethren with many words, and confirmed them.]

33. And when they had ſtayed at Antioch ſome time, they took their leaves, to depart, with farewells and thanks, and prayers for their proſperity v. 40. (ſee Mat. 10. 13.) and the like, to thoſe of Jeruſalem, James and Peter &c. which had ſent them.

33. And after they had tarried there a ſpace, they were * let go in peace from the brethren unto † the Apoſtles.]

* diſmiſt with peace ἀπολελυμένοι μετ' εἰρήνης

† or, them that had ſent them, for the Kgs MS. and the ancient Gr: & Lat: read τοὺς πέμψαντας αὐτούς

34. But upon ſome occaſion Silas choſe not to return yet, but ſtayed with Paul and Barnabas.

34. Notwithſtanding it pleaſed Silas to abide there ſtill.]

35. And Paul and Barnabas ſtayed at Antioch, inſtructing them that had received the faith, and revealing it to them that had not, and ſo did alſo divers others of the diſciples which came thither, c. 11. 19.

35. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.]

36. and ſee how they advance in the knowledge of Chriſt, and confirm them, ver. 41.

36. And ſome daies after Paul ſaid unto Barnabas, Let us goe again and viſit our brethren in every city, where we have preached the word of the Lord, [and ſee how they doe.]

37. And Barnabas determined to take with them John, whoſe ſurname was Mark.

* counſelled ἐβουλεύετο

38. But

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.]

38. But because this John had left them when he went from Pamphylia, c. 13. 13. and had not accompanied them constantly in the preaching of the Gospel and following their business, Paul resolved he should not be taken with them.

39. And the contention was so sharp between them, that they departed asunder one from the other, and so Barnabas took Mark, and sayled unto Cyprus.

40. And Paul chose Silas, and departed, being recommended by the brethren [unto the grace of God.]

40. to the favour and mercy of God.

41. And he went through Syria and Cilicia, confirming the Churches.

Notes on Chap. XV.

2. Ἐπιτίθεται λαοῖς

Ἐπιτίθεται] in the *Septuagint*, joyned with an *infinitive verbe*, not an *accusative nounе* after it, signifies *to be pleased, to delight*, *Ier.* 32. 41. ἐπιτεθήσομαι ἀγαθῦναι, where the *Hebrew* hath, ושמחתי, *and I will rejoyce*, or *delight*. It is true the word signifies *to visite*, *Luke*. 1. 68. and that may be thought also to have at some distance an *infinitive*, ποιῆσαι ἔλεος, *to shew mercy*] after it, v. 72. But ἐπιτίθεται λαβεῖν λαὸν] here is another kind of phrase, ἐπιτίθεται hath no *nounе* after it, but onely, and immediately an *infinitive mood*, and so is parallel onely to that before mentioned in the *Septuagint*, and so in reason must be interpreted.

b. Ἀναστατοῦν ψυχὰς

Ἀναστατοῦντες ψυχὰς is to *remove* or *transferre* (as *Gal.* 1. 6.) men's *minds*, to *carry* them from one object to another: so *Hesychius* ἀναστατοῦν μετανδρίνας it signifies to *transpose*, and *Budæus*, that it is properly of those, who *gather* up their *goods*, and goe some whither else, and again *Hesychius*, ἀναστατούμενοι, μετακιζόμενοι *removing to some other place*, and so here to infuse some *new* false doctrine into them.

c. Ἀπαγγέλλοντας Ἀποστρεφόμενος Γενηθῆναι Ἐρχόμενος Ἐκλείποντος Θεωρεῖτε Ἔρχομαι Ἐκκόπτεται

The *participle present* ἀπαγγέλλοντας] is here used in the sense of the *future*, *who shall tell*, *dicturos*: And so 'tis frequent in these writers. *Act.* 21. 3. ὅτι ἦν τὸ πλοῖον ἀποφορτιζόμενον, &c. *where the ship was to be unladed of its burthen*, and so *Mat.* 2. 4. ποῦ γενηται; *where is Christ to be born?* and 1 *Cor.* 15. 35. πῶς ἐγείρονται, and ἔρχονται; *how can it be that the dead shall be raised, and with what body shall they come?* So *Iob*: 14. 19. *ye see me, and the world seeth me no more*, Θεωρεῖτε in the *present* tence, where the sense is, *ye shall, and the world shall not see me*, in the *future*, and again v. 28. *ye have heard that I said to you, I go away and I come unto you*, i. e. that I *am* to *goe*, and shall after that again *return* to you. So *Mat.* 3. 10. *every tree that beareth not good fruit*, ἐκκόπτεται *is* (i. e. *is to be, must be, shall be*) *cut down* &c.

d. Ἀνέχεσθαι εἰδωλοθύτων &c.

To what hath been said of the *Proselytes* among the *Jews* in many places (all referred to *note* on c. 10. a) more must now be added for the explication of this *Canon* of the *Councell* at *Jerusalem*. For the *question* being, whether the *Gentiles* that turned *Christians* should be bound to all those things which were required of the *proselytes* of *justice*, or onely those things which were required of the *proselytes* of the *gates*, and the *Apostles* answer being in these words, that they should be bound to no more but *these necessary things, to abstain* &c. The *question* will be, what those particulars, that are there named, belong to. To which the answer must be by setting down, what was required of each of those sorts of *Proselytes*: Of the former sort 'tis sufficiently known that it was required, that they should submit to the *whole Mosaicall Law*, to be *circumcised*, &c. as appears by the ground of this *quarrel* or dispute here, at the beginning of the chapter. And to this purpose 'tis observable that the *Epistle* which is extant, and affirmed to be written by this *Barnabas*, here mentioned, doth principally insist upon the no necessity of *circumcision* in *Christians*, (see §. 7.) and §. 2. hath these words, *In hoc providens est & misericors Deus, quia in simplicitate crediturus erat populus, quem comparavit dilecto suo, atque ostendit omnibus nobis, ut non incurramus tanquam Proselyti ad illorum legem.* 'Tis Gods mercy that the people which he purchased for his son should beleive in simplicity and not as *proselytes* (of the *Jews*, of this first kind) *runn to their law*. Of the second sort of *Proselytes* 'tis as much acknowledged, that there was no more required, then the observation of *sixe precepts* given to the *sons of Adam*, and the *seventh*, superadded to the *sons of Noah*, all together styled *the seven precepts of the sons of Noah*, which were these; The first עבודה זרה על, of *strange worship*, or of renouncing the *Idolatry* of the *heathens*, the not worshipping *other Gods*. The second ברוך השם על, *of the benediction*, (i. e. the *worship*) *of the name*, i. e. *the true God*. The third דינים על, *of judgments*, or *administration* of *justice*. The fourth גלוי ערוות על *of discloſing nakednesse*, i. e. of *abstaining* from all *uncleanesse*. The fift שפיכות דמים על, *of shedding blood*, or against *homicide*. The sixt הגזל על, *of theft* or *rapine*, and *doing as they would be done to*, by others. The seventh אבר מן חתך *a member of any live creature*, or that they should not *eate* the *flesh* of any creature with the *blood* in it, a ceremony chosen by *God* as a means to keep them in detestation, and abhorrence of the sin of *homicide* occasioned probably by the *bloudyneſse* that was among the men of the *old world*, and accordingly given to *Noah* after the *flood*, *Gen.* 9. 4. and consequently to all the *proselytes* among the *Jews*. *Lu.* 17. 10. Now that the observation of the *whole law*, particularly *circumcision* (the matter of the *question*, and the *character* of the first kinde of *proselytes*) was not required here by the *Apostles*, 'tis clear, It followes therefore that it must be onely the second sort, the observation of the *precepts* of the *sons of Adam and Noah*. Of which 'tis clear that some are here named, and it were sufficient to say that those some might be set down to signifie all the rest, though they were not expresly mentioned, As in *Phocylides*, 'tis not unreasonable to say, that that verse of his,

Αἷμα δὲ μὴ φαγέειν, εἰδωλοθύτων δ' ἀπέχεσθαι,

not to eate blood, and to abstain from the Idol-sacrifices, denotes the *whole* number of these *seven precepts*. But it is possible we may goe farther in this matter,

matter, and finde all the whole number of the *seven* here set down; thus, The command to *abstain from things offered to Idols*] contains the two first *precepts*, that of *rejecting Idols*, and *worshipping the true God*; The *worshipping the true God*, is the *affirmative* part of the *precept*, and must be supposed, cannot be left out when *all* the *Idol-worships* are *prohibited*, and therefore are they *prohibited* that the *true God* may not have a *rival* in his *worship*, which therefore must comprehend the precept of worshipping him. And for the *negative* part of the *precept*, the *rejecting of Idols*, or the *not worshipping* them, that is contained in the *abstaining from things offered to them*, for the *feasts* being a part of the *Gentile sacrifices*, or a *table* for the worshippers, being always furnisht with the remainders of the *sacrifices*, the *abstaining* from those *feasts*, was the *abstaining* from that worship, and therfore 1 *Cor.* 10 14. when the *Apostle* saith, fly from *Idolatry*, it is clear by the consequents, v. 19. 20. that this *abstinence* from the *Idol-feasts*, together with the *consequents* thereof, is the thing forbidden by him. Then the command to *abstain from blond*, is the fift of those *precepts*, the solemn *prohibition* of *Murder* or of the *effusion* of *mans blond*, *Gen.* 9. 6. given before to the *sons* of *Adam*, and there renewed to *Noah*. Thirdly *that* of *things strangled*, is the *seventh* of those, *Gen.* 9. 4. *Flesh with the life thereof, which is the blond, ye shall not eate.* A *ceremony* superadded to that former *precept* of not *shedding mans blond*, to hedge it in, and secure it now, having as 'tis probable, been so foully broken by the *Giants* before the *flood*, *Gen.* 6. 4. So again in the *Judaicall law*, *Thou shalt not eat the flesh in the blood*, *but powre out the blond of every beast upon the ground*, *Lev.* 17. 13. Fourthly, that of *fornication*, is the fourth of those, containing the interdict of all *unnaturall pollutions*, especially such as the *Gentiles* were so generally immerst in, All which are, here and in many other places, meant by πορνεία *fornication*, according as *Thomas Magister* makes πορνὸς, a proper word to render κιναιδὸς by. To which if we adde those words which some editions adde after these (the *Complutensis* out of three or four very antient *Manuscripts* and particularly *Beza*'s venerable *Greek* and *Latine* one, as we have noted) and which the *Æthiopick* and other interpreters retain, *viz.*: καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι ἑτέρῳ μὴ ποιεῖν, *what you would not have done to your selves, do not ye to another*, that will be verbatim that other *precept* of *theft* or *rapin*, for which other *Jewish* writers read, *doing as they would be done to.* And so we know that *thou shalt love thy neighbour as thy self*, *Mat.* 19. 19. is set in stead of μὴ ἀποστερήσῃς, *thou shalt not defraud* or *deprive*, in the parallel *Mar.* 10. 19. As for that *de judiciis* that might reasonably be left out, now that the *Jews* were every where under the *Roman* power, and they that came from *Gentilisme* to *Christianity* were not to change their obedience to *Magistrates*; However all that could be their *duty* to do in this respect, was to live *justly* with one another (not to subject themselves to the *judicial laws* of the *Iews*, which they were never concerned in) and that was the summe of the former precept of *doing as they would be done* to, and therefore may very well be reduced to it. And so all the *seven precepts* will be here contained. By

ἀφ' αἱμάτων

ἀπὸ πνικτῶν

πορνεία

this it appears, 1. what was the direct importance of this *Jerusalem-Canon*, viz. that the *Gentile Christians* should *not* be *obliged* to the *lawes* of the *first* sort of *proselytisme*, to *circumcision* and the like *Judaicall* observances, concerning which was the only *question*, v. 1. And this one thing they are pleased thus to expresse, that the observations that belonged to the *second* sort of *proselytisme*, were all that were proposed to the *Gentile Christians*, and nothing *besides*, the whole *weight* of the *Canon* (as of the *Question* brought before the *Councell*) lying on these words in the beginning of it, Ἔδοξε μηδὲν πλέον ἐπιτιθέναι ὑμῖν βάρος, *We have defined that no more weight be laid on you*, i. e. that *Circumcision* &c. be *not imposed*, where if it be asked, whether they were not here *commanded* to *abstein from things strangled* and *offered* to *Idols*, &c. I answer by these degrees, 1. that those things which by the Law of *nature*, or *positive law* of *God*, given to all the *sonnes* of *Adam*, were before *commanded* to *all mankinde*, did no doubt remain in force, and *oblige* those *Gentiles* that had received the faith, and of this sort are all that are here named, but that one of *abstaining* from *things strangled*. For as for that of *things offered to Idols*, which being sometimes *sold in the shambles* are elsewhere defined by S. *Paul* to be *indifferent*, 1 *Cor.* 10. 25. this belongs not to this matter, where *abstaining* from the *Idol-sacrifices*, i. e. from *joyning* with *Idolaters* in their *feasts*, or *sacrifices*, is the thing *forbidden*, and is therefore expresst by *Iames*, in the first draught of this *Canon*, v. 19. by *abstaining* from the ἀλισγήματα τῶν εἰδώλων, the *pollutions of Idols*, their *abominable Idol feasts*, or the μερίδες portions, the *taking* and *eating* of which, as such, was a *partaking* of the *Idol-feasts*, or of the *table* of *devils*. 2*dly*. That they, who were concerned in this *question*, and to whom the *decree* was sent, did already observe these *seven precepts* of the *sonnes of Noah*, and therefore needed not be commanded by the *Councel* to *observe* them. This appears 1. in that the *Apostle*, when he *preacht* in any *city*, did it *as yet* in the *Synagogues* of the *Iews*, whither the *Gentiles* could not come, unlesse they were *Proselytes* of the *gates*, and so had received these *seven precepts*, see c. 13. 5. 14. 16. 26. 42, 43. and c. 14. 1. And accordingly it is set in the words of the *decree*, v. 29. ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε, *from which keeping your selves, ye shall do well*, noting them to *keep* them (in the *present tence*) *already*, as all such *Proselytes* did. Thirdly, as there was no need of making any *command* to them, who did it *already*, so the words are not delivered in form of *precept*, but only so, as to *pronounce* them *free* from any *further obligation*, *doing this*, *which you do already*, *ye shall do well*, i. e. no *more* shall be *imposed* upon you. Here, I suppose, it will be objected, that the abstaining from these here named, and so from the [*things strangled*] which is one of them, is called these *necessary things*, and therefore that these are lookt on as *necessary* for *Gentile Christians*, To which I answer, that the word [*necessary*] must here be interpreted by the *context*, not [*necessary* to all *Christians*] but [*necessary* to all *Proselytes* of the *Iews*] and then the mention of that will signifie no more, but that the *observing* those *seven precepts* was *necessary* to the *lowest*

πνικτὰ

ἐπάναγκες

sort

ſort of Jewiſh proſelytes, thoſe of the *gates*, not that it was here required of the *Chriſtians*, being, as was ſaid, already performed by them, and the deſigne of the *Canon* being only to pronounce their *liberty*, or that *circumciſion* was not required of them, and medling no farther, unleſſe by way of *counſell*, (as the ἐπιστεῖλαι *writing to them* v.20. may import) not of *command*, thus farre, at the *preſent*, to comply with the *Jewes*, for *unity* and *amity* ſake, to doe what the *loweſt* ſort of their *proſelytes* did, that ſo they might not *abhorre* them as *profane* perſons, and refuſe to live among them. For this muſt be remembred again, who they were that were concern'd in this *Canon*, viz: the *Gentiles* at that time *converted* to *Chriſt*, who lived among the *Jewiſh Chriſtians* at *Jeruſalem*, and the *Churches* of *Judea*, and particularly at *Antioch*, and in that whole *province* of *Syria* and *Cilicia*, (which was immediately under the *Metropolis* of *Antioch*, but belonged alſo to *Jeruſalem*) to whom this *decree* was ſent v.23. (and accordingly having been delivered at *Antioch*, was afterward communicated to the ſeverall *Cities* or *Churches* in that *province*, ch. 16.4.) Not all the *Gentile Chriſtians* every where, but thoſe about whom the queſtion was asked, the *Gentile Church* at *Antioch* and the reſt under the *Prime metropolis*, *Ieruſalem*, which was farre from being all the *Gentile Chriſtians* in the world, And theſe again in reſpect of the *Phariſaicall Judaizing Chriſtians* at that time, that came from *Judea*, who though they had received *Chriſt*, yet ſtood ſo farre for their *Moſaicall rites*, that they would not permit any *Gentile*, though *Chriſtian*, to live among them, unleſſe he obſerved thoſe *precepts*; Which compliance therefore was then neceſſary to the making up of a *Church* of *Iewes* and *Gentiles*, which otherwiſe would not have aſſociated; Which cauſe being ere long taken away (and the *Iewiſh* and *Gentile Congregations* at *Antioch* joyned under *Ignatius*) the prohibition of thoſe things here mention'd, which are not in their own nature unlawfull, (as that of *things ſtrangled*) will now evidently not belong to the *Gentile Chriſtians* of other places, all force of this *Canon* having by long *diſuſage* of the *Church*, and by the nature of *Chriſtian* religion (which takes away all *differences* of *meats*) and by the coaleſcence of *Iewiſh* and *Gentile Chriſtians*, been ſuperſeded even in thoſe very *Churches* where it had been in force; Nay the *Canon* it ſelf, and the intention of it, being rather the ſtating the *queſtion* againſt thoſe that required them to be *circumciſed*, and ſo to doe more, then the *commanding* that they ſhould doe thus much: Mean while it cannot be denied but that the practiſe of this *abſtinence* had a long continuance in the *Church*, ſee *Tertull: Apol:* c. 9. and *Minuti:* in *Oct: Euſeb:* l. 5. *Eccle: Hiſt:* c. 1. *Niceph:* l. 4. c. 17. in the ſtory of *Biblys*, *Clem: Al: Ped:* l. 3. c. 3. *Leo Novel:* 58. Περὶ μηδένα τὸ αἷμα βρῶμα ποιεῖν, *that no man ſhould make blood food*, ſo alſo *Concil: Trull: Can:* 67. And *Lucian* in *peregr:* mentions it Ὡσὲ τὶ ἰδίων τῶν ἀποῤῥήτων ἔφαγε, *He was ſeen eating ſomewhat which was abominable among them.* To this great controverſie among the *Iewiſh Chriſtians*, concerning the neceſſity, or non-neceſſity of *circumciſion*, 'twill not be amiſſe to adde a parallel ſtory between two eminent *Iewes*, no *Chriſtians*, in *Ioſephus*, *Ant:* l. 20. c. 2. concerning *Izates king* of the *Adiabeni*. This perſon, with his mother *Helen*, was converted to the *Iewiſh religion*, and thinking that he was not a perfect *Iew*, unleſſe he were *circumciſed*, told *Ananias*, who had inſtructed him in the *Iewiſh religion*, how willing he was to be *circumciſed*. This *Ananias* perſwaded him from ſo doing, becauſe it might aliene the minds of his people from him, and threatned that he would leave him, unleſſe he gave over that purpoſe, told him that he might *pioufly worſhip God* (i. e. in the *ſcripture* phraſe, be an ἰουδαῖος and σεβόμενος, a *worſhipper*, or *proſelyte* of the *Iewes*) without being *circumciſed*, that *religion* conſiſted more in this, then in the *circumciſion* of the *fleſh*, that *God* would pardon the omiſſion of that *ſcale*, when neceſſity ſo required, and conſequently when ſuch a danger, as the defection of his ſubjects, was conſequent to it, And by this means he *quieted* his mind. But after this, comes one *Eleazar* a *Galilaan* out of *Judea*, one counted very skilfull in the *law*, and he finding the *King* reading *Moſes's books*, preſently thus aſſaults him, *Doe you know, Sir, what injury you doe to the law, and ſo to God? 'tis not enough to know God's commands, unleſſe you practiſe them, How long will you remain uncircumciſed? If you have never yet read the law, which commands circumciſion, read it now, that you may know what an impiety 'tis to omit it.* This preſently perſwaded the *King*, who went accordingly into a *chamber*, and cauſed a *Chirurgeon* to *circumciſe* him.

The word προφήτης *a prophet*] in the *Old Teſtament*, ſignifies not only him that *foretelleth future* c. Προφήτης
events, but all thoſe who make known the will of *God* to thoſe that *knew* it not, A peculiar importance it ſeems, it hath in the *Church* of *Chriſt* under the *New Teſtament*, differing from *Apoſtles* on one ſide, and *Evangeliſts* on the other, as may appear 1 *Cor.* 12.28. and *Eph.* 4.11. The *Apoſtles* Ἀπόστολοι
were thoſe peculiar perſons, who were by *Chriſt* deſigned to that office, his *miſſi*, or *meſſengers*, with *commiſſion* immediately from him; ſuch were the *Twelve* and (extraordinarily called) S. *Paul* alſo. The *Evangeliſts* were thoſe which were ſent by the Εὐαγγελισταὶ
Apoſtles, whither they could not goe themſelves, and the *dioceſe* that belonged to theſe, was the whole world, or thoſe ſpeciall parts of it, which the *Apoſtles* had allotted to one another. Beſide theſe, the *Prophets* were thoſe that in particular *Churches* ruled and taught as *Biſhops*, διδάσκαλοι or ποιμένες, (ſee note on 1 *Cor.* 12. c.) and over and above, had that ſpeciall χάρισμα of expounding *Moſes*, and the *prophets*, and demonſtrating out of them the truth of *Chriſtian religion*. This was the *exhorting* and *confirming* that here is ſpoken of, and which is attributed to them as *prophets*, (not excluding, but containing the *gift of foretelling* things to come alſo, as of *Agabus* we read c. 11. 28.) Agreeably theſe that are here called *prophets*, are alſo called ἡγούμενοι ἐν τοῖς ἀδελφοῖς, Ἡγούμενοι ἐν τοῖς ἀδελφοῖς
ver. 22. *governours* of *Churches* (ſee *note* on *Heb.* 13. 2.) and are accordingly to be reſolved perſons intruſted with the *power* of *Biſhops* in particular *Churches* of *Judea*, and ſo members of the *Councel* at *Ieruſalem*. And ſo when 'tis ſaid, that there were at *Ieruſalem* *Apoſtles*, and πρεσβύτεροι Πρεσβύτερα
Elders, πρεσβύτεροι] ſignifies not the *Preſbyters* of *Ieruſalem*, but *Biſhops* of *Judea*, and

of them are these two, which are here, *Judas* and *Silas*, and that *Elder*, or *Bishop* of the *Church* of *Jerusalem* mentioned *Rev.*7. 14. who is said to *interpret* the *vision* to *John* there.

CHAP. XVI.

Paraphrase.

1. His father was a Greek, but his mother an Hebrew, and a Christian. He therefore a Gentile, as appears both by his name, which is Greek, and by his not being circumcised the eight day,

1. THen came he to Derbe and Lystra, and behold a certain disciple was there, named Timotheus, [the son of a certain woman which was a Jewess, and beleived, but his father was a Greek,]

2. who was a Christian approved of all in

2. Which was well reported of by the brethren, which were at] Lystra, and Iconium.

3. Him Paul chose to goe, and accompany, and assist him in

3. Him would Paul have to goe forth with him, and took and circumcised him, because of the Jewes, which were in those quarters, for they knew all that his father was a Greek.]

preaching, which because the Jewish Christians would not let him doe (the proselytes of the gates or uncircumcised being not permitted to come into the same court of the Temple with the Jewes) he therefore circumcised him, his father being a Greek, and consequently his not being circumcised in his childhood, being known to all.

4. which had assembled at Jerusalem in Councel, ch.15.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders, [which were at Jerusalem.]

5. And thus they confirmed the Churches, and every day converted many to the faith of Christ.

5. And so were the Churches established in the faith, and increased in number daily.]

6. by a revelation (such as was mention'd ver.9. see ch.18. 5.) to preach

6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden [of the holy Ghost to preach] the word in Asia.

7. over against Mysia, they purposed to passe by Bithynia, but they received a revelation which forbad them.

7. After they were come [* to Mysia, they assayed to goe † into Bithynia, but the Spirit suffered them not.]

* by, *or* over against *add* † by Bithynia *add* Beda

8. And therefore not coming to, v.7. but passing by Mysia, they

8. And they passing by Mysia,] came down to Troas.

9. And a vision appeared to Paul in the night, there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. upon discourse resolving from the vision

10. And after he had seen the vision, we endevoured to goe into Macedonia, [assuredly gathering] that the Lord had called us for to preach the Gospel unto them.

11. had a very fair gale that brought us directly

11. Therefore loosing from Troas, we [came with a streight course] to Samothracia, and the next day to Neapolis,

12. a metropolis of one part of Macedonia, and this city a colony of the Romans v.21.

12. And from thence to Philippi, which * is [the chief city of that part of Macedonia, and a colonie,] and we were in that city abiding certain daies.

* is a prime city of a part, *or* of *μερίδος* of Macedonia

13. where by a river side there stood an oratory, and thither we went, and going in found many women together, and to them Paul preached the Gospel.

13. And on the Sabbath we went out of the city [by a river side, a where † prayer was wont to be made, and we sate down and spake to the women which * resorted thither.]

† a place of prayer was reputed to be, or, we thought there was an oratory, for the Kgs MS. reads *ἐνομίζομεν προσευχὴν εἶναι* 2) * assembled there, *συνελθοῦσαις*

14. a proselyte of the Jewes, was an auditor, and by the grace of God she received the faith.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, [which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things, which were spoken of Paul.]

15. If ye beleive my conversion to be sincere, doe me the favour to

15. And when she was baptized, and her household, she besought us, saying, [If ye have judged me to be faithfull to the Lord,] come into my house, and abide there. And she constrained us.

16. to the oratory (see note a) that a young maid, that had

b. 16. And it came to passe, as we went [to prayer, a certain damosell possessed with a b spirit of divination, met us, which brought her masters much gain by soothsaying.]

a prophetick spirit by being possest by some devil (Lev.19. 31.) which spake from within, or out of the belly of her, which had gained her masters a great deal by telling of strange things, whether future or otherwise, met us.

17. The same followed Paul and us, and cried saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18. that evil spirit that possest her

18. And this did she many daies, but Paul being grieved, turned, and said to [the spirit,] I command thee in the name of Jesus Christ to come out of her. And he came out the same houre.

19. the place of judicature

19. And when her masters saw that the hope of their gaines was gone, they † caught Paul and Silas, and drew them into [the * market-place] unto the rulers.

† laid hold on, *Συναρπάσαντες* * court *τὴν ἀγορὰν*, see Mar. 7. note b.

20. And

* captains *στρατηγοὺς*, so v.22,35,36.

20. And brought them to the * magistrates, saying, These men being Jewes doe exceedingly trouble our city.

21. And teach customes which are not lawfull for us to receive, neither to observe, being Romans.]

20,21. And apprehended and brought them to the captains of the bands of Roman souldiers (see note on Lu. 22. f.) telling them, that these men being Jewes (under which name they contained Christians also, not discerning the difference between them, and teaching a religion contrary to theirs, prohibited by the Roman lawes (which permitted the practise of no worship, but what was approved by the Senate) did much disquiet and disturb the city, which was a Roman colony, v.12. and being partaker of the priviledges of the city of Rome (see note on ch.22. c.) was to be governed by the Roman lawes.

† beat them with rods, *ῥαβδίζειν*

22. And the multitude rose up together against them; and the magistrates * rent off their clothes and commanded to † beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them safely.

24. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the dores were opened, and every ones bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison dores open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Doe thy self no harm, for we are all here.

29. Then called he for a light and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I doe to be saved?]

c.

30. And brought them out of the inner prison, v.24. and said, Sirs, I see and acknowledge, that the doctrine taught by you is the truth of the eternall omnipotent God, thus testified by him by miracles, which therefore all are bound to receive that will be saved. Tell me, I beseech you, what I must doe to be capable of that salvation?

31. And they said, Beleive on the Lord Jesus Christ, and thou shalt be saved, and thine house.]

31. And they told him that the receiving and embracing the doctrine of Christ, and regulating his life according to it, was that which was required of him and his family.

32. And they spake unto him the word of the Lord,] and to all that were in his house.

32. And they preached the Gospel to him,

* washed them from their stripes, *λούειν ἀπὸ τῶν πληγῶν*

33. And he took them the same houre of the night, and [* washed their stripes,] and was baptized, he and all his straightway.

33. used the best remedies he could to asswage the pain, and heale the wounds, and soreneſſe that remained from their scourging,

34. And when he had brought them into his house, he set meat before them, and rejoiced, beleiving in God with all his house.

35. And when it was day, the magistrates sent the serjeants, saying, Let those men goe.

36. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you goe: Now therefore depart, and goe in peace.

37. But Paul said, they have beaten us openly uncondemned, being Romans, and have cast us into prison, and now doe they thrust us out privily? nay verily, but let them come themselves and fetch us out.

38. And the serjeants told these words unto the magistrates, and they feared, when they heard that they were Romans.

39. And they came and besought them, and brought them out] and desired them to depart out of the city.

39. And they came, and brought them out of the gaolers house, which was now their prison v.34. and gave them very fair words, and attended on them out of the prison,

40. And they went out of the prison, and entred into the house of Lydia, and when they had seen the brethren they † comforted them and departed.]

* exhorted *παρεκάλεσαν*

40. And from the prison they went to the house of Lydia, and having spent some time in confirming the Christians (see note on Joh. 14. a.) they went out of Philippi.

Notes on Chap. XVI.

a. *Προσευχὴ*

That *προσευχὴ* signifies a *place* set apart, or accustomed for the *service of God*, there is little question, so *προσευχὰς κατὰ πόλεις building Oratories*, in the 3. *book* of *Maccab:* and so perhaps *προσευχῇ τῇ Θεῷ*, signifies *Lu.6.12.* And from the ordinarinesse of that use of the word for *praying places*, it is that *Juvenal* hath made use of it, for a *begging place*, or a *corner*, or *porch*, where *beggers* meet, *in quâ te quæro proſenchâ?* and *Cleomedes* l.1. c.1. speaking of some strange words and forms of speech, used by *Epicurus*, saith they are such as are fetcht *from the middle of a proſencha, from those that use to deprecate there, like those of the Jewes*, saith he, *much more humble, then those that creep upon the ground.* The custome of building such, is said to come from the fact of *Isaac*,

*Gen.*24.62,63. where 'tis ſaid that he went out *into the field*, to a *well* to *pray*, ſaith the *Chaldee paraphraſe*, and therefore they built theſe *proſeucha* in *fields* for the moſt part, neer *fountains*, or *rivers*, or *brooks*-ſides, which the *Idolaters* imitated, *Iſa.* 57.6. (and ſuch perhaps it was where they *prayed* ch.21.5. a little way *without the city*, and *upon a ſhore*) Or on *mountains*, as that *Lu.*6. which the *Idolaters* imitated alſo. Now that this here was ſuch an one, will appear not onely by that which is here ſaid of *Paul*, that he *ſate down, and ſpake to the women*, making it a place not *to pray*, but *to preach*, but alſo by the expreſſe words of *Epiphanius*, t.2.l.3. c.80. *There were*, ſaith he, *anciently ſome places of prayer without the city, both in Judea, and among the Samaritans, and there is a place of prayer in Shechem, (which is now called Neapolis) without the city*, &c. Which is neer this very place, which is here ſpoken of, v.11. Beſides, the *Syriack* is diſtinct and punctuall in rendring it, בת צלותא *a houſe of prayer*. All the difficulty will be, what is the meaning of ἐνομίζετο τοῦ, which is here added. The *Syriack* reads *becauſe there ſeemed to be an houſe of prayer*, and ſo the antient *Greek* and *Latine MS.* reads ἦν ἐκεῖ, which may be interpreted either that *there was an oratory there*, (as ἔχειν, and *videri* are oft but *expletives*, ſee *note* on *Mat.* 3.c.) or elſe that in their paſſage to *Philippi*, as they came from *Neapolis*, there *ſeemed* to them to be ſuch a place, or they *ſaw* it by the way. The *King's MS.* that reads ἐνομίζομεν, *we thought*, agrees fully with this ſenſe, *we thought*] being all one with [*it ſeemed to us.*] But if the *ordinary* reading be retained, then νομίζειν, ſaith *Budeus*, ſignifies *in famâ aut exiſtimatione eſſe*, and then 'twill be beſt rendred, *where an houſe of prayer was fam'd* or *reputed to be*. There is alſo another notion of the word, for *conſecrating*, and ſo νομιζόμενοι δάλοι τοῦ ἱεροῦ, are *the conſecrated boughs of the Temple*, 2 *Mac.*14.4. but that ſeems not ſo proper for this place.

b. Πύθων ἐνθεον. *Python* was a name of the city *Delphos*, where *oracles* were delivered by the *Devil*, and they that *prophecied* there, were called by that name Πύθωνες *Pythons*, From thence the word was accommodated to other ſorts of *diviners*, eſpecially to the ἐγγαστριμύθοις theſe out of whoſe *bellies* (as the *Oracles* out of *caves*) the *devil* ſpake. Of theſe ſee *Photii Epiſt: pra.* p.106. Τὸ ἐμφωλεῦον τῇ ἀνθρωπίνῃ γαστρὶ πνεῦμα, καὶ ἄξιον ἅμα καὶ κατοικίαν ἔχον ἰσχίων, ἀκάθαρτον πνεῦμα, λίαν ἐμφρόνως περιφερόμενοι ἐγγαστρίμυθον, *The wicked and unclean ſpirit, that inhabits a mans belly as a ſerpent his hole in the earth, and being unclean is fit to dwell in that place which is the receptacle of ordure, they appoſitely call Engaſtrimuthum.* This, ſaith he, the *Grecians* commonly call ἐντερόμαντιν, *the diviner from the guts*, others ἐγγαστρίμαντιν, *the diviner in the belly*, But *Sophocles* and *Plato being aſhamed that their Dæmon ſhould have ſuch a dwelling*, one of them, ἀντὶ γαστρὸς αὐτῷ τὸ στέρνον χαριζόμενος, στερνόμαντιν μᾶλλον ἐκάλεσεν, *inſtead of the belly allow'd him the breaſt, and called him the diviner out of the breaſt*, and the other called every ſuch by the name of *Eurycles*, a *perſon* who had been *famous* for this, and ſo tranſmitted the appellation to all other the like. And of this kind of *devil* ſaith he, *which loves to dwell in the ordure both of men and women*, Λοιδορεῖσθαι τοῦτ᾽ ἐστὶ τῆς ἐχούσης ἀπωλείας τῆς περιέχειν δυνᾷ ἀκαθαρσίαις ἥδεσθαι, *It is a great deceiver of people, and author of deſtruction to all that give eare to it.* That this is it, which is here meant by Πύθωνος πνεῦμα, *the ſpirit of Python*, appears by *Heſychius*, being read, as that place ought to be, Ἐγγαστρίμυθος —(not as we now read without any ſenſe, τέτον ἡμεῖς πίστον ἐκ καλοῦμεν, but) τοῦτον ἡμεῖς Πύθωνα νῦν καλοῦμεν, *we now call this Python*, Theſe the *Hebrew* calls אובים, from אוב *the belly*, and the reaſon is *rendred* by *Galen*, becauſe they ſpeak without *opening their mouth*, and *ſo ſeem to ſpeak out of the belly*. Theſe are they that have *familiar ſpirits Lev.*19.31.

c. Ῥαβδίζεσθαι ὑμᾶς. Among the *rites* of *ſcourging*, this of *rending* the *garments* aſunder, is mention'd for one, in *Miſchna*, c.3. *Both hands are tied to the pillar on both ſides, then the officer of the ſynagogue*, the ὑπηρέτης, the *miniſter*, i.e. *lictor*, takes hold of his *garments*, not caring whether he *tear*, or *rip* them, till his *breaſt* be quite *uncovered*. *And the Roman faſhion* was agreeable.

Paraphraſe.

CHAP. XVII.

1. Theſſalonica, another metropolis of Macedonia.

1. NOW when they had paſſed through Amphipolis, and Apollonia, they came to [Theſſalonica,] where was a ſynagogue of the Jewes.

2. And Paul, as his manner was, went in unto them, and three ſabbath daies reaſoned with them out of the ſcriptures,

3. the Meſſias promiſed to the Jewes

3. * Opening and alledging, that [Chriſt] muſt needs have ſuffered, and riſen again from the dead, and that this Jeſus whom I preach unto you, is Chriſt.

* Explaining and ſetting before the, that the Chriſt ought to ſuffer and riſe — and that this is Jeſus Chriſt whom I declare unto you. Διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς

4. And ſome of the Jewes received the faith, and aſſociated with Paul and Silas, and many alſo of the Græcians, which were proſelytes, and many women of better quality.

4. And ſome of them beleived and conſorted with Paul and Silas; and of the † devout Greeks a great multitude, and of the chief women not a few.]

5. of thoſe which call the people together on occaſion, (ſee note on Mar. 7. b.)

5. But the Jewes which beleived not, * moved with envy, took unto them certain † leud fellowes [of the baſer ſort, and gathered a company, and ſet all the city on an uproare, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.]

and raiſing the city, they ſet upon Jaſon's houſe, ſearching for Paul and Silas, meaning to bring them out to the people, as enemies of the publick peace.

ἐν τοῖς καθ᾽ ἡμᾶς ὑμῖν. † worſhipping Grecians, ſee ch.13.50. * being inraged, ζηλώσαντες † wicked men of the officers of their courts, and making a tumult τῶν ἀγοραίων τινας ἀνδρας πονηρούς, καὶ ὀχλοποιησαντες

6. And

6. And when they found them not, they drew Jason and certain [brethren unto the rulers of the city,] crying, These that have * turned the world upside down, are come hither also,

* engaged the world in a sedition, *τὴν οἰκουμένην ἀναστατώσαντες*

6. beleivers, Christians unto the officers of the city, See note on c. 19. f.

7. Whom Jason hath received: [and these all doe contrary to the decrees of Cæsar,] saying that there is another king, one Jesus.

7. and their doctrine is quite contrary to Cæsars authority over us,

8. And [they troubled the people and the rulers of the city,] when they heard these things.

8. the people and magistrates were troubled,

9. And when they had taken security of Jason, and of the other, they let them goe.

10. And the brethren immediately sent away Paul and Silas by night unto Berœa, who coming thither went into the synagogue of the Jewes.

† ingenuous *b. φιλοτιμότεροι* * who receive *ἀποδεξάμενοι*

11. These were [more † noble then those in Thessalonica, * in that they received the word with all readinesse of mind, and searched the scriptures daily, whether those things were so.]

11. of a more ingenuous pliable temper, more receptive of the Christian doctrine, then those of Thessalonica, and they readily embraced the Gospel, and spent their time every day in searching the scriptures, and observing whether what was thus taught by Paul were agreeable with that, which the scriptures say of the Messias.

12. Therefore many of them beleived, also of honourable women, which were Greeks, and of men, not a few.]

12. Many therefore of those Jewes received the faith, and so likewise of the Gentiles many of the better sort, both women and men.

13. But when the Jewes of Thessalonica] had knowledge, that the word of God was preached of Paul at Berœa, they came thither also, and stirred up the people.

13. And when those Jewes of Thessalonica, which opposed Paul there,

14. And immediately the brethren sent away Paul, to goe as it were to the sea,] but Silas and Timotheus abode there still.

14. And suddenly the Christians, to delude the persecuters, sent Paul toward the sea side as if he meant to take ship, whereas he meant to goe a foot to Athens.

15. And they that conducted Paul, brought him unto Athens, and receiving a commandement unto Silas and Timotheus, for to come to him with all speed, they departed.

† evaspera. ted within him *παρῳξύνετο* or * seing their city to be full of Idols † worsh pers, see c. 13. 50. * this idle fellow

16. Now while Paul waited for them at Athens, his spirit was † stirred in him, * when he saw the city [a] wholly given to idolatry. a.

17. Therefore disputed he in the synagogue with the Jewes, and † with the devout persons, and in the market daily with them that met with him.]

17. And thereupon he did not onely preach in the synagogue of the Jewes to the Jewes, and proselytes, but in other places of concourse he took occasion to make known the Christian doctrine to all the heathens that he met with there.

18. Then certain Philosophers of the Epicureans and of the Stoicks,] encountred him, and some said, What will * this [b] babler say? Otherssome, He seemeth to be a setter forth of strange Gods, because he preached unto them [c] Jesus and the resurrection. b. c.

18. And some of the learned men of Athens of the two contrary sects, one that denied all providence, the other that denied all freedome of will;

19. And they took him and brought him [unto [d] Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?] d.

19. to the place of judicature at Athens, and examined him what new religion 'twas that he taught.

20. For thou bringest certain strange things to our eares, we would know therefore what these things mean.]

20. For all that yet we hear, is very new and strange, we desire to have a full account of all.

† sojourned there, *ἐπεδήμουν*

21. (For all the Athenians, and strangers which † were there, spent their time in nothing else, but either to tell, or to hear some new thing.

* Areopagus ver. 19. or Mars's street ‖ I look upon you, as those which are generally given to the worship of more Gods, or damons, then any, *κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ*

22. Then [Paul stood in the midst of * Mars's hill, and said, Ye men of Athens, ‖ I perceive that in all things ye are [e] too superstitious.]

22. Paul being brought before the Judges in Areopagus, said, Ye Athenians, have a greater number of Gods which ye worship, then any other cities have. e.

23. For as I passed by, and beheld your * devotions, I found an altar with this inscription, *To the unknown God*, [whom therefore † ye ignorantly worship, him declare I unto you.

23, 24. This God therefore whom you acknowledge not to know, and yet professe to worship, is f.

24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.]

he that I preach, the invisible God of heaven and earth, ruler, because creator of all, which cannot be contained in any shrine of man's framing.

* worships or deities, *σεβάσματα* see 1 Thess. 2. 4.

25. Neither is worshipped with mens hands, * as though he needed any thing, † seeing he giveth to all life, and breath, and all things.]

25. Nor can any image, made by man, be a proper instrument to worship or propitiate him, he being so farre from wanting any help of ours, that he gives to all their very life, and all that they have.

† ye worship and know not, *ὃ οὐκ οἴδατε εὐσεβεῖτε* * needing, *προσδεόμενος* † himself giving *αὐτὸς διδοὺς*

26. And from one Adam firſt, and then from one Noah hath framed a whole world of men, fixing times and places in great order, and wiſdome of diſpoſal.

26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.]

27. And the end of all that, is, that they might look after him that created them, and worſhip him. And though they were left through their ſinnes, as in the dark, in groſſe ignorance, yet was God ſo palpably to be diſcerned that by feeling, or groping, as blind men in that dark, they might, if they would but ſeek, find him, who is indeed very neer every one of us, even as the ſoule that animates every one.

27. That they ſhould ſeek the Lord, if haply they might * feel after him, and find him, though he be not farre from every one of us.]

* grope him out, ψηλαφήσειαν. *Clem. Alex.*

g. 28. For our life, motion, and ſubſiſtence is wholly through him, according to that which Aratus an heathen Poet ſaid :

28. For ‖ in him we live, and move, and have our being, as certain alſo of your own poets have ſaid :] For we are alſo his off-ſpring.

29. God therefore being our creatour, can in no reaſon be ſuppoſed by us his workmanſhip to be the work of our hands, ſuch as a piece of gold, or ſilver, or ſtone, with a ſignature upon it.

29. For as much then as we are the off-ſpring of God, we ought not to think that the godhead is like to gold or ſilver, or ſtone, graven by art and mans device.]

30. And tis certainly long enough, that men have gone on in ſuch prodigious conceits as this, Be it therefore now known unto you, that there is place of repentance, if you will make haſt to accept it, For God not looking, or faſtning his eyes upon the continued idolatry of the heathens for many years, (which might provoke him to deſert them forever) now ſends us to you their progeny, to call you to repentance, enters a new covenant with you, as well as others, a covenant of free pardon upon reformation.

30. And the times of this ignorance God † winked at, but now commandeth all men every where to repent.]

† taking no notice of, doth now command, ὑπεριδὼν, νυνὶ παραγγέλλει

31. Having now determined the way by which the whole world ſhall be judged, viz: by their receiving or not receiving of Chriſt, whom, by raiſing him from the dead, he hath held out to all men to beleive on, and woe to them that ſhall now refuſe him.

31. Becauſe he hath appointed a day in which he will judge the world with righteouſneſſe, by that man, whom he hath ordained, * whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.]

* having offered faith unto all, πίστιν παρασχὼν πᾶσιν

32. And when he mention'd that of riſing from the dead, ſome of thoſe learned men, the Epicureans eſpecially, which denied all future life, they fell a ſcoffing,

32. And when they heard of the reſurrection of the dead, ſome mocked,] and others ſaid, We will hear thee again of this matter.

33. So Paul departed from among them.

34. And ſome beleived, and aſſociated with him,

34. Howbeit certain men clave unto him, and beleived,] among the which was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

Notes on Chap. XVII:

2. κατείδωλος πόλις] is a *city full of images*, or *idols*, or *altars* erected to the *Gods*, and much given to the *worſhip* of them, That *Athens* was ſuch, appears by *Pauſanias*, the number of the *Simulacra*, or εἴδωλα there, being more then in all *Greece* beſides, ſo ſaith *Philoſtratus* in *Apollonius*'s travail thither, φιλόθυτος τοῦ Ἀθηναίους εἶδεν, *de vit: Apollon:* l. 4. c. 6. *he ſaw the Athenians were lovers of devotion*, of *ſacrificing*, &c. ſo ſaith *Pauſanias* that they did ἐυσεβῆν θεοὺς ἄλλων πλέον, *expreſſe more piety to the Gods then any*, and preſently adds, as an *evidence* of their *piety*, that they had *altars* αἴδους, φήμης, καὶ ὁρμῆς, of *Baſhfulneſs*, of *Fame*, and of *Deſire*, and again Ἀθηναίοις σπουδαιότερον τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖα ἔστι σπουδῆς, *they exceed all in their diligence about the Gods*. So *Strabo* Ἀθηναῖοι δ' ὥσπερ οἱ τὰ ἄλλα φιλοξενοῦντες διαλιλεῖπται, οὕτω καὶ οἱ πρὸς θεοὺς, Πολλὰ γὰρ ξενικῶν ἱερῶν παραδέχονται, ὥσπερ καὶ ἐπωμοσάμενοι, *Their hoſpitality to ſtrangers extends to the Gods too, being very ready to receive in any ſtrange worſhips*, Whereas *Dionyſius Halic:* ſpeaking of the *Romans*, ſaith, they did rather μισοξενεῖν οἱ θεοὶ, then φιλοξενεῖν, *were very unkind and unhoſpitable to ſtrange Gods*. And *Maximus Tyrius* διαλ: λβ'. ὁ Ἀθηναίων δῆμος ὑπερεχαύνα δαιμόνια ἐπεισφέρων, *The common people of Athens brought in other new Gods*. And *Joſephus* 2. *cont: Appion:* Ἀθηναίους τε Ἑλλήνων ἐυσεβεστάτους πάντες λέγουσιν, *All men ſay that the Athenians are the moſt pious of all the Gracians*; and *Sophocles Oedip: Col:* Οὗ δ' ἵππιός τις γῆ θεὸς δέδοκται Τιμαῖς ζαβάζειν, ἥτις ἐνδόξοις, *This city goes beyond all in worſhipping and honouring the Gods*. This here is the meaning of δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, v. 23. *I ſee you more addicted to the worſhip of the Gods then others*, as it farther appears by their ζεβασμάτα, which *Paul* in paſſage takes notice of, v. 23. (not their *worſhipt*, or their *altars*, but their *Idols*, i.e. their *deities* themſelves, for ſo the word is uſed *Wiſd.* 14. 20. ſee 2 *Theſſ.* 2. *note* f.) among which, ſaith he, was an *altar To an unknown God*. — ζεβάσματα

p. 15.

The notion of the word ζωμολόγος (all one with ζοφωνόμος) is clear by the concurrence of the *Grammarians* in their explication of the *Attick* word, as it is *proverbially* uſed among them, and by the *Greek fathers* upon this place, both generally agreeing, that the word primarily ſignifies εἶδος ὄρνεου, *a ſort of bird*, that was wont to be about the *ſtreets*, λαβαίνον τὰ σπέρματα *picking up the ſeeds*. So *Oecumenius* and *Phavorinus*; from whence, ſay they, the *Attick* writers applied the word *proverbially* to thoſe that doe οἱ ἐμπειρα καὶ ἀγυιὰς διατρίβουσιν, *ſpend their time in the ſtreets*, at *faires*, and *markets*, i.e. very *idly*, and from hence, ſay they, it comes to ſignifie τοὺς ὑπερηλίους καὶ εὐτελεῖς λόγου ἀξίους, *mean, vile perſons, that are worth nothing*, And ſo *Euſtathius* on *Homer* Ὀδυσσ: ε'. — h. ζωμολόγος

That

c. Ἰησοῦν καὶ ἀνάστασιν] That *Jesus* and *ἀνάστασις*, the *resurrection*] were by them taken to be (both of them) *δαιμόνια ξενὰ*, *new* or *strange Gods*, is not onely affirmed by some of the *fathers*, but very reasonable to beleive, when we remember out of *Pausanias*, that *αἰδὼς* and *φόβος*, and *ἵμερος*, *Modesty*, and *Fame*, and *Vehement desire*, were *Gods*, and had *altars* erected to them by these *Athenians*, see *note* a.

d. Ἀρείου πάγου] Their *Areopagus* was their *Senate*, or *court* of *judicature*, sitting in *Mars's street* in *Athens*, by whose *lawes* and *orders* any *new Gods* were received among them, and therefore assoon as they conceived that *Paul* was *καταγγελεὺς ξένων δαιμονίων*, a *promulger* of *new strange deities*, they bring him to the *Areopagus*, to have him examined, what *Gods* they were, that he thus *preacht*.

e. δεισιδαιμονία] What is the notion of *δεισιδαιμονία superstition*, doth here deserve to be considered, And by what hath been said of *εὐσεβὴς* (note a.) 'twill soon appear that in this place [*δεισιδαιμονεστέρους more superstitious* then ordinary] signifying the *worship* of *more Gods*, then other cities worshipt, the *positive δεισιδαίμων*, and the *substantive δεισιδαιμονία* must denote no more then the *worship of God*; and accordingly it followes v.23. *ὃν οὖν ἀγνοοῦντες*, *whom ye worship*, *ἀγνοοῦντες not knowing* who it was. Thus ch.25.19. *Festus* or S. *Luke* in his story, saith, that the *Jewes* had certain *ζητήματα questions*, or accusations against *Paul* *περὶ τῆς ἰδίας δεισιδαιμονίας concerning his own religion* or *superstition*, or *worship* peculiar to him from them, and (as it follows to explain what he meant by the word) *περὶ τινὸς Ἰησοῦ τεθνηκότος*, *of one Jesus that was dead*, putting him under the vulgar notion of a *δαίμων* or *dead Heros*, and so meaning the *worship* of him by *δεισιδαιμονία*. Thus in the *Greek* and *Latine Lexicon* at the end of *Cyril*, *Δεισιδαιμονία superstitio*, *religio*, rendring it indifferently by those two; So in *Athenæus* *δεισιδαιμονία θεοσεβείας*, is *religione teneri*, *to be held by religion*, and so rendred by *Budæus*, as *δεισιδαιμονία* is rendred *Religio* by *Cicero*, and in an *antient glossary* *δεισιδαίμων θεοσεβὴς*. It signifies a *worshipper of the Gods*. And the word being compounded of *δαίμων*, and *δείδω to fear*, it is rendred by *Hesychius* *φοβούμενος*, *fearing God* or *religion*, by others *φόβος θεῶν ἢ δαιμόνων* the *fear of Gods* and *Demons*, but this *Fear* sometimes in an ill sense, for *cowardise*, and so saith the *Etymologist* *δεισιδαίμων ὑπολήψεις ἢ δείλης περὶ θεὸν*, both *pious* and *cowardly toward the Gods*, and *Clemens*, *ἡ γὰρ δεισιδαιμονία πάθος*, *Strom*: p. 377. *Superstition is a passion*, being a *fear* of the *demons*, and *Theophrastus*, *char*: *περὶ δεισιδ*: *δείλη φόβος τὸ δαιμόνιον ὄν*, 'tis a *cowardly fear* of, or *toward the demon*, and accordingly *Maximus Tyrius* having compared a *pious man* to a *friend*, a *superstitious* to a *flatterer*, [*ὁ μὲν εὐσεβὴς φιλὸς θεῷ*, *ὁ δὲ δεισιδαίμων κόλαξ θεοῦ*] he explains the meaning in the following words, the *pious comes to God* *ἀφόβως θεὸν without fear*, *the superstitious μετὰ πολλοῦ δέους with much fear*, *δυσκόλως ἢ δεδιότως πρὸς θεὸν ὥσπερ πρὸς τυράννους*, *dreading the Gods as so many tyrants*. So saith *Diodorus Siculus* of *Bomilcar* l.2.p.779. *δεισιδαίμονές εἰσιν οἱ μέλλοντες ἐγχειρεῖν ἢ ἀθεμίτοις ἢ μεγάλαις πράξεσι*, *they that are about to undertake any unlawfull and great actions are generally afraid of the Gods or demons*, whence is that of *Plutarch in Alex*: *ἐκ τοῦ δεισιδαίμων ὁ βίλιππος*, *the Atheist thinks there are no Gods*, *the superstitious wishes there were none*. And accordingly the *Epicureans*, and the *Cyrenaics* that were so much against *superstition*, expresse themselves to mean by it *τὸν περὶ τοῦ μετὰ θάνατον φόβον the fear of any thing after death*, of the *punishments of God* after this *life*. And so those that did not beleive this, and withall thought it a very *painfull*, inconvenient errour, for any man to *beleive* it, generally spake of *δεισιδαιμονία superstition*, and so of *Religion* too, as of an *ill* thing. And so it goes in *Plutarchs tract* *περὶ δεισιδαιμ*: as another extreme, contrary to *Atheisme*, an *astonishment* of *soul*, looking on the *Gods* as so many *δεινὰ spirits* or *furies*, *cruel*, *bloody-minded* &c. which rather then he would *beleive*, he professes he would wish *μηδὲ εἶναι* Πλούταρχον that *he had never been*, and this he looks on with most abhorrence in the *Jewes* *δεισιδαιμονία ὡς σκότον ζωὴν δεισιδαίμονας*, they are, saith he, *tied and bound with their religion or superstition as with a net*, that they could not move for it. This therefore being acknowledged that among the *heathens* the word hath sometimes upon this score been taken in an ill sense, and *Superstition*, and *Religion* indifferently spoken against, as beleiving it an *error* that the *Gods* would punish men for what they did in this life, It remains that they of them that were not thus bent, doe generally, speak of *δεισιδαιμονία superstition* with a great *reverence*, generally in a *good*, not *evil* sense, the same that they allow to *religion* it self. Thus *Polybius* of the *Romans* l.16. p.497. giving his opinion of their *government* that it excell'd others extremely *ἐν τῇ περὶ θεῶν διαλήψει*, in *the apprehension they had of the Gods*, he expresses what it was he so cõmends, *λέγω δὲ δεισιδαιμονίαν*, *I mean their superstition*, which *εἰς πᾶσιν ἐκτέθειται καὶ πεποίηται*, *was so cried up*, *and taken in to all their affairs*, *ὥστε μὴ ῥᾳδίαν εἶναι ὑπερβολήν*, that *it did not fall short of superlative*, which though 'twere among other men made *matter of reproach to them*, *ὅπερ ἐστὶ παρὰ τοῖς ἄλλοις ἀνθρώποις ὀνείδους μέρος*, yet he thinks fit extremely to extoll it as that which seem'd to him *μεγάλην διαφορὰν ἔχειν πρὸς τὸ βέλτιον*, *to be very much for the better*, *καὶ συνέχειν τὰ Ῥωμαίων πράγματα*, and *to keep their affairs in good order*. Thus *Diod*: *Siculus* l.5.p.305. speaking of the *antient Gaules*, There lies, saith he, in their temples a great deal of *gold consecrated to their Gods*, which yet none of the *natives ἅπτονται touch*, i.e. *steal away*, *διὰ δεισιδαιμονίαν*, because of *their superstition*, i.e. *reverence* which they bear to their *Gods*, *καίπερ ὄντων τῶν Κελτῶν φιλαργύρων καὶ κάκβολων*, *though the men are extremely covetous*. So the same *author* speaking of *Imilco* l. 14. p.395. after an act of *sacrilege*, saith he, *he condemn'd himself*, *and died*, *πολλὰ τῇ πόλει καταλιπὼν δεισιδαιμονίας*, *leaving to his citizens much superstition*, which the *interpreter* rightly renders *Dei reverentiam*, *reverence of God*. So in *Heraclitus* *περὶ ἀπίστ*: speaking of *Orpheus* *περὶ κυκ*. *ὡς δεισιδαιμονίας ἀγωγὸν*, *καὶ δὴ τὸ εὐσεβεῖν ἐξαιρούμενος*, *leading to superstition*, or the *worship* of the *Gods*, and exhorting them to be *pious*, making *superstition*, and *piety* all one exactly. So in an *edict* of the *Emperour Tiberius* set down by *Josephus*, l. 19. c.4. where *immunities* are by him allow'd the *Jews* on condition that they misuse not the *Emperours* kindnesse

kindneſſe towards them, καὶ μὴ τὰς ἄλλων ἐθνῶν δεισιδαιμονίας ἐξουθενίζειν, and *that they do not ſet at nought the ſuperſtitions*, i. e. *Religions* (ſome of which he that wrote the *Edict*, thought to be true, and therefore took that *care* of them) *of other nations*. And though being by the *heathens* uſed for the *worſhip* not of the *true God*, but of their *demons*, (*dead men*, and *Angels deified* by them) it be juſtly deteſted by us *Chriſtians*, yet ſtill this is not an argument that that word is uſed in an *ill* ſenſe, any otherwiſe, then *Religion* it ſelf is alſo, becauſe *falſe*, *heatheniſh religions* are lookt on with the ſame *averſation* alſo by all that count them ſuch, to which agrees that of the *Etymologiſt*, ἰσέον ὅτι φαῦλον μὲν τοῖς Ἕλλησι δοκεῖ τὸ λαμβάνεσθαι, ἀγαθὸν δὲ ἡμῖν τοῖς χριστιανοῖς δοκεῖ τῆς ἀσεβείας λέγειν, *the word among the heathens is taken for a good thing, but among us Chriſtians for impiety*. Beſides theſe there is yet one farther acception of the word, for the uſe of *magicall ſpells, ligatures, characters* &c. *execranda ſuperſtitio ligaturarum, quibus inaures &c. non ad placendum hominibus, ſed ad ſerviendum demonibus adhibetur Aug*: Ep. 73. *that execrable ſuperſtition of ligatures, among which are the earings &c. uſed not to pleaſe men but to ſerve devils*. Of theſe indeed there were ſtore among the *worſhippers* of *falſe Gods*, a catalogue of which *Clemens Alex. Str.* 3. p. 312. tells us was to be ſeen in *Menanders* comœdy called Δεισιδαίμων, ſcoffing at thoſe which make every accident almoſt σημεῖον πρὸς *a ſign of ſomething*, divine by the *flight of birds* (Αἶξις ὄρνις Αἶπος ὑψιπετὴς in *Homer*) the *feeding of chickens* by the Ῥαβδομαντεία, *ſtriking a ſtaffe againſt the ground* (to which the *Prophet* is thought to referre, *Hoſ.* 4. 12.) κλειδομαντεία, and the reſt of the ἐναίσιμα σήματα *auſpicious ſignes*, (ἀστεροπὴν ἐπὶ δεξιὰ *lightning on the right ſide*, *Hom. Il.* 2.) which they that uſed are by *Suidas* ſaid δεισιδαιμονῶν ἐπὶ τοῖς σημείοις, to be *ſuperſtitious obſervers of ſignes*, ſee *Aug: de doctr: Chr.* l. 2. The like may be ſaid of *ominous* and *auſpicious* days, the not obſerving of which *Heſiod* makes to be *impiety*, and deſignes his whole book of Ἡμέρας to that purpoſe,

——— Ὄλβιος ὃς τάδε πάντα
Εἰδὼς ἐργάζηται, ἀναίτιος ἀθανάτοισιν,
Ὀρνίθας κρίνων, καὶ ὑπερβασίας ἀλεείνων. Theſe being *heatheniſh obſervations* conſequent to their *Religions*, as they are juſtly branded by thoſe that diſlike their *Religions*, ſo among them that diſliked them not, they were taken for branches of *piety* alſo, and ſo ſtill faſten no ill *character* upon this word, abſolutely conſidered.

Concerning this *Altar* at *Athens* inſcribed *to the unknown God*, there is a famous ſtory in *Laertius* in *Epimenid*: that in time of *peſtilence* at *Athens*, *Epimenides* being accounted by them διοφιλὴς καὶ θεοφιλὴς, one *moſt beloved of God*, was conſulted by them, who appointed this *luſtration* for the city. Taking many *ſheep black* and *white* he brought them into the *ſtreet* called *Mars's ſtreet*, the *Areopagus* here, and permitted them to goe whither they would, appointing ſome to follow each, and where-ever they lay down, there to *kill* and *ſacrifice* them προσηκούσῃ θεῷ, *to a fit God*, or to a *God* to whom *ſacrifices* were *due*, and ſo the *plague* ceaſed. ἔστιν ἔτι καὶ νῦν ἴδειν τῶν ἐκεῖ τόπων καὶ τὰς δήμους τῶν Ἀθηναίων βωμοὺς ἀνωνύμους, whence, ſaith he, *is it that among the Athenians in publick places there are Altars that have no names on them*. So in *Philoſtratus* l. 6. c. 7. of *Apollonius* mentioning *Athens*, ἔνθα καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται, ſaith he, *where are built altars of unknown damons*, or *Spirits*, or *Gods*. And ſo *Lucian* in his *Philopater*, Νὴ τὸν ἄγνωστον ἐν Ἀθήναις, *By the unknown God at Athens*. And Ἡμεῖς δὲ τὸν ἐν Ἀθήναις ἄγνωστον ἱκετεύσαντες καὶ θεοσεβῆ ταῦτα, χεῖρας εἰς οὐρανὸν ἐκτείναντες τούτῳ εὐχαριστήσομεν, *We having found and worſhipt the unknown God at Athens, will ſtretch out our hands to heaven, and give thanks to him*. And ſo ſaith *Pauſanias*, that there were at *Athens* *Altars of unknown Gods*. And the ſame Author mentions among the *Lydians* or *Perſians* ſome *Sacrifices*, that by *invocation* of an *unknown God*, and a forme which he calls *barbarous*, becauſe not underſtood by the *Grecians* (*the God of Abraham* &c.) brought *fire* down, and burnt the *wood* upon the *Altar*, *Eliac.* l. 1. which is a deſcription of the πυρκαϊὰ mentioned by *Strabo* l. 15. which may well be thought an imitation of that fact of *Elias* in *Ahabs* time, who by invoking the name of *God* brought down *fire* upon the *Altar*. Of Saint *Pauls* making uſe of this inſcription at *Athens* againſt the *heathens*, ſee *Photii Epiſt.* ξβ. p. 114.

f. Ἀγνώστῳ Θεῷ

This ſeems to have reference to an old *Iambick*

Ζῶμεν δ' ἐν αὐτῷ πάντα, καὶ κινούμεθα,
Καὶ ἐσμὲν-*In him we live* theſe *mortal* lives, *and move and are*. And ſo that which followes will be more literally true, ὡς τινες *as ſome*, urging two ſayings of the *Pagans*, this, and that of *Aratus* following.

g. ἐν αὐτῷ Ζῶμεν

Paraphraſe.

CHAP. XVIII.

1. AFter theſe things Paul departed from Athens, and came to Corinth.

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with Priſcilla his wife [(becauſe that Clandius had commanded all Jews to depart from Rome)] and came unto them.

2. (Claudius the Emperor of Rome having about this time, toward the latter end of his reign (ſee note on c. 26. 2.) made an Edict to baniſh the Jews out of his dominions, eſpecially from Rome, and Italy and thoſe parts.)

3. And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent makers.)]

3. And Paul being by trade a tent-maker as they were, aſſociated and wrought in his trade with them, 1 Cor. 4. 12. and 9. 6. 12.

4. And he reaſoned in the ſynagogue every Sabbath, and perſwaded the Jews and the Greeks.]

4. And every Sabbath he preached the Goſpel in the Synagogues of the Jews, labouring to convince them all that were preſent, both Jews and Grecians viz. thoſe that were Greeks by birth, but proſelytes to the Jews Religion.

5. And

* or, was moved in ſpeech, for the King's MS. and the antient Gr: & Lat: read (συνείχετο τῷ λόγῳ
† the Chriſt τῷ Χῳ
* railed

5. And when Silas and Timotheus were come from Macedonia, [Paul * was preſſed [a] in ſpirit, and teſtified to the Jewes that Jeſus was † Chriſt.]

5. Paul being extraordinarily moved and excited in Spirit preacht and convinced the Jewes that Jeſus was the Meſſias, or elſe he was very earneſt in diſcourſe, ſpake very vehemently to them on this ſubject, reſolving to make it his laſt, and (upon their refuſing) to preſſe no more, to leave them and preach to the Gentiles. a.

6. And when they oppoſed themſelves and * blaſphemed, he ſhook his rayment, and ſaid unto them, Your blood be upon your own heads, I am clean, from henceforth I will goe unto the Gentiles.]

6. And when they not onely withſtood him, but railed or uſed him contumeliouſly, he uſed that ordinary ceremony of ſhaking his ſhooes, or other his garments, noting thereby his opinion of their great unworthineſſe of having the Goſpel farther preacht to them, and with all abooding ſad conſequents to them, And he ſaid unto them, Having thus warned you, I am free from the guilt of your deſtruction, which will certainly come upon you, I will ſtay no longer among you Jewes, but without any ſcruple preach to the Gentiles of this and other cities.

7. And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God,] whoſe houſe joyned hard to the ſynagogue.

7. And going out of the ſynagogue he went into a private houſe in Corinth, the houſe of one Juſtus, by birth a Gentile, but a Jewiſh proſelyte.

8. And Criſpus the chief ruler of the ſynagogue beleived on the Lord with all his houſe, and many of the Corinthians hearing, beleived and were baptized.

9. Then ſpake the Lord to Paul by night in a viſion, Be not afraid, but [ſpeak and hold not thy peace.]

9. preach the Goſpel confidently in this place.

10. For I am with thee, and no man ſhall ſet on thee to hurt thee: [for I have much people in this city.]

10. For there be many pious men in this heathen wicked city, that will receive the Goſpel.

11. And he continued there a year and ſix months, [teaching the word of God among them.]

11. preaching the Goſpel to them of Corinth, and of all Achaia, and farther inſtructing and confirming them that received it.

† And Gallio being Proconſul, Γαλλίωνος δὲ ἀνθυπατεύοντος
* ſet themſelves unanimouſly ἐπανέστησαν ὁμοθυμαδὸν
† forgery ψευδηγορίαν
* in all reaſon I ſhould κατὰ λόγον ἂν ἀνεσχόμην
† of a word περὶ λόγου

12. † And when Gallio was the deputy of Achaia, the Jewes * made inſurrection with one accord againſt Paul, and brought him to the judgment ſeat,]

12. But the Jewes throughout the whole region of Achaia, banded againſt him, and brought him before the tribunal of Gallio the Proconſul of that province,

13. Saying, This fellow perſwadeth men to worſhip God [contrary to the law.]

13. another way then what the law of the Jewes v.15. determines.

14. And when Paul was now about to open his mouth, Gallio ſaid unto the Jewes, If it were a matter of wrong or [wicked † lewdneſſe,] O ye Jewes, * reaſon would that I ſhould bear with you.

14. See note on chap. 13. a.

15. But if it be a queſtion † of words, and names, and of your law, look ye to it, for I will be no judge of ſuch matters.]

15. But ſeeing the queſtion betwixt you is onely a verball controverſie, as whether Jeſus be to be called and acknowledged the Meſſias, and of names, whether it were lawfull for Chriſtians by that name, or by that of Diſciples &c. to diſtinguiſh themſelves from incredulous Jewes, and concerning the law of you Jewes, whether it condemn all Gentiles that are not circumciſed, and make it utterly unlawfull to converſe with ſuch, all which are things of that nature, that I underſtand not, and of which conſequently I am no competent Judge, and ſeeing there is yet no law ſet out by the Emperours againſt Chriſtian religion, (for this was in the reign of Claudius, who ſet out an Edict againſt the Jewes v.2. but none againſt Chriſtians, any otherwiſe then as they were comprehended under the name of Jewes) this matter belongs not to my cognizance, I will not meddle with it, ſee note on chap. 26. a.

16. And he drave them from the judgment-ſeat.]

16. And he caſt their enditement out of the court.

17. Then all the Greeks took Soſthenes the chief ruler of the ſynagogue, and beat him before the judgment-ſeat, and Gallio cared for none of thoſe things.]

17. And Soſthenes one of the rulers of the Jewiſh Conſiſtory there, which appeared in this complaint againſt Paul, was by ſome of the natives of Corinth, upon Gallio's ſhewing a diſlike of their buſineſſe, v.16. ſtrucken in the court, and the Proconſul took no notice of it.

18. And Paul after this tarried there yet a good while, and then took his leave of the brethren and ſailed thence into Syria, and with him Priſcilla, and Aquila, [having ſhorne his head in Cenchrea, for he [b] had a vow.]

18. who had made a vow of a Nazarite for a time not to ſhave his head, after which expired, it was the manner to cut it ſolemnly, and accordingly ſo he did at Cenchrea. b.

19. And he came to] Epheſus, and left them there: but he himſelf entred into the ſynagogue, and reaſoned with the Jewes.

19. And in his way to Syria, v.18. he came to

20. When they deſired him to tarry longer time with them, he conſented not.

21. But bade them farewell, ſaying, [I muſt by all means keep this feaſt, that cometh in Jeruſalem, but I will return again unto you, if God will:] and he ſailed from Epheſus.

21. I will be at Jeruſalem before the Paſſeover, but after that I deſigne with God's help to return to you.

22. And when he had landed at Cæſarea, and [c] gone up, and ſaluted the Church, he went down to Antioch.]

22. And in his journey to Jeruſalem, he landed (not at Joppa one haven to Jeruſalem, but a very dangerous one, but) at Cæſarea Stratonis, as his ſafer landing, and from thence went up to Jeruſalem, and viſited the congregation of Chriſtians there, and having done ſo and there kept the feaſt, he went thence to Antioch. c.

23. And

23. confirming and farther inſtructing all the new converted Chriſtians.

23. And after he had ſpent ſome time there, he departed, and went over all the countrey of Galatia and Phrygia in order, [ſtrengthning all the diſciples.]

24. one that had a great inſight and skill in the ſcriptures of the old Teſtament, ſee v.28.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and [mighty in the ſcriptures,] came to Epheſus.

25. This Apollos had been inſtructed in the Goſpel, and being in reſpect of knowledge, not ſo perfectly inſtructed in all things as yet, ſee v.26. yet being very zealous in the way, wherein he was entred, he began to preach the Goſpel among them out of the prophets, inſtructing them in the Chriſtian doctrine very truly, and agreeably to the rule taught by the Apoſtles as farre as his inſtruction went, and this before he was baptized with the Chriſtian baptiſme, being only received by John to the beleiving in him that was to come, (ſo as the Epheſian diſciples c.19.2.)

25. This man was inſtructed in the way of the Lord, and * being fervent in the Spirit, he ſpake and taught † diligently the things of the Lord, knowing onely the baptiſme of John.]

* burning in Spirit, ζέων τῷ πνεύματι
† exactly the things concerning the Lord, ἀκριβῶς τὰ περὶ τοῦ Κυρίου

26. And he entred into the ſynagogue of the Jews, and there publickly and confidently (ſee note on Joh.7.2.) preacht the Goſpel. And Aquila and Priſcilla hearing that what he preached was all true, but yet wanted ſomewhat of that knowledge which they had attained to, b: having never aſcended above John's baptiſme, but they higher,) they communicated it unto him.

26. And he began to ſpeak * boldly in the ſynagogue, whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.]

* openly

27. the Chriſtians there exhorted him to goe, and wrote to the Church of Corinth and all Achaia commendatory letters by him. And he when he came thither, did a great deal of good among them, farther inſtructed and confirmed thoſe that by the preaching of the Goſpel had formerly been converted to the faith, 1 Cor. 3.6.

d. e.

27. And when he was diſpoſed to paſſe into Achaia, [the brethren † wrote d exhorting the diſciples to receive him, who when he was come, helped them much, which had beleived through e grace.]

† the brethren encouraging him, wrote to the diſciples, συνεβούλευσαν τοῖς μαθηταῖς ἵνα ἀποδέξωνται αὐτὸν οἱ μαθηταί

28. For he * mightily convinced the Jewes, and that publickly, ſhewing by the ſcriptures that Jeſus was † Chriſt.

* with great vehemence, σφοδρῶς
† the Chriſt ὁ Χριστὸς

Notes on Chap. XVIII.

a. Συνέχετο τῷ πνεύματι

That which is in the ordinary printed copies συνεῖχετο τῷ πνεύματι] is συνείχετο τῷ λόγῳ, in the two great MSS. that of the *King's Library*, that was ſent from *Conſtantinople*, and the *Gr:* and *Lat:* one at *Cambridge*, ſent them by *Theo: Beza.* And which of theſe is the moſt probable reading is not eaſily defined. Σωνέχομαι ſignifies *intention* or *vehemence*, or *incitation*, Συνέχεσθαι φόβῳ, to be *vehemently afraid*, *Job* 3.24. Συνέχεσθαι οἴνῳ, in *Jeremy to be carried vehemently with wine*, Συμπλέκεσθαι, ſaith *Heſychius*, and again κρατεῖσθαι, to *be intangled*, or *held faſt*, which as it really notes to be in the *power* of another, ſo *figuratively* 'tis to be under any *incitation*, or *tranſportation* in any reſpect. And thus according to the nature of the word it may be proper enough for the place, with which ſoever it be joyned, If with πνεύματι, then 'tis either his *own ſpirit*, or the *Spirit* of *God*, If his *own*, then it ſignifies him to have had ſome *incitation* of *ſpirit*; And ſo of *Apollos* we read v. 25. ζέων τῷ πνεύματι, *that he burned in ſpirit*, as when *David* ſaith, his *heart was hot within* him, *and at laſt* he *ſpake with* his *tongue*: And ſo if the *Spirit* of *God*, then 'tis that he was *ſtirr'd up*, or *incited* by *God* by *revelation*. But 'tis moſt ordinary for the word ἅγιον, *holy*] to be prefixt to the word *Spirit*, when tis taken in this ſenſe, as c.16.6. and ſo this is not ſo probably the meaning: ſo likewiſe if it be τῷ λόγῳ *in ſpeech*, it will then ſignifie no more then that *he ſpake very earneſtly*, and that is the importance of διαμαρτύρεσθαι following, *he teſtified* and *earneſtly* inſiſted on it, and prov'd that *Jeſus* was indeed the *Meſſias*, which the *Jewes* denied. That this may be the meaning, appears not improbably by another parallel expreſſion, ver.28. for there as *Apollos* was doing the ſame thing, that *Paul* here, *earneſtly labouring* to convince the *Jewes*, that *Chriſt* was the *Meſſias*, ſo the expreſſion peculiarly belongs to λόγῳ *ſpeech*, not πνεύματι *ſpirit*, ἰουδαίοις τότε τοῖς Ἰουδαίοις (or, as I ſuppoſe it ſhould be, τοῦ Ἰουδαίου) διαπαλαίσχετο δημοσίᾳ, *he did publickly with intention* or *earneſtneſſe of ſpeech convince the Jewes, demonſtrating by the ſcriptures that Jeſus is the Chriſt*, Where the *force*, and *power* of his *ſpeech*, and *arguments* contained in it, was that which was meant by ἰσχύος. To what hath been ſaid, may be added, that the *antient Greek* and *Latine* MS. after [Ἰησοῦν] in the end of the verſe, hath annexed theſe words, πολλῷ τῷ λόγῳ χρώμενος καὶ γραφῶν διερμηνευόμενος, *and having had much ſpeech and interpreted the ſcriptures*, which as it makes it more fully parallel with that of v.28. ſo it enclines to the reading of λόγῳ, not πνεύματι, *ſpeech*, not *ſpirit*.

ζέων τῷ πνεύματι

διαμαρτύρεσθαι

ἰσχύος

The ηὐχὴν εἶχε *had a vow*] here, is not to be referr'd to *Paul*, but to *Aquila*, for with his name is conjoyned [κειράμενος &c. *ſhaving his head*] without ſo much as a *comma* between in ſome printed copies, And it is not improbable, that when it is ſaid v.19. that *Paul went to Epheſus, and left them there*, the ἐκεῖ *there* ſhould not denote *Epheſus*, to which, but *Cenchrea*, from which he *came*, (for why ſhould his *leaving* them at *Epheſus* be immediately ſubjoyned to his *coming* thither?) and this on this occaſion, to *purifie himſelf*, and *to be ſhaved*, to which ſome ſtay, at leaſt *ſeven daies*, was neceſſary; This *vow* was without all queſtion the *vow* of the *Nazarites* among the *Jewes*, *Num.* 6.5. which was not alwaies for *life*, but ſometimes for a determinate time, wherein they did κόμην τρέφειν, and not ſuffer the *razor* to come upon them, but when that *time* was paſt, then one part of the *vow* was, *to be ſhaved* v.18. and to *offer* up the *haire* (called the *haire of his ſeparation*) to put it in the *fire*, which is under the *ſacrifice* of the *peace-offerings*; And accordingly here is [*ſhaving himſelf, for he had a vow.*] But becauſe this is here done by him at *Cenchrea*, and not at *Jeruſalem* (where

b. Ηὐχὴν εἶχε

ἐκεῖ

(where the *accompliſhment* of the *vow* was to be performed, as before at the *dore* of the *tabernacle*, *Num.*6.13. and as we ſee it performed here, *Act.* 21.23.) therefore it is moſt probable that this *ſhaving* here, was not on the *accompliſhing* of his *vow*, but upon ſome intervening *legal pollution*, in which caſe he was bound to *offer* for a *cleanſing*, and on the *ſeventh day* to *ſhave his head*, and ſo *begin the daies* again, *Num.* 6.11, 12. This probably might be done in any *city*, where a man happened to be ſo polluted, But that at the *completion* of the *vow*, when the daies of his ſeparation were fulfilled, was to be at *Jeruſalem*. The practiſe of this cuſtome among the *heathens*, and the offering the *haire* (when 'twas *cut*) Ἀπόλλωνι κειροτρόφῳ, *to Apollo that nouriſheth haire*, may be ſeen at large in *Euſtathius* on *Homer*, Ιλιαδ. Ζ. ἐν κομῇ ἄκμῆς, ſaith he, ἐπιφέρει, ᾗ πάντων ἀπόλλωνι κειροτρόφῳ, and accordingly the *haire* ſo *conſecrated* is by *Æſchylus* called τροφίμου, *haire* that had been *nouriſhed* ſometime, ſee c.21.24.

Baſil Ed: p.114.

c. Ἀναβὰς

That the *Church* here ſignifies not the *Chriſtians* of *Caſarea*, but the *Church* of *Jeruſalem* appears v.21. where the reaſon of his departure from *Epheſus*, is that he may *keep the feaſt at Jeruſalem*, which cannot be, if he went from *Caſarea* to *Antioch*, for that was his way of return to *Epheſus* again, which he promiſed to doe, v.21. but not till he had been at *Jeruſalem*. And it ſeems ſome *Syriack copies* have read it [*gone up to Jeruſalem, and ſaluted the Church*] for *Tremellius* ſuppoſeth that, when he ſaith, *ſome copies have not nomen Uriſhelem, the name Jeruſalem*. And ſo c.21.12. where *Paul* was again at this *Caſarea*, the phraſe is at large, ἀναβαίνειν εἰς Ἱεροσόλυμα, *to go up to Jeruſalem*, and ſo c.25.1. But without the addition of that (which, I ſuppoſe, the *Syriack* here added, not as a *tranſlation*, but a *paraphraſe*) the word [ἀναβὰς *going up*] following after his *landing at Caſarea*, will enforce this ſenſe. And ſo c.24.1. the κατέλθῃ *deſcending* of *Ananias* &c. notes the *going* from *Jeruſalem* to *Caſarea*, without *naming* of either, ſee ch. 25.6,7. For *Caſarea* was the *haven*, where they *landed* moſt commodiouſly in going from *Epheſus* to *Jeruſalem*, and being *landed* there, what needed more to be ſaid, but that he *went up?* for that will imply his *going up* to that place, in *paſſage*, and in *order* to which he there *landed*. *Joppe* was indeed one *haven to Jeruſalem*, but that a *dangerous one*, and thereupon it was that *Herod* was at ſo huge an expenſe to repair this *old haven* at *Caſarea*, formerly called Στράτωνος πύργος *Strato's towre*, ſee *Joſephus* l.1. *de bell: Jud:* c.16. *Herod*, ſaith he, *ſeeing one of the haven-towns decayed with age*, and *capable of his munificence, repaired it with white ſtone*, &c. *for betwixt Dora and Joppa, the whole ſhore was ſo ill provided with havens, that all that ſayl'd from Phœnicia to Ægypt were much endangered, But the King overcame nature by his liberality and expenſes, and built a ſtately haven at this Towre of Strato, and in it many ſafe harbours for ſhips to abide in, and though the nature of the place gave him many difficulties, yet he conquer'd them all and made it moſt firm and ſumptuous*, as it is at large deſcribed by *Joſephus* in that place, And this, ſaith he, to the *honour* of *Caſar*, he *call'd Caſarea*, with it retaining the addition of *Stratonis*, which before belonged to it, and by which it is diſtinguiſht from *Caſarea Philippi*, which is not farre from it, of which ſee *Mat.* 16. note c.

Κατέλθῃ

For the uſe of προσθέμενος for *putting forward*, *encouraging*, ſee *Wiſd.*14.18. d. Προσθέμενος

What χάριτι here ſignifies may beſt be collected from c.11.23. & 13.43. In many other places it ſignifies the *Goſpel of Chriſt* (ſee *note* on *Heb.* 13. c.) as when 'tis oppoſed to νόμος *the law*, *Joh.*1.17. *The law was given by Moſes, but grace and truth came by Jeſus Chriſt*. So the σωτήριος χάρις the *ſalvifick grace* of *God*, *Tit.*2.11. But in thoſe and many the like places, *Grace* ſignifies the *matter*, or *ſubject* of the *Goſpel*, not the *preaching* of it, for that is expreſt by the *coming* or *appearing* of that *grace*. But in that place of ch. 11. 23. where 'tis ſaid, that *ſeeing the grace of Chriſt he rejoiced*, (i.e. ſeeing that the *Goſpel* had been *preached* with ſo good ſucceſs *among* them) it ſignifies the *preaching* or *promulgating* of the *Goſpel*, (juſt as εὐαγγέλιον *Goſpel* doth, *Rom.*1.1. and 9.16.) and ſo c.13.43. when they *exhort* them to *continue in the grace of God*, that was the work of *confirmation*, following that of *preaching* the *Goſpel* to them. And that notion of it ſeems to be the moſt adæquate, and proper for this place, ſo that παρακλήσις διὰ τῆς χάριτος] ſhall ſignifie thoſe that had been formerly *converted* to the *faith* by the *preaching* of the *Goſpel* by S. *Paul*, According to that of [*Paul planteth and Apollos watereth*] for that *watering*, being the *inſtructing* them farther who already had received the *faith*, the *edifying*, or *ſuperſtructing* on the *foundation*, is all one with [πολὺ ζωπυρήσαντος *he conferred much*,] or contributed his aſſiſtance (or, as perhaps it ſhould be read, ζωπυρήσαντος *aſſiſted*) *helped* to improve them, that *before beleived*. As for that of applying [διὰ τῆς χάριτος *by grace*] to ζωπυρήσαντος he *conferred*, that *Apollos by grace*, i.e. his *gift*, and *power* in *ſcripture contributed much* to the *beleivers*, there is no neceſſity of flying to that refuge, nor probability from the placing of thoſe words (which follow and goe not before παρεκάλουν) to favour that rendring. In the ſame ſenſe we find εἰς χάριν Χριστοῦ *in*, or *to*, or *through the grace*, i.e. the *Goſpel of Chriſt*, *Gal.* 1.6. *to* or *by* which *Paul* is ſaid to have *call'd them*, and is there ſet oppoſite to ἄλλο εὐαγγέλιον *another Goſpel*, a *doctrine* of ſome *falſe teachers* crept in among them. e. Χάριτι

CHAP. XIX.

Paraphraſe.

1. AND it came to paſſe that while Apollos was at Corinth, Paul having paſſed through the upper-coaſts came to Epheſus, and finding certain [diſciples,]

1. Chriſtian profeſſors publiſhing the Goſpel there, See note on c.8.b.

2. And

2. Hath the holy Ghoſt, ſince your receiving the faith, deſcended on you, and ſet you apart, given you authority or gifts for the work of the miniſtery? (ſee c.10.44.) and they ſaid, The doctrine which we received, had nothing in it of the holy Ghoſt.

2. He ſaid unto them, [Have ye received the holy Ghoſt ſince ye beleived? And they ſaid unto him, We have not ſo much as heard, whether there be any holy Ghoſt.]

3. And he ſaid, How can that be, when the Chriſtian baptiſme is in the name of the holy Ghoſt? To which they replied, that John's baptiſme was all that they had received.

3. And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's baptiſme.]

4. And Paul knowing that they by John his baptiſme had implicitely acknowledged Chriſt under the title of [he that comes after] and had promiſed to repent, and reform their lives, he explicitely taught them the whole doctrine of Chriſt, and of the holy Ghoſt alſo.

4. Then ſaid Paul, John verily baptized with the baptiſme of repentance, ſaying unto the people that they ſhould beleive on him which ſhould come after him, that is, on Chriſt Jeſus.]

5. And they preſently received and beleived it, and were received in as Chriſtian Proſelytes in the name of the Father, and the Son, and the holy Ghoſt.

5. When they heard this they were baptized in the name of the Lord Jeſus.]

6. After this Paul by impoſition of hands and benediction gave them confirmation, by which means the holy Ghoſt came on them, and therewith gifts of tongues, and ſome other extraordinary gifts of the holy Ghoſt, the ſame which came as upon the Apoſtles at the deſcent of the holy Ghoſt, ch.2. ſo on divers others after, ſee c.10.44.

6. And when Paul had laid his hands upon them, the holy Ghoſt came on them, and they ſpake with tongues and prophecied.]

7. And all the men were about twelve.

8. And he went and preacht the Goſpel in the ſynagogues that were at Epheſus, to the Jewes, for the ſpace of three moneths, labouring to convince them.

8. And he went into the ſynagogue and ſpake boldly for the ſpace of three moneths, diſputing and perſwading the things concerning the kingdome of God.]

9. But when in ſtead of being convinced, he ſaw them, (in an obdurate refractary manner) not onely reject the Goſpel, but ſpeak of it contumelioufly in publick before the people, he left them, and took thoſe that were converted by themſelves, and inſtructed them daily in a place, which was uſed to entertain ſcholars privately.

9. But when divers were hardned and beleived not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, * diſputing daily in the [a] ſchoole of one Tyrannus.]

a. * diſcourſing διαλεγόμενος

10. And doing thus for the ſpace of two years, all the inhabitants of the Proconſular Aſia, both Jewes and Proſelytes, had in that ſpace the Goſpel preacht to them.

10. And this continued by the ſpace of two years, ſo that all they which dwelt in Aſia heard the word of the Lord Jeſus, both Jewes and Greeks.]

11. And many extraordinary miracles were wrought by Paul, through the power of God, among them.

11. And God wrought ſpeciall miracles by the hands of Paul.]

12. For he did not onely cure them, which came to him, but by his touching of linen clothes, and ſending them to ſuch as were ſick, or poſſeſt with devils, they were cured immediately.

b.

12. So that from his body were brought unto the ſick, † handkerchiefs, or [b] aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.]

† napkins σουδάρια

13. And ſome of the Jews, that went about to cure diſeaſes, and caſt out devils (ſee note on Mat.12. g.) tried to caſt them out by uſing the name of Jeſus Chriſt.

13. Then certain of the * vagabond Jewes, exorciſts, took upon them to call over them, which had evil ſpirits, the name of the Lord Jeſus,] ſaying, We adjure you by Jeſus, whom Paul preacheth.

* Jewiſh exorciſts that came about, attempted τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ἐπιχειρησάντων

14. one of the chief of the families of the Prieſts, ſee note on ch. 4. a.)

14. And there were ſeven ſons of one Sceva † a Jew, [and chief of the prieſts,] which did ſo.

† a Jewiſh chief prieſt, Ἰουδαίου ἀρχιερέως

15. But the devil would not obey them, as not coming with any authority from Chriſt which had given it to Paul.

15. And the evil ſpirit anſwered, and ſaid, Jeſus I know, and Paul I know, but who are ye?]

16. But made the man, that was poſſeſt, fall violently upon them, which accordingly he did, and was too hard for them all, and tore off their clothes, and wounded them, and made them run away.

16. And the man, in whom the evil ſpirit was, leaped on them, and overcame them and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.]

17. And this accident being made known to the Jewes, and natives of Epheſus, wrought very much upon them, and brought many to the faith of Chriſt.

17. And this was known to all the Jewes, and Greeks alſo dwelling at Epheſus, and fear fell on them all, and the name of the Lord Jeſus was magnified.]

18. And they that were thus wrought on, came, many of them, to the Apoſtles, and told them the actions or courſes of their former lives, to know how agreeable they were to the faith, that ſo they might forſake or continue in them.

18. And many that believed came, and confeſſed, and ſhewed their deeds.]

c. d.

19. And many that had ſtudied and practiſed Magick and ſorcery, brought out and publickly burnt their books, though they were of a very high value.

19. Many alſo of them which uſed [c] * curious arts, brought their books together and burned them before all men, and they counted the price of them, and found it fifty thouſand [d] † pieces of ſilver.]

* charms or ſorcery, † ſhekels

20. So

20. So mightily grew the word of God, and prevailed.]
20. Of ſo great authority was the word of God, the Goſpel of Chriſt, as it was now preach't by Paul among the Epheſians, and thoſe of Aſia.

21. After theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed] through Macedonia and Achaia, to goe to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.
21. After this, Paul reſolved or determined with himſelf in his paſſage

22. So he ſent into Macedonia two of them which miniſtred unto him, Timotheus and Eraſtus; but] he himſelf ſtayed in Aſia for a ſeaſon.
22. And ſending into Macedonia two of his aſſiſtants that went with him, and were ready to doe whatſoever he appointed them, viz: Timothy and Eraſtus, (ſee note on Joh. 20. b.)

23. And the ſame time [there aroſe no ſmall ſtirre about that way.]
23. a great ſtirre was raiſed among them of Aſia about the doctrine of the Goſpel.

24. For a certain man, named Demetrius, a ſilver-ſmith, which made [c] ſilver * ſhrines for Diana, brought no ſmall † gain unto the crafts-men,
24, 25. For one Demetrius, a ſilver-ſmith, that deale in making of little cabinets of ſilver with the image of Diana in them, had a great many of that trade that wrought under him, who were all maintained by that imployment. And many others of ſeverall occupations were employed about theſe pictures. And all theſe, whoſe livelyhoods were concerned in it, he called together, and ſaid unto them, c.

25. Whom he called together with the workmen of like occupation, and ſaid,] Sirs, ye know that by this * craft we have our wealth.

26. Moreover ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, That [they be no Gods which are made with hands.]
26. the Images which we make and worſhip, are not indeed true Gods.

27. So that not onely this [our † craft] is in danger to be ſet at nought, but alſo that the Temple of the great goddeſſe Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.
27. trade, by which we get our living,

28. And when they heard theſe things, they were full of wrath, and cried out, ſaying, * Great is Diana of the Epheſians.]
28. And hereupon they were enraged & cried down the doctrine of Paul, by crying up Diana, the goddeſſe of the Epheſians, ſo long worſhipt by them.

29. And the whole city was filled with confuſion, [and having caught Gaius and Ariſtarchus, men of Macedonia, Pauls companions in travail, they ruſhed with one accord into the Theatre.]
29. And in this hurrey they ſeiz'd upon two of Pauls companions, and brought them out, probably with an intention (howſoever they were hindred) to throw them to combate with wild beaſts upon the ſtage (ſee note e.) as it was ordinary to doe with malefactors.

30. And when Paul would have entred in unto the people, the diſciples ſuffered him not.]
30. And Paul was willing to have come among them, with an intention to give them an account of the faith of Chriſt contrary to theſe Idol-worſhips of theirs; but the Chriſtians that were there, perſwaded him to the contrary.

31. And certain of † the [f] chief of Aſia, which were his friends, ſent unto him, * deſiring him that he would not adventure himſelf into the Theatre.]
31. And ſome of the Præfects of the games or ſports there, which being conſecrated to their Gods, were intruſted to the charge of the prieſts, were ſo kind to him, that, knowing the purpoſe of the people to caſt him to the wild beaſts, they ſent to him to keep cloſe, and not to come out among the people, as he meant, v. 30. leſt if they took him, they ſhould carry him (as it ſeems they meant, ſee note on 1 Cor. 15. b) and caſt him to wild beaſts on the theatre. f.

32. Some therefore cried one thing, and ſome another, for [the aſſembly was confuſed,] and the more part knew not wherefore they were come together.
32. a great hubbub and confuſion there was,

33. * And they drew Alexander out of the multitude, the Jewes [g] putting him forward, and Alexander beckned with the hand, and would † have made his defence unto the people.]
33. And ſome of the popular officers brought out Alexander, a Jewiſh profeſſor of the faith, and the Jewes examined and queſtioned him, beleiving (probably) that he would excuſe himſelf, and lay the fault upon Paul: And he made a ſigne with his hand, that he would gladly make his own apologie, and give them an account of the whole matter. g.

34. But when they knew that he was a Jew, all with one voice about the ſpace of two houres, cried out, Great is Diana of the Epheſians.
34. But the heathens of Epheſus knowing that he was a Jew, and ſuppoſing that he was for Paul's way, and that derogatory to Diana (though the truth is he meant to clear himſelf, and lay the blame on Paul, for which he is ſaid to have done him much injury, 1 Tim. 1. 19. and 2 Tim. 4. 14.) they would not permit him to be heard, but cried for two houres ſpace, Diana, the great Diana the Goddeſſe of the Epheſians.

35. * And when the [h] Town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not, how that the city of the Epheſians † is a [i] worſhipper of the great Goddeſſe Diana, and of the image which fell down from Jupiter?
35. And the Regiſter of their games compoſed & quieted the people with this oration, Every body knows that Epheſus among the cities of Greece hath the honour to be called the chief officer in the worſhip of Diana, to whom it belongs to preſerve and adorn her Temple, and the Temple that encloſes that image that fell down out of heaven from Jupiter, (ſo much talk't of among the heathens.) h. i.

36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet and to doe * nothing raſhly.]
36. And therefore this being granted by all, what need is there of this ſo much adoe?

37. For this Paul &c. hath neither robbed your Temples, nor ſpoken any thing againſt your Goddeſſe Diana.

37. For ye have brought hither theſe men, which are neither robbers of Churches, nor yet blaſphemers of your Goddeſſe.

38. As for Demetrius and the tradeſmen that depend on him, if any man hath done them any injury, let them form their inditement or accuſation, 'tis now a fit time for them to have juſtice done them, the court ſits, let them bring in their charge.

k. l.

38. Wherefore if Demetrius and the craftſ-men which are with him, have a k matter againſt any man, * the l law is open, and there are deputies, let them implead one another.]

* the court-daies are come, and the Proconſuls are preſent

39. But if you have any other ſuit or controverſie among you, it ſhall be referred to ſuch a meeting or judicature, as the law appoints for ſuch matters.

39. But if ye † enquire any thing concerning other marters, it ſhall be determined in a lawfull full aſſembly.]

† ſeek or require any thing τι ἐπιζητεῖτε

40. For we are in danger to be * called in queſtion for this daies uproar, there being no cauſe whereby we may give an account of this concourſe.

41. And when he had thus ſpoken, he diſmiſſed the aſſembly.

* accuſed of a riot for this daies work, ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον

Notes on Chap. XIX.

a. Σχολὴ Τυράννου

There were two kinds of *ſchools* among the *Jewes*, wherein the *law* was taught, *private* or *publick*. 1. *Private* wherein any *Doctor* entertained *ſcholars*, and ſuch was this of *Tyrannus* here, contained under the title, בתי המדרש *houſes of learning*, mentioned by *Maimonides*, as one kind of their *holy places*; their *ſchools*, and not onely their *ſynagogues* being accounted ſo. Then 2dly *Publick*, where *Conſiſtories* ſat to reſolve differences of the *law*.

b. Ἡμιζώνιον

Ἡμιζώνιον is lightly changed from the *Latine ſemicinctum*, that which is called by the *Chaldee* בְּטַן or *cingulum coriaceum*, or *ſuccinctorium*, which work-men put before them, that they may not foule their *cloathes*.

c. Περίεργα

What is the meaning of the περίεργα, or *curious* things, here uſed among the *Epheſians*, will be beſt gueſt firſt by *Heſychius's gloſſe*, and then by a paſſage in *Irenæus*, both miſtead in the *ordinary* copies, In *Heſychius* we have Περιεργία (that ſhould be Περίεργα) καθάρσια, The word denotes their *heathen rites* of *purgations*; Of their *luſtrations*, or *purgations* the *heathen* books are full, ſee *Porphyry* περὶ ἀπ: *Iamblichus*, *Hierocles*, *Marinus de vitâ Procli*, *Plotinus* &c. All which were nothing but *magick*, and *ſorcery*, γοητεῖαι and θεουργίαι, and accordingly the *Greek fathers* on this place ſay they were their γοητικὰ βίβλοι *books of ſorcery*, that here were *burnt*. *Irenæus* l. 1. c. *de Simonian:* hath theſe words, *Amatoria quoque & agogima — & quæcunque ſunt alia parerga* (it ſhould certainly be *perierga*) *apud eos ſtudioſe exercentur*, *Love-charms*, and *philtres*, *and all other ſuch curious*, i. e. *Magical tricks*, *are in great uſe among them*, Φαρμακείας These are the φαρμακείας *medicaments*, from which *ſorcerers* are generally called φαρμακοὶ *medicamentarii*, as the *Latines* uſe *venefica witches*, from *venena poyſons*, not that they alwaies uſe *medicaments*, but many times only *charms* and *words*, in ſtead of them. And accordingly *Menander* mentions them proverbially of *Epheſus* here, Ἐφέσια ἀλεξιφάρμακα, *Epheſian charms*, or *ſpells* which ſuch an one τῆς γαμῆσαι θέλοντι κόρης, *walks*, *and ſpeaks to the bridegroom and his bride*. Theſe are the Ἐφέσια γράμματα, *Epheſian words*, or *writings*, ſo often ſpoken of by *writers*, as *charms*, or *ſpells*. Of them *Heſychius* gives an account, Ἐφέσια γράμματα, ὧν μὲ πάλαι, ὕστερον ὁ φοσιδιὸς πῆξε ἀπιστῶν καὶ ἄλλα. φασὶ δὲ τὸ πρῶτον τὰ ὀνόματα τάδε. ἄσια. κατάσιον. ἄξιον. τίτραξ. δαμναμενεύς. αἴσιον. δίκολον δὲ ὁ μὲν ἄσια, αὐτόθι· τὸ δὲ κατάσια, ζῶες· τὸ δὲ ἄξιον, αὐτὸς· δαμναμενεὺς δὲ ἥλιος· αἴσιον δὲ ἀλήθεια. Theſe words are much *deformed*, but by the help of a paſſage in *Clemens Alex: Strom:* l. 1. c. 18. may eaſily thus be mended. Ἐφέσια γράμματα ὧν μὲν πάλαι ὑστέρων δὲ φοσιδιὸς πῆξε ἀπιστῶν καὶ ἄλλα· φασὶ δὲ τὸ πρῶτον τὰ ὀνόματα τάδε, ἄσιον, κατάσιον, λίξ, τίτραξ, δαμναμενεύς, αἴσιον. δίκολον δὲ τὸ μὲν ἄσιον, τὸ αὐτόθι, κατάσιον ζῶες, τὸ δὲ λίξ γῆ, καὶ τίτραξ ὁ ἐνιαυτὸς, δαμναμενεὺς δὲ ἥλιος, αἴσιον δὲ ἀλήθεια. *The Epheſian words were antiently ſix*, *but afterwards deceivers added others alſo*; *the names of the former were* &c. and the ſignification of them, *darkneſſe*, *light*, *the earth*, *the year*, *the ſun*, *and truth*, (ſee *Canter: var: lect:* l. 1. c. 18.) Of which he concludes, πάντα ἦν ἱερὰ καὶ ἅγια, *theſe are ſacred and holy*, i. e. part of the *heathen Idolatry*, See *Plutarch ſympoſiac:* 7. *Clemens Alex: Strom:* l. 5. *Euſtathius ad Homer. Odyſſ.* 21. *Suidas*, and the *books* of the *Greek Proverbs*. And ſo the περίεργα περιεργάσαντες are the *ſorcerers*, or *Magicians* among them, who *brought the books* of their *black* art, which though they were of great *value*, and would have been ſold for much, yet they neither kept, nor *ſold*, but as a *teſtimony* of *renouncing* their former courſe, they *burnt* them *publickly*.

The *Hebrew* כֶּסֶף that is literally rendred ἀργύριον, *ſilver*, ſignifies peculiarly *ſiclum argenteum*, *a ſilver ſhekel* among the *Hebrews*, ſee *note* on *Mat.* 26. d. d. Ἀργύριον

In the *Idolatry* of the *heathens*, it is ſufficiently known, that they were wont to carry the *images* of their falſe *Gods* about in *pomp*, i. e. *proceſſion*, from one city to another, This they did in a *Chariot*, that was ſolemnly *conſecrated* for that imployment, and by the *Romans* ſtyled *Thenſa*, i. e. the *chariot* of their *Gods*. But beſide this *greater*, there was a leſſer frame, wherein it was placed, a *box*, or *ſhrine*, called *Feretulum* by them; Accordingly at the beſtowing of *divine* honours on their great *men* alive, or dead, the *Romans* had their *Circæan games*, and in them *Thenſam*, and *Feretulum*, that *Chariot*, and that *Shrine* beſtowed on them, As it is related of *Julius Cæſar*. This *Feretulum* among the *Romans*, differs not much from the *Gracians* Ναὸς, *a little Chappel*, repreſenting the form of a *Temple*, with an *image* in it, which being ſet upon the *Altar* or other ſolemn place, and the *valve*, the *leaves* or *dores* open'd, the *image* ſtood, or ſat in ſtate, and ſo was repreſented to the *ſpectators*. Accordingly an old *anonymous Scholiaſt* on *Ariſtotles Rhetoricks*, l. 1. c. 15. hath theſe words, Ναοποιοὶ οἱ πρὸ ναῶν ποιοῦσι, ἅπερ εἰκονοστάσια πρὸ μικρὰ ξύλινα ἃ πομπεύουσι, noting the *vaſi* here, to e. Λαὸν ἀγόμενοι

be

be ναοποιήματα *Chaplets* with *Images* in them of *wood*, or any other *metall*, (as here of *silver* v.24.) which they *make*, and *sell*, as here ver.25. they are supposed to doe, and so get *wealth* by that *trade*.

28.33. Agreeable to this is it, that *Ammianus Marcellinus* saith of *Asclepiades*, that *whithersoever he went he carried about with him Deæ cœlestis argenteum breve figmentum, a small silver image of Urania.*

Romul. 1.40. And *Dion* of the *Roman* ensigne (which is known to be an *Eagle*) that it was ναὸς μικρὸς, ᾧ ἐν αὐτῷ ἀετὸς χρυσοῦς, *a little temple*, and *in it a golden eagle*; and again Ἐν τῷ Ἀλβανῷ, *there was*, saith he, ναὸς Ἥρας βραχὺς, *a short or little chappel of Juno*, ὃν καὶ πρωΐζης πρὸς ἑσπέραν ἑστῶς, *set upon a table*.

10.1.39. This hath been shew'd (note on ch.7. d.) to be the meaning of the *tabernacle* of *Moloch*, *Act.* 7. 43. Σκηνὴ Μολὸχ taken from *Am.* 5.26. סכות מלככם there, *the tabernacle of your King*, but by the LXX σκηνὴ Μολὸχ, *the tabernacle of Moloch*, (that word in *Hebrew* signifying a *King*) where σκηνὴ *tabernacle*, is the *chaplet*, wherein was the *figure* of that *false God*, or *starre* so call'd. And that it is so, may be gueſt, by that which followes there, the τύπους οὓς ἐποιήσατε *the figures which you made to worship*, which it seems were put in such *tabernacles*, or *chappels* to that end. The like also was the סכות בנות *the tabernacle of Benoth*, or *Venus*, another of those *false-deities*, whose *image* was enshrined in such a little *Chappel*, ναὸς or ναΐσκος, to be *worshipped*.

f. Among the *heathens* there were *agones* & *games* Ἀσιάρχαι instituted *ad placanda bona numina*, *to appease the good deities*, saith *Labeo*, as *sacrifices* and *victims* to *appease the bad* or *angry*. And therefore in the *Anthology*, the τέτταρες ἀγῶνες οἱ Ἑλλάδα *the four games in Greece*, *Olympian*, *Nemaan*, *Isthmian*, *Pythian*, are called τέτταρες ἱεροὶ, all *four sacred*: And so in *Julian* μισοπωγ: there is mention of the ἱπποδρόμια, the *running of horses* ἐν ταῖς ἑορταῖς τῶν θεῶν *in the feasts of the Gods*, and in the rescript of *Honorius* and *Theodosius*, *sacra munera*, *sacra festa*, *sacros agones*, *sacred offices*, *sacred feasts* and *sacred games*. At *Rome* the *Pontifices*, or *chief priests* were *presidents* of these. And therefore when the *heathen* customes had gotten in among the *Jewes*, we find *Jason* 2 *Mac.*4.7. buying the *Pontificate*, and with it the power of *instituting*, and *moderating* their *games*; and so in the severall *provinces* the severall *chief priests*; who were called by the names of the *Provinces*, which they administred, so Κυπριάρχης, *the Governour of Cyprus*, 2 *Mac.*12.2. So Συριάρχαι, saith * *Cujacius*, *Sacerdotes istius Provinciæ, qui ludos in honorem Deorum celebrari solitos, curarent, moderarentur, præsiderent*, *The officers of Syria*, i.e. *the Priests of that province*, *which took care of their games*, *which were customarily celebrated to the honour of their Gods*, *ruled them*, *presided in them*. So *Bithyniarchæ*, the *officers* of *Bithynia*, *Cappadociarchæ*, of *Cappadocia*, and here *Asiarchæ* of *Asia*, i.e. the *officers* of those so many *Provinces*, not *Kings*, or *Proconsuls*, or *Procurators*, the *rulers* and *Governours* of them, but *popular officers* or *ministers*, to whom the care of those things was intrusted, and in particular *cities*, πολιτάρχαι, Πολιτάρχας c.17.6. the *city-magistrates*. The ἀγωνοθέτης, ἀγωνοθεσία, ἀλυτάρχαι, all commands or offices of some *honour* among them, as appeared by *Jason's* purchasing them together with the *priesthood*, but yet subject to the people, as being *executioners*, and *ministers* of *their* will. To these belonged also the *execution* of malefactors, condemned to the θηριομαχίαι, or *fighting with beasts* on the *Theatre*, a θηριομαχίας customary *ceremony* or complement of their *festivities* (see *note* on 1 *Cor.* 15. b.) and so some of them here being kind to S. *Paul*, warned him *not to come out*, knowing the purpose of the people to have him thus put to *death*, if they could light on him. And that appears by the *Register's* speech ver. 37. ἠγάγετε τοὺς ἄνδρας τούτους ἔτι ἱεροσύλους &c. *these men*, *Paul* and his *company*, are *neither robbers of Churches*, *nor blasphemers of your Goddesse*, yet you have dealt with them as if they were, *bringing* or *dragging* them to the *Theatre*, for so 'tis said ver.29. that *they ran*, or *hurried into the Theatre*, συναρπάσαντες *carrying* or *haling* along Συναρπάσαντες *with them* thither *Gaius*, and *Aristarchus*, *Paul's fellow-travellers*; And v.33. ἐκ τοῦ ὄχλου *some of the multitude* προβιβάσαντες Ἀλέξανδρον, *brought forth* Προβιβάσαντες *Alexander*, who, it seems, was a *Christian* of *Ephesus* though one that *forsook Paul* (probably upon the *danger* at this time) 1 *Tim.*1, 20. and, having done so, did him *much injury*, 2 *Tim.* 4. 14. and here was about to *excuse* himself to the *people*, (to *escape* the *hazard* approaching,) and lay all the *blame* on *Paul*. Of this *Alexander* saith *Photius*, *Epist:* 170. That μὲ διαβολῶν ἀπορῶν, ἢ μηδὲ ἐυρεῖν ἐλπίσας, αὐτὸς καθ' ἑαυτὸν μόνος ἐνεχειρησάτην, καὶ γλῶσσαι καὶ χεῖρες ἐφέροντο, *Neither wanting accusations nor hoping to find any*, *became he alone*, *both tongues and hands in the plurall*, *against his greatest benefactors*. Where, as [ἐκ τοῦ ὄχλου] being set for [τινὲς ἐκ τοῦ ὄχλου ἐκ τοῦ ὄχλου, *some out of the multitude*, signifie some of the *popular officers*, *serjeants* or *apparitors*, so προβίβασις their *bringing him forth*, is to be understood, as an act of their *office*, to *bring forth to examination*, (as among the *Greek lawyers*, the *serjeants*, ὑπηρέται, προάγοντες in the *Gospels*, are styled ἐκβιβασταὶ, those that *serve men with writs* and *bring them before* their *courts*) And therefore it follows that the *Jewes* did προβάλλειν αὐτὸν *question him* that was thus *brought forth*, *examined* him about S. *Paul*, see *note* g.

Προβάλλειν hath a peculiar notion among the *Grammarians*, proper to *forinsecall* matters, it Προβάλλει g. signifies to *examine*, to *question* upon *interrogatories*, to *call* any man into the *court* to *testifie* his knowledge concerning any thing in *question*. So saith *Phavorinus*, προβάλλειν and προβάλλεσθαι, ἐρωτᾶν *to question*, and προβάλλεσθαι μάρτυρα *to call* a man as *a witnesse*. So *Domninus* (cited by *Jo: Malela* l. 12.) speaking of the Ἀμφιθαλὴς an *officer* in the *agones*, αὐτὸν βιλὰ, καὶ ὁ δῆμος προβάλλονται, *the Senate and people called him to testifie what was done in the agones*. Accordingly must the *Glosse* of *Hesychius* be mended, not as the printed copie hath it, προβάλλει, ἐρωτᾷ, προβάλλειν ἀρνεῖται τὸ ἀπαγγεῖλαι, but προβαλεῖ ἐρωτήσει, προβαλλειν μάρτυρα, τὸ ἀπαγγεῖλαι, noting this use of the word for *interrogating a witnesse*, *calling* a man to *testifie*, ἀπαγγεῖλαι to *appeal* to for the truth of what is *controverted*. And so the meaning of this whole passage is, that *Alexander* a *Christian* of *Ephesus*, but a *Jew* by birth, was in this tumult about S. *Paul*, *seised* upon by the *serjeants* and *brought forth*, and the *Jewes*, that were malicious to S. *Paul*,

thinking that *Alexander* might be brought to lay ſome blame upon him, *queſtion'd* and *examined* him, and then he was preſently deſirous to have made his *apologie* to the people, i. e. to avert the danger from himſelf, by laying it upon others, And although, by reaſon of the *crie*, that follows, v. 34. he is not permitted to doe it *to the people*, yet by what S. *Paul* after ſaith of him, it appears that he forſook the *Chriſtian profeſſion*, 1 *Tim.* 1. 20. and *renounced*, or *blaſphemed*, i. e. *forſook Chriſt*, and did S. *Paul* very great *injury*, 2 *Tim.* 4. 14.

h. Γραμματεὺς

Γραμματεὺς is the name of an *office* in the *ſacri agones*, the *Regiſter* or *Actuary*, who *regiſtred* the *Victors* names in a book or table, called γράμματα τῶν ἱερονικῶν, and the *office*, where thoſe *records* were put, was γραμματεῖον, ſaith *Petrus Faber Agoniſt.* l. 3. c. 23. & 27. Of the ordinary γραμματεῖς, ſaith *Phavorinus*, οὐδενὸς ἦν χύριοι ὅτι, ἀλλ' ἢ γράφειν καὶ ἀναγινώσκειν, *they had no authority, but onely to write and read what they had written.* So ſaith the *Scholiaſt* on *Thucydides*, γραμματεὺς ὁ ἐν τῷ δήμῳ τὰ τοῦ δήμου γράμματα ἀναγινώσκων, *that uſed to read to the people the regiſters of their buſineſſe.* But in theſe *ſacred games*, where every thing was *ſacred* alſo, (the *Aſiarcha*, bearing the *perſon* of *Jupiter*, the *Amphithales* of *Mercury*) the Γραμματεὺς here, ſaith *Dominus*, cited by *Johannes Antiochenus*, was *honoured*, and *adored as Apollo, wearing a white robe, and a crown of pure gold*, and being, ſaith he, *choſen by the Senate and people*, he was the better qualified, to doe what is here affirmed of him, to *appeaſe the people.*

i. Νεωκόρος

That the *Epheſians*, when they were beſieged by *Cræſus*, devoted or conſecrated their *city* to *Diana*, ἐξάψαντες ἐκ τοῦ νεὼ χοίνικα εἰς τὸ τεῖχος, *tying with a rope the Temple and the wall of the city together*, is affirmed by *Herodotus* l. 2. From hence it is, that that *city* had a peculiar relation to *Diana* ever after. But there being other *cities*, that *worſhipped* that *Goddeſſe* alſo, this is not, *alone*, ſufficient, to appropriate that title to *Epheſus*, to be her νεωκόρος, or *Sacriſt.* The word ſignifies ὁ τοῦ ναοῦ ἐπιμελούμενον, ſaith *Phavorinus*, *he that takes care of the Temple*, ὁ τὸν ναὸν κοσμῶν, *he that adornes it*, ſaith *Heſychius*, and ὁ ἐνσχημονίζων, *he that makes clean*, ſaith *Suidas*, from κορεῖν *to ſweep*; or κοσμεῖν *to beautifie*, ſaith the *Scholiaſt on Ariſtophanes in* Νεφ: p. 61. This *office* at other times belonged to other *cities*, and accordingly in *antient Inſcriptions* we find Νικομηδέων τρὶς Νεωκόρων, *the Nicomedians* being the third time in that *office*, and particularly of *Diana*, Μαγνήτων Νεωκόρων Ἀρτέμιδος, *The Magneſians having that office*, in *Maximinus's* time, and this in reſpect of the ἱεροὶ ἀγῶνες, the *holy Games*, which in *honour* of the *Gods*, peculiarly of *Diana*, were in *Greece*, ſometimes in one *city*, ſometimes in another, according to the *Gods*, which were *celebrated* by them; So that now thoſe *feſtivities* being celebrated to *Diana*, and this *year*, and at this *time* kept at *Epheſus* (which is alſo the reaſon of the *concourſe* of the people at this *time*) *Epheſus* had now the honour to take care of *Diana's* ſervice, and ſo to be her Νεωκόρος, her *ſacriſt*, or *aditua*, or *Church-warden*, as the *Syriack* renders the word in this place, and that is the meaning of the νεωκόρος ὤν, *being* at this *time*, this *year*, *Diana's Sacriſt.*

k. Λόγος

The *Hebrew* רבר which ſignifies λόγος *word* or *ſpeech* ſignifies alſo *accuſation*, and is accordingly rendred ריב *Exod.* 18. 22. and אשמה *enditement Exod.* 18. 16. and accordingly here the one is taken for the other, λόγος *ſpeech*, for an *accuſation.*

l. Ἀγορᾶιοι

Ἡ ἀγορᾶιος, ſaith *Phavorinus*, is ἡ ἡμέρα ἐν ᾗ ἀγορὰ πανήγυρις, *a day when a court is kept*, and ſo in *Suidas* and the *Gloſſary* [ὅτι ἡ ἀγορᾶιός ἐστι] is expounded to be *the time when men goe to law*, and the ſame is the meaning of ἀγορᾶιοι ἄγειν, a time not of *vacation* or *lay daies*, but of *judicatures, term-time*, as we call it, when the *Proconſuls*, who are the *judges*, were preſent to decide any *controverſie.* The word ſignifies alſo *judicature* ſimply, ſo in *Strabo Geog:* l. 13. p. 629. δικαιοῦσι ἐν αἷς τὰς ἀγορᾶιους τιθῶσι, καὶ δικαιοδοσίας, *the provinces in which they exerciſe their judicatures and give every man his right.* And ſo in *Heſychius*, Ἀγορᾶιαι (perhaps it ſhould be ἀγορᾶιον) δικαιολογίαι *diſtribution of juſtice*, And ἀγορᾶια, δίκαι, καὶ ἐκκλησιαστικὰ, *judgment*, and *calling of a court.*

Paraphraſe.

CHAP. XX.

1. And this commotion being thus compoſed at Epheſus, Paul called all the Chriſtians together, and having conſtituted Timothy Biſhop of Epheſus, 1 Tim. 1. 3. he took his leave of them, and departed from Epheſus, and paſt the direct way from thence (by Troas 2 Cor. 2. 12, 13.) to Macedonia.

1. AND after the uproar was ceaſed, Paul called unto him the diſciples, and [imbraced them, and departed for to goe into Macedonia.]

2. And there he ſpent ſome time, inſtructing and confirming them in the faith, and in all Chriſtian practiſe (ſee note on Joh. 14. 2.) and after that, departing thence, he wintred in Epirus Tit. 3. 12. and came into Greece,

2. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

3. And there he ſtaid three moneths, And being now on his journey to Syria, to carry almes to *Judæa*, he was diverted by an advertiſement that the Jewes which knew of his purpoſe, laid wait for him in the way thither to rob him, and to take away his life, thereupon he changed his determination, and reſolved to goe a little out of his way, and again to paſſe through Macedonia the third time.

3. And there abode three moneths, and when the Jewes laid wait for him, as he was about to ſaile into Syria, he * purpoſed to return into Macedonia.]

* reſolved ἐγνώμη γένετο

4,5. And Sopater went along with him as farre as Aſia, never parting from him, but Ariſtarchus, and Secundus, and Gaius, and Timotheus, and Tychicus, and Trophimus, theſe ſix went not with him through Macedonia (Sopater onely doing ſo) but went before to Aſia, and expected Paul and his company at Troas, who accordingly came thither, 2 Cor. 2. 12, 13.

4. †And there accompanied him into Aſia Sopater of Berœa: and of the Theſſalonians Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of Aſia, Tychicus and Trophimus.

5. Theſe going before, tarried for us at Troas.]

† And Sopater of Berœa accompanied him as farre as Aſia Σωσίπατρος δὲ Πύρρου Βεροιαῖος

6. And

6. And we ſailed from Philippi, after the daies of unleavened bread, and came unto them to Troas in five daies, where we abode ſeven daies.]

6. And after the Paſſeover we departed from Philippi in Macedonia, and came and met them at Troas, and ſtaid there with them ſeven daies.

7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech untill midnight.]

7. And on the Lord's day, or Sunday, the Chriſtians being met together to receive the ſacrament, (Act.2. 46.) Paul ſpake to them at large, and meaning to be gone the morrow, continued his exhortation to them untill midnight.

8. And there were many lights in the upper chamber, where they were gathered together.

* or the 3d

9. And there ſat * in a window a certain young man, named Eutychus, being fallen into a deep ſleep, and as Paul was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10. And Paul went down and fell on him, and embracing him, ſaid, Trouble not your ſelves, for his life is in him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.]

11. And they ſpent the time together in receiving the ſacrament of the body of Chriſt, and Paul farther inſtructing them till the next morning, then he departed.

12. And they brought the young man alive, and were not a little comforted.]

12. And the youth that fell out of the window, and was dead v.9. recovered, and they were joyfull at it.

13. And we went before to ſhip, and ſayled unto [a Aſſos,] there intending to take in Paul, for ſo he had appointed, minding himſelf to goe a foot.

13. Aſſos, a ſea-town of Aſia, a.

14. And when he had met with us at Aſſos, we took him in, and came to Mitylene.

15. And we ſailed thence, and came the next day over againſt Chios, and the next day we arrived at Samos, and tarried at Trogyllium, and the next day we came to Miletus.

16. For Paul had determined [to ſaile by Epheſus,] becauſe he would not ſpend the time in Aſia, for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

16. not to go in, or ſtay at Epheſus, but to paſſe by,

17. And from Miletus he ſent to Epheſus, and called the Elders of the Church.]

17. But yet deſirous to ſpeak with the Biſhops of Aſia, ſee note on c.19 26. he ſent to Epheſus, the chief Metropolis of Aſia, and by that means gave notice to the Biſhops of Aſia, that they ſhould come to him to Miletus.

18. And when they were come to him, he ſaid unto them, [Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

18,19. Ye know in what manner I behaved my ſelf among you of Aſia, all the ſpace of three years that I was among you

19. Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jewes,]

preaching the Goſpel, with all humility and affection, with great ſorrows, and hazards of dangers from the Jewes, which conſpired againſt my life,

20. And how I kept back nothing that was profitable unto you, but have ſhewed you, and taught you publickly, and from houſe to houſe,]

20. And how I freely declared to you all things that I thought uſefull for you to know, willing to uſe all opportunities of inſtructing any both in the publick ſynagogues ch.19.8. and in private ſchools v.9. and in your ſeverall houſes, whither I alſo came,

21. Teſtifying both to the Jewes, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.]

21. Preaching to the Jewes and Proſelytes in their ſynagogues, and to the Gentiles elſwhere the whole doctrine of the Goſpel, aſſuring them that there was pardon to be had from God, upon amendment of their former lives, forſaking of all the impieties, which they had been guilty of, through neglect of the Moſaicall Law, and the dictates of nature, which before they ſtood obliged to obſerve, and exhorting them that they ſhould live according to the pure doctrine of Chriſt for the future.

† being bound in Spirit I go

22. And now behold, † I goe b bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befall me there,

22, 23, 24. And now I am a going to Jeruſalem, willing and ready to endure what ſhall befall me there, and foreſeeing that there I ſhall be apprehended, and impriſoned, being told it by thoſe that have the gift of propheſie, (as afterwards again it appears he was, c.21.4.& 11.) whereſoever I come, and I am prepared for it; and I know not whether death it ſelf may not attend it, but whatſoever it is, I am ready to ſuffer it for the Goſpel's ſake (ſee c.21.v.13.) and count nothing of it, no nor of loſſe of life, if I may ſucceſsfully preach the Goſpel, and ſerve Chriſt faithfully in the office which he hath intruſted to me, (ſee note on Heb.13. c.) b.

23. Save that the holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me.

24. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtery which I have received of the Lord Jeſus to teſtifie the Goſpel of the grace of God.]

25. And now behold I know that ye all, among whom I have gone preaching the kingdome of God, ſhall ſee my face no more.]

25. And now this I know, that after this my departure from you, ye are never likely to ſee me again, ye, I ſay, of Aſia, whom I have ſo long converſt with, preaching the Goſpel among you, and therefore I ſhall take this long farewell of you.

26. And to that end, I proclaim to you all, that I am guiltleſſe of that ruine, that will I foreſee befall thoſe that do not keep cloſe to Chriſt, having done my beſt to prevent it.

26. Wherefore I take you to record this day, that I am pure from the bloud of all men.]

27. For I have fully communicated to you the whole Chriſtian doctrine, which may ſerve you as an antidote againſt all the hereſies which are likely to break in among you, v. 29.

27. For I have not ſhunned to declare unto you all the counſell of God.]

28. Wherefore, ye that are Biſhops or Governours of the ſeverall Churches of Aſia, Revel. 1. 11. (ſee note on Phil. 1. 6.) and who were deſigned to that office by the appointment of God himſelf, look to your ſelves and to the Churches committed to your truſt, to rule and order all the faithfull Chriſtians under you, thoſe whom that Chriſt might gain to himſelf he laid down his own life to purchaſe them.

c.

28. Take heed therefore unto your ſelves and to all the flock, over the which the holy Ghoſt [c] * hath made you overſeers, to † feed the Church of God, which he hath purchaſed with his own bloud.]

* appointed you Biſhops
† govern ποιμαίνειν

29. For tis certain that when I am gone, you will ſoon be ſolicited with falſe teachers, ſeducing the faithfull and doing great miſchiefe.

29. For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.]

30. And ſome of your own Churches ſhall vent pernicious falſe doctrines to make diviſions and factions, and get followers.

30. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.]

31. Be ye careſull therefore, remembring how much ſorrow and tears it hath coſt me to forewarn you of theſe things before hand.

31. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one night and day with tears.]

32. And now I recommend you to God and the Goſpel (ſee note on Heb. 13. c.) which if adhered to, will be able to inſtruct and perfect you, and to bring you to the bliſſe of Saints.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.]

33. I have not endevoured to make any worldly advantage by my preaching.

33. I have coveted no mans ſilver, or gold, or apparell.]

34. But you can witneſſe for me that I have by working at my trade of making tents, maintained my ſelf, and thoſe that are with me.

34. Yea, you your ſelves know that theſe hands have miniſtred unto my neceſſities, and to them that are with me.]

35. I have as by words, ſo by actions alſo demonſtrated to you, how that men are obliged by pains taking to enable themſelves to relieve the poor, and not to be chargeable or burthenſome to others, according to that ſaying of Chriſt (not recorded in the Goſpels) that 'tis a bleſſed and an heroicall thing to give to others out of a mans own earnings, and this infinitely more bleſſed, and better becoming a Chriſtian then to be relieved by others.

35. I have ſhewed you all things, how that ſo labouring you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, * It is more bleſſed to give then to receive.]

* It is a bleſſed thing to give, rather then receive Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν

36. And when he had thus ſpoken he kneeled down and prayed with them all.

37. And they all wept ſore, and fell on Pauls neck and kiſſed him.

38. Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him to the ſhip.

Notes on Chap. XX.

2. Ἄσσος

Strabo maketh this *Aſſos* a *city* of *Æolis* l. 15. p. 735. and ſo, ſaith he, doth *Hellanicus*, Ἑλλάνικος Αἰολίδα φησί l. 13. p. 610. And ſo (ſaith * *Stephanus Byzantius*) doth *Alexander Cornelius*, Ἀλέξανδρος ὁ Κορνήλιος ἐν τῷ περὶ τῶν παρ' Ἀλκμᾶνι τοπικῶς ἱστορουμένων, Μυτυληναίων ἄποικον ἐν τῇ Μυσίᾳ φησὶν Ἄσσον, *Alexander Cornelius ſaith that Aſſos is in Myſia*, For what is there *Myſia*, is all one with *Æolis* in other writers, for † of *Myſia* ſaith † *Pomponius Mela*, *Ex quo ab Æoliis incoli cœpit, Æolis facta, from the time that it was inhabited by the Æolians, it was called Æolis*, and *Pliny*, *Æolis proxima eſt, quondam Myſia appellata, Æolis ſometime called Myſia.* This *Aſſos* is by *Strabo* reckoned as the firſt principal ſea-town of *Myſia*, going from *Lectum* to *Caicus* over againſt *Lesbus*, and *Adramyttium*, mentioned here c. 27. 2. Ἀπὸ Λεκτοῦ μέχρι Καΐκου ποταμοῦ ὁδὸς τὰ πρὸς Ἄσσον, καὶ Ἀδραμύττιον καὶ Ἀταρνέα, καὶ Πιτάνην, καὶ τὸν Ἑλαϊτικὸν κόλπον, εἰς ὃν πᾶσιν ἀντιπαράκειται ἡ τῶν Λεσβίων νῆσος : *Strabo Geogr*: l. 13. d. 581.

* στεφάνου ἐν Ἄσσος

† l. 1. c. 18.

Nat. Hiſt. l. 5. c. 30.

What [*bound in Spirit*] ſignifies may perhaps be judged by the like phraſe [*poor in ſpirit*] *Mat.* 5. 2. That ſignifies him, which though he be not actually *poor*, yet is *prepared* to bear *poverty* contentedly: And ſo *Paul* reſolving to venture the *hazard* of *impriſonment* here, by going up to *Jeruſalem*, whither if he goe, he knowes, and the *Spirit* of God tells him v. 23. it will befall him, may be ſaid to be *bound in Spirit*. But it may alſo be interpreted onely of his *preſaging* and *foreſeeing* his *bonds*, which being *revealed* by the *Spirit* of *God* to others of him, and probably immediately to him alſo, he may be ſaid to be δεδεμένος τῷ πνεύματι, *bound in the Spirit* in that reſpect. b. δεδεμένος τῷ πνεύματι

What Ὑμᾶς *put*, or *ſet*, or *appointed*] importeth here, is ſomewhat uncertain, It may ſignifie their *Ordination* to the *Epiſcopal office*, attributed to the *holy Ghoſt*, as to the *Originall*, by whoſe deſcent upon c. ἔθετο ἐπισκόπους

upon the *Apoſtles*, they were authorized to *communicate* this authority, to give *Commiſſions* to others, who were to ſucceed them in the *dignity* and *office* of *Governing* of *Churches*; But it may alſo ſignifie the act of *deſignation, election, nomination* to this *dignity*, which at that time was done by the *Special Revelation* of *God*, and ſo might properly be attributed to the *holy Ghoſt*, So of *Matthias* it appears that he was deſigned by *lot*, and *choſen by God* to ſucceed *Judas* in his office, *Act.* 1. 24. So c. 13. 2. the *holy Ghoſt ſaid, Separate me Saul and Barnabas for the work, &c.* So *Timothy* the *Biſhop of Epheſus* is ſaid to be advanced to it διὰ προφητείας *by prophecy*, by particular *Revelation*, of which S. *Chryſoſtome* ſaith, that as the *Prieſts* anciently were made by *Prophecy*, ſo *Timothy* was, τῇ τῆς Θεοῦ ψήφῳ *by the ſuffrage of God, choſen to his Office*, ἐψηφίθη εἰς τὴν ἱερωσύνην, So ſaith *Clemens Romanus Ep. ad Cor.*: that *the Apoſtles conſtituted Biſhops*, δοκιμάσαντες τῷ πνεύματι, *trying* or *approving them by the Spirit*, and * *Clemens Alexandrinus of* S. *John*, and *the Biſhops of Aſia* here, that he did *conſtitute Biſhops* τοὺς ὑπὸ τοῦ πνεύματος σημανομένους, *of thoſe that were ſignified by the Spirit*. And ſo this is the moſt probable notation of it in this place.

διὰ προφητείας

* See Euſeb. l. 3. c. 23.

CHAP. XXI.

Paraphraſe.

* plucked, ſnatched Σπασθέντες

1. AND it came to paſſe, that after we were * gotten from them, and had launched, we came with a ſtreight courſe] unto Coos, and the day following unto Rhodes, and from thence unto Patara.

1. After this ſad parting (c. 20. 37.) from the Biſhops of Aſia at Miletus (c. 20. 17.) we took ſhip, and ſayled proſperouſly without any incommodation

2. And finding a ſhip ſailing over into Phœnicia, we went aboard and ſet forth.

3. Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip † was to unlade her burthen.

† See note on c. 15. c.

* ſpake to Paul not to go up εἶπον τῷ Παύλῳ μὴ ἀναβαίνειν

4. And finding diſciples, we tarryed there ſeven days, who * ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.]

4. And meeting there with ſome that had received the Goſpel, and were indued with gifts, particularly that of prophecy, (ſee c. 20. 23, 24.) we ſtaied with them a while at Tyre, and they by revelation told Paul, that he would incurre much hazard by going up to Jeruſalem, and therefore adviſed him not to go.

5. And when we had accompliſhed thoſe days, we departed and went away, and they all brought us on our way with wives and children, till we were out of the city, and we kneeled down on the ſhore and prayed.]

5. But this moved not Paul (ſee c. 23. 24.) but we left that place, all of them, men, women, and children attending us out of the city, and there, on the ſea ſhore, we kneeled down, and prayed at parting.

6. And when we had taken our leave one of another, we took ſhip, and they, returned home again.

† having ſailed

7. And [a] † when we had finiſhed our courſe from Tyre, we ame to Ptolemais and ſaluted the brethren, and abode with them one day.

2.

8. And the next day [we that were of Pauls company departed, and came unto Cæſarea, and we entred into the houſe of Philip the Evangeliſt (which was one of the ſeven) and abode with him.]

8. Paul and the reſt of us that accompanied him, (whereof Luke the writer of this book was one) went from Ptolemais to Cæſarea a haven town in Syria (ſee note on c. 18. c.) called Stratos tower, but rebuilt by Herod, and called Cæſarea (ſee note on Mat. 16. c.) and went into the houſe of Philip, he that, being one of the ſeven Deacons, was by the Apoſtles ſent out to Samaria and other places to preach the Goſpel, (ſee note on Joh. 20, 21.) and with him we made ſome ſtay.

9. And the ſame man had four daughters, virgins, which [did prophecy.]

9. had the gift of foretelling things to come.

10. And as we tarryed there many days there came down from Judæa a certain [Prophet] named Agabus.

10. See note on c. 15. c.

11. And when he was come unto us [he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the holy Ghoſt, ſo ſhall the Jews at Jeruſalem, bind the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.]

11. after the manner of prophets of old, which often prophecyed by ſymbols, or ſignificant expreſſions, of what they foretold, he took Pauls girdle, and bound his hands and feet with it, and ſaid, it hath been revealed to me by God, that after this manner that I have bound my ſelf with Pauls girdle, ſo the Jews of Jeruſalem ſhall bind Paul and deliver him to the Procurator of the Romans to be put to death.

12. And when we heard theſe things, both we, and they of that place beſought him, not to go up to Jeruſalem.

13. Then Paul anſwered, [What mean ye to weep, and to break mine heart? for I am ready, not to be bound onely, but alſo to dye at Jeruſalem, for the name of the Lord Jeſus.]

13. Why do you by your compaſſionate ſad diſſwaſions trouble and grieve me, who have nothing elſe to afflict or diſturbe me, but your importunity againſt my taking this journey? For of my ſelf I am moſt heartily willing to ſuffer any thing, bonds or death it ſelf, for the propagating of the Goſpel of Chriſt, or for the profeſſing my conſtancy in it, in deſpight of all perſecutions.

† were quiet ἡσυχάσαμεν

14. And when he would not be perſwaded, we † ceaſed, ſaying, The will of the Lord be done.

15. And

15. laded mules with the goods which we had with us, and took our journey from Cæſarea

15. And after thoſe daies we [took up our carriages, and went up] to Jeruſalem.

16. one, who had formerly received the faith when Paul and Barnabas was at Cyprus, (c.13.4.) who would gladly entertain us in our paſſage.

16. There went up with us alſo certain of the diſciples of Cæſarea, † and brought with them one Mnaſon of Cyprus, [an old diſciple, with whom we ſhould lodge.]

† bringing us to one Mnaſon a Cypriote *δηῦρο πρὸς Μνάσωνά τινα*

17. And when we were come to Jeruſalem, the brethren received us gladly.

18. and we went to James the Biſhop of Jeruſalem, (ſee note on 1 Cor. 15. a.) who with all the Biſhops of Judæa (ſee note on Phil. 1. b.) were aſſembled together, that they might in councel conſider of S. Paul's buſineſſe.

18. And the day following, Paul [went in with us unto James, and all the Elders were preſent.]

19. And when he had ſaluted them, he declared particularly, what things God had wrought among the Gentiles by his miniſterie.

20. they bleſſed God for his wonderfull works wrought upon the heathen Idolaters by his preaching; And after that, began to tell him what at preſent would be prudent for him to doe, not ſo much in reſpect of the unbeleiving, as the converted Jews, of whom there were many myriads, great multitudes in Judæa, who though they had received the Goſpel, yet ſtuck cloſe to the obſervances of the Moſaicall law.

20. And when they heard it, [they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many * thouſands of Jewes there are which beleive, and they are all zealous of the law.]

* myriads, or ten thouſands, *μυριάδες*

21. Theſe, ſaid they, have heard it affirm'd of thee, that not only according to the decrees of our councel, thou permitteſt the Gentile-converts to remain uncircumciſed, but alſo that thoſe Jewes that are diſperſed in Aſia, and elſwhere, whom thou haſt converted to the faith, thou perſwadeſt them that they may leave off circumciſion, and the other ceremonies of Moſes law.

21. And they are informed of thee that thou teacheſt all the Jewes, which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe their children, neither to walk after the cuſtomes.]

22. This therefore, (ſay they) will be the event, in all probability, All theſe Jewiſh Chriſtians will hear of thy being come hither, and ſo will come in multitudes to ſee how thou behaveſt thy ſelf in this matter.

22. What is it therefore? The multitude muſt needs come together, for they will hear that thou art come.]

23. Therefore take our advice, There be four men here at this time, which have had a Nazarites vow upon them, which being accompliſht, (ſee Act. 18. 18.) they are now to perform the ceremonies preſcribed, Num. 6. 13.

23. Doe therefore this that we ſay to thee, We have four men, which have a vow on them.]

24. Them take, and purifie thy ſelf with them, and be at charges with them, that they may ſhave their heads, and all may know that † thoſe things, whereof they are informed concerning thee, are nothing, but that thou thy ſelf alſo * walkeſt orderly and keepeſt the law.]

24. Theſe doe thou perform with them, and make proviſion of ſacrifices for them, ſuch as the law preſcribes, Num. 6. 14. that ſo they may ſhave their heads according to order, Num. 6. 18. (ſee note on c. 18. a.) and by this means they will be perſwaded that they have had falſe reports of thee, and that thou doſt ſtill obſerve the Moſaicall rites.

† there is nothing of thoſe things, or, nothing is true of thoſe things, *οὐδὲν ἐστιν ὧν*

* walkeſt keeping the law, *φυλάσσων τὸν νόμον*

25. As touching the Gentiles which beleive, we have written and concluded that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from ſtrangled, and from fornication.]

25. As for the Gentiles, that have received the Goſpel, c. 15. we have made a decree, thou knoweſt, (and ſent it to Antioch by thee and Barnabas,) by which they are not required to any ſuch obſervances, or to any more then onely to obſerve the precepts of the ſons of Adam and Noah.

26. And Paul took their advice, thus farre to comply with the Judaizing Chriſtians, that he might not exaſperate them, and went into the Temple, and did all that belonged to the purifying of the Nazarites, and when that was done, gave ſolemn notice of it, upon which they were, according to the law of Moſes, to proceed to offer an offering for each perſon.

26. Then Paul took the men, and † the next day purifying himſelf with them, entred into the Temple, to ſignifie the accompliſhment of the daies of purification, untill that an offering ſhould be offered for every one of them.]

† ſee note on Mat. 1. b.

27. And when the ſeven daies, wherein thoſe ſacrifices were to be performed, were almoſt at an end, divers unbeleiving Jewes that dwelt in Aſia, and had oppoſed him there, and were now come to Jeruſalem, aſſoon as they ſaw him in the Temple, brought in the multitude tumultuouſly upon him, and apprehended him.

27. And when the ſeven daies were almoſt ended, the Jewes which were from Aſia, when they ſaw him in the Temple, ſtirred up all the people, and laid hands on him,]

28. Crying out upon him, as the man, that had taught all men, whereſoever he preacht, that the Jewes ſhould be deſtroyed, the Moſaicall law be aboliſh't, and the Temple, where now he was purifying himſelf, laid waſt, and had brought heathen men into the Temple, which was utterly unlawfull to be done, and was the profaning of it.

28. Crying out, Men of Iſrael, help: this is the man, that teacheth all men every where againſt the people, and the law, and this place, and farther, brought Greeks alſo into the Temple, and hath polluted this holy place.]

29. (This laſt thing they ſpake confidently, but not truly, onely having ſeen Trophimus with him in the city of Jeruſalem, and knowing him to be a Gentile of Epheſus, they beleived that he had carried him into the Temple, and from thence made this concluſion.)

29. (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the Temple.])

30. And

30. And all the city was moved, and the people ran together, and they took Paul, and drew him out of the Temple, and forthwith the dores were shut.

30. And all the people were exaſperated upon this, and having apprehended, haled him out of the Temple, and the dores of the Temple were preſently ſhut after them.

31. And as they went about to kill him, tidings came to the chief captain of the band, that all Jeruſalem was in an uproare.

31. And they fell a beating Paul, and had like to have killed him, had not the commander or Colonel, that was appointed to guard the Temple, and to quell all tumults there, (ſee note on Lu.22. f.) been told, that there was an uproare.

32. Who immediately took ſouldiers and centurions, and ran down unto them, and when they ſaw the chief captain, and the ſouldiers, they left beating of Paul.]

32. But he taking with him ſome bands of ſouldiers, came haſtily in upon them, and when they ſaw the Colonel, and his troops of ſouldiers, they gave over their violence toward Paul.

33. Then the chief captain came neer, and took him, and commanded him to be [bound with two chains,] and demanded who he was, and what he had done.

33. guarded by two ſouldiers, and chained to each of them, (ſee note on ch.28. c.)

34. And ſome cried one thing, ſome another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into [the caſtle.]

34. the towre called Antonia, Lu.22. f.

35. And when he came upon the ſtairs, ſo it was, that he was born of the ſouldiers * for the violence of the people.]

* becauſe of διὰ

35. And as they were going up the ſtairs to the caſtle or towre, the violence of the multitude of Jewes was ſo great, that the ſouldiers were fain to carry Paul in their armes, to ſecure him from them.

36. For the multitude of the people followed after, crying, Away with him.]

36. Who came purſuing him, and crying out to have him put to death.

† when Paul was ready to be brought, μέλλων εἰσάγεσθαι ὁ Παῦλος

37. And † as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?]

37. And when he was at the caſtle dore, he ſpake to the Colonel in Greek, and asked if he would be pleaſed to permit him to ſpeak to him: And the Colonel wondred that he ſpake Greek.

* did raiſe a ſedition, ἀνασείσας

38. Art not thou that [b] Ægyptian, which before theſe daies * madeſt an uproare, and leddeſt out into the wilderneſſe four thouſand † men that were murtherers?]

b.

38. Thinking that he had been that Ægyptian falſe prophet,

† of the cut-throats or ſhort-swordmen, σικαρίων

that had raiſed a ſedition in Judæa, not long before, and had gotten to him four thouſand men into the wilderneſſe.

39. But Paul ſaid, I am a man which am a Jew of Tarſus, [a city in Cilicia, a citizen of no mean city;] and I beſeech thee ſuffer me to ſpeak unto the people:

39. a free man of that city in Cilicia, which hath the Roman priviledges belonging to it.

* a citizen of no mean city of Cilicia, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης

40. And when he had given him licenſe, Paul ſtood on the [ſtairs, and beckned with his hand unto the people:] and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

40. ſtaires neer the dore of the caſtle, and made a ſigne to the people to hold their peace, and give audience.

Notes on Chap. XXI.

2. διανύσαντες ἀνύω

Of this word διανύσαντες] it is generally ſuppoſed, that it is compounded of the old word ἀνύω and that that is to be rendred *perficio*, to *perfect*, or *finiſh*; But how this notion ſhould be competible to this place, where they are in the *midſt* of their *journey* or *navigation*, it is not eaſie to determine. It were ſomewhat more reaſonable to ſuſpect, that διανύσαντες might by a *ſcribe* be miſtaken for διαναύσαντες, (as we find in *Heſychius*, διαναῦσαι διαπλεῦσαι) and then ἀπὸ τῆς διαναύσεως, will be no more then *ſayling*, or *having ſayled* ἀπὸ Τύρου *from Tyre*, and then it fitly follows, whither κατηλθομεν, which is again uſed in this ſenſe, c.18.13. or, as the *Kings MS.* reads κατήνυσαν, (perhaps that ſhould be κατήχθησαν, chap. 27.3. contrary to ἀναχθέντες *launching* out v.4.) *we advanced*, or *went* forward to *Ptolemais*. But if the ordinary reading be retained, then it muſt be obſerved, that as Ἀνύω is generally explicated by πλέω, and πλεύσω, and ἐκπλεῖν in *Heſychius*, ſo each of theſe in theſe *writers* ſignifies many times no more then πλεῖν *to doe*, and receives the particular notion from the word, that is joyned with it. So ἱερατεύειν λειτουργίας *to perform the ſervices*, *Heb.9.6*. So πλεῖν δρόμον is to *run a race*, and is not ſo properly *finiſhing his courſe*, as that ſignifies *life*, 2 *Tim.* 4.7. for there it appears ver.17,18. that his *life*, and his *Apoſtolacy* was not at an *end*, (ſee *note* on the *title* of that *Epiſtle*,) ſo in the *Old* verſe of *Linus*,

Καλὸν πλεῖν Θεῷ πάντα, καὶ ἀνύειν ἀδύνατον οὐδέν,

All things are eaſie for God to doe, and nothing is impoſſible, 'tis evident that πλεῖν and ἀνύειν ſignifies to *doe*, and no more, And then διανύσαντες ἀπὸ τῆς Τύρου (for there is no reaſon to ſet a *comma* before ἀπὸ) will be no more then πλεύσαντες, *having ſayled*, or *made our navigation*, or *having taken* (but not *finiſht*) our *courſe*, for it follows immediatly, we advanced to *Ptolemais*.

Καὶ ἐχόμενοι

Under the time of *Felix's Procuratorſhip* of *Judæa* there were, ſaith *Joſephus*, many which deceived the people, particularly one that came out of *Ægypt* to *Jeruſalem*, ſaying that he was a *prophet*, and perſwading the people, that they ſhould follow him to mount *Olivet*, and there they ſhould ſee the walls of the *city* fall at his command, ſo that they might enter the *city*: Theſe, ſaith he *Ant.*l.20. c.6. *Felix* ſet upon, kill'd 400. and took 200. and put the *Ægyptian* to flight: Which ſtory being compared with this in the *Acts*, gives *Africanus* occaſion to ſay, that under *Felix's* government there was an *Ægyptian falſe prophet* with many with him, who μείζονα δυνηθεὶς πράγματα τῶν

b. Αἰγύπτιος

φίλων

φίλιος κατελύθη τραῦμα, *ſetting on great deſignes, was diſcomfited by Felix's army*, See *Euſeb: Chron*: l. 1. p. 67. But *Euſebius Hiſt*: l. 2. c. 21. is more punctuall, Μείζονι πληγῇ Ἰουδαίους ἐδάμασεν ὁ Αἰγύπτιος ψευδοπροφήτης φερομένους ὑπὸ τὴν χώραν ἀνθρώπους μάλα, καὶ θεοφόρητα πάντα ἑαυτοῖς ἑαυτῷ, καὶ βιαιοτέρως μὴν ἀθεμίτοις τῶν ἀπατεώνων. *The Jews received a greater miſchiefe by an Ægyptian falſe prophet: For he being a magician, and taking upon him to be a prophet, came into the region or country of Judæa, and gathered a company of deceivable people to him, to the number of thirty thouſand.* Theſe ſaith he, *he brought out of the wilderneſſe to the mount of Olives meaning thence to force his paſſage into the city and to ſeize upon the Roman guards, and ſo get the command of the people, and then keep it by the ſtrength that took it; But this was prevented by Felix*: As for the σικάριοι or *ſhort ſwordmen*, that were with this *Ægyptian*, they were a ſort of men, of which *Joſephus* ſpeakes very much (who on one ſide, as the Ζηλωταὶ or *Zelots* on the other, ſhed much bloud, and wrought much miſchief in *Judæa*) *Ant*. l. 20. c. 6. They came, ſaith he, under pretence of *Religion* up to *Jeruſalem* with *Sicæ* or *daggers* under their *coates*, and being once invited by *Felix* ſecretly to ſtrike into the train of *Jonathan* the *high Prieſt*, and ſo to kill him, for which they were not puniſhed, they after that ſolemnly came up at every *feaſt*, and either for *revenge*, or being hired, killed many even in the *Temple* it ſelf, ſaith *Joſephus*, and ſo *pollnted* it in that manner, that made it neceſſary for *God* to ſend the *Roman Armies* thither to *purifie* it, by way of *luſtration*. And theſe (ſaith he, c. 7.) within a *little while*, grew into a very *vaſt number*, uſing *ſwords* like the *Perſian acinaces*, ſuch as the *Romans* call *Sicæ*, &c. As for the *number* of men that were ſeduced by this deceiver, writers, it ſeems, do not agree upon them, neither is it neceſſary they ſhould, thoſe kinds of accounts of multitudes being of neceſſity uncertain; Onely 'tis a little ſtrange that *Euſebius* in *Chron*: out of *Africanus* ſhould call them τρισχιλίους *three thouſand*: and in his *Hiſtory thirty thouſand*, but perhaps the miſtake of *numerall* letters, may cauſe that variation. And then the *three thouſand* there will be more agreeable with the *chief officers* account here, who makes them but *four thouſand*.

Ζηλωταὶ

Paraphraſe.

CHAP. XXII.

1. MEN, Brethren, and Fathers, [hear ye my defence, which I make now unto you.]

1, give me leave, & audience to purge and clear my ſelf from the accuſation charged on me v. 28.

2. (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith)

3. I am verily a man, which am a Jew, born in Tarſus, a city in Cilicia, yet brought up in this city [at the ᵃ feet of Gamaliel, and taught according to the manner of the law of the fathers, * and was zealous towards God as ye all are this day.

3, 4. a ſcholar of Gamaliel's, a Doctor of the Phariſees, and accordingly was imbued with the ſtricteſt Judaicall principles, and ſo became as zealous a propugner of the law of Moſes, and religion of the Jews, as that is oppoſed to the reformation wrought by Chriſt, as any of you are at this time, being of that ſort of men among the Jews, that are called zelots, and are very punctuall and ſtrict in the obſervances of the law, and think themſelves obliged to put all men to death, that teach any thing againſt it. And ſo did I to the Chriſtians.

2.

* being a Zelot of God, ζηλωτὴς τοῦ θεοῦ

4. And I perſecuted this way unto the death,] binding and delivering into priſon both men and women.

5. As alſo the high Prieſt doth bear me witneſſe, and all the † eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus to bring them which were there, bound unto Jeruſalem for to be puniſhed.]

5. As all the ſanhedrim, eſpecially the high Prieſt knows, from whom I had writs or commiſſions to apprehend the Chriſtians, (ſee c. 9. 2. and 26. 10. and 12.) all that I found in Syria, and bring them bound to the Sanhedrim, by them to be ſcourged, or perhaps put to death by the Roman powers.

† Senate or Sanhedrim, πρεσβυτέριον

6. And it came to paſſe, that as I made my journey,] and was come nigh unto Damaſcus, about noon, ſuddenly there ſhone from heaven a great light round about me.

6, And when I had that commiſſion from the Sanhedrim, and went into Syria to execute it,

7. And I fell unto the ground, and heard [a voyce, ſaying] unto me, Saul, Saul, Why perſecuteſt thou me?

7. a thunder, and out of it theſe words articulately ſpoken (c. 9. 4.)

8. And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth, whom thou perſecuteſt.

9. And they that were with me ſaw indeed the light, and were afraid: but heard not the voyce of him that ſpake to me.]

9. And they of my company heard the thunder and ſaw the lightning round about me, though they heard not (ſee note on c. 9. b.) the ſpeech that out of the thunder was delivered to me.

10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there [it ſhall be told thee of all things, which are appointed for thee to doe.]

10. I have provided and appointed one Ananias to come unto thee, and declare to thee what I have deſigned for thee to do and ſuffer for me.

11. And

11. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.]

11. And being blinde, and not able

to ſee, by reaſon of this ſhining appearance, v. 6. I was fain to be led by thoſe that were with me, and ſo I was conducted to Damaſcus.

12. And one Ananias, [a devout man according to the law,] having a good report of all the Jews which dwelt there,

12. A Chriſtian Jew, that lived according to the Moſaical law,

13. Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight: and the ſame hour I [looked up upon him.]

13. recovered my ſight.

14. And he ſaid, [The God of our Fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that juſt one, and ſhouldſt hear * the voyce of his mouth.]

* a voyce from heavn in.

14. The God of Abraham &c. hath choſen thee to have

the Goſpell revealed to thee, and to ſee Chriſt, who appeared to thee in that bright cloud, and to hear him ſpeak to thee from heaven.

15. For thou ſhalt be his witneſſe unto all men of what thou haſt ſeen and heard.]

15. For of thee it is appointed that

thou ſhalt preach and make known to all men the things, which Chriſt hath made known unto thee.

16. And now, why tarrieſt thou? Ariſe and be baptized, and waſh away thy ſins, calling upon the name of the Lord.]

16. To what purpoſe therefore ſhould

any delay be made of baptizing thee, and admitting thee into the Church, by that ſeal of the covenant, whereby thou art engaged to forſake, and God to pardon all thy former ſins, (upon condition of a ſincere change on thy part) upon which thou maieſt joyn with the Church in performance of all Chriſtian duties of devotion to God.

† and prayed ἐν τῷ προσευχεσθαι

17. And it came to paſſe that when I was come again to Jeruſalem, † even while I prayed in the Temple, I was in a trance.]

17. And at my firſt coming to Jeruſalem after this, c. 9. 26. as I was in the Temple a praying, I fell into an extaſie, or trance (ſee note on c. 10. c.)

18. And ſaw him, ſaying unto me, Make haſt, and get thee quickly out of Jeruſalem, for they will not receive thy teſtimony concerning me.]

18. And in a viſion me thought I ſaw

Chriſt, and he commanded me to go ſpeedily out of this city, becauſe my former zeal againſt the Goſpell would hinder my preaching of it now, from being beleived, or heeded by thoſe of Jeruſalem.

* the conſiſtories ἐπὶ τὰς συναγωγὰς See note on Mat. 6. d.

19. And I ſaid, Lord,] they know that I impriſoned and beat in * every Synagogue them that beleived on thee.

19, 20. Againſt this, me thought, I

20. And when the bloud of thy Martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the rayment of them that ſlew him.

argued, that my former zeal againſt Chriſtianity being ſo remarkable among all the Jews, as it muſt needs be by my impriſoning and ſcourging the profeſſors of it, in the conſiſtories of many cities, c. 9. 2. by my joyning and aſſiſting in the ſtoning of Steven, and keeping the accuſers garments, whilſt they threw ſtones at him, c. 7. 58. & 8. 1. this might be an argument to aſſure the Jews at Jeruſalem, that it is on right grounds, that I now teach the contrary, and this may give them a greater willingneſſe to enquire into the grounds of my change, and ſo may render me a more competent atteſter of the doctrine of Chriſt now, by how much the more I oppoſed it formerly.

21. And he ſaid unto me, Depart, for I will ſend thee farre hence unto the Gentiles.]

21. But this, me thought, did not prevail with Chriſt for my ſtaying at Jeruſalem, but he in his infinite wiſdome ſeeing that this would not perſwade, but exaſperate the Jews, commanded me to depart from Jeruſalem telling me, that he would give me a commiſſion, as an Apoſtle, to goe and preach to the Gentiles, who had not that exception to me, and would more cheerfully receive me.

† heard him till this ſpeech ἤκουον ἄχρι τούτου τοῦ λόγου

22. And they † gave him audience unto this word, and then lift up their voyces, and ſaid, Away with ſuch a fellow from the earth, for it is not fit that he ſhould live.]

21. Thus farre the Jews had patience to ſuffer him to

ſpeak, but then when he mentioned the Gentiles, and his appointment to go to them, they cryed out, he was a villain and unworthy to live.

23. And as they cryed out, and caſt off their clothes, and threw duſt into the aire,]

23. And while they were thus violent

making as if they would preſently ſtone him (ſee c. 7. 57. 58.) and giving other expreſſions of their fury,

24. The chief captain commanded him to be brought into the caſtle, and bad that he ſhould be examined by ſcourging, that he might know wherefore they cryed ſo againſt him.]

24. The Colonel or chief commander of the guard, bid

the ſouldiers carry him into the Tower, and commanded that he ſhould be ſorely ſcourged (ſee note b.) till he would confeſſe what it was that he had done, with which they were ſo enraged. See v. 30.

* he bent him forward or prepared him for ſcourges,

25. And as * they [b] bound him with thongs, Paul ſaid unto the Centurion that ſtood by, Is it lawfull for you to ſcourge a man that is a [c] Roman and uncondemned?

25. And as the captain which was appointed to ſcourge him, and brought him to the block, and faſtned him to it, in order to the ſcourging of him, Paul ſpake to the Captain, that had the execution of that command committed to him, ſaying, Will the Roman laws permit you to deal thus with a free denizon of Rome, before any ſentence is legally paſt upon him?

b. c.

26. When the Centurion heard that, he went and told the chief captain, ſaying Take heed what thou doſt, for this man is a Roman.]

26. This a Captain of a troop told

to the Colonel and withall admoniſht him what danger he might incurre by doing thus to a free denizon of Rome.

27. Then the chief captain came, and ſaid unto him, Tell me, art thou a [Roman?] He ſaid, Yea.

27. a free denizon of Rome?

28. And

d. 28. I am not ſo by birth, but purchaſed the privilede at a great charge. But Paul ſaid, the city where I was born, and my parents before me, though of a Jewiſh ſtock, had by living there, this privilege.

28. And the chief captain ſaid. [* With a great ſumme obtained I this [d] freedome. And Paul ſaid, But I was free born.

† At a great price bought I this privilege of a citizen, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.

29. Then they ceaſed from their deſigne of ſcourging him, ver. 24. to make him confeſſe his crime, and the conſideration that he was a free man of Rome, made the Colonel fear he had already done more then he could well anſwer in binding, or putting chains upon him, c. 22. 33.

29. Then ſtraightway they departed from him, which ſhould have examined him, and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

30. And therefore he ſoon looſed him from his bands, but yet being deſirous to know the bottome of the buſineſſe, he convented the Jewes Sanhedrim, and brought out Paul, to ſee what they would object againſt him.

30. On the morrow, becauſe he would have known the certainty, wherefore he was accuſed of the Jewes, he looſed him from his bands and commanded the chief prieſts and all their councel to appear, and brought Paul down, and ſet him before them.]

Notes on Chap. XXII.

a. Πόδας Ταμαλιήλ. It was the manner of *diſciples* to ſit at the *feet* of their *Maſters* which in *Pirke Avoth* is called *to duſt themſelves in the duſt of their feet*, for ſo ſaith *Joſe* there, *Let thy houſe be the houſe of aſſembly for wiſe men*, i.e. be thou ever converſant in the *ſchools* of the *Doctors* וְהֱוֵי מִתְאַבֵּק בְּעַפַר רַגְלֵיהֶם. *and doe thou roll, or duſt, or tumble thy ſelfe in the duſt of their feet.*

b. Ἱμάντες That ἱμάντες are here the ſame that μάστιγες *ſcourges* v. 24. there is no doubt to be made, Ἱμᾶντες λῶροι, they ſignifie *whips*, or *ſcourges*, ſaith *Heſychius*, and Ἱμὰς λῶρος, οἱ δὲ ῥάβδον ὑποτείνων ἱμάντι they *whip him with a ſcourge*, or *cord*, adding καὶ ὅτι τὸ χαλινόν, (it ſhould ſure be χοινίς) *it is alſo uſed for a rope*. And ſo Ἱμάσαν ἱμαστιξαν, Ἱμάσθλαις μάστιξας, ἀπὸ τοῦ ἱμάσθλην ὃ ὅτι τύπτειν τῷ ἱμάντι, and Ἱμάσαι πατάξαι πλῆξαι μαστιξαι, it ſhould ſure be μαστιξι. All to the ſame purpoſe that the word ſignifies *cords*, or *ſcourges* to *beat with*. This of *ſcourges* was a *puniſhment* much ſeverer then that of *rods*, *Porcia lex* (ſaith *Cicero pro Rabirio*) *virgas ab omnium Romanorum civium corpore amovet, hic miſericors flagella retulit, the Porcian law freeth a Roman citizens body from rods, and he a mercifull man* (ſpeaking *ironically*) *hath brought back ſcourging*. And accordingly the μάστιγες or ἱμαντες *ſcourges* here are uſed, as elſwhere the *greateſt torments* are εἰς ἀνετασμὸν *for examination*, or to make him *confeſſe* what his *crime* was, v. 24. ſee 2 *Mac.* 7. 37. As for προτείνειν that ſignifies literally *to bend forward*] it referres to the *cuſtome* in *ſcourging*, which was to *faſten* them to a *block* or piece of *wood*, made faſt to the *earth*, of a *cubit* and an *half high*, for the perſon that was to be *puniſhed*, to *lean* on, bending his *body* down to it, And ſo προέτεινεν here ſignifies the *bending* him forward to this *block*, or *little pillar*, that the *upper part* of his *body* ſhould lean on it, and ſo expoſing him to the *Lictor*, or *executioner*. This is here ſaid of the *Centurion* in the *ſingular* number, προέτεινεν, whoſe *office*, it ſeems, it was to doe this.

Μάστιγι

Ἀνετασμὸς

Προέτεινεν

c. Ῥωμαῖος That *Paul* was *free* of *Rome* by being *born* in a *city* that had the *Roman privileges*, is ſufficiently known, ſo ſaith *Philo* of *Agrippa*, φίλων ἑαυτοῦ πατρίδας ὅλας τὴν Ῥωμαϊκὴς ἐξίωσε πολιτείας, *he gave the privileges of the Roman citizenſhip to whole countreys of ſome of his friends*. So the *Philippians* call themſelves *Romans*, *Act.* 16. 21. *Philippians* ἐκ πατρίδος by *countrey Romans* ἐκ ψηφισμάτων *by decrees*, ſaith *Photius Ep:* ρβ. p. 146. & *Ep:* σμζ. And that *Tarſus* the *Metropolis* of *Cilicia* was ſuch, is intimated by *Diodorus Siculus* l. 47. where ſpeaking of the *Emperours Julius and Auguſtus*, he ſaith, ὅτου μὲν προσφιλῶς τῷ Καίσαρι τῷ προτέρῳ καὶ δι' ἐκεῖνον καὶ τῷ δευτέρῳ οἱ Ταρσεῖς εἶχον ὅσι καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτῶ μετονομάσαι, *Thoſe of Tarſus were ſo kind to Julius, and after for his ſake to Auguſtus Caeſar, that from his own name he call'd them Juliopolis*: that it was unlawfull for any ſuch perſon to be *bound*, or *ſcourged*, is apparent by *Cicero Or:* 5. in *Verr: Facinus eſt vincire civem Romanum, ſcelus verberare, prope parricidium necare, quid dicam in crucem tollere? It is a foule fault for any Prator &c. to bind a citizen of Rome, a piacular offence to ſcourge him, a kind of parricide to kill him, what ſhall I call the crucifying of ſuch an one?* And for that that followes of his being *ſcourged before condemnation*, (as being by way of *examination*, or ἀνετασμὸς ver. 24. it is here ſuppoſed to be,) 'tis that which *Cujacius* hath obſerved out of *Salvian* to be diſtinctly againſt *law*; And all that is here ſaid in this verſe, is ſet down by S. *Paul*, as diſtinctly according to the *Roman* form, as if the whole *verſe* were taken and tranſlated out of their *law*. Yet was not this ſo farre true, that a *Roman citizen* might not be *puniſhed*, but, as * *Rawardus* obſerves, the cuſtome was, that before he were ſo puniſhed, he ſhould, *judicio duumvirum, be adjudg'd to loſe his priviledge*, and he *uncitizen'd*, and pronounced an *enemie* of the *common-wealth*, and then he might be *ſcourged* or *put to death*, that being the form of *diſfranchizing* him, *Lictor colliga manus*, or *caput obnubito, infelici reſte ſuſpendito, verberato vel intra pomœrium vel extra pmœrium, Lictor bind his hands, or cover his face, hang him, ſcourge him either within or without the ſuburbs*, as *Livy* teſtifies, l. 1.

Μαλιὰ ἀκριβῶς μετὰ Ἀντιγράφου

* ad Leg: 12. Tab: c. 29.

Moſt of the *Jewes*, ſaith *Philo* in *leg: ad Caium*, were Ῥωμαῖοι ἀπελευθερωθέντες *Romans made free*, ἀιχμαλωτοὶ γὰρ ἀχθέντες εἰς Ἰταλίαν ὑπὸ τῶν κεκτημένων ἠλευθερώθησαν, *for being brought captive into Italy, they were ſet at at liberty by their maſters that poſſeſt them*, but payed a price for that favour. So 2 *Mac.* 4. 9. *Jaſon* promiſeth a great *ſumme* of *money* to *Antiochus*, among other things to have power to make ſome of *Jeruſalem citizens* of *Antioch*, meaning to make his money ſoon up again by ſelling it to thoſe that deſired that *privilege* (ſee note on *Phil.* 3. k.) So ſaith *Photius Epiſt:* ρβ. p. 145. Τιμᾷς γὰρ ἀπήλαυον τότε ἐκεῖνο χαιρῷ οὐκ ὄντι μόνον ἰθαγενεῖς τῆ Ῥώμης ἐπύγχανον, ἀλλὰ καὶ ὅσοις ἀυτῆς ἡ κλῆσις νόμῳ χαρίσων ἢ χρημάτων ἐπολιτεύετο, *About that time that privilege was enjoyed not only by thoſe which were natives of Rome, but*

d. Παῦλος * p. 785.

but to as many as either by favour or money were made partakers of that appellation. So also *Epist:* ομς. p. 378. & σμζ. p.379. ἔθνος ἀλλόφυλοι, εἰς Ῥωμαίων ἐπίλεκτοι πολιτογραφίαν, *being aliens of another nation and countrey, they were received into the Roman album, made citizens of Rome.* Such an one it seems was the *chief Commander* here, who had himselfe personally *bought* this *freedome* or *privilege* of a *citizen* of *Rome.* But *Paul* was *born* to this *liberty*, by being born in a *city*, that had obtained of the *Emperours* that *privilege* for all the inhabitants thereof, (see note c.) Thus in *Eusebius Eccl: Hist:* l.5. c.1. in the *examining* of *Christians* by the persecutors, ὅσοι ἐξόχων πολιτείαν Ῥωμαίων ἐχρημάτισαν, *they that proved to be municipes, free denizons of Rome,* τὰ τῶν ἀνιτήτων τῆς κεφαλῆς, *their heads were cut off,* A *privilege* which belongs to such, in stead of more *ignominious* punishments. So *Josephus* the *historian*, born at *Jerusalem*, of the *sacerdotal* family, ἐξ ἱερέων τε καὶ ἱερέως, *of priests, and himself a priest*, saith *Photius*, *Ep:* σμζ. had the *privilege* of a *Romane*, and was called by a *Romane name*, *Flavius*, the *prænomen* of the *Emperour Vespasian.*

CHAP. XXIII.

Paraphrase.

1. AND Paul, earnestly beholding the councell, said, Men and brethren, [I have lived in all good conscience before God untill this day.] 1. I have, all my life long, both when I was a propugner of the Mosaicall law against Christ's reformation, and since I have been a preacher of the Gospel, acted sincerely and uprightly according to my conscience.

2. And the high priest Ananias] commanded them that stood by to smite him on the mouth. 2. And Ananias, the chief person among the Jewes, (see note on Lu 3.b.)

* will, μέλλει 3. Then said Paul unto him, [God * shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?] 3. God will punish thee by way of retaliation, deale with thee, as thou hast done with me, thou hypocrite. Dost thou sit like a magistrate or distributer of legall justice, and dost thou break the law thy self, and command me to be punisht, before thou hast heard the cause? (see c.22 25.)

4. And they that stood by, said, [Revilest thou Gods high priest?] 4. Dost thou speak such contumelious words to him, who is the high priest of Gods appointment, a sacred person, and under God, the chief Magistrate among the Jewes?

5. Then said Paul, [I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.] 5. I did not know that to be true, which thou tellest me, that Ananias was an high priest of Gods appointment, (that he was not so, nor yet the high priest put in by the Roman Procurator at this time, see note on Lu 3. b.) However knowing him to be a person in authority, placed in a judicature (as Paul confesseth v.3.) I acknowledge I did amisse, and am sorry I did revile him, for that is unlawfull, by that place of scripture, Exod.22. 28.

6. But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the councel, Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead, I am called in question.] 6. And Paul discerning the Sanhedrim to consist partly of Pharisees, who beleive another life after this, partly of Sadducees, that doe not, said aloud, I am (as my father was) of the sect of the Pharisees, and the main thing that I am question'd for, is my beleiving that there is another life after this, which is a pure Pharisaical doctrine, which all of that sect hold, as well as I.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided.

8. For the Sadducees say that there is [no resurrection, neither Angel, nor Spirit,] but the Pharisees confesse both. 8. no life after this, no immortal Spirit, nor soul of man subsisting without a body.

† the Spirit 9. And there arose a great crie, and the [Scribes that were of the Pharisees part, arose and strove, saying, We find no evil in this man, but if † a [a] Spirit, or an Angel hath spoken to him, let us not fight against God.] 9. Doctors of the law, which were generally of the Pharisees opinion, took his part, and profest to think he had done nothing amisse, and that 'twas possible that he had received some infusion or incitation from Gods Spirit, or else some voice from heaven, or vision by an Angel, and if he had, 'twould not become them to resist his doctrine, lest if that were truly revealed to him by God, they should fight against God himself. 2.

* And there being a great uproar, or sedition, πολλῆς δὲ γενομένης στάσεως † a band of souldiers, σπεῖραν * the things concerning me, τὰ περὶ ἐμοῦ 10. * And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded † the souldiers [to goe down,] and to take him by force from among them, and to bring him into the castle. 10. to go to him at the barre, where he was, as a prisoner, answering for himself,

11. And the night following [the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified * of me in Jerusalem, so must thou bear witnesse also at Rome.] 11. Paul saw a vision again, and God appeared to stand by him, and encourage him, telling him, that he should now receive no farther harm there, but as he had defended and avowed the faith of Christ there at Jerusalem, so he should live to doe at Rome also.

12. And when it was day,] certain of the Jewes banded together, and bound themselves under a curse, saying, that they would neither eat nor drink, till they had killed Paul. 12. And he had soon a notable testimony of the virtue of Gods protection over him, promised him in that vision, for early in the very next morning

†confederacy or agreement by oath, συνωμοσίαν 13. And they were more then fourty which had [made this † conspiracy.] 13. thus bound themselves by oath and execration on themselves.

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14. And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing, untill we have ſlain Paul.]

14. And they came to the Sanhedrim, and told ſome of them what they had reſolved on.

15. Now therefore ye, with the councell, ſignifie unto the chief captain, that he bring him down unto you to morrow, as though you would * enquire ſomething more perfectly concerning him: and we, or ever he come neer, are ready to kill him.]

15. And therefore deſired that the whole Sanhedrim would ſignifie their deſire to the Colonel, that he would on the morrow bring Paul down to them, to examine him upon ſome interrogatories; And, ſaid they, by the way, before he come neer the Councel-houſe, we will lie in ambuſh, and be ſure to kill him.

* know more exactly the things concerning him διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ

16. And when Paul's ſiſter's ſon heard of † their laying in wait, he went, and entered into the caſtle, and told Paul.

† the ambuſh, τὴν ἐνέδραν

17. Then Paul called one of the [Centurions unto him, and ſaid, Bring this young man unto the chief captain, for he hath a certain thing to tell him.]

17. Captains of the guard, & deſired him to conduct that young man to the Colonel to deliver a meſſage to him.

18. So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19. Then the chief captain took him by the hand, and went with him aſide privately, and asked him, What is it, that thou haſt to tell me?

20. And he ſaid, The Jewes have agreed to deſire thee that thou wouldſt bring down Paul to morrow into the Councel, as though they would enquire ſomewhat * of him more perfectly.

* concerning περὶ

21. But doe not thou yeild unto them, for there lie in wait for him of them more then fourty men, which have bound themſelves with an oath, that they will neither eat nor drink, till they have killed him, and now they are ready, looking for a promiſe from thee.

22. So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou haſt ſhewed theſe things to me.

23. And he called unto him two [Centurions, ſaying, Make ready two hundred ſouldiers to goe to Cæſarea, and horſe-men, threeſcore and ten, and ſpear-men two hundred, at the third houre of the night.]

23. Captains of two bands, and bid them have their bands in readineſſe, and take to their aſſiſtance 70 horſe-men, and 200 ſpear-men to go to Cæſarea Stratonis, an haven town, (ſee note on c. 10. c.) preſently after nine of the clock that night.

24. And provide [them beaſts that they may ſet Paul on,] and bring him ſafe unto Felix the Governour.

24. a horſe or mule for Paul to ride on,

25. And he wrote a letter after this manner,

26. Claudius Lyſias unto the moſt excellent Governour Felix ſendeth greeting:

27. This man was taken of the Jewes, and ſhould have been killed of them: Then came I with † an army and reſcued him, having underſtood that he was a Roman.

† a band of ſouldiers, στρατεύματι v. 10.

28. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their Councel.

29. Whom I perceived to be accuſed of queſtions of their law, but to have [nothing laid to his charge, worthy of death or of bands.]

29. no charge brought againſt him puniſhable either with death or bonds by the Roman law (which had not yet ſet out any decree againſt Chriſtians.)

30. And * when it was told me how that the Jewes laid wait for the man, I ſent ſtraightway to thee, and [gave commandement to his accuſers alſo to ſay before thee what they had againſt him,] Farewell.

30. alſo gave order to his accuſers to appear before thee, and implead him.

* when I was told of a conſpiracy that would be againſt him from the Iewes, preſently I ſent him, Μηνυθείσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλοντος ὑπὸ Ἰουδαίων ἀνασπᾶσθαι παραχρῆμα ἔπεμψα

31. Then the ſouldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32. And on the morrow they left the horſe-men to goe with him, and returned to the caſtle.

33. Who when they came to Cæſarea, and delivered the Epiſtle to the Governour, preſented Paul alſo before him.

34. And when [the Governour] had read the letter, he asked of what province he was, and when he underſtood that he was of Cilicia,

34. Felix the Procurator of Judæa under the Roman Emperour.

35. I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be [kept in Herod's judgment hall.]

35. ſecured in the hall called Herod's hall.

Notes on Chap. XXIII.

a. Of the four ſeverall wayes of *Revelations*, which were among the *Jewes*, theſe are confeſſly two, רוּחַ הַקֹּדֶשׁ the *holy Spirit*, and בַּת קוֹל the *daughter of voice*, or a *voice* from *heaven*, brought by an *Angel*, by which any thing was made known to them. The other two were אוּרִים וְתֻמִּים *Urim and Thummim*, under the firſt *Temple*, the *twelve ſtones* in the *peſtoral* of the *high Prieſt* (which was called *hoſchen judicii*) the *irradiation* of which foretold many things to the

the *Jewes*; This is by *Joſephus* called λόγιον, the *oracle*, which, ſaith he, ceaſed to *ſhine* 200 years before he wrote; Of which ſee *Suidas* in the word *Ephod*, and *note* on *Rom.* 3. 2. And the laſt was נבואה *prophecy*, which under the ſecond *Temple*, after the death of *Haggai*, *Zachary*, and *Malachi*, was taken away. This was of two ſorts, either in time of *ſleep*, by way of *dream*, or when they were *waking*, by caſting them into a *trance* or *extaſie*, where by way of *viſion*, they *ſaw* ſome body ſaying this, or that to them, or elſe *ſeeing* no ſhape, onely heard a *voice*; Both which ſorts of *prophecie* we have mention'd together *Joel* 2. 28. *dreaming of dreams*, and *ſeeing of viſions*, as that other of the *holy Ghoſt* in the phraſe [*pour out my Spirit*] Many examples of the *viſion* or *trance* we have here in this book, of *Ananias*, *Act.* 9. 10. and of *Saul* v. 12. of *Cornelius*, ch. 10. 3. and of *Peter* ver. 10. and of the *dream* alſo, called a *viſion by night*, which was ſeen by *Paul*, c. 16. 9. and again ch. 27. 23. where *an Angel* appeared to him in a *dream*, and the *Lord*, c. 23. 11. as to *Joſeph*, *Mary's* husband, *Mat.* 1. As for that of the *holy Ghoſt*, which belongs to this place, it is thus defined by the *Jewes*, that a man being awake, and in his full ſenſes, ſpeaks and acts like another man, but the *Spirit* of *God*, or *Spiritus excelſus* excites him, and ſuggeſts unto him *words* which he ſhall *ſay*, as in that of *Chriſt* to the *Apoſtles*, *Mar.* 13. 11. [*'tis not you that ſpeak, but the holy Ghoſt*] the interpretation of the [*dabitur in illâ horâ, it ſhall be given in that hour*] which went before. Three of theſe four waies of *Revelation* the *Jewes* reſolved to be aboliſhed at this time, that of the *Urim* and *Thummim*, with the firſt *Temple*, that of *prophecie*, with *Malachi*, and that of the *holy Ghoſt*, in the *ſecond year* of *Darius*, as it is in *Joma* c. 7. and therefore ſaith S. *John* c. 7. 39. οὔπω γὰρ ἦν πνεῦμα ἅγιον, *as yet there was not the holy Ghoſt*, onely they did, according to the *prophecie* of *Joel*, expect that it ſhould return to them again *in thoſe daies*, and ſo here we have mention of it in the [πνεῦμα ἐλάλησεν αὐτῷ, *the Spirit hath ſpoken to him*,] and ſo of the בת קול alſo, in the word *Angel* (as indeed it was, when he heard a *voice* from *heaven* delivered out of *thunder*, *Saul*, *Saul*, &c.) though 'tis poſſible that this laſt of the *Angel*, may belong to that of the appearance of an *Angel* in a *dream*, or *viſion* to him.

Ὅραμα

Ὅραμα διὰ νυκτὸς

Φαντασία ἐλάλησεν

Οὔπω ἦν πνεῦμα ἅγιον

Ἄγγελος ἐλάλησεν

CHAP. XXIV.

Paraphraſe.

1. AND after five daies [Ananias the high prieſt deſcended with the Elders, and with a certain oratour named Tertullus, who informed the Governour againſt Paul.]

1. Annas the chief of the Jewes (ſee note on Lu. 3. b.) with ſome others of the Sanhedrim, and a lawyer or pleader, named Tertullus, went down all from Jeruſalem to Cæſarea, (ſee note on ch. 18. c.) to Felix, and brought in their accuſation, or charge againſt Paul.

2. And when he was called forth, Tertullus began to accuſe him, ſaying, Seeing that by thee we enjoy great quietneſſe, and that very worthy deeds are done unto this nation by thy providence,

3. We accept it alwaies and in all places, moſt noble Felix, with all thankfulneſſe.]

2, 3. And when Tertullus was admitted to ſpeak, he began his plea againſt Paul with a flattering oration to Felix, telling him, how happy the Jews counted themſelves under his government and managery of affairs, and that they were very thankfull to him for it.

4. Notwithſtanding that I be not farther tedious unto thee, I pray thee that thou wouldſt hear us of thy clemency, a few words.

5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jewes throughout the world, and a ring-leader of the ſect of the Nazarens.]

5. This Paul we Jewes know to be a dangerous perſon, and every where, where he comes, he diſquiets the peoples minds, and prepares them to commotions and ſeditions againſt the preſent government, that of the Romans, (ſee v. 18. & ch. 25. 8.) and he is a great promoter of the religion of thoſe, that are ordinarily called Nazarens, from Jeſus that dwelt in Nazareth, (i.e. of Chriſtians.)

6. Who alſo hath gone about to profane the Temple: whom we took, and would have judged according to our law.]

6. And he hath done ſuch things in the Temple of the Jewes among us at Jeruſalem, as are abſolutely contrary to the laws of our God (ſee c. 21. 21.) and we apprehended him, and would have had him puniſht, ſo as our law appoints thoſe to be puniſht, that bring ſtrangers beyond that court of the Temple, that was aſſigned them, and ſeparated from the other (ſee Eph. 2. 14.)

7. But the chief Captain Lyſias came upon us, and with great violence took him away out of our hands,

8. Commanding his accuſers to come unto thee, by examining of whom thy ſelf mayſt take knowledge of all theſe things, whereof we accuſe him.]

7, 8. But as we were proceeding againſt him, Lyſias the Captain of the Temple, or commander of the guard of ſouldiers that guards the Temple, would not permit us to proceed againſt him in our Court, but carried him away with a guard of ſouldiers, c. 23. 10. and cited ſome of the Sanhedrim to come hither to thee, and accuſe him; whom therefore thou mayſt pleaſe to examine, and heare what they can ſay.

9. And the Jewes alſo aſſented, ſaying, That theſe things were ſo.]

9. And the Jewes of the Sanhedrim that came down, v. 1. confirmed the truth of all that Tertullus had pleaded.

10. Then Paul, after that the Governour had [beckned unto him] to ſpeak, anſwered, For as much as I know that thou haſt been of many years [a Judge unto this nation,] I doe the more cheerfully anſwer for my my ſelf,

10. given him leave, permitted him

ruler, or Procurator of Judæa,

11. Becauſe that thou mayſt underſtand, that there are but yet twelve daies, ſince I went up to Jeruſalem for to worſhip.]

11. And firſt thou mayſt pleaſe to underſtand, that about twelve daies ſince I came up to Jeruſalem to keep the feaſt of Pentecoſt, a ſolemn feaſt of the Jewes there, when by law 'tis appointed to be kept.

12,13. And there I behaved my ſelf very quietly, made no diſturbance, raiſed no ſedition, And they that ſay I am a ſeditious perſon, and raiſe diſturbances wherever I come, are not able to prove any thing of this nature, but onely content themſelves with a generall charge of ſedition.

12. And they neither found me in the Temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues nor in the city.
13. Neither can they prove the things whereof they now accuſe me.]

14. But as for the other part of the accuſation ver.5. that I am a great promoter of the ſect of the Nazarens, I acknowledge this, that that way of worſhipping the God of Abraham, which Chriſt hath taught, and the Chriſtians practiſe, which I ſuppoſe they mean by the word Sect, or peculiar way of profeſſion or religion (ſee Act. 26. 5.) is the way that I doe uſe, and in doing ſo, doe agreeably to all that is written in the Moſaicall law, and the writings of authority among the Jewes, by which they think themſelves obliged.

14. But this I confeſſe unto thee, that after the way which they call * hereſie, ſo worſhip I the God of my fathers, beleiving all things which are written in the law, and the prophets.]

* ſect, αἵρεσιν, ſee v.5. & c.26.5.

15. And the main part of this is, that there ſhall be a life after this, and that all that ever lived here, ſhall then be judged and rewarded, whether they be good or evil. And this is no more then theſe men themſelves, all but the Sadducees, profeſſe to beleive, and depend on.

15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection from the dead both of the juſt and unjuſt.]

16. In this religion and practiſe, I am as carefull as I can, to live blameleſly, and to doe my duty in all things towards God and man.

16. And herein doe I exerciſe my ſelf to have alwaies a conſcience void of offence toward God, and toward men.]

17. As for that which they mention of my profaning the Temple, thus it was, Many years after my converſion to this way, that they ſpeak of, I was ſent by the pious Jewes, &c. of other parts to Jeruſalem and Judæa, with their charity, and free-will oblations, brought in for the ſervice of God, c.11.30.

17. Now after many years I came to bring almes to my nation, and offerings.]

18. And whilſt I was doing thus, ſome Jewes of Aſia ſaw me in the Temple, where I was farre from profaning of it, as was ſuggeſted ver.6. and ch.21.23. but was there in ſuch a manner, as the law of the Jewes required of me, and they ſenſleſly miſtaking, affirmed that I carried Trophimus a Gentile of Epheſus into the Temple, and ſo affirmed me to have profaned the Temple. But this was a down-right falſity, for which there was no other ground of affirming, but only this, that he was ſeen with me in the city (ſee ch.21.29.) And as I was in the Temple without any ſuch company there which might be ſaid to profane it, ſo it is certain that I was not attended with any number of men, that might bring me under ſuſpicion of raiſing any ſedition ver. 5.

18. Whereupon certain Jewes from Aſia found me purified in the Temple, neither with multitude, nor with tumult,]

19. Or if any man living would affirm I had, he ought to come now in open court, and teſtifie againſt me here.

19. Who ought to have been here before thee, and object if they had ought againſt me.]

20. Nay for all theſe things I ſhall make mine appeal to theſe that are here preſent of their own Sanhedrim ver.1. and deſire they will teſtifie, whether when I was brought before their Sanhedrim at Jeruſalem c.23. I was not diſmiſt with a good teſtimony from themſelves, ver.9. viz: that there was nothing of moment charged and proved againſt me; And let them ſpeak, if it were not ſo.

20. Or elſe let theſe ſame here ſay, if they have found any evil doing in me, while I ſtood before the councell.]

21. There is I am ſure but one thing, that can by any be teſtified againſt me from the proceedings there, and that none but Saducees will lay to my charge, who are engaged in the maintenance of their own tenets, and that chargeable upon all the Phariſees as well as me, viz: my acknowledging another life after this, ch.23.8.

21. Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.]

22. When Felix had had this cognizance of the matter, and diſcern'd how things ſtood, he deferred paſſing any ſentence, ſaying, Concerning Chriſtian religion, whether it were derogatory to the law of the Jewes, I will determine, when I have adviſed with learned men, that know your pretentions, and that concerning the tumult, ſaid to be raiſed by Paul, when Lyſias comes, whoſe teſtimony will decide it.

22. And when Felix heard theſe things, * having more perfect knowledge of that way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.]

* he put them off, ſaying, When I know more exactly the things that belong to this way, and when Lyſias the Commander comes down, I will determine the buſineſſe between you, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, διαγνώσομαι τὰ καθ' ὑμᾶς.

23. And he commanded the Captain of the guard to keep Paul ſafe, but not as a cloſe priſoner, and that any that would bring him any relief, or diſcourſe with him, might freely doe it.

23. And he commanded a Centurion † to keep Paul, and * to let him have liberty, and that he ſhould forbid none of his acquaintaince to miniſter, or come unto him.]

† that Paul ſhould be guarded, τηρεῖσθαι Παῦλον

* that he ſhould have ἔχειν

24. And Felix's wife being a Jew, when ſhe came, he thought fit to have her preſent, and ſent for Paul, and bid him ſay, what he had to ſay concerning the doctrine, or Goſpel of Chriſt.

24. And after certain daies, when Felix came with his wife Druſilla, which was a Jew, he ſent for Paul, and heard him concerning the faith of Chriſt.]

25. And Paul, in a diſcourſe of that ſubject, inſiſted particularly on the great obligation, that by the law of Chriſt lay on all men to obſerve juſtice between man and man, and to live chaſtly, either in conjugal, or ſingle life, (two virtues contrary to two ſpeciall vices, that Felix was particularly guilty of) and withall of the ſevere judgment, that all men one day ſhould be called to for their offences in theſe and the like kinds. And as he inſiſted on theſe three branches of the Chriſtian faith, wherein Felix was ſo much concern'd, he fell a trembling, and being in pain to hear ſuch doctrine, he broke him off abruptly, bidding him depart for that time, and he would find ſome other ſeaſon to hear him again.

25. And as he reaſoned of † righteouſneſſe, temperance, and judgment to come, Felix [a] trembled, and anſwer'd, Goe thy way for this time, * when I have a convenient ſeaſon, I will call for thee.]

† juſtice & continence δικαιοσύνης καὶ ἐγκρατείας

* But I will find a ſeaſon, and call for thee, μετα δὲ καιρὸν μεταπεμψόμαι σε

26. He

26. He hoped also] that money should have been given him of Paul, that he might loose him, wherefore he sent for him the oftner, and communed with him.

26. And, being a taker of bribes, (note a.) he hoped

27. But [b] after two years Portius Festus came into Felix's room; and Felix, willing to shew the Jewes a pleasure, left Paul bound.]

27. And when Paul had remained in custody under the time of Felix's Procuratorship for the space of two years, Felix was by Nero removed out of his place, and Portius Festus succeeded him, and though Felix had nothing to condemn in Paul, yet meerly to gratifie the Jewes at parting, he left Paul in prison. b.

Notes on Chap. XXIV.

2. Ἐμφοβος γενομενος

The grounds of *Felix's trembling* at this discourse of *Paul's* of *justice* and *chastity*, or *continence*, will be best fetcht from a view of the *character* of this man both in *Tacitus*, and *Josephus*, *Tacitus Hist*: l. 5. mentions him an *Eques Romanus*, to whom *Claudius* the *Emperour* had intrusted that *Province*, where, saith he, *per omnem saevitiam, & libidinem jus regium servili ingenio exercuit, he practised all cruelty and injustice in his government, Drusillâ Antonii & Cleopatra nepte in matrimonium acceptâ, and that he took to wife Drusilla the neece of Antonie and Cleopatra.* Of this marriage of his *Josephus* enlarges, and saith that *Agrippa* his brother had given her first to *Azis* the *King* of the *Emisseni*, and whilst she was his wife, *Felix* falls in love with her, and by the help of one *Simon* a *Magician* (not he of *Samaria*, but another of *Cyprus*) obtained her from her husbands bed; From these two parts of his *character*, an *unjust Governour* (of which his expecting *bribes* here ver. 26. is an evidence also) and one that lived with *another man's wife*, arises the fitnesse and *properness* of S. *Paul's* discourse before him, of *justice* and *continence*, and the guilt of his *conscience*, hearing that there was *a judgment to come* for such sinnes as these, might very well set him a *trembling*. Ἐγκρατεια

That this *two yeare* is to be referred to *Felix's* *Procuratorship* is the opinion of *Baronius*, meaning those two years, which he spent in *Nero's* reigne, But the truth is, *Claudius* had, *five* year before, placed him in the *Praefecture*, and there is no reason to think, that S. *Luke* should define the *time* of his *Procuratorship* from *Nero's reigne*, who removed him, rather then from *Claudius's* who put him in: And therefore the *biennium two years*, must referre to *Paul's imprisonment* rather. b. Διετιας πληρουμενης

CHAP. XXV.

Paraphrase.

* entered upon the government, ἐπιβας τῇ ἐπαρχίᾳ

1. NOW when Festus was * come into the Province, after three daies he [ascended from Cæsarea to Jerusalem.]

1. See note on ch. 18. c.

2. Then the high priest and [the chief of the Jewes informed him against Paul, and besought him,

2. other members of the Sanhedrim accused Paul before him, and besought of him that favour, that

3. And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.]

he might be sent for to Jerusalem, (meaning to lay some villains by the way, to kill him as he came.)

4. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

† Let therefore, saith he, the men of power among you οἱ δυνατοὶ ἐν ὑμῖν, οἱ ἐν ἀξίᾳ, οἱ, * no more, οὐκέτι

5. † Let [them therefore, said he, which among you are able,] goe down with me, and accuse this man, if there be any wickednesse in him.

5 the chief priest, said he, and the rest in authority among you, ver. 2.

6. And when he had tarried among them * more then ten daies, he went down unto Cæsarea, and the next day sitting in the judgment seat, commanded Paul to be brought.

7. And when he was come, the Jewes, which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8. While he answer'd for himself, Neither against the law of the Jewes, neither against the Temple, nor yet against Cæsar have I offended any thing at all.]

8. And he cleared himself against all the accusations, which were reducible to three heads, offences against the Mosaicall law, prophaning the Temple, raising sedition against the government of the Romans (see ch. 24. 5, 6.)

9. But Festus being willing to doe the Jews a pleasure, answered Paul, and said, Wilt thou goe up to Jerusalem, and there be judged of these things before me?

10. Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged, to the Jewes have I done no wrong, as thou very well knowest:]

10. I am a Roman, and I ought to be judged not by the Jewish Sanhedrim or laws, but by the Roman: (And though I were lyable to them, yet thou already discernest, that they are not able to prove that I have any way trespast against the Jewes, or their law.)

† desire not to escape death, οὐ παραιτοῦμαι τὸν θανατον

11. For if I be an offender, or have committed any thing worthy of death, I † refuse not to die, but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.]

11. And if I have done any thing w^ch by the Roman lawes is punishable capitally, I will be content most willingly to suffer death, I desire no mercy, (this he did, knowing there was then no edict of the Emperours against Christianity, (see note on ch. 26. a.) But if all their accusations are invalid, if I am as thou knowst I am, v. 10. free from that charge of having wronged them, and being a Roman ought to be judged by the Roman lawes, and none of them hath interdicted Christianity, there is then no reason, I should be delivered up to my enemies to be my judges. 'Twere absolutely unjust to doe so, and from that intention of mine, I make mine appeal to the Roman Emperour, and desire that he may judge between us.

12. And Feſtus conferring with thoſe of the Jewiſh Sanhedrim, 12. Then Feſtus, when he had conferred with the councel,] anſwered, Haſt thou appealed unto Cæſar? Unto Cæſar ſhalt thou goe.

13. Agrippa, who, after Herod, was Tetrarch of Galilee, and 13. And after certain daies [king Agrippa and Bernice] came unto Cæſarea, to ſalute Feſtus. his ſiſter Bernice

14. And when they had been there many daies, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix,

15. brought in an accuſation to me, 15. About whom, when I was at Jeruſalem, the chief Prieſts and the Elders of the Jewes, [informed me] deſiring to have judgment againſt him.

16. to give ſentence of capital puniſhment againſt any man, 16. To whom I anſwered, It is not the manner of the Romans [to deliver any man to die] before that he which is accuſed, have the [a] accuſers face to face, and have licenſe to anſwer for himſelf, concerning the crime laid againſt him.

17. And therefore that they muſt of neceſſity goe to Cæſarea and accuſe him; 17. Therefore when they were come hither without any delay, on the morrow I ſate on the judgment-ſeat, and commanded the man to be brought forth.] And when they came, I uſed all expedition, and the very next day I went to the bench to hear this cauſe of Paul.

18. And upon hearing I found him abſolutely free from all capitall crimes, 18. Againſt whom when the accuſers * ſtood up, they brought none accuſation of ſuch things as I † ſuppoſed.] * appeared † ſuſpected,

19. And all that ſtuck, was ſome diſputable matters about his particular way of ſerving or worſhipping God, and whether one Jeſus were ſtill dead, or whether he were riſen again, as Paul affirmed. 19. But had certain queſtions againſt him of * their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.] * his owne way of worſhipping God, τὴν ἰδίαν δεισιδαιμονίαν, ſee note on c. 17. e.

20, 21. And making ſome ſcruple, whether it were fit for me to give ſentence in this matter, or whether it were not better to referre him to the Jewes Sanhedrim, to be judged there, Paul appealed to Cæſar, claimed his priviledge of a Roman, that he might not be delivered up to the Jewes, and thereupon I remanded him to priſon, till I could conveniently ſend him to Rome to Cæſar. 20. And †becauſe I doubted of ſuch manner of queſtions, I asked him, whether he would goe to Jeruſalem, and there be judged of theſe matters. 21. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him unto Cæſar.] † having ſome doubt, whether I ſhould examine this matter, I διαπορούμενος ἐγὼ εἰ δεῖ περὶ τούτου ζητεῖν

22. Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

23. pomp & train, and entred into the court or hall, with the Colonels 23. And on the morrow, when Agrippa was come and Bernice, with great [* pomp, and was entred into the place of hearing, with the chief captains] and principall men of the city; at Feſtus command, Paul was brought forth. * appearance, or ſhew, φαντασίᾳ

24. Jewes whereſoever inhabiting, thoſe of Jeruſalem and others have made complaints to me, as againſt a moſt notable malefactor, that ought to be put to death. 24. And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the [Jewes have † dealt with me, both at Jeruſalem, and alſo here, crying, that he ought not to live any longer.] † beſought me, or pleaded to me, ἐντυχόν μοι

25. no capital crime, and ſeeing he appealed to the Emperour of Rome, to be ſentenced at his tribunal, 25. But when I underſtood that he had committed [nothing worthy of death, and that he himſelf hath appealed to Auguſtus,] I have determined to ſend him.

26. the Emperour, 26. Of whom I have no certain thing to write unto [my Lord,] wherefore I have brought him forth before you, and eſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

27. For it ſeemeth to me unreaſonable, to ſend a priſoner, and not withall to ſignifie the crimes laid againſt him.

Notes on Chap. XXV.

3. Καταγγεῖλαι σοι περὶ αὐτῶν

Of this law and *cuſtome* of the *Jewes*, *Philo Judeus* is expreſſe, ſpeaking of the *Roman Prafects*, that κοινοὺς παρέχοντες ἑαυτοὺς δικαστὰς, οὔτε ἵνα τῶν κατηγόρων καὶ τῶν ἀπολογουμένων ἀκροάσωνται, μηδενὸς ἀκρίτου προκατακεκρικότες ἀξιοῦντες ἐβεβαίουν &c. *They yeilded themſelves to be common judges, and heard equally the accuſers and the defendants, and condemned no man unheard, prejudged none, but judged without favour or enmity according to the nature of the cauſe.*

CHAP. XXVI.

Paraphraſe.

1. beckning to the by-ſtanders to hold their peace, and give audience, made this Apologie for himſelf. 1. THen Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul [ſtretched forth the hand, and anſwered for himſelf.]

2. I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jewes.

3. Eſpecially

3. Especially because I know thee to be expert in all customes, and questions, which are among the Jewes: wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jewes,

5. Which knew me from the beginning (if they would testifie) that [after the most straitest sect of our religion I lived a Pharisee.]

5. I was of that sect which is the strictest of all the rest in the Jewish religion, viz: a Pharisee.

* stand question'd, ἑστηκα κρινόμενος

6. And now I * stand and am judged for the hope of the promise made of God unto our fathers.]

6. And accordingly now I am accused for asserting the resurrection of the dead, which as it is a doctrine acknowledged by the Pharisees, so is it the fundamental promise made of old.

7. Unto which promise our twelve tribes instantly serving God day and night, hope to come, for which hopes sake, king Agrippa, I am accused of the Jewes.]

7. And generally depended on by the Jewes, and in intuition thereof it is, that they spend their time in piety and obedience to God, And yet for the beleiving and expecting this I am accused by these Jewes.

8. Why should it be thought a thing incredible with you, that God should raise the dead?]

8. This being by me asserted to be founded in the resurrection of Christ, that is the thing that is most disbeleived, God's having raised Christ from the dead, And why should that be judged so incredible?

9. I verily thought with my self that I ought to doe many things contrary to the name of Jesus of Nazareth:]

9. I confesse I was once of opinion that I was obliged to persecute this profession, and doctrine of Christ,

10. Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death, I [gave my voice against them.]

10. was a principal actor, c. 7. 56. and approver of the sentence, c. 8. 1.

† through all the Confistories, κατὰ πασας συναγωγὰς, see Mat. 6. note d.

11. And I punished them oft † in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.]

11. And in other cities beside Jerusalem, I brought them into their courts, and used all rigid means to make them deny Christ, and was so fierce against them, that I forced them to flie to heathen cities, and then pursued them thither.

12. Whereupon as I went to Damascus with authority and commission from the [chief priests]

12. Sanhedrim, ch. 9. 2.

13. At midday, O King, I saw in the way a light from heaven, above the brightnesse of the sun, shining round about me, and them, which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against * the pricks.

ch. 9. 3, 4.

* goads κέντρα

15. And I said, Who art thou Lord? And he said, I am Jesus whom thou persecutest.

16. But arise and stand upon thy feet, [for I have appeared unto thee for this purpose, to † make thee a minister, and a witnesse, both of these things which thou hast seen, and of those things, in the which I will appear unto thee,]

16. for thou art chosen by me to be a preacher of the Gospel, which thou hast persecuted, and to proclaim unto others what thou hast now, and shalt hereafter see,

† ordain προχειρίσασθαι

* Choosing thee out of ἐξαιρούμενός σε ἐκ

17. * Delivering thee from the people and from the Gentiles unto whom now I send thee,]

17. Making a speciall choice of thee, out of all the Jews and Gentiles, and now giving thee commission to goe and preach the Gospel to them, see c. 9. 15.

18. To open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sins, and inheritance among them which are sanctified by faith that is in me.]

18. To shew them their duty, to turn them from all their idolatrous sinfull, to all gracious godly courses, from being the slaves of the devil, to be the servants of God, thereby to have their sins forgiven, and by beleiving in me, to have an inheritance, a future eternall blissfull portion among the saints of God.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:]

19. Upon this vision so glorious, and these words of Christ from heaven, I could not but yeild:

‡ meet works of repentance ἄξια τῆς μετανοίας ἔργα

20. But shewed first unto them of Damascus and Hierusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and doe † works meet for repentance.]

20. But preached at Damascus first, then at Jerusalem, then through all Judæa, and even among the Gentiles, the doctrine of repentance, and amendment, and necessity of bringing forth all fruits of new life in an eminent manner, which indeed is the summe of the Gospel of Christ.

‡ Receiving therefore relief which was from God, ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ

21. For these things the Jewes caught me in the Temple, and went about to kill me.]

21. And for this it was, that I had like to have been killed by the Jewes as I was in the Temple.

* he first by resurrection from the dead should shew, εἰ ὁ Χριστὸς παθητὸς, εἰ πρωτότοκος ἐξ ἀναστάσεως νεκρῶν μέλλοι καταγγέλλειν

22. [Having therefore obtained help of God, I continue untill this day, witnessing both to small and great, saying none other things then those which the prophets and Moses did say should come,]

22. But God rescued me, and accordingly I goe on to doe this, preaching nothing in effect, but what is perfectly agreeable to the writings of Moses and the prophets,

23. That Christ should suffer, and that * he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles.]

23. That Christ should be put to death, and that by his rising again from death, both the Jewes and Gentiles should be brought to beleive on him.

24. And

24. Thou talkeſt diſtractedly, ſure thy learning, and high opinion of it hath put thee out of thy wits.

24. And as he thus ſpake for himſelfe, Feſtus ſaid with a loud voyce, Paul, [thou art beſide thy ſelfe, much learning doth make thee mad.]

25. What I ſay is perfectly true, and hath nothing of exceſſe or tranſportation in it.

25. But he ſaid, I am not mad, moſt noble Feſtus, but [ſpeak forth the words of truth and ſoberneſs.]

26. Agrippa, I am confident, knowes it to be ſo, and therefore I feare not his cenſure, (ſee Joh. 7. 2.) for theſe things, the life, death, and reſurrection of Chriſt, were things of very publick cognizance, and cannot be unknown to him that was a Jew born.

26. For the King knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him, for this thing was not done in a corner.]

27. What ſayeſt thou, Agrippa? are not the Jewiſh Prophecies fulfilled in Chriſt? Thou canſt not but diſcern and acknowledge it.

27. King Agrippa, Beleiveſt thou the Prophets? I know that thou beleiveſt.]

28. Thou doſt in ſome degree perſwade me that the Chriſtian faith is the true.

28. Then Agrippa ſaid unto Paul [* Almoſt thou perſwadeſt me to bee a Chriſtian.]

* A little way ὀλίγῳ.

29. I heartily wiſh and pray for thine own ſake, that not onely in a low, but in an eminent degree, both thou and all that are here preſent, were as farre Chriſtians as I am; onely I would not wiſh them impriſoned as I am.

29. And Paul ſaid, [I would to God, that not onely thou, but alſo all that heare me this day, were both † almoſt and altogether ſuch as I am, except theſe bonds.]

† A little and a great way ὀλίγῳ καὶ πολλῷ.

30. King Agrippa and Feſtus and Bernice roſe up from the place of judicature c. 25. 29.

30. And when he had thus ſpoken, [the King roſe up, and the Governour and Bernice,] and they that ſate with them.

31. The accuſations brought againſt this man are not ſuch as by the Roman Law are puniſhable capitally, or by impriſonment, (the Emperors having not yet, in the beginning of Nero, made any edict againſt Chriſtianity.]

31. And when they were gone aſide, they talked between themſelves, ſaying, [This man hath done [a] nothing worthy of death or of bonds.]

32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Cæſar.

Notes on Chap. XXVI.

a. οὐδὲν ἄξιον θανάτου ἢ δεσμῶν.

The truth of this ſpeech of *King Agrippa* and his company, that *Paul had done nothing worthy of death or bands*,] depends on the conſideration of the time, wherein it was ſpoken. For the *Roman Magiſtrates* judging by the *Roman Lawes*, that which was not againſt any *Law* of the *Emperors*, was not *cognoſcible*, or puniſhable (eſpecially by *death* or *impriſonment*, deprivation of *life* or *liberty*) by them. Thus when *Paul* is accuſed by the *Jewes* and brought before the *Proconſul* of *Achaia*, *Gallio*, c. 18. he tels them plainly, that *he will not be a Judge of ſuch matters*, which the *Roman Law*, then in *Claudius's reigne*, had ſaid nothing of, For though c. 18. 2. an *Edict* had been by *Claudius*, toward the *end* of his reigne, ſet out againſt the *Jewes*, to *baniſh* them out of *Italy*, &c. and by that, the *Chriſtian Jewes*, as *Jewes*, not as *Chriſtians*, fell under that *interdict*, and ſo did *Priſcilla* and *Aquila* there, (and *John* the *Apoſtle*, baniſhed into *Patmus*, in *Claudius's reigne*, ſaith *Epiphanius*, *hær:* λδ΄:) yet as to the difference betwixt *Jewes*, and *Chriſtians*, there referr'd to by *Gallio* (in proportion to the *accuſation* brought againſt him by the *Jewes*, περὶ λόγου *of a word*, as whether *Jeſus* were the *Meſſias*, or no, περὶ ὀνομάτων of *names*, as whether the name *Chriſtian*, or *diſciple* &c. were unlawfull as thoſe diſcriminated them from *incredulous Jewes*, περὶ νόμου τοῦ καθ' ὑμᾶς, *concerning the Law* in force among the *Jewes* about *converſing* with the *uncircumciſed*, &c. there was then no Law ſet out by the *Emperors* at *Rome*, and therefore no *rule* for the *Proconſul* to go by, in taking *cognizance* of them. And thus it continued, till *Nero's rage* againſt the *Chriſtians* began, for that he *firſt dedicated perſecution*, is *Tertullian's* expreſſion, and *Primum Neronem in hanc ſectam gladio ferociſſe*, *Nero was the firſt that made any capitall Law againſt them*. Now this appearance of *Paul* before *Agrippa*, was in the *ſecond of Nero's reigne*, *Anº. Ch.* 57. long before this rage of his brake out, and accordingly *Paul* had made his *appeale* to *Cæſars tribunall*, knowing that this difference betwixt *him*, and the *Jewes*, was a thing of that nature, that no *Law* of the *Romans* could take hold of, all his *danger* being from the *tumultuary* proceedings of the *Jewes*, inraging, and importuning the *Magiſtrates* againſt him, and the beſt way of *ſecuring* himſelfe, being *a triall* by the *Roman Lawes*, to which prudently he *appeales*, c. 25. 11. making it his plea, that he had done nothing againſt *Cæſar*, v. 8. and as a *Romane*, clayming the *privilege* of being judged by the *Imperiall Lawes*, and not to be *delivered up to the Jewes*, v. 10. Which plea of his could have ſtood him in no ſtead, if *Chriſtianity* had then been under any *Imperiall Interdict*, and by being *accepted* for him, demonſtrates that at that time it was *not*.

Paraphraſe.

CHAP. XXVII.

1. AND when it was determined that we ſhould ſaile unto Italy, they delivered Saul and certain other priſoners unto one named Julius, a Centurion of Auguſtus band.

2. And

2. And entring into a ship of [Adramyttium, * we lanched, meaning to saile by the coasts of Asia,] one Aristarchus a Macedonian of Thessalonica being with us.

2. Adramyttium a Sea-Town of Mysia (see note on c. 20.2.)

which was to saile along by Asia, we began our journey.

3. And the next day we † touched at Sidon: and [Julius courteously intreated Paul, and gave him liberty to go unto his friends] to refresh himselfe.

3. The Captain of the guard that was to guard the Prisoners, was very civill to Paul, and permitted him to go on shore at Sidon, and visit those whom he knew there.

4. And when we had lanched from thence, we sailed under Cyprus, because the winds were contrary.

5. And when we had sailed over the Sea of Cilicia and Pamphylia, we came to Myra, a City of Lycia,

6. And there the Centurion found a ship of Alexandria, saying into Italy, and he put us therein.

7. And when we had sayled slowly many dayes, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against [Salmone.]

7. Salmone, a City which is called by Ptolemy Samonium

8. And hardly passing by it [] came unto a place which is called the Faire-havens, nigh whereunto was the City of Lasea.

8. And as soon as we were passed by Salmone, c. 7. we

9. Now when much time was spent, and when sayling was now dangerous, because the ᵃ fast was now already past, Paul admonished them,

10. And said unto them, Sirs, I perceive that this voyage will be with hurt, and much damage not onely of the lading and ship, but also of our lives.]

9, 10. And being thus long upon the Sea, and the Sea beginning to grow tempestuous, as it is wont at that time of year, to wit after the day of expiation, the great yearly fast, about which time the Michaelmas flawes are wont to be on the Seas, Paul would have perswaded them to have gone a shore, and expected more seasonable time to have performed this journey, Telling them that, if they went on, it would be very dangerous to the ship, the goods in it and even the lives of the men. a.

11. Nevertheless the Centurion beleived the Master and the owner of the ship, more then those things which were spoken by Paul.]

11. But the Governour of the ship being also the owner of it, and so concern'd to consider the danger, was of another minde, and the Captain of the guard preferred his judgement before Paul's.

12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, and there to winter, which is an haven of Crete, and lyeth toward the Southwest and Northwest.]

12. Especially considering that the haven v. 8. was no good winter harbour, In which respect most of the passengers advised to put out from thence, and endeavour to gain Phœnice, an haven of Crete, situate toward &c. and there they might winter conveniently.

13. And when the Southwind blew softly, supposing that they had obteined their purpose, loosing thence, they sailed close by Crete.

13. And by a calm Southerly gale which came, they thought this would be easily compast, and therefore put out, and presently they got beyond the shore of Crete.

14. But not long after, there arose against it a tempestuous wind, called [Euroclydon.]

14. The North-East wind (see note a.)

15. And * when the ship was caught, and could not bear up into the wind, [† we let her drive.]

15. we were fain to yeeld the ship, to the force of the wind, and saile with it, whither soever 'twould drive us.

16. And running under a certain * Island, which is called Clauda [we had much work to come by the † boat.]

16. the skiffe, that attended the ship, was stuck, or entangled so, that we could hardly get it to us.

17. Which when they had taken up, they used helps, undergirding the ship: and fearing lest they should fall into the quicksands,] stroke saile, and so were * driven.

17. But at last they got it, and then they made use of some artifices to secure them from splitting, and fearing they might fall upon some quicksand to prevent that,

18. And being exceedingly † tossed with a tempest, the next day they [lightned the ship.]

18. disposed some of the goods out of the ship.

19. And the third day we cast out with our own hands the tackling of the ship.

19. And the next day we were forced to cast into the Sea, the furniture of the ship.

20. And when neither Sun nor Stars in many dayes appeared, and no small tempest lay on us, all hope, that we should be saved, was then taken away.]

20. And then there came such a season of tempestuous foul weather, that we utterly despaired of escaping.

21. But * after long abstinence, Paul stood forth in the midst of them, and said, Sirs, [ye should have hearkned unto me, and not have loosed from Crete, and to have gained this harm and loss.]

21. You should have taken the counsell which I gave you v. 10. and not have run this hazard.

22. And now I exhort you to be of good cheer, for there shall be no loss of any mans life among you, but of the ship.

23 For

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* or, that was about to saile &c. (for the King's Ms. reads μελλοντων which agrees with αγοντων) wee set out, ἀνήχθημεν.

† came to κατηντησαμεν εἰς (see c. 21 note a.)

* the ship being carryed by force along with it, and being not able to hold up against the wind. συναρπασθέντος τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ,

† letting her loose, we were carryed, ἐπιδόντες ἐφερόμεθα.

* little Island, νησίον.

† sliff sedge. σκάφη.

* carryed, ἐφερόμεθα v. 5.

† beaten with the weather χειμαζομένων.

* Now having fasted a long time πολλῆς δὲ ἀσιτίας ὑπαρχούσης,

XUM

23. For this night I received a viſion, whom I ſerve,] and in it a meſſage from that God, who is pleaſed to own and protect me, and whoſe ſervant I am,

23. For there ſtood by me this night the Angel of God, whoſe I am, and

24. Nero the Roman Emperour, And God hath for thy ſake, granted life and ſafety to all them that are with thee in the ſhip.

24. Saying, Fear not Paul, thou muſt be brought before [Cæſar, and lo, God hath given thee all them that ſail with thee.]

25. for I am confident this viſion ſhall be made good, coming from God, as it certainly doth.

25. Wherefore ſirs be of good cheer, [for I beleive God, that it ſhall be, even as it was told me.]

26. But one paſſage more I received in the viſion, viz: that after ſhipwrack

26. Howbeit] we muſt be caſt upon a certain Iſland.

27. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the ſhipmen deemed that they drew neer to ſome countrey.

28. And by ſounding they found it was firſt twenty fathoms, then fifteen, which was an argument to aſſure them they were neer a ſhore.

28. And they ſounded, and found it twenty fathomes, and when they had gone a little farther they ſounded again, and found it fifteen fathomes,]

29. And therefore it being night, and apprehending the danger of falling upon ſome ſhelves for want of light to guide them, they durſt go no farther, but

29. Then fearing leſt they ſhould have fallen upon rocks, they] caſt four anchors out of the ſtern, and wiſhed for day.

30. And as the ſhipmen were about to flee out of the ſhip, when they had let down the * boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

* skiffe, σκάφην

31. Though I told you that no one perſon in the ſhip ſhould and the mariners ſtay, and doe their parts with all diligence, and not uſe this trick, ſome to eſcape and leave the reſt in the danger. If this be done, aſſure your ſelves, you will be drowned.

31. Paul ſaid to the Centurion, and to the ſouldiers, [Except theſe abide in the ſhip, ye cannot be ſaved.]
periſh, yet this was upon condition you would beleive and truſt God for your preſervation,

32. Hereupon the ſouldiers, to prevent the mariners deſigne, ran and cut the ropes of the skiffe, and let it fall off into the ſea.

32. Then the ſouldiers cut off the ropes of the boat, and let her fall off.]

33. And in the ſpace between that and day-break, Paul exhorted them to refreſh themſelves with eating, telling them that they had ſo ſollicitouſly attended the fate of this fourteenth day, as the ſpeciall criticall day, (had ſo much feared caſting away upon that day) that they had had no leiſure, or thought of eating, and ſo had faſted till that time of night, eaten no bit all that day.

c.

33. And † while the day was coming on, Paul * beſought them all to take meat, ſaying, || This day is the fourteenth day that ye have tarried, and continued ‘ faſting, having taken nothing.]

† untill it began to be day, ἄχρις οὗ ἡμέρα γένηται
* adviſed, exhorted, παρεκάλει
|| expecting προσδοκῶντες ἀδίατοι διατελεῖτε

the fourteenth day, which is to day, ye continue without eating, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε

34. Therefore, ſaith he, I adviſe you all now to eat, for you ſhall eſcape the danger, and refreſhing your ſelves will the better enable you to bear the difficulties that you are to expect.

34. Wherefore I pray you to take ſome meat, for this is for your * health :] for there ſhall not an hair fall from the head of any one of you.]

* ſafety, Σωτηρίας

35. And he began and gave them example, bleſs't God, and did eat.

35. And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all: and when he had broken it, he began to eat.]

36. And they did ſo alſo.

36. Then were they all of good cheer, and they alſo took ſome meat.]

37. And we were in all in the ſhip two hundred and threeſcore and ſixteen ſoules.

38. And when they had eaten enough they lightned the ſhip, and caſt out the wheat into the ſea.

39. And when it was day they † knew not the land, but they diſcovered a certain creek * with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

† diſcerned not, οὐκ ἐπεγίνωσκον
* having an haven, ἔχουσα αἰγιαλόν

40. And when they had taken up the anchors, they committed themſelves unto the ſea, and looſed the rudder bands, and hoiſed up the main ſaile to the wind, and made toward † ſhore.

† the haven ἐπ' αἰγιαλόν

41. And falling into a place where two ſeas met, they ran the ſhip a ground, and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42. And the ſouldiers counſell was to kill the priſoners, leſt any of them ſhould ſwimme out, and eſcape.

43. their Captain

43. But [the Centurion] willing to ſave Paul, kept them from their purpoſe, and commanded that they which could ſwimme, ſhould caſt themſelves firſt into the ſea, and get to land.

d.

44. And thoſe that could not ſwimme, to make uſe ſome of boards,

44. And the reſt, ſome on [d] boards, and ſome on * broken pieces of the ſhip :] and ſo it came to paſſe that they eſcaped all ſafe to land.

* ſome things that came from the ſhip, τινὰ τῶν ἀπὸ τοῦ πλοίου

There

a. Νηστεία δία παροιμίαν. There is no queſtion but the *faſt*, which is here ſaid to be *newly paſt*, was the great *anniverſary faſt*, the *day* of *Expiation*; The deſcription of which we have *Iſa.*58. under the name of a *ſabbath* v.13. which may ſeem to have occaſion'd that error in the *heathen* writers, which thought that the *Jewes* had *faſted* on the *ſeventh day* or *ſabbath*, So * *Suetonius*, *Ne Judæus tam libenter ſabbatis jejunium ſervat &c. a Jew doth not faſt on his ſabbath ſo willingly*, and *Juſtin* l.36. *Septimum diem, more Gentis ſabbatum appellatum, in omne ævum jejunium ſacravit, the ſeventh day, being by their cuſtome called their ſabbath, was appointed a faſt forever.* Which error aroſe by not obſerving the difference betwixt the *weekly* and the *anniverſary ſabbath*. Now the preciſe time of this *ſabbatick faſt* is *Levit:* 16. 29. on the *tenth day* of the *ſeventh month* called *Tizri*, which falls on the ſame time almoſt with our *September*, the *firſt* day of *Tizri* on the *ſeventh* of that, and ſo the *tenth* of *Tizri* on the *ſixteenth* of *September*, i.e. thirteen daies before our *Michaelmas*, or, as * *Scaliger* ſets it, on the *twentieth* of that *month*. This being thus obſerv'd, the reaſon of the *Apoſtles* obſervation, that *ſailing was now become dangerous, becauſe the faſt was paſt*, will be eaſily cleared, it being all one, as if he had ſaid, becauſe it was paſt the *twentieth* of *September*, It being obſerved by all *ſaylers*, that for ſome weeks before and after *Michaelmas*, there are on the *ſea* ſuddain and frequent *ſtorms*, which we now call *Michaelmas-flawes*, which muſt needs make *ſailing dangerous*, and ſo the experiment proved it, v.14. whereas the *ſouth wind blew ſoftly*, preſently comes a *boyſterous wind* called *Euroclydon* (or, as perhaps that word may be otherwiſe read with a light change, Εὐρακύλων the *North-eaſt wind*, for which the *King*'s and other ancient MSS. read Εὐρακύδων) which ſo hurried the ſhip, that it could not ἀντοφθαλμεῖν *hold up the eyes againſt it*, and ſo ver.20. there was no appearance of *ſun or ſtarres for many daies together*. Thus in * *Heſiod*, At the going down of the *Pleiades*, ſaith he, ναυτιλίη δυσπέμφελος, *navigation is dangerous*, δὴ τότε πνοιῆσιν ἀνέμων δύσεται αὔτη, *huge tempeſts of all kind of winds*, where the *fall* of the *Pleiades* is ſaid to be μεσοπωρινὸς, viz: when *after harveſt* they begin to *plough* again (ἀρότοιο δ' ἀναστασίην l. 2. lin: 2.) which is clearly the time juſt now mentioned, ſo again lin:292. ſpeaking of proſperous *ſailing*, he deſignes the time fifty daies after the *ſummer ſolſtice* or *tropick*, i.e. about the end of *July*, and then deſigning ſome ſpace for *navigation*, he admoniſhes

Σπεύδειν δ' ἔμπλην πάχνης πάλιν, οἷόν δὲ καὶ ὕδωρ,
Μηδὲ μένειν οἶνόν τε νέον, καὶ ὀπώρινον ἅμ' ὄμβρῳ.

to make haſt and be at home before new wine, and the harveſt ſhowres, for after that preſently comes μεσοπωρινὸν and —νότοι δ' ἁμαρτῇσιν Διὸς ὄμβρῳ
Πολλῷ ὀπωρινῷ, χαλεπὴν δέ τε πόντον ἔθηκαν.

that very thing that we here obſerved, making the *ſea* or *navigation dangerous*. Thus in * *Philoſtratus* ἐν ᾧ δὴ μάλιστα καιρὸς ἦν ἐπιπλεῖν, καὶ ἡ θάλαττα ἤδη ἦν *Cabala, the ſea was at this time more unſetled, for it was now the time immediately after ripe fruits*, for ſo μετόπωρον ſignifies (beginning about the midſt of *Auguſt*, and laſting neer our *Chriſtmas*) at which time, ſaith *Ariſtotle Meteor:* l.1. χαλάζαι μάλιστα γίνονται, *ſtorms is ſpecially wont to ariſe*. So ſaith *Philo leg: ad Caium*, ἔτι πλοῦν ὄντων, ἀρχὴ γὰρ ἦν μετοπώρου, *The ſea was yet fit for navigation, for twas the beginning of that ſeaſon after ripe fruit*, about the middle of *Auguſt*, which argues, that ſhortly it would not be fit, this being, as he ſaith, παλαιὰ τοῖς θαλαττεύουσι, *the time of giving over the ſea*; What this time was, will be yet clearer by what we find in him * *adverſus Flac:* that this *Faſt* was κατὰ μετοπωρινὰ ἰσημερίαν *about the winter aquinoctial*.

"Λαον πλησίον, ſaith *Heſychius*, it ſignifies *nigh*; b. But being here joyned with παραλέγοντο, which is [*paſſing juſt under*] there ſeems to be very little *uſe* of the word, or *propriety*, that here it ſhould be put; Perhaps there may here be place for a *conjecture*, reading δίαυτον *preſently*, inſtead of ἄντον, and then joyning that, not with παραλέγοντο, but ἀφέντες, precedent, *preſently looſing thence*, Thus in *Syneſius*, we find *Ep:* 4. ἀφέντες ἐνθένδε, *looſing immediately*, which is all one with δίαυτον, τάχιον, ταχύτερον, ſaith *Heſychius*.

"Ασιτος, is he that *eateth nothing* all day long c. (as μονόσιτος, he that *eateth* but *one meale* a day) and ſo 'tis here explained by μηδὲν προσλαβόντες, *having taken nothing at all*. The meaning therefore of this place (without any *miracle* of ſubſiſting without any nouriſhment *fourteen daies* together) is to be gathered from the former part of the period, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, *expecting this day the fourteenth day*, i.e. *waiting* to ſee the ſucceſſe of *this day*, which, it ſeems in the opinion of the *mariners*, was the *critical day* to them, their *danger* was then at the higheſt, and they were not likely to *outlive* it, and ſo there was no uſe of *eating*, and if they eſcaped *this day*, they might then poſſibly hope; and upon theſe conſiderations, they *eat nothing* all *that day*, they had no leiſure to conſider hunger, when their greater danger, and more inſtant feare was of drowning, and that is the clear meaning of the place.

The word [Σάνις] ſignifies any *plain thing*, a d. *dore*, or *table*, or *board*, or *plank*, and is rendred by *Heſychius* 1. δίφρα a *dore*, then λεύκωμα a *white table*, ἐν ᾧ αἱ κατὰ Ἀθηναίων ἐγκλήματα ἐγράφοντο ἢ τὰ κακούργων, *on which among the Athenians accuſations were written againſt malefactors*, πίναξ ἢ ξύλον τῆς σανίδος (not, as 'tis corruptly read, πανὸς) *and this was wont to be ſet upon the Croſſe*, (as the *inſcription* of *Chriſt*.) The former of theſe, or any thing like that, any *plain tabulatum*, is here meant by it, as that which would be moſt uſefull to *eſcape* by in this *ſhip-wrack*.

CHAP. XXVIII.

Paraphraſe.

1. AND when they were eſcaped, then they knew that the Iſland was called [a] Melita.

2. And the barbarous people ſhewed us no * little kindneſſe; for they kindled a fire,

2.

* Suet. in Oct. Aug.

* Prolog: in Euſeb. Chron.

Ἐυρακύλων

* Heſiod. l.2.

* Philoſt. de Vit. Apol. l.4. c.4.

* p.779. b.

"Ασιτος

* ordinary, τακτὸν

a fire, and * received us every one, becauſe of the preſent rain, and becauſe of the cold.

* intertained us all, προσελαβοντο παντας ημας, † as Paul was turning a great many ſticks, and laying them on ἐπιθεντος τῶ Π. πολλων φρυγανων. Or, ἐπιθεντι τὰ φρυγανα. * by, or from ἀπο. † viper ἐχιδνα. * viper v. 4. † no evil μηδὲν κακον.

3. a viper, driven out of her hole by the heat which the fire had cauſed, leaped out and

3. And † when Paul had gathered a bundle of ſticks, and laid them on the fire, [there came a viper * out of the heat, and] faſtned on his hand.

4. divine revenge attends him, and ſo this poyſonous viper is ſent to bite and kill him, which will certainly do it, v. 6.

b.

4. And when the Barbarians ſaw the † venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murtherer, whom, though hee hath eſcaped the Sea, yet [[b] vengeance ſuffereth not to live.]

5. And he ſhook off the * beaſt into the fire, and felt no harm.

6. Howbeit they looked when he ſhould have ſwollen, or fallen down dead ſuddenly, but after they had looked a great while, and ſaw † no harm come to him, they changed their minds, and ſaid that he was a God.

7. houſe and lands where reſided the Governour.

7. In the ſame quarters were [poſſeſſions of the chiefe man] of the Iſland, whoſe name was Publius, who received us and lodged us three dayes courteouſly.

8. an excoriation of the guts,

8. And it came to paſſe that the father of Publius lay ſick of a fever, and of [a † bloody flux,] to whom Paul went in, and prayed, and laid his hands on him and healed him.

† dyſentery δυσεντερια.

9. * So when this was done, others alſo which had diſeaſes in the Iſland, came and were healed.

* This therefore being done, the reſt τουτου οὐν γενομενου, οἱ λοιποὶ

10. And they preſented us, and gave us great rewards (1 Pet. 3. c.) and at our departure furniſhed us with all neceſſaries for our journey.

10. Who alſo honoured us with many honours, and when we departed, they laded us with ſuch things as were neceſſary.]

11. which was called the Dioſcuri.

c.

11. And after three moneths we departed in a ſhip of Alexandria, which had wintered in the Iſle, [whoſe [c] ſigne was Caſtor and Pollux.]

12. And landing at Syracuſe, we tarryed there three dayes.

13. And from thence we fet a compaſſe, and came to Rhegium, and after one day the ſouth-wind blew, and the next day we came to Puteoli.

14. ſome Chriſtian profeſſors, who would needs ſtay us with them a week, after which we parted from them, and advanced toward Rome (See Joh. 6. 17.)

14. Where we found [brethren, and were deſired to tarry with them ſeven dayes: and ſo we went toward Rome.]

15. And when we were come toward Rome as farre as Appii forum, and Tres Tabernæ, the Chriſtians in Rome hearing of our approach came out to meet us,

d.

15. And from thence, when the brethren heard of us, they came to meet us as far as [d] Appii forum, and the three Taverns,] whom when Paul ſaw, he thanked God, and took courage.

16. Common gaoler to ſecure them, but let Paul ſtay in a private houſe, onely with a ſouldier to guard him.

e.

16. And when we came to Rome, the Centurion delivered the priſoners to the [Captain of the guard: but Paul was ſuffered to dwell by himſelfe with a [e] ſouldier that † kept him.]

† watcht him, φυλασσοντι αὐτον.

17. And after hee had been there three dayes, hee deſired to ſpeak with the rulers of the Conſiſtory which the Jewes then had at Rome, (ſee note on Joh. 1. d.) and when they came to him, he ſaid unto them, Countreymen, though I have done nothing contrary to the lawes or cuſtomes of the Jewes, yet was I by the Jewes at Jeruſalem apprehended and accuſed before the Roman Procurator.

17. And it came to paſſe, that after three dayes, Paul called the chiefe of the Jewes together. And when they were come together he ſaid unto them, Men and brethren, though I have committed nothing againſt the people or cuſtomes of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans,]

18. No capitall accuſation brought againſt me.

18. Who when they had examined me, would have let me goe, becauſe there was [no cauſe of death in me.]

19 onely to clear my ſelfe, not to lay any thing to the charge of any of my countreymen.

19. But when the Jewes ſpake againſt it, I was conſtrained to appeal unto Cæſar, [not that I had ought to accuſe my nation of.]

20. aſſerting the reſurrection of the dead, which is the reſult of all the promiſes of God to the Jewes, and that, that every true Iſraelite depends on, I am thus impriſoned.

20. For this cauſe therefore, have I called for you to ſee you, and to ſpeak with you, becauſe that for [the hope of Iſrael I am bound with this chain.]

21. Chriſtian Jewes made any complaints againſt thee.

21. And they ſaid unto him, We have neither received letters out of Judæa concerning thee, neither any of the [brethren that came, ſhewed or ſpake any * harm of thee.]

* ill τι πονηρὸν

22. this profeſſion, and doctrine of Chriſtianity, we know that it is generally oppoſed by our brethren the Jewes.

22. But we deſire to hear of thee what thou thinkeſt: for as concerning [this Sect, we know that every where it is ſpoken againſt.]

23. And

23. And when they had appointed him a day, there came many to him into his lodging, to whom [he expounded and testified the kingdome of God, perswading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.]

23. he preached and made known at large the doctrine of the Gospell, demonstrating from the law of Moses, and the prophecies, that were of force among the Jewes, the agreeablenesse and truth of the whole Christian religion.

24. And some beleived the things which were spoken, and some beleived not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Isaias the prophet unto our fathers,

25. And when by this difference of minds there began to be some falling out (or, arguing on both sides v. 29) between them, they departed, Paul telling them at their departure, that this unbeleife of their's was a thing, which the prophet Isaias had punctually foretold,

26. Saying, Go to this people and say, Hearing ye * shall hear, and shall not understand, and seeing ye shall see, and not perceive.]

26. Saying, This people of the Jewes will not receive the Gospell.

* will hear and not understand. and seeing yee will see and not *ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ*

27. For the heart of this people is waxed grosse, and † their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and * should be converted and I should heal them.]

27. For they have contracted a perfect habit of obduration, and wilfull deafnesse and blindnesse, to which it is consequent, that they will not hearken to any wayes of reformation, that should make them capable of mercy.

† they hear heavily with their eares, *τοῖς ὠσὶν βαρέως ἤκουσαν* * convert *ἐπιστρέψωσιν*

28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.]

28. It is therefore now to be expected by you, that we should give over contending with this obduration of yours, and preach the Gospell to the heathens, and they will most gladly lay hold on it.

29. And when he had said these words, the Jewes departed, and had great reasoning among themselves.

30. And Paul dwelt two whole yeares in his own hired house, and received all that came in unto him,

30, 31. And Paul was free from close restraint, and hired an house to live in, and there continued

31. Preaching the kingdom of God, and teaching those things, which concern the Lord Jesus Christ, with all confidence, † no man forbidding him.]

† without any hinderance. *ἀκωλύτως.*

two years, and preacht the Gospell to all that came to him, and to those that had already received it, superstructed the whole Christian doctrine; and this he did with all freedome, and openesse, and confidence (see note on Jo. 7. 2.) and no man gave him any disturbance.

Notes on Chap XXVIII:

a. *Μελίτη*

Two *Islands* there are of that name *Melita*. The one in the *Libyan*, saith *Strabo* l. 6. the other on the *Adriatick Sea*. Of the former *Ortelius* speakes *in Thesaur. Geograph. Melita una ex Pelagiis apud Ptolemaum, Haec insula B. Pauli naufragio celebris est, & hodie Rhodiensibus militibus habitatur, It was by Ptolemie said to be one of Pelagia, it is famous for Saint* Pauls *shipwrack, and is now inhabited by the Knights of Rhodes.* And that this was it here spoken of, appears by the consequents of this *story*, which brings *Paul* from *Melita* to *Syracuse* and from thence to *Rhegium*, within the *straits* of the *Sicilian*, or *Libyan Sea*.

b. *Δίκη*

That there is a *Dike* or *vengeance*, which will not let *murtherers* go unpunisht in this world, hath been the observation of all sorts of men. In the *Gemara tract: Sanhedr.* there is the like story of *Simeon* sonne of *Schutach*, who found a *manslayer*, but had no *witnesse* to testifie it legally, and therefore prayed thus, *He that knoweth the thoughts of men, punish thee as a murtherer. And presently*, saith he, *a Serpent bit him, and slew him.* In like manner as *Orestes*, that had killed his *mother*, dyed with the bite of a *viper*, in a place of *Arcadia* called *Orestion*, saith *Stephanus Byzant.* περὶ Πολις: in the word ἐρεσὴ. In that place of the *Gemara*, there is also mention of a *tradition* of *Hezechias*, that after the *destruction* of the *Sanctuary* and the *Sanhedrim*, there yet still continued among the *Jewes* four kindes of *Capitall* punishment, in stead of the four established by the *law of Moses*; For he that deserved to be *stoned*, either fell from an *house*, or was torn with *wild-beasts*; He that deserved to be *burnt*, either fell into the *fire*, or was struck with a *Serpent*; (which was therefore called *fiery* by *Moses*, because they that were *bitten* with it, felt such a *flame* in their *veines*.) They that were to *be killed* with the *sword*, fell either into the hand of the *King* or of *theeves*; They that deserved *suffocation* or *hanging*, either were *drowned*, or dyed of a *melancholy* or *suffocation*, (such as is affirmed of *Judas*; see *note* on *Mat:* 27. a.) Two of these are here mentioned by the *Barbarians*, *drowning*, and the *bite* of the *Serpent* or *viper*, as a *revenge* due to a *murtherer* in their conceit; and when they saw he *escaped*, they looked on it, as a stupendious thing.

ἰχίδνα

c. *Παράσημον*

Παράσημον] is the *σχοτομὴ*, some *Image*, or *Picture* of some creature in the *forepart* of the *ship*, from whence the *ship* was named. So saith *Agatharcides*, when 'tis said, that a *Bull* carryed away *Europa*, the meaning is, that a *ship* called the *Bull*, as having that παράσημον upon it, carryed her, and so the *eagle* that carryed *Ganymede*, was a *ship* with an *Eagle* upon it, and so called the *Eagle*, saith *Epiphanius*. So *Bellerophon's* riding on *Pegasus*, was his *sayling* in a *ship*, that had a *flying horse* for its *signe*, and *name*. So *Virgil Æn.* 10.—*aratâ Princeps secat aquora Tigri*, Where the *signe* of the *ship*, being set upon the *rostrum* of it (which was made of *brasse*) was a *Tigre*, and so the *ship* was *called*. So *Diodorus Siculus* l. 4. of *Phryxus*, that is said to *swim* upon a *Ram* through the *Euxine* Sea, saith, *διαπλεῦσαι αὐτὸν φασὶ ἐπὶ τοῦ κριοῦ,*

σεσημῶ δὲ τὸ σκάφος ἐχούσης γραῦν, that he ſayld in a ſhip which had the picture of a Ramme on the forepart of it. So *Palaphatus* of *Pelops*, that was ſaid to have *winged horſes*, 'twas to be underſtood, ſaith he, in the ſame manner as of *Pegaſus*, that he had a *ſhip*, ἐγέγραπτο δὲ ἐπὶ τῆ πρῴρᾳ ἵπποι πτερωτοὶ *and there were painted on it winged horſes.* And of *Pegaſus* he had before ſaid, Ὄνομα δὲ τῷ πλοίῳ Πήγασος, ὡς καὶ νῦν ἅπαν τὸ πλοῖον ὄνομα ἔχει, *'twas the name of a ſhip, as now every ſhip hath a name*, ſo that the mention of the σημεῖων or *ſigne* here is alſo the intimation of the *name* of the *ſhip*, *Caſtor and Pollux* or *Dioſcuri*. Διόσκουροι

d. Mention of theſe two places we have in *Cicero ad Atticum*, l. 2. *Epiſt.* 10. & 13. *Ab Appii foro horâ quartâ, dederam aliam paulò antè à Tribus Tabernis*, *This Epiſtle was dated from Appii Forum, at four of clock, I had written another a little before, from the Three Taverns.* The latter of which was *three and thirty miles* from *Rome*, the former *fifty one*, ſaith *Antoninus* in his *Itinerary*. Ἀπὸ Ἀππίου φόρου Τριῶν Ταβερνῶν

The manner of the *ſouldiers* guarding the *priſoner* among the *Romans* is thus deſcribed by *Lipſius* on *Tacitus Ann:* l. 3. that the *Priſoner* ſhould have a *chain* on his *right hand*, and the other end of it on the *ſouldiers left* hand, ſo that they might conveniently go together, the *chain* being of ſome *length*. And accordingly *Peter* being *between two ſouldiers*, ch. 12. 6. is ſaid to be *bound with two chains*, with *one* of them made *faſt* to one *ſouldier*, by the other to the *other*. So *Paul* is *bound* with *two chains*, i. e. thus *guarded* with *two ſouldiers*, ch. 21. 33. e. Φυλάσσων στρατιώτης Ἀλύσεσι δυσί

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANS.

a. Ἐπιστολὴ Παύλου

OF the *Epiſtles* of S. *Paul* and other the *Apoſtles*, it is *firſt* ſufficiently known, that being written to whole *Churches* (or ſingle perſons) of *Chriſtians*, they doe preſuppoſe the *Chriſtian faith planted* among thoſe to whom they write, and were not deſigned to *plant* it any where, and conſequently that it is not to be expected of them, that they ſhould ſet down all the *neceſſary doctrines*, or the *foundations* of *Chriſtianity*, any otherwiſe then by way of *intimation* ſometimes, as appeared neceſſary for the *confuting* ſome *falſe doctrines*, which *Hereticks* had ſuperinduced and ſcattered in the *Churches*. *Secondly* then the true reaſon of the *writing* all the *Epiſtles* to the ſeveral *Churches*, (and of thoſe to ſingle perſons, to *Timothy* and *Titus*, they were the ſame alſo) being to confirm the *Churches*, to fence them againſt the *invaſions* of *Hereticks*, to *reprove* the *falſe doctrines*, or *vicious practiſes* that were crept in, and to *ſupply* all their *wants*, It is conſequently to be reſolved, that the beſt way to interpret the *difficult* parts of all theſe *Epiſtles*, is to learn and conſider by the *ſtories* of thoſe times, what was the ſtate of thoſe *Churches*, what the *oppoſitions* which they then met with, what the *dangers* that were moſt *cautiouſly* to be *prevented*; And of theſe ſorts two eminent parts of *ſtory* are moſt known, and moſt uſefull to be taken notice of, in order to this end.

1. The great *ſcandal* taken againſt the *Apoſtles*, eſpecially S. *Paul*, by the *Jewes*, which alſo diffuſed it ſelf to the *Chriſtians* that were of that *nation*, and continued *zealous* for the *law* of *Moſes*, viz: the *Apoſtles converſing* with, and *preaching* to the *Gentiles*, and (either by their *practiſe* or their *doctrine*) aſſerting the *abolition* of *circumciſion*, and other parts of the *Moſaical law*. This brought upon the *Chriſtians* very heavy *perſecutions* in every place where the *faith* was received; And as it was neceſſary for the *Apoſtles* to *defend* and *vindicate* their *practiſe* herein, and to anſwer all the *objections* that were brought againſt any part of it, ſo it was very ſeaſonable to *fortifie* the poor *perſecuted Chriſtians* in their *conſtancy*, and to *encourage* them to the bearing of *perſecutions*, and that not only by propoſal of that *eternal reward* in another world, and of the advantages that were reaped in this *exerciſe* of their *Chriſtian virtues* (of both which none that were *Chriſtians* could be *ignorant*) but, as an *antidote* to the *preſent pungency* of their *diſtreſſes*, by *remembring* or *advertizing* them particularly of the *promiſe* of *Chriſt*, to *own* and *protect* and *ſecure* thoſe, who ſhould cleave faſt to him, and to that end to *come* in an *eminent* and notable manner, and that *ſpeedily*, to the *deſtruction* of the *obdurate Jewes*, and, at the ſame time, and by that means, to the deliverance of all his *faithfull* ſervants the *perſecuted Chriſtians*: From hence is it, that there is ſo often mention (under divers *phraſes*) of the *approach* of this *coming*, as that which would ſupport their *patience*, and help them cheerfully to *perſevere*, as expecting an iſſue ere long out of all their *troubles*: And although the *future eternal reward* in the *reſurrection* were an *excellent* motive to this end, yet that being ſuppoſed and *preſumed* to be *beleived* and acknowledged by all *Chriſtians*, as it was not *neceſſary* that this *foundation* ſhould *again* be laid, ſo it was not *unſeaſonable* to ſuperadde to this (and ſo often to inculcate) that other conſideration of *temporall deſtruction* upon theſe *perſecuters*, and *deliverance* to the *faithfull* even in *this life*, the *contrary* to which being more probable to the *eye* of the *world*, and more *beleived* by *carnal Goſpellers*, was then the great *engine*, uſed to ſhake the *Chriſtians conſtancy*. And upon this obſervation are founded many *interpretations* of ſeveral paſſages, as in the proceſſe will appear. And this was a theme fit to be inſiſted on, and inculcated to the *Chriſtians* not onely in *Judea*, but in all other parts where the *Faith* was *planted*, in *Aſia*, and at *Rome* it ſelf, becauſe of the *diſperſion* of the *Jewes* in all thoſe parts, and ſo of the *perſecutions* cauſed by them on the *Chriſtians*. To which it was conſequent in the *divine juſtice*, and by the *rules* of *ſympathie*, which are ordinarily diſcernible in the ſuffering of *members* of the *ſame body*, that not onely in *Judea* and *Paleſtine*, but in all other parts, in *Syria* and *Aſia* &c. theſe *deſtructions* ſhould follow them: And ſo it fell out according to *Chriſt's* words, that *wherever the carcaſſe was*, thither the *Eagles* ſhould be *gathered together*, wherever the *Jewes* were, the *Roman armies* or *interdicts* found them out and *deſtroyed* them. And conſequently as this *deſtruction* of the *Jewes* was, among other ends of *juſt vengeance*, deſigned alſo to reſcue and free the *Chriſtians* in all parts from their *preſſures*, ſo it was reaſonable for the *Apoſtles* in their *Epiſtles* to them in all parts, whereſoever the *Goſpel* was received, to *comfort* them with this aſſurance, that it ſhould ſhortly come to paſſe. To this purpoſe (as we now diſcern in their *writings*, ſo) *Lactantius* teſtifies of their *preaching*, l. 4. c. 21. *Petrus & Paulus Romæ prædicaverunt, &*

ea prædicatio in memoriam ſcripta remanſit. In quâ cùm multa alia mira, tum etiam hoc futurum eſſe dixerunt, ut poſt breve tempus immitteret Deus Regem, qui expugnaret Judæos, & civitates eorum ſolo adæquaret, ipſos autem fame ſitique confectos obſideret, tum fore ut corporibus ſuorum veſcerentur &c. *Peter and Paul preached at Rome, and that which they preached remained written for a memorial, In which as they foretold many wonderful things, ſo this among others, that after a ſhort time God would ſend a King, who ſhould deſtroy the Jewes, and make their cities level with the ground, beſieging them ſtraightly, when they were brought low with a famine, ſo that they ſhould feed on one anothers bodies* &c. And ſo, ſaith *Lactantius*, it fell out, ſoon after their *death*, *Veſpaſian* extinguiſhed the *name* and *nation* of the *Jewes* &c.

The *ſecond* thing which is known in *ſtory*, and uſefull to be here præmiſed, is, the *riſe* and *growth* of the *Hereſie* of the *Gnoſticks*, the followers of *Simon Magus*, which in a ſhort time, while the *Apoſtles lived* and *preached*, overran all their *plantations*, and in a greater or leſſe degree infeſted all the *Churches* of thoſe times, and by the two *baits* which they uſed, *liberty* of all abominable *luſts*, and promiſes of *immunity* from *perſecutions*, attracted many unto them, and, whereſoever they came, began with *oppoſing* the *Apoſtles* and *Governors* of the *Churches*. And accordingly theſe *Epiſtles* being adapted to the preſent *urgencies* and *wants* of thoſe *Churches*, it cannot be ſtrange, that there ſhould be frequent *admonitions* intermixt in all of them, to abſtain moſt diligently and *flie* from theſe; And from the ſeveral parts of that *character*, which belonged to theſe *Hæreticks*, many paſſages of ſome *difficulty* will be explained alſo.

Beſide theſe, many other particular matters there were, either wherein the *Apoſtles* were themſelves concerned to vindicate their *authority* or *practiſes*, or which had been propoſed by the *Churches* to obtain *ſatisfaction* in them, which *occaſioned* ſeveral *diſcourſes* on thoſe ſubjects, as will be diſcernible alſo, when the particulars are ſurveyed, And then, though, by *analogie* and *parity* of *reaſon*, theſe may be extended very profitably to the *general* behoof, and advantages of other *Churches* of *God*, and particular *Chriſtians* of all ages, yet for the right underſtanding of the *literal* and *primarie* ſenſe of them, it will be moſt neceſſary to obſerve theſe, or the like *particular occaſions* of them, and accordingly to *accommodate* the *interpretations*. And this was all which I thought neceſſary to præmiſe in *general* by way of entrance on the *Epiſtles* of the *Apoſtles*.

b. Of this *Epiſtle* of S. *Paul* to the *Romans* theſe few things will be fit to be *præmiſed*.

non Pu-ritanis First, What is the *reaſon* of the *place* which it hath in the *Canon*, before all the reſt of his *Epiſtles*; And this will be defined 1. *Negatively*, then *Poſitively*: 1. *Negatively* that it is not to be taken from the order of *time* wherein it was written, For moſt of the other *Epiſtles* are antiently affirmed, and by ſome characters doe ſeem to have been written before it. And although the defining the *time* and the *place* of writing them be but *conjectural*, and fallible, no way deducible from *Scripture-ſtory* (there being ſo great a part of *Paul's* time, whereof the book of the *Acts*, which ends at his *firſt* being at *Rome*, ſaith nothing) yet becauſe, as *Euſebius* ſaith, the ſtory of thoſe years after the *Acts*, is not written by any, and conſequently whatever *different* account be pitched on, that will be meerly *conjectural* alſo, I ſhall therefore by keeping (in this matter of *time* and *place*) to the ordinary *road*, rather chooſe to adventure *erring* thus (in matters of no greater importance) then to attempt any *new* way, which will be equally, if not more, *uncertain*.

Thus then it is commonly acknowledged, that the *firſt* to the *Theſſalonians* was written at his firſt being at *Corinth*, *An. Chr.* 50. The *ſecond* to the *Theſſalonians* probably while he ſtaid there the next year after. The *firſt* to the *Corinthians* in the *third* year of his being at *Epheſus*, *An.Chr.* 54. wherein accordingly he mentions his deſigne to *tarry at Epheſus till Pentecoſt* ch. 16. 8. The *firſt* to *Timothy* from *Macedonia* in the ſame *year*. That to *Titus* from *Greece*, *An.Chr.* 55. The *ſecond* to the *Corinthians*, from *Philippi*, aſſoon as he had received *newes* by *Titus*, what *ſucceſſe* his *firſt Epiſtle* had found among them; Which appears by 2*Cor.*2.12. and by the freſh mention of his danger at *Epheſus* c.1.8. to be ſoon after the *firſt*. And perhaps about the ſame time the *Epiſtle* to the *Galatians* alſo. After which coming again to *Corinth* he wrote this to the *Romans*, a little before the *Emperour Claudius's* death, which is placed by *Chronologers* in the 55. *yeare* of *Chriſt*. That he wrote it at *this* time, may appear by his *own* words, c.15.19,23,25. For there v.19. he ſaith he had *preached the Goſpel through Greece round about to Illyricum*, (agreeable to what we find, *Act.*20.3. where after his *departure* from *Epheſus*, &c. he *came*, and *ſtaid three months* in *Greece*, meaning thereby the *region* from *Achaia* to *Illyricum*) and v.23. that he *had no more to doe in thoſe parts*, but was at the preſent at the *writing* hereof v.25. a *going to Syria* and *Jeruſalem*, to carry the *almes* to the *Chriſtians* there, This journey we find him *ready* to undertake *Act.*20.3. though becauſe of the *Jewes laying wait* for him, (not onely to *kill* him, but to ſeiſe upon the *money* which he carried with him) he *diverted* through *Macedonia*, By which it is manifeſt, that this was the *point* of *time*, wherein this *Epiſtle* was written, *after* his coming to *Illyricum*, and *before* his *going* up to *Jeruſalem*, with the *collection*, and ſo about the *death* of *Claudius*, and after the writing thoſe other *Epiſtles*. The reaſon then of this præcedence is to be taken (*poſitively*) from the *dignity* of the *city*, to which the *Epiſtle* was addreſſed, viz: *Rome*, the *Imperial* ſeat, which, as afterward it gave præcedence to the *Biſhop* of that *city*, and *ſeat* of *majeſty*, before all other *cities*, though earlier planted with the *Faith*, ſo in the forming of the *Canon* of *Scripture*, it brought the *præcedence* to this *Epiſtle*, before thoſe which were more *antiently* written.

Secondly, that this *Epiſtle* was written to the *Romans*, before this *Apoſtles* havin g being among them; This appears very *probable* from ſeveral paſſages in the firſt chapter v. 10, 11, 13. but eſpecially v. 15. *So as much as in me is, I am ready to preach the Goſpel to you that are in Rome alſo*, joyning them with the *Greeks* and *Barbarians*, to whom he was a *debter*, v.14. i.e. had not yet paid that *charity* of *preach-*

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ing the *Goſpel* to them. If this be rightly *concluded*, it will then follow, that a *Church* being before this time *planted* there, and that in an *eminent* manner, ſo as to be taken notice of in *all* the *Provinces*, c.1.8. ſome other *Apoſtle*, and particularly S. *Peter*, muſt before this time be ſuppoſed to have *preached* there, by force of that known affirmation of the *antients*, that the *Church* of *Rome* was θεμελιωθεῖσα καὶ οἰκοδομηθεῖσα, *founded and edified* by thoſe two *Apoſtles*, *Peter* and *Paul*. So ſaith *Irenæus* of the *Apoſtles indefinitely*, and *Epiphanius* of theſe *two* by name, And ſo *Gaius* (in *Euſeb*: l.2. c.25.) ſpeaking of their *monuments*, calls them τρόπαια τῶν τότε ἱδρυσαμένων ἐκκλησίαν, *the trophies of them which built that Church*, and ſo *Dionyſius Biſhop* of *Corinth* (in the ſame place of *Euſebius*) affirms the *Churches* both of *Rome* and *Corinth* τὴν ἀπὸ Πέτρου καὶ Παύλου φύτευσιν γενομένας *to have been the plantation* of both theſe, the one *laying* the *foundation*, or *firſt preaching* the *faith* there, the other *confirming* them, v. 11. eſpecially the *Gentile* part of them.

Thirdly, That S. *Peter* being the *Apoſtle* of the *Circumciſion* or *Jewes* (as S. *Paul* of the *uncircumciſion* or *Gentiles*) the *Church* which was now at *Rome* conſiſted much of the *Jewes*, that were *diſperſed* from their *own country*, and *dwelt* there, but withall of ſome *Gentile-Chriſtians* alſo, to whom eſpecially this *Epiſtle* is addreſſed, as appears c.1.13,14. where the ὑμῖν *you*, to whom he writes, are joyned with the *other heathen nations*, and the Ἕλλησι καὶ Βαρβάροις, *Greeks and Barbarians*, v. 14.

Fourthly, That the *Jewiſh Chriſtians* here, as in other places, *Act.* 15.1. & 21.20. though they had received the *faith* of *Chriſt*, were yet very *zealous* for the upholding the *Jewiſh law*, the *Moſaical rites*, and conſequently oppoſed the *preaching* of the *Goſpel* to the *Gentiles*, unleſſe they firſt became *Proſelytes* of the *Jewiſh Covenant* of *Circumciſion*, and ſo ſubmitted to their *whole law*. And this they did eſpecially upon *two arguments*, 1. that the *Gentiles* being *Idolaters*, and ſo great *ſinners*, and by them ſtyled and counted ἁμαρτωλοὶ *ſinners* by way of *eminence*, were utterly *uncapable* of the *favour* or ἁμαρτωλοὶ *mercy* of *God*, and conſequently of the *benefits* of the *Goſpel*. 2dly. That *circumciſion* being the *ſeale* of *God's covenant* of *mercy*, none were *capable* of *mercy* from *God*, that were not *circumciſed*; This *doctrine* of theſe *Jewiſh converts* was directly contrary to that which was every where *practiſed* and *taught* by S. *Paul*; For as he freely *preached* the *Goſpel* to the *Gentiles*, and in every city, where the *Jewes* reſiſted, forſook them, and profeſſly betook himſelfe to the *Gentiles*, *Act.* 13.46. ſo he taught the *no-neceſſity* of *circumciſion* and other *Moſaical obſervances*, (as of an *abrogated*, *aboliſhed law*, ſee *Rom.* 7. 1.) even to *Jew-Chriſtians*, *Act.* 21. 21. much more to thoſe that from the *Gentiles* ſhould convert to *Chriſt*, whoſe *paſt* ſinnes, how great ſoever they were, yet if they ſhould now upon the *preaching* of *Chriſt* forſake them, and accept the *faith* and *obedience* of *Chriſt*, they ſhould *freely* be *forgiven* them, whereas on the other ſide, without the *receiving* the *faith*, the *law* of *Moſes* (*circumciſion* and *ſacrifices* &c.) would not be able to *juſtifie* any (whether *Jew*, or *Gentile-Proſelyte*) from any *wilfull ſinnes* againſt that *law*. This was the ſumme of S. *Paul's doctrine* at *Antioch*, *Act.* 13. 38, 39. that *through Chriſt is preach'd unto them remiſſion of ſins*, *And by him all that beleive are juſtified from thoſe things from which they could not be juſtified by the law of Moſes*, i. e. from the *guilt* and *puniſhment* of *known*, *deliberate* ſinnes of the greateſt ſize, even *Idolatry* it ſelf (for which the *law* afforded no *mercy*, no *place* of *repentance*, but inflicted *preſent death*) in caſe of *ſincere reformation*, As when *Heb.* 9. 15. *Chriſt* is ſaid to be *mediator of a new Covenant*, *to redeem us by his death from the tranſgreſſions that were under the law*, i.e. from thoſe *ſinnes*, for which the *law* afforded no *pardon*, upon *repentance* and *reformation*. And the ſame is the theme and *ſubject* of a conſiderable part of this *Epiſtle*, And becauſe the *objections* of the *Judaizers* both in the groſſe, and in every branch of them, being familiarly known to the *writer*, are not ſo *diſtinctly*, and *formally* ſet down by him to receive their ſeverall anſwers, but proceeded to, *covertly*, and ſo as might leaſt interrupt the *thread* of the diſcourſe, this is one chief cauſe of the *difficulty* of the *Epiſtle*, which may be leſſen'd by this *præmonition*.

Fiftly, That before the time of writing this *Epiſtle*, *Simon Magus* and the *Gnoſticks* (the *darnel* which in thoſe firſt times the *devil* conſtantly *ſowed*, wherever the *Chriſtian faith* had entred) were come, as to other places, ſo to *Rome* alſo, For in *Claudius's* time it was that a *ſtatue* was erected at *Rome*, *To Simon the Holy God*, and to that this *Apoſtle* referres 2 *Theſſ.* 2. 4. which *Epiſtle*, as hath been ſaid, was written *four* years before this. From whence, as it will be eaſie to beleive that many *paſſages* in this *Epiſtle* referre to, and are purpoſely *oppoſed* againſt that *hereſie* of the *Gnoſticks*, ſo when we remember the *character* of theſe men, that they were great *aſſerters* of the *Moſaical rites*, *oppoſed* and *condemned* all that neglected them, and yet lived in all the foule *villanies* of the *Gentiles*, we ſhall the leſſe wonder that a great part of this *Epiſtle*, being addreſs'd to *Chriſtians* at *Rome*, is yet ſet diſtinctly to reprehend thoſe *Gentile practiſes* c.1, & 2. and to *anſwer* the *Jewiſh objections* againſt the *Chriſtians*, There being ſo many *unclean Judaizing Gnoſticks*, which had crept in among the *Chriſtians*, and every where brought diſturbances among them, that the *Apoſtle* that deſired to *defend* the *faith*, and *confirm* the *weak* ſeducible profeſſors of it, could doe nothing more *worthy* of his *Apoſtleſhip*; Meaning, as he ſaith, when he came among them, to withſtand theſe *oppoſers* of both ſorts with all *boldneſſe*, c.1. 16,17,18. and particularly to *juſtifie* and *vindicate* his *practiſe* of *preaching* the *Goſpel* to the *Gentiles* (who neither by their *former* ſinnes, nor their want of *circumciſion* were præjudged or excluded from receiving *benefit* by it) at which the *Judaizers* were ſo much offended. That this was the *occaſion* of this *Epiſtle*, and that this was the *theme* accordingly ſet upon, c.1.16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to the Jew firſt, and alſo to the Greek.*] and *purſued* from thence to the *concluſion*, at the end of c.15. will appear in the explication of it; wherein as we ſhall find much of *difficulty* in many places, as particularly in that of c.11. (the paſſage which S. *Peter* ſeemed to have pointed at 2 *Pet.* 3.16.) ſo our having this *grand* ſcope of the *Apoſtle* in our eye (the *vindication* of this *act* of *God's providence*, as in *calling* the *Gentiles*, ſo in *leaving* the *obdurate incredulous Jewes*) will be

very usefull to extricate the reader out of those *difficulties*, which the *obstruseneſſe* of the *writing*, and the (*unobserved*) *conciſe* passing from one *Jewiſh objection* to another (rather *glancing*, by the way, at their *known objections*, then solemnly *proposing* and *answering* them) have first caused, and then some inconvenient *prejudices* and *prepoſſessions* have *improved* and *enhanſed*, and at length made appear so *insuperable*. In order to which it is that I have in this *Epiſtle* taken liberty to enlarge the *Paraphraſe* to a great length in many places, by *inculcating*, and, by way of *parentheſis*, interſerting those heads of discourse, which I conceive are chiefly referred to, and from the observing of which the *explication* doth principally proceed, conceiving this length, and *circumlocution*, the *ſhorteſt* way to my designed *end*, the clear *underſtanding* of this *Epiſtle*, and that which hath *ſuperſeded* the neceſſity of *multiplying* the *Annotations* on all the *dark* passages, which would much more have *lengthened* the work, and have been leſſe intelligible by the *vulgar reader*. The *prime* things that muſt here be taken *care* of are, first, that the *occaſions* of the severall parts of the *Apoſtles* discourſe be adverted to, viz. some *objections* of the *Judaizers* against his *doctrine* and *practiſe*, which are secretly *inſinuated*, and require great and diligent *care* to discern them, And then secondly, that the *rationall* importance of every part of this *Epiſtle*, the *relation* it hath to the *concluſion*, which it is designed to *inferre*, and the *connexion* of one part with another, be weighed and permitted to have its due *inſluence* on the *interpretation*, and then the bare sound of some *few incidentall paſſages* will not be of force to *miſguide* any.

The Epiſtle of PAUL the Apoſtle to the ROMANS.

CHAP. I.

Paraphraſe.

1, 2. One that hath received this speciall singular mercy from him to be an Apoſtle, authorized, and set apart (Act. 13. 2.) to that office of preaching the Goſpell (which God had promiſed by the prophets that it ſhould now be revealed to the Gentiles, as well as Jewes, to all the world by the Miniſtery of the Apoſtles)

1. PAUL a ſervant of Jeſus Chriſt, [* called to be an Apoſtle, ſeparated unto the Goſpell of God,

2. (Which he had promiſed afore by his Prophets in the holy Scriptures)]

* a called, or ſpeciall Apoſtle, κλητὸς Ἀπόστολος, See note on Mat. 20. c.

3, 4. Concerning the Meſſias, the Son of God, by him ſent into the world (who according to the fleſh was born a Jew, of the ſtock of David, but according to the ſpirit of holineſſe, or in reſpect of that other nature in him, called his eternall ſpirit, Heb. 9. 14. (far above all that is fleſh and blood) that, I ſay, which ſhone in him moſt perfectly, after, and through, and by his reſurrection from the dead, 2 Cor. 13. 4. was ſet at God's right hand, the Sonne of God in power, to whom accordingly, as to a Sonne, all power was given by the Father) even Jeſus Chriſt our Lord.

3. Concerning his Son Jeſus Chriſt our Lord, who was † made of the ſeed of David according to the fleſh,

4. And * declared to be the Sonne of God with power, according to the ſpirit of holineſſe, by the a reſurrection from the dead.]

† born 3. γενομένου. * demonſtrated, or defined the Son of God in power, τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει,

5. Who hath afforded me the favour or honour to be ſent as Apoſtle of the Gentiles, to all the Nations of the world, to reveal to them, and work in them obedience to the doctrine of the Goſpell (called the faith, Act. 6. 7.) in his name, and to his glory,

5. By whom we have received grace and Apoſtleſhip † for obedience to the faith among all Nations, for his name,]

† for the obeying of the faith, εἰς ὑπακοὴν πίστεως.

6. In which number ye alſo are, as many as have received the faith of Jeſus Chriſt (ſee note on Mat. 20. c. 7.)

6. Among whom are ye alſo, the called of Jeſus Chriſt.]

7. To all the Chriſtians that are in Rome, Jewes and Gentiles both, beloved of God, and which have received that ſpeciall mercy from him, to be from a ſtate of all unworthineſſe brought in, and received by him to be Chriſtians and Saints, I ſend greeting, and thereby my heartieſt wiſhes, and prayers, that all the divine mercies and goodneſſe and all manner of proſperity, from God our father and the Lord Jeſus Chriſt, be multiplyed upon you.

7. To all that be in Rome, beloved of God,* called to be Saints: Grace be to you and peace from God our father and the Lord Jeſus Chriſt.]

* the called Saints, ſee v. 1.

8. And the beginning of my greeting to you muſt be, my acknowledgement of the great goodneſſe of God unto you all (which is an infinite mercy alſo to me, who do exceedingly deſire the advancement of the Goſpell amongſt you) that the report of your ſubmiſſion to the Goſpell of Chriſt is ſpread far and neer over all the world.

8. Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.]

† how unceaſſantly, ὡς ἀδιαλείπτως.

9, 10. For God knowes, and will bear me witneſſe (whom I inwardly and ſincerely ſerve in the preaching of the Goſpell of Chriſt) how daily conſtant I am in mentioning all your wants to God, and, whenſoever I pray, making this one ſolemne requeſt, that what I have ſo long deſigned and deſired, may happily, if it ſeem good in Gods eyes, be accompliſhed at laſt, viz. that I may come perſonally unto you.

9. For God is my witneſſe, whom I ſerve with my ſpirit in the Goſpell of his ſonne, † that without ceaſing I make mention of you * alwayes in my prayers,

10. Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) † to come unto you.]

* requeſting always in my prayers, πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἴ πως ἤδη ποτὲ † that I may come unto you, εὐοδωθήσομαι ἐλθεῖν πρὸς ὑμᾶς.

11. For

11. For I long to see you, that I may impart unto you some spirituall gift, to the end you may be established,]

11. For I earnestly and passionately desire to see you, that what ever part of my Apostolicall office, or of the gifts which God hath endued me with, may contribute any thing toward the confirming of you in the faith (who are Christians already) may be by mee freely communicated unto you,

* in it.

12. That is, that I may be comforted together* with you, by the mutuall faith both of you and me.]

12. That by my affording you some spirituall aide, you may receive comfort and advantage, and I also by your being thus confirmed by my means; and so we may be mutuall comforts to one another, by the communicating of my knowledge, and the encrease of yours.

13. Now I would not have you ignorant, brethren, that oft times I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.]

13. And truly, brethren, I desire you should know that it hath been no fault or omission of mine, that I have not come all this while, many resolutions I have had (but from time to time some obstacle hath interposed) that I might have the comfort of seeing you and imparting somewhat to you, which may tend to your advantage and proficiency, as I have in the rest of the Nations, that have been either converted by me, or whom I have since visited, and confirmed, as I desire to do you at this time, v. 10.

14. I am a debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.]

14. I count my selfe obliged to do whatsoever I can (either in the preaching of the Gospell, or confirming them which have received it,) to all sorts of men in the world, both those of the Churches in Asia, Ephesus, &c. which are in Greece, and others which are most distant from them, and by the Greeks called Barbarians; And so I count my selfe to owe to you Romans the taking a journey to you at this time, from which I have hitherto been hindred, v. 13.

15. So as much as in me is, I am ready to preach the Gospell to you that are at Rome also.]

15. And so 'tis not my fault, who for my part, and as much as my will is concerned in it, am most cheerfully ready to take this journey to Rome also, to preach the Gospell among you.

16. For I am not ashamed of the Gospell of Christ: for it is the power of God unto salvation, to every one that beleiveth, to the Jew first and also to the Greek.

16. For I am so far from concealing, that I am very forward and earnest to make known the Gospell of Christ, whatsoever opposition, or persecution, or pains it cost me, knowing it to be a most effectuall means, the onely one now designed by God, to bring all men that embrace it, to repentance, and reformation of life, (see note on c. 10. a) and that which is by God appointed to be made known not onely to the Jewes, who had the privilege of having it first revealed to them, (see Act 3. 26.) but to all others of all the Nations of the world.

† the righteousnesse of God by faith is revealed to faith,

17. For therein † is the [b] righteousnesse of God revealed from faith to faith: as it is written, The just shall live by faith.]

b. 17. For that œconomy of Gods, that gracious method of accepting and rewarding all those that shall receive the faith and obedience of Christ, whether Jewes or Gentiles, is in, or by the Gospell revealed and promulgated, To this end, that men should beleive on him, and obey him sincerely, and so be partakers of it, and being justified by faith, should continue to live by faith, That, according to that which is said by the Prophet Habakkuk, c. 2. 4. The just shall by God's mercy accepting and rewarding his faith (his adherence and fidelity to him) return from captivity, and live happily, so now in like manner all that fear God, should return from the captivity of sin, and continue to live a pure Christian life here, according to the rules of the Gospell.

* retein, or hinder,

18. For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, who * * hold the truth in unrighteousnesse.]

c. 18. For on the other side, the displeasure and vengeance of God is most severely denounced against those that joyn impious, and unrighteous lives with the profession of Christianity, that obey not the Gospell, which they receive, c. 2. 8. (and such are the Gnostick hæretickes among you) or that by indulgence in vicious courses obstruct the Gospell, suffer it not to have force on themselves, or others, see c. 2. 24.

† among them, in eis

19. Because that which may be known of God is manifest † in them, for God hath shewed it unto them.]

19. It being certain (and by their profession acknowledged) that God, as farre as is necessary, is made known among them, for indeed God himselfe hath revealed and made himself known, (beyond all excuse of ignorance) by the various methods, that he hath made use of.

* done, manifest

† so far that they are, ut sint

20. For the invisible things of him [d] from the creation of the world are clearly seen, being understood by the things that are * made, even his eternall power and Godhead, † so that they are without excuse.]

d. 20. For those things that are not of themselves visible, the infinite power and divinity of God, which from time to time, ever since the creation of the world, have been in themselves invisible, yet being beheld and seen (as in reflexion) by his various dealings in the world, are now become visibly discernible, so far as to render them, which do not discern, or which knowing do not serve, and worship him as God, i. e. do not live according to the rule of the Gospell, utterly uncapable of the excuse of faultlesse ignorance, See note on Mat. 1. k.

21. Because that when they * knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkned.]

e. 21. Because that knowledge which men) is not by them made use of to the worshipping, or acknowledging of him, but they have fallen to the worshipping of Images (which are in Hebrew called vanities, falsities, v. 25. and nothings, see note on c. 8. d. and by so doing, put out that light which was vouchsafed them by God, (How this was true of the Gnosticks, see note e. and f.)

* the likenesse of an image of corruptible man, ἐικόνι φθαρτοῦ ἀνθρώπου

22. Professing themselves to be wise, they became fools,]

22. Assuming the title of Gnosticks, of knowing more, of being wiser then other men, they have proved more fortish then any,

23. And changed the [f] glory of the uncorruptible God into * an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.]

f. 23. And in stead of the invisible majesty and glorious appearance

rances of God in bright clouds, &c. wherein God on Mount Sinai manifeſted himſelf to Moſes, but was not ſeen by him, they have expreſſed him, and worſhipt him in the images of Simon Magus, and Helena, (ſee note e.) and have fallen into all the heathen Idolatry, of worſhipping of birds, and beaſts, and ſerpents, i. e. the vileſt and meaneſt things, by partaking in their idol-feaſts, &c.

24. Upon which provocation of theirs, God hath withdrawn his grace from them, hath not reſtrained, but left them to themſelves, to the purſuit of all their filthy deſires, and permitted them to break out into all uncleanneſſes of the moſt odious unnaturall kinds, one with another to commit all reproachfull and unnaturall villanies.

24. Wherefore God alſo gave them up * to uncleanneſſe, through the luſts of their own hearts, to diſhonour their own bodies between themſelves.]

* in the luſts of their hearts, unto uncleanneſs, ὡς τὸ ἐπιθυμίαις τοῦ καρδίας αὐτῶν εἰς ἀκαθαρσίαν

25. A juſt puniſhment on them that had changed the Goſpel into a fable (ſee note f.) or the true inviſible God into an Idol (a falſity, an empty vain nothing v. 21.) worſhipping meer creatures, even above and in oppoſition to the creator (ſee 2 Theſſ. 2. 4.) that one eternall majeſty, whom all are obliged to worſhip.

25. † Who changed the truth of God into a lie, and worſhipped and ſerved the creature * more then the creatour, who is bleſſed for ever, Amen.]

† As many as have transformed ὡς μετήλλαξαν

* above, or beſide, παρὰ

26. This, I ſay, hath provoked God to leave them to their own luſts, and, without reſtraint, to permit them to fall into reproachfull ſins, and meer violences, and contumelies to nature.

26. For this cauſe God gave them up unto vile affections,] for even their women did change the naturall uſe into that which is againſt nature.

27. their idolatry bringing theſe unnatural luſts upon them, the puniſhment of that former ſinne (ſee note on Jude d.)

27. And likewiſe alſo the men leaving the natural uſe of the woman, burned in their luſt one towards another, men with men working † that which is unſeemly, [and receiving in themſelves that recompenſe of their errour which is meet.]

† filthineſſe ἀσχημοσύνην

28. And this by way of retaliation, as they have not thought fit to acknowledge God in their practiſes (but only to boaſt of their deep knowledge) ſo God hath left them to themſelves, and given them up to a villanous deteſtable abominable ſtate of mind, to commit unnaturall things, ſuch as no body will think tolerably fit, or approve of,

g.

28. And even as they * did not like † to retain God in their knowledge, God gave them over to a ‖ reprobate mind, to doe thoſe things which were not * convenient,]

* have not thought good οὐκ ἐδοκίμασαν

† to have God in acknowledgment, τὸν θεὸν ἐν ἐπιγνώσει

‖ ἀδόκιμον

* meet καθήκοντα

29,30. Whether ſins of uncleanneſſe of all ſorts, of which they are full, or whether malice, bloodineſſe, contention, (which alſo theſe Gnoſticks every where profeſſ, againſt the Chriſtians) falſneſſe, baſeneſſe of diſpoſition, infuſing hatred, and variance ſecretly into all, deteſtable abominable people, moſt inſolent in their reproaching of others, and boaſting of themſelves, inventors of all ſorts of ſtrange villanies, eſpecially thoſe of uncleanneſſe, contemners of all that are placed over them, eſpecially the rulers of the Church, the Apoſtles &c. (ſee Jude 8. note b.)

h.

i.

29. Being filled with all unrighteouſneſſe, fornication, † wickedneſſe, [h] coveteouſneſſe, maliciouſneſſe, full of envy, murther, debate, deceit, * malignity, whiſperers,

30. Backbiters, † haters of God, * [i] deſpitefull, proud, boaſters, inventors of evil things, diſobedient to parents,]

† villany inordinate deſires, naughtineſſe.

* ill diſpoſition, κακοηθείας

† hated by God, θεοστυγεῖς

31. Caring not how they behave themſelves towards other men, honeſtly or no, whether they injure others or no, unfit for friendſhips, for leagues, or bargains, who doe not well in conſort with others, have nothing of truſt or kindneſſe or conſtancy in them, void of all kindneſſe to their neareſt friends, Lu. 21. 16. unreconcileable to all againſt whom they have conceived any malice, men without all bowels of compaſſion in perſecuting of others.

k.

l.

31. † [k] Without underſtanding, [l] covenant-breakers, without naturall affection, implacable, unmercifull.]

† contumelious, haughty

† Unconſcionable

32. Who having received the faith of Chriſt, the Chriſtian profeſſion, (and taking upon them to be moſt skilfull in myſteries, to know more then any others) of which it is one acknowledged part, that of ſuch ſinnes as theſe eternall damnation is the juſt reward, doe yet not onely favour themſelves in the commiſſion of them (to which they may have ſome temptations from the fleſh) but as if their very underſtandings were debauched, and corrupted, doe approve them in others, and think the committing ſuch things ſo farre from crimes in them, that they make them parts of their religion, ſpecial myſteries, and depths of their theologie, very pious, and commendable in any of their followers.

32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death,) not onely commit the ſame, but have pleaſure in them that doe them.]

Notes on Chap. I.

a. Ἀνάστασις νεκρῶν

Ἀνάστασις νεκρῶν] is the generall word which contains under it the *riſing again* of every *dead body*, and is appliable to every ſuch particular that *riſeth*, and ſo here denotes the *reſurrection* of *Chriſt*, being by the context particularly determined to that, as in other places it may denote the *reſurrection* of any one or more *men*, as the context ſhall enforce.

b. Δικαιοσύνη

For the explaining of this verſe, the firſt thing to be examined is the notion of Δικαιοσύνη *righteouſneſſe*, and with the addition of [Θεοῦ] *the righteouſneſſe of God.* Δικαιοσύνη *righteouſneſſe*] ſignifies not alwaies the *virtue* of *juſt dealing*, but ſometimes, by a *metonymie*, the *matter*, about which that is converſant, the *things*, which by *law* are *required* of any, and in performance of which his *righteouſneſſe* conſequently conſiſts. Thus when *Mat.* 3. 15. *Chriſt* ſaith to *John*, *Thus it becometh us to fulfill all righteouſneſſe*,] by *righteouſneſs* are meant all thoſe *things*, that under that more *imperfect* miniſtery of *John* were *preſcribed* men, and required of them to doe, to their being *approved* by *God*. Thus thoſe things, which are required of *Jewes* to perform under the *Moſaical law*, are called δικαιοσύνη ἡ ἐν νόμῳ, *the righteouſneſſe which is in the law*, *Phil.* 3. 6. And, there being two ſorts of *proſelytes* of the *Jewes*, one of thoſe which undertook the whole *law* of the *Jewes*, were *circumciſed*, &c. the other of thoſe, which onely received the *ſeven precepts* of the *ſons of Adam*, and *Noah*, the former of theſe were called indifferently גרי ברית, *proſelytes of the covenant*, and גרי צדקה *proſelytes of righteouſneſſe*, Where *righteouſneſſe* ſignifies all thoſe *commands*, and *ordinances*, which

δικαιοσύνη ἡ ἐν νόμῳ

in

in that *Mosaical Covenant* were required of the *Jewes*, and without *submission* to which no *stranger* was permitted to come into their *inner court* of the *Temple*, and joyne with them in the *worship* of *God*. To this purpose it is observable, what was the prime occasion of this *Epistle*, the great *charge*, which by the *Jewes* was laid on *Paul*, for preaching the *Gospel* to the *Gentiles*, and thereby promising them *acceptance* and *mercy* from *God* for all their *past* sinnes on condition of their *embracing* the *Gospel*, and living for the *future* according to that *rule*, without any performance of the *ritual* lawes of *Moses*, *circumcision*, &c. This the *Jewes* violently opposed, as that wch was an *apostatizing* from the *law* of *Moses*, and the setting up a *new righteousnesse*, a *new* summary of *performances*, a *new law*, to the *prejudice* of the *Mosaical*; What *Paul* had thus done, he here *asserts*, and stands to, as that which was now the *declared will* of *God*, under the *Gospel*, though distant from that, which had *before* been required of *Jewes* under the *law*. And as now he sets up the *faith* of *Christ*, νόμον πίστεως *the law of faith*, the *summary* of those things which *Christ* from *God* requires of all men, against the *Ordinances* of *external obedience* in the *Mosaical law*, so he thinks fit to style one the *righteousnesse* of *God*, as the other was the *Jewes righteousnesse*, and this *righteousnesse of God* ἐκ πίστεως, *of*, or *by faith*, i.e. that which *Christ* hath now *revealed* or declared to be our *righteousnesse*, that which is required of us, now under the *Gospel*, to our being *justified* in *Gods* sight, in opposition to the δικαιοῦν ἐκ νόμου, that sort of *legal performances*, *circumcision* &c. by observation of which the *Jew*, and the *Judaizer* pretended to be acceptable, and *justified* before *God*, and without which they contended that there was no *justification* to be had, and consequently that the *uncircumcised Gentiles* could not be *justified*, or *acceptable* in the sight of *God*; the *contrary* to which is by *S. Paul* here undertaken to be proved, and is after *enlarged* on, c.3, & 4. &c. Thus much for the *occasion* of this phrase, and the general importance of it, to note that *way* of *œconomy* of *saving*, and *justifying* men under the *Gospel*. As for the more particular *nature* of this *way* of *Gods dealing* in *Christ*, that is also contained in the [ἐκ πίστεως, *by faith*] as *faith* signifies the *embracing*, and *obeying* of *Christ*, after a former life of *sinne* and *ignorance*, such as the *heathens* had lived in, For whatsoever their *former lives* had been, against which the *Jewes* objected, that they were *Idolatrous*, and vile, and neither capable of *Gods* favour, nor fit to be *converst* with by any *pious* person yet *Christ*, that *came not to call the righteous, but sinners to repentance*, came particularly, though not *primarily*, to *call*, and offer place of *repentance* to them, and upon *reformation*, to allow them *pardon*, which though it were not δικαιοσύνη ἐξ ἔργων a *righteousnesse by*, or *from works*, a way of *œconomy*, whereby only *just*, or worthy persons are *called* and *received*, yet it is a *righteousnesse by*, or *from faith*, whereby through *Gods mercy*, and *pardon* of sinne in *Christ*, those that come in to him, and give up themselves to *sincere obedience* for the future, are *accepted*, and *justified* by *God*, as *Abraham* was, which is styled *Gods justifying the ungodly*, because those that have been most *impious*, have yet *place of repentance* given, and are accepted by *God* upon *repentance*. In this *sense* we shall oft find this word δικαιοσύνη *righteousnesse* in the ensuing *chapters*. So c. 9. 30. ἔθνη κατέλαβε δικαιοσύνην *the Gentiles laid hold on righteousnesse*, i.e. on this *Evangelical way*, and c. 10. 3. ἀγνοοῦντες τὴν τοῦ δικαιοσύνην, *the Iewes not knowing* this *course* of *justifying sinners* set down in the *Gospel*, *sought to establish their own* (*Iudaical*) *righteousnesse*, *and were not subject to Gods righteousnesse*. So again v. 6. ἡ ἐκ πίστεως δικαιοσύνη (the same phrase, as here, in this placing and construction of the words) the *righteousnesse* from, or by *faith*, i.e. this *Evangelical way*, which is *by the faith*, or the *Gospel*, and is opposed to the διαθήκη παλαιὰ, the *promulgation* of the *law*, which brought nothing but *death* to every act of *wilfull sinne*. So the *Apostles* are called διάκονοι δικαιοσύνης 2 *Cor.* 11. 15. *ministers of righteousnesse*, viz. of this way of *justifying* men in *Christ*, which elsewhere are called *ministers* of the *new covenant*, noting *righteousnesse* in this notion, to signifie this *new covenant* (as *righteousnesse* and *covenant*, and צדקה, and ברית, were said to be all one) or this *Evangelical way* under it, explained v. 24. by δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, *our being justified freely by his grace*, *or mercy*, without any such *precedent obedience* of ours, that may any way *challenge* it. All that remains is, to enquire, first, why ἐκ πίστεως, *from*, or *by faith*, should, in the construction, be joyned with δικαιοσύνη *righteousnesse*, then why [εἰς πίστιν *to faith*] should signifie [*that we may beleive*.] For the first, it is but an ordinary ὑπερβατὸν both in these and other authors, thus to *transpose* words, on the like occasion, and that it is so here, is evident by the ensuing *citation* out of the *prophet*, *as it is written*, (which notes these two to be *parallel*) *the just by faith shall live*, and by the like phrase, c. 3. 22. & c. 10. 6. And for the *second* [εἰς πίστιν, *that we may beleive*,] that will be very agreeable also to many other places in this book, for so [εἰς σωτηρίαν *to salvation*] v. 16. is, *that they may be saved*, so [εἰς κρίσιν, *to burning*] *Heb.* 6. 8. *that it may be burnt*, and so *Wisd.* 11. 23. Παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *Thou passest over the faults of men to repentance*, i.e. *that they may repent*, And so here c. 6. 16. εἰς ὑπακοὴν *to obedience*, is [*that ye may obey*] & v. 19. εἰς τὴν ἀνομίαν, *to iniquity* is, *that you may commit* all *villany*, as in the *conclusion* of that *verse* [εἰς ἁγιασμὸν *to purification*, or *sanctification*] is [*that ye may live pure and sanctified lives*.]

The word κατέχω] signifies two things, (very distant) *to retain* and hold fast, and *to obstruct* or *hinder*, κατέχειν, κωλύειν, κωλύειν, ζωέχειν, saith *Hesychius*, it signifies *to hold fast*, *to hinder*, *to compresse*. In the notion of *hindring* 'tis taken 2 *Thess.* 2. 6, 7. and in the other in divers places. By this means 'tis become uncertain, what it should signifie here, especially when either way the sense is very *commodious*, for even they *that retain the truth in unrighteousnesse*, that under the *acknowledgment* and *profession* of the *truth*, veile and joyn all manner of *impious* living, doe thereby *hinder* and *obstruct* the *truth*, viz. the force of it on themselves, and the *propagation* of it to others by that *impious* living of theirs. But the former is the more likely sense of it, and most agreeable to the consequents, of

c. Κατέχω

of their *knowing* the *truth*, and becoming *unexcuſable* thereby.

d. Ἀπὸ κτίσεως κόσμου The phraſe [ἀπὸ κτίσεως κόσμου] is here joyned with ἀόρατα ἀπῦ *the inviſible* things, or *attributes* of *God*, his *power* and *Godhead*, *from the foundation* or *creation of the world*, i.e. *ever ſince the creation*, ſo doth ἀπ' ἀρχῆς κτίσεως *from the beginning of the creation*] ſignifie *Mar.* 10. 6. and 13. 19. and 2 *Pet.* 3. 4. ſo κεκρυμμένα ἀπὸ καταβολῆς κόσμου *Mat.* 13. 35. *the things hidden from the foundation of the world*, and c. 25. 34. *Lu.* 11. 50. *Heb.* 4. 3. where it clearly ſignifies *from*, i.e. *ever ſince the creation*, and ſo c. 9. 26. ſo *Rev.* 13. 8. and 17. 8. *names written* and *not written in the book of the lamb from*, i.e. *ever ſince the foundation of the world*. By which it appears that there is no neceſſity of underſtanding *God's* ποιήματα *doings* or *actions* here, of the *works* of the *creation*, but of all things that *from that time* to this, *incluſively*, have been done in the *world* by him, and ſo it will be extended to all the *doctrines*, and *miracles*, and *actions* of *Chriſt*, the whole buſineſſe of the *Goſpel*. Ποιήματα

e. Γνόντες τὸν Θεὸν The phraſe γνόντες τὸν Θεὸν *knowing God*] here ſeems to referre the whole preſent diſcourſe to the *Gnoſticks*; who were ſo called from their aſſuming to themſelves ſo much of the *knowledge* of *God*, and the *myſteries* of *religion*. And theſe being a ſort of *hereticks* in that firſt age under the *Apoſtles*, who affirmed *Simon* to be *God* the *Father*, that appeared in *Mount Sinai*, as alſo *God* the *Sonne* that appeared in the *fleſh*, and the *holy Ghoſt*, who was *promiſed* to come, were the darnell ſown by the *envious perſon*, whereſoever the *Goſpel* was *planted*, and this as in other places, ſo in *Rome*, where *Simon Magus* the *founder* of them (contended after this time with S. *Peter*, but) before the writing of this, in *Claudius's* daies, had a ſtatue erected to him, as to the *ſupreme God*. Theſe *Gnoſticks* pretended to be great *zelots* for the *law* of *Moſes*, particularly for *circumciſion*, thereby to avoid the *perſecutions*, which the *Jewes* raiſed againſt the *Chriſtians*, *Gal.* 6 12. and on the other ſide thought it lawfull to *offer* ſacrifice to *Idols*, 1 *Cor.* 8. (to comply with the *heathens*) becauſe, as they ſaid, *an idol was nothing*, and yet farther, *worſhipped* the *images* and *pictures* of *Simon* and *Helena*, and ſo, as *Euſebius* ſaith, ἐ σύφρονα καὶ διὰ καθαρότητα βίου βεβοηθημένην πᾶσι χειρίστων φιλοσοφίαν ὑποκρινόμενοι, ἧς μὲ ἔδοξαν ἀπαλλαττόμενοι δεῖ τὰ εἴδωλα δυσσεβοῦντες, ὑδὲν ἧττον αὖθις ἐπιλαμβάνονται), *pretending to have turned Chriſtians, and ſo to have changed the idolatry and ſuperſtition, that before they lived in, for the pure and ſober rules of life taught by Chriſt, they fell nevertheleſſe back again to all that which they ſeemed to have forſaken*, καταπίπτοντες δὲ ταῖς γραφαῖς καὶ εἰκόναις αὐτῦ τε τῦ Σίμωνος, καὶ ἐ τῆν αὐτῷ συνοῦσαν Ἑλένης, θυμάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτες προσκυνῦντες δεῖσιδαίμονες, *falling down to the pictures and images of Simon and Helen, worſhipping them with incenſe, and meat and drink-offerings.* Τὰδε τύτων ἀπορρητότερα — *but for their more ſecret and hidden actions they were ſuch, as would aſtoniſh any to heare them* δι' ὑπερβολὴν ἐ ἀσεβείας καὶ ἀῤῥησιουργίας καὶ ἀῤῥησιοπιίας, *for the ſuperlative impurity and abomination that was in them.* This, I ſuppoſe, will be a *key* of entrance into the deſigne and meaning of this *Epiſtle*, wherein the *Apoſtle* willing to fortifie the *Roman* converts againſt the danger of theſe *ſuperſeminations*, confutes theſe *doctrines* of the *Gnoſticks*, eſpecially that of *complying* with the *Jewes* concerning the *neceſſity* of obſerving the *Judaical law*, and here firſt gives a *character* of them, as they agree with the *heathens* in *idolatry*, and all kind of *wickedneſſe*, and *unnatural uncleanneſs*, v. 29. &c. and by their *living* ſo contrary to the *law*, ſhew what little reaſon they have to pretend to the *obſerving* of it, when indeed 'tis the *inward purity* of the *heart* and *actions*, and not the *outward circumciſion* of the *fleſh*, which the *law* principally aimed at. That theſe *Gnoſticks* are the men here referr'd to, may farther appear by comparing this place, eſpecially v. 27. with the diſcourſe of the *Gnoſticks* in S. *Jude* directly parallel to this (ſee *note* on *Jude* d.) and ſo by their *character* here v. 29. the πορνεία and πορνεῖα (*fornication* and *inordinate deſires*) compared with many other places of the *Epiſtles*, *Gal.* 5. 19. *Eph.* 5. 3. *Col.* 3. 5. and the *pride* &c. v. 30. with 1 *Tim.* 6. 4. and the like in the other *particulars*.

The word δόξα glory here ſeems to referre to the notion or uſe of it, *Exod.* 24. 16. where it is ſaid of *God's preſence* and *appearance* there in the *Mount Sinai*, וַיִּשְׁכֹּן כְּבוֹד יְהוָה עַל הַר *the glory of the Lord abode upon the mount*. From whence it is that the word *ſchechinah*, *abiding*] is ordinarily uſed to ſignifie this, or the like *glorious* appearance, or preſence of *God*, and is directly parallel to δόξα *glory* here, Now of *God's* appearance on *Mount Sinai* it is to be obſerved, 1. that *God* did not there exhibite himſelf in any *bodily ſhape*; Onely *glorious* appearances there were, v. 16. as it were *a paved work of Saphire ſtone*, &c. *and the ſight of the glory of the Lord was like devouring fire* v. 17. but ſaith *Moſes*, *Deut.* 4. 15. *Te ſaw no manner of ſimilitude in the day that the Lord ſpake to you in Horeb.* And this is there preſs'd by *Moſes* to enforce *God's* commandement, that they ſhould not *corrupt themſelves and make them a graven image, the ſimilitude of any figure, the likeneſs of male or female, the likeneſs of any beaſt, of any winged fowle, of any thing that creepeth on the ground, of any fiſh*, &c. Now of theſe followers and *worſhippers* of *Simon* (the *Gnoſticks*) it is ſufficiently known, firſt that they affirmed *Simon* to be the *ſupreme God*, diſtinctly he that appeared in *Sinai*, ſo ſaith *Cyrill* of *Jeruſalem*, *Cat:* 6. ſpeaking of *Simon* at *Rome*, οὗτος ἐλήλυθεν εἶναι ἑαυτὸν μὲ ὄν ὁ δι' ὄρους Σινᾶ ὡς πάλιος φανείς, *he preſumed to ſay of himſelf that he was he that appeared on Mount Sinai as the Father.* Secondly that he had a *ſtatue* erected to him at *Rome*, inſcribed, *To Simon the holy God*, and ſo alſo his whore *Helena*, ſaith *Euſebius* (ſee *note* e.) and both of them *worſhipt* by them. Nay moreover 3dly, that the *Gnoſticks* complied with the other *heathen Idolaters*, partaking of their *ſacrifices* and *feaſts*, and ſo were guilty of all kind of *idolatry*. Of theſe therefore the *Apoſtle* may be beleived to ſpeak here particularly, and to lay to their charge firſt that they *changed the glory of God*, i.e. the *glorious* appearance of his in *Mount Sinai*, wherein yet there was no *ſimilitude* ſeen, into an *image* or *ſimilitude* of *a man*, viz: of *Simon Magus*, a *bodily ſhape* of a meer *mortal man*, whereas the *immortal* f. δόξα

immortal God, that appeared in *Sinai*, was never seen in any such *shape*. 2dly, That in doing this they are guilty of that great sinne of *idolatry* (there forbidden, upon this ground of their seeing no *similitude* in *Sinai*,) viz: of *worshipping* the *image* of a *man*, and of *flying*, and *fourfooted* and *creeping things*, which are here repeated, as the very things that had been there interdicted. And though it be true of the *Gnosticks* that by their joyning with the *heathen Idolaters*, they were literally guilty *of worshipping every one of these* here named, yet their *worshipping* of *Simon* and *Helen* alone, is sufficient to own all the charge that is here laid on them. The *worshipping* of *one* sort of the things forbidden, the *likenesse* of the *male* and *female*, being as direct a breach of the *commandment* which forbad *that*, and *others* also, as the *worshipping* of *all* and *each* of them would be. This is after set down more succinctly ver.25. *They turned the truth of God into a lie*, i.e. either the *true story* *Exod.* 24. where no *similitude* was seen, into this *false* story of *Simon* there appearing, or else *transformed* that infinite *invisible deity* into an *image* or *idol*, and, παρὰ ἢ κλίσιν, *above* and *beside the Creator* of *heaven* and *earth*, *worshipt* also ἢ κλίσιν *this creature*, vile sinfull creatures of his, *Simon* and his *whore*. This phrase of *turning* or *transforming* the *glory* &c. seems to be borrowed from *Psal.* 106. 20. *They made a calf in Horeb and worshipped a graven image, thus they turned their glory into the similitude of a calf that eateth hay*, &c. As they there that saw no *similitude* in the *mount*, yet made one presently, viz: the *similitude* of a *calf*, so these *Gnosticks* here making *Simon* to have appeared in *Sinai*, as the *Father*, make him an *image* & *statue* to *worship* him in it. Of the word δόξα *glory* somewhat hath been said before, *note* on *Mat.* 3. k. and more will be added, *Rom.* 9. b.

ἀλλοιῶσι δόξαν

g. ἀδόκιμος

The word ἀδόκιμος hath two notions especially, one among the *metallists*, the other belonging to the *agones*; any *metall* that will not bear the δοκιμὴ or *triall*, or which, being *tried*, betraies it self to be *adulterate*, is ἀδόκιμος *reprobate*. But the notion that seems most peculiarly to belong to it in the *New Testament*, is the other, taken from the *agones*, where, as he that *strives*, as he ought, and conquers, is δόκιμος *approved*, 2 *Tim.* 2. 15. and *Jam.* 1. 12. δόκιμος γὰρ γενόμενος λήψεται, *approved, and such as shall receive the crown*, and in other authors, εὐδόκιμος *well approved*, (and of other creatures ἵππος δόκιμος *an approved horse* in the ἱππασίᾳ.) so he that loses the *game*, and *prize*, that doth not *run* or *strive* νομίμως, *according to the laws of the game*, and so overcome, is said to be ἀδόκιμος, *to miscarry* in the *race*, and so to *lose* the *reward* of it; Thus in *Democrates*, Δόκιμος ἀνὴρ καὶ ἀδόκιμος οὐκ ἐξ ὧν πράττει μόνον, ἀλλ' ἐξ ὧν βούλεται, *A man is approved or rejected not onely by what he doth, but by what he wills*, So in the *Sibylline Oracles*,

δόκιμος

Ἄγγελος ὃς κείνοις τότε τὴν δίκην βεβαιώσει.

Καὶ δοκίμους στέψει. —— *Christ will crown the approved.* Thus 1 *Cor* 9.27. 'tis at the conclusion of an *agonistical* discourse of *running* and *cuffing*, &c. the close of which is that the *Apostle* uses all his most earnest endevours, *lest*, (being a κῆρυξ *preacher*, *crier*, *officer* in the *agones*, to propose the *lawes* and *rewards* of the *agones* to others, which is ἀκηρύκτων and ἀπηρύκτων to *proclaim* such a man *conqueror*, such a man to have *lost*) he himself should ἀποκριθῶ *be rejected*, found uncapable of the reward by all aspired to, i.e. faile of that *crown* of *eternal life*. So 2 *Tim.* 3. 8. ἀδόκιμοι περὶ τὴν πίστιν, in the matter of *faith*, such as were found *unworthy* of *reward* by *God*, proposed to *Christians*; So *Tit.* 1. 16. ἀδόκιμοι *to every good work*, that doe nothing fit to be *approved* by *God* or *man*, where yet, as in all the former places, the *figure* λιτότης is to be *observ'd*, the word being used not for him onely that deserves *no reward*, or that misses it, but for him that is most *contrary*, the most *vile* and *wicked*, that deserves the *contrary punishment* (as ἄπιστος, and ἄνομος, and ἀχρεῖος, and ἀσυμφώνων, *ungodly*, *without law*, *unprofitable*, *uncomelinesse*, signifie the *most wicked*, the *most unfaithfull* servant, *most violent* opposer of the *law*, the *greatest impurities*, and many other the like) and therefore is interpreted by βδελυκτοὶ ὄντες καὶ ἀπειθεῖς] that went before, *being abominable, and disobedient*, or *contumacious*, So *Heb.* 6. 8. of the *ground* that *brings forth* nothing but *bryars* and *thorns*, that 'tis ἀδόκιμος, and κατάρας ἐγγύς, *reprobate*, and *nigh to a curse*. And so saith *Hesychius*, and *Phavorinus*, Ἀδόκιμος, πονηρός, it signifies a *wicked* man. And so it is here taken in this sense of *extremely ill*, as appears by the effects that follow, the μὴ καθήκοντα, all the *abominable sinnes* that were in fashion among the *Gentile-idolaters*, and *Gnostick Christians*. And the same may be said of that place 2 *Cor.* 13. 5 6,7. which we will explain when we come to it. There is one thing more here observable, the answering of [ἀδόκιμος] here to [οὐκ ἐδοκίμασε] in the beginning of the verse, *They approved not*, thought not good to have *God* in their acknowledgment, and answerably *God gave them up* to a *mind*, such as neither *God* nor any else will approve of, which manner of speaking is very frequent in the *Scripture*, especially in setting down *God*'s punishments on sinners, in which the *sacred* writers delight to observe some *correspondence*. As *Psal.* 18. *With the froward thou wilt shew thy self froward*, And, *Because you have walked contrary to me, I will walk contrary to you*, And *Mat.* 5. 19. *Whosoever shall break one of the least of these commandements, the same shall be the least in the kingdome of heaven*. And many the like, which have formerly been observ'd.

μὴ καθήκοντα

h. πλεονεξία

The word πλεονεξία] in this and many other places of the *New Testament* which we generally render *covetousnesse*, signifies excessive, or *unnatural lusts*, (not *desire* of *money* onely) and is ordinarily set down among the *basenesses* of the *Gnostick* heresie, as I here suppose it is. So *Eph.* 4. 19. Οἵτινες ἀπηλγηκότες, *who giving over all labour* (as *idleness* was the *mother-sinne* of the *Sodomites*) *gave themselves up to lasciviousnesse, to work all uncleanness* ἐν πλεονεξίᾳ, *in inordinate unnatural desires*. Thus in *Photius Epist.* 168. ἡ βδελυρὰ πλεονεξία signifies such *lust*, as was among *Barbarians*, or *heathens*, (and had been before *exemplified* in *Josephs Ægyptian mistress*) τὸν ἐχθρὸν ἔρωτα κτησαμένη, *which possest the disturbed lover*, as there it follows. For as to the nature of the word, it is known to come from πλέον ἔχω, and to signifie any *immoderate desire*, of any thing *above* ones *portion*, So in *Aristotle* tis opposed

ἴσον

ἰσότητι, to *equality*, So in *Hesychius*, Πλεονεξία τὸ πλέον τοῦ δίκαιος ἐν πρὸς λαμβάνειν, *to take more then is due or meet of any thing*. So in *Lucian de Cal:* the *calumniator* is described to be one, that will have and *inclose* all his auditors to himselfe, will let no man else be heard, and for this he cals him πλεονεκτὴν, one that *assumes more* then belongeth to him, and so *Democrates* in his γνωμ: defines πλεονεξία to be *speaking all*, and not enduring to *hear* any body else. And in *Themistius Paraphrase* of the first Book *de animâ*, πλεονεκτῶν is taken for any kinde of *exceeding* πᾶσαν γνῶσιν ἡμῶν εἶναι, πλεονεκτῶν δὲ ἑτέραν ἑτέρας, One *exceeds*, or *excels* the other, and in *Alex: Aphrod:* τὰ ἁμαρτ: σωματικὰ πλεονεκτήματα are the *faculties* of the *body* wherein *beasts exceed* men, and so φυσικὴ (perhaps it should be read ψυχικὴ) πλεονεξία the *excellence* of the *minde* of *men* above *beasts*. And the notion of which now I speak, though it differ in the *object*, and *matter*, about which it is conversant, is the same in effect with these, a *desiring*, and *usurping* that which is not agreeable to his *condition*, *sex*, *nature* &c. τὰ μὴ καθήκοντα, those things that are not *meet*, which *Alex: Aphrodis:* more directly expresseth in his *Schol:* on *Arist: de an:* Ὁ ἄδικος αὐτῷ πλέον τῶν ἡδέων νέμει, *The wicked man allows himselfe too large a proportion of sweet things*, or *pleasures*. And of this we have a *Grammaticall* ground in the *Hebrew* word, בֶּצַע, which signifies both *covetousnesse*, *and lust*, and being by the *Septuagint* often rendred πλεονεξία *covetousnesse*, is once rendred μιασμὸς pollution. *Ezec.* 33. 31. and to that *notion* of the word the *place* agrees, if we compare it with v. 29. Where the *cause* of their *desolation* is the *abominations committed* by them, and those joyned with *defiling the neighbours wife* v. 26. Thus in an antient Prayer of *Ephraim Syrus* appointed for *confession*, and the *sin* chiefely insisted on being that of *uncleannesse* (as appears by ἐμὲ τὸν αἰσχρὸν, τὸν φλυαρὸν, τὸν μαίνοντα, τὸν αὐτὸν αἷμα ἀπὸ τῶν αἰσχρῶν καὶ ἀπράκτων ἔργων μι, τὸν μαίνοντα τὸν ταὺν τὸ σώματός μι, &c. ἀπώσις καὶ πονηρᾶς φιλησυχίας μι, πῶν μέλος μα ἐμίανα, ἔρθειρα &c:) he prayes, σπλαγχνίσθητι ἐπὶ τῆς ἁμαρτίαις μι, τῆ ἀδικίαις, τῆ πλεονεξίαις, τῆ μοιχείαις, τῆ πορνείαις, τῆ καταλαλιαῖς, τῆ αἰσχρολογίαις, &c: *have mercy on my sinnes, my iniquities, my unnaturall lusts, adulteries, fornications, idle and filthy speakings*; where if we may judge by the attendants, the word is used in this sense. Thus I conceive *Plato* used the word de *Rep:* l. 9. where speaking of *sensuall* men, he compares them to the *beasts*, χορταζόμενοι καὶ ὑγιαίνοντες, *full fed* and *lascivious*, and farther addes ἅτινα τῆς τύπου πλεονεξίας κυρίττοντες καὶ λακτίζοντες &c. where the πλεονεξία τύπου must refer to the *fulnesse* of *lust* and *flesh* together, To these may be added the *Glosse* of *Phavorinus*, Πλεονεξία ἡ ὑπὲρ τῆς ἐπιθυμίας τὸ πλείονος βλαβὴ (for which he cites the *Apostle*) *the hurt of immoderate lusting*, And so the word τρυφὴ which signifies this very thing, and which he expresseth by λιχνεία φιλήδονος, *voluptuousnesse*, he expresseth also by πλεονασμὸς περίεργος πρὸς ἡδυπάθειαν ἀεὶ μᾶν ὤν, an *excesse which is alwayes very curious, busie, importunate to fetch in pleasures*, πλεονεξία, and πλεονασμὸς] being but little different from one another. Thus 'tis used in the *Epistle* of *Barnabas*, p. 231. where giving the reason why *hares* were forbidden under the *Law*, to intimate that we should not be παιδοφθόροι like them, he addes, ὅτι ὁ λαγὼς κατ' ἐνιαυτὸν πλεονεκτεῖ τὸν ἀριθμὸν. And in the *fragments* of *Polycarpus's Epistle* speaking of *Valens* an *Elder* of *Philippi* and his having committed somewhat utterly unworthy of that calling, by his example he admonisheth others to abstein *ab avaritiâ* (that sure was in *Greek* ἀπὸ πλεονεξίας) from *inordinate* desires, *& sint casti*, and that they be *chaste*, adding that whosoever did not thus abstein, ὁ μὴ ἀπεχόμενος πλεονεξίας, *ab idololatriâ coinquinabitur, & tanquam inter Gentes judicabitur, will be contaminated with Idolatry, and judged as among the Gentiles.* And so there is little reason to doubt, but that, when *Bede* on *Mat.* 5. 32. speaking of *divorce* saith, [*non hic intelligitur tantùm fornicatio in stupro, quod in alienis viris aut fœminis committitur, sed omnis concupiscentia, vel avaritia, vel idolatria*, &c. *tis not only adultery that is here understood, which is committed on other mens wives, but every concupiscence*, or *covetousnesse*, or *Idolatry*,] hee meanes by *avaritia coveting*, *unnaturall lust*, having, no question, translated that note out of some *Greek* commentator who had used πλεονεξία in this sense. And so when * *Holkot* out of *Papias* observes *that the Scriptures call by the name of Fornication*, *omnem illicitam corruptionem*, *all unlawfull*, or *interdicted corruption*, (*sicut est Idololatria & avaritia*, *such are*, *Idolatry and coveting*,) it is evident, that *corruptio illicita*, is the ἀθέμιτος φθορὰ *abominable villany*, as φθορὰ signifies, (see note on c. 8. 1.) *and idolatry and covetousnesse*, the *unnaturall* sinnes used by the *heathen worshippers*, the πλεονεξία, which is *Idolatry*. Thus in all reason the word is to be taken here, where these four, [πορνία *fornication*, πονηρία *villany*, κακία *naughtinesse*, and πλεονεξία *inordinate desire*] are put together, πονηρία and κακία in the same notion, that *Gen.* 19. 7. and 9. πονηρεύεσθε and κακώσει are taken, i. e. to signifie the sinne of *Sodom* there described, and in all probability πορνία and πλεονεξία in the same *sense* also. So *Col.* 3. 5. in relation to the *Gnosticks* he bids them *mortifie fornication*, *uncleannesse*, πάθος (i. e as the *Syriack* render it,) *passivity*, *evil concupiscence*, and πλεονεξία *inordinate desire*, *which is Idolatry*. So *Eph.* 5. 3. *Let neither fornication, nor uncleannesse, nor* πλεονεξία, *inordinate desire be named among you*, putting them in the number of the *nefanda*, sinnes *not* to be *named*, and so v. 5. *Every fornicator, or unclean person*, *or* πλεονέκτης, (not *covetous*, but *inordinate luster*) *who is an Idolater*. as when *Maimonides Mor: Neb:* l. 3. c. 38. speaking of the *unnatural* sinnes used by the *Gentiles*, and having named one *abominable* custome of theirs, *propter hoc*, saith he, *prohibita est incisio arboris in aliam speciem*, *ut elongemur à causis Idololatriæ & fornicationum*. To the same sense is πλεονεκτῶν ἐν τῷ πράγματι τὸν ἀδελφὸν 1 *Thess.* 4. 6. as shall there (note a.) be explained. So 1 *Cor.* 5. 11. ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης, *either fornicator, or inordinate luster, or Idolater*, speaking of the *Gnostick Christians* again, as in *Barnabas's Epistle* p. 252. in the bedroll of destroying *sinnes* there is εἰδωλολατρεία, φαρμακία, μαγία, πλεονεξία, ἀροσία Θεῦ, *Idolatry*, *sorcery*, *magick* (in reference to the *Gnostiks* witchcrafts) *inordinate lusts*, *fearlessnesse of God*; So the

* Lect. 173.

the προνια γεγυμνασμενη πλεονεξιας 2 Pet. 2. 14. by the matter of that whole *chapter* is confined to this sense, *a heart exercised with inordinate lusts*, which renders them κατάρας τέκνα, *children of a curse*, sure to be *destroyed*; and all this makes it reasonable to pitch upon this notion of this word πλεονεξία in this place. So when Saint *Paul* 2 *Cor.* 7. after an exhortation of *coming out from among them*, (as out of *Sodom*) and of *not touching the unclean thing*, c. 6. 7. and of *cleansing themselves from all filthiness*, c. 7. 1. subjoynes v. 2. *Receive us*, οὐδένα ἠδικήσαμεν, *we have injured no man*, οὐδένα ἐφθείραμεν, *we have corrupted no man*, and addes οὐδένα ἐπλεονεκτήσαμεν, it may very fitly be rendred in this sense, of foul unnaturall lusts, referring all the three words to their *Gnostick* false teachers, that *debauched* those, who *intertained* them, brought them to all ἀδικία *wickedness*, *injustice* (which is used for that sinne *Gen.* 6. 5. and here *Rom.* 1. 18.) φθορὰ *corruption*, (used for that sinne, *Gen.* 6. 11, 12. and 2 *Pet.* 2. 12. See *note* on 2 *Pet.* 1. b.) and πλεονεξία *inordinate lusts*, in the same sense; not that Saint *Paul* had any reason to *vindicate* himselfe from these *sins* (no more had he, whatsoever other notion they could be interpreted in) but to intimate the vast difference betwixt him, and the *Gnostick* teachers, or *seducers*, which had these designes upon them; which the rather appears by his next words, v. 3. *I speak not to condemne you*] which implies that what he last said, was by way of *reproach* to their *new leaders*, though not to the *condemning* of them to whom he wrote. In the same sense it is that he tels the *Thessalonians*, 1 *Thess.* 2. 5. that he was not with them ἐν προφάσει πλεονεξίας, see note on that place.

The word ὑβρισταὶ may here most probably denote those *unnaturall lusts* also. So in *Philostratus de vitâ Apoll.* l. 1. c. 11. ὑβριστὴς ἀνθρωπος is presently said to be πρὸς τὰ ἐρωτικὰ, *wicked in his loves* or *lusts*, and of him it followes, that he fell in love with *Apollonius* for his beauty. And this agrees most aptly with many former passages of this chapter, and the *character* of the *Gnosticks* here set down. i. ὑβρισταὶ

Ἀσυνέτους, τοὺς ἀσυνδέτους λέγει ὁ Ἀπόστολος, saith *Phavorinus*, *the Apostle means those that have no conscience, knowledge*, and *conscience*, σύνεσις; and συνείδησις, being all one, and for the want of *that*, is the want of *conscience*. This, it seemes, was the judgement of that learned *Grammarian* of this place, to which, no doubt, he referres by the word [Ἀπόστολος,] *Hesychius* renders it onely ἄφρων *foolish*, but so as *foolish* signifies *unreasonable actions*, and as ἄνοια *Luc.* 6. 11. signifies *designing malice* and *mischief* against *Christ*, and as *Tit.* 3. 3. Ἀνόητοι] signifies those that were guilty of *unreasonable practises*. And this according to the use of σύνεσις which is sometimes the *minde*, the *understanding*, *Mar.* 12. 33. with which *God* is to be *loved*, as well as *known*, and so the not *knowing* him thus may be set for the greatest *impiety*. Of σύνεσις see more in *note* on 1 *Cor.* 1. c. k. Ἀσύνετοι

Ἀσύνδετοι, ὁ δύσμαχος, καὶ ὃ συμβάσεις μὴ ἐμμένων, not *apt* to *agree* with others, one that stands not to *pacts*, *bargains*, saith *Phavorinus*, and so *Hesychius* being rightly pointed, Ἀσυνδέτους μὴ ἐμμένοντας καὶ συνθήκας, and Ἀσυνδέτους ἀπιστοῦντας, καὶ ἀβεβαίους, *unfaithfull* and *unconstant*. l. Ἀσύνδετος

CHAP. II.

Paraphrase.

* every one, that judgest

1. Therefore thou art inexcusable, O man, *[a] whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self, for thou that judgest dost the same things.] 1. By this it appears how little can be said in excuse of those seducers among you, who judge and condemn the orthodox Christians, as breakers of the Law, onely because they are not circumcised, &c: when they who thus condemn them, observe not the Law, no not in that very particular, which circumcision peculiarly noted, the abstaining from abominable uncleannesses, but live and go on in those sins, c. 1. 29. and so condemn themselves in judging others. a.

† we know, οἴδαμεν

2. But † we are sure that the judgement of God is according to [b] truth against them which commit such things.] 2. Whereas it is most infallibly certain, and acknowledged by all, that hee passes judgement rightly, not sparing a Jew for his outward ceremonies, when he punishes a Gentile that lives as well as hee, but punishing sinne, rewarding disobedience (if it be not reformed and forsaken) wheresoever he findes it, without any acceptation of persons, or consideration of externall performances, or privileges, or advantages in any. b.

3. And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgement of God?] 3. And then how is it possible, that thou shouldest judge the pure Christian to be a breaker of the Law, and thereupon in a damnable estate, onely for not being circumcised, and yet deem thy selfe safe, when thou art guilty of those filthinesses, which were most eminently prohibited by the Law of circumcision?

4. Or despisest thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance?] 4. Or shall God's great patience and longanimity in deferring his vengeance on unbelievers, and his forbearing so long to punish thy sinfull course, be cast away upon thee, be despised, and not made use of by thee? Dost thou not consider that all this long-suffering of God to thee, is purposely designed to bring thee to reformation, and, if it work not that effect, will tend to thy heavier ruin?

* according to κατα † or, retribution of, for the King's MS. reads ἀποκρίσεως

5. But * after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and † revelation of the righteous judgement of God?] 5. Wilt thou thus go on in obdurate resisting of all God's methods, and be never the better by his deferring these judgements so long, but onely to adde more weight to thy ruin when it comes?

6. Who will render to every man according to his deeds.] 6. Who shall not consider circumcision or uncircumcision, but punish or reward every man according to his actions.

7. To them, who by * patient continuance in well doing ſeek for glory, and honour, and immortality; eternall life.]

* patience of the good work, κατὰ ὑπομονὴν ἔργου ἀγαθοῦ

7. To them that by conſtancy of pure Chriſtian performances, and by patient bearing of the perſecutions that fall upon them for that profeſſion, go on in purſuit of that reward which Chriſt hath promiſed to ſuch, he ſhall beſtow another life upon the loſſe of this, eternall bliſſe in the world to come.

8. But unto † them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath:

9. Tribulation, and anguiſh upon every ſoul that * doth evill, of the Jew firſt, and alſo of the † Gentile.

10. But glory, and honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the * Gentile.]

† those that are of, or from contention, τοῖς ἐξ ἐριθείας

* worketh, κατεργαζομένῳ

† Εἰλληνος Greek

* Greek

8. 9. 10. But to ſchiſmaticall factious men, which are as it were born, and compoſed, and made up of contention (as the Gnoſticks are) that reſiſt the right way, deny the Chriſtians the liberty of not being circumciſed, and themſelves live in all unnaturall ſins, thoſe that do thus renounce the Goſpell, and live contrary to the Law, to ſuch all judgements muſt be expected, deſolations and deſtructions here in a moſt eminent manner, and eternall miſery attending them. And as the Jew ſhall have had the privilege to be firſt rewarded for his good performances (as appears by Chriſt's being firſt revealed to him, in whom conſequently and proportionably he ſhall have all ſpirituall grace and crown, if he embrace Chriſt, and live exactly, and conſtantly according to his directions) ſo muſt he alſo expect to have his puniſhment and deſtruction firſt, and that a ſad one at this preſent by the Roman armies, upon their finall rejecting and refuſing Chriſt. The greater his privileges are, the greater alſo his provocations and his guilt will be; And then the Gnoſtick alſo that takes part with the Jew, ſhall bear him company in the vengeance. As for the Gentiles, as they are put after the Jewes onely (and not left out) in the mercies of God, particularly in the revealing of Chriſt, ſo ſhall their puniſhments upon their provocations, onely come after the puniſhment of the Jewes, not be wholly ſuperſeded (and accordingly 'tis to be ſeen in the prædictions of both their ruines, in the Revelation, the Jewiſh unbelcivers and Gnoſticks are puniſht firſt and then the Gentiles and carnall Chriſtians with them alſo.)

11. For there is no reſpect of perſons with God.]

11. For God's rewards and puniſhments are not confer'd by any uncertain rule of arbitrary favour or diſpleaſure, neither depend they upon any outward privileges or performances, as either having or not having received the Law, being or not being circumciſed, but are exactly proportion'd, according to mens inward qualifications or demeanures.

12. For as many as have ſinned without law, ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law.]

12. For all thoſe of the Gentile world, who having not received the Moſaicall Law of circumciſion, have ſinned againſt that knowledge of God, which hath otherwiſe been afforded them, ſhall be adjudged to perdition, though not by the Law of Moſes (it ſhall never be laid to their charge that they have not been circumciſed) And thoſe who having received the Law of Moſes, and in it the ſign of the covenant, circumciſion, doe not yet live according to it, (ſuch are theſe unbeleiving Jews, and Judaizing Gnoſticks) all the benefit that they ſhall reap by their having received the law and circumciſion, ſhall be to have that their accuſer, by which they may be condemn'd, in ſtead of their advocate to plead for them.

13. For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified.]

13. For, to ſpeak to the latter firſt (ſee note on Mat 7. b.) 'tis a dangerous unchriſtian error, to think that the hearing or knowing their duty, the having the Law delivered to them (yea and the ſeal of the covenant, circumciſion in their fleſh) without conſcientious practiſe of the duties thereof ſhall ſtand them in any ſtead: No, 'tis onely the living orderly, according to rule and Law, that will render any man acceptable in Gods ſight.

14. For when the Gentiles, which have not the law, do by nature the things contained in the law: theſe having not the law, are a law unto themſelves.]

14. And for the former, 'tis clear, for when the other people of the world, which have not had that revelation of God's will and Law, which the Jewes had, do without that revelation, by the dictate of their reaſon, and thoſe natural notions of good and evill implanted in them, (and by thoſe præcepts of the Sons of Adam by parents tranſmitted to children, and ſo, without any further revelation from heaven, come down unto them) perform the ſubſtantiall things requited in the Law of Moſes, and denoted by circumciſion and other ceremonies, This is an argument and evidence, that theſe men do to themſelves ſupply the place of Moſes's Law.

15. Which ſhew the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their [c] thoughts * the mean while accuſing, or elſe excuſing one another.]

c. * among themſelves, either accuſing, or pleading for them· μεταξὺ ἀλλήλων λογισμῶν, ἢ καὶ κατηγορούντων

c. 15. And that obligation to puniſhment, which is ordinarily cauſed by the Law, theſe men demonſtrate themſelves to have, without help of the Moſaicall Law; From whence alſo it is, that as conſcience (which, according to the nature of the word, is a man's knowing that he hath done, or not done, what is by Law commanded), is conſtantly witneſſe either for, or againſt them, that they have done, or not done their duty, ſo the genrall notions and inſtincts of good and evill that are in them, without any light from the Moſaicall Law, do either accuſe them as tranſgreſſors of the Law of God, or elſe plead for them, that they have not culpably done any thing againſt it. From whence it appears to be moſt juſt even by their own confeſſion, that they that have ſinned without Law, tranſgreſt the Law of nature, ſhould alſo be puniſht, though they never heard of this Moſaicall Law, (which was the thing affirmed v. 12. from whence to v. 16. all that hath been ſaid is but a parentheſis.)

16. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to [d] my Goſpell.]

d. 16. And when I ſpeak of periſhing, and judging, v. 12. I ſpeak of that doom, which ſhall involve all both Jewes and Gentiles, at that great day, when Chriſt Jeſus, being by his Father ſeated in his regal power, ſhall at the end of all come forth again to judge the world, not according to outward privileges or performances, but inward qualifications and demeanures, being, as he is, a ſearcher of hearts: For then ſhall the Jewes be dealt with either in judgement or mercy, as they have lived or not lived according to the rules of the Moſaicall Law, and ſo the Gentiles alſo according as they have obey'd or not obey'd the Law of nature, (And this is the very doctrine that hath been taught us by Chriſt, and by me and others preached to the world.)

17. Behold thou art [e] called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God,]

17. And thus ſhall the proceſs be, to the Judaizing Gnoſticks, in this or the like form; Thou that calleſt thy ſelfe, or ſaiſt thou art a Jew, though indeed thou art not, thou that dependeſt on the outward performances of the Law, circumciſion &c: as if juſtification were to be had by that, and could not be had without it, Thou that boaſteſt that God is thy father, or favourer in a peculiar manner, becauſe thou adhæreſt ſo faithfully to his Law, even in oppoſition to Chriſts reformations, (ſee note on Mat: 5. g.)

18. And

18. And knoweſt his will, and [f] approveſt the things that are more excellent, being inſtructed out of the Law,]

18. Thou that undertakeſt to know all the myſteries of God's will (and thence art by thy ſelfe called a Gnoſtick or knowing perſon) and upon examination, to approve, and practiſe the higheſt perfections, by the skill which thou haſt in the Law of Moſes,

19. And art confident, that thou thy ſelfe art a guide to the blinde, a light of them which are in darkneſs,]

19. And ſo by that advantage takeſt thy ſelfe to be a moſt knowing perſon, fit to lead all others; and deſpiſing the orthodox Chriſtians for blinde and ignorant, (ſee note on Ja. 3. a.)

20. An inſtructer of the fooliſh, a teacher of babes; which haſt the [g] form of knowledge and of the truth in the Law.]

20. Aſſumeſt great matters to thy ſelf, as having a ſcheme or abſtract of all knowledge and true religion (ſee note on 2 Tet: 1. c.) by the knowledge and underſtanding which thou haſt, and by the gloſſes which thou giveſt of the Law.

g.

* proclaimeſt, κηρύσσεις

21. Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? Thou that * preacheſt, a man ſhould not ſteal, doſt thou ſteal?

22. Thou that ſayeſt, A man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt Idols, doſt thou commit ſacrilege?

21. 22. Thou therefore, I ſay, that pretendeſt ſuch zeal to, and skill in the Law, that art ſo ſtrict for legall performances, doſt thou commit the ſame ſinne thy ſelfe (ſuppoſing it ſtealth &c:) which thou condemneſt in others? doſt thou, that condemneſt a Chriſtian for not being circumciſed, commit the great ſinne forbidden in the Law of circumciſion? This is, as if he that pretended ſuch a pious reſpect to the place of God's worſhip, as not to endure with any patience a falſe God, or idol to be ſet up in it, ſhould yet ſo much deſpiſe the ſame place, as to rob it of thoſe things that are conſecrated to it: which ſure is as abſolute a profaning of any holy place, as to ſet up the moſt heathen idol in it.

23. Thou that makeſt thy boaſt in the Law, through breaking the Law diſhonoureſt thou God?]

23. Thou that gloryeſt in thy zeal to the Law, doſt thou commit the moſt unlawfull practiſes, and by ſo doing, bring a reproach on all Chriſtian religion?

24. For the name of God is blaſphemed among the Gentiles through you, as it is written.]

24. For the unbeliving Gentiles ſeeing and judging by your evill lives, are aliened from Chriſtianity, have an evill opinion of the profeſſion, and of Chriſt, whom you worſhip, and ſo thoſe Scriptures which mention the diſhonour of God's name among the Gentiles, Iſa: 52.5. Ezec: 36.20. 23. may fitly be accommodated to you.

25. For circumciſion verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy circumciſion is made uncircumciſion.]

25. For men that thus live, 'tis madneſs to think that circumciſion will ſtand them in any ſtead; For circumciſion is a Sacrament to ſeal benefits to them who are circumciſed, if the condition required of them (i.e. the ſanctity and purity ſignified thereby) be performed alſo; but if not, there is no ſpeciall advantage comes to them by being circumciſed, i. e. by thus complying with the Moſaicall Law.

† ordinances, δικαιώματα, See note on c. 1. b.

26. Therefore if the uncircumciſion keep the † righteouſneſs of the Law, ſhall not his uncircumciſion be counted for circumciſion?

26. And by the ſame reaſon, if thoſe who are not obſervant of the Law, or circumciſed, viz: the Chriſtians of the Gentiles, live thoſe lives of purity and ſanctity, which that Sacrament was ſet to engage men to, they ſhall be accepted by God, as well as if they had been circumciſed.

* the uncircumciſion, which is of nature, ἡ ἐκ φύσεως ἀκροβυστία

† which art by, or with the letter &c: a tranſgreſſor of the Law? τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;

27. And ſhall not * uncircumciſion, which is by nature, if it fulfill the Law, judge thee, † who by the letter and circumciſion doſt tranſgreſs the Law?]

27. And thoſe, that having not been circumciſed, nor received the Law of Moſes (ſee note on Mat: 5. g.) but onely thoſe naturall dictates, and directions, which are common to all men, if they yet do the things commanded in the Law of the Jewes, i. e. the morall ſubſtantiall part of it, they ſhall condemn thee, who obſerving not the ſenſe and meaning, but onely the letter of the Law, art outwardly circumciſed, but doſt not perform that purity, which that ceremony was ſet to ſignifie, and to engage all, that are circumciſed, to obſerve it.

* in the viſible part, ἐν τῷ φανερῷ

† in the viſible part, in the fleſh, ἐν τῷ φανερῷ ἐν σαρκὶ

* in the hidden part, ἐν τῷ κρυπτῷ,

† from it

28. For he is not a Jew, that is one * outwardly, neither is that circumciſion, which is † outward in the fleſh.]

28. For he is not the childe of Abraham, ſuch as to whom the promiſes pertain, who is born of his race or ſeed, and no more; nor is that the availeable circumciſion, which is externall, that mark imprinted on the fleſh.

29. But he is a Jew, which is one * inwardly, and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not † of men, but of God.]

29. But hee is the Jew indeed, the true childe of Abraham (who ſhall be accepted by God) though he be not ſo by birth, who in the purity of the heart performs thoſe ſubſtantiall Lawes required by God of the Jewes, and revealed to them more diſtinctly then to other Nations, and the availeable circumciſion is that of him, who cuts off all ſuperfluities and pollutions which are ſpiritually, though not literally meant by the Law of circumciſion, and ſo becomes pure in heart (ſee note on Mat: 5. g.) who hath that Law, of which circumciſion was the ſign and ſeal, (the Law of purity, or abſtinence from thoſe unnaturall ſins &c:) printed in his ſpirit, or inner man, his ſoul, (i.e. that practiſes it) not he who hath literally obeyed it, and been circumciſed outwardly in the fleſh, even he whoſe praiſe is not of men (who ſee the outſide onely, and among whom 'tis counted a great dignity to be a circumciſed Jew) but he who ſo behaves himſelfe (whether he be a Jew or Gentile) that God may accept of him, as a ſincere performer of his commands, an obedient ſervant of his.

Notes on Chap. II.

2. Κρίνων *Thou that judgeſt*] here, and in the end of the *verſe*, and v. 3. is clearly the *Gnoſtick Judaizer*, who teaches the obſervation of the *Moſaical law*, and accuſes the *Orthodox Chriſtians*, who are not *circumciſed*, for *breakers* of the *law*; And yet himſelf runs riotouſly into thoſe ſinnes, for the abſtaining from which, *circumciſion* was deſigned, and inſtituted by *God*. This *judging* and *condemning*

ning of the *Gentile-Christians*, was by them taken up from the *Jewes*, who having themselves guilt enough of *sinne*, as well as the *Gentiles*, would yet *discriminate* themselves from all others by this, or the like character of *legal observances*, as by that, which should *justifie* them, or *free* them from *judgment*, under which the *Gentiles*, which knew not the *Mosaical law*, and were not *circumcised*, were to lie, and be *accursed*. This was the thing, that *John Baptist* warns them of, to *bring forth meet fruits of repentance, and not to say within themselves, We have Abraham to our father*, which, they were apt to beleive, should stand them in stead in the absence of all those *fruits*. This was the great error of that people, consequent to their opinion of their *absolute election*, whereby they resolved, that 'twas not their *just*, or *pious* performances, that were looked on by *God*, or required to their *justification*, but their being *Abraham's seed*, within the *Covenant*, and having the *signe* of the *Covenant* in their *flesh*, which they looked on, as *engagements*, (if not *allurements*, and motives) of the *favour* of *God* to them, howsoever they lived; by this means making *God* a προσωπολήπτης, one that *chose*, or *accepted*, or *favoured* πρόσωπα, *persons*, i.e. men barely considered, with some outward advantages to set them off, without any *intuition* of their *qualifications*, or *demeanures*, Which was the thing, that is distinctly *disclaimed* here, ver. 11. and which S. *Peter* discerned to be so false by the revealing of the *Gospel* to the *Gentiles*, *Act.* 10.34. Thus is the word [κοινὸν] used c. 14.4. of the *Jewish Christian*, that abstained from some sorts of *meats* v.2. and though he doth that, either out of *weakness*, as that signifies *disease*, erroneous *seduction*, or at least out of *infirmity* and *ignorance*, as thinking himself bound to it by the *Mosaical law* (which he beleives still to *oblige*) and so ought not to be *despised*, or *set at nought* by him that understands *Christian liberty* better, yet doth very ill in *judging* all others, that do not *abstain* as he doth; For this is the very same error that is here reprehended in the *Jews* and *Gnosticks*, of *judging* all others as men out of *God's* favour, because they doe not what *they* doe, or pretend to doe, i.e. observe not the *ritual* parts of *Moses* law. And this being an error which the *Jewes* and *Gnosticks* were so guilty of, (and consequently of this sinne attending it, of *judging* and *condemning* all but themselves) is particularly markt in the *Jewes Mat.* 7.1. and beaten down by *Christ* (as here in the *Judaizers* by the *Apostle*) as an *irrational* sinne, the grounds of which were quite contrary to the prime attribute of *God*, his *justice*, and *rewarding* all that *diligently seek him*, *Heb.* 11.6. and *every man according to his works* here, ver. 6. and *justifying* the *doers* not *hearers* of the *word*, v.13.

b. The *Hebrew* אמת signifies both *truth* and *justice*, and is rendred by ἀλήθεια and δικαιοσύνη, and here one of them is put for the other, ἀλήθεια *truth*, for δικαιοσύνη *justice*, so as on the other side, ἄδικον μαμωνᾶ the *unjust mammon* is opposed to the *true riches*. see *note* on *Mat.* 23. f.

c. The λογισμοὶ μεταξὺ ἀλλήλων] here are the *practical* κοιναὶ ἔννοιαι *common notions* of *good* and *evil*, which are among the generality of men, even *heathens*, without any light from the *Mosaical law*, and are called λογισμοὶ *reasonings*, because *reason*, when it comes to a maturity, if it be not prætorrupted with *false doctrines* and *prejudices*, will be able to conclude that *this* ought to be *done*, and *not that*, and so give us the *principles* of all *moral* actions.

Paul's preaching every where, whither he came, is literally to be styled his εὐαγγέλιον or *Gospel*, and so it seems to signifie here. So in the *Epistle* of *Clemens Romanus* (contemporary to that *Apostle*) *ad Corinth:* after the mention of *Blessed Paul's Epistles*, he bids them mark τὸ πρῶτον ὑμῖν ἐν τῇ ἀρχῇ τοῦ εὐαγγελίου ἔγραψε, *what he hath first written to you (Corinthians) in the beginning of the Gospel*, i.e. at the time when the *Gospel* was by him first *preached* among them. d. Εὐαγγέλιον

Ἐπονομάζεσθαι] is somewhat more then ὀνομάζεσθαι, it signifies an addition to ones proper *name*, and so it was here, The *Gnosticks* assumed to themselves the *name* of *Jewes*, professing to be of that *religion*; great friends to *Moses's law*, λέγουσιν ἑαυτοὺς Ἰουδαίους εἶναι, *Rev.* 2.9. *they say that they are Jewes*, when indeed many of them were not such, either by *birth*, or observation of the *Judaical customes*, being not themselves *circumcised* (see *Gal.* 6.13. and *note* on *Rev.* 2. c.) and those that were, *living* (not according, but) quite contrary to the *Mosaical law*. e. Ἐπονομάζεσθαι

That δοκιμάζειν to *prove* or *trie*, signifies so to *examine* and *prove* as to *approve*, appears by some other places, where the word is used. So 1 *Cor.* 11.28. *Let a man prove*, or *examine himself, and so let him eat of that* &c. where 'tis certain, that, if upon *examination* he find himself *unworthy*, he must not so *eat*; for if he doe, *he eats damnation to himself*, v.29. and therefore it must signifie the *approving* himself to *God* and his own *conscience*. So *Rom.* 14.22. *Happy is he who doth not judge* or *condemn himself*, ἐν ᾧ δοκιμάζει (not, in what he *examines* himself, but) *in what*, upon *deliberation*, *he* so likes, *approves*, as to think fit to act accordingly, i.e. Happy is he that, when he is resolved of the matter of the action, that it is lawfull, doth it with such care that he hurt not others, that he hath nothing to blame in himself, when he hath done it. So *Gal.* 6.4. Let every man δοκιμάζειν *prove his own work*, i.e. so *prove*, *examine* his own *actions*, as to *approve* them to himself, his own *conscience*, and to *God*, *and then he shall have glorying* or *rejoicing* (i.e. he shall be able to *comfort* himself) εἰς ἑαυτὸν μόνον *toward himself alone*, i.e. by looking on himself *absolutely*, and not only in conjunction or comparison with other men, which is meant by [καὶ οὐκ εἰς τὸν ἕτερον, *and not towards another*] to which belongs the reason rendred in the next verse, *For every one shall bear his own burthen*. So *Eph.* 5.10. *walk as children of light*, δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ, *examining, proving what is acceptable to the Lord*, but this so, that they also *approve* themselves to study and pursue it, or else they doe not *walk like children of light*, like *Christians*. The truth is, this is not so familiar a phrase, [the *proving what is acceptable to God*] as the former is, of [*proving* and *approving himself* or his own *works*,] yet because the *examining*, and the *approving* of *God's will*, is a direct *undertaking*, and obligation to *practise* it, and because it is a *ridiculous* thing, and that which will never stand in any stead, to *examine what is well pleasing to* f. δοκιμάζειν

God,

God, and, when he hath done ſo, to *act* or *practiſe* the contrary, therefore the *Apoſtle*, that exhorts to this, as to a duty which will ſtand them in ſome ſtead, and as an evidence of their *walking as children of light* (not as the *partial* condition, or a *means* to perform *God*'s will, but as the *knowing God*'s will in the *Scripture*, when 'tis lookt on as a good thing, is the practiſing of it) muſt be ſuppoſed to contain in this phraſe of *proving*, the *approving* alſo, and not onely ſo, but alſo the *performing* (at leaſt in *endevour*, and *ſtudy*) *what is acceptable to the Lord*, and ſhall to them appear to be ſo, and not onely the *examining* what is thus *acceptable*. And then one other place *Rom.* 12. 2. will by the ſame reaſon be clearly intelligible alſo in this ſenſe, where they are exhorted by all the *exceeding mercies* and *compaſſions* of *God* to *preſent themſelves to God a living and well-pleaſing ſacrifice*, and in ſtead of *conformity* with the *world*, to be *transfigured*, i.e. eminently and viſibly *changed*, by, or, in the *renovation* of their *mind*, εἰς τὸ δοκιμάζειν (which notes this to be an *effect*, if not the *end* of this *renovation* of *mind*) *that they may prove what is the will of God*, the *good*, the *acceptable*, the *perfect*, which is directly the *ſcheme* or form of ſpeaking uſed to the *Epheſians* (onely with the addition of ſome more words, not to alter, but enhanſe this notion of it) ſo to *ſearch* into the *will* of *God*, what is *good* and *acceptable* to him in the higheſt degree, as to practiſe and purſue it, and *approve* themſelves to *God* and their own ſouls to have done ſo. And by this means the meaning of δοκιμάζειν τὰ διαφέροντα both here and *Phil.* 1. 10. will be more intelligible alſo, then otherwiſe, if it were not compared with theſe two laſt places, it would be; In that to the *Philippians*, thus, *I pray that your love may abound* &c. your great forwardneſſe to the advancing and propagating the *Goſpel* v. 4. εἰς τὸ δοκιμάζειν ὑμᾶς (as an *effect* again of their *abundance* of *Chriſtian charity*, or *zeal* to the *Goſpel*) *that you may examine* firſt, and then *approve*, or *like*, and then ſee your ſelves to the purſuit of τὰ διαφέροντα *the things* that *excell*, that are eminently good, (proportionably to the *abounding* of their *charity* going before) i. e. doe as much good as you can poſſibly. And then this will without queſtion belong alſo to the ſame phraſe in this place, where of the *Gnoſtick-Judaizers* he ſaith, γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, *Thou knoweſt* (i.e. *pretendeſt* to *know* above all others, and therefore art called *Gnoſtick*, *knowing*) *the will* (i.e. the *will* of *God*) *and proveſt*, i. e. *examineſt* with all *acuteneſſe* and *diligence*, and having by *examination* found out what is *moſt excellent*, moſt *acceptable* in the ſight of *God*, thou *likeſt*, chooſeſt, *approveſt* it (i.e. *pretendeſt* and aſſumeſt to thy ſelf to doe ſo) and *practiſeſt* accordingly, κατηχούμενος ἐκ τοῦ νόμου, *being*, firſt for thy *foundation*, *inſtructed in the law* of *Moſes*, as all *pious* men ought to be, to lay their foundation there, and thus aſſuming to thy ſelf this high *perfection* above all others, (the *orthodox Chriſtians*) πέποιθας &c. v. 19. *thou haſt confidence* to thy ſelf that thou art *a guide to the blind* &c. that none are ſo fit to be διδάσκαλοι (ſee note on *Jam.* 3. *a.*) *inſtructers*, and to be heeded, as you. Thus in *Ignatius Epiſtle* to the *Smyrneans*, ſpeaking of the reverence due to the *Biſhop*'s judgment, ὃν ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, *what he ſhall*, upon *examination*, *approve of*, *this is alſo well-pleaſing to God.*

διαφέροντα *the things* that *excell*, that are eminently good, (proportionably to the *abounding* of their *charity* going before) i. e. doe as much good as you can poſſibly.

δοκιμάζεις τὰ διαφέροντα, *Thou knoweſt* (i.e. *pretendeſt* to *know* above all others, and therefore art called *Gnoſtick*, *knowing*) *the will* (i.e. the *will* of *God*) *and proveſt*, i. e. *examineſt* with all *acuteneſſe* and *diligence*, and having by *examination* found out what is *moſt excellent*, moſt *acceptable* in the ſight of *God*, thou *likeſt*, chooſeſt, *approveſt* it (i.e. *pretendeſt* and aſſumeſt to thy ſelf to doe ſo) and *practiſeſt* accordingly,

κατηχούμενος ἐκ τοῦ νόμου, *being*, firſt for thy *foundation*, *inſtructed in the law* of *Moſes*, as all *pious* men ought to be, to lay their foundation there, and thus aſſuming to thy ſelf this high *perfection* above all others, (the *orthodox Chriſtians*)

πέποιθας &c. v. 19. *thou haſt confidence* to thy ſelf that thou art *a guide to the blind* &c. that none are ſo fit to be διδάσκαλοι (ſee note on *Jam.* 3. *a.*) *inſtructers*, and to be heeded, as you. Thus in *Ignatius Epiſtle* to the *Smyrneans*, ſpeaking of the reverence due to the *Biſhop*'s judgment, ὃν ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, *what he ſhall*, upon *examination*, *approve of*, *this is alſo well-pleaſing to God.*

g. Μόρφωσις, σχηματισμὸς, εἰκὼν, ſaith *Phavorinus* (out of *Heſychius*) *a ſcheme* or *image* of a whole matter, but this, ſaith he, φάντασμα, εἰκὸς ὂν ἢ, that which is *feigned* or *beleived*, or pretends to *be* ſo, *but is not*, and for this he cites this place of the *Apoſtle*, and ſo indeed very pertinently, the *Gnoſtick* here *thinking* that he hath a *ſcheme*, or compleat form of all *knowledge*, and *truth*, and *myſteries* of *religion*, when he hath it *not*, but is *farre* from it.

CHAP. III.

Paraphraſe.

1. WHat advantage then hath the Jew? or what profit is there of circumciſion?]

1. The former two chapters having been chiefly ſpent on the Gnoſticks (thoſe hæreticks, that, leading villanous, heathen lives, pretended zeal to the legal Moſaical obſervances) in perſwading and fortifying others againſt their pretenſes, not to be ſeduced by them to depart from the Church, or to condemn the uncircumciſed Gentile-Chriſtians, for not having the carnal circumciſion, The Apoſtle now proceeds to the defence of his doctrine, (and withall, of that great Apoſtolical practiſe (ſo heavily objected againſt him by the Jewes and Judaizers,) of preaching to the Gentiles, departing from the unbeleiving, obſtinate Jewes, and of that great diſpoſition of Gods providence in Chriſt, the receiving the Gentiles, and rejecting the Jewes) and that he may vindicate, he firſt propoſes ſome vulgar objections againſt it, As firſt, If this which was ſaid c. 2. 28, 29. be true, (if God reward the cleanneſs of the heart, and inward purity, without any diſcrimination of birth, or regard of circumciſion, i.e. if the Gentiles remaining uncircumciſed may be received into the Church) then it may ſeem that a Jew hath no advantage, or privilege, or prerogative above the Gentiles, no benefit of the promiſes made to Abraham, when he was appointed to be circumciſed, he and all his ſeed: But all this is thus anſwered.

2. Much every way; * [a] chiefly, becauſe that † unto them were committed the [a] oracles of God.]

* As firſt
† they were intruſted with, ἐπιστεύθησαν

2. That, this notwithſtanding, the advantages of the Jewes have been in many reſpects very great; For firſt this is one advantage that they have had above the Gentiles, that they were intruſted with the oracles of God, i.e. received all the revelations of his will, the law (which ch. 2. the Jew ſo much boaſted in) and alſo the prophecies, as the people with whom God thought fit to depoſite all theſe, for the benefit of the whole world.

2. a.

3. For what, if ſome * did not beleive? ſhall their unbeleif † make the faith of God without effect?]

4. God forbid: yea, let God be true, and every man a lier, as it is written, That thou mightſt be [b] juſtified in thy ſayings, and mightſt overcome, when thou * [b] art judged.]

* or, obey'd not, for the King's MS. reads ἠπίστησαν.
† make void the fidelity of God? τὴν πίστιν τοῦ Θεοῦ καταργήσει
* contendeſt

3, 4. Which certainly, though many Jewes dealt unfaithfully in that truſt of theirs, heeded them not ſo farre themſelves

b.

ſelves, as to perform obedience to them, or to render themſelves capable of the benefit of them, were nevertheleſſe real exhibitions of Gods mercy, evidences of his favour, and ſo performances of Gods promiſes, (ſee 2 Tim. 2.13.) ſealed to Abraham at his circumciſion, and ſpecial favours to that people of the Jewes, above what was afforded others; there being no appearance of reaſon that any default of ours, upon which the promiſes, (being conditional) ceaſe to belong to us, ſhould be charged on God, as if his promiſes had not been made good unto us. For whatſoever falſineſſe or unfaithfulneſſe there may be in man, 'twere ſure blaſphemy to think there ſhould be any in God; He is moſt faithfull in performing what he hath promiſed, although every man ſhould be unfaithfull, and faile to perform his duty in making uſe of it, nay the greater and more provoking the ſinnes of men are, the more illuſtrious is his fidelity in making good his part toward thoſe that are ſo unworthy, according to that ſcripture, Pſal. 51. 4. to this ſenſe ſpoken of God by David, That thou mayſt be juſtified &c. i.e. that thou mayſt appear juſt and faithfull in performing all thou ſayeſt, and overcome whenſoever thou art impleaded or queſtion'd by any.

5. But here it will be objected, If Gods way of gracious œconomy under the Goſpel (ſee ch. 1. note b.) may be thus ſet out, and more illuſtriouſly ſeen by the ſinnes of men, why ſhould God then thus puniſh the Jewes (as the Apoſtles ſay he will, every where foretelling their approaching deſtruction) for theſe ſinnes of theirs, which thus tend to his glory? (I recite the objection of ſome men) or if he doe, is it not injuſtice in him to doe ſo?

5. But if our unrighteouſneſſe commend the righteouſneſſe of God, † what ſhall we ſay? * Is God unrighteous, who taketh vengeance? (I ſpeak † as a man.)]

† what ſay we? κατ' ἀνθρωπον; * Is not God unjuſt? μὴ ἀδικος ὁ Θεος; † according to man) κατὰ ἀνθρωπον)

6. God forbid that we ſhould ſay any thing, on which this may be infer'd, for that were to deny him to be God, who, as ſuch, is Judge of all the world. (This ſeems to be here inſerted by way of parentheſis, as a note or expreſſion of averſation, and deteſtation of any ſuch blaſphemous inference, after which he again proceeds in the propoſed objection, v.7. repeating it again in other words, which therefore muſt connect with v.5. and cannot be the reaſon of what is ſaid here in this verſe.)

6. God forbid: for then how ſhall God judge the world?]

c. 7,8. For, ſay they, If the faithfulneſſe, and mercifulneſſe of God in performing his promiſes to Abraham, i.e. of giving the Meſſias, hath appeared more abundantly, and have tended more to his glory, by, or through occaſion of the Jewes ſinnes, or infidelities, there will then be no reaſon, why they that are guilty of ſuch ſinnes, ſo much tending to God's honour, ſhould ſtill be impleaded, or complained of, or proceeded with in judgment, arraign'd and puniſht as ſinners, i.e. that God ſhould ſo complain, and avenge that in the Jewes, which tends to his honour, but, on the other ſide, men might doe well to commit ſuch ſinnes, from which ſo much good (or glory to God) might come. This indeed by ſome is thought to be an objection of great force againſt me, who am falſly accuſed to have delivered this very ſaying, in the caſe of the heathens having the Goſpel preached to them, viz: that the greatneſſe of the heathens ſinnes makes Gods mercy appear the more illuſtriouſly great, in vouchſafing to call them by the preaching of the Goſpel, and that therefore it is lawfull to live heathenish ſinfull lives, by that means the more to illuſtrate and ſet out Gods mercy to us in pardoning ſuch great ſinnes. But as I ſhall ſpeak more to that anon, ch. 6. 1. ſo now, in a word, it is a calumny, a conſequence by miſtakers falſly laid to my charge, and all that is needfull to reply to it at this time, is, to expreſſe deteſtation of it, and my opinion, that 'tis a damnable doctrine in any that ſhould teach it, and ſuch as will render the deſtruction of thoſe Jewes moſt juſt, who thus object. In oppoſition to which I diſtinctly affirm that no one ſinne is to be committed, though it be in order to, and in contemplation of the greateſt good, even the illuſtrating the glory of God.

7. For if the truth of God hath more abounded through my c lie unto his glory; why * yet am I alſo judged as a ſinner?

d. 8. † And d not rather as we be ſlanderouſly reported, and as ſome affirm that we ſay, let us doe evil, that good may come: whoſe damnation is juſt.]

* am I any longer impleaded, ἐτι κρινομαι; † And why ſhould we not &c.

9. Some farther objection there would be againſt what we have ſaid, if indeed the Jewes were much better by having received the law, leſſe ſinfull, more innocent then the Gentiles. For then it might be ſaid, that when the Gentiles are taken in, who were the greater ſinners, and the Jewes, who were better then they, caſt off, there were ſome unequall dealing indeed: But the truth is, we Jewes were not better or more innocent then they, but as we have before charged the Jewes (as they doe the Gentiles) with wilfull damnable ſinning, ſo it is moſt true of them, they were in a very foule courſe of vices, when Chriſt came, and long before, the farre greateſt part of them (where 'the ſinfulneſſe of the Gentiles being ſuppoſed by them to whom he writes, and not needing to be proved, but only that of the Jewes, he inſiſts on the proof of that onely, ſee v. 19.)

9. * What then? are we better then they? No, in no wiſe: for we have before † proved, both Jewes and Gentiles, that they are all under ſinne,]

* What therefore? doe we excell them? Τί οὖν; προεχόμεθα; † accuſed, or charged. προῃτιασάμεθα

10. This may be confirmed by the ſeverall teſtimonies of ſcripture, ſpoken of the Jewes in ſeverall texts of the old Teſtament, all which were too truly appliable to the Jewes at the time of Chriſt's coming. They are univerſally depraved to all iniquity, Pſal. 14. 1. and 53. 1.

10. As it is written, There is none righteous, no not one.]

11. They live all moſt Atheiſtically, Pſal. 14. 2.

11. There is none that underſtandeth, there is none that ſeeketh after God.]

12. They are apoſtatized from all piety, ſo farre from having done God any faithfull ſervice, that they doe the quite contrary, Pſal. 14. 3. (ſee note on ch 1. g. and Lu. 17. a.) men of putrid noyſome converſations, and this ſo generally, that there is not any conſiderable number of pious men diſcernible among them.

12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.]

e. 13. Their e throat is an open ſepulchre, with their tongues they have uſed diſcourſe (of which throat, tongue, lips are the principal inſtruments) is moſt murtherous and malicious, Pſal. 5. 9. like the poyſon of aſpes, incurably mortal, Pſal. 140. 4.

13. Their e throat is an open ſepulchre, with their tongues they have uſed deceit, the poyſon of aſpes is under their lips:

f. 14. They curſe and deceive Pſal. 10. 7. ſpeak contumeliouſly and falſly againſt their brethren.

14. Whoſe mouth is full of curſing and f bitterneſſe:]

15. They are moſt bloodily diſpoſed, delight, and are ready to doe any injury, Iſa. 59 7. to wrong any innocent perſon.

15. Their feet are ſwift to ſhed blood.]

16. Their actions are very oppreſſive and grievous to others, grinding the face of the poor, and afflicting them ſadly.

16. * Deſtruction and miſery are in their waies.]

* Bruiſing συντριμμα

17. But for ought that tends to the good of any, to charity, or peaceable mindedneſſe, they know not what belongs to it, Iſa. 59. 8.

17. And the way of peace have they not known.]

18. There

18. There is no fear of God before their eyes.] 18. They have utterly caſt off all care, or thought of piety, Pſal. 36. 1.

19. Now we know that what things ſoever the law ſaith, it ſaith to them who are * under the law: that every mouth may be ſtopped, and all the world may become guilty before God.] 19. Now this we know, that what the books of the old Teſtament, the Pſalmes and the Prophets, thus ſay, they ſay to, and of the Jewes, and ſo by complaining ſo much of their univerſal defection, and their all manner of wickednesſe, they conclude them (and not only the Gentiles) to be obnoxious to God's vengeance, and moſt juſtly puniſhable by him, without any thing to ſay for themſelves, as they are conſidered barely under the law, having ſo viſibly ſinned againſt that, and incurr'd deſtruction by the rules of it.

* in or

20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the † knowledge of ſinne.] 20. To conclude then, There is no juſtification (ſee note b.) to be had for any Jew, (that hath been guilty of any ſinne) by the legal obſervances, by circumciſion, and the reſt of the Moſaical rites, without remiſſion of ſinnes, through the grace of God in the new Covenant. Not indeed can it be imagined that juſtification and ſalvation can be hoped from thence, from whence comes the acknowledgment of our ſinne and guilt, and ſuch indeed is the law, and ſuch is circumciſion particularly, whoſe nature it is onely to oblige us to purity, and to tell us what we ſhould doe, and, when we offend, to give us knowledge, and to reproach us of that, and to denounce judgment againſt us, and appoint ſacrifices (which are onely the commemorating of our ſinnes before God, Heb. 10. 3. not the expiating of them) but not to help us to juſtification, without the mercies of God in the new Covenant, ſee note on Mat. 5. g.

† acknowledgment ἐπίγνωσις

21. But now the righteouſneſſe of God without the law is manifeſted, being witneſſed by the law and the prophets,
22. Even the righteouſneſſe of God, which is by faith of Jeſus Chriſt, unto all, and upon all them that beleive: for there is no difference.] 21,22. Whereas, on the other ſide, there is now a ſure, clear, new way to bliſſe, ſee note on ch. 1. b. (to wit, that which was in the world before, and ſo doth not depend at all upon the Moſaical law, ſee Mat. 5. o.) manifeſted to men by Chriſt, but mentioned alſo, and obſcurely ſet down in the Old Teſtament, namely, that way of juſtifying men by faith in Chriſt, or by that courſe which is now preſcribed us by Chriſt, which way ſhall belong and extend to all, both Jewes and Gentiles, (circumciſed or uncircumciſed, without any diſcrimination) who ſhall beleive there is mercy to be had for all true penitents through Chriſt, and ſo ſet themſelves to a new life, whatſoever their ſinnes have formerly been.

23. For all have ſinned, and come ſhort of the glory of God,] 23. For Jewes as well as Gentiles are found all to be ſinners, and ſo farre from meriting Gods praiſe or acceptance, and ſo, by any way but by the Goſpel, there is neither juſtification nor ſalvation to be had for them, g.

24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.] 24. And therefore whenſoever they are juſtified, (either one or other) it is freely by his undeſerved favour, (ſee note b.) through that great work which Jeſus Chriſt hath wrought for the redemption of man, i. e. for the obtaining pardon for their paſt ſinnes, and working in them reformation for the future, (ſee note h.)

*predetermined, or propoſed, προέθετο
† a propitiatory
* to the demonſtrating of his juſtice
† becauſe of the paſſing by of paſt ſins, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

25. Whom God hath * ſet forth to be a † [h] propitiation, through faith in his blood, * to declare his righteouſneſs † for the remiſſion of ſinnes that are paſt, through the forbearance of God.] 25. Which Chriſt, the Meſſias of the world, God from the beginning purpoſed to ſet forth unto men, as the means, to exhibit, and reveal to us his covenant of mercy, on condition of our faith, and conſtant new obedience to him who hath died for us, to make expiation for our ſinnes, and to work reformation in us, hereby demonſtrating the great mercifulneſſe of God now under the Goſpel, in that he forbears to inflict vengeance on ſinners, but gives them ſpace to repent, and promiſes them pardon upon repentance. h. i.

* righteous. † that is of the faith of Jeſus Chriſt πίστεως Ἰησοῦ

26. To declare, I ſay, at this time his righteouſneſſe, that he might be [k] * juſt, and the juſtifier of him † which beleiveth in Jeſus.] 26. To reveal, I ſay, and make known unto us at this time this way of juſtifying ſinners in the Goſpel (by grace, or mercy, and pardon of ſinne) whereby God appears to all to be a moſt gracious and mercifull God, and accordingly to accept and reward all thoſe, which (though they have formerly ſinn'd, doe yet) upon this mercifull promiſe, and tender, and call of Chriſt's, give themſelves up to be ruled by him, to live as he hath commanded in the Goſpel. k.

27. Where is boaſting then? It is excluded. By what law? of works? Nay, but by the law of faith.] 27. By this means then all proud reflexions on our ſelves are perfectly excluded (a thing which the Moſaical law was made uſe of to foſter in the Jewes, they thought themſelves thereby diſcriminated from, and dignified above all other men in the world, and that, by being Abraham's ſeed, and circumciſed, and ſuch like externall performances, they were ſecured of the favour of God, whatſoever they did) but by this Evangelical way of Gods dealing in Chriſt accepting and acquitting all, Gentiles as well as Jewes, through grace and mercy, by which their ſinnes are forgiven, and they received into Gods favour, (without any reſpect of perſonal privileges, of being Abraham's ſeed, or of bare outward performances &c.) only upon their return and change of life, upon performance of new faithfull obedience unto Chriſt to which they are called, and to which they are by him enabled; wherein there being ſo little, ſo nothing imputable unto us, all boaſting is utterly excluded.

28. Therefore we [l] conclude, that a man is juſtified by faith without the deeds of the law.] 28. The ſumme or reſult therefore of this diſcourſe is, that by this Evangelical way, the favour of God is to be had for thoſe that never had to doe with the Judaical law, (ſee note on Mat. 5. g.) circumciſion &c. ſee v. 21. and note b. l

29. Is he the God of the Jewes onely? is he not alſo of the Gentiles? Yes, of the Gentiles alſo.] 29. For otherwiſe it would follow that God had care or conſideration of no other part of the world, but onely of the Jewes, which certainly is not true, for he is the God of the Gentiles alſo, hath a peculiar care and conſideration of them, that come not from Abrahams loynes, as long as they imitate Abrahams faith, or on condition they doe ſo.

30. Seeing

30. And after the ſame manner receives all into his favour, the beleiving Jewes, and the beleiving, though uncircumciſed Gentiles, by this one Evangelical way of pardon and free remiſſion of ſinne to all that ſhall perform new obedience, and fidelity to Chriſt, ſee note b.

30. Seeing it is one God, which ſhall juſtifie the circumciſion by faith, and uncircumciſion through faith.]

31. Which Evangelical way of receiving men into the favour of God is ſo farre from evacuating the law, or making it uſeleſſe, that it is rather a perfecting of it, a requiring that purity of the heart, which was the inward notation of the legal ordinance of circumciſion (and ſo in all other things a bringing in the ſubſtance, where the law had only the ſhadow, the ſufferings of Chriſt, and his interceſſion, in ſtead of the ſacrifices and propitiatory (v.25.) under the Law.)

31. Doe we then make void the law through faith? God forbid: yea, we eſtabliſh the law.]

Notes on Chap. III.

a. Πρῶτον

Πρῶτον here clearly denoteth a form of *enumeration*, anſwerable to our *inprimis*, and ſignifies that the *Apoſtle* was about to *reckon* up all the advantages of the *Jew*, in this place, and accordingly began with one, reſolving to have proceeded, had not an *objection* here diverted his purpoſe for many *chapters* together, not permitting him to return from that *digreſſion* till c.9. where again he falls to the ſame matter and enumerates the remainder of thoſe *privileges*, particularly v.4. &c: The onely *privilege* which here hee begins with, is ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ their being intruſted with *the oracles of God*; what is meant by that phraſe, 'twill not be amiſs to explain in *both* parts of it, and firſt the λόγια, *oracles*. Beſide the four *garments* uſed by the *Prieſt* when he officiated, there were four more proper to the *High-prieſt*; The firſt of them was called חשן, *pectorall*, becauſe it was faſtned about the *neck* and came down, hanging upon the *breaſt*, חשוש כנגד הלב, ſaith *Sol. Jarchi* on *Exod*: 28.4. *it hangs before*, or, *neer the heart*: In the *Scripture* 'tis called the חשן המשפט *the pectoral of judgement*, becauſe by it the *High-prieſt* received the *reſponſes* of *God* in all matters of *difficulty*, as when they ſhould make *war*, or *peace*, &c: This is called by *Joſephus* Ἐκτυπὼ, *Antiq:* l.3. c.8. the very *Hebrew* word, the ח being not pronounced, and of it hee ſaith, that in the *Greek* language it ſignifieth λόγιον, (not *rationale*, I ſuppoſe, but) *orationale* rather, becauſe the *word*, or *oracle* of *God* was revealed thereby. And from this uſe of the word λόγιον for that *pectorall*, by which all the *reſponſes* and *oracles* of *God* were received, it comes that the word λόγια in the *plurall* is uſed to ſignifie thoſe *oracles* and *reſponſes*, all the *revelations* of *God's will* by this means vouchſafed unto men. (Of the other wayes of *Revelations* among the *Jewes* ſee note on *Act.* 23.a.) If it be demanded how theſe *reſponſes* or *oracles* were given and received, the moſt probable way (though there be ſome incertainty among *the Jewiſh* writers in this matter) and that which is moſt agreed on, is this, The *Hebrew names* of *Abraham Iſaac* and *Iacob*, and the twelve *tribes*, with this addition כל אלה שבטי ישראל *all theſe are the tribes of Irael*, were written on the *Pectorall*, and in theſe words every *letter* of the *Alphabet* is to be found, out of which all other words may be compoſed: Then when any *reſponſe* was to be received, the *High-prieſt* ſet his face toward the שכינה the *ark*, the *teſtimony* of *God's* preſence, and he that was concern'd in the *reponſe*, ſet his face toward the *High-prieſt*; And the *letters* which were *prominent*, or which *ſhined* in the *Pectorall*, being put together made the *reſponſe*: And whereas ſome difficulty is conceived to have been in underſtanding the order, wherein the *ſhining* or *prominent letters* were to be taken (whereupon ſome of the *Rabbines* have been fain to ſay that the *High-prieſt* heard a *voyce* to direct him in that matter) I ſuppoſe that difficulty will be removed by conceiving that the *letters*, of which the *reſponſe* conſiſted, did not *ſhine* or *ſtick out* all together, or at once (for ſome of the *letters* of the *Alphabet* being but once to be found in all thoſe words, which are ſuppoſed to be written on the *Pectorall*, tis poſſible the *reſponſe* might have in it ſome of thoſe letters more then once, and conſequently in that caſe it could not fully be expreſt by the *pectorall*, if the manner were for all the *letters* that made up the whole *reſponſe* to *ſhine* or *ſtick out*, at once) but that firſt one, then another *letter ſhone* or *ſtuck out*, & ſo on, till the *reſponſe* were diſtinctly and compleatly delivered; and this *ſhining* or *thruſting out* of theſe *letters*, of which the *reſponſe* conſiſted, is that which is called *Urim* and *Thummim*, אורים ותומים *becauſe they perfected the way before them*, i.e., *ſhewed* them the *right way* wherein they ſhould *walk*, which therefore is rendred ἀλήθεια *truth*; And both together, becauſe by this means they were inſtructed in all doubtfull things concerning either *knowledge* or *practiſe*, eſpecially whether ſuch a thing ſhould come to paſs or no. As when *David* askes whether the men of *Keilah* would *deliver him up*, or no, and the *oracle* anſwers that they will, if he intruſt himſelfe to them. And of theſe *reſponſes* 'tis the obſervation of *Gemara Babyl:* that 'tis not in the power of *repentance* to alter what is thus delivered, גזרת נביא תיזרת *the decree of a prophet returns*, i.e. is *reſcinded*, and not performed ſometimes, but גזרת אורים ותומים איבה תחזרת *the decree of Urim and Thummim never returnes*, becauſe it is called *the judgement* of *Urim*. This being the notion of the word λόγια *oracles* here, it will eaſily appear, what is meant by λόγια ζῶντα, *living oracles*, *Act.* 7.38. which *Moſes* is ſaid to have received from *God*, viz. the *ten commandements* from mount *Sinai*, which being ſignifications and *revelations* of *God's* wil are by *analogie* with the *reſponſes* from *Aaron's pectorall*, fitly called λόγια *oracles*, and then ζῶντα *living*, either becauſe, being *written* in *tables*, they were more to the *life*, and more *laſting* and *durable* then thoſe other, which were produced by the temporary *ſhining* or *prominence* of the *letters* in *the pectorall*, or again, becauſe they were *delivered immediatly* by the *voyce* of *God*, as we call that a *living teſtimony*, which is *received* from the *mouth* of the *party*, in *oppoſition* to *Records*, which are *dead witneſſes*. So when *Heb.* 5.12. we finde στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ *the elements of the beginning*

Λόγια τὰ Θεοῦ

λόγια ζῶντα

ἀρχὴ τῶν λογίων

ning of the oracles of God, τὰ λόγια τοῦ θεοῦ the oracles of God, signifie God's will, revealed to us, the Christian doctrine, ἀρχὴ τῶν λογίων the beginning of the oracles] is the first part of that Christian doctrin, the things which Christ first revealed and

Στοιχεῖα

preached to them, c. 6.1. viz: repentance and faith,

Ἐπιτιθέναι,

and the στοιχεῖα elements] may referre to the letters in the pectorall, of which responses there consisted. Then for the ἐπιτέθειται they were intrusted with] that is certainly the due rendring of it, as will appear not only by the plurall number, which is here used, which would not regularly belong to it, if it agreed with the neutrall λόγια oracles, (and therefore it must in the construction be joyned with the Masculine Ἰουδαῖοι Jewes implyed and understood, though not named, here, from the word περιτομὴ the circumcision v. 1.) but also by the clear use of

Πεπίστευμαι τὸ εὐαγγέλιον

the word in this manner Gal. 2. 7. πεπίστευμαι τὸ εὐαγγέλιον, I have been intrusted with the Gospell. One thing more may be yet observable of this word, from the nature of it, which denotes being intrusted, for the use, and good of some others, and not onely for theirs, who are so intrusted. Thus it is ordinarily known of feoffees in trust, that they are to imploy that which is deposited with them, for the use of those, to whose advantage their trust was designed, and specified, So in that place, Gal. 2. 7. where Saint Paul is said to be intrusted with the εὐαγγέλιον τῆς ἀκροβυστίας, Gospell of the uncircumcision, and Saint Peter with the εὐαγγέλιον τῆς περιτομῆς Gospel of the circumcision, the meaning is evident, that they were intrusted with that jewell, for the use of others, Saint Paul to preach it to the Gentiles, and Saint Peter to the Iewes. And so here, the Oracles of God were deposited with the Iewes, not to keep them to themselves, but to publish them to all the world besides; And indeed therefore may this place seem to be pitcht on by God, as the heart of the Earth, the middle of the world, that it might be fitter for that turn of dispersing and communicating it to others. Hence is it, that the Temple of Ierusalem is said to be the house of Prayer to all people, and when it was to be readified Hag: 2. 7. it is expreſt by [the desire of all nations shall come] and so wee know many proselytes were attracted by the splendor of Gods actions for, and among this people, to come in, and receive their religion. But because this did not do the work sufficiently of converting, and reforming the Gentile world, it is Christs appointment to his Apostles, that they should disperse themselves unto all Nations, and so bring them to the knowledge of his will; To this sense of the word [ἐπιτέθειται] the words of Athanasius are observable, de incarn: verbi: ὁ διὰ Ἰουδαίους μόνος ὁ νόμος ἦν, οὐδὲ διὰ μόνους οἱ προφῆται ἀπέστειλαν, the Law was not for the Iewes onely, nor were the prophets sent for them alone (the two things meant by the Oracles here) Πάσης δὲ τῆς οἰκουμένης ἦσαν διδασκαλεῖον ἱερὸν τὰ περὶ θεοῦ γνώσεως καὶ ἐπὶ ψυχὴν πολιτείας, but this nation was the sacred school of the whole world, from whence they were to fetch the knowledge of God, and the way of spiritual living. Wherein yet there was an eminent difference betwixt this, and the Evangelicall œconomy: Under the Law they that would learn Gods will, must come up to Palestine to fetch it, but under the Gospell the Law of Christ it self goes out, and takes the journey to all nations, and comes home unto them, which is farre the greater advantage, and makes them more unexcusable, which do not receive, and embrace it.

b.

Κρίνομαι, διακρίνομαι, it signifies to have a suit in Law, saith Hesychius, and again, κρινόμεθα, μαχόμεθα. any civill controversie, or contention. The Hebrew in the Psal: 51.4. whence 'tis cited, hath בשפטך in judicando te. when thou judgest, literally, but then that word שפט, though it signifie judicare, to judge, signifies often litigare, to contend also, to plead or manage a cause for one against another. So Ezech: 50. 4. wilt thou judge them? i.e. wilt thou plead for them? so v. 7. and oft in these Epistles 1 Cor: 6. 1. πολμᾷ κρίνεσθαι; dares any wage a suit at Law, implead another? And agreeable to this will be that notion of κρῖμα Rom: 5. 16. for charging of sin upon us, indictement, impleading, after which follows the κατάκριμα or condemnation. From this notion of κρίνεσθαι to contend in the forinsecall sense, for pleading, or managing the suit in Law, will appear also, what is the originall notion of the word δικαιοῦσθαι to be justified] which is so often used in these Epistles; For the phrase ἵνα δικαιωθῇς ἐν τοῖς λόγοις σου, that thou mightest be justified in thy sayings] in the former part of this verse, is visibly of the same importance with [νικήσῃς ἐν τῷ κρίνεσθαί σε, that thou mightest overcome when thou pleadest] in the latter, and then, as λόγοι must signifie pleadings, so must δικαιοῦσθαι] the good success or victory of the pleader, being acquitted by the Iudge, as in that known place of Solomon Pro. 17. 15. justifying is set opposite to condemning. From hence it is justly resolved by Divines, that though Rev: 22. 11. (and perhaps in some other places of the Greek of the Old Testament, as Eccles. 31. 5. and 18. 22.) δικαιοῦσθαι is opposite to ἀδικεῖν, and so signifieth to live, or do righteously, yet there is this other notion, which belongs to the word, and must constantly be affixed to it in almost all the places of the New Testament. For the due understanding of which these three things will be necessary to be remembred, first that the word being juridicall, must alwayes, when it is used in this sense, imply a legall proceeding, and therein a Iudge, a Client, and a Law, or somewhat proportionable to each of these; Thus when a man is said to be justified by the deeds of the Law, or by the faith of Christ in the sight of God, As the man, is the client (supposable to be impleaded by Satan the ἀντίδικος or adversary in δίκῃ in judicature) and God, the Iudge, and the Law of Moses, on one side, or the Christian law, the law of faith, on the other, the rule, or law, by which the judgment is made, so he that is said to be justified, must be supposed to be acquitted by the rules of that law, by which he is tried, and judged, whether it be that given by Moses, or this by Christ. Thus in that eminent place Act. 13. 38, 39. (the summary of the whole Gospel, and from which the notion of this word in the Epistles, may most fitly be taken,) Be it known unto you, that by this person (Christ) remission of sins is declared, or preached unto you, And through him every one that beleiveth is justified (δικαιοῦται) from all those things from which you could not be justified, in, or by the law of Moses. Where, as it is evident, that the law of Christ allowes pardon, and remission for those sinnes, for which

which the *law of Moſes* allowed no *mercy*, viz: in caſe of *repentance*, and *ſincere returning* to the *obedience of Chriſt*, after one, or more *acts* of *preſumptuous* ſinnes, (For which the *law of Moſes* admitted no *ſacrifice*, no *expiation*, but inflicted *death* without *mercy* on the offender, were he never ſo *penitent*, *Heb.* 10.26,28. and though there were *hope* of *pardon* for ſuch in *another world*, yet this was not by the purport of *Moſes*, but of *Chriſts covenant*) ſo the *juſtification*, which is now *declared* from *Chriſt*, and conſiſts in *Gods pardoning* ſuch ſinnes, *acquitting* the *penitent beleiver*, that now comes in to the *obedience* of *Chriſt*, whatſoever his *paſt ſinnes* have been, is a *judicial act* of *Gods*, proceeding according to this *rule now* in force, this *law of Chriſt*, this *Covenant* under the *Goſpel*, Which becauſe it is an act of meer *mercy in God* through *Chriſt*, the *purchaſe* of which *coſt Chriſt* his *blood*, but *coſt* us nothing, (by his *ſtripes we were thus healed*) and becauſe the condition of *new life* required of us, to make us *capable* of this *remiſſion*, hath nothing of *virtue*, or *merit*, of *natural* or *moral efficiency* in it, towards the *purchaſing remiſſion*, therefore it is here affirmed, that we are δικαιούμενοι δωρεὰν &c. v.24. *juſtified freely by his grace, through the redemption which is by Jeſus Chriſt*.

The ſecond thing to be obſerved in this matter, is, that the *Goſpel*, or the *faith* of *Chriſt* being now that *rule*, by which *God* either *acquits* or *condemns*, *juſtifies*, or not *juſtifies* any, whenſoever *juſtification* is mentioned, it muſt be underſtood with this reference to that *rule*, which is ſometimes mention'd *explicitly*, (as when we read of his *juſtifying him that is of the faith of Jeſus*, ver.26. *juſtifying by faith, and through faith*, v. 30. i.e. according to that *Evangelical rule*, the *law of faith*, which gives *place* for *repentance*, and *remiſſion* upon ſincerity of *new life*,) and is to be *ſuppoſed*, and *implied*, whenſoever it is not mention'd, The *promiſes* of *mercy* and *pardon* in the *Goſpel*, though *general*, being yet *conditional*, and no ground allow'd for any to *hope* for his *part of it*, but upon *performance* of that *condition*, which again muſt not be confined to any one notion of any one *Chriſtian virtue*, *Faith*, or the like, but to *ſincere obedience* to the *whole law* of *Chriſt*, and that comprehends all the *particulars* required by him, in the retail, or as it is in the *groſs* ſet down by the moſt *comprehenſive* words, either of *repentance* or *converſion*, *without which we ſhall all likewiſe periſh*, and *we ſhall in no wiſe enter into the kingdome of God*, or of *holineſſe*, *without which no man ſhall ſee God*. The not obſerving of which is the αἴτιον ψεύδους, the *procreative* miſtake of the many *great*, and *dangerous* errors in this matter.

The third thing is, that as the *Hebrew* צדקה *righteouſneſs* ſignifies two things, either a *lower*, or a more *eminent* degree of *righteouſneſs*, theſe two differing one from the other, as *juſtice* and *charity*, appear to differ, one ſuperadded to, and ſuperſtructed on the other, and as it is the part of a *Judge*, to conſider theſe *ſeverally*, and as well to *reward* the higher *degree* of the one, as to *acquit* the *innocence* and reward the *lower* degree of the other, ſo there is a double notion of *juſtifying* in the *ſcripture*, the one for *acquitting*, and *pardoning*, *accepting*, and *rewarding* in a lower *degree*, which upon *repentance* and *forſaking* of ſinne, and *converting* ſincerely to *God*, is afforded every one, through the *ſatisfaction*, and *blood-ſhedding* of *Chriſt*, under the *Goſpel*; Another for an *higher* degree of *approving*, and *commending*, and adjudging to *reward*, and that proportion'd to ſome *eminent act* of *faith*, or *obedience*, in caſe of extraordinary triall, ſuch was *Abraham's* beleiving in *hope*, and *above hope*, and his *obedience* to the higheſt *commands*, *leaving his countrey*, and *ſacrificing his only ſon*, and ſuch were the ſeverall *acts* of *faith* mention'd *Heb.* 11. and the ἔργα *works*, *Jam.* 2. And thus there ſeems to be a difference betwixt *Gods imputing no ſin*, and his *imputing to righteouſneſſe*, the latter being his *adjudging* to a *high reward*, the former only the *forgiving iniquity*, and *accepting* in a *lower* degree, the one upon ſome *eminent* act of *faith*, or *obedience*, the other upon *undertaking new life*, anſwerable to theſe two ſorts of *juſtification*. And accordingly c. 4. that which is expreſt ver. 4. by [*it was accounted for righteouſneſſe*,] is v.5. [*the reward was reckoned*] noting an *eminent reward* of ſome *eminent act*, to be comprehended in that *phraſe*. And ſo ſometimes it is in the word [*Juſtified*,] and when it is ſo to be *interpreted*, the *context* will generally determine.

As ἀλήθεια *truth*] ſignifies alſo *fidelity* or *faithfulneſſe*, ſo ψεῦσμα on the contrary ſignifying a *lie*, imports alſo *infidelity* or *unfaithfulneſſe*, and is here ſet to ſignifie that *ſinne* of not making good uſe of the *oracles* of *God* intruſted to the *Jewes*, called their ἀπιστία *unbeleif*, v.3. and ἀδικία, *unrighteouſneſſe*, v.5. So v. 4. *Let God be true*, and *every man a lyer*, i. e. the *unfaithfulneſs* of men, in neglecting to doe their part, doth no way *prejudice*, but rather *commend* the *fidelity* of *God*, in allowing them thoſe *mercies*, which they make ſo ill uſe of. c.

The placing of the words in this *verſe* hath ſome *harſhneſſe*, and conſequent *obſcurity* in it, The *learned Hugo Grotius* is inclinable to beleive a *tranſpoſition* of μὴ ὅτι, for ὅτι μὴ, and then renders ὅτι *cur why*, thus, *And why not* (the reſt being read in a *parentheſis*) *or why ſhould we not doe evil, that good may come?* But, I ſuppoſe, the more *obvious* and *ſimple* way ought here to be preferr'd, and the τί *why*] from the former verſe to be repeated, or elſe the ſenſe ſo to hang, as that the [τί *why*] there ſhal have an *influence* here upon the [μὴ *not*] and be thus rendred, καὶ μὴ *and why not, as we are calumniated* &c. or, *And why ſhould we not ſay, as we are calumniated, and as ſome ſay that we ſay*. If this *latter* be it, then [λέξομεν *ſay*] is to be *underſtood* from the λέγειν following. But if the former, then the whole oration, placed ordinarily in a *parentheſis* (καθὼς βλασφημούμεθα, καὶ καθὼς φασίν τινες ἡμᾶς λέγειν, *as we are calumniated, and as ſome ſay that we ſay*] is, as it were, the *verb* to the [τί μὴ *why not*] Thus, *And why ſhould not we ſay, what Paul is affirmed to ſay* (but that is *calumny*, ſaith *Paul*,) and in either way the ὅτι] that follows, will be taken in the ſenſe that hath been noted of it, *Mat.* 7. d. for *ſcilicet*, or *videlicet*, *to wit*] only as a *form* to introduce the *ſpeech* following, thus, *Why ſhould we not ſay, as we are calumniated* —— *to ſay, to wit, Let us doe evil, that good may come* —— And ſo this will be a *perſpicuous* rendring of the *verſe*. d.

Theſe

e. Τόπος ἀναμφισβήτητος &c. These *three verſes* that here follow, are evidently taken out of *ſeverall* places of the *Pſalms*, and other *ſcriptures*, and by the *Apoſtle* accommodated to his preſent purpoſe. And by occaſion of their being annexed to *three verſes* taken out of the 14th *Pſalme*, it hath come to paſſe, that ſome *antient Latine copies* of that *Pſalme* have taken them in from hence, and added them to that *Pſalme*, and accordingly the *tranſlation* which is uſed in the *Liturgie*, hath *three verſes* more to that *Pſalme*, then the *tranſlation* in our *Bibles* doth acknowledge.

f. Πικρία The *Hebrew* word מרמית ſignifying *deceits*, was by the *Septuagint* miſtaken for מרורות, and ſo rendred πικρία *bitterneſs*, and continued here from thence in this *citation*: As indeed in moſt *citations* of *Paul*, the *Apoſtle* of the *Gentiles* (who generally uſed the *Septuagint*) and of *Luke* alſo, his companion, (ſee *Act.* 8. *note* c.) the *Hebrew* text is not made uſe of, but the *Greek tranſlation* retained, even when it differs from the *original Hebrew*.

g. Δόξα θεοῦ The word δόξα *glory* or *praiſe*, being here joyned with θεοῦ, *of God*, ſignifies not that *glory* which accrues to *God*, the *glorifying* or *praiſing* of his name, but that which accrues to *man* from *God*, and that may be either in *this* world, or in the *next*; The *approbation*, and *acceptance* of any work here, or the *reward* of it hereafter. *Gods acceptance* or *approbation here*, is called δόξα θεοῦ the *praiſe* or *glory of God*, *Joh.* 12. 44. *they loved* δόξαν ἀνθρώπων *the glory* or *praiſe of men*, *more then of God*, and ſo *God's teſtimony* is δόξα παρὰ τοῦ θεοῦ, *praiſe from God*, *Joh.* 5. 44. And ſo it ſeems to denote here, that *reward*, which belongs to *unſinning obedience*, in which *boaſting* is founded, v. 27. and to which *grace*, as it ſignifies *pardon* of *ſinnes*, is oppoſed, v. 24. and therefore of this *all men* are ſaid to *come ſhort*, who are found to be *ſinners* in the beginning of the verſe. Thus is *glorying towards God* ſet down as a conſequent of *juſtification* by *works*, c. 4. v. 2. δόξα παρὰ τοῦ θεοῦ Καύχημα ἔναντι θεοῦ

h. Some *difficulty* there is in this verſe, which muſt be explained by ſurveying the ſeverall parts of it. The *Hebrew* כפר ſignifying two things, to *cover* and to *expiate* (ſee *note* on *Heb.* 9. c.) the *noun* כפרת which is uſed for the *covering* of the *arke*, is indifferently rendred in the *Old Teſtament* ἱλαστήριον, *propitiatory*, and ἐξιλαστήριμα *covering*, And indeed very fitly and properly both, becauſe as that place, where the *Cherubim*, or *Angels* of *God's preſence* were placed, was the *covering* of the *Arke*, ſo *Exod.* 25. 22. *God* promiſed that in that *place* he would *talke with Moſes*, and give *reſponſes*, and ſhew himſelf *propitious* to the *people*. Thus (beſide the many places in the *Old Teſtament*) it is uſed in the *New*, *Heb.* 9. 5. where the *Cherubim* of *glory*, i.e. the *pictures* of the *Angels* in the *manner* wherein they were wont to *appear*, i.e. in the *reſemblance* of a *bright cloud* or *glory*, are ſaid to *overſhadow* the ἱλαστήριον i.e. the *covering* of the *arke* or *propitiatory*; And in proportion to this, muſt the word here be rendred not *propitiation* (that is ἱλασμὸς 1 *Joh.* 2. 2.) but *propitiatory*, *Chriſt* being now the *antitype* (*prefigured* by that *covering* of the *arke*, where *God* was wont to exhibite himſelf peculiarly) he, by whom *God* ſpake to us, *Heb.* 1. 1. in whom the *fulneſſe of the Godhead dwelt bodily*, and on whom the *Angels* deſcended with that *voice*, [*This is my beloved ſon*, &c.] and by whom *God* gave his *reſponſes* to the world, ſhewing himſelf *propitious* to them (which is the meaning of Ἔνδειξις δικαιοσύνης *demonſtrating of his righteouſneſs* or *mercy* that here followes) or ſhewing a way by which he will be *propitiated*, viz: through *faith* in his *blood* (not by any legal performances) the *condition* required on our part to be performed; This *condition* is here introduced by the word [διὰ (with a *genitive* caſe) *through*] which is the note of a *condition* (as with an *accuſative* it is of a *cauſe*) and it is πίστει ἐν τῷ αὐτοῦ αἵματι, *faith in his blood*, where the *blood* being the *object* of the *faith*, it muſt ſignifie *in concreto*, *Jeſus Chriſt*, who thus *ſhed* his *blood* (ſhed it to *propitiate* and *ſatisfie* for our *ſinnes*, and ſhed it to *redeem* us from all *iniquity*) *in*, or *on* whom we are to *beleive*, and that is ſtyled ver. 22. (in that ſimpler phraſe, yet to the ſame ſenſe) πίστις Ἰησοῦ Χριστοῦ *the faith of Jeſus Chriſt*: Beſide this the *blood* is alſo the *foundation* or *motive* of the *Chriſtian faith*, that which *perſwades* us to *beleive* and *obey Chriſt*, becauſe what he hath taught us, as the will of God, he hath thus confirmed to be ſo, by ſigning it with his *blood*, and ſo the *blood* of *Chriſt* is ſaid by S. *John* to be one of thoſe, which *teſtifie* or *bear witneſſe* on *earth*, and to induce our *faith* of the *Goſpel*, thus teſtified by the *effuſion* of his *blood*. And in both theſe notions, this *faith* is the condition on our part, parallel to *Chriſts* being propoſed a *propitiatory* on *God's* part; for as *God* exhibits himſelf to us in *Chriſt*, *demonſtrates* his *righteouſneſſe*, or *mercifulneſſe*, and reveals himſelf *propitious* to us, in putting us in a way of finding *mercy*, entring a *new covenant* with us, ſo muſt we *beleive* on him thus *exhibiting* and *revealing* his *Father's* will to us, and obſerve thoſe rules, of *repentance* and *new life*, upon which he *promiſeth* to be thus *mercifull* to us. And accordingly this condition is here immediately ſubjoyned to Gods *propoſing Chriſt* as a *propitiatory*, as the *condition* on our part, on which he ſo *propoſeth* him. πίστει ἐν τῷ αὐτοῦ αἵματι διὰ Αἷμα

i. Ἔνδειξις δικαιοσύνης] will here beſt be rendred, *demonſtration of his righteouſneſs*, and accordingly as the method of *demonſtrating* is wont to be by the *cauſe*, ſo here followes [διὰ] which, with an *accuſative* caſe, is a note of a *cauſe*, διὰ τὴν πάρεσιν *becauſe of the paſſing by*, (*not taking notice*) *of paſt ſinnes*, the *ſinnes*, whether by *Jewes* or *Gentiles*, formerly committed, i. e. before the *revealing* and *manifeſting* of *God's* will unto them by *Chriſt*, According to that of *Act.* 17. 30. that *God*, ὑπεριδὼν τοὺς χρόνους *looking over*, not *taking notice of* that *time* of *ignorance*, *doth now command all men every where to repent*; and *Wiſd.* 11. 23. παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *thou lookeſt* another way, and *beholdeſt not the ſinnes of men*, *that they may repent*. The ὑπερίδων and παρορῶν] there, is the direct interpretation of *God's* πάρεσις here, differing from ἄφεσις *pardon*, as *præterition*, doth from *remiſſion*. as *paſſing by*, not *yet laying* to their *charge* for *puniſhment*, doth from *abſolving*, *acquitting* of them. For though in order to their *repentance* and *change*, *God* doth at the preſent ſo *paſſe by* their *forepaſt* ſinnes, as not to *forſake* them, or ſhut up all wales of mercy againſt them, but reveals *Chriſt* to them, with promiſe of *pardon* for what Ἔνδειξις δικαιοσύνης διὰ τὴν πάρεσιν τῶν

is

is past, if they will now *obey* him (this is the meaning of πίστως) yet unlesse that *change* be wrought, and for the future approved to him, there is no ἄφεσις *remission* or *pardon* to be expected from him. This πίστως then consists ἐν τῇ ἀνοχῇ Θεοῦ, *in God's forbearance*, or *long-suffering* (so the word signifies c.2. 4.) in his not proceeding so *swiftly*, and severely with sinners, as to *cut* them off, or *forsake*, and leave them *helpless* and *hopeless* in their sinnes, but treating them gently, giving them *space to repent*, and *amend*, and using all effectuall *means* to win them to it, All one with *Gods* μακροθυμία, *slowness to punish*, mentioned oft, in the case of *Pharaoh*, and elswhere, And this being now *God's* dealing in *Christ*, is here mention'd as the *medium* to demonstrate *God's righteousness*, i.e. that *Evangelical* way revealed by *Christ*, wherein it consists, not in the purchase of *pardon*, and *forgiveness absolutely*, or for any, but those that doe *sincerely* return from their *wicked* lives, and embrace the *faith*, and *obedience* of *Christ*, but to give *space*, and to *admonish*, and call to *repentance*, and use means on *God's* part *effectual*, if they be not *obstinately resisted*, or *contemned* by us, to bring us to *new* life. And that is the meaning also of the Ἀπολύτρωσις *redemption which is in Christ*, v.24. *his* freeing men from that *necessity* of *perishing* in their *sinnes*, calling them to *repentance*, using all probable means to *redeem* and *purifie* them from all iniquity, which is expresst by λυτροῦς *redeeming Tit.* 2. 14. and ποιεῖν λύτρωσιν, *to work redemption Lu.* 1. 68, And so sometimes also [*forgiving*] signifies, as when *Christ* saith, Πάτερ ἄφες, *Father forgive them*, *Lu.* 23. 24. for there he *praies* not for *final* or *actual*, *present*, *absolute forgiveness* to them, but for the giving them *space* to *repent*, and means to convince them of their *sin*, by the coming of the *holy Ghost*, and the *Apostles* preaching to them the *resurrection* of *Christ* from that *death* which they had inflicted on him. And so must we understand *the remission of sinnes*, which in the *Creed* is proposed to *all* to *beleive*.

ἀνοχὴ

Ἀπολύτρωσις

Λυτροῦς Ποιῶν λύτρωσιν

Πάτερ ἄφες

k. That the word δίκαιος *just*, or *righteous* signifies a *mercifull*, or *charitable* person hath been shew'd from the *Hebrew* notation of צדקה *righteousness*, for ἐλεημοσύνη *mercy*, *note* on *Mat.* 1. g.

δίκαιος

And accordingly it may be observed, that the word *seldome* in these books, if ever, belongs, or is applied to the act of *vindicative*, or *punitive justice*, but (as there in the case of *Joseph*, who would not offer his *wife* to *legal punishment*, and therefore is call'd δίκαιος *righteous*) for the *abating* of the *rigour* of *exact law*, and bringing in ἐπιείκεια *moderation*, or *equity*, or *mercy* in stead of it. Accordingly it is here to be resolved, that this phrase being used of *God* [εἰς τὸ αὐτὸν δίκαιον, *that God may be righteous*] must be understood, to denote his *mercy*, and *goodnesse* and *clemency*, in *pardoning*, and *forgiving* of *sinnes*, that being the thing lookt on in the many foregoing expressions, Our being *justified freely by his grace* v.24. *the propitiatory* v.25. *Gods* means of *exhibiting*, or revealing his *covenant* of *mercy*, *Gods righteousnesse*, i.e. his *mercifull* dealing with men under this *second Covenant*, v.25, & 26. and the *remission of sinnes*, and *forbearance*, v.25. 'Tis true indeed, that the *satisfaction* made, and the *price* paid for our *sinnes* by *Christ*, being the *meritorious* cause of this *remission*, and *justification*, may fitly denominate *God* δίκαιον *just* in that other respect, and it is most certain that *God*, to give a great *example* of his *hatred* to *sin*, and his *wrath* against *sinners*, was pleased to *lay on his own son the iniquities of us all*, rather then let sinne go utterly *unpunished*, But the word δίκαιος *righteous* being so commonly taken in that notion of *mercifulness*, and so seldome in this of *vindicative justice*, there is no reason to *interpret* it thus in this place.

λόγος signifies *ratio* or *ratiocinium*, not onely in the notion of the *Logician*, but also of the *Arithmetician*, not only *reason*, or *arguing*, but also *reckoning* or *counting*, and so you shall find it ch.9. 28. whose art is called thereupon λογιστικὴ, *counting* or *reckoning*, whence *Phavorinus*, λογίζομαι, ψηφίζω τῇ χειρὶ *casting account* with ψῆφοι, which we therefore call *counters*, or those by which we *cast account*. Hence λογίζομαι is to *perfect* and *make up* an *account*, and to *conclude* or *summe up*, and so 'tis here used to *conclude*, not in the *Logicians*, but *Arithmeticians* notion of concluding. Of this word λογίζομαι see *note* on 1 *Cor.* 13. f.

λόγος

Paraphrase.

CHAP. IV.

a. 1. What then doe we say? Can it be said, or thought, that Abraham, who is said in scripture to be righteous, or accepted by God as righteous, obtained that testimony by the merit of his own innocence, or performances? (This affirmative interrogation is in effect a negation, and so the meaning is,) This cannot with any reason be affirmed by any.

1. *a What shall we say then, that Abraham our father, † as pertaining to the flesh, hath found?

* What therefore do we say? τί οὖν ἐροῦμεν † found according to the flesh? Εὑρηκέναι κατὰ σάρκα

2. For if he were so justified by any thing in himself, any innocence, or performance of his, he might then be said to have somewhat to glory of, his justification being an effect of his performances, and not of the free grace of God, (see note a. & ch.3.27.) But sure there is no such matter; Or, if toward men, who had nothing to blame in him, he might have any place of boasting, yet sure toward God he hath none, he cannot be able to say to God by way of boast, as of any speciall merit or excellency (which alone is matter of boasting) that he had done any thing, by virtue of which he was justified before God. And therefore certainly, whatsoever privilege or prerogative was, or could be conceived to belong to him, or his posterity, it was from the free mercy of God, a fruit of undeserved promise, and that excludes all boasting, for what hast thou (in this case) which thou hast not received? and why then boastest thou, as if thou hadst not? i.e. as if it were not a meer act of mercy, and bounty to thee.)

2. For if Abraham were justified by works, he hath * whereof to glory, but not † before God.]

* boasting, καύχημα † toward πρὸς

3. And this appears by that way of God's dealing with him, which is in the scripture clearly enough set down; and that the very same by which we teach, and professe that all men are now dealt with by God, i.e. a way that belongs to the Gentiles though sinners, (if they will forsake their heathen waies, and now receive and obey Christ) as well as to the Jewes, viz: that Abraham

3. For what saith the scripture? Abraham beleived God, and it was counted unto him for righteousnesse.]

beleived

beleived God, followed his call, and beleived his promise, and thereupon though he had formerly been guilty of many sinnes, and though his obedience being due to Gods commands, could not challenge any such reward from God, yet did God freely justifie him, i.e. upon his forsaking his countrey and the idolatries thereof, and after, upon his depending upon God's promises made to him (and so walking cheerfully in his duty towards God) pardon his past sinnes, receive him into speciall favour, strike a covenant of rich mercies with him.

4. Now to him that worketh, is the reward not reckoned of grace, but of debt.] 4. By this 'tis clear that 'twas not his innocence, or blamelesnesse, by which he is said to be just in the sight of God, or any meritorious act, that was thus rewarded in him, (see note on c.3. b.) For if it were, then would it not be said, that God did account or reckon his faith unto him for righteousnesse, i.e. freely out of meer mercy justifie him (as v.3. it was, and v.5. is again said, these two phrases [it was reputed to him for righteousnesse] there, and here [it is reputed to him according to grace, or favour] being directly of the same importance) but that upon his perfect innocence and blamelesnesse, God was bound (by lawes of strict justice to reward and crown his innocence, and his vertues, as paying him that which he ought him (a due debt,) and not freely giving it him by way of favour and grace, as is implied in accounting or imputing to him for righteousnesse.

5. But to him that worketh not, but beleiveth on him that justifieth the ungodly, his faith is counted for righteousnesse.] 5. But his way of justification was by beleiving pardon for sinners upon reformation, and thereupon reforming and giving himself up to doe whatsoever God now would have him doe, and so 'twas not any originall innocence of his (which might challenge the reward, as due) but onely Gods acceptation of his faith, which was an act of God's meer mercy, and that may be vouchsafed to Idolatrous Gentiles upon their repentance, as well as to him, and their receiving of the faith, and leaving their former courses of sinne, on Christs command, as he did his countrey, upon Gods, be accepted to their justification.

6. Even as David also describeth the blessednesse of the man, unto whom God imputeth righteousnesse without works,] 6. Agreeable to which is that description of blessednesse in David, Psal. 32. that he is blessed, whom the Lord out of his free grace and pardon of sinne accepteth, and accounteth as righteous, and not on any merit of their own performances, i.e. that blessednesse consists in having this Evangelical way of justifying sinners (or those who have been sinners, and now repent and return) vouchsafed to any man, not that of never having lived in sinne (for want of which the Jewes will not admit the Gentiles to any hope of justification) but the other, I say, of mercy and forgivenesse, upon reformation, and forsaking their former evil waies, as appears by the words of the Psalme.

7. Saying, Blessed are they whose iniquities are forgiven, and whose sinnes are covered.] 7. Blessed are they, not who never sinn'd at all, that were never in a wicked or wrong course, (as of the Gentiles it is acknowledged that they were) but who having been ill, have reformed, and found place of repentance, and of mercy upon reformation, meerly by the forgivenesse and pardon of God.

8. Blessed is the man to whom the Lord will not impute sinne.] 8. Blessed is the man, whose sinne (though he have been guilty, as 'tis acknowledg'd the Gentiles have) is not charged on him by God, but freely pardoned and forgiven unto him upon his reformation.

9. Cometh this blessednesse then upon the circumcision onely, or upon the uncircumcision also? for we say that faith was reckoned unto Abraham for righteousnesse.] 9. This then being the nature of the Evangelical course, of Gods gracious way of dealing with sinners, giving them place for repentance, and upon the sincerity of that, justifying, and accepting them, whatsoever their former sinnes have been, we may now further consider, whether this course may not be taken with uncircumcised Gentiles, as well as with the Jewes, and that will best be done, by considering how God dealt with Abraham, and what condition Abraham was in, when God thus reckoned his faith to him for righteousnesse, or justified and approved of him, and rewarded him so richly for beleiving.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.] 10. And of this the account is easie, if we but observe the time, when Abrahams justification is spoken of, viz. when those words were said of him, Abraham beleived and it was counted to him for righteousnesse. For we find that was Gen. 15.6. before he was circumcised ch.17.24. and therefore it could not be a privilege annext to circumcision, but is a grace and favour of God, whereof the uncircumcised Gentiles are no lesse capable, then the Jewes, who are within the covenant of circumcision: (which is an evidence that receiving of Christ now, and beleiving and obeying of him, as then Abraham obeyed, will be accepted by God, without circumcision)

11. And he received the signe of circumcision, a seal of the righteousnesse of the faith, which he had yet being uncircumcised; that he might be the father of all them that beleive, * though they be not circumcised, that righteousnesse might be imputed unto them also:] 11. And being justified after this Evangelical manner upon his faith, without and before circumcision, he received the sacrament of circumcision, for a seal, on his part, of his performing those commands of God given to him, his walking before him sincerely, Gen.17.1. (upon which the covenant is made to him, and thus sealed v.2.4.10.) and on God's part, for a testification of that faith of his, and obsignation of that præcedent justification; And so by consequence he is the father in a spirituall sense, i.e. an exemplar, or copy (which they that transcribe are called his sonnes) not only of the Jew circumcised, but of every uncircumcised beleiver, who therefore succeeds him, as a son to a father, in that privilege of being justified before God:

* through uncircumcision, δι' ἀκροβυστίας

12. And the father of circumcision to them who are not of the circumcision onely, but also † walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.] 12. And a spirituall father conveying down mercies & the inheritance to the Jewes, as many, as besides circumcision, which they draw down from him, doe also transcribe his copie, follow his example of faith and obedience which were remarkable in him before he was circumcised, and to all others that being Gentiles or uncircumcised leave their Gentile sinnes as he his countrey, beleive all Gods promises, and adhere to him against all temptations to the contrary.

† to those that walk, τοῖς στοιχοῦσι

13. For the promise * that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousnesse of faith.] 13. For the great promise made to

* to Abraham or his seed, that he should be the heir of the world, was not by the law, ἐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου

Abraham, and his posterity, that they should possesse so great a part of the world, Idumæa and a great deal more beside Canaan, (under which also heaven was typically promised, and comprehended, Heb. 11, 14. 16.) was not made by the Mosaicall law, or consequently upon condition of performing and observing of that, (see note on Mat. 5. g.) but by this other Evangelicall way of new obedience, without having observed the law of Moses, without being circumcised.

14. For if that inheritance were made over to them upon observation of the Mosaical law, upon the Jews being circumcised, &c: then, as faith, or this Evangelicall way of justifying sinners is vanished on one side, and what is said of Abrahams being justifyed by faith, is concluded to be false, so the promise it selfe, which was shewed to be the thing, by which Abraham was justified, and to belong to all Abrahams seed, not to the Jewes onely, v. 12. is vanished also.

14. For if they, which are of the law, be heires, faith is made void, and the promise made of none effect.]

15, 16. This again appears by another argument, for it's evident of the law of Moses, that all, which that doth, is to bring sinne and punishment into the world, as the law of circumcision given to the Jewes, made it a sinne, and punishable in a Jew, if he were not circumcised on the eighth day, but gave him no right of merit, no title to heaven, or to any other reward, in case he did observe that, or the like ordinances, were circumcised, &c: (for these were before the command of circumcision, made over to Abraham and his seed by the promise of God.) And so for other more substantiall duties, the law by commanding them doth but enhanse the contrary sinne, which if it were not for the commandment could not be so high a degree of crime, or contempt of known law, but doth not give a man right to any reward for observing it: From whence it necessarily follows, that it, i. e. the promise of reward, v. 13. justification &c: must have been made in respect to faith, or to beleivers (and not founded upon any merit of any legall performances, on God's giving, or our observing that law of circumcision, &c:) and by that means indeed it becomes an act of promise, and that promise meerly of grace, not depending on Judaicall performances, and so it belongs to all the seed (i. e. to all that do as Abraham did) is made good (see note on 1 Pet: 2.d.) to all sorts of beleivers (not onely to the Jewes) who are spiritually children of Abraham, i. e. beleivers like him, born anew after his example or similitude, though not springing from his loyns, for in this respect it is, that he is said to be the father of us all, i. e. of all the faithfull.

15. * Because the law worketh wrath: for where no law is, there is no transgression.

16. Therefore it is of faith, that it might be by grace, † to the end the promise might be sure to all the seed, not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,]

17. (As is is written, I have made thee a father of many nations) before him, whom he beleived, even God, who quickneth the dead, and calleth those things which be not, as though they were,]

17. (As it is written of him, that hee should be the father of more nations then one, nay (as the word [many] often signifies) of all, i. e. of the Gentile beleivers also) viz: in respect of God's promise and mercy, who justified Abraham without Mosaicall obedience, and so will justifie Gentile Christians, begetting them by the Gospell to a new life, and then upon this change, this reformation, though sinners and Gentiles by birth, yet accounting them children, receiving, and embracing them in Christ; And there is nothing strange in all this, when we remember, who it is that hath made this promise, even that God, who is able to doe all things, even to raise the dead to life again, and so to quicken the Gentiles that are dead in sinnes (as he quickned the womb of Sarah, and enabled old Abraham to beget a sonne) and give them grace to forsake their former deadnes and barrennes, and incapacity of Gods favour, viz. their heathen sinnes, and to deal with those despised heathen, as he doth with the Jewes themselves, that have received most of his favour, and pretend a peculiar title to it, see Lu: 15. 24.

18. Who against hope beleived in hope, that he * might become the father of many nations: according to that which was spoken, so shall thy seed be.]

18. And this is exemplified to us in that which, wee see, befell Abraham, who having no naturall grounds of hope (either in respect of Sarah or himselfe) did yet (upon Gods promise Gen: 15.) hope and beleive, that he should have a Sonne, and so be a stock, from whence (i. e. literally, from his body) many nations should spring, a most numerous progeny, even as many as the stars of heaven for multitude. (And then why may not the Gentiles upon coming into the faith of Christ, and reforming their Gentile lives, be as capable of God's promises, as to all true penitents, whatsoever impossibility seem to be in it, in respect of their former sinnes, and desperatenes of their condition?)

19. And being not weak in faith, he considered not his own body † now dead, when he was about an hundred years old, neither yet the deadnes of Sarah's womb:]

19. He, we know, by a strong faith overcame all the difficulties in nature, and considered no objections that might be made against the probableness of God's performing the promise:

20. He b * staggered not at the promise of God through unbeleife: but was strong in faith, giving glory to God:]

b. 20. Neither interposed he any question, demurre, or doubt, through any suspicious fearfull passion in himselfe, but, without all dispute to the contrary, depended fully on God for the performance, and how difficult soever, yet he lookt upon God in his glorious attributes, perfectly able to do whatsoever he promised, and most faithfull, and sure never to faile in the performance, collecting nothing else from the difficulty of the matter, but that it was the fitter for an almighty power, and a God that cannot lye, having promised, to magnifie his power in performing it.

21. Having for it all, this one hold, on which he depended most confidently, that as God was able, so he would certainly make good, and perform what hee had freely promised to him. (And then, now that the Gospell is by Christ sent to the Gentiles, and mercy offered them upon reformation, why should the wickednes of their former lives (any more then Sarahs barren womb, and Abrahams old age) keep God from performing his promise to them, of accepting, and justifying penitent Gentiles, whose reformation tends so much to Gods glory, though they be not circumcised?)

21. And being fully perswaded, that, what he had promised, he was able also to perform.]

22. Which stedfast faith of his was a signe of the opinion he had of God's power and fidelity, and was most graciously accepted by God, and rewarded in him with the performance of the promise, and not onely so, but also (and over and above it) was reputed to him as an eminent piece of virtue; And so it will be now in the Gentiles, if upon our preaching to them, they now beleive, and repent.

22. And therefore it was imputed to him for righteousnes.]

23. Now

† that it may be a firm promise, ἵνα τὸ κατὰ χάριν βέβαιον ᾖ τῇ ἐπαγγελίᾳ

* For ὅτι

† grown already dead, νενεκρωμένον

* doubted

* should become εἰς τὸ γενέσθαι

23. Now it was not written for his ſake alone, that it was imputed to him;

24. But for us alſo, to whom it ſhall be imputed, * if we beleive on him that raiſed up Jeſus our Lord from the dead.]

* that beleive his meſſage

23, 24. For this is recorded of him for our inſtruction, to teach us how God will reward us, if we beleive on him, without doubt, or diſpute in other things of the like, or greater difficulty, ſuch is the raiſing Chriſt from the dead, which was wrought by God for us and all mankind, Gentiles as well as Jewes, and our beleif of it is now abſolutely required of us, to fit us to receive and obey him, that is thus wonderfully teſtified to us to be the Meſſias of the world, and that receiving and obeying of him will now be ſufficient to the juſtifying of us, without the obſervations of the Moſaical law, as Abrahams faith was to him, before he was circumciſed.

25. Who was delivered for our offences, and was raiſed again for our juſtification.]

25. For to this end was both the death and reſurrection of Chriſt deſigned; he died as our ſurety, to obtain us releaſe and pardon, to make expiation for our ſinnes paſt, and roſe again from the dead, partly to convince the unbeleiving world by that ſupreme act of power, and ſo to bring them to the faith, that before ſtood out againſt it; partly that he might take us off from the ſinnes of our former lives, bring us to new life, by the example of his riſing, and by the miſſion of the Spirit to us, whereby he was raiſed, and ſo to help us to actual juſtification, which is not had by the death of Chriſt, but upon our coming in to the faith, and performance of the condition required of us, ſincere obedience to the commands of Chriſt.

So that as the faith of Abraham, which was here ſaid to be reputed to him for righteouſneſſe, was the obeying of God in his commands, of walking before him, &c. the beleiving God's promiſe, and without all dubitancy relying on his all-ſufficient power to doe that moſt impoſſible thing in nature, and his veracity and fidelity, that he would certainly doe it, having promiſed it, (which contains under it alſo by analogie a beleif of all other his divine attributes, and affirmations, and promiſes, and a practiſe agreeable to this beleif, going on conſtantly upon thoſe grounds, in deſpight of all reſiſtances, and temptations to the contrary,) ſo the faith that ſhall be reputed to our juſtification, is the beleiving on God in the ſame latitude, that he did, walking uprightly before him, acknowledging his power, his veracity, and all other his attributes, beleiving whatſoever he hath affirmed, or promiſed, or revealed unto us concerning himſelf, particularly his receiving of the greateſt ſinners, the moſt Idolatrous heathens, upon their receiving the faith of Chriſt, and betaking themſelves to a new Chriſtian life, and as an Embleme, and token, and aſſurance of that, that great fundamental work, the baſis of all Chriſtianity, his raiſing Jeſus from the dead, whom by that means he that ſet forth to us to be our Lord, to be obeyed in all his commands, delivered to us, when he was here on earth (the obligingneſſe of which is now ſealed to us by God in his raiſing this Lord of ours from the dead) and this faith not only in our brains, but ſunk down into our hearts, and bringing forth actions in our lives (as it did in Abraham) agreeable and proportionable to our faith. And as this faith is now required to our juſtification, ſo will it be accepted by God to the benefit of all the heathen world, that ſhall thus make uſe of it, without the addition of Moſaical obſervances, circumciſion, &c. as in Abraham it was, before he was circumciſed.

Notes on Chap. IV.

a. The underſtanding of the *Apoſtles* diſcourſe in this *chapter* depends much on a right underſtanding of this *verſe*, which contains the *queſtion* to which the *ſatisfaction* is rendred in the following words. And in this verſe four things muſt be obſerved, Firſt that the τί οὖν ἐροῦμεν *what ſay we then?* is a form of *introducing* a *queſtion*, and though not here (in the ordinary printed copies) yet in other places hath a note of *interrogation immediatly* following it, as c. 6. 1. and 7. 7. This being ſuppoſed, the ſecond thing is, that the remainder of the *verſe* is the very *queſtion* thus *introduced* [*that Abraham* &c. i.e. *Doe we ſay that Abraham found according to the fleſh?*] And this *interrogation* being not here formally *anſwer'd*, muſt it ſelf be taken for an *anſwer* to it ſelf, and as *interrogations* are the ſtrongeſt *negations*, ſo will this, and muſt thus be made up by addition of theſe or the like words, *No certainly he did not.* Then for the *third difficulty*, viz: what is here the meaning of εὑρηκέναι, *hath found*, that will ſoon be anſwered, 1. that to *find*, agreeably to the *Hebrew* מצא ſignifies to *gain*, *obtain*, *acquire*, as to *find life*, *Mat.* 16. 25. 2dly, that there muſt be ſome *ſubſtantive* underſtood, ſomewhat which he may be ſaid to have *found*, and that is either *indefinitely* ὃ ἔυρε, that *which he did find*, or *obtain*, or elſe more *diſtinctly* δικαιοσύνην *righteouſneſs* or *juſtification*, which had before been named, *favour*, *approbation* with *God*. So we have εὗρες χάριν *thou haſt found favour*, *Lu.* 1. 30. and it ſeems to be a *proverbial* form, and will then be the ſame with being *juſtified* ver. 2. And ſo the *illative* particle *For*, concludes, *Doe we ſay he hath found?* (or, *Certainly he hath not found*) *For if he were juſtified*, i.e. if he had thus *found*— which notes *finding*, and *being juſtified* to be all one. Fourthly then it muſt be examined what is meant by κατὰ σάρκα, *according to the fleſh*. And firſt it appears to *connect* with the εὑρηκέναι, for ſo it lies, εὑρηκέναι κατὰ σάρκα, *found according to the fleſh*, and is not joyned with *Abraham our father*, as in reaſon it would have been, (and not εὑρηκέναι interpoſed,) if the meaning of it had been, *our father according to the fleſh*, which being ſuppoſed, it will likewiſe follow that [κατὰ σάρκα, *according to the fleſh*] muſt ſignifie the ſame with ἐξ ἔργων, *by works*, v. 2. in like manner as [*found*] and [*juſtified*] import the ſame, And this again is evident by the *lawes* of *reaſoning*, For this *ſecond* verſe being by the [*For*] in the front evidenced to be the *proof* of what was ſet down in the *firſt*, and this *proof* being in form of an *hypothetical ſyllogiſme*, Thus, [*If Abraham were by works juſtified before God, then he hath matter of boaſting before God, but Abraham hath not any matter of boaſting before God, therefore he was not juſtified by works*] it muſt follow neceſſarily that this *concluſion* [*Abraham was not juſtified by works*] was the ſame with that, which was ſet down in other words, v. 1. or if not of the ſame *latitude*, and *extent* with it, was *comprehended*, as a part, under it. Which it cannot be, unleſſe [κατὰ σάρκα, *according to the fleſh*] and [ἐξ ἔργων *by works*] be either of the ſame force directly, or the *latter* contained in the *former*, Any *greater*, (though never ſo ſmall) *difference*, that ſhould be *admitted*, being of *neceſſity* to affix *four* terms to the *Apoſtles ſyllogiſm*, and ſo to evacuate all force in his *argument*. From hence it follows, that the way of diſcerning what is meant by [ἐξ ἔργων *by works*] will be the moſt probable means of interpreting κατὰ σάρκα *according to the fleſh*. And this we have

Tt 2 from

from v.4. & 5. in these words, *To him that worketh is the reward not reckoned of grace, but of debt, But to him that worketh not, but beleiveth on him that justifieth the ungodly, his faith is reckoned for righteousnesse.* Where it is evident, that [*working*] is that to which *reward is by debt*, or just wages *to be adjudged*, and that in opposition to *Gods reckoning* of *grace*, or favour, and *justifying the ungodly*; From whence it follows, that [*being justified by works*] in this place (in S. *Paul's*, not S. *James's* dialect) signifies, that *innocence* of the *former life*, and those *eminent performances* wrought by a mans self, that may *challenge* from *God* as *due* unto them, *Gods acquittance*, and *special reward*, without any intervening of *pardon*, as to an *offender*, or of *grace*, in *giving* him any thing, that is not *perfectly* due to him. Whereas on the contrary, *Gods imputing righteousnesse without works*] ver. 6. is *Gods pardoning graciously* the *sinner*, that the man hath been *guilty* of, (viz: upon *repentance*, and *reformation*,) which he might most justly have *punished*, v. 7, 8. and *rewarding* some *mean imperfect act*, or acts of *fidelity*, or *obedience* in him, which could no way *challenge impunity*, much lesse such a *degree* of *reward*, did not *God* out of meer *mercy* thus *improve*, and *enhanse* the value of them. So that [ἔργα *works*] are the mans *own performances*, first *blamelesse* in not *sinning*, and then *meritorious*, as the *eminent difficulty* of the *commands*, wherein his *obedience* is *tried*, and *exercised*, is apt to *enhanse* the *value* of them, and he that were supposed to be *justified* by them, must 1. have lived *blamelesly* all his *former* life, and then have done *eminent*, *rewardable* actions also, at least the former of these, And *Abraham* having been ἀσεβὴς *a sinner* v 5. having *lived* in *Idolatry* for some time, and all that he did, upon which he was *justified*, *Gen.* 15. 6. being but *obeying Gods call*, *Gen.* 12. 4. and *beleiving his promises*, *Gen.* 15. 5. it is clear he was not, nor *could* be thus *justified*, but only by the way mentioned by the *Psalmist*, *Psal.* 32. by *Gods forgiving*, *covering*, *not imputing of sinne*. And so this must be the meaning also of his *not finding according to the flesh*, viz: being not *justified* by any thing in *himself*, abstracted from the *mercy*, and *gracious acceptance* of *God*. Thus *Rom* 9. 8. *the children of the flesh* are *opposed* to the *children of the promise*, and signifie literally *Ismael* that was begotten by the *strength* of *nature*, (as *Isaak* was a work of *Gods promise* and *special mercy*,) and *mystically* the *Jewes* considered with their own *performances*, whereby they expected *justification*, without any respect to the *pardon*, and *mercy* of *Christ*. And thus *Gal.* 4 29. *Ismael* is said to be κατὰ σάρκα γεννηθεὶς, *born according to the flesh*, and *Isaak* κατὰ πνεῦμα, *according to the spirit*, in the same notion, *the Spirit*, and *the promise*, signifying the same thing in that place, as appears by v. 28. The words being thus interpreted, are a *confutation* of one part of the *objection* of the *Jewes* against the *Apostles* practise, of preaching the *Gospel* to the *Gentiles*, viz: that taken from the *sinnes* of the *Gentiles*, which here by the *example* of *Abraham* is proved to be of no force against their *justification*, they being as *justifiable*, as *Abraham* a *sinner* was, by *Gods free pardon* of *sinnes* past, upon *forsaking* of them, And this is insisted on and proved in the eight first verses. In the *ninth* verse the *Apostle* proceeds to the confuting the *other part* of their *objection* (see *note* b. *on the Title of the Epistle*) viz: that if the *heathens* would be capable of any part of the *benefit* of *Gods promise*, they must then be *Proselytes* of their *Mosaical covenant*, or *righteousnesse*, be *circumcised* &c. Which again is proved false by the *example* of *Abraham*, who was *justified*, before he was *circumcised*, and before the *giving* of the *Law*, by *faith*, not by *circumcision*, by *Gods pardon*, and *mercy*, not by any *legal* performances. The only matter of *doubt*, and *uncertainty* is, whether these *objections*, which are thus in the *insuing chapter* confuted, were *both* propoted in the *first verse*, (for if they were, then ἐξ ἔργων *by work*] v. 2. will not be of the same *latitude* with κατὰ σάρκα *according to the flesh*, but contained under it, as a *part* under the *whole*) or whether the *first* only were there *comprehended*, and the *second* severally subjoyned v. 9. The *latter* of these seems most *probable*, and accordingly the explication of the *Chapter* hath proceeded, though if the *former* were true, it would be of no greater concernment then only this, that κατὰ σάρκα *according to the flesh* should referre to *circumcision*, and *Mosaical observances*, as well as to the *blamelesse*, and *meritorious* performances, wrought by a mans *own natural strength*, abstracted from *Gods pardon*, and *favourable acceptance*.

b. Διακρίνεσθαι is ἀμφιβάλλειν, ἀπιστεῖν, saith *Phavorinus*, to *doubt*, *demurre*, *dispute*, and be *incredulous*: So is the word used *Mat.* 21. 21. *Act.* 10. 20. & 11. 2, 12. *Rom.* 14. 23. *Jam.* 1. 6. & 2. 24. *Jude* 9, & 22. See *Paulus Fagius* on *Pirche Aboth*, p. 82.

Paraphrase.

CHAP. V.

1. By this faith therefore it is, that as many as sincerely embrace the Gospel are freely pardoned, and accepted by God in Christ, and being so, they are reconciled unto God through our Lord Jesus Christ, and though they have formerly been Gentiles, need not become Proselytes of the Jewes, need not any legal performances of circumcision, &c. to give them admission to the Church of Christ, as the Judaizing Gnosticks contend.

1. THerefore being justified by faith, we have peace * with God, through our Lord Jesus Christ:] * toward εἰς

2. Nay by him we have already received, † stand, and * rejoice in hope of the glory of God.] by faith only, (not by virtue of those performances,) reception and admission to those privileges, to this Evangelical estate, wherein now we stand, and have done for some time, and have a confident assurance that God which hath dealt thus graciously with us, will, if we be not wanting on our part, make us hereafter partakers of his glory, and this is matter of present rejoicing to us.

2. By whom also we † have accesse by faith into this * grace, wherein we

† have had ἐσχήκαμεν
* or joy, for the King's Ms. reads χαρὰν
† have stood, ἑστήκαμεν

3. And we not only rejoice in this hope of future glory, but (on this score) also we are infinitely pleased with our present sufferings, (see note on Heb. 3. b.) whatsoever

3. And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience,

* glory, or rejoice exceedingly, καυχώμεθα

whatsoever befall us now, knowing, that although our afflictions be in their own nature bitter, yet they are occasions to exercise, and thereby to work in us the habit of many excellent vertues, as first patience, and constancy, which is required of us, and which is most reasonable to be shewed in so precious a cause.

* tryall, δοκιμην

4. And patience, * experience; and experience, hope;] 4. And this patience works another fruit, for without that we could have no way of exploring or trying our selves touching our sincerity, which is only to be judged of by triall, and without this triall and approbation of our sincerity we could have no safe ground of hope (which is only grounded on God's promises, and those made onely to the faithfull sincere, constant Christians.)

† poured out on us, εκκεχυται

5. And hope maketh not ashamed, because the love of God is † shed abroad in our hearts, by the holy Ghost, which is given unto us. 5. Which hope being thus grounded will be sure never to fail us, 'tis impossible we should ever be ashamed or repent of having thus hoped, and adhered to Christ, An evidence of which we have in Gods having so plentifully expresst his love to us, in testifying the truth of what we beleive, by sending his holy Spirit to that purpose, which assures us that we can never miscarry in depending on him for the performance of his promises, that being the great fundamental one, promised before his death, on which all the others depend.

* weak, ασθενων † at a fit season, κατα καιρον

6. For when we were yet * without strength, † in due time Christ died for the ungodly.] 6. This appears from the very beginning of Christ's dealing with us, for without all respect to any worth in us, Christ, when we were all in a sick, yea a mortal, i.e. damnable estate, (see 1 Cor. 8. note b) came then in a most seasonable opportunity, to rescue us from that certain damnation, which attended us, as impious wicked creatures, vouchsafed to suffer in our stead, himself to die that he might free us from certain eternal death, if we would now reform, and come in to the obedience of the Gospel.

* any one τις † though

7. For scarcely for a righteous man will * one die: † yet peradventure for a good man some would even dare to die:] 7. And what a degree of love this was, you may judge by this, that among men, though perhaps for a very mercifull person (see note on Mat. 20. b.) some one man would perhaps venture his life, yet for any man else, though he were a righteous and just man, you shall hardly find any man that will be so liberal or friendly as to part with it.

8. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.] 8. Whereas God's expression of mercy was infinitely above this proportion of any the most friendly man, for he, when he had nothing in the object to move him to it, when we were so farre from being good or just men, from being mercifull or pious in the highest degree, that we were profane customary sinners, he then sent his Son Christ to die for us, to obtain, by the shedding of his own blood, pardon of sinnes for us upon our reformation, and amendment.

9. Much more then, being now * justified by his blood, we shall be saved from wrath through him.] 9. And having thus dyed and done so much for us, when we had nothing (but our sins) to provoke him to, or make us capable of any mercy, much more now being thus far restored to his favour, and by that ransome of his paid for us, redeemed out of that certain ruine that attended us, we shall, if we be not wanting to our selves, in performing the condition required on our parts, be actually delivered from all effects of his displeasure in another world, and for the effecting of this, great advantage we receive from him also, viz. by his resurrection from death, and mission of his spirit, which tends more to our actuall justification, then his death did, (see c. 4. 25.) 2.

10. For if, when we were enemies, we were reconciled to God by the death of his Sonne, much more, being reconciled, we shall be saved by his life.] 10. For, if God, when men lived, and went on in sinne, and hostility against him, were pleased to have such favourable thoughts toward them (see note on Mat. 5. m.) If by the satisfaction wrought for our sins by Christ, we were then thus farre restored to his favour, that he was pleased to propose unto us free and easie conditions of mercy in the Gospell, If he then used us so friendly, as not to preclude the way of salvation, but called us to repentance, with promise of pardon for all past sinnes, upon our coming penitently in unto him, much more easie will it be, and agreeable to that former essay of his goodness to us, now (after he hath gone so farre with us) to rescue us out of the power and danger of our sins, by his rising from the dead, c. 4. 25. and sending that Spirit by which he was raised, to raise us up to a new life; And this also as far as concerns Gods part, is wrought for us.

* glory, καυχωμενοι † reconciliation, καταλλαγην

11. And not onely so, but we also * joy in God, through our Lord Jesus Christ, by whom we have now received the † atonement.] 11. And yet this is not all, but having received these benefits of reconciliation, (and promises of future salvation, if we be not wanting to our selves) we have now ground even of the greatest joy, and confidence, and dependence on God in all that can befall us in this life (see v. 3.) through this same Christ Jesus, who having made peace between God and us, and tendred us such easie conditions of mercy now under the Gospell, hath also given us a title to all consequent acts of friendship and kindnesse, which can be received from God, so that all that now befalls us, being for our good, is consequently matter of rejoycing to us.

* passed through to, (or, on) διηλθεν εις

12. Wherefore, as by one man sin entred into the world, and death by sinne, and so death * passed upon all men, for that all have sinned.] 12. From all which the conclusion is, that as by Adam's disobedience to that law given to him under the penalty of death, (i.e. by eating the forbidden fruit) sin came into the world, and death, or mortality by sinne, and being come in seized not onely on Adam, to whom 'twas particularly and expressely threatned (In the day that thou eatest thou shalt die the death) but upon all meer men also, that were after born, because all were sinners, i.e. born after the image and likeness of Adam, (that was now a sinner, and had begotten no childe in his innocence.)

† for, was not imputed, while there was, for the King's MS. reads ην λογιζ

13. For untill the law sinne was in the world: but sinne † is not imputed, when there is no law.

14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.] 13, 14. For after Adam's time, before Moses, or the time of giving the law, men sinned; and though it be true, that sinne is not charged to punishment, but when there is a law to forbid it expressly under that penalty, and therefore it might be thought that sinne without the law, would not bring in death into the world, yet by the parity of reason, all men being Adam's posterity, and begotten after the image or similitude of a sinfull parent, v. 12. (and God being supposed to rule the world still, after the manner that he had first explicitely revealed) that death that was once come in, did lay hold on all that posterity of Adam from that time till Moses (when the law was given, and death again denounced

denounced expresly) though they sinned not against a law promulgated under that penalty, or in that high presumptuous degree that Adam did. In which thing Adam is in the comparison the opposite member to Christ the Messias to come, for as death, which was the punishment of Adams sin, past on all men, begotten after the similitude of sinfull Adam, though they committed not that particular sin of eating the apple, against which the death was expresly decreed and threatned, i.e. though they sinn'd not so presumptuously against a law promulgated under that penalty, so justification and eternal life belongeth not only to those who were, as Christ, perfectly just, who have never lived in sinne, but cometh upon all others, who having not obeyed after the likenesse of Christ, doe yet return unto him by faith and repentance, and then for the future obey sincerely, though not exactly, and so in some manner and degree resemble Christ, as children doe parents, and as mankind did Adam.

15. In this place there ought to be, in ordinary manner of writing, another member of the period, answerable to the beginning of it v.12. (the 13th and 14th verses being certainly to be read as in a parenthesis) after this manner, For as &c. So &c. But the Apostle having insisted on the first part of the comparison thus farre, and finding that the grace in Christ rose much higher then the condemnation in Adam, he is fain to forsake that comparison, and to rise above a comparison, and conclude not with a [So] but with a [Not only so, but much more] thus, The gift communicated from Christ to beleivers, is farre greater then the punishment communicated from Adam to his posterity as sinners, for as they were begotten after the similitude of lapst Adam, and so were all sinners, as well as Adam, so probably were they as great sinners in other kinds, as Adam was in that, but these to whom the mercy in Christ belongs, are not righteous in such a degree, as well as Christ.

15. But not as the offence, so also is the free gift: for if through the offence of one, many * be dead, much more the grace of God, and the gift † by grace, which is by one man, Jesus Christ, hath abounded unto many.]

* died, ἀπέθανον
† through grace, that grace of one, ἡ χάρις ἡ τοῦ ἑνὸς

16. And not as it was by one that sinned, so is the gift; for the † judgment was by one to condemnation: but the * free gift is of many offences unto justification.]

16. And as in respect of the likenesse, the advantage is on Christ's side of the comparison, beleivers being not so like Christ in degree of holinesse, as they were like Adam in degree of sinne, so again for the sinne, for which Christ wrought atonement, the advantage is great again, on Christ's side above Adams. And not only as by Adam, so by Christ; But the benefit farre exceeded the hurt, for indeed the charge or enditement (see note on ch. 3. b.) and consequently the sentence that was on occasion of one sinne, did naturally, and by the same reason belong to the condemnation of all others, that were born after his image, sinners as well as he, but the gift that was brought in by Christ, pardon for all new creatures, was upon occasion of many sinnes, and to the justifying of those that were not righteous, as Christ, no nor as Adam, but had been guilty of more then one, even of many sinnes, And this makes the comparison again very uneven, for if as sinne was a means to bring condemnation into the world, so the same or some other one sinne had been the occasion of bringing mercy in, and pardon had been wrought for that one sinne, and no more, or for those that should for the future perfectly and exactly obey, then the comparison had been equall, but the sinnes that occasioned the mercy, and have their parts in the benefit of this justification, are many sinnes, and the persons, that should receive it, not righteous in that degree as Christ was, and that makes the comparison uneven.

* as by one man having sinned, ὡς δι' ἑνὸς ἁμαρτήσαντος
† sentence on occasion of one (offence) was to condemnation ἐξ ἑνὸς εἰς κατάκριμα
* mercy was by occasion of χάρισμα ἐκ

17. For if by Adam's sinne in that one kind, death came into the world, and through that one mans loynes, and by the parity of reason, that death was entailed upon all his posterity, as being born after his image, and guilty of other sinnes, though not of that special kind; then in like manner, or rather indeed, much more, they that belcive on Christ, that receive and make use of that (most rich) grace, and righteousnesse of Christ, i.e. are holy, gracious, and righteous too, though not in his degree, and so are, according to this Evangelical way, capable of this justification, shall, by the resurrection of Christ, and by his living and interceding forever for us, be sure to reigne with him.

17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousnes, shall reigne † in life by one Jesus Christ.]

† through his life. ἐν ζωῇ

18. To conclude therefore, as by one Adam's offence v.12. and 16. sentence came on all offenders, i.e. upon all meer sonnes of Adam, to condemnation; so by the righteousnesse of one, God's gift of mercy in Christ v.17. is come on all men, Gentiles as well as Jewes, to justification, i.e. to the accepting them as just (though they formerly lived in never so sinfull a course,) if they imitate the righteousnesse of Christ by sincere renovation.

18. * Therefore, as by the offence of one † judgment came upon all men to condemnation: even so by the righteousnesse of one, the free gift came upon all men unto justification of life.]

* Therefore, I say, Ἄρα οὖν
† the sentence was v.16.

19. For as by one Adam's one act of eating the forbidden fruit, against which death was threatned, all his posterity, as such, and (much more) all that sinn'd in any other kind, i.e. all meer men in the world, were subjected to that punishment, death, which was then pronounced only against the eating of that, so by Christ's having performed exact perfect obedience, and then sustered death in our stead, or to make satisfaction for us, all men, even the Gentiles themselves, that shall come in to Christ, and perform sincere, faithfull obedience to him, shall be justified, (though they be not perfectly just) and accepted by him.

19. For as by one man's disobedience * many were made sinners, so by the obedience of one shall ‖ many be made righteous.]

* the many were constituted, κατεστάθησαν οἱ πολλοὶ
‖ the many be constituted, κατασταθήσονται οἱ πολλοὶ

20. As for the law (that was given by Moses) that came in by the by, as it were, to give men the more convincing clear knowledge of duty and sinne, and so consequently became a means to aggravate, and enhanse sinne (see note on Mat. 1. k.) to render it more exceedingly criminous, by being against a promulgate law, and that again is a means of making the mercy now in the Gospel to be farre a greater mercy to the Jewes, to whom Christ, and the Gospel were first sent,

20. * Moreover the law entred that † the offence might abound: but where sinne * abounded, grace did much more abound,]

* But the law, that came in betwixt, Νόμος δὲ παρεισῆλθεν
† sin might be increased, πλεονάσῃ τὸ παράπτωμα
* hath been increased, grace hath more then abounded, ἐπλεόνασεν, ὑπερεπερίσσευσεν ἡ χάρις

21. That as we visibly see the great power and authority of sinne over men, by the punishment it hath brought on them, as is evident by death's seizing upon all, so it may be as visible, what a royall illustrious power there is in the mercy of Christ over sinne, in respect of this new way of justification by Christ, even to take away all its condemning and reigning power from it, by granting pardon and forgivenesse of, and victory over it, through Jesus Christ our Lord, and all this to Gentiles as well as Jewes.

21. That as sinne hath reigned † unto death, even so might grace reigne through righteousnesse unto eternal life, through Jesus Christ our Lord.]

† through death, διὰ τοῦ θανάτου

Having

a. Δικαιωθέντες *Having formerly given the notion at large of* δικαιοῦν *to justifie, note* on c.3.b. *all that is here* neceſſary to be added, will be by way of *enquiry* whether the *paſſive* δικαιωθέντες *being juſtified*] here, be only a *nominal* or *real paſſive*, i.e. whether it only note the *action*, as farre as concerns *Chriſts part*, in *meriting*, and *obtaining Gods pardon*, and *acceptance* for us, and *God* the *fathers part*, in *admitting ſinners* to pardon, giving them *place of repentance*, which is no more, in effect, but the *offering pardon*, and *acceptance* on the *conditions* of the *Goſpel*, Or whether to this *action* of the *Father*, and *Chriſt*, it farther ſuperadde the *reception* thereof in the *patient*, the *actual* partaking of it. For theſe two (ſomwhat diſtant) notions, the word is capable of, either 1. that we are, as farre as belongs to *God's* and *Chriſt's* part, *juſtified*, (the *price* being *paid* by him, and *accepted* by his *Father*) and that if we be not now *actually* ſo, 'tis through our own *default*, our non-performance of the *condition*; or *Secondly*, that we have the benefits of *Chriſt's* death beſtowed and conferred *actually* on us, *pardon of ſinnes*, &c. i.e. are *actually juſtified*. That the former is the meaning of the word here, may appear 1. by the generall drift of this chapter, which is to ſet out the *love* of the *Father* and of *Chriſt* toward us, v.8.&c. *God commendeth his love toward us*, &c. where therefore the matter is determined to that which *Chriſt* doth for us toward our *juſtification*, i.e. to his *death*, the ſole *meritorious* cauſe of it, without looking to that, which is *extrinſecall* to it, our *performance*, or *non-performance* of the *condition*, which is required on *our* parts to make us capable of the *benefit* thereof, that having been formerly (and often) mention'd, v.1. δικαιωθέντες ἐκ πίστεως, *being juſtified by faith*: 2dly, by that which is ſaid, v.8. *we being yet ſinners Chriſt died for us*, where 1. his *dying* for us is all one with our being *juſtified* by his *death*, as appears by the circumſtances of the *context*, the 8,9,10. verſes compared together, and 2dly, by *ſinners* meaning *habituall* groſſe ſinners, which is alſo expreſt by ἀσθενῶν, v.6. not *weak*, but *ſick*, even to *death* (ſee 1 *Cor.*8. *note* b.) 'tis certain that to them, continuing ſuch, *actual juſtification* belongs not; So again v.10. *We, when we were enemies, were reconciled to God by the death of his ſon*; where as *death* is all one with *blood*, ſo is *reconciled to God*] with [*juſtified*] and that belongeth to *enemies*, while they are ſuch, to whom yet we know by many other places, that *actual pardon*, and ſo *actual juſtification*, or *reconciliation* belongs not: 3dly, by comparing of this *juſtification by Chriſt*, with the *condemnation by Adam*, v.16. where *Adam's condemnation* belonging to *all*, the *juſtification* ſpoken of, muſt be that alſo, which belongs to *all*, and ſo not the *actual pardon*, which doth not belong to *all*, or to any, but thoſe who perform the *condition*. All which being ſuppoſed, 'tis from other places manifeſt, that ſome *condition* there is required of us to make us *capable* of this *benefit* of the *death* of *Chriſt*, the *non-performance* of which, is that which reſtrains, and limits the number of men *actually juſtified*, to a farre narrower compaſſe, then that which is here ſpoken of, and this *condition* being to be performed by us, by the means of the *reſurrection*, and *grace* of *Chriſt*, 'tis therefore ſaid c.4.25. *that he roſe again for our juſtification*, i.e. to make us *capable* of thoſe *fruits* and *benefits* of *Chriſt's death*, as well as *died for our ſinnes*; See *note* on c.3.h.

b. Διὰ τοῦτο] here being an *illative form*, and moſt fitly rendred [*Wherefore*,] makes it here *neceſſary* to enquire, how that which *followes*, is *inferr'd* from what went *before*; and the ſatisfying that *enquirie* will prepare for a right underſtanding of the *remainder* of this *chapter*. The *former chapters* had maintained the right of the *Apoſtles preaching* to the *Gentiles*, by ſhewing that *God* was an *impartial Judge* both to *puniſh impenitent*, foul *ſins*, and to *reward penitence*, and good living, without any *partiality*, whether in *Jew*, or *Gentile*, c.1 & 2. but moſt diſcernibly c.2.6. to the end, Then in the *third chapter* follow *objections* againſt this, and *anſwers* to them, and on occaſion of one of them, taken from the *ſinfulneſs* of the *Gentiles*, is inſerted a diſcourſe of *juſtification* under the *Goſpel*, ſhewing how that is no way prejudiced by *paſt ſinnes*, if they be ſincerely forſaken, nor *hindred* by *want* of *circumciſion*, and *Moſaical obſervances*. And this is inſiſted on, and *exemplified*, in *both* parts, by the *ſtory* of *Abraham* chap. 4. and then brought home to *all beleivers* in the former part of this *chapter*, From all which, as ſo many *præmiſes*, or *mediums* of *probation*, the *concluſion* is here *inferr'd*, but withall by comparing the *juſtification* by *Chriſt* with the *condemnation* by *Adam*, farther confirm'd and *illuſtrated*, in the *remainder* of this *chapter*, viz: that the *mercy* of *God* under the *Goſpel* belongs unlimitedly, or *indefinitely* to *all* ſorts of men, the *Gentiles*, as well as *Jews*; For the diſcerning of which, it will be needfull, that through the remainder of the *chapter*, an *Emphaſis* be laid on the *univerſal* forms of ſpeech, ὁ κόσμος *the world*, & πᾶσι ἀνθρώποις *all men*, v.12. ὁ κόσμος *in the world*, v.13. οἱ πολλοὶ *the many*, and εἰς τοὺς πολλούς, *toward the many*, v.15. and again εἰς πάντας ἀνθρώπους *toward all men*, twice v.18. and οἱ πολλοὶ *the many*, twice v.19. By all and each of which are meant in the *wideſt* latitude, without excluſion of any, *all mankind*, to whom, (*Jewes* and *Gentiles*) the *mercy*, and *life*, introduced by *Chriſt*, belongeth, (only on condition of *new life*, required of them) as the *condemnation*, or *death* in *Adam*, did to all *his poſterity*; The other *difficulties* in the *chapter*, (cauſed by *ellipſes*, v.15, 16, 18. by a *parentheſis* of two *verſes*, 13. 14. by a *compariſon*, divided one part from the other by that *parentheſis*, and the ſecond part of it *riſing higher*, then the *former*, and ſo neceſſarily changed from the form of a *compariſon*, or *equality*, to that of an *argument à minori ad majus*, *from the leſſe to the greater*) are explicated in the *paraphraſe*, and need not here farther be *inſiſted* on.

Διὰ τοῦτο

ὁ Κόσμος Πάντας ἀνθρώπους οἱ Patres

Paraphraſe.

CHAP. VI.

1,2. Now therefore for that objection (againſt our doctrine of the Gentiles being taken in by God,) intimated ch.3.8. Doe we affirm indeed, what we are accuſed to affirm, that men may live, and continue, and go on in ſin, that by that means, the mercy of God, which we acknowledge is illuſtrated by his looking graciouſly on the Gentile ſinners, may be, in like manner, the more ſet out by pardoning the greater ſinners continued and gone on in by us Chriſtians? God forbid we ſhould make any ſuch concluſion, or make any ſuch uſe of the doctrine of God's mercy to ſinners, which we know was deſigned only to call and draw the Genriles out of their ſinfull courſes to ſincere reformation, upon this promiſe of pardon for what is paſt, Act.17.30. on condition of future amendment, and not to encourage them to continue, or to go on one minute longer in that courſe, or to flatter them with hope of impunity if they did. Certainly our doctrine is of a farre diſtant making from this, and our profeſſion of Chriſtianity moſt ſtrictly obliges us to the contrary, for our baptiſm is a vowed death to ſin, and therefore we that are baptized, muſt not in any reaſon return to, or live any longer in it, our being baptized Chriſtians obligeth us not to return to this mire again, after we are thus waſhed.

1. *What ſhall we ſay then? †ſhall we continue in ſinne, that grace may abound?

2. God forbid: *How ſhall we that are dead to ſin, live any longer therein?]

* What therefore doe we ſay? Τί οὖν ἐροῦμεν; † or, Let us continue, for the King's MS. reads ἐπιμείνωμεν * As many of us as have died to ſin, how ſhall we, Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς

3,4. 'Tis a thing that every Chriſtian knows, that the immerſion in baptiſme referres to the death of Chriſt, the putting the perſon baptized into the water denotes and proclaims the death and buriall of Chriſt, and ſignifies our undertaking in baptiſme, that we will give over all the ſins of our former lives (which is our being buried together with Chriſt, or baptized to his death) that ſo we may live that regenerate new life (anſwerable to Chriſt's reſurrection) which conſiſts in a courſe of all ſanctity, a conſtant Chriſtian walk all our daies.

3. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?]

4. Therefore we are buried with him by baptiſme into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſſe of life.]

5. For if we have forſaken ſin, and are dead to the motions of it, and in that have imitated Chriſt's death, and thereby have been ſo graffed into Chriſt, that we are become the ſame tree with him, partaking of the ſame juice with that root, we ſhall then (but not otherwiſe certainly) have the benefits of his death, and be made partakers of his reſurrection, of the joyes and bliſſe that attend that, as the reward promiſed to us Chriſtians.

5. For if we have been planted together in the likeneſſe of his death, we ſhall be alſo in the likeneſſe of his reſurrection.]

2. 6. Reſolving this with our ſelves, that as this was one end of Chriſt's ſuffering for our ſins, and dying upon the croſſe, that he might give us example to doe ſo too, (ſee Tit.2.14.) to crucifie, i.e. forſake our former courſe of life, ſo our forſaking of ſin, and conforming our ſelves to his crucifixion, which in baptiſme we undertake, obliges us to the mortifying of every ſin, ſo farre that we no longer yeild any obedience to it, i.e. neither willingly indulge to any preſumptuous acts, nor ſlaviſhly lie down in any habit or courſe of ſin.

6. Knowing this, that our old man † is crucified with him, that the body of ſinne might be deſtroyed, * that henceforth we ſhould not ſerve ſin.]

† was crucified συνεσταυρώθη * that we ſhould no longer τοῦ μηκέτι

7. For as a man truly dead, is freed from the authority of all thoſe that in life time had power over him, ſo he that is dead to ſin (in this figurative ſenſe, wherein I now ſpeak) is freed from the power of ſin acting formerly in him, and conſequently he that hath, by being baptized into Chriſt, ſo farre undertaken to accompany Chriſt in his death, as really to die unto ſin, muſt demonſtrate himſelf to be freed from the power of it, muſt not permit it to live in him, i.e. himſelf to be acted by it, or elſe he doth quite contrary to his undertaking.

7. For he that is dead, is † freed from ſin.]

† abſolved δεδικαίωται

8. And if we ſincerely perform our part in this, if we imitate Chriſt in his death, i.e. die to ſin, forſake and never return to it again, then indeed the Chriſtian faith promiſes us ſome good, then we have grounds of beleiving that we ſhall together with him, or after his example, have a joyfull reſurrection to eternal life, But upon no other terms but theſe doe we expect or beleive any good from Chriſt.

8. Now if we be dead with Chriſt, we beleive that we ſhall alſo live with him.]

9. This being it for which we have a copie in Chriſt's reſurrection alſo, as well as in his death, viz: So to riſe to new life, as never to return to our old ſins again, as his was a reſurrection that inſtated him on an eternal life, never to come under the power of death again.

9. Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him.]

10,11. For as when he died for our ſins, he died once, never to undergo that death again, but when he roſe from death he was immediately inſtated, not into one ſingle act of life (ſo only, as it might be truly ſaid, he was once alive after death) but no more; but into an immortal endleſſe life, a life co-immortal with the Father, God eternal, So muſt we, after that double example, of his death, and reſurrection, account our ſelves obliged by our baptiſme (which accordingly is not wont to be reiterated) ſo to die, to forſake ſin, as that we need never die any more, die one final death, never reſume our former courſes again, and on the other ſide, for our new Chriſtian life, to take care, that that be eternal, no more to return to our ſins again, then we think Chriſt or God can die again, but perſevere in all virtuous and godly living, according to the example and precepts of our Lord Jeſus Chriſt, who died and roſe again on purpoſe to raiſe us up to this kind of new life, never to die again.

10. *For in that he died, he died unto ſinne once: † but in that he liveth, he liveth unto God.

11. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſinne: but alive unto God, through Jeſus Chriſt our Lord.]

* For that which died, died unto ſin once for all, Ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ † but that which liveth, liveth ὃ δὲ ζῇ, ζῇ

12. And ſo you now ſee what your Chriſtian duty is, whatſoever we are calumniated to affirm, that whereas your fleſh hath many ſinfull deſires, which, if they be obeyed, or obſerved, will ſet up a kingdome or dominion of ſin in you, make you ſervants and ſlaves to ſin, you are moſt ſtrictly obliged to take care, that ſin get not this dominion, that you obey it not in yeilding to, or ſatisfying the luſts or prohibited deſires of your bodies.

12. Let not ſinne reigne therefore in your mortal body, that ye ſhould obey it in the luſts thereof.]

13. Neither

* presēt your members unto sinne, weapons of unrighteousnesse, but presēt-ωσεί παρεστῶτα τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ ἀλλὰ παραστήσατε

13. Neither * yeeld ye your members, as instruments of unrighteousnes unto sin, but yeeld your selves unto God, as those that are alive from the dead, and your members as instruments of righteousnes unto God.] 13. But in stead of offering up, or presenting your members unto sin, as instruments or weapons to do what sin would have done, yee must consecrate your selves unto God, as men that are raised unto new life, and therefore are fit to do him service, and your bodies as active and military instruments of performing to him all the obedience in the world.

14. For sin shall not have dominion over you, for ye are not under the law, but under grace.] 14. 'Twere the vilest thing in the world for sin to have dominion over you, who are now no longer under the weak unefficacious pædagogy of the law (which could onely forbid sin, and denounce judgement, but never yeeld any man that hope of mercy on amendment, which is necessary to the working reformation on him, or checking any sin, that men are tempted to) but under a kingdom of grace, where there is pardon for sin upon repentance, and strength from heaven to repent, and so no want of ability or encouragement to amend our lives, (See note on Mat: 5. g.)

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.] 15. From hence again some carnall men are ready to collect matter of security in sin: For, say they, if now under the Gospell there be pardon allowed for sin, and not condemnation (as it was under the law) for every wilfull sin we have committed, why may wee not securely sin? This is the unreasonablest conclusion, and detortion of this doctrine, very distant from the truth of it, which is, that this pardon for sin belongeth not to them that securely go on in sin, but onely to the penitent, and is offered to men that are sinners, on purpose, that, in hope of pardon upon returning, they may timely do so, and not that they may the longer continue in their course, which is the most abhorred use of God's mercy imaginable.

† present v. 13.

16. Know ye not, that to whom ye † yeeld your selves servants to obey his servants ye are, to whom ye obey, whether of sin, unto death, or of obedience, unto righteousnes?] 16. 'Tis a known thing, that he that delivers himselfe up to any man as a servant or slave, and actually serveth or obeyeth him, is to be accounted his servant, and to receive wages from him: and so it must be among you, if ye give your selves up to any sinne, to serve that, ye are slaves to sin, and must expect the wages of that service, eternal death: as on the other side, if yee deliver your selves up to serve God in obeying his commands, ye will be reputed his servants, and have the wages that belong thereto, eternall life; See 2 Tim. 4. note a.

* unto which ye were delivered up: εἰς ὃν παρεδόθητε † And being freed from sin, yee have been subjected, or made servants to righteousnes. Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ * sanctification ἁγιασμὸν

17. But God be thanked, that ye were the servants of sinne, but yee have obeyed from the heart that form of doctrine * which was delivered to you.] 17. But 'tis a great mercy of God to you, that having been formerly the servants of sin, having lived and gone on so long in the course of sinne, ye have now cordially obey'd that summary of Christian doctrine, to the beleife and practise of which yee were delivered up, and solemnly consecrated in your baptisme, see note on Matt. 9. d.

18. † Being then made free from sin, yee became the servants of righteousnesse.] 18. And having received a manumission from that evill master, ye have given your selves up to a more ingenuous service, obliging your selves to live righteously for ever after.

19. I [b] speak after the manner of men, because of the infirmity of your flesh: for as you have yeelded your members servants to uncleannes & to iniquity unto iniquity, even so now yeeld your members servants to righteousnes unto * holines.] 19. I shall expres this by an ordinary resemblance, or I wil deal with you after the mildest and most easie equitable manner, require no more then any man would in reason require, because of the weaknes of your flesh, which I cannot expect should bear too much severity, or else, too high expressions: All that I shall say, is, that you will but have the same care of sanctity now, be but as diligent to obey the præcepts of Christ, and by that means aspire to sanctification, as you were formerly industrious in the serving of your lusts and unlawfull vile affections, to act all the villany in the world. This in all reason I must require of you, and shall require no more (though according to strict justice I might require greater care to secure your life and salvation, then to ruine and damne your selves, yee had expres't.) b.

† free men to righteousnes, ἐλεύθεροι τῇ δικαιοσύνῃ

20. For when ye were servants of sin, ye were † free from righteousnes.] 20. For (by way of ordinary distributive justice) when ye served sin, righteousnes or piety (ye know) had no whit of your service; Why then should sin now have any of your service, when you have delivered up your selves to righteousnes or Christian life, to be observant followers of that? why should ye not now abstein as strictly from all sin, as then ye did from all good? sure this the rules of justice will oblige you to.

21. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.] 21. And this will be much more reasonable, if ye consider the nature of your former sins, in your own experience of them, how little fruit, or benefit, or satisfaction they brought you at the very time of enjoying them, and how nothing but shame at the present remembrance of them, and how certain the conclusion is, that they will bring death upon you, whereas the serving of Christ on the other side will be matter of joy and pleasure at the present, matter of comfort and confidence after, and will bring salvation at the end.

* have ye ἔχετε † sanctification, v. 19.

22. But now being made free from sin, and become servants to God, * ye have your fruit unto † holines, and the end everlasting life. 22. But now having given over the service of sin, (vowed your selves never to go on farther in that course) and undertaken the service of God, bring forth fruit, such as by which sanctification may daily encrease in you, and as may reap, for it's crown, eternall life.

23. For the wages of sin is death: but the gift of God is eternall life, through Jesus Christ our Lord.] 23. For according to the law, and so itill to every impenitent, the reward or payment of every deliberate sin, all that it brings in to him by way of stipend, is death, but the mercy, that is in the Gospell reacht out to all penitents, is eternall life, as it is now purchased and contrived, by what Christ Jesus our Lord hath done and suffered for us in the Gospell.

The

2. τὸ σῶμα

The phraſe τὸ σῶμα *the body* &c. hath a peculiar uſe in S. *Paul*, when it is joyned with a *genitive* caſe following, for then it paſſes into the ſignification of that which is joyned with it, and its ſelf loſes its force; The *body of ſin* ſignifying nothing more then *ſin* here, and *Rom.* 7. 24. σῶμα θανάτου τούτου *the body of this death*, no more then *this death*, this ſad miſerable kind of *death*; So σῶμα αὐτῶν, *Ecclus.* 7. 24. *their body* ſignifies *them*, and σῶμα Χριστοῦ *Chriſt*, *Rom.* 7. 4. and σῶμά μου *me*, *Gal.* 6. 17. and *Phil.* 1. 20. ſo τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *Phil.* 3. 21. and σῶμα δόξης αὐτοῦ, *the body of our humiliation*, and *the body of his glory*, is no more then ſimply *our humiliation* and *his glory*. So *Col.* 2. 11. ἀπεκδύσις τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, *the putting off the body of the ſins of the fleſh*, is the putting off the *ſins of the fleſh*, or *carnal ſins*. And perhaps 1 *Cor.* 9. 27. ὑπωπιάζω τὸ σῶμά μου, *I beat* or *cuffe my ſelf*, for ſo the matter of the diſcourſe before, concerning the uſe of *Chriſtian liberty*, doth moſt encline us to interpret it. And all this ſeems in S. *Paul* to be an imitation of the *Hebrews* form of ſpeech, among whom the word עצם that ſignifies a *body*, frequently ſignifies no more then *being*, or *identity*, ſo that עצמו *his body*] ſignifies no more, then *idem ipſe*, the *ſame he*, So *Joſ.* 9. עצמכם *your body*, i.e. *your very ſelves*, or, as the *Targum* reads it, קריבכון, *your neer kinſman*, and *Job* 2. *touch* עצמו *his body*, the *Targum* reads לגרמיה *himſelf*, the former *touches* having been on his *family*, and *goods*, &c. And that place of *Col.* 2. 9. ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, *in him dwelleth the fulneſſe of the Godhead bodily*] may ſeem capable of the ſame ſenſe, that *the fulneſſe of the Godhead dwells* in *Chriſt* by *identity* of his very *eſſence*, and ſo directly in the notion of עצמו. As for the καταργηθῇ σῶμα, *aboliſhing the body of ſinne*,] it is a phraſe to ſignifie *reformation* of *life*, Of which ſort many other phraſes there are in *Scripture*, which ſignifie the ſame thing, ſome of them referring to the *new life*, to which the *change* is made, others to the *old* courſe that is forſaken, I ſhall ſet down ſome of them, *to repent*, to be *converted*, to be *transformed*, to be *waſhed*, to *purifie hands* and *heart*, *Jam.* 4. 8. *himſelf*, 1 *Joh.* 3. 3. to be *purified* with the *laver* of *regeneration*, *by the word*, *Epheſ.* 5. 26. ſprinkled in the *heart* from an *evil conſcience*, *Heb.* 10. 22. to be *renewed* in the *mind*, to put on the *new man*, *created according to God*, *Epheſ.* 4. 24. *a new creature*, to be *born of the Spirit*, *Joh.* 3. 6. to be *ſpiritually-minded*, (in oppoſition to being *born of the fleſh*, and *minding fleſhly things*,) to be *regenerate*, or to be *born again*, or *of water and of the Spirit*, to be *begotten by the word of truth*, *Jam.* 1. 18. to be *enlightned*, to *revive*, and be *riſen* with *Chriſt*, to *riſe from the dead*, to be *circumciſed with the circumciſion not made with hands*, *Col.* 2. 11. *the circumciſion* of the *heart*, (explained by *putting off the body of the ſins of the fleſh*, i.e. *carnal ſins*,) to *eſcape from the wicked generation*, and ſimply to *eſcape*, or to be *ſaved*, *Act.* 2. 47. to *go out from among them*, to grow *ſober*, 2 *Tim.* 2. 26. to *awake out of ſleep*, *Rom.* 13. 11. 1 *Cor.* 15. 34. and (in a ſpecial *ſcripture*-ſenſe of the phraſe) to be *reconciled unto God*, 2 *Cor.* 5. 20. i.e. to lay down all that *averſation* and *enmity*, which they had had formerly to *God*, or by their wicked works, (*Col.* 1. 21.) had expreſt toward him, *To put off all filthineſs*, *Jam.* 1. 21. *works of darkneſs*, *Rom.* 13. 12. the *old man*, &c. *Epheſ.* 4. 22, 24. and *to put on Chriſt*, *Gal.* 3. 27. to *depart from evil*, 1 *Pet.* 3. 11. to *deny* or *renounce ungodlineſſe*, *Tit.* 2. 12. to *draw nigh unto God*, *Jam.* 4. 8. to become *ſervants to God*, *Rom.* 6. 22. to *take Chriſt's yoke* upon us, *Mat.* 11. 29. to *yeild your members weapons of righteouſneſſe to God*, *Rom.* 6. 13. to be *freed from the law* (i.e. the *empire* or *dominion* or *command*) of *ſin*, *Rom.* 8. 2. to *ſuffer in* or *to* the *fleſh*, 1 *Pet.* 4. 1. (referring to ſins) *ſuffering* or *dying to*, and ſo ceaſing from *ſin*, ſee *note* a. on that place. So to be *crucified* with *Chriſt*, *Gal.* 2. 19. to *crucifie the old man*, *Rom.* 6. 6. the *fleſh* with *affections* and *luſts*, and κρινόμενοι κατὰ ἀνθρώπους σαρκὶ, *being judged*, or *condemned according to men in*, or, *to the fleſh*, 1 *Pet.* 4. 6. i.e. *judged* and *executed* to *carnal fleſhly actions*, ſo cuſtomary among men, that they may *live according to God* (in imitation of, or compliance with him) to the *Spirit*, after a *ſanctified ſpiritual* manner; So the *world being crucified to me*, *and I to the world*, *Gal.* 6. 14. *mortifying* by the *Spirit* the *actions* of the *body* (*Rom.* 8. 13.) and the *members* on the earth, to be *dead to ſin*, *Rom.* 6. 11. and here being *planted together with Chriſt in the likeneſſe of his death*, v. 5.

σωματικῶς

Κατεργῶν σωμα ἁμαρτίας

κρινόμενοι κατ' ἀνθρώπους σαρκὶ

b. Ἀνθρώπινον λέγειν

Ἀνθρώπινον λέγειν] here is thought to ſignifie his taking *expreſſions* out of *common life*, διὰ ἀδυναμίαν τῆς σαρκὸς ὑμῶν, *in reſpect of the weakneſſe* of their groſſe or *carnal underſtandings*, his uſing *allegories* and *figures*, and as before he had uſed proofs from ſacred *types*, the *death* and *reſurrection* of *Chriſt* applied to his purpoſe of *mortification*, and *new life*, ſo now proceeding to vulgar known *ſimilitudes*, taken from *maſters*, and *ſervants*, as *Gal.* 3. 15. And thus it may fitly be interpreted; But it may otherwiſe be rendred alſo, that the *weakneſs* of their *fleſh* be taken in reſpect of *ſtrength* to perform *God's will*, (and not to underſtand *Paul's language*) and conſequently the ἀνθρώπινον λέγειν] be, *ſpeaking*, or *requiring* from them moſt *moderately*, by way of condeſcenſion to their *infirmities*, requiring the leaſt that in any reaſon could be required of them, ſo as ἀνθρώπινον] ſignifies that which hath nothing *extraordinary* in it, or which is not *common* among men, and that which followes being a very *equitable* propoſal, this may very well be the form to introduce it.

διὰ ἀδυναμίαν τῆς σαρκὸς ὑμῶν

Paraphraſe.

CHAP. VII.

2. 1. But to that which is laſt ſaid ch. 6. 23. of eternal life to be had by Chriſtians through the Goſpel, ye are ready to object, Yea, but Chriſtians of your inſtitution doe not obſerve the law of Moſes, and ſo ſin contemptuouſly againſt God, that gave that law to Moſes; nay, not onely the Gentiles, that are converted to Chriſtianity, are by you permitted to neglect circumciſion &c. and not to become Proſelytes of juſtice Act. 15. but, which is more unreaſonable, the converted Jewes are taught by you

1. KNow ye not, brethren, (for I ſpeak to them that know the law) that * the [a] law hath power over a man as long as he liveth?]

* or the law of the Man hath power, or force, ὁ νόμος κυριεύει τοῦ ἀνθρώπου

that

that they need not observe the law of Moses (see Act. 21. 21. and note b. on the title of this Epistle) and then how can the Gospel help them to eternall life, thus thus offend against the prescript law of God? To this third head of objections the Apostle in the beginning of this chapter gives a perspicuous answer, affirming (that which was now necessary to be declared, though perhaps formerly it had not been affirmed to the Jewes at Rom.) that they were now no longer obliged to observance of the ceremonies of the Mosaical law; Which being to Paul revealed from heaven Ephes. 3. 3. among the many revelations, which he had received, 2 Cor. 12. 7. he thus declares to them, preparing them first by shewing the reasonablenesse of it, by the similitude of an husband and a wife; My brethren of the stock, of Abraham, ye cannot but know the quality, or nature of those lawes which give one person interest in, or power over another, (for I suppose you instructed therein, by frequent hearing, and reading of the books of Moses) that any such law stands in force, as long as the person, that hath that interest, liveth.

* the living husband, τῷ ζῶντι ἀνδρὶ

2. For the woman, which hath an husband, is bound by the law to * her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of the husband.]

2. For it is known of any married woman that by the conjugal law she is obliged to cleave to the husband as long as he lives, but upon the husband's death the conjugal law, which is founded in his life, is dead also, and so the wife is absolutely free, the law of matrimony hath no force upon her, see Gal. 5 4.

† she be to another γενομένη ἀνδρὶ

3. So then, if, while her husband liveth, † she be married to another man, she shall be called an adulteresse: but if her husband be dead, she is free from that law, so that she is no adulteresse, though she be married to another man.]

3. And this is so farre from being a nicety, that indeed matters of the greatest importance depend upon it, For if while her husband liveth, she yeild her self to any other, she is acknowledgedly guilty of adultery, But if her husband be dead she may freely marry any other man, and live with him conjugally, and be as innocent in so doing, as if she had never had former husband.

b.

* may be to another γενέσθαι ἑτέρῳ † may

4. Wherefore, my brethren, ye also [b] are become dead to the law by the body of Christ, that ye * should be married to another, even to him who is raised from the dead, that we † should bring forth fruit unto God.]

4. And thus (my brethren, even those of the Jewes that are beleivers in Christ) the law is through Christ dead to you also, (and not only to the Gentile beleivers, Act 15.) and so ye also are freed, from the obligation of the law, i.e. as it were dead to it, that ye may now according to the laws of marriage, be safely joyned, and espoused to another, viz: to that Christ, whose resurrection from the dead shewes him to be alive, that so ye may live in conjugal affection, and obedience to him, and being made fruitfull by his Spirit, we may, as wives that live with their husbands, bring forth all holy Christian actions to the honour and praise of God.

* affections παθήματα † are by † were wrought ἐνηργεῖτο † so as to bring forth fruit, εἰς τὸ καρποφορῆσαι

c.

5. For when [c] we were in the flesh, the * motions of sins, which † were by the law, * did work in our members † to bring forth fruit unto death.]

5. This, while we lived under the pædagogie of the law, was not done by us, (which is one reason of abolishing it, Christ now giving precepts of inward purity, in stead of those externall ordinances, and giving his Spirit to enable to perform them, over, and above what was under the law;) For when we were under those carnal ordinances, though all sinfull practises were forbidden by that law, and so were rendred more criminous by being prohibited by a promulgate law, yet our sinfull desires and affections, that proposed those objects, which were thus forbidden, that law had no power to mortifie and subdue, and so notwithstanding that law, those sinfull affections were obeyed, and yeilded to in our members, and so brought forth that sad fruit, obligation to punishment eternal, and that was all the good we reapt by the law.

6. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newnesse of spirit, and not in the oldnesse of the letter.]

6. But now we are freed from the law as that (beside the morall precepts) contain'd also those carnal external performances, (see Mat. 5. g.) that obligation being cancelled, by which they were due, so that now in stead of being outwardly circumcised, and in our lives impure, we must think our selves most strictly obliged to set to the performing of that real substantial purity which was signified by the legal observances of circumcision, &c. serving Christ in new life, and Evangelical obedience, (see ch. 8. 1.) in lieu of that external bloody obedience, which the law of Moses (written of old by Gods appointment, and so here called the writing or the letter) did then require of all Jewes. See note on Mat. 5. g.

* say we, see ch. 4. a. † nay but I had not known the sin ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων * coveting, lusting

d. e.

7. What * shall we say then? Is the law sin? God forbid. † Nay, [d] I had not known sinne but by the law: for I had not known * [e] lust, except the law had said, Thou shalt not covet.]

7. But here again it is objected to us, that by thus arguing we lay charge and blame upon the law, that it is sin, or the cause of sin, contenting it self with that external performance of the ceremony, and not exacting the inward purity of us: To this I answer by way of detestation of that calumny, of which our doctrine is perfectly guiltlesse: No sure, we lay no such thing to the charge of the law, we should be most unjust, if we did. For the law hath done its part, given us knowledge that the very desires of the heart are sins (and that distinctly in the tenth commandement) which I had not known, had not the law distinctly told me that it was so, and set circumcision as an embleme of that duty of mortifying all carnall desires.

† receiving advantage ἀφορμὴν λαβοῦσα * coveting or lusting ἐπιθυμίαν † in

8. But sin † taking occasion by the commandement, wrought in me all * manner of concupiscence: for without the law sin † was dead.]

8. But the law having indeed onely given me the prohibition, and that ceremony to fence it, and no more, and in this particular of covetng, not so much as denouncing any present legal infliction upon the commission of it, The customary sins of men, seeing there was no punishment assigned to this sin (i.e. being only forbid by the law without any annexation of punishment) took an advantage by the lawes only prohibiting, and not punishing this sin, and so perswading me, that the external ceremony of circumcision (which was commanded under penalty of excision) would serve the turn, without any more, invaded me, and wrought in me all inward impurity, which as it would not so probably have been able to doe, if the law, that mentioned this prohibition, had fortified it with denunciation of punishment (as in other cases) or if indeed the trusting on the external performance, the privilege of being circumcised, had not given men some security and confidence, that nothing should be able to doe them hurt, (deprive them of the favour of God, that were thus circumcised) so would it not have been neer so criminous, if it had not been distinctly prohibited by the law, For it is a known truth, that the criminousnesse, and punishablenesse of any act arises from its being prohibited by some law.

* I indeed lived ἐγὼ ἔζων ποτέ

9. For * I was alive without the law once, but when the commandement came, sin revived, and I dyed.]

9. The people indeed of the Jewes lived formerly without the law, (see note d.) i. e. before the promulgation of it, but as soon as the law was given the

XUM

the ſin of diſobeying a promulgate law, became greater, and ſo their guilt and puniſhment alſo, that ſtill committed what was thus forbidden, and ſo that was all the benefit they made of the law.

10. And the law, which was meant to keep them ſinleſs, and ſo to bring them to life, being not obeyed, did in the iſſue of it bring onely death on them.

10. And the commandement, which was ordained to life, I found to be unto death.]

11. For the law præſcribing circumciſion under penalty of excifion, but not præſcribing the inward purity under that threat (nor denouncing any preſent judiciall puniſhment upon the commiſſion of the contrary ſin) but onely prohibiting it, and no more, ſinne took advantage by this impunity of the law, and firſt ſeduced me to inward impurity, and then by occaſion of the commandement which forbad it, and ſo made it criminous, inſnared and wounded me to death.

11. For ſin taking † occaſion by the commandement, deceived me, and by it ſlew me.]

† advantage v. 8.

12. And ſo the objection v. 7. was a groundleſs objection, for though the Moſaicall law were the occaſion of ſin (or were made advantage of by ſin) yet it was not the cauſe, and ſo ſtill that law is holy, (and the Commandement againſt coveting, holy) juſt, and good, firſt holy, or pure from all allowance of impurity, and ſo ſecondly, juſt in allowing no manner of injuſtice, and thirdly, good as requiring charity to others, and ſo no manner of colour or tincture of ill in it; (onely 'twas not ſo highly perfect in any of theſe reſpects, 'twas not fill'd up to ſo high a pitch, as is now by Chriſt required of us.)

12. * Wherefore the law is holy, and the commandement holy, and juſt, and good.]

* So that ἄρα

13. Was therefore this good law guilty of death to me, was it the cauſe of bringing it on me? No, not ſo neither; but ſin was that onely cauſe, which is guilty of all. And ſo (ſee note on Mat. 1. k.) this is a means of ſetting out ſin in it's colours, that it works deſtruction to men by that which is good, and ſo ſin it ſelfe is by this means extremely aggravated, and making this uſe of the law, it becomes extremely or ſuperlatively ſinfull, or, the law ſhewes me what a ſinfull thing ſinne is.

13. † Was that then, which is good, made death unto me? God forbid. But ſinne, that it might appear ſinne, working death * in me by that which is good, that ſin by the commandement might become exceeding ſinfull.]

† Hath then that which is good become to me death? Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; * to me, μοι

f. 14. And the reaſon why the effect of the law is ſo contrary to what was intended by it, is this, that the law is ſpirituall, and not performable by a carnall man, but the carnality of men (ſold under ſinne, i. e. habituall ſlaves to ſinne, ready to do all that it bids them, though the law never ſo diſtinctly prohibite) that is the cauſe of all.

14. For we know that the law is ſpiritual, but I am carnall, ſold under ſinne.]

15. For ſuch men as I now ſpeak of, carnall men v. 14. though they are taught their duty by the law, yet do they not by the dictate of their underſtanding or conſcience, that which they do, it is not that which in conſent to the law they approve, but that which by their conſcience, directed, and inſtructed by the law, they hate and diſlike, that they do.

15. For that which I do, I † allow not: for what I would, that do I not; but what I hate, that do I.]

† know γινώσκω

16. And this very thing is an argument, that the law is acknowledg'd to be good, that they diſlike that which they do in diſobedience to the law, they never commit any prohibited evill, but their conſcience accuſes and ſmites them for it.

16. If then I do that which I would not, I conſent unto the law, that it is good.]

17. And ſo 'tis not the whole they that commits ſinne, or they as they are led and inſtructed by the law (and ſo the law ſtill is vindicated from the charge v. 7.) but it is their carnality reſiſting the law, or ſin having gotten power over them, and ſo carrying them in deſpight of the law, and conſcience admoniſhing the contrary.

17. * Now then it is † no more I that do it, but ſinne that dwelleth in me.]

* But now Νυνὶ δὲ
† no longer οὐκέτι

18. For in men whoſe affections are not mortified by the ſpirit of Chriſt, but carnally diſpoſed, or led by their own corrupt cuſtomes, 'tis not the law, or knowing their duty that will do any good on them, To approve indeed, or like that which is good, the law enableth them, but the carnal affections do ſtill ſuggeſt the contrary, and carry them in deſpight of the prohibitions of the law.

18. For I know that in me (that is, in my fleſh) * dwelleth no good thing: for to will is preſent † with me, but * how to perform that which is good I finde not.]

* good dwelleth not οἰκεῖ οὐκ ἀγαθὸν
† to me, μοι
* or, not to do that which is good. for the King's MS. readeth τὸ δὲ κατεργάζεσθαι οὐ πάλιν, ὅ,

19. And this is clear by the experiment, for they do not perform that good, which as the law commands, ſo they conſent to be good, but the evill which they conſent not to be good, and which the law tells them they ſhould not do, that they do.

19. For the good that I would, I do not, but the evill which I would not, that I do.]

20. Which plainly argues the truth of that which was ſaid v. 15. and 17. (and is full anſwer to the objection againſt the law, v. 7.) that the law is farre from being guilty of their ſin, and that 'tis not they by the duct and dictate of the law, (or their own conſcience guided by the law, that do evill; but carnality or cuſtome of ſinne, that hath got ſuch a ſway or power over them.

20. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.]

21. By this then you may diſcern the law and the goodneſs, and the energy or force of it, that when carnality moves men to evill, the minde illuminated by the law enclines them to good; or, that evill, when it is repreſented to them, findes them inclined to the contrary.

21. I finde then * a law, that when I would do good, evill is preſent with me.]

† the law that, or, in that τὸν νόμον, ὅτι

22. For according to the underſtanding, or ſuperiour faculty (contrary to the carnal, or bodily part of them) they are pleaſed with all thoſe things, that the law of God is pleaſed with.

22. For I † delight in the law of God, after the inward man.]

* have the ſame delight with, συνήδομαι τῷ

23. But there is another commanding power in the members, which ſets it ſelf in direct oppoſition to thoſe dictates of the law in the mind, which in carnall men, v. 14. gets the better of the day, carries them captive ſlaves, to doe what the fleſh requires to have done by them.

23. But I ſee another law in my members, warring againſt the law of my minde, and bringing me into captivity to the law of ſin, which is in my members.]

24. O

24. O wretched man that I am! who ſhall deliver me from the body of this death?] 24. This is a ſad condition, (the very ſtate of a carnal man under the law,) and out of which the law cannot reſcue any man, nor from the deſtruction that attends it.

* the ſame I with my mind, αὐτὸς ἐγὼ τῷ νοΐ 25. I thank God through Jeſus Chriſt our Lord. So then * with the mind I my ſelf ſerve the law of God, but with the fleſh the law of ſinne.] 25. (Yet, bleſſed be God, by the grace and ſtrength of Jeſus Chriſt, ch.6.23. there is a way to get out of this curſed eſtate, 1. pardon to every penitent ſinner, which may encourage any to break off this eſtate of ſin, and 2. grace and ſtrength in Chriſt, to perform what God in Chriſt will accept, i. e. ſincere, though not perfect obedience, (the thing affirmed v.6. and reſumed at the beginning of Chap. 8.) So then the concluſion of this digreſſion from v.7. to this place, is, that the bare knowledge of the law of Moſes doth only direct the underſtanding, what is the duty; which notwithſtanding, the carnal man accuſtomed to his own waies of ſin, may think fit ſtill to go on in them, and ſo (though one and the ſame perſon) doth two things at once, with his underſtanding he ſerves the law of God, is delighted and pleaſed with thoſe things, wherewith that is delighted, and yet at the ſame time with the fleſh ſubmits to the ſuggeſtions and cuſtomary actions of the fleſh, and falls into ſins directly contrary to the ſuggeſtions of his conſcience, and the law in it, and this is juſtly rewarded with death, ch.6.23.

Notes on Chap. VII.

2. ὁ νόμος ἀνδρὶ ὑποτέτακται τῇ ζώσῃ

The *conſtruction* and *meaning* of theſe words [ὁ νόμος ἀνδρὶ ὑπ' ἔσον χρόνον ζῇ, which are commonly rendred, *the law hath power over a man as long as he liveth*] is ſomewhat uncertain; and for the determining of it, The firſt thing to be conſidered, is the *deſigne*, and matter of the *diſcourſe* in this *chapter*, Which is diſcernibly this, to *vindicate* his *doctrine* (*charged* on him *Act.*21.21. it is not certain, whether then *truly*, or no, but without doubt now *profeſſedly taught* by him,) that the *Judaical law* was *aboliſhed* by the *death* of *Chriſt*, *Epheſ.*2.15,16. *Col.*2.14. and ſo now was not *obligatory* to a *Jew*. This he now thinks fit to declare to the *Jewiſh Chriſtians* at *Rome*, as in the former *chapters* he had vindicated the *liberty* of the *Gentiles* from the *obligation* of it to them, and *juſtified* his *preaching* the *Goſpel* to them, both which together did, by way of *interpretation*, and neceſſary *conſequence*, contain under them this of the *obligingneſſe* of the *law* to a *Jew*, For the *law* of the *Jews* commanding a ſtrict *ſeparation* from the *Gentiles*, all that were not their *proſelytes*, and *circumciſed*, and *Paul*, and other the *Apoſtles* being *Jewes*, their converſing with, and *preaching* to the *Gentiles*, could not be allow'd upon any ſcore, but that of the *abrogation* of the *Jewiſh law*, which accordingly was of *neceſſity* to be *revealed* to S. *Peter*, in a *viſion*, *Act.*10. (and ſo ſeems to have been to S. *Paul*, *Epheſ.*3.3.) before he durſt *preach* to *Cornelius*, who, though a *proſelyte* of the *Jewes*, yet was not a *proſelyte* of their *Covenant*, or *righteouſneſs*, i.e. was not *circumciſed*. This *abolition* of the *law* [to *you*] i.e. to his *brethren*, the *Jewes* v.4. and to the ἡμᾶς τε v.6. i.e. to S. *Paul*, and thoſe he ſpeaks to, i.e. *to them that know the law* v.1. and ſo ſtill to the *Jew-Chriſtians at Rome*, is here evidently proclaimed, ver.4. and 6. And therefore in all probability that muſt be the *importance* of theſe words, which may moſt directly *prepare*, and contribute to the *inferring* of that *concluſion*. To which end firſt it is neceſſary, that

εἰς ὅσον χρόνον ζῇ

[εἰς ὅσον χρόνον ζῇ] muſt be rendred, *as long as he* the *man* (not as *it*) *liveth*, This appeareth by the *inſtance* v.2. by which that which is ſaid v.1. is *exemplified*, ἡ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ, *The woman which hath an husband is by*

ἀνδρὶ ζῶντι

the (*conjugal*) *law bound to the living husband*, where the *husband* is the perſon, whoſe *life* is conſidered in this caſe, who, *as long as he lives*, hath *power over his wife*, and ſo long *the wife by law is bound unto him*, but *if he die*, *ſhe is free*, &c. By this alſo it is manifeſt in the *ſecond* place, that the *man* which is meant in the *latter* part of this *firſt verſe* [*as long as he liveth*] cannot be the perſon, *on* whom the *law* hath *power*, or force, but ſome other, who by *law* hath *power* and *authority* veſted in him, For it is apparent, v.2, and 3. that the *life*, or *death* of the perſon *under* ſubjection, is not the thing taken into conſideration, and if it were, it would not tend to the inferring of the deſigned *concluſion*, for the *Jewes* could not be ſuppoſed to be *dead*, but the *law*, that had *power* over them, and though v.4. the word [ἐθανατώθητε *you are put to death*] may make that ſeem poſſible to be here meant, yet the contrary being ſo evident by the whole *drift* of the *diſcourſe*, it is certain that [ἀπεθάνετε τῷ νόμῳ there, *you are put to death to the law*] muſt be interpreted, as a *figurative* ſpeech, to ſignifie [*the law is put to death to you*, As when καταργεῖσθαι ſignifies to be made *of no void*, to be *evacuated*, or *cancelled*, and ſo is all one with *being put to death*, (and is ſo uſed *Epheſ.*2.15. καταργήσας νόμον, *having cancell'd the law*, all one with ἐξαλείψας *having blotted it out*, *Col.*2.14. & προσηλώσας τῷ σταυρῷ having *nayled it to the croſſe*) we read of the woman v.2. κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός, which would literally be rendred, *ſhe is cancell'd from the law of the husband*, but indeed ſignifies, *the law of the husband is cancell'd*, or ceaſeth to be in force *to her*, and ſo v.6. κατηργήμεθα τῷ νόμῳ, *we are cancelled to the law*, ſignifies, *the law is cancelled to us*. Which being thus farre deduced, it remaineth in the *third* place, that the former part of the words, [ὁ νόμος κυριεύει τοῦ ἀνθρώπου] muſt either thus be rendred [*the law of the man hath power*, *or force*, *or remains valid*] (joyning [τοῦ ἀνθρώπου *of the man*] to [νόμος *law*] not to κυριεύει *hath power*,) Or elſe, (becauſe the word [ἀνθρώπου] is otherwiſe placed, being affixt to κυριεύει] and indeed κυριεύει] properly *governs* a *genitive* caſe, and is uſed with one, *Lu.*22.25. juſt as here it will be, if τοῦ ἀνθρώπου be *governed* by it) it is poſſible that the word [*man*] which is the [*he*] in the latter part, may be implied and *underſtood* (though not *ſpecified*) in the word ὁ νόμος *law*] thereby ſignifying not *law* in *generall*, but more *ſpecially* any *law*, which conveyeth a *right*, or giveth *power*, or *dominion* to one man over another; according to the *primitive* notion of νόμος *law*, from νέμω *diſtribuo*, noting an *aſſignation*, or *diſtribution* of every mans *right* unto him, (and ſo νόμος ver.2. evidently ſignifies the *conjugal law*, which ſubjects, and *binds* the *wife* to the *husband*) for of ſuch a *law* it will be truly ſaid, that κυριεύει

the ſin of diſobeying a promulgate law, became greater, and ſo their guilt and puniſhment alſo, that ſtill committed what was thus forbidden, and ſo that was all the benefit they made of the law.

10. And the law, which was meant to keep them ſinleſs, and ſo to bring them to life, being not obeyed, did in the iſſue of it bring onely death on them.

10. And the commandement, which was ordained to life, I found to be unto death.]

11. For the law præſcribing circumciſion under penalty of excision, but not præſcribing the inward purity under that threat (nor denouncing any preſent judiciall puniſhment upon the commiſſion of the contrary ſin) but onely prohibiting it, and no more, ſinne took advantage by this impunity of the law, and firſt ſeduced me to inward impurity, and then by occaſion of the commandement which forbad it, and ſo made it criminous, inſnared and wounded me to death.

11. For ſin taking † occaſion by the commandement, deceived me, and by it ſlew me.]

† advantage v. 8.

12. And ſo the objection v. 7. was a groundleſs objection, for though the Moſaicall law were the occaſion of ſin (or were made advantage of by ſin) yet it was not the cauſe, and ſo ſtill that law is holy, (and the Commandement againſt coveting, holy) juſt, and good, firſt holy, or pure from all allowance of impurity, and ſo ſecondly, juſt in allowing no manner of injuſtice, and thirdly, good as requiring charity to others, and ſo no manner of colour or tincture of ill in it; (onely 'twas not ſo highly perfect in any of theſe reſpects, 'twas not fill'd up to ſo high a pitch, as is now by Chriſt required of us.)

12. * Wherefore the law is holy, and the commandement holy, and juſt, and good.]

* So that ὥστε

13. Was therefore this good law guilty of death to me, was it the cauſe of bringing it on me? No, not ſo neither, but ſin was that onely cauſe, which is guilty of all. And ſo (ſee note on Mat. 1. k.) this is a means of ſetting our ſin in it's colours, that it works deſtruction to men by that which is good, and ſo ſin it ſelfe is by this means extremely aggravated, and making this uſe of the law, it becomes extremely or ſuperlatively ſinfull, or, the law ſhewes me what a ſinfull thing ſinne is.

13. † Was that then, which is good, made death unto me? God forbid. But ſinne, that it might appear ſinne, working death * in me by that which is good, that ſin by the commandement might become exceeding ſinfull.]

† Hath then that which is good become to mee death? Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; * to me, μοι

14. And the reaſon why the effect of the law is ſo contrary to what was intended by it, is this, that the law is ſpirituall, and not performable by a carnall man, but the carnality of men (ſold under ſinne, i. e. habituall ſlaves to ſinne, ready to do all that it bids them, though the law never ſo diſtinctly prohibite) that is the cauſe of all.

14. For we know that the law is ſpiritual, but I am carnall, ſold under ſinne.]

f.

15. For ſuch men as I now ſpeak of, carnall men v. 14. though they are taught their duty by the law, yet do they not by the dictate of their underſtanding or conſcience, that which they do, it is not that which in conſent to the law they approve, but that which by their conſcience, directed, and inſtructed by the law, they hate and diſlike, that they do.

15. For that which I do, I † allow not: for what I would, that do I not; but what I hate, that do I.]

† know γινώσκω

16. And this very thing is an argument, that the law is acknowledg'd to be good, that they diſlike that which they do in diſobedience to the law, they never commit any prohibited evill, but their conſcience accuſes and ſmites them for it.

16. If then I do that which I would not, I conſent unto the law, that it is good.]

17. And ſo 'tis not the whole they that commits ſinne, or they as they are led and inſtructed by the law (and ſo the law ſtill is vindicated from the charge v. 7.) but it is their carnality reſiſting the law, or ſin having gotten power over them, and ſo carrying them in deſpight of the law, and conſcience admoniſhing the contrary.

17. * Now then it is † no more I that do it, but ſinne that dwelleth in me.]

* But now Νυνὶ δὲ
† no longer οὐκέτι

18. For in men whoſe affections are not mortified by the ſpirit of Chriſt, but carnally diſpoſed, or led by their own corrupt cuſtomes, 'tis not the law, or knowing their duty that will do any good on them, To approve indeed, or like that which is good, the law enableth them, but the carnal affections do ſtill ſuggeſt the contrary, and carry them in deſpight of the prohibitions of the law.

18. For I know that in me (that is, in my fleſh) * dwelleth no good thing: for to will is preſent † with me, but * how to perform that which is good I finde not.]

* good dwelleth not οὐκ οἰκεῖ ἀγαθὸν
† to me, μοι
* or, not to do that which is good, for the King's MS. reades τὸ δὲ κατεργάζεσθαι οὐ καλὸν, ὅ,

19. And this is clear by the experiment, for they do not perform that good, which as the law commands, ſo they conſent to be good, but the evill which they conſent not to be good, and which the law tells them they ſhould not do, that they do.

19. For the good that I would, I do not, but the evill which I would not, that I do.]

20. Which plainly argues the truth of that which was ſaid v. 15. and 17. (and is full anſwer to the objection againſt the law, v. 7.) that the law is farre from being guilty of their ſin, and that 'tis not they by the duct and dictate of the law, for their own conſcience guided by the law, that do evill; but carnality or cuſtome of ſinne, that hath got ſuch a ſway or power over them.

20. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.]

21. By this then you may diſcern the law and the goodneſs, and the energy or force of it, that when carnality moves men to evill, the minde illuminated by the law enclines them to good; or, that evill, when it is repreſented to them, findes them inclined to the contrary.

21. I finde then * a law, that when I would do good, evill is preſent with me.]

† the law that, or, in that τὸν νόμον, ὅτι

22. For according to the underſtanding, or ſuperiour faculty (contrary to the carnal, or bodily part of them) they are pleaſed with all thoſe things, that the law of God is pleaſed with.

22. For I † delight in the law of God, after the inward man.]

* have the ſame delight with, συνήδομαι τῷ

23. But there is another commanding power in the members, which ſets it ſelf in direct oppoſition to thoſe dictates of the law in the mind, which in carnall men, v. 14. gets the better of the day, carries them captive ſlaves, to doe what the fleſh requires to have done by them.

23. But I ſee another law in my members, warring againſt the law of my minde, and bringing me into captivity to the law of ſin, which is in my members.]

24. O wretched man that I am! who ſhall deliver me from the body of this death?] 24. This is a ſad condition, (the very ſtate of a carnal man under the law,) and out of which the law cannot reſcue any man, nor from the deſtruction that attends it.

* the ſame I with my mind, αὐτὸς ἐγὼ τῷ νοΐ 25. I thank God through Jeſus Chriſt our Lord. So then * with the mind I my ſelf ſerve the law of God, but with the fleſh the law of ſinne.] 25. (Yet, bleſſed be God, by the grace and ſtrength of Jeſus Chriſt, ch.6.23. there is a way to get out of this curſed eſtate, 1. pardon to every penitent ſinner, which may encourage any to break off this eſtate of ſin, and 2. grace and ſtrength in Chriſt, to perform what God in Chriſt will accept, i.e. ſincere, though not perfect obedience, (the thing affirmed v.6. and reſumed at the beginning of Chap. 8.) So then the concluſion of this digreſſion from v.7. to this place, is, that the bare knowledge of the law of Moſes doth only direct the underſtanding, what is the duty; which notwithſtanding, the carnal man accuſtomed to his own waies of ſin, may think fit ſtill to go on in them, and ſo (though one and the ſame perſon) doth two things at once, with his underſtanding he ſerves the law of God, is delighted and pleaſed with thoſe things, wherewith that is delighted, and yet at the ſame time with the fleſh ſubmits to the ſuggeſtions and cuſtomary actions of the fleſh, and falls into ſins directly contrary to the ſuggeſtions of his conſcience, and the law in it, and this is juſtly rewarded with death, ch.6.23.

Notes on Chap. VII.

2. ὁ νόμος κυριεύει τῷ ἀνθρώπῳ

The *conſtruction* and *meaning* of theſe words [ὁ νόμος κυριεύει ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ, which are commonly rendred, *the law hath power over a man as long as he liveth*] is ſomewhat uncertain; and for the determining of it, The firſt thing to be conſidered, is the *deſigne*, and matter of the *diſcourſe* in this *chapter*, Which is diſcernibly this, to *vindicate* his *doctrine* (*charged* on him *Act.*21.21. it is not certain, whether then *truly*, or no, but without doubt now *profeſſedly taught* by him,) that the *Judaical law* was *aboliſhed* by the *death* of *Chriſt*, *Epheſ.*2.15,16. *Col.*2.14. and ſo now was not *obligatory* to a *Jew*. This he now thinks fit to declare to the *Jewiſh Chriſtians* at *Rome*, as in the former *chapters* he had vindicated the *liberty* of the *Gentiles* from the *obligation* of it to them, and *juſtified* his *preaching* the *Goſpel* to them, both which together did, by way of *interpretation*, and neceſſary *conſequence*, contain under them this of the *obligingneſſe* of the *law* to a *Jew*, For the *law* of the *Jews* commanding a ſtrict *ſeparation* from the *Gentiles*, all that were not their *proſelytes*, and *circumciſed*, and *Paul*, and other the *Apoſtles* being *Jewes*, their converſing with, and *preaching* to the *Gentiles*, could not be allow'd upon any ſcore, but that of the *abrogation* of the *Jewiſh law*, which accordingly was of *neceſſity* to be *revealed* to S.*Peter*, in a *viſion*, *Act.*10. (and ſo ſeems to have been to S.*Paul*, *Epheſ.*3.3.) before he durſt *preach* to *Cornelius*, who, though a *proſelyte* of the *Jewes*, yet was not a *proſelyte* of their *Covenant*, or *righteouſneſs*, i.e. was not *circumciſed*. This *abolition* of the *law* [to *you*] i.e. to his *brethren*, the *Jewes* v.4. and to the ἡμᾶς τοὺς v.6. i.e. to S. *Paul*, and thoſe he ſpeaks to, i.e. *to them that know the law* v.1. and ſo ſtill to the *Jew-Chriſtians at Rome*, is here evidently proclaimed, ver.4. and 6. And therefore in all probability that muſt be the *importance* of theſe words, which may moſt directly *prepare*, and contribute to the *inferring* of that *concluſion*. To which end firſt it is neceſſary, that

ἐπὶ ὅσον χρόνον ζῇ

[εἰς ὅσον χρόνον ζῇ] muſt be rendred, *as long as he* the *man* (not as *it*) *liveth*, This appeareth by the *inſtance* v.2. by which that which is ſaid v.1. is *exemplified*, ἡ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ, *The woman which hath an husband is by*

ἀνδρὶ ζῶντι

the (*conjugal*) *law bound to the living husband*, where the *husband* is the perſon, whoſe *life* is conſidered in this caſe, who, *as long as he lives*, hath *power over his wife*, and ſo long *the wife by law is bound unto him*, but *if he die*, *ſhe is free*, &c. By this alſo it is manifeſt in the *ſecond* place, that the *man* which is meant in the *latter* part of this *firſt verſe* [*as long as he liveth*] cannot be the perſon, *on* whom the *law* hath *power*, or force, but ſome other, who by *law* hath *power* and *authority* veſted in him, For it is apparent, v.2, and 3. that the *life*, or *death* of the perſon *under* ſubjection, is not the thing taken into conſideration, and if it were, it would not tend to the inferring of the deſigned *concluſion*, for the *Jewes* could not be ſuppoſed to be *dead*, but the *law*, that had *power* over them, and though v.4. the word [ἐθανατώθητε *you are put to death*] may make that ſeem poſſible to be here meant, yet the contrary being ſo evident by the whole *driſt* of the *diſcourſe*, it is certain that [ἀπεθάνετε τῷ νόμῳ there, *you are put to death to the law*] muſt be interpreted, as a *figurative* ſpeech, to ſignifie [*the law is put to death to you*, As when καταργεῖσθαι ſignifies to be made ἀργὸν *void*, to be *evacuated*, or *cancelled*, and ſo is all one with *being put to death*, (and is ſo uſed *Epheſ.*2.15. καταργήσας νόμον, *having cancell'd the law*, all one with ἐξαλείψας *having blotted it out*, *Col.*2.14. & προσηλώσας τῷ σταυρῷ having *nayled it to the croſſe*) we read of the woman v.2. κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός, which would literally be rendred, *ſhe is cancell'd from the law of the husband*, but indeed ſignifies, *the law of the husband is cancell'd*, or ceaſeth to be in force *to her*, and ſo v.6. κατηργήμεθα τῷ νόμῳ, *we are cancelled to the law*, ſignifies, *the law is cancelled to us*. Which being thus farre deduced, it remaineth in the *third* place, that the former part of the words, [ὁ νόμος κυριεύει τοῦ ἀνθρώπου] muſt either thus be rendred [*the law of the man hath power*, *or force*, *or remains valid*] (joyning [τοῦ ἀνθρώπου *of the man*] to [νόμος *law*] not to κυριεύει *hath power*,) Or elſe, (becauſe the word [ἀνθρώπου] is otherwiſe placed, being affixt to κυριεύει] and indeed κυριεύει] properly *governs* a *genitive* caſe, and is uſed with one, *Lu.*22.25. juſt as here it will be, if τοῦ ἀνθρώπου be *governed* by it) it is poſſible that the word [*man*] which is the [*he*] in the latter part, may be implied and *underſtood* (though not *ſpecified*) in the word ὁ νόμος *law*] thereby ſignifying not *law* in *generall*, but more *ſpecially* any *law*, which conveyeth a *right*, or giveth *power*, or *dominion* to one man over another; according to the *primitive* notion of νόμος *law*, from νέμω *diſtribuo*, noting an *aſſignation*, or *diſtribution* of every mans *right* unto him, (and ſo νόμος ver.2. evidently ſignifies the *conjugal law*, which ſubjects, and *binds* the *wife* to the *husband*) for of ſuch a *law* it will be truly ſaid, that κυριεύει τῆς

ἐθανατώθητε τῷ νόμῳ

καταργεῖσθαι

τῦ ἀνδρός, *it is in validity*, or *force over the man*, (meaning the *subject*,) as long as *he*, i.e. the *owner*, or the *Lord* liveth. That this is the true *sense* and aime of the words is unquestionable, and the latter way of expressing it seems to be the most cõmodious and *easie*, though the former may possibly be it, (by an *easie*, and ordinary ἀνάκολουθον) and then [νόμῳ τῦ ἀνδρός *the law of the man*] will be a fit phrase to signifie any such *law*, wherein *mens interests* are concerned, *municipall*, or *humane laws*, which are in force till they be abolished legally.

Νομῷ τῦ ἀνδρός

b. That [ἀπεθανετε τῷ νόμῳ *you are dead to the law*] signifies the *laws* being *dead* to *them*, being *abolished*, having no *power* over them, hath been said, (note a.) and may farther appear by v.6. where the ground of their *freedome* from the *law* is expresst, by ἀποθανόντες ἐν ᾧ κατειχόμεθα *that being dead by which we were held*] where the *law* being by an ordinary *prosopopœia* (as when *sin* is said to *reigne* c.6.12.) used for a *person*, is said to be *dead*, (and *to be nayl'd to Christ's crosse*, *Col.*2.14) and so under the fiction of a *person*, is more fitly answerable to the *husband*, whose *death* frees the *wife* from all *obligation* to him, that she may *lawfully marry*, and *subject* her self to any other, and so in like manner may *Jewes* to *Christ*. upon the *abolition* of their *law*. As for the [διὰ τῦ σώματος τῦ Χριστῦ, *by the body of Christ*] by which the *Judaical law* is abolished, that sure notes the *crucified body*, the *death of Christ*, and is accordingly expresst in this very matter *Ephes.* 2. both ἐν τῷ σαρκὶ αὐτῦ *by his flesh*, v.15. and διὰ τῦ σταυρῦ *by the crosse*, ver.16. and so *Col.*2.14. by προσηλώσας τῷ σταυρῷ *nayling to the crosse*.

Ἐθανατώθη τῷ νόμῳ

Διὰ σώματος τῦ Χριστῦ

c. That ὅτε ἦμεν ἐν τῇ σαρκὶ, *when we were in the flesh*] signifies the *Judaical state*, under the *law*, appears by the whole *discourse* in this *chapter*, which is of the *state* of *men* considered under the *law* (*see note* d.) and particularly by the *opposition* here betwixt this, and κατηργήθημεν ἀπὸ τῦ νόμου, *we are freed from the law*, For so 'tis manifest the *opposition* stands, *For when wee were in the flesh*—— *But now we are freed from the law*,—— And it is thus styled, in *opposition* to ἐν πνεύματι ὄντι, *being in the spirit*, used for them that have *received the Gospel*, and are *partakers* of the *grace*, which is afforded there, to which they that have not *attained*, but are only under the *pædagogie* of the *law*, they *are* only *in the flesh*, have no other but that *weak*, and *corrupt principle* of their own *nature* (which is so prone to *carnality*) abiding in them; And thus it is used c.8.8. *They that are in the flesh*, *cannot please God*, *but you are not in the flesh*, *but in the spirit*, *if so be the spirit of God dwelleth in you*, i. e. if, as ye are *outwardly* professors of the *faith*, *baptized Christians*, so ye are *sincerely* so, such as in whom the *holy Spirit* of *God* may vouchsafe to *inhabit*, which *will not abide when unrighteousnesse cometh in*. And accordingly *Christianity* is call'd the *law of the Spirit of life*, ch.8.2. and here v.6. *the newnesse of the Spirit*, in *opposition* to the *oldnesse of the letter*, the *Mosaical law*. And a peculiar propriety there is in this *phrase* for this matter in many *respects*, 1. in respect of the *nature* of the *Mosaical precepts*, which were *external*, *washings*. *circumcision*, *bodily rests*, &c. (all which are seated in the *flesh*) and so proportionably *carnal promises*, and *threats*, whereas the *precepts* of *Christ* go deeper to the *mind*, and *spirit*, require the *purity* of that, and accordingly are backt with *spiritual promises* and *terrors*, *Secondly* in *respect* of the *assistance*, that *Christ* affords toward his *obedience*, by giving of his *spirit*, to *assist* (if it be not *grieved*, and *resisted*) our *spirits*, in *opposition* to which the *state* under the *law* having none of that *strength* joyned with it, may justly be called the *being in the flesh*. To which may be added, that one *eminent* effect of the *Spirits* descending, was the *commissionating* of the *Apostles* for their *office* of *preaching* to the *Gentile world remission of sinnes* upon *repentance*, and in *opposition* to that, the *law* allowing no *place* for *repentance* for any *presumptuous sin*, but *inflicting* present *punishment* on the *offender*, that state may be fitly styled being *in the flesh*. Mean while as there is a *difference* betwixt the *weakness* of the *natural estate* considered without any other *aid*, then what the *law* affordeth, and the *sinfulness* of *carnal acts*, and *habits* continued, and indulged to, and on the other side, betwixt the state of a *baptized Christian*, afforded the *grace*, and *strength* of *Christ*, and of him that makes *use* of that *grace*, and leads a *pure Christian* life. So the *being* ἐν τῇ σαρκὶ, *in the flesh*, differs from *living*, or *walking* κατὰ σάρκα, *after*, or *according to the flesh*, and on the other side, *being in the Spirit*, or *being in Christ*, from *walking after the Spirit*; All which phrases are to be met with here, and in the next chapter. Here and ch.8.9. we have [*being in the flesh*,] and κατὰ σάρκα ὄντες, *they that are after the flesh*, v.5. i.e. under the *law*, not elevated above the *flesh*, or rescued out of the power of it by *Christ*, and c.8.1. *walking after the flesh*, (and so v.4.& 12. all in the same sense) for going on in a *carnal* course, *obeying* and following the *flesh* in the *lusts* thereof. And so c.8.9 *being in the Spirit*, or *having the Spirit of Christ*, and *being in Christ Jesus*, v.2. all to the same sense, of having the *Spirit of Christ* bestowed on us, which as it *enableth*, so it *obligeth* us to *walk*, and *lead* a *Christian life*, and if we doe so, then that is περιπατεῖν κατὰ πνεῦμα *walking after the Spirit*, v.1.& 4. All which must thus *nicely* be *distinguished*, or else they will be apt to betray to some *mistake*.

Ὅτε ἦμεν ἐν τῇ σαρκὶ

d. It is an ordinary *figure* to speak of *other* men in the *first person*, but most frequent in *blaming*, or noting any *fault* in others, For then by the putting it in this *disguise*, fastning it on ones own *person*, it is more likely to be well taken by them, to whom it belongs. So saith S. *Chrysostome* of this *Apostle*, Αἰ τὰ φορτικὰ δεῖ τῦ ἰδιώτου σχηματίζει, *when he mentions things that are any way grievous*, *or likely to be ill taken*, *he doth it in his own person*. And S. *Hierome* on *Daniel*, *Peccata populi enumerat personâ suâ*, *quod & Apostolum in Epistolâ ad Romanos facere legimus*, *Confessing the sins of the people*, *he doth it in his own person*, *which we read practised by the Apostle in the Epistle to the Romans*, that is, most probably, in this place. Thus when 1 *Cor.*4.4. S. *Paul* had spoken in his *own* person, *I know nothing by my self*, *but hereby I am not justified*, he tells them plainly v.6. that he had *in a figure transferred these things unto himself for their sakes*, *that they might not be puffe up*, as counting such *schemes*, and *figures*, as these, the most *profitable* and *efficacious* on the

Οὐκ ἴσμεν.

Μεταση-ματισμός

Reader.

Reader. Thus the same *Apostle*, 1 *Cor.*6.12. *All things are lawfull to me, but all things are not expedient*, i. e. those things which are by *you* look'd on as *indifferent*, if they be yeilded to, may be very *hurtfull* in *you*, and 1 *Cor.*13.2. *If I have all faith, and have not charity*, i.e. if *ye* want *charity* to *your* other *gifts*, So *Gal.*2. 18. *If what I have destroyed I build the same again, I make my self a transgressor*, i.e. *Whosoever* doth so, or, whensoever *ye* doe so, it must needs be a *fault* in you. Thus *Rom.*3.7. *If the truth of God have abounded by my lie unto his glory, why am I also judged as a sinner?* Which words are certainly the *personating* of an *impious objecter*, which speaks, or *disputes* thus not of the *Apostle* himself. And the same *scheme* or fashion of speaking, or writing is very frequent among all *Authors*; And that it must be so taken here may appear by these *evidences*, 1. by v.9. ἔζων ποτὲ. Ἐγὼ δὲ ζῶν ποτὲ, *I indeed once lived without the law*, which can with no appearance of *truth* be affirmed of *Paul's* person, who was *born*, and brought up a *Jew* in the *knowledge* of the *Mosaical law* and must therefore be the *personating* of a man first considered *without*, then *with* the *law*, to whom because the *law* is given in the *second* person, μὴ ἐπιθυμήσεις, *Thou shalt not covet*, v.7. therefore he, to whom it is given, is in the following *verses* fitly set down in the *first person*, [*I*,] being *relative* to the [*thou*] *antecedent*. 2^dly. By the severalls affirmed in this *chapter* which cannot belong to S. *Paul*, For that *Paul* was at the writing of this, a *reformed*, *regenerate* person there is no doubt, and they which would have it spoken by him in his *own person*, make that advantage of this *chapter*, by reconciling those things, which are here mention'd, to a *regenerate* state; But if we compare the severals which are here mention'd, with the *parts* of a *regenerate* mans *character*, given by the same *Apostle* in other places, we shall find them directly *contrary*, Here in the 8^th *verse*, he saith, that *sin had wrought in him all manner of concupiscence*, whereas of the *regentrate* man it is affirmed, *Gal.* 5. 24. *they that are Christs have crucified the flesh with the affections and lusts*. Here in the 9^th verse, 'tis said, *sinne revived, and I died*, whereas of the *regenerate* man 'tis said c.6. 2. *how shall we that are dead to sinne, live any longer therein?* Here in the 14^th *verse*, 'tis said, I am *carnal*, whereas of the *regenerate* man 'tis affirmed c.8.1. *that he walks not after the flesh, but after the Spirit*. Here again in that 14^th *verse* 'tis said, *I am sold under sinne*, (of which see *note* f.) whereas of the *regenerate* 'tis affirmed c.6. 18. that he *becomes free from sinne*, and *becomes the servant of righteousness*. Here v.20. sinne *dwelleth* in *me*, and κατεργάζεται *accomplisheth*, *worketh that, which I will not, like* not with my *mind*, or *conscience*, and so 'tis said ver. 23, 24. that the *law in the members carries him into captivity to the law of sinne, and who shall deliver him from this body of death?* and so that he is under the *power* of the *law of sinne and death*, that he *obeyes the law of sinne* ver.25. whereas c 8.2. of the *regenerate* 'tis affirmed, that *the law of the Spirit of life in Christ Jesus, hath made him free from the law of sin and death*. Nothing can be more *contrary*, and *unreconcileable* to a *regenerate state* in these so many *particulars*, then what is here affirmed of the [ἐγὼ *I*] the *person* here thus represented. And indeed unlesse *sinning against conscience* be the only way of *alleviating* (and not *aggravating*) sinne, it is impossible that the *doing that ill he would not*, and *the not doing that good he would*, v.19, 20. can be deemed a fit ingredient in the *character* of a *regenerate* man, 'Tis certain this was, in the person of *Medea*, made, by the heathens, the highest pitch of *villany*, to *see and like that which was good*, and *doe the direct contrary* (see *note* f.) and therefore cannot in any reason be thought to be the *Apostles* description of a *regenerate* man, or *good Christian*.

That by ἐπιθυμία *coveting*] here is meant the sin forbidden in the *tenth commandement* of the *decalogue*, appears by the end of the verse; But how the *Apostle* can truly say, that he had *not known* it had been a *sin*, if the *law* had not told him it was, will be all the difficulty. To which may be answer'd, 1. that the *Apostle* doth not speak particularly of himself (see note d.) but in the person of a *Jew*, or man in generall, and then it is not only true of this, but of all other the *commandements* (of which this one may be set as the instance) that the *knowledge* of *sin* is by the *promulgation* of the *law*, that *forbids* it; But then there may from the *Jewish* doctrine appeare some reason, why the *Apostle* should rather instance in this *commandement*, then any other For the *Jewes* before and under *Christ's* time, seeing that there was no *punishment* judicially appointed for *thoughts* or *desires*, whether *nuclean*, or of *getting* any thing from their *neighbours*, had resolved this to be no *sin*, and consequently that the *tenth commandement* was but a *moral proverbial essay* or *counsel*, like that of *Menanders*

e. Ἐπιθυμία

——— οὐκ βούλου,
Δαιμόνι, ἐπιθυμεῖν ἀλλοτρίας τινί,

Not to covet so much as a pin of anothers, but not any *precept* of *God*, or of *nature*, Affirming, that, unlesse it be in case of the *worship* of *false Gods*, no *sin* is *committed* by the bare *will*, without some *actual* commission following it. Thus saith *Aben-Ezra* in the beginning of the *Decalogue*, *Kimchi* on *Psal.* 66. 18. and *Josephus* concerning *Antiochus's* designed *sacrilege*, Τὸ δὲ μυεῖν πώποτε τὰ ἔργα βουλευσάμενον, οὐκ ἐᾷ τῶν τιμωρίας ἄξιον, *to have consulted only, and not acted, did not deserve punishment*. According to which S. *Paul* might well say of any *Jew* brought up under such *Masters*, that he had *not beleived coveting* to be a *sin*, had not the more exact consideration of the direct words of the *law* assured him that it was.

The phrase [*sold under sin*] signifies as it doth, when 'tis said of *Ahab*, that he was *sold to work wickedness*, or of the revolting *Jewes* 1 *Mac.*1.15. as a *slave* or *captive sold* from one *Master*, one *sin*, to another; and so here 'tis joyned with σάρκινος *a carnal man*, and is farther expresst by the character of him, following, that the *evil* that he *would not, that he doth*, and *the good that he would, that he doth not*, just like that which the *Poets* say by way of *aggravation* of that wicked condition of *Medea*, the *witch*,

f. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

Καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά,
Θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, *Eurip:*

I understand the evils that I am about to commit, But my passion overcomes my reason: And of him in the *Tragedy*,

Λέληθεν οὐδὲν τῶνδ' ἃ μ' ἂν σὺ νουθετεῖς,
Τρόμῳ δ' ἔχουσα μ' ἡ φύσις βιάζεται. *I am ignorant of none of those things of which thou admonishest me, But my nature* (or *custome*) *forces me contrary to my opinion.* Which is so farre from being matter of *alleviation*, or *lessening* of the *sin*, that 'tis by *Plutarch* set down for the greatest *aggravation*, for citing that in the *Tragedy* of *Atreus*,

Αἰ Αἰ, τόδ' ἤδη δεῖνον ἀνθρώποις κακόν,
Ὅταν τις εἰδῇ τ' ἀγαθὸν, χρῇ δ' ἡμὴ.

that *'tis an evil that falls on men from God, to doe evil, when they see their duty*, he corrects it thus, Θηριῶδες μόνον καὶ ἄλογον καὶ οἰκτρὸν εἰδότα τὸ βέλτιστον ὑπὸ τῶ χείρονος ὠθεῖσθαι καὶ μαλακίας ἄγαν, *'tis the most bestial, irrational, miserable condition for a man that knowes what is best, to be led by inconstinency and effeminacy from it.* And so *Simplicius* upon *Epictetus* c.11. p.74. upon occasion of those verses of *Medea*, resolves, χρῆ τὰ μὲ δοξάζειν μόνον ὀρθῶς, καὶ ὁρμᾶσθαι, καὶ ἐκκλίνειν δεῖ πολὺ, ἀλλὰ καὶ τὰ ἔργα σύμφωνα ταῖς ὀρθαῖς δόξαις ἀποδίδοναι, *we ought not onely to think right, and be affected accordingly, but to conform our works to our right opinions.* And till we doe so, the best that he can say of us is, that perhaps we are ἀρχόμενοι παιδεύεσθαι *beginning to learn*, are come as farre as the *knowing* of the *law*, which notwithstanding ἁμαρτάνειν, καὶ ἑαυτῶν ἐγκαλεῖν, men *sin and accuse themselves* for *sinning*, οὐκ ἐυθὺς γὰρ τὰ ἄλογα πάθη μετρεῖται καὶ ῥυθμίζεται καὶ ὑπείκει τῷ λόγῳ, *for irrational affections are not presently brought within measure and proportion, nor suddainly subjected to reason.*

Paraphrase.

CHAP. VIII.

1. There is therefore now no obligation lying on a Christian, to observe those ceremonies of Moses's law, circumcision &c. ch. 7. 4. 6. (from whence to the end of that chapter the Apostle had made a digression to answer an objection ver. 7.) nor consequently danger of damnation to him for that neglect, supposing that he forsake those carnal sins that the circumcised Jewes yet indulged themselves to, and perform that Evangelical obedience (in doing what the mind illuminated by Christ directs us to) that inward true purity (which that circumcision of the flesh was set to signifie) that is now required by Christ under the Gospel, (see note on c.7. c.)

1. THere is therefore now no condemnation to them which are in Christ Jesus, * who walk not after the flesh, but after the Spirit.] * not walking μὴ περιπατοῦσιν

2. For the Gospel which deales not in commanding of carnal outward performances, but of spiritual inward purity, the substance of those legal shadowes, and that which was meant by them, and so is proper to quicken us to new life in or through the grace and assistance of Christ, who brought this new law into the world, hath freed us Christians from that law, that brought nothing with it but sin and death, sin by prohibiting, and so making those commissions more criminous, which were against a promulgate law, and yet not fortifying us sufficiently against those commissions c.7.9,10. and death, the wages of sin, from which the law is not able to relcue any guilty person.

2. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.]

2. 3. For when through the fleshly desires of men, carrying them headlong into all sin, in despite of the prohibitions of the law, c.7.14. the law of Moses was by this means weak, and unable to reform, and amend mens lives, then most seasonably God sent his own Son in the likenesse of flesh, i.e. in a mortal body, which was like sinfull flesh (and differed nothing from it, save onely in innocence) and that on purpose that he might be a sacrifice for sin, and by laying our sins on him shew'd a great example of his wrath against all carnal sins by punishing sin in his flesh, that so men might be perswaded by love, or wrought on by terrors to forsake their sinfull courses,

3. For † what the law could not doe, for that it was weak through the [a] flesh, God sending his own Son in the likenesse of sinfull flesh, and * for sin condemned sin in the flesh,] † as to that which was impossible to the law τὸ ἀδυνατὸν τοῦ νόμου * a sacrifice for sin, περὶ ἁμαρτίας, see note on 2 Cor 5. c.

b. 4. That so all those ordinances of the law, circumcision &c. which were given the Jewes, to instruct them in their duties, might in an higher manner more perfectly be performed by us (see note on Mat. 5.g.) which think our selves strictly obliged to abstain from all that carnality, that that outward ceremony was meant to forbid them, and now to perform the Evangelical obedience, that he requires, and will accept from us, without being circumcised.

4. That [b] † righteousnesse of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.] † ordinance

5. For they that are carried by their own carnal inclinations, or by customes and habits of sin, and the carnal affections consequent thereto, doe generally mind and meditate on carnal things; but they that are led by the Spirit of Christ, the duct of the Gospel, study and mind those things wherein inward purity and sanctity doth consist.

5. For they that are after the flesh, doe mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.]

6. And as the Gospel is of force to free from sin, more then the law was, so to free from death too, v.2. For that study or appetite or desire of the carnal man bringeth death, ch.7.5. but that will or desire, that the Spirit or Gospel infuses into us, brings life and peace, i.e. a vital state of soul under God here, and eternall salvation hereafter.

6. For to be carnally minded is death; but to be spiritually minded is life and peace.]

7. For the carnal appetite is a downright opposition to the law of God, too unruly to obey the commands of God, neither indeed can it be brought to that obedience by a bare prohibition of the law, for the swinge of passions and lusts are much more violent then so.

7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.]

8. And so these men, carnall Jewes, though they know the law, are very farre from pleasing God (see note on Mat. 12.c.) from being acceptable to him, the law doth nothing to the justifying of them, that are thus farre from obeying the true meaning of the law,

8. So then they that are in the flesh cannot please God.]

9. But ye Christians under the Gospel if ye have any of that spiritual divine temper which Christ came to infuse by his doctrine and example, are thereby

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

engaged

engaged to all manner of sincere inward purity, to mortifie the flesh with the affections and lusts, and if ye doe not so, ye live not according to the Gospel, and if not so, ye may thereby know that ye are no Christians, Christ will not own you for his, however ye have received the faith, and are admitted into that number.

* the body indeed may be a dead body, τὸ μὲν σῶμα νεκρὸν

10. And if Christ be in you, * the body is dead, because of sin: but the Spirit is life, because of righteousnesse.] 10. But if ye be Christians indeed, translated and raised above the pretensions of the Jew, to the purity of the Gospel of Christ, and your lives be answerable thereto, then, though being sinners, the punishment of sin, i.e. death befall you, and so your bodies die, and return to dust, which is the punishment of sin, yet your souls shall live forever an happy and a blessed life, as the reward of your return to Christ in the sincerity of a new and righteous life, to which the Evangelical justification belongs.

11. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by the Spirit that dwelleth in you.] 11. And then even for your dead bodies, they shall not finally perish neither, they shall be sure to be raised again; For the Spirit of God, by which you are to be guided and led, is that divine omnipotent Spirit, that raised Christ's dead body out of the grave, and if ye be guided by that, animated and quickned by that, live a pious and holy life, there is no doubt, but God will raise your mortal bodies out of the graves also, by the power of that same Spirit, that raised Christ's.

12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.] 12. By these so many obligations therefore, and interests of yours, the eternall well being both of soules and bodies, ye are engaged to give over all care of satisfying or gratifying your flesh in its prohibited demands, to live no longer in your former habits of sin, now ye have received the faith of Christ.

13. For if ye live after the flesh, ye shall die; but if ye through the Spirit doe mortifie the deeds of the body, ye shall live.] 13. For if contenting your selves with the external performances of the Mosaical law, circumcision &c. ye still continue to commit those sins which that was set to prohibite, this will bring all destruction upon you, 'tis not the Mosaical law will keep you from ruine. But if by the faith and example, and withall the grace and assistance of Christ, ye shall actually mortifie all the polluted desires of the flesh, and live spiritually, according to what Christ now requires, ye shall certainly rise to the life immortal, or live eternally.

14. For as many as are led by the Spirit of God, they are the sons of God.] 14. For this being led by the Spirit of Christ, living after Christs example, and doing what he commands and enables us to doe, is an evidence that we, and not only the Jewes, who challenge it as their peculiar, are (not onely the servants, but) the children of God, and consequently that God will deale with us as with children, bestow the inheritance upon us.

15. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we [c] crie, Abba, Father.] 15. Nay the truth is, the condition of a Jew (see note on Lu. 9. 10.) is so farre from making men sons of God, that at the best it is but a slavish condition, to be obliged to those performances, which being external, (as circumcision &c.) and having nothing of goodnesse in them, are done meerly for fear of disobeying, and being punished; Which is just the condition of servants, who must doe what the master commands, or be beaten if they doe them not, (as circumcision &c.) (and so was fittest for the Jewes, an hard stubborn people, and accordingly had effect among them, they observed, what came so backt, but what did not, they observed not, which is it that denominates the law weak through the flesh, v. 3.) But our Christ now hath engaged and drawn us with more liberall bands, the cords of a man, the bands of love, ingenuous commands, such as of our selves we cannot but judge best to be done, and most agreeable to our reasonable natures, and to them added, as to children, the promise of an eternal inheritance, upon our obeying of him, And so his dealing with us is (as with children adopted, and received into the family) paternal and gracious, by which we are allow'd to come unto God, as to a father, to expect all fatherly usage from him, grace and assistance to doe what he now commands us to doe, and the reward of eternal blisse, able infinitely to outweigh all the carnal pleasures and delights of sin, that can sollicite us to the contrary; And so this is infinitely an happier condition, then that servile condition of the Jewes, of being bound to doe things which had no goodnesse in them, but as they were commanded, and had no promise of heaven upon the performing them, but punishments upon the non-performance. c.

†That same Spirit αὐτὸ τὸ πνεῦμα

16. † The Spirit it self beareth witnesse with our spirit, that we are the children of God.] 16. And this condition, and manner of Gods dealing with us, under the Gospel, (see Lu. 9. note d.) is on Gods part a sure evidence to our consciences, if our filial obedience, and being wrought on by these means be the like evidence on our parts, that we are more then servants, which was the highest that that kind of legall obedience could pretend to, even sons of God.

17. And if children, then heirs, heirs of God, and joynt heirs with Christ: if so be that we suffer with him, that we may be also glorified together.] 17. And if sons, then (according to the customes of all nations, see note c.) heirs of heaven, heirs indeed of God the Father, and coheirs with Christ, coming to the inheritance after the same manner that Christ did, to wit, by sufferings v. 29. which are proper for sons also, to suffer first with Christ, and then to reigne with him.

* season καιρὸς
† ready to be μέλλουσα
* on us, εἰς ἡμᾶς

18. For I reckon, that the sufferings of this present * time, are not worthy to be compared with the glory † which shall be revealed * in us.] 18. And when I mention sufferings, (which as filial chastisements, must be expected by us from our father) the sufferings which at this time lie upon us Christians, I must not be thought to look upon them with any sadnesse, even in respect of this present life, for whatever our sufferings are, the deliverance is likely to be so much the more eminent, and illustrious, and glorious toward us, that firmly adhere to Christ, (perhaps in this life, in rescuing us, while the Jewes that persecute us, and all others that joyn with them are destroyed, but most certainly in another) that our sufferings will not be thought to bear any the slightest proportion with them.

† attends the revelation

19. For the earnest expectation of the [d] creature † [e] waiteth for the [f] manifestation of the sons of God.] 19. For all the Gentile world are now attending or waiting as it were, to see what you Jewes will doe, who of you be true sons of God, who not, i.e. who will now accept and embrace the faith of Christ, who will not, Their happinesse depending punctually upon the issue of this. d. e. f.

20. For the creature was [g] made subject to [h] vanity, not willingly, but by reason of him, who hath subjected the same, in hope.] 20. For the heathen world hath for g. h.

theſe many years been (for the generality of them) enſlaved to Satan, and, by him, to that wretched miſerable eſtate of ignorance and Idolatry, and all thoſe vain and unclean beſtiall worſhips, and ſo as many as have gone on in thoſe vile courſes have been involved alſo under that deſperate impoſſibility (as to the eye of man) of recovering to the leaſt degree of bliſs, And all this, not (abſolutely) willingly, or upon their own free choiſe, but by the devils impoſing it on them, as an act of religion, a concomitant, and effect of their Idol-worſhips (ſee note g.) in which he commanded all theſe villanies. This makes it reaſonable to ſuppoſe of theſe heathens, that they are willing to be reſcued from lying any longer under theſe ſlaveries, and the Goſpell was the onely means to do that.

* Thus much of the verſe ſeemes to be beſt put in a parentheſis, that ſo that which followes may connect the 19th with the 20th verſe, thus, The creature attends the revelation of the Sons of God, In hope,

21. That they alſo (the very heathens) i ſhall by the Goſpell and grace of Chriſt be reſcued from thoſe courſes of ſinne, to which they have been ſo long inſlaved, into that glorious condition, not onely of free men redeem'd by Chriſt out of that bondage to Satan, to live and amend their lives, but even of Sonnes of God, to have right to his favour, and that immarceſcible inheritance attending it.

21 † Becauſe the creature it ſelfe alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God.]

† That in

22. For this is viſible enough every where in our preaching, that the Gentiles are very forward to receive the Goſpell, when they hear it, while ye Jewes generally reject it, and ſo the Gentile world is as it were in pangs of travaile, ever ſince Chriſts time, till now, ready to bring forth the Sonnes of God, the true children of faithfull Abraham, when the Apoſtles, who muſt midwive out this birth, ſhall but preach unto them, Act: 28. 28.

22. For we know that the whole creation groaneth, and * travaileth in pain together untill now.]

* is in pangs of child-birth συνωδίνει

23. And as the Gentile world do k earneſtly expect this l diſcovery (v. 19.) who of you Jewes will receive Chriſt, who not, that they may reap their advantage by it, have the Goſpell freely preached to them, ſo they that have received the faith, that are already converted, and ſo have not that want of the preaching or revealing of it, have yet another advantage of this revelation, viz: to have their perſecutions at an end, which ſhall be according to Chriſt's promiſe as ſoon as Chriſt hath been preached over all the Cities of Jewry, Mat: 10. 23. and ſo even we our ſelves waite for this ſeaſon, and groan in the mean while under the perſecutions, expecting one kinde of adoption, deliverance from ſervitude and oppreſſions, the reſcuing our outward man out of the afflictions which encompaſs us at the preſent (ſee v. 18.) (and deliverance from which, 'tis clear, we have not yet attained to) and alſo from death it ſelfe by the reſurrection of the body.

23. † And not onely they, but our ſelves alſo which have the firſt fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for k adoption, to wit * the l redemption of our body.]

† And not onely ſo, but they alſo αὐτοὶ δὲ, ἀλλὰ καὶ ἡμεῖς αὐτοὶ * the deliverance ἀπολύτρωσιν

24. For though by the promiſe of Chriſt we certainly expect this reſcue in Gods time, yet this we have as yet no poſſeſſion of, ſave onely in hope, which, according to the nature of it, is of things not preſently enjoyed, for viſion or poſſeſſion excludeth hope.

24. † For we are ſaved by hope: but hope that is ſeen is not hope; for what a man ſeeth * why doth hee yet hope for?]

† For in hope we are ſaved, Τῇ γὰρ ἐλπίδι ἐσώθημεν * why doth he alſo hope? τί καὶ ἐλπίζει

25. All that hope doth is to provide us patience of what hardſhips at preſent lye upon us, being confident that in God's time we ſhall be, though yet we are not, reſcued out of them.

25. But if we hope for that we ſee not, then do wee with patience waite for it.]

m. 26. And for the fortifying and confirming of this hope, and this patience in us, even in the time of our greateſt preſent preſſures, we have this advantage from Chriſt now in the Goſpell. his ſpirit that raiſed him from the dead, and will raiſe us v. 11. intercedes and prayes for us at the right hand of his father, where he alwayes maketh interceſſion for us, that not what is moſt eaſie, but moſt advantageous, may be ſent us; And ſo though according to the notion of things under the law, temporall felicity was a very conſiderable thing, and affliction in this world an expreſſion of Gods wrath, Now under the Goſpell there is a ſpeciall kinde of proviſion made, by aſſuring us that God knowes beſt what is for our turns, and conſequently that when we pray, but know not our ſelves what is beſt, nor conſequently what we ought to pray for particularly, health, or wealth, or honour, then Chriſt joynes his helping hand to ours, joynes his prayers (for that which he knowes we moſt want) to our prayers, and ſo helps to relieve us in all our diſtreſſes, interceding, yea more then interceding for us, even powerfully beſtowing thoſe things which are truly beſt for us, though oft times they bee leaſt for our palates at the preſent.

26. Likewiſe the ſpirit alſo † helpeth our m * infirmities: for we know not what we ſhould pray for as we ought: but the † ſpirit it ſelf * maketh interceſſion for us with † groanings, which cannot be uttered.]

† joynes in relieving συναντιλαμβάνεται. See note on Luk 10. b. * diſtreſſes † ſame ſpirit ἀυτὸ τὸ πνεῦμα * doth more then intercede ὑπερεντυγχάνει † unuttered groans στεναγμοῖς ἀλαλήτοις

27. And then God, that by being a ſearcher of hearts knoweth our wants exactly, underſtands alſo the deſire and intention of the ſpirit of Chriſt, without any need of its being articulately formed in words, viz: that interceding for all holy men, it aſkes for them all thoſe things, that tend to the making them better, whatſoever God likes, and thinks beſt for them, not what they like themſelves (and this immediately God grants to us, whatſoever it is, ſometimes tribulations and afflictions, as the moſt proper and agreeable for us.)

27. And he that ſearcheth the heart, knoweth what is the minde of the ſpirit, * becauſe hee maketh interceſſion † for the Saints * according to the will of God.]

* that ὅτι † perhaps, for holy things ὑπὲρ ἁγίων * according to God κατὰ θεὸν

28. And accordingly this wee know and finde, that all things that do come to paſs, or befall them that ſincerely love God, thoſe that cordially adhere to him, or that according to the purport of the Goſpell are received and favoured by him (ſee Rom: 1. 6. and note on Matt: 20. c.) do by the gracious diſpoſition of God concurre and cooperate to their advantage, which ſure is a ſigne that the ſpirit of Chriſt by its interceſſion obteines for all ſuch thoſe things that are beſt for them v. 27. though not at preſent ſo pleaſing for themſelves.

28. And we know that † all things work together for good to them that love God, to them who are the called * according * to his purpoſe.]

† or, God cooperates all to good, for the Kings MS. reades πάντα συνεργεῖ ὁ θεὸς εἰς τὸ ἀγαθὸν. * to purpoſe πρόθεσιν

29. For whom he did foreknow, he alſo † did prædeſtinate to bee conformed to the image of his Sonne, that he might be the firſt born amongſt many brethren.]

† hath prædained προώρισεν

29. For indeed whatſoever thus befals us is not to bee look'd on as the act of man, by ſome generall permiſſion onely of God, but as his ſpeciall decree and choice for us. For all whom God hath foreapproved and acknowledged for his, according to the purport of the Goſpell, whom hee knew as a ſhepheard doth his flock, Joh. 10. 14. (i. e. the lovers of God, ſo favoured by him, v. 28. and c. 11. 2.)

thoſe

thoſe he hath alſo foreappointed to ſuffer, 2 Theſſ. 3.3. after the manner of Chriſt, Phil. 3. 10. that they might be like unto him as younger brothers unto the elder, Heb: 2. 10. and 12. 2. that he might have a Church of perſecuted Chriſtians attaining to deliverances, and to glory v. 18. juſt as he himſelfe hath done before them.

30. Moreover whom he did prædeſtinate, them he alſo called; and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified.] 30. And thoſe whom hee hath thus prædetermined to ſufferings, thoſe he hath accordingly called to ſuffer actually, 1 Pet: 2. 21. and thoſe whom, hee hath thus called to ſuffer, thoſe upon ſuch tryals ſincerely paſt, hee juſtifieth, or approveth of, commendeth, and pronounceth them ſincere, and thoſe again he either hath, or certainly will reward with eternall glory.

* What ſay we then c. 6.1. † who ſhall

31. * What ſhall we then ſay to theſe things? If God be for us † who can be againſt us?] 31. What difficulty then can there bee in all this, what matter of doubt but that it will go wel with us? For if God bee a friend, all tends to our good (which was the thing to be proved v. 28. and is proved convincingly v. 29, 30. by an argument called by Logicians Sorites.)

32. He that ſpared not his own Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?] 32. For hee that parted with his own Son in his boſome, and delivered him up to dye for our ſakes, how is it poſſible that hee ſhould not complete that gift by beſtowing all other things that are profitable for us? and either afflictions or deliverances from preſent pr dures, as he ſees them moſt for our reall advantage.

33. Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth.] 33. Who ſhall produce any accuſation againſt thoſe whom God doth approve of? (This the Jewes did moſt bitterly againſt the Chriſtians, and eſpecially againſt Saint Paul the Apoſtle of the Gentiles, judging them for breakers of the law &c. c. 2. 1. and c. 7. 2.) 'Tis certain that God hath acquitted them.

34. Who is he that condemneth? It is Chriſt that dyed, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.] 34. And then who dares be ſo bold as to condemne them? As for us whatever we ſuffer here, our comfort and ſure ground of hope and rejoycing is, that Chriſt our Lord and Captain hath ſuffered before us, and, which is more for our advantage, to aſſure us of delivery either here, or hereafter, our crucified Lord is riſen again, is aſcended to the greateſt dignity, and now reignes in heaven, and is perfectly able to defend and protect his, and hath that advantage to intercede for us to his father, (which he really doth v. 26.) to help us to that conſtantly, which is moſt for the ſupply of our wants.

35. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or perill, or ſword? 35. And then 'tis not in the power of any perſecutor on earth to put us out of the favour of God, or to deprive us of the benefits of his love to us, when Chriſt hath thus fortified us, and ordered even afflictions themſelves to tend to our good, we may now challenge all preſent or poſſible evills to doe their worſt, all preſſures, diſtreſſes, perſecutions, wants, ſhame, the utmoſt fear, and force, the ſharpeſt encounters.

36. (As it is written, For thy ſake we are killed all the day long, wee are accounted as ſheep for the ſlaughter.)] 36. (As indeed 'tis the portion of a Chriſtian to meet with all theſe things in the diſcharge of his duty, and to have never a part of his life free from them, our Chriſtianity being but as it were the paſſage to our ſlaughter according to that of the Pſalmiſt, Pſal. 44. 22. ſpoken of himſelfe, but moſt punctually appliable to us at this time, For thy ſake &c:)

† But 'Αλλὰ

37. † Nay in all theſe things we are more then conquerors, through him that loved us.] 37. No certainly we have had experience of all theſe, and finde theſe have no power to put us out of God's favour, they are on the contrary the ſureſt meanes to ſecure us in it, to exerciſe our Chriſtian vertues, and to encreaſe our reward, and ſo the moſt fatherly acts of grace that could be beſtowed on us, through the aſſiſtance of that ſtrength of Chriſt enabling us to bear all theſe, and be the better for them.

* nor the preſent things nor thoſe that are to come, οὔτε ἐνεστῶτα οὔτε μέλλοντα

38. For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, * nor things preſent, nor things to come,] 38. For I am reſolved that neither fear of death, nor hope of life, nor evill angels, nor perſecuting Princes or potentates, nor the preſſures that are already upon us, nor thoſe that are now ready to come,

39. Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.] 39. Nor ſublimity of honours, nor depth of ignominy, nor any thing elſe ſhall be able to evacuate the promiſes of the Goſpell, or deprive us of thoſe advantages which belong to Chriſtians (according to God's faithfull promiſes) immutably, irreverſibly.

Notes on Chap. VIII.

2. Σαρξ

Σαρξ *the fleſh*] in this place cannot ſo fitly be ſaid to ſignifie the *ſtate*, or condition of men under the *law* (mention'd c. 7. note c.) but that which is the means, by which occaſionally (as the διὰ notes) the law became ſo weak and unable to reſtrain men, *viz:* the carnall or fleſhly appetite, which is ſo contrary to the propoſals, and preſcriptions of the law. So *c. 7. v. 18. I know that in me, that is in my fleſh*, i. e. the *carnall* part of a man, (ſuch eſpecially as is there repreſented, and defined v. 14. to be *carnall*, and *ſold under ſinne*) *dwelleth no good thing*, ſo here *v. 1. They that walk after the fleſh*, are oppoſed to thoſe *that walk after the ſpirit*, and that *are in Chriſt Jeſus*, and ſo *v. 4. 5, 6, 7.* where the φρόνημα σαρκὸς, *minde* or *deſire* of the *fleſh* is *enmity to God*, direct oppoſition to him (*viz:* that *law in the members warring againſt the Law in the minde* c. 7. 23.) and *v. 8. 9. 12. 13.* And ſo in this verſe, *viz:* that the *carnality* of men's *hearts*, was too ſtrong for the *Moſaicall law* to do any good upon them. And ſo the *law* was *weak*, not *abſolutely*, but διὰ τῆς σαρκὸς, *through the fleſh*, i. e. The *Moſaicall* diſpenſation by the *promiſes*, and *terrors* which it propoſed, was not *able* to ſubdue *carnall affections*, to mortifie *luſts*, to bring men to *inward purity*, which to the *fleſh* was more *ingrateſull*, then that *temporall promiſes* ſhould perſwade any man to undertake it, when

when there were not *temporal punishments* to drive them to it, as in case of concupiscence, opposed to that inward purity there were not, (see note on ch.7. c.) And so 'twas not possible for the *law* to bring them to any good, *Christ's reformation* was necessary thus to call *carnal* sinners to repentance.

b. δικαίωμα

The word δικαίωμα] is any thing that *God* hath thought *meet* to *appoint* or *command* his people (see c.2.26.) from δίκαιον *meet* or *right*, as ἄριστον, or δόγμα, an *ordinance*, or *decree*, are from ἀρίσκω and δόκεω, being *pleased*, or *thinking good*. It is answerable to the *Hebrew* חקים *Num.* 30. 17. *Deut.*4.14.40.45. *Ps.*119.12. and denotes those *lawes* which *God* had given to the *Jewes* beside the *moral law*, or *law* of *nature* to all, the peculiar *ordinances* of *circumcision* &c. So *Heb.* 9.1. *The first covenant had* δικαιώματα, *ordinances*, as also λατρείας *worships*, and ἅγιον κοσμικόν, meaning the *tabernacle*, all which were peculiar to the *first covenant*, the *Mosaical œconomy*, so *Lu.*1.6. where to ἐντολαὶ the *commandements* or *moral law*, is subjoyned δικαιώματα *ordinances*, or *Jewish* observances. And so here δικαίωμα τῦ νόμυ is *the ordinances of the law*, or *statute-law*, as it were, as that of *circumcision* &c. which being designed by *God* to teach them abstinence from all *impurity*, but not so made use of by the *carnal Jewes*, is said here to be perfected and compleated by *Christ* by his plain precepts of *inward purity*. By this perhaps may be explained *Rev.*19.8. where of the βύσσινον καθαρὸν λαμπρὸν, *fine linen pure and white*] it is affirmed, that it is δικαιώματα ἁγίων, which may be rendred *the ordinances of the sanctuary* (for so ἅγια signifies *Heb.* 9. 2. 8. i.e. the *garment* that the *Priest*, when he entred into the *sanctuary*, was to wear, by the *Levitical law*. See *note* on *Rev.*19.2.

c. κράζομεν ἀββᾶ ὁ πατὴρ

The phrase [κράζομεν ἀββᾶ ὁ πατὴρ] may perhaps best be rendred [*crying Abba, that is, Father*] so as the ὁ be the *neuter*, not *masculine* gender, and the abbreviate of ὅ ἐστι μεθερμηνευόμενον, or ὅ ἐστι *which is by interpretation*, or, *which is*. If that be not it, both here and *Gal.*4.6. then, as *Mar.*14.36. (when it is used by *Christ*, who spake *Syriack*, 'tis certain that it was but the same word twice repeated) so must it be here, and no more then a form of compellation, wherein a *son* expresseth his confidence and dependence on his *fathers* kindnesse and goodnesse to him, or else a form of petitioning, as in *Christ* it was, *Abba, Father, all things are possible to thee, remove this cup from me.* And so it signifies no more then to look upon *God*, as *children* on a *father*, as on one that means all good to us, if we be not wanting to our selves; referring to his rich *Evangelical* promises, in opposition to the more *servile* affections of the *Jewes*, which performed those *external* obediences onely, that were commanded under *penalties*, but had no care of *purity* and uprightness of actions, as *slaves*, and not as *sons*. That this should be taken from a *Roman* form of *haeredipetæ*, suing to a rich man for his *inheritance*, is but a fancy, sufficiently confuted by this, that the *crying Abba* here supposes having *received* the *Spirit* of *adoption*, and doth not prepare for it. And so *Gal.*4. *Because ye are* (not, *that ye may be*) *sons, God hath sent the Spirit of his Son into your hearts, crying, Abba Father*, where first they are *sons*, and *have the Spirit* of *Christ* in their *hearts*, that *filial spirit*, and *because they are such, God hath sent* &c. As for that that follows [*And if sons, then heires*] that is not peculiar to the *Romans* neither, for though among them the *children* of both *sexes* were admitted to *inherit*, but among the *Jewes* the *females* were not admitted, save in defect of *males*, yet speaking here of *sons*, he may very fitly referre to *sons* among the *Jewes*, and from the *law* of their *inheriting* the *fathers* goods, conclude of all *children* of *God*, and not only of *males* (for that difference is not at all considered here) that they shall doe so too, i.e. be *heires* also: Besides it was a *law* among the *Jewes*, as well as the *Romans*, that *adopted* sons, in respect of *inheriting*, were equall with *natural*, and that is the thing that is chiefly here meant by [*If sons, then heirs*] i.e. this *adoption* into *sonship* is as sure to bring us the *inheritance*, as if we were the *natural sons of God*. κληρονομία

d. Κτίσις

The word κτίσις, the *creation* or *creature*] being a *general* word, without a *restraint* (and likewise with [πᾶσα *all*] joyned to it v. 22.) is here set to comprehend *all mankind*, the *Gentiles*, as well as the *Jewes*, and (having before spoken of the *Jewes*) here the *Gentiles* peculiarly. Thus κτίσις and κόσμος are all one, the *creature* and the *world*, and πᾶσα κτίσις, *all the creation*, (as the same is expresst here v.22.) and πᾶς ὁ κόσμος, *all the world*, *Mar.*16.15. which is in S. *Matthew* in the parallel place, *Mat.* 28.19. πάντα τὰ ἔθνη *all nations*, and so *Col.*1.15. and so also κόσμος *the world* simply, as κτίσις *creature* here, for the *heathen world* 2 *Pet.*1.4. and elsewhere. And that this is the meaning of πᾶσα ἀνθρωπίνη κτίσις 1 *Pet.* 2. 13. *every humane creature*, i.e. the *heathens* peculiarly (as farre as the *relative* ὑποτάγητε, *subjection* will extend it, i.e. to all *heathen magistrates* in authority over them, which is the importance of *all* v. 17. not *all men* absolutely, but all *superiors*, as it follows, εἴτε βασιλεῖ, εἴτε ἡγεμόσι) will appear, 1. by the *doctrine* which he is there confuting, that of the *Gnosticks*, which taught *liberty* and *manumission* of *Christian servants* from *heathen masters*, and proportionably of *Christian subjects* from *heathen kings*; and 2dly by the particularity of his care v. 12. that their *conversation* should be *good among the Gentiles*, that they might not *speak ill* of them as of *evil doers*, which they would be most apt to doe, in case they should withdraw their *obedience* from their *lawful Princes*, as soon as they were become *Christians*: and 3dly by the use of the phrase πᾶσιν ἀνθρώποις *all men* in the same sense for the *Gentiles*, among whom they lived, *Rom.* 12. 17, 18. with whom they are there required to *live peaceably*, and to doe nothing but what might be καλὸν *good* before them. From which generall precept the *Apostle* there immediatly proceeds to (the same particular, which is the matter of S. *Peters* command) *obedience* to the *supreme power* (then *heathen*) ch. 13. 1. (see *note* on *Col.* 1. 6.) πάντες ἄνθρωποι

e. ἀποκαραδοκία

What is here said of the ἀποκαραδοκία τῆς κτίσεως, *the expectation of the creature*, i.e. of the *Gentile world*, must be understood according to the *sacred prophetick dialect*, wherein men are said to *desire*, and *seek*, and *hope*, and *expect* that, (sometimes) wch they doe not distinctly *know* or *think* of; Upon this score, that it is the *general*, *indefinite*, though not the *particular*, *determinate* object of their *desires*, that, supposing men to *desire*, that which is

best

beſt for them, moſt for their preſent turn, this being moſt eminently ſo, is the only true matter of *ſatisfaction* to thoſe their appetites. Thus all men being ſuppoſed to *deſire felicity*, are ſaid to *expect* and *deſire Chriſt*, becauſe he is the onely true way to that: As on the other ſide, the *wicked*, that purſue an evil courſe, are by the *wiſe man* ſaid to *ſeek death*, though 'tis ſure they have no particular deſigne upon it, and ſo *Prov.*8.36. to *love death*. Thus when *Jacob Gen.* 49. calls *Shiloh*, or the *Meſſias*, ἐκδοχὴ ἐθνῶν *the expectation of the Gentiles*, and on whom the *Gentiles ſhall truſt*, and ſo *Hag.* 2. 7. *The deſire of all nations ſhall come*, i. e. literally the *Temple* (that ſhould then be *reædified*) and under that *ſhadow*, *Chriſt*, he in whoſe *coming* was contained a full ſatisfaction to all the wants, and *deſires*, and thirſts of all the *heathens* in the *world*. And ſo here it is not at all neceſſary to the verifying of this ſpeech of the *Apoſtle*, that the *Gentile* world all this while, (or even at that time, wherein he ſpake) ſhould either *know Chriſt*, or what 'twas, to be the *ſons* of *God*, or that the *revelation* of this by the preaching of the *Goſpel* to the *Jewes*, tended ſo particularly to their advantage; But, as the *Goſpel* of *Chriſt* was the *collection* of all thoſe advantages that they aſpired to, and as being the *ſons* of *God*] was the *beleiving* on *Chriſt*, when he was *preached*, ſo the *Apoſtle*, that knew, that upon the having *preacht over all the cities of Jewry* (and ſo made *diſcovery*, who of them would *repent* and *beleive* the *Goſpel*, who would be finally contumacious) the *Goſpel* ſhould immediately be *preached* to the *Gentiles*, and ſo the bleſſedſt thing in the world befall them, the ſatisfaction to all their *deſires* and *groanings*, may truly ſay, that the *expectation* of the *Gentile* world *attended* and *waited* for this. Which interpretation will be more perſpicuous, when it is conſidered, that both ἀποκαραδοκία] *lifting up the head* to *look* for, and the ἀπεκδέχ.] *waiting* or *attending*, that followes, are but phraſes noting the *approach* of any thing, and not their explicit *knowledge*, that it doth ſo, as when *Chriſt* bids them, when ſuch and ſuch things come to paſſe, *lift* up their *heads*, for their *redemption draweth nigh*, *Lu.*21.28. i. e. then *your deliverance* approacheth, though perhaps many of them that ſhould have their parts in it, knew nothing of it; And indeed ἀπεκδέχ.] being beſt rendred [*attendeth*, *waiteth*] notes onely this *period* to be it, before which the *Goſpel* was not to be ſo freely *preached* to the *Gentiles*, and after which it was, and is not to be reſtrained to their *looking*, or *expecting* of it.

ἀπεκδέχ.

f. ἀποκάλυψις

The word ἀποκάλυψις *Revelation*] ſignifies the *explaining* or *diſplaying* ſomewhat, that was before *obſcure* and *covered*, and ſo [the *revelation* of the *ſons* of *God*,] will be the *diſcovering* who are *truly* ſuch, This was to be done among the *Jewes*, who all pretended to that title, by the *Apoſtles* preaching the *Goſpel* to them, in the power of *Chriſt's reſurrection*, and they that did not now receive him ſo teſtified, 'tis evident they were *baſtards* and *not ſons*, though before, they might have the *excuſe* of *ignorance* to *extenuate* their *fact*, *Lu.* 23.34. 1 *Cor.*2.8. Thus it is ſaid by *old Simeon* of *Chriſt* (which ſhould prove for the *falling*, *and raiſing of many in Iſrael*, *Lu.* 2. 34. a *ſtumbling block* to the *proud* obſtinate *Phariſee*, but a means of *raiſing* the *humble* ſinner to new life, and a *ſigne that ſhould be matter of contradiction*, a ſtrange perſon, that ſhould be matter of great *diſpute* and *diviſion* among the *Jewes*, ſome beleiving and others rejecting him) that by this means the *thoughts*, or *machinations* or *deſigns of many ſhould be revealed*, i. e. by their dealing with *Chriſt* it ſhould be diſcovered, what kind of men they were, truly *pious*, or no, thoſe *obedient children* of *God*, which they pretended to be, or elſe the quite contrary. Now becauſe by the *Apoſtles preaching* of *Chriſt* to the *Jews*, this *diſcovery* was to be made, and ſo the *Goſpel* firſt preached to them, before they went to the *Gentiles*, and upon the *Jewes* rejecting *Chriſt*, the *Apoſtles* were then to *depart* and goe to the *Gentiles*, therefore the *creature*, or *Gentile* world are ſaid *earneſtly* to *expect*, or *wait* for this *diſcovery*, as a thing by which they were to receive this great advantage, ἐπ' ἐλπίδι (in the end of ver. 20. which muſt connect with this, the former part of that *verſe* ſo farre, being but in a *parentheſis*) *in hope that they alſo* ver. 21. i. e. the *Gentiles*, that ſhall receive the *Goſpel*, as well as the *beleiving Jewes*, ſhall be *redeemed* from their *cuſtomes* of *ſin*, which made them ſuch *ſlaves*, and become partakers of that *glorious* title of *ſons* of *God* alſo.

ἀπεκαλύφθη δὲ τοῖς ἁγίοις.

The only difficulty here, is, by *whom* the *heathen* world was *ſubjected* to that which is here called *vanity*, and after φθορᾶς *corruption*, ver. 21. For though here the *paſſive* [ὑπετάγη *was ſubjected*] might be ſo rendred, as to referre to no other *agent* but themſelves, that δυσαρεστῶ δαίμων, *the ſpontaneous devil*, that moſt of our *miſchief* and *ſin* is imputable to, yet here follows, in this verſe, mention of the ὑποτάξας, *he that hath ſubjected them*, and 'tis alſo affirmed of the *creature*, i. e. the *Gentile* world, that it was thus *ſubjected*, οὐχ ἑκοῦσα, *not willingly*, but διὰ τὸν ὑποτάξαντα, *becauſe of him*, whoſoever it is, *that ſubjected them*. The place is generally interpreted of *God*, that he is the ὁ ὑποτάξας, and if ſo, it muſt then be ſaid that he *ſubjected* the *heathen* not by any poſitive act, but (as he is ſaid to *harden*) by *deſertion*, and *leaving* to themſelves, to which this *ſlavery* to their *cuſtomes* of *ſin* is conſequent. But it may alſo be interpreted of the *devil*, who by *God's* permiſſion (in juſt *puniſhment* for their *Idolatries*) had, and exerciſed ſuch *power* among the *heathens*, and engaged them in all *wickedneſſe*. And this is perfectly agreeable with the truth of the fact. For the *devil* being worſhipt by the *heathens*, did by that means infuſe into their worſhips all the villany in the world, made all *unnatural* ſins part of their *devotions*, in their *myſteries*, *Eleuſinia ſacra*, *Venus* and *Flora's* feaſts, &c. and ſo what they did in that kind they did *not willingly*, as 'tis here ſaid, but in obedience to this ὁ ὑποτάξας, i. e. the *Devil* that had gotten ſuch authority among them, and kept them in this δουλεία φθορᾶς *ſlavery* or *ſervitude of corruption*, doing it in obedience to his commands. Thus doth *Euſebius* l. 4. c. ζ'. tell us of *Carpocrates*, that it was his avow'd doctrine, that there was no other way of eſcaping or appeaſing the κοσμικὰς ἀρχοντας, *worldly princes*, as they called them, but by paying them their dues by all their ἀῤῥητουργία *unnatural filthineſſe*. And we know 'twas moſt ordinary among the *heathen* to have *ſacrificing* of *men* and *devoting* them, preſcribed *ad pacanda numina*, to appeaſe

g. ὑποτάξας

δουλεία τῆς φθορᾶς

appeale thoſe falſe *Gods*. Thus are men ſaid to bee *caught*, and *held* in the *ſnare* of the *Devill*, and ἐζωγρημένοι *taken alive* or *captive* by him, 2 *Tim:* 2. 26. which concludes them in the ſtate of *ſlaves* and *ſervants* forever after, till by repentance and reformation they get out of it. And there is no circumſtance in the whole context, that renders this improbable to be the meaning of it, but on the contrary this *ſubjection*, from whence they hope to be *delivered* is oppoſed to that *freedome* which *Chriſt* gives, and that is, from the *hands* of *enemies*, *Lu:* 1. 74. i. e. from *Satan* &c. who may therefore bee reſolved to bee the ὁ ὑποτάξας he that ſubjected them. That which hath enclined interpreters to apply it to *God*, is firſt, the ἐπ' ἐλπίδι *in hope*, which followes, it being not imaginable that the *devill* ſhould ſubject them thus, *in hope* &c: But that ἐπ' ἐλπίδι ſeems to be a miſtake, the [ἐπ' ἐλπίδι *in hope*] belonging to the end of the former *verſe*, ἀπεκδέχεται ἐπ' ἐλπίδι, *waites in hope*, all the reſt of the 20th v. being read in a *parenthеſis*, as the reaſon of their *waiting*, v. 19. Secondly, the reſolving that κτίσις *creature* ſignifies the other *creatures* of *God*, beſide *man*; but that hath been ſhewed to bee a miſtake alſo, note d.

h. Ματαιότης *vanity* hath a double notion, one as it referres to the *heathen Idols*, which being אלילים *nothings*, are called ματαια *vaine*, or *vanities*, *Act.* 14. 14. and ſo *vanity* here is all their ignorant *filthy Idol-worſhip*, and ſo 'tis *Eph.* 4. 17. where hee warneth them not to *walk*, as the reſt of the *Gentiles* do, *in the vanity of their own minde*, and ſo ἐματαιώθησαν *they grew vain*, *Rom:* 1. 21. and φύσει ματαιοι, *vaine by nature*, in the Book of *Wiſdome*, ſpeaking of that popular cuſtome of *Idolatry*, that had generally over-run them all, and ſo 2 *Pet:* 2. 18. Another notion of the word there is as it is rendred by *Heſychius*, ματαιος πάλαι, *wretched*, *miſerable*, and both theſe may ſeem to be here put together, as the courſe of the *Gentiles* was an *idolatrous*, *villainous*, and withall an *unhappy wretched* courſe (to which the *devill* had brought them, and *God* in his *juſt* judgements had delivered them up, for their deſpiſing the *light of nature*) of which ſome of them were ſo ſenſible, viz: thoſe that by ſtudy of *Philoſophy*, or travaile into *Ægypt* (where they might hear of the worſhip of the true *God*) came to any knowledge of the truth, that they expreſt their diſlike of their own wayes and their deſires to be rid of theſe ſo great burthens, that thus *preſt down* their *Soules*. Thus did *Porphyrie*, and others lament the *impurities* of their natures, which they found within themſelves, and ſet up a ſpeciall project and purſuit of καθαρσιὰ, *purgatives*, and, when other helps failed, made uſe of γοητεία and θεουργία, *magick* and *ſorcery* to that end, conſulted with the *Devill* to help to make them *pure*; and this, as diſcerning this want of *purity* to be utterly deſtructive of that true *happineſs*, which, as *rationall* creatures, they could not but *ſeek* after. And in this reſpect it is, that here 'tis ſaid of theſe *heathens*, that they were thus *ſubjected not willingly*, but through *Satan's malice*, and *God's juſt judgements* upon them: and yet had ſome kinde of dark *hope*, that they ſhould have ſome means allow'd of reſcuing them and ſo did in a manner *expect Chriſt*, and *waite* for a *reverſion* of the *Goſpell*, when the *Jewes* had done with it, and ſo (as 'tis obſervable in the *Acts*) when he was preacht unto them and the *Jewes* together, did more readily and univerſally receive him, then the *Jewes* did.

φθορὰ ſignifies ſometimes thoſe *abominable unnaturall uncleanneſſes* which the *Gentiles* were guilty of, τὸ τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς 2 *Pet:* 1. 4. *the corruption through luſt which was in the world*, the *unnaturall luſts* among the *Gentiles* and *Gnoſticks*. So again 2 *Pet:* 2. 12. γεγεννημένα εἰς φθορὰν, *made to corrupt*, or good for nothing but to *corrupt others*, an expreſſion of ἄλογα ζῶα φυσικὰ, *unnaturall irrational creatures*, and again in the end of the verſe ἐν τῇ φθορᾷ αὐτῶν, *in their corruption*, which what it ſignifies may be gueſs'd by the *luxury* and *licentiouſneſs* that followes v. 13 and ἡδυπαθοῦντες ἐν ταῖς ἀπάταις αὐτῶν *living luxuriouſly in their deceits*, or *hereticall Gnoſtick* practiſes, ſo again δοῦλοι τῆς φθορᾶς v. 19. *ſervants of corruption*, anſwerable to δουλεία φθορᾶς here, *the ſervitude of corruption* in the ſame ſenſe clearly, and this very agreeable to *Deut:* 4. 16. *leſt you corrupt your ſelves* &c: So *Wiſd.* 14. 12. having ſaid that the *deviſing of Idols is the beginning of fornication*, he adds that *the invention of them is* φθορὰ ζωῆς *the corrupting* of life. And in *Philo de ſpecial: leg: prac:* 7. we have φθορὰ περιεία, μοιχεία, *corruption, fornication, adultery*, ſeverall branches of ſinne againſt that *law*. (See *note* on 2 *Pet:* 1. 2. and c. 2. 2. and *Col.* 2. 1.) i. φθορὰ

'Υιοθεσία *adoption*] ſignifies the *aſſuming* thoſe into the number of *children*, which are not ſo *naturally*. In the 15. v. it is ſet oppoſite to δουλεία *ſervitude*, and v. 21. it is called ἐλευθερία the *liberty* of the *Sonnes of God*; For they that are *adopted*, if they were *ſervants* before, are made *free men* and *ſonnes* together, and ſo here it may ſignifie the change of ſtate from *ſervitude* to *ſon-ſhip*, and becauſe it is ſpoken of in this *verſe* as a thing not yet had, but expected by Saint *Paul* and ſuch as hee, thoſe that had the *firſt fruits* of the *ſpirit*, i. e. had received the *Goſpell*, and *beleived* in *Chriſt*, and ſo were already *Sonnes of God*, received into his *family* by *adoption*, therefore it muſt here be taken in ſome other notion, different from that, which is ordinary, and in oppoſition to ſome other *ſervitude*, and the ἀπολύτρωσις τοῦ σώματος that followes, will incline to interpret it an aſſumption and *delivery* out of that, that then lay upon the *body*, the *perſecutions* (a kinde of *Ægyptian ſervitude*) which lay then ſharply upon the *Orthodox Chriſtians*, and that partly by reſcue here out of them, granting them *Halcyonian* dayes, as, upon the *deſtruction* of the *Jewes*, their *perſecutors*, they had and partly by the *reſurrection* of the *body*, for thoſe that were not thus reſcued in this life. k. Υιοθεσία

'Απολύτρωσις ſignifies *deliverance* generally, and that from *preſſure* or *calamity*, preſent or approaching, ἀπορυγὴ, ἄπλους, *eſcaping*, *releaſe*, and ſo ἀπολύτρωσις τοῦ σώματος] may well be the *bodie's eſcaping* from thoſe *preſſures* and *perils* that lye upon that, and make it groan alſo (though in another ſenſe, then that, wherein the word is uſed v. 22. according to the uſe of *Scripture ſtyle* and the *figure* ἀντανάκλασις, of uſing a word, that had been uſed before, in a different ſenſe) Thus *Lu:* 21. 28. *your* ἀπολύτρωσις *redemption*, deliverance from *perſecutions*, *draweth nigh*, and ſo it ſeems to be uſed here, l. Ἀπολύτρωσις. Ἀντανάκλασις.

of

of which he ſaith v. 24. *that in hope they are eſcaped*, and in the mean time *with patience expect*, v. 25. and of theſe *diſtreſſes*, and the advantages of, and *deliverance* from them he continues the diſcourſe from hence to the end of the *Chapter*, (as hee had begun it v. 17, 18.) as that wherein our *conformity* with our *elder brother* conſiſted, *to ſuffer* as he did, and wherein their *delivery*, ſo glorious and remarkable, would be a firſt preparative *conformity* to his *reſurrection*; But this not to exclude, but include alſo the farther *deliverance* of the *body* from *death* it ſelfe, by the *reſurrection*, which is anſwerable to *Chriſt's reſurrection* alſo, and promiſed as the onely means to ſupport their *faith*, and *patience*, who ſhould not be *delivered* here, but *loſe* their *lives* for the *faith* of *Chriſt*, Thus the word is uſed 1 *Cor.* 1. 30.

m. ἀσθένεια

The word [ἀσθένεια, and ἀσθενία, *weakneſſe*, *weak*, and *being weak*,] in the *New Teſtament*, oft ſignifies *diſeaſes*, *diſtreſſe*, *miſeries*, *afflictions*, that befall our humane ſtate, ſo *Mat:* 8. 17. it ſignifies the *diſeaſe* that *Chriſt* cured, and ſo *Lu:* 13. 11. 12. *Joh:* 5. 5. and 11. 4. *Act:* 28. 9. and ſo ἀσθενὴς *ſick*, *Mat:* 25. 39. *Luk:* 10. 9. *Act:* 4. 9. and 5. 15, 16. 1 *Cor:* 11. 30. (as on the contrary, ἰσχύων *the ſtrong*, *Mat.* 9. 12. ſignifies the *healthy*) and ἀσθενία *Mat:* 10. 8. 25. 36. *Mar:* 6. 56. *Lu:* 4. 40. 7. 10. 9, 2. *Joh:* 4. 40. 5. 3. and 7. ſo c. 6. 2. 11. 1, 2, 3, 6. *Act:* 9. 37. 19. 12. *Phil:* 2. 26. 27. 2 *Tim:* 4. 20. *Jam:* 5. 14. (and very oft for *ſin* the *diſeaſe* of the *ſoul.*) And ſo it ſignifies here, even all the ſad particulars mention'd v. 35. and which, if the *context* be obſerved, will appear to belong unto this place, and will be agreeable to the notion of חלי, which ſignifying *miſer, ἀσθένεια, labour, ſorrow*, is frequently uſed for *diſeaſe*, *diſtreſs*, and rendred, by the word here uſed, ἀσθένειαι *weakneſſes*, ſo is the word uſed 1 *Cor:* 2. 3. referring to the *perſecutions*, and *dangers*, that *Paul* at *Corinth* had met with in his *preaching*, ſee *note* on 1 *Cor:* 8. b. and on *Gal.* 4. a.

n. κατὰ πρόθεσιν * in Præfat. Cat. p. 1.

The phraſe [κατ' πρόθεσιν *according to purpoſe*] is by * *Cyril* of *Hieruſalem* thus interpreted, that it ſignifies γνησίαν προαίρεσιν every mans *genuine choice*, and *reſolution* of mind, that *love* of *God* that *caſts out feare*, that *courage* that is not daunted with *ſufferings*, (not, as *Grodecius* interprets it, *cujuſlibet propriam voluntatem*, in oppoſition to *Gods*, but, I ſay) every man's *genuine*, i. e. *ſincere choiſe* or *purpoſe*, in oppoſition to the *hypocritical*, temporary, outward profeſſion of ſome that enter into *Chriſtianity*. For, as in him it followes, κἂν σῶμα σὸν ἔνδον ἔχῃς, ἡ δὲ διάνοια οὐκ ἔνεστιν, οὐδὲν ὠφελῇ, *if thy body be preſent* among the *diſciples* of *Chriſt*, or the *illuminate*, *but thy mind go not* along with thy *body*, *it profits thee nothing*, *Thus*, ſaith he, *Simon had his body baptized with water*, *but not his heart illuminated by the Spirit*, *his body deſcended into*, *and aſcended out of the water*, *but his ſoule was not buried with Chriſt*, *nor raiſed again with him*. And ſo he concludes, ἡ πρόθεσις γνησία ὅταν καλῶς ᾖ πᾶσι, *the purpoſe of mind when it is genuine*, or *intire*, all one with προθέσει καρδίας *purpoſe of heart Act.* 11. 23. (not, as the *interpreter* reads, *propoſitum cùm adeſt proprium*) *renders thee called*, i.e. puts thee in number of thoſe who are ſtyled, *the called of God*, i.e. *ſincere diſciples* of his, to whom this *Goſpel*-privilege here belongs, that *all things tend to their good* from *tribulation* to *death* it ſelf. So in the ſame author a little before, προθέσεις ἀγαθὰς, *a good purpoſe* and *reſolution* (conſequent to the ἐγγραφὴ and φάλαγξ καθ' ἡμᾶς having their *names enrolled*, and their perſons entred into the *military calling*) is uſed as a phraſe to expreſſe them to be *Chriſtians* that had *reſolvedly* taken that *calling* upon them. And ſo indeed κλητὸς is oft taken in the *Old Teſtament* for a *follower*, *adherent*, *ſubject*, *ſervant*, eſpecially in an *army* 1 *Kin.* 1. 41, 49. 2 *Sam.* 14. 11. This is clearly the *interpretation* of that very *antient father*, making our *ſincere* embracing of *Chriſt's diſcipleſhip* (or the being *called*, i.e. wrought upon by *Chriſt's call effectually*, and not bringing onely the *body* to *Chriſt*, and leaving the *mind* behind, the condition without which the *promiſes* and *advantages* of the *Goſpel* doe not belong to any. But if the word πρόθεσις *purpoſe* be applied to *God*, which *calls* (and not to them which are *obedient* to the *call*) then the meaning muſt be, *thoſe that are called according to purpoſe*, i. e. thoſe that according to *God's counſels* revealed in the *Goſpel*, are the men to whom *God's favour*, and ſo his *promiſes* belong. That the former of theſe is rather to be imbraced in this place, may be conjectured by the nature of the *ſubject*, which this phraſe [*called according to purpoſe*] is ſet to expreſſe, viz: thoſe that *love God*, which are *Chriſtians*, endued with that *grace* of *charity*, or *love* of *God* which will fit them to *ſuffer* for, or with *Chriſt*, and if it doth ſo, doth by that appear to be *cordial* and *ſincere*, not *hypocritical*. And of ſuch *conſtant reſolute lovers* of *Chriſt* it is here ſaid, that it is one of the *privileges* of the *Goſpel*, that *all things* (how *ſharp* ſoever) that befall them, doe *tend to their good*. And ſo κατ' πρόθεσιν κλητοὶ οὖσι] here, one that is *called according to purpoſe*, one that *ſtedfaſtly* and *cordially* adheres to *God*, will be directly all one with ὁ τῇ προθέσει τῆς καρδίας προσμένων τῷ Κυρίῳ, *Act.* 11. 23. *one that with purpoſe of heart adheres to the Lord.* And though *Rom.* 9. 10 πρόθεσις *purpoſe* be clearly applied to *God*, and that in the matter of *election* without conſideration of *works*, onely ἐκ τῆς κλήσεως, in reſpect of *God* that *calls* the *Gentile Idolaters* to *Chriſt*, when the perverſe *Jewes* are left to themſelves, yet that which determines it there to *God*, is not onely the matter, which makes it neceſſary, but the very word [Θεοῦ *of God*] joyned with [πρόθεσις *purpoſe*] the *purpoſe of God* to call the *Gentile* world to the knowledge of *Chriſt*. And in other places, as there is [πρόθεσις αἰώνων, *Epheſ.* 3. 11. the *eternal purpoſe* (of *God* again) or *God's promiſe* concerning the ſeverall *ages* of the world, ſo there is alſo πρόθεσις *purpoſe* 2 *Tim.* 3. 10. which demonſtratively ſignifies a *grace* or *virtue* among *Chriſtians*, being joyned with πίστις *faith*, μακροθυμία *long-ſuffering*, ἀγάπη *charity*, ὑπομονὴ *patience*, and ſure ſignifies a generall *good reſolution*, and *purpoſe* of *mind*, having an influence on the whole *Chriſtian* life, and ſo fit to follow ἀναγνῶθι, the whole *converſation* next before it.

CHAP.

Paraphraſe.

CHAP. IX.

2. 1. Theſe things being ſo, that there is no true purity or conſequent juſtification to be had by the law of Moſes, nor any way but by Chriſt, Whatſoever ye think of me, (looking on me, I know, with an evil eye, as if I were your enemy) I proteſt before Chriſt, and teſtifie to you, my brethren of the Jewiſh nation, that truth, of which mine own conſcience in the preſence of the holy Ghoſt (that is privie to, and ſearcher of hearts) is witneſſe to me,

1. I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſſe in the [a] holy Ghoſt,]

2. That the thought of my brethren the Jewes, that depend upon the law, and confide in their own righteouſneſſe, and will not be brought to look after Chriſt, and that inward purity by him preſcribed, in ſtead of the external circumciſion, &c. is matter of great grief and inceſſant torment to my ſoul.

2. That I have great heavineſſe and continuall ſorrow in my heart.]

b. 3. So farre am I from deſerving to be thought (as I am) their enemy, that I could be content that I were ſeparate, or excommunicate from Chriſts Church, not onely to want the honour of Apoſtleſhip, but to be the moſt abject creature, ſeparate from the body of Chriſt, the communion of Saints, and ſo delivered up to Satan, (ſee note on 1 Cor. 5. c.) Or that, as Chriſt being not accurſed, or worthy of any ill, became a curſe for us, ſo, after his example, any the ſaddeſt condition might fall on me. Or, if it were poſſible, and if it might any way tend to this end, I could, me thinks, be content to part with all mine own hopes and intereſts in Chriſt, even mine eternall heaven and bliſſe, on condition my brethren and conſanguineans, the Jewes, would leave their truſt in the law, and in their being Abraham's ſeed, and come in to the Goſpel, and make uſe of the privileges that are allowed them there. So paſſionate is my love toward them, that I could endure any loſſe by way of expiation for them, to reſcue them from their infidelity, and the deſtruction that attends them.

3. For I could wiſh that my ſelf were [b] accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh.]

[b] an anathema, ἀνάθεμα

c. 4. They being the people to whō Chriſt was primarily & principally ſent, the poſterity of Abraham, and Iſaac, and Jacob (and favoured by God for their fathers ſakes) and honoured with the privilege of being acknowledged as ſons, or people of God, the privilege of having God preſent among them, his majeſty ſhining, as it did in the ark, 1 Sam. 2. 12. Pſal. 83. 3. the covenants, i.e. both the word of the covenant, and the ſacrament of the covenant, circumciſion and ſprinkling of blood, Gen. 17. 10. Exod. 24. 8. the giving of the law to them in tables, the preſcript manner of worſhip appointed by God himſelf, and the promiſes of the Meſſias, &c.

4. Who are Iſraelites, to whom pertaineth the adoption, and the [c] glory, and the covenants, and the giving of the law, and † the ſervice of God, and the promiſes,]

† the worſhip, ἡ λατρεία

d. 5. They coming from the Patriarchs, and Chriſt the (incarnate) Son of God coming from them, taking his fleſh, and being born of a Jewiſh woman, though he were above and over all creatures in the world, God bleſſed forever, the title by which the one ſupreme God was known and expreſt among the Jewes.

5. Whoſe are the fathers, and out of whom as concerning the fleſh, Chriſt came, who is over all, [d] God bleſſed for ever. Amen.

6. But whatſoever becomes of theſe children of Abraham according to the fleſh, yet for all this the promiſe of God made to him doth no way miſcarry, the ſins of Abraham's carnal ſeed cannot make God's promiſe to be fruſtrated, ch. 3. 3. (From which place to this, the diſcourſe begun ch. 3. 2. had been interrupted, and not reſumed again till now, and here reſumed and purſued) for the promiſe was not made to his carnal but ſpiritual ſeed, to believers begotten after the image of his faith, the privileges made to Iſraelites, doe not belong to all that are of the ſtock of Jacob.

6. * Not as though the word of God † hath taken none effect: for they are not all Iſrael, which are of Iſrael.]

* But it is not poſſible that, οὐχ οἷον δὲ ὅτι

† ſhould have miſcarried ἐκπέπτωκεν

7. Nor doth the adoption (the ſecond privilege v. 4.) or the privilege of being received in by God as his peculiar people, belong to all that are come from Abraham, for it was once ſaid to Sarah, Gen. 21. 12. that the promiſed ſeed ſhould be confined to Iſaac's line (or, from Iſaac ſhall come the bleſſed ſeed, or, that ſhall be the bleſſed ſeed that comes from Iſaac, ſee note on Mat. 1. k.) and Iſmael, though he were Abraham's child, ſhould not inherit, nor have any part in it.

7. Neither becauſe they are the ſeed of Abraham, are all children: but in Iſaac ſhall * thy ſeed be called.]

* the ſeed be called to thee, κλη-θήσεταί σοι σπέρμα

8. Which ſignifies that the privilege of adoption belongs not to all Jewes, or to men, as being born of that ſtock, but, being made over by promiſe, it belongs to thoſe, to whom the promiſe was made, i.e. not to thoſe that expect juſtification by obſervation of the Moſaical law of circumciſion &c. or depend upon their abſolute election, as Abraham's ſeed, and ſo live negligently and ſecurely, but to the faithfull regenerate Chriſtians, which are the ſeed adumbrated in Iſaac, and called the children of promiſe here, and heirs according to promiſe, Gal. 3. 29. the men to whom the promiſe belongs which was made to the faithfull Abraham, and ſuch as he was, begotten ſpiritually after the ſimilitude of his faith, though they ſprang not from his loynes.

8. That is, they which are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed.]

e. 9. For the birth of Iſaac was an act meerly of God's free mercy, a work of extraordinary providence, for which neither Abraham nor Sarah had any ground to hope, but onely that promiſe made Gen. 17. 21. & 18. 10. in theſe words, According to this time, (i.e. the time of bearing children after conception) I will viſit thee and give thee a ſon, by which 'tis clear, that the birth of Iſaac was an effect of God's promiſe, and nothing elſe, and ſo that they to whom the promiſe belongs, i.e. not the natural ſons of Abraham, but the ſpiritual ſons, not they that deſcend from his loynes, but they that follow the example of his faith, whoſoever they be, Jewes, or Gentiles, may, (upon obedience to the faith) and ſhall be accepted for his children, as Abraham was.

9. For this † is the word of promiſe, * At [e] this time will I come, and Sarah ſhall have a ſon.]

† ſpeech was a ſpeech of promiſe, ἐπαγγελίας γὰρ ὁ λόγος οὗτος

* According to this time κατὰ τὸν καιρὸν τοῦτον

f. 10. Another type there was, and proof of this, in the children of Rebecca, twinnes, which ſhe conceived by our father Iſaac, to wit, Eſau and Jacob.

10. And not onely this, † but when Rebecca alſo had conceived [f] by one, even by our father Iſaac,]

† but alſo Rebecca conceiving at once

11. For before their birth and when neither had done good or evil, that the purpoſe of God according to [g] election might * ſtand, † not of works, but of him that calleth)]

* abide μένῃ

† not from works, but from him οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ

or

or evil (which notes the Jewes and Gentiles, the one conſidered without any reſpect of their legal ſervices, the other of their Idolatries,) that the intention and reſolution of God to preferre one before the other might appear to be not on conſideration of their (nor conſequently of the Jewes and Gentiles) performances, but as an act of his own free diſpoſal, in diſpenſing that greater meaſure of his favours, as ſeemed beſt to him (for that is meant by calling, ſee note on Matt.20. c.) even to the Gentiles which had done a great deal of ill, and not to the Jewes when they rejected Chriſt, even though they performed ſome external obediences,

12. It was ſaid unto her, The elder ſhall ſerve the younger,] 12. It was revealed to her by God, that the elder of the twins ſhould be inferiour to the younger (which ſignifies by way of accommodation, that the Jewes the elder people, who had the privilege as it were of primogeniture, ſhould forfeit and loſe thoſe privileges, which the Gentile Chriſtians attained to, whom God after begat to himſelf)

13. As it is written, Jacob have I loved, but Eſau have I hated.] 13. According to the prediction of the elder's ſerving the younger, Mal.1.2.3. which though it had been true in their perſons, Jacob getting away the birthright firſt, then the prime bleſſing from Eſau, yet it had not its primary completion in their perſons (it no way appearing probable, that Eſau did in his perſon forſake the true God, and fall off to Idols) but had its principal and full accompliſhment in their poſterities, of whom Malachi hath delivered it from God, long after the death of both their perſons, that God preferred the Iſraelites before the Edomites, though indeed their progenitors Jacob and Eſau were brothers, and Eſau the elder of them, By both which typical ſtories it is plain, that as God binds not himſelf to obſerve privileges, to give Ismael inheritance with Iſaac, only becauſe he was born of Abraham as well as he, nor to preferre Eſau before Jacob, and the Edomites before the Iſraelites, only becauſe they were of the elder houſe or line, ſo neither doth he beſtow the promiſes made in Chriſt either as a prærogative of Iſraelites, or a reward of legal obedience, but leaves himſelf free to receive Gentiles as well as Jewes, nay to call Gentiles, and reject the Jewes, and to accept of the Chriſtian faith in ſtead of the Moſaical obſervances, the internal, ſincere, Evangelical, in ſtead of the external, legal obedience.

* What ſay we then? ch.6.1. 14. *What ſhall we ſay then? Is there unrighteouſneſſe with God? God forbid.] 14. But doe we not by ſaying this make God unjuſt? Is it not injuſtice in him to accept theſe, to have mercy on beleiving Gentiles, and to caſt off Jewes, that are Abraham's ſeed, which perform the ordinances of the law, circumciſion &c. No certainly, we charge nothing on God by this, that which we ſay is agreeable to his own words, Exod. 33. 19.

15. For he ſaith unto Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.] 15. For there, upon Moſes's deſire to ſee his glory, he tells him his name, by which he will be proclaimed, I will be gracious to whom I will be gracious &c. and ſo again Exod.34.6.i.e. In ſhewing mercy I will doe what I think good, without giving thee, or any man any further account of it, thenmine own moſt gracious will and pleaſure, (not that I have not reaſons to doe it, but that I need not, in diſtributing of mercies, which have no foundation in the merits of men render any other reaſon, or motive, but mine own will, whereby I may doe what I will with mine own;) And accordingly God cannot now be reſtrained in reaſon, or juſtice from ſhewing mercy to the heathen world, ſo farre, as to appoint Chriſt to be preached to them, For what ſhould oblige or lay any neceſſity on him to damne, or reject eternally every one that deſerved it? From which declaration of God's it follows, that therefore God may moſt juſtly call, and accept, and have mercy on Gentiles, invite them to Chriſtianity, though never ſo Idolatrous, and then ſave them upon Chriſtian, without legal, performances.

16. So then it is not of him that willeth, or of him that runneth, but of God, that ſheweth mercy.] 16. From which teſtimony it is plain, that this mercy is not the merit or due peculiarly of them that moſt violently pretend to have it ſo, and ſtrive moſt for it, (i.e. of the Jewes, as is implied v.31. though they ſtrive not as they ought to doe,) and again that 'tis not any thing of merit in the Gentile, for which God calls him to Chriſtianity, (now the Jew hath rejected it) as 'twas not all that Iſaac could doe by willing to beſtow the bleſſing on Eſau, nor that Eſau could doe by running to obtain it, when he came running and crying, Haſt thou but one bleſſing &c. (ſee Chryſoſt: t.5. p.775.) but only the free mercy of God to undeſerving Gentiles, (when the Jewes have firſt had, and contemned this mercy.)

17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I † raiſed thee **raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.] 17. And for the other part of the doctrine, againſt which injuſtice was objected, viz: that of the rejecting of the Jewes, and not juſtifying them, upon obſervation of Moſaical external performances, without inward purity preacht by Chriſt, there is as plain a teſtimony again of God's, concerning his dealing in the like caſe, viz: ſhewing exemplary puniſhments on impenitent ſinners (and ſuch were the Jewes that would not beleive on Chriſt, but depended on the prerogative of their birth and legal performances) And this is in the caſe of Pharaoh Exod.9.10. when after the ſixt judgment, Pharaoh having hardned his own heart ſo long, and over and above fruſtrated Moſes's ſpecial laſt warning, Exod. 8. 29. and hardned his heart that time alſo, v.32. (anſwerable to which was the Jewes reſiſting of Chriſt alſo after all the reſt of the prophets, ſtoning the ſon after the ſervants, in the parable, and moreover reſiſting of the Apoſtles preaching through all their cities, after Chriſt's reſurrection, upon which God gave them up to obduration, and the Apoſtles departed to the Gentiles,) God takes Pharaoh in hand, and ſaith he will harden his heart (v. 12) this time, though not before v.14. and adds that he had or would have cut him off with the peſtilence (ſee note i.) and utterly deſtroyed him from the earth, ſee v.15. in the præter, not future tenſe, but that he preſerved him alive beyond his time, raiſed him out of that great danger, or peſtilential diſeaſe, that had been upon the land, for no other end, but to make the divine power more illuſtriouſly viſible in him, and make all the earth hear of the exemplary puniſhments of God, in this life, upon one, that had thus often hardned his heart againſt God. h.

* ſo then Aor. 2. 18. *Therefore hath he mercy on whom he will have mercy, and whom he wil he i hardneth. 18. From which ſpeech of God's to Pharaoh 'tis evident, that as God in ſhewing mercy is not bound to render any reaſon of it beyond his own will, v.15. ſo when he delivers up an obdurate ſinner to the obduration of his heart, this he may juſtly doe, if he pleaſe, eſpecially when all that is done in this, is not by infuſing any quality into him, but by leaving him now to himſelf, who had ſo often held out againſt God, and by inflicting that judgment on him on earth, which had otherwiſe been at this time his portion in hell; and this for ends formerly mentioned ver.17. Whereas to many others, not ſo farre advanced in obduration, he continueth his admonitions and chaſtiſements, and by that means brings them to reformation. (And as this was moſt viſibly true on one ſide in Pharaoh, and on many other men on the other ſide, to whom God ſhewes himſelf thus merciful, infinitely beyond their merit, of which no account can be given by us, but only God's free mercy, So in the caſe in hand of the Jewes and Gentiles, 'tis moſt obſervable, God's free undeſerved grace is his only motive to ſhew mercy to the Gentiles, to call them to the Goſpel, and his free pleaſure to deal thus i.

with the incredulous obdurate Jewes, to leave them at laſt to themſelves (upon their hardning themſelves ſo oft, deſpiſing the prophets, crucifying the Son of God, and at laſt rejecting the Apoſtles, and in them the holy Ghoſt coming to them, fortified with that great teſtimony (as of Jonas out of the whales belly, which converted ſinfull Ninive) the reſurrection of Chriſt from the dead) and ſo by hiding from their eyes the things that belong to their peace, by withdrawing the Goſpel from them, to harden their hearts, Mat.13.14. Mar.4.12. Lu.8.10. Joh.12.40. Act. 28.26. Rom. 11.8.

19. But upon this paſſage of Pharaoh 19. Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will?]

'tis, or may be objected, If God after the ſixt judgment hardned Pharaoh's heart, why doth he then expoſtulate or chide with him after that, as 'tis clear he doth, Exod.9.17. [As yet exalteſt thou thy ſelf?] for then God might be ſaid to will his obduration, which he had inflicted on him, as a puniſhment, and then what poſſibility was there for him to reſiſt his will, that God ſhould ſtill find fault? (Parallel to this it may perhaps be objected in reſpect of the Jewes, who after God's delivering up the Jewes to that obduration, foretold Mat.13.14. and intimated (though not yet, at the ſpeaking of thoſe words, come to paſſe) Lu. 19.42. that after the Apoſtles departing from them, and preaching to the Gentiles, Act.13 46. he yet by himſelf, and his Apoſtles reproves and chides them, when now the prædiction of their ſubverſion and total deſtruction is irreverſibly gone out againſt them, Lu.23.44. To this objection moſt clearly and punctually propoſed (as it concerns Pharaoh at that time of his life, when God ſaid [As yet exalteſt thou thy ſelf?] and by intimation and analogie, as it concerns the Jewes, his parallel) and indeed to the whole matter before ſet down, the Apoſtle anſwers, 1. by way of indignation againſt the objecter, to repell the force of his argument, thus,

20. In matters that thus belong to the wiſdome of God, and his diſpenſations, what man ſhall dare object any thing againſt his proceedings? ſhall the creature diſpute with the creator, or queſtion him, to what end he hath thus and thus dealt with him? Is there any reaſon to find fault with God (or ſo much as to make any reply to him) for asking that queſtion of Pharaoh after that time, or for admoniſhing the Jewes after judgment was gone out againſt them? In matters of juſt and equall God is willing to appeal and to be judged by us, Iſa.5.3. Ezech.18.25. but in matters of wiſdome, whether he hath done wiſely, or no, in expoſtulating with Pharaoh, and the Jewes, when he hath deſerted and delivered them up irreverſibly to the hardneſſe of their own hearts, there is no reaſon in the world, that what God hath done ſhould be diſputed againſt by us, or that he ſhould be bound to render, or we be ſuppoſed to diſcern a reaſon of it.

20. Nay but, O man, who art thou that repliеſt * againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?] * to God n' God

21. Nay we give that liberty to an ordinary tradeſman, a potter by name (God uſing that reſemblance in this matter Jer. 18.3.) of the ſame lump of clay to make one veſſel for an honourable uſe, to be employed at the table &c. and while the wheel runs, or the ſtuffe growes worſe, or miſcarries in the hand of the potter, Jer.18.4. and ſo proves unfit for ſo good an employment, to make another for an inferior leſſe honourable uſe, as it ſeems good to him; and why may we not give God leave to have mercy upon one, who, according to the condition of things laid down in the Goſpel, is capable of mercy, and ſo to bring ſome Jewes (a tithe of them Iſa. 16. 14.) and a multitude of heathens to Chriſtianity, and to life, by their performance of thoſe conditions, on which God hath promiſed reception, and on the other ſide to reject all obſtinate contemners of them, to leave them in their obduration, nay to deal with them, as he did with Pharaoh, by withdrawing all grace, by hiding from their eyes the things that belonged to their peace, after they have ſo long ſhut their eyes wilfully and reſolvedly againſt the Goſpel, to harden them irreverſibly, to make another kind of veſſel of them, to ſome, though not an honourable uſe; Jer. 18.4. and ſo to fulfill that prophecie Iſa.6.10. Make their hearts fat &c. and that till their land be utterly deſolate, v. 11. and all this upon their former obdurating their own hearts, Mat.13.15. which is meant by the veſſels miſcarrying in the hand of the potter, i.e. while he was doing that toward them, which belonged to their peace. This being præmiſed for the repelling of the diſputer, he now proceeds to a more punctual, clear, ſatisfactory anſwer, by way of queſtion alſo or interrogation, which may be eaſily diſſolved into this poſitive concluſion.

21. Hath not the potter power over the clay, of the ſame lump to make one veſſel to honour, and another unto diſhonour?]

22. God on purpoſe to expreſſe his wrath viſibly in this life upon Pharaoh (and in like manner on the rebellious Jewes) and to make other nations to take notice, what God is able to doe in the puniſhing of ſinners (an effect of which you may ſee clearly in the Philiſtims, who took warning by this ſtory of Pharaoh, 1 Sam.6.6.) ſuffered this man to live, when he was fit for nothing but hell (having filled up the meaſure of his iniquities) by his continuing alive, to ſhew ſome exemplary judgments upon him; Wherein yet there was longanimity expreſt, and mercy to him, this eſtate on earth being more tolerable, then it had been to have been thrown into hell preſently, As alſo to the Jewes it was, in not cutting them off preſently upon their direfull rebellions (as moſt juſtly he might,) but ſuffering them to continue a people ſome time after the crucifying of Chriſt, and the Apoſtles preaching his reſurrection to them, nay ſending them ſtill to preach over every city of Jewry, as Moſes was ſent to Pharaoh after God's hardning his heart; All which being an act of long-ſuffering to them, was deſigned by God to this end of magnifying his judgments on thoſe who ſhould perſiſt in their obſtinacy, and ſhewing forth his power moſt illuſtrioufly in their deſtruction. Well then, this on Pharaoh and on the Jewes was done firſt to ſhew God's wrath in puniſhing of obdurate ſinners, but that is not all.

22. † What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction?] † But if or ſ

23. There was another more remote end of it, (ſee ch.11.11,12.) by this means of diſcernible ſeverity on them, to illuſtrate and ſet forth more notably his abundant goodneſſe to others, to afford the Goſpel, and the benefits of the coming of Chriſt, and his preſence here on earth (for that ſeems to be the meaning of the word [glory] as that notes the preſence of God among the Jewes, ſee note c. & on John 1. c.) on ſome others, whom he had prepared and fitted before-hand, for theſe more honourable purpoſes, beleiving in Chriſt here, and reigning with him hereafter. (And thus that is true alſo, which was ſaid in the other part of v.18. He decreed to ſhew mercy on the Gentiles and others beleiving in Chriſt, as he hardned the veſſels of wrath, the obdurate contumacious Jewes.)

23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?]

24. Even us, to whom God hath called, not of the Jewes onely, but alſo of the Gentiles,]

24. Even us, whom he hath called, not of the Jewes onely, but alſo of the Gentiles,]

vouchſafed this favour of revealing Chriſt to us, ſome of us Jewes, but the farre greater number of the Gentiles, who have made uſe of that mercy of his, and obeyed his call,

25. According to that prædiction in Hoſea ch. 2. 23. where God ſaith, I will ſay unto them which were not my people, Ye are my people; and I will

25. As he ſaith alſo in Oſee. I will call them my people, which were not my people; and her beloved, which was not beloved.]

have

have mercy on her, which had not obtained mercy, which notes Gods receiving the Gentiles into the Church, which was an act meerly of God's mercy (at which the Jewish believers were astonished Acts 10. 45.) utterly undeserved.

26. And it shall come to passe, that in the place where it was said unto them, Yee are not my people, there shall they bee called the children of the living God.]

26. And according to that other saying of Hosea, c. 1. 10. which is thus to be rendred out of the originall, And it shall come to passe in stead of that which was said to them, Ye are not my people, it shall be said to them, Yee are the Sonnes of the living God, which place seems to belong to the Jewes (not Gentiles) those of them that should beleive at the preaching of the Gospell, (for so the next verse Hos. 1. 11. seems to import, and the place which here follows of Isaiah) now after they had been carryed captive so oft, and so severely punisht by God for their sins.

† escape vulgarly

27. Esaias also cryeth concerning Israel, Though the number of the children of Israel be as the sand of the Sea, a remnant shall † be saved.]

27. Whereupon Isaiah also prophecies, and proclaimes concerning the Jewes, Isa. 10. 22, 23. thus, Though the number of the people of the Jewes bee as the sand of the Sea, the number of carnall Israelites never so great, yet a very few of them shall believe in Christ, (see Act: 2. 47.) or, as it is in the originall, return, i. e. convert from their rebellions to Christ.

* perfecting and cutting off the account in justice, the Lord shall even make a summary account on the land; or, the Lord shall make an account on the land, perfecting and cutting short,

28. k For * he will finish the work, and cut it short in righteousnesse, because a short work will the Lord make upon the earth.]

28. For the Lord shall deal in justice with, or upon the land of Judæa (the people of the Jewes) as one that perfects or makes up an account, and casts off, i. e. which in making up an account of a stewardship, having ballanced the disbursements with the receipts, leaves some small sum behinde, be there never so many of that people, there shall but few be left, the farre greater part being involved in infidelity first, and then in destruction. k.

29. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodome, and been made like unto Gomorrha.]

29. And as Isaiah saith again, c. 1. 9. of the same people, Unlesse the Lord of the hosts of Angels and starres in heaven, and of the whole frame of the world, had left to us Jewes a seed, (in which, as other things, when they are dead, use to revive, so that people, almost utterly destroyed, might have some possibility of springing up again) or, as the originall in Isaiah hath it, a very small remnant, we had been as utterly destroyed, as Sodome and Gomorrha were.

† Say we then c. 6. 1.

30. What † shall we say then? that the Gentiles which followed not after righteousnesse, have l attained to righteousnesse, even the righteousnesse which is of faith.]

30. To conclude therefore, that which all this while hath been a proving (and to the proving of which all that hath been said in this Chapter must be referr'd, as præmises to infer this conclusion and no other) is this, That the Gentiles that strove not for justification, that did not so zealously pretend that they were the favourites of God, did attain to it by receiving the faith of Christ, upon which, though they had formerly been Idolaters, they were justified. l.

* came not foremost, ἔφθασεν

31. But Israel, which followed after the law of righteousnesse, * hath not attained to the law of righteousnesse.]

31. But the Jewes that did most diligently contend to be justified by the law, did not yet outrun the Gentiles, attain the goale, or get justification before them, but on the contrary, the Gentiles have gotten the advantage of them very much.

† the τῷ

32. Wherefore? because they sought it not by faith, but, as it were, by the workes of the law: for they stumbled at † that stumbling stone,]

32. And why not? why, because they sought it not by Christ, or by the Evangelicall way, nay could not endure that, when it was revealed to them, but onely by the privileges of being Jewes, and performance of externall, legal observances, and so fell down in the midst of their race, being not patient to beleive that their law should bee abolished (or that Christ that was born, lived, and dyed in a mean condition, should be the Messias of the world, 1 Cor: 1. 23.) but upon that one prejudice, casting off all Christianity,

* a stone of offence and a stone of scandall, λίθον προσκόμματος καὶ πέτραν σκανδάλου,

33 As it is written, Behold I lay in Sion* a stumbling stone, and a rock of offence: and whosoever beleiveth on him, m shall not be ashamed.]

33. According to that which is written Isa: 28. 16. Behold I lay in Sion a stone tryed and precious (see note on Mat: 10. b.) but such an one, as the Jewes should stumble at, thinking it contrary to the Mosaicall way, and so falling off from, and persecuting Christianity; which notwithstanding, the true orthodoxe faithfull Christian will still adhere, and hold fast, and never forsake, or deny Christ (see c. 10, 11. and 1 Pet: 2. 6.) nor consequently shall he ever bee denyed, or forsaken by him. m.

The summe then of this whole chapter will be reduced to these five heads, first, the privileges of the Jewes, and among them especially Christ's being born of that stock; secondly, that those of them, which resisted and beleived not in Christ, were delivered up to obduration by God, and the Gentiles taken in in their stead; thirdly, that 'twas most just in God to deal thus with them; fourthly, that some of the Jewes at that time beleived in Christ; fifthly, that the cause that the rest beleived not was, that after a Pharisaicall manner they sought justification by the works of the law, circumcision &c: despising the faith and doctrine of Christ, and that Evangelicall way of justification, and so stumbled at the Christian doctrine, which they should have beleived, were the worse for him and the preaching of the Apostles, by whom they should have been so much the better.

Notes on Chap. IX.

2. ἐν Πνεύματι ἁγίῳ

This speciall expression of [*God*] *in*, or by the *holy Ghost*, which in stead of [ὁ θεὸς *God*] c. 1. 9. is used in this, and some other places, doth denote the speciall *office*, and *prærogative* of that *holy Spirit*, as to plant *purity* and *sincerity* in the *heart*, contrary to all kinde of *pollution* and *mixture*, especially that of *deceit*, and *hypocrisie*, so to be privy to the *secrets*, to take notice of the *motions* of the *heart*. And this in proportion with the *spirit* of a *man*, of which, as *Solomon* saith, that it is the *candle of the Lord, searching the inner parts of the belly*, so saith the *Apostle* 1 *Cor:* 2. 11. *The Spirit of a man knoweth the things of a man*, so as *no man* else *knowes* them: by analogy to which he infers, that there is no other way of *knowing* the *things of God*, but by his *Spirit's revealing them to us*. *For the Spirit searcheth all things, even the depths of God*, v. 10. in which respect the *spirit of the world*, v. 12.

is set to denote the meanes, which the *world* hath to *instruct* us in any thing, the *wisedome of the world*, v. 13. which is there set opposite to the *spirit of God*. Thus *Act:* 5. *Ananias*, that had in *heart* and *resolution* consecrated his *estate* to the service of *Christ*, and broke this *resolution*, or *promise* of his *heart*, is said to *ly to*, or to have *deceived the holy Ghost* peculiarly, v. 3. because he had done contrary to the *vow* of his *heart*, which (though not under *man's*, yet) was under the *Holy Ghost's* privity. And so here beside the *witnesse* of the *conscience*, the *Holy Ghost* is appealed to, as hee that knowes the *inmost secrecies*, and consequently, that that is the *testimony* of his *conscience*, which hee pretends to be so.

b. Ἀνάθεμα εἶναι

The phrase ἀνάθεμα εἶναι, *to be a curse*, in this place, is capable of many significations, each of which may be applyable to the matter in hand to expresse the *Apostles fervent* affection towards his *countrymen*, First, it may signifie, to be *excommunicate*, and *cast* out of the *Church*, Ἀνάθεμα ἀκοινώνητος, it signifies *excommunicate*, saith *Hesychius*. Thus ἤτω ἀνάθεμα 1 *Cor.* 16. 22. *Let him be anathema*, is, *let* him be *removed* from the *Christian assemblies*, deprived of those *privileges* of *Christians*, which there are afforded them, & so *Gal:* 1. 8. 9. ἀνάθεμα ἔστω, *let him be excommunicated*, turned out with the greatest aversation, out of the Church of God, *avoided*, *separated* from, *whosoever shall teach any other doctrine*, though hee were an *Apostle*, or an *Angel* of *God*, that did it. If this bee the notion, then ἀπὸ Χριστοῦ *from Christ* must signifie *from the body* of *Christ*, as by a *synecdoche*, the word [*Christ*] is used, 1 *Cor:* 12. 12. *Gal:* 3. 27. or as it is manifest, that *Christ* being the *head* of the *Church*, he that is *cut* off from the *body*, may truly be said to be *cut* off from *Christ*. And then he that was by the *Jewes* accused, and *persecuted* for having made a *defection*, and departure from the *Mosaicall law*, and setting up *Christian assemblies*, in opposition to their *Judaicall service*, may here fitly expresse his *kindnes* to them, (& how little *pleasure* he took in *departing* from them) in *wishing* himself ejected from the *participation* of those most valuable *privileges*, on condition they might be made *capable* of them; Secondly, it is known that in those *Primitive* times this *anathematizing*, or *excommunicating* was attended with the *delivering up to Satan*, and that with the ὄλεθρος σαρκὸς, very sharp, *severe* inflictions on the *flesh*, *diseases*, *afflictions* &c: And therefore *anathema* in this notion, may be taken, with this improvement, and so contain all *temporall calamities*, that he was willing to *endure*, or undergoe, for their *good*. That this is the meaning of the place, may seem probable by comparing it with a like phrase of *Ignatius* the holy *Martyr* in his *Epistle* to the *Romans*, where in an expression of his *zeale* to *Christ*, he hath this phrase, Κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω, *Let the punishment of the divell come upon me, onely that I may obtain Christ*, *where* the *punishment of the divell* cannot bee the *punishments of hell*, which are no way ordinable to the *obtaining of Christ*, but any the greatest *torments*, or *inflictions* in this *life*, or even *death* it selfe, that ὄλεθρος σαρκὸς *the destruction of the flesh*, As when *Moses* in an expression of the like *zeale*, and kindnesse to his *brethren*, *wisheth* that *God* would *blot him out of his book*, i. e. I suppose, out of the *book of the living*, in the *Psalmists* phrase, so as *not* to be *written among the righteous*, in that *roll*, wherein the *names* of all the *people* of *God* are supposed to be inscribed, and to be capable of being *blotted* out, not noting the *state* of *life*, and *bliss* in *heaven*, for out of that there is no *possibility* of *blotting*, but that, which belongs to this *life*, i. e. either *life* simply, or *living* among the *people* of *God*, (answerable to *excommunication*, before mention'd) And accordingly the *Arabicke translation* is, that *my body were* מחרמא *an anathema* from *Christ*, And it is an *ordinary* form of speech among the *Jewes*, אני כפרתו, *may I be his expiation*, see *Aruch*, and *Cod: Sanhedrin*, c. 2. אנו כפרתך *bee wee thy expiation*, which saith *Maimonides*, is used to expresse רוב אהבותו *the excesse of love*, or *kindnesse* to any. The other notions of the *phrase*, of which it is capable, and have therefore been mention'd in the *paraphrase*, may be seen at large in *Photius*, *Epist:* 216.

That the *ark* of *God*, where he was pleased to *exhibit* himselfe, is the thing expressed by [ὁ δόξα *the glory*] is clear by that known place in the *old Testament* [*The glory is departed from Israel, for the ark of God is taken*] And the reason of the appellation is as clear, because the *Cherubims* being placed in the *ark* on the ἱλαστήριον, or *covering*, *God* was said to be *present* there, in the same manner, as on *Mount Sinai*, (i. e. by the visible *apparition* of *Angels* there) *Act:* 7. 53. *Gal:* 3. 19. *Heb:* 2. 2. And this *presence* of his by *Angels* is ordinarily called δόξα *glory* in the *New Testament*, answerable to שְׁכִינָה among the *Rabbins* (from *Exod:* 24. 16. *the glory of the Lord* יִשְׁכֹּן *dwelt*, or, *abode upon the Mount*, To which the *Apostle* refers 2 *Cor.* 3. 9. where the *giving* of the *law* was said to bee δόξα *glory*) as may appeare by many places, Thus when *Isa:* 6. 1. we read, after the *Lord's sitting on the throne*, that *his train filled the Temple*, The *Septuagint* have, πλήρης ὁ οἶκος δόξης αὐτοῦ, *the house was full of his glory*, and then follows immediately, καὶ Σεραφὶμ εἱστήκεισαν κυκλῷ αὐτοῦ, *the Seraphim stood about him*, and Saint *John* retaines the *Septuagints* reading, *Joh:* 12. 41. *these things spake Isaiah, when he saw his glory* (see *note* on *Joh:* 1. b. and *Mat:* 3. h.) so *Mat:* 16. 27. where ἔρχεσθαι ἐν δόξῃ τοῦ πατρὸς *to come in the glory of the father* is explained presently by μετ' ἀγγέλων αὐτοῦ *with his angels*, and so *Mat:* 25. 31. *in his glory, and all his Angels with him*, and so *Mar:* 8. 38. *the glory of the Father, with his holy Angels*, and c. 13. 26. where his *coming in the clouds* (which that it belongs to the *appearance* of *Angels*, which was wont to be in a *bright shining cloud*, which we ordinarily call a *glory*) is said to be *in power and great glory*, and it follows immediately v. 27. *and then shall he send his Angels*, and so *Luc:* 21. 27. So *Luc:* 2. 9. *the Angel of the Lord appeared, and the glory shone round about*, So *Joh:* 1. 19. when he had said of *Christ incarnate*, ἐσκήνωσεν, *hee dwelt among us* (that *Greek* word being of the same *Hebrew* origination with the שכינה) it follows, *and we beheld his glory, the glory as of the onely begotten of the Father*, viz: in the *descent* of the *Holy Ghost* (with that *satellitium* of *Angels*) upon him after his *baptism*, the like to which 2 *Pet:* 1. 17. is called *a voyce from heaven, from the excellent glory*, See also

c. δόξα.

ἐσκήνωσεν

ſo 2 *Pet:* 1. 3. and 1 *Pet:* 4. e. So *Act:* 7. 55. when tis ſaid of *Stephen*, that hee *ſaw the glory of God*, that is ſure the *guard* of *Angels* about *God*, ſo theſe very *Angels* in the *arke* are called the *Cherubims of glory*, *Heb:* 9. 5. Agreeable to this is the ναὸς κατασκηνώσεως τῆ ὑψίστε, *Job:* 1. 5. *the temple of the inhabitation* or שכינה *appearance*, or *glory of the moſt high*, and ſo 2 *Cor:* 12. 9. [ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τῦ Χριστῦ, *that the power of Chriſt may inhabit upon me*] referres to the uſe of the word σκηνόω from שכן, to this ſenſe, that the *power* of *Chriſt* ſhould ſo ſhew it ſelfe upon him, as *God* was wont to exhibit himſelf in the שכינה, or *glorious appearance* in the *arke*. And thus in the *Gemara Babylonica*, ſpeaking of the *High-prieſt*, when he enquires any thing of the *Urim* and *Thummim*, פניו כלפי שכינה, *he turnes his face toward Schechinah* i. e, toward the *arke*, where *God* is ſaid to *inhabit*.

d. Chriſt luculenter hic divinat. This place is ſo clear a *proof* of the *divinity* of *Chriſt*, that *Proclus de Fide* p. 53. ſaith of it, that it convinces all the *hæreſies* concerning *Chriſt*, ᾗ πᾶσιν ἀναντίρρητα ἀποτυχίζει τὰς φιλαλήθεις, *and it ſhuts and walls up all paſſages for calumny from them that love contumely*, or *railing* at *Chriſt*. This will more appear, if it be remembred, that it was a cuſtome among the *Jewes* ſolemnely obſerved, that when ever the *Prieſt* in the *Sanctuary* delivered the *name of God*, the *people* uſed ſome words of *bleſſing* or *praiſing* him, ſuch as theſe ברוך שם כבוד מלכותו לעולם ועד *benedictum ſit nomen gloria regni ejus in ſecula ſeculorum*, *bleſſed be the name of the glory of his kingdome for ever and ever*. So in *Gemara Babylonica*, *Rabbi* ſaid כי שם ה׳ אקרא &c: *when I call on the name of Jehovah, doe you magnifie our Lord*, *ſo ſaid Moſes to Iſrael*, (*Deut:* 32. 3.) *when I mention the name of the bleſſed God, doe you magnifie*. So ſaith *Solomon Iarchi* on *Deut:* 32. 3. From that command of *Moſes* it is, that *after the benediction in the Sanctuary the people anſwer* ברוך שם &c: *Bleſſed be the glorious name of his kingdome*. To theſe forms were after added the words לעולם ועד *for ever and ever*, or, *to age and age*, i. e. εἰς αἰῶνας, *to ages*, here, becauſe (ſay the *Rabbins*) of the *hæreſie* of the *Sadducees*, who ſaid there was but *one age*. So *Cod: Berachoth* c. 9. *In all the concluſions of the* ברכות *benedictions*, *which were in the Sanctuary*, *they ſaid* מן העולם *from age*, *but after that the Sadducees had perverted that*, *and ſaid there was but one age*, *they decreed that they ſhould ſay*, *from age to age*. Many evidences of this cuſtome there are in the *Old Teſtament*, eſpecially in the *Pſalms*. And the *abbreviate* of all theſe forms was (the words uſed *Rom:* 1. 25.) ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν, *Who is bleſſed for ever, Amen:* and here ſomewhat more largely, ὁ ὢν ἐπὶ πάντων θεὸς &c: *who is above all, God bleſſed for ever and ever, Amen.* Parallel to this are thoſe other, the *doxology* at the end of the *Lord's Prayer*, *Mat:* 6. and in this *Epiſtle*, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν, *to him be glory for ever, Amen.* c. 11. 36. and c. 16. 7. and *Gal:* 1. 5. and *Eph:* 3. 21. *Phil:* 4. 20. 1 *Tim:* 1. 17. 2 *Tim:* 4. 18. and *Hebr:* 13. 21. 1 *Pet:* 4. 11. and 5. 11. and 2 *Pet:* 3. 18. *Jude* 25. *Rev:* 1. 6. and 7. 12. In all which places this giving of *glory* being an acknowledgement of the *eternall God*, and in ſeverall of them being applyed peculiarly to *Chriſt* (who is diſtinctly called *God*, *Act:* 20. 28. 1 *Tim:* 3. 16. *Tit:* 2. 13.) as here, and *Heb:* 13. 21. and in all the places in Saint *Peter*, and *Revel:* 1. 6. this is a moſt convincing proofe of the *Godhead* of *Chriſt* teſtified in all theſe places. And of this cuſtome of the *Jewes* applyed to *Chriſt*, the *Chriſtian Church* hath continued two *imitations*, one in *bowing* at the *name* of *Jeſus*, the other in that *Eulogie* [*Glory be to thee*, *ô Lord*] when *the Goſpell of our Saviour Jeſus Chriſt* is named.

e. Κατὰ τὸν καιρὸν τῦτον. What is meant by κατὰ τὸν καιρὸν τῦτον, *according to this ſeaſon*] will beſt appear by *Gen:* 17. 21. and 18. 10. in the former of which tis rendred in the *Greek* εἰς τὸν καιρὸν τῦτον ἐν τῷ ἐνιαυτῷ ἑτέρῳ *according to this time in another year*, In the latter κατὰ τὸν καιρὸν τῦτον εἰς ὥρας *according to this ſeaſon for times*, which, I ſuppoſe, is corruptly ſet out for τῆς ὥρας *of time*, ὥρα being a *ſeaſon*, or *time* of *yeare*, and ſo the meaning will be, [*according to this time of the year.*] The *Hebrew* reads it c. 17. למועד הזה literally κατὰ καιρὸν τῦτον *according to this ſeaſon*, the word rendred καιρὸς ſignifying indifferently *time*, (though (coming from a *root* that ſignifies *conſtituit*) it be ordinarily rendred. *appointed time*) and in c. 18. 'tis כעת חיה we render it, *according to the time of life*, *the Jeruſalem Targum*, *quaſi hoc tempore*, *quo vos vivitis*, *as it were at this time*, *wherein ye live* (unleſſe perhaps that be capable of an emendation, and ſhould bee והוה, or הזאת *according to this time*, for ſo *Rabbi Solomon* כעת הזאת &c: *ſecundum hoc tempus anni futuri*, *according to this time of the future year*, and *Aben Ezra* כעת הזאת, *juxta tempus hoc in anno ſequenti*, *cum Sara herit viva*, *about this time in the year following*, *when Sarah ſhall be alive*, taking in the reading of חוה alſo) All this ſeems to denote, not that time *twelve moneth*, but the *next year* at the *time* of *childbirth*, reckoning from that time, wherein the *promiſe* was made (ſee *Paulus Fagius* in *Collat:*) And ſo 2 *Kin:* 4. 16. the like phraſe [*about this ſeaſon according to the time of life thou ſhalt embrace a Son*,] is by the *Hebrewes* interpreted, *after the time wherein the fruit ſhall be quickened in the wombe*, *and come to a perfect firmneſs of parts*, *and ſo come to birth*, *thou ſhalt embrace*, or have *a ſon*. So that [*according to the time of life*] may moſt fitly ſignifie [*according to the manner*, *or courſe of childrens being formed in the wombe*, *quickened and born.*]

f. ἐξ ἑνὸς Some other waies of rendring theſe words [ἐξ ἑνὸς *of one*] have been thought of by learned men, which it will not be unfit to mention, As that ἑνὸς ſhould be all one with μονογενῦς, for ſo יחיד *unigenitus*, was the title of *Iſaac* among the *Jewes*, *Gen.* 22. 2. *Heb.* 11. 17. and from thence Ιαὼδ in *Philo Biblius* by the *Tyrian dialect*, for Ισὰκ, and then the ſenſe will be, *Rebecca having conceived by the only begotten*, to wit, *Iſaac*, *our father*, or, *by Iſaac the only begotten of our father*. But ἐξ ἑνὸς ſeems rather to be taken *adverbially* to ſignifie *at once*, (there being no *priority* in their *conception*, on which to ground any *favour* to one above another) and beſt agrees with the *deſigne* or argument which that is brought to confirm here. As for κατὰ τὸ λέγειν, that is but a modeſt *circumlocution* to expreſſe *that*, which is not wont to be plainly ſpoken, as we find κοίτη a *bed*] uſed ch. 13. 13. and *Heb.* 13. 4. Κατὰ τὸ λέγειν

g. The *Hebrew* בחר signifies both to *chuſe*, and to *preferre*, and is therefore rendred not only ἐκλέγειν *to chuſe*, but alſo προαιρεῖν *to preferre*, *Deut.* 7.6. and 10.15. *Prov.* 1.29. and agreeably to that ἐκλογὴ *election* here ſignifies *prælation*, and ἡ κατ' ἐκλογὴν Θεῦ προθέσεως is *God's purpoſe in reſpect of this* (or, for the) *preferring one before the other*, (ſee note on 1 *Pet.* 2. c.)

Ἐκλογὴ

h. The word ἐξεγείρειν] ſignifies not here the *raiſing up*, as that notes *bringing into the world*, but the *raiſing out* of ſome *low* condition, yet not the *grave* neither, (though to that the *word* may properly be applied, where the *matter* requires it) but *diſeaſe* or *danger*, as it is often uſed, but eſpecially *Jam.* 5. 15. *the prayer of faith ſhall ſave*, i.e. *deliver*, recover *the ſick, and the Lord ſhall raiſe him up*, i. e. *reſtore* him from that *ſickneſſe*. For the notion of it here, it will appear by the *Hebrew* word *Exod.* 9. 16. הֶעֱמַדְתִּיךָ *I have made thee ſtand*, which the *Chaldee* renders קַיֵּמְתָּךְ *raiſed* thee (from the danger before ſpoken of, the *peſtilential* diſeaſe, or *murrein* that had lately been upon the land) and the *ancient Latine*, *ſuſtentavi te*, *I have ſuſtained thee*, but the *Septuagint* expreſly. διετηρήθης, *thou wert kept*, guarded, not ſuffered to fall into it, *preſerved and kept alive*, ſo *Iſa.* 49. 8. to *raiſe up* or *make ſtand* (the word uſed there) is an expreſſion of *preſerving*, reſcuing from danger, *delivering* (ſee *note* on *Mat.* 22.d.) And ſo this ſpeech muſt neceſſarily belong to that part of *Pharaoh*'s life peculiarly, wherein the *murrein* fell on *Ægypt*, *Exod.* 9. 3. at which time he for his many repeated *obdurations* of his own *heart*, was fit to have been delivered up to inſtant ruine, had not *God* for the illuſtrating of his *glory* in this *veſſel* of *wrath*, (thus *fitted* by himſelfe for *deſtruction*) *kept him alive* a little longer.

Ἐξεγείρω

i. *God's hardning* of *Pharaoh's heart* in this place, is that which befell *Pharaoh*, *Exod.* 10. 1. when *God* ſaith of him, *I have hardned his heart*; This was indeed *foretold* by *God* from the firſt of his ſending *Moſes* to him, c. 4. 21. *Doe all the wonders before Pharaoh, which I have put into thine hand, but I will harden his heart, that he ſhall not let the people goe*; and again c. 7. 3. *I will harden Pharaoh's heart, and multiply my ſignes, and* &c. But this foretelling it ſo early, is no argument that it was immediately done, but on the contrary, his own *hardning* his own *heart* is alſo foretold *Exod.* 3. 19. *I am ſure that the king of Ægypt will not let you goe, no not by a mighty hand*, And accordingly ſo the *ſtory* proceeds, *God* ſhewes *miracles* and *ſignes* before *Pharaoh*, *Exod.* 7. 10. and becauſe the *Magicians* of *Ægypt* did the like with their *inchantments*, it follows, *Pharaoh's heart was hardned* (not, *he* (as if it were *God*) *hardned Pharaoh's heart*, but) וַיֶּחֱזַק לֵב פַּרְעֹה *Pharaoh's heart waxed hard*, or *ſtrong*, *was hardned*, or, by an ordinary acception of *Kal* for *Hithpahel*, *Pharaoh's heart hardned it ſelf*, *And*, ſo it followes, v. 14. *the Lord ſaid unto Moſes, Pharaoh's heart is waxen hard, he refuſeth* &c. (and ſo the very ſame words are rendred by our *Engliſh* ch. 7. 22. and ch. 8. 19. *was hardned*, in the *paſſive*, or, *hardned its ſelf* in the *reciprocal* (not *actively*, *he hardned*) *and he hearkned not unto them.*) After his *hardning* his *heart* thus againſt this firſt *ſigne* and *command*, *God* proceeds to a *judgment* of *turning their water into blood*, *Exod.* 7. 16, 17. and this as a ſufficient *conviction* to *Pharaoh*, for ſo ſaith *God*, *Hitherto thou wouldſt not hear, but in this thou ſhalt know that I am the Lord, behold I will ſmite* &c. And yet after this, *Pharaoh's heart was hardned*, or *hardned it ſelf*, v. 22. *neither did he ſet his heart to this alſo*, v. 23. becauſe the *Magicians* did the ſame things alſo by their *enchantments*. Then comes the *plague* of the *frogges* on him, *Exod.* 8. 4. and into the *King's chamber*, ſaith the *Pſalmiſt*, and to deliver him from them he calls for *Moſes* and promiſes fair, v. 8. and *Moſes* to work ſome good upon him, bids him chuſe his time, *when*, v. 9. and it ſhould be done for him, *that thou mayſt know that there is none like unto the Lord our God* v. 10. but this had no effect on him neither, for *when he ſaw there was reſpite*, not yet diſcerning *God*'s purpoſe of *vengeance* on him for his *contumacy*, he *hardned his heart*, Whereupon ſaith * *Kimchi*, *that God hardens hearts by concealing his counſels of judgment from them*, as in *Pharaoh* and *Sihon*; and it is * S. *Baſils* obſervation, that Θεῦ μακροθυμία σωτηρίας δοτὴρ, *God's long-ſuffering*, giving him *reſpite*, was the *cauſe*, or *occaſion* of his *obduration of heart*, *He hardned his heart, and hearkned not*, v. 15. and this was a third wilfull act of his *own obduration*, agreeable to what *God* had foretold of him, c. 3. 19. *as the Lord had ſaid.* Then comes the *plague* of *lice* v. 17. and the *Magicians* are poſed with that, and confeſſe the *finger of God*, and yet for all this *his heart was hardned*, or *hardned its ſelf* v. 19. *and he hearkned not, as the Lord had ſaid.* Then 5ly, comes a *ſwarm* of *flies*, and with it a *ſigne*, as well as a *miraculous puniſhment*, no *flies ſwarming* in *Goſhen*, but in all the land of *Ægypt* beſides, by the diviſion and particularity of the *puniſhment*, to make him ſenſible of his *ſinne, to the end that he might know*, v. 22. on purpoſe to *ſoften* his *heart*. By this *Pharaoh* was wrought on a little, and gives leave 1. that they ſhould *ſacrifice*, then that they ſhould go into the *wilderneſs*, only not very farre away *Exod.* 10. 28. and upon this promiſe *Moſes* will *intreat* for him, v. 29. But ſeeing *Pharaoh* had already *hardned his heart* four times, and at one of thoſe times over and above dealt *falſly*, promiſed fair ch. 8. 8. and brake his promiſe, therefore now after this *fift* judgment though *Moſes* promiſe to *pray* upon his promiſe to *mend*, yet he doth it with a particular *admonition* or warning, more then any time before, *But let not Pharaoh deal deceitfully any more*, v. 29. intimating that if he did, it would be worſe with him then before, and yet v. 32. as ſoon as the *judgment* was removed, *Pharaoh hardned his heart*, בַּפַּעַם הַזֹּאת *this turn, this time alſo*. Upon this *God* ſends the *ſixt plague*, that of *murrein* upon all the *cattel* of *Ægypt*, c. 9. 6. and the *heart* of *Pharaoh* was *hardned* v. 7. and ſo ſtill, all this while, for theſe *ſix judgments* together, though *Pharaoh* were *obdurate*, yet this was not *God's hardning his heart*, but *Pharaoh hardens* his *own heart*, and *will not let Iſrael goe, as the Lord commanded.* Upon this *God* ſends another judgment, that of *boyles* and *blaines* v. 10. and then 'tis ſaid in a new ſtyle, *The Lord hardned Pharaoh's heart* v. 12. wch as it was the very time at firſt referred to by the *prædiction* of *God* to *Moſes*, c. 4. 21. ſo was it the judgment implicitly

* קשח in

* Libr. al. Θεὸς alibi

implicitly *threatned* in that ſpeciall *warning*, c. 8. 29. and this *God* never did till then, and therefore as after that *warning* 'twas ſaid, that *Pharaoh hardned his heart this time alſo*, So 'tis here ſaid v.14. that *this time, this turn*, now, though not before, *God* would *pour out all his plagues upon his heart*, viz: this *obduration*, or the effects of it. Upon which follows that paſſage wherein our common *tranſlation* hath ſo much miſtaken c.9.14,15. not, as we read, [*For now I will ſtretch out my hand that I may ſmite thee and thy people with the peſtilence*] for the event proves there was no ſuch matter, *Pharaoh* was not ſmitten with the *peſtilence*, nor *cut off* by that means, but *drowned* in the *red ſea*, ſome time after, But thus [*And*, or, *For now I had ſent*, or *ſtretcht out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou hadſt been cut off from the earth*] It is שלחתי in the *prater* tenſe, *ſent*, or, *had ſent*, as M^r *Aynſworth* confeſſes, and the learned *Paulus Fagius* out of the *Chaldee Paraphraſe*, *Nunc prope erat coram me, ut miſiſſem plagam, & percuſſiſſem te, & deletus eſſes, I was neer ſtretching out my hand to have ſent the plague, and have ſtruck thee, and thou hadſt been blotted out*; referring probably to the *plague* of the *murrein* at the beginning of the *chapter*, (called דבר both here, and v.3. and that falling on the *cattel*, might have fallen on him, and the *people* alſo,) or elſe to the *boyles* ver. 12. which might be *plague-ſwellings*, and ſo proper enough to have *cut him off*. *But* (not, *And*) *in very deed for this cauſe I have made thee ſtand, kept thee alive, to ſhew*, or, make to be *ſeen* (ſo והראיך literally ſignifies) *my power in thee*, as when, ſaith * *Chryſoſtome*, a man *condemned* to *death*, is *cut up*, and *anatomized alive*, that others may be inſtructed, and benefited by that *diſſection*. By this then 'tis viſible, what was the point of time, wherein 'tis truly ſaid of *God*, that he *hardned Pharaoh's heart*, then when 'tis ſaid he *kept him alive*, i.e. after the *ſixt judgment*, and a ſpeciall *warning* before that, both contemned by *Pharaoh*, when he had filled up the meaſure of his *obduration*, and in ordinary courſe was to be cut off by death, and ſo 'tis here added in reference to this *example* of *Pharaoh* v. 22. *God willing to ſhew his wrath, and make his power to be known* (to other men that might ſee or hear of this) *endured with much long-ſuffering the veſſels of wrath fitted to deſtruction*, which notes that he was by himſelf *fitted to deſtruction*, when *God* thus *reprieved* him, at which time alſo 'tis ſaid that he, i.e. *God hardned his heart*. By this obſervation of the time when *God hardned Pharaoh*, not till after his *hardning* his own *heart ſix* times againſt *God's ſignes* and *judgments*, will appear what this *hardning* ſignifies, the *total withdrawing* of *God's grace* of *repentance* from him, in the ſame manner, as when one is caſt into *hell*, which *Pharaoh* at that time had been, had it not been more for *God's glory* to continue him *alive* a while, in that deſperate irreverſible condition, which ſure was no whit worſe to him, but ſomewhat better and more deſirable, then to have been adjudged to thoſe flames all that time. To this may be added what the *Greek Fathers* obſerve, that *God's* giving him *reſpite*, removing his *puniſhments*, was all that *God* poſitively did toward the *hardning* of him, as on the other ſide the great mercy of *reforming* ſinners lives, is moſt effectually wrought by *chaſtiſements*. See *Origen, Philocal:* c. 26. This was a notable, and withall (as farre as we find in *Scripture*) a *ſingular* example of *God's* dealing with an *impenitent*, that had *filled* up his *meaſure*, keeping him alive, but without all *grace*, and conſequent *poſſibility* of *amending*. And by this *example* appears, how juſtly *God* might now doe the like to the *Jewes* of that age, (if ſo he pleaſed) thoſe who, contrary to all his *mercies*, and *long-ſuffering*, continued *obſtinate*, reſiſted all *God's* methods by *prophets*, by *Chriſt* himſelf, by the *Apoſtles*, teſtifying the *reſurrection* (and giving them a ſpecial warning, what would befall them if they now continued *obſtinate*, *Act.*28 28.) and now are juſtly left to themſelves, the *Goſpel* taken from them, and preacht to the *Gentiles*, and this upon ends of infinite *wiſdome* firſt in *mercy* to them (above the proportion of that to *Pharaoh*) that the *Gentiles* coming in might ſtirre them up to *emulation*, and ſo, if 'twere poſſible, work upon them, and 2^dly that if this alſo prevailed not, *God* might be *glorified* in their *deſtruction*, that as *Pharaoh* by purſuing the *Iſraelites* after this, came to that moſt remarkable, illuſtrious deſtruction in the *Red-ſea*, ſo theſe *hardned Jewes* (*perſecuting* the *orthodox Chriſtians*) and all the falſe impious *profeſſors* joyning with them herein, might be involved in one common deſtruction, viz: that by *Titus* and the *Roman Eaglet*, the moſt eminent and notable, that ever was in the world.

This verſe is cited out of *Iſaiah* c.10.22. where the *Greek* reads it, juſt as 'tis in the ordinary *copies* here, only leaving out the כי *for*, and in ſtead of כלה ואחרצה *on the land*, ἐν τῇ οἰκουμένῃ ὅλῃ, *on the whole world*. As for the [כי] that is here, it cannot well accord with the כי following, unleſſe the כי be taken in another ſenſe, for an *expletive*, or *ſcilicet*, not a *cauſal*. But the truth is, the ordinary reading here, beginning with λόγον συ] ſeems to be the true one ſo farre, but in the proceſſe of it to have ſome words put in out of the *Septuagint*, viz: ἐν δικαιοσύνῃ ὅτι λόγον συντελῶν συντέμνων. For without thoſe the *King's MS.* reads it perſpicuouſly, thus, λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει Κύριος ὅλῃ τῇ γῇ, *For the Lord ſhall doe upon the land, perfecting and cutting ſhort the account* (i.e. *ſhall perfect* and *cut ſhort*) or, *the Lord ſhall make up an account, perfecting and cutting it ſhort upon the land*. Where the uſe of λόγος for an *account*, is agreeable to what was obſerved c.3. g. and συντελεῖν and συντέμνειν λόγον is upon the *ballancing* of *accounts*, (*receits* on one ſide, and *expenſes* on the other,) to *cut off* one from the other, and to ſet down the *remainder*, which is ordinarily (in a *ſtewards* account) a very contemptible low *ſumme*, and ſo is it, that the *Prophets* call שאר a *remnant*, ὑπολειπόμενα, that which *remains* of a farre greater *ſumme*, and ſo is fit to denote that *ſmall* number of the *Jewes* which received the *faith* of *Chriſt* (at the *preaching* of the *Goſpel* then unto them) in proportion to, and compariſon with the farre greater number, that ſtood out againſt it. So c.11.4. out of 1 *Kin.* 19.18. κατάλειπον ἐμαυτῷ *I have left*, or *reſerved to my ſelf* 7000 *men* &c. And accordingly here v. 27. they that thus *beleive* are called κατάλειμμα a *remainder*, and generally in the *prophets* are

k. Λόγον συντελῶν καὶ συντέμνων

* Tom. 5. p. 781.

Ὑπολείμματα

are expreſt by that, and the like words, fetcht from this *metaphor* of *accounts*.

1. Three words there are here together, διώκειν, καταλαμβάνειν, φθάνειν, to *follow after*, to *attain*, to *be foremoſt*, which are all *agoniſtical*, referring to the cuſtomes of the *Grecian exerciſes* in their *Olympian, Nemean, Iſthmian, Pythian games*, which are often alluded to in theſe *Epiſtles*. Five of theſe *games* there were, *cuffing, wreſtling, running, coiting*, and *leaping*, That of *running* δρόμῳ or ποδωκείη (in reference to which in *Homer*, *Achilles* is ſo conſtantly called πόδας ὠκὺς, *ſwift-footed*, to denote his excellence above all in that kind of *exerciſe*) is here ſpecified by διώκειν *purſuing*, or *ſtriving* to *overtake*, as any did in that *exerciſe*, when he was *behind* another. In this, as in the other, there was an ἆθλον or βραβεῖον, a *reward* or *prize* propoſed to the *racers*, which he that came firſt to the *goale*, was by the βραβεῦς or *judge* adjudged to have, and it was ordinarily a *crown* of *leaves*,

(Ἆθλα δ' ἦν κόπος, μῆλα, σέλινα, πῖτυς. *Anthol:*l.1.)

called therefore στέφανον φθαρτὸν, *a fading crown*, 1 *Cor.* 9. 25. and this generally ſet over the *goale*, that he that came thither *foremoſt* might *catch* it off, and carry it away with him, but ſo, as that the *judgment* of the Ἑλλανοδίκαι *judges* of the *game* did firſt intervene, for ſo ſaith *Ælian*, *Var: Hiſt:* l.9. c.31. of the *conqueror*, ἀπὸν πρὸς τοὺς ἑλλανοδίκας ἵνα λάβῃ τὸ στέφανον, *going to the judges of the game that he might receive the crown*. And this is called here καταλαμβάνειν to *attain*, 1 *Tim.* 2. 12. ἐπιλαμβάνειν and λαμβάνειν to *apprehend* and *receive* 1 *Cor.*9.24. which *Plutarch* calls καθιέναι τὸ στέφανον κρεμάμενον, *to catch the crown that hangs* over the *goale*, from whence the *conquerours* are called ἀθλοφόροι *that bear away the reward*. Then for φθάνειν *to be foremoſt*] that is to *conquer* in this *race*, to come *foremoſt* thither. according to that of *Plutarch* τὸ νικᾶν τῷ φθάνοντι ἐστί, *the victory is his that comes firſt*, So is the word uſed *Phil.*1.16. and is *to get before* other men, ſo that (as to the *victory*,) the *prize* ſhall belong to him. *Juſtification* then, the *approbation* and *mercy* of *God*, was the *prize* or βραβεῖον, that all *ran* for, *Jewes* and *Gentiles*, ver. 30, 31. but the *Jewes running* for it, or *purſuing* it by a wrong *rule* or νόμῳ, viz: by that of the external, *legal* performances, did not *get foremoſt* thither, nor conſequently had the *reward*, but the *Gentiles* had the advantage of them, and ſo got it. Where of the *Jewes* 'tis ſaid particularly, that they met with a *block* in the way, *ſtumbled* and fell at that, as *racers* ſometimes doe, and by that means utterly *miſcarried*.

The *Hebrew* in *Iſa.* 28. 16. read יחיש *make haſte*, but the *Greek*, it ſeems, read it יבוש, and from thence the *Apoſtle* here, and c.10.11. (and ſo 1 *Pet.* 2. 6.) καταισχυνθῇ *aſhamed*, and this is capable of a double ſenſe, either as *ſhame* ſignifies *baſhfulneſs*, *inconfidence*, which keeps us from *confeſſing* of *Chriſt*, and ſo ὁ καταισχυνθεὶς is, *he will never be cowardly* or *baſhfull*, he will *boldly* and *confidently confeſs Chriſt*, or elſe it may ſignifie being *put to ſhame*, as any man is that finds himſelf *deceived*, that hath miſcarried in a matter, on which he hath depended, and ſo it belongs *to Chriſts* not *forſaking* him, ὁ καταισχυνθεὶς) he ſhall never be deſtituted by *Chriſt*, never *miſcarry* in that *hope*, which he hath repoſed in him, and ſo it will moſt fitly be rendred in all the three places, here in *oppoſition* to the fate of *unbeleivers*, they ſhall *bruiſe* themſelves at this *ſtone*, be the worſe for *Chriſt*, but the *beleiver* ſhall be ſure never to be fruſtrated in his *expectation* of all good from him, So c.10.11. as a proof that a man is *juſtified by faith*, v.10. this teſtimony is produced, *he that beleiveth ſhall not be aſhamed*. And ſo the word ſignifies c.5.5. *Hope maketh not aſhamed*, the *Chriſtians hope* will never miſcarry, he ſhall never be in danger to faile in his *truſt* repoſed in *Chriſt*, and ſo in S. *Peter*, it is as a *demonſtration* of the *pretiouſneſs* of that *ſtone*, that whoſoever *depends* on it, it will never *faile* him, he ſhall never miſcarry that laies all his weight on that *foundation*.

Paraphraſe.

CHAP X.

a. 1. And as before c.9.1. ſo now again I muſt confeſſe to you, (my brethren, the Chriſtian Jewes) that whatever the Jewes beleive of me, as though I were their enemy, there is none more paſſionately, and tenderly affected to them, then I am; From this it is, and nothing elſe, that I doe ſo heartily deſire and pray to God for all that people, that they may timely beleive and turn unto Chriſt, that ſo they may be delivered at this time and eſcape (and not be involv'd in the fatal deſtruction that attends that people) and withall be ſaved eternally by ſo doing.

1. BRethren, * My heart's deſire and prayer to God for Iſrael is, that they might † be [a] ſaved.]

* the good pleaſure of my heart

a εὐδοκία τῆς ἐμῆς καρδίας

† eſcape

2. For I muſt teſtifie this of them, that they are, very many of them, great zelots for their law, as that which is commanded them by God, and ſo in their way zealous to have God obeyed, but for want of true knowledge, which the Goſpel offers them, and they will not receive, they are miſtaken in their zeale, are not ſuch zelots as they ought to be.

2. For I bear them record, that they have a zeal of God, but not according to knowledge.]

3. For they being not ſatisfied in the truth of what wee teach them, particularly of God's way of juſtifying men under the Goſpel, and deſiring and intending to be juſtified by the law, their external legal obſervances, they will not part with them, and thereupon have refuſed that Evangelical way of juſtification, which is ſo much better then that.

3. For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.]

4. For Chriſt hath conſummated and reformed the law of Moſes, requiring internal, in ſtead of external obediences, and hath ſet up a new way of juſtification, which belongeth to all thoſe, that beleive and obey him, though they doe not perform the law.

4. For Chriſt is the end of the law for righteouſneſſe to every one that beleiveth.]

b. 5. For Lev:18.5. the way of being juſtified

5. For Moſes deſcribeth the righteouſneſſe which is of the law, that the man which doth [b] thoſe things ſhall live by them.]

under

under the law is set down by Moses, to be a task of strict performances, required of us, that he that will be justified by that, must never offend against any part of it, for upon those terms onely justification is promised there, and he that offends once is guilty of all, (i. e. hath lost all pretense of justication by that) and this every man doth, and so this is not so excellent, and happy a course, that ye should be so fond of it, and withall it consisteth of a great burthen of ceremonies, and externall performances, all required to justifie a Jew, before the coming of Christ; and Christ that requires the substantiall duties requir'd by those shadowes, hath done you no injury to free you from them.

6. But the righteousnesse which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? that is to [c] bring Christ down from above.

6,7. But that justification, which is to be had by the Gospell is not on such strict, difficult terms, above the reach of our c.

7. Or, Who shall descend into the deep? that is to bring up Christ again from the dead.]

knowledge or our strength; That description of the perspicuity and intelligiblenesse of Gods commands (given then by Moses to the people, and setting life and death before them) Deut. 30. 12. being very fitly appliable to the Gospell, viz: that it is neither obscure, nor such as depends on any difficult performances of ours, but on that which Christ hath done for us; The Christ by which we are to be justified, is not by any paines of ours to be fetcht down from heaven, he came down himselfe and dyed for us, nor is he to be fetcht out of the abysse by us, hee is risen again of himselfe for our justification (to obtain pardon for our past sins, upon our reformation for the future, and to give us grace to doe so) and these two being the two main parts of our faith, signifie this truth, that all that is required of us, is by him made very plain to be known, and possible to be performed, all the difficult part is performed by himselfe, and the easie required of us.

8. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach.] d.

8. But thus the Evangelicall justification is described, That which is required of us toward it, is within the reach of any ordinary understanding to conceive, being proclaimed by us to all that will beleive, and within the compasse of a Christian to perform through Christ that strengthens him. A sort of precepts so agreeable to humane nature, and so familiar to our knowledge, that thou maist without much paines learn them thy self, and teach them others, and (for thy practise) with pleasure and felicity perform them, which character cannot so fitly belong to any thing, as to the way of faith and new obedience set down in the Gospell, which wee now preach unto you in opposition to that other of legall performances, which had so much of unprofitable weight, and even impossibility in it.

9. That if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleive in thine heart that God hath raised him from the dead, thou shalt bee saved.]

9. And this but of two parts, as it were, one for thy mouth, the other for thy heart, v. 8. For thy mouth, that if in spight of all persecution and danger, that shall attend the profession of the Christian faith, thou shalt yet venture all, and make profession of it, and in thine heart, as the principle of Christian practise, beleive the resurrection of Christ, and conform thy practise to that beliefe in forsaking of sin, and arising to new life, in imitation of Christ's rising from the grave, thou shalt escape this huge judgement impendent on the Jewes, and withall be justified and saved eternally.

10. For with the heart man beleiveth unto righteousnes, and with the mouth confession is made unto salvation.]

10. For the justifying faith is onely that practicall of the heart, which must have confession of the mouth go along with it, and that shall give you your part in that great delivery (see v. 13.) and in that eternall rest hereafter.

11. For the Scripture saith, Whosoever beleiveth on him shall not bee ashamed.]

11. For to that is appliable that of Isa: 28. 16. made use of here c. 9. 33. and 1 Pet: 2. that whosoever believeth on him shall be certainly owned and saved by him. See note on c. 9. 1.

12. For there is no difference between the Jew and the Greek, for * the same Lord over all is rich unto all that call upon him.]

* he is the same Lord of all, rich ὁ αὐτὸς πάντων κύριος, πλουτῶν

12. And in this 'tis not being circumcised, or of the stock of Abraham, that will doe any man any good, or the wanting of it, that will hurt any, There is no difference of Jew or Greek, so that one should be more acceptable to God then the other, for hee is the common Lord and father of both, abundantly mercifull unto all both Jew and Gentile, that give up their names unto Christ sincerely, live obediently and faithfully in his family.

13. For whosoever shall call upon the name of the Lord shall be saved.]

13. For to these times peculiarly belongs that promise in Joel 2. 32. (see Act: 2. 21.) that when the great calamity befals the Jewish nation, and all other confidences fail, and prove treacherous, they that should constantly confesse, pray, and adhere to Christ, should be delivered from it, and this a pledge of eternall deliverance, or salvation.

14. How then shall they call on him, in whom they have not beleived? and how shall they beleive in him, of whom they have not heard? and how shall they heare without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautifull are the feet of them that preach the Gospell of peace, and bring glad tidings of good things?]

14, 15. But here the Christian Jew objects against Saint Paul, in the name of the unbeleivers, that bee the condition of Evangelicall justification never so easie (but the acknowledging of Christ, giving up their names to him) yet how is that beleiving possible for those that hear not of him, which 'tis cleer they cannot doe, except they be preacht to, and when the Apostles have left the Jewes and gone to the Gentiles, and yet there is no preaching to be had, but by them, either personally, or by some sent by them, how now shall the Jewes doe? how is it possible for them to beleive? or well done of the Apostles thus to leave them?

16. But they have not all obeyed the Gospell: for Esaias saith, Lord, who hath beleived our report?]

16. This objection may easily be answered, that if all to whom the Gospell hath been preached, had received and obey'd it, there would have been no place for this objection of the Jewes. For the Gospell hath been preached through all the cities of Jewry before the Apostles left them, but the onely fault is, they have not beleived it, nay not any considerable number of them, and that was foretold by Isaiah, that when the Jewes should have the Gospell preacht to them, they should generally give no heed to it.

17. So

17. * So then faith cometh by hearing, and hearing by the word of God.]

17, 18. And therefore although it bee
c. moſt willingly granted, that preaching is neceſſary to receive the faith, and that none can preach, but he that is ſent, and appointed by God, (ſee note on Joh: 10. 34.) that mediately or immediately hath received commiſſion from heaven, Yet this objection is of no force, for the Jewes through all their cities have certainly had the Goſpell preacht to them by the Apoſtles, according to Chriſt's command, that they ſhould go over all the cities of Jewry, Act. 1. 8. before they went to the Gentiles, and to this may be accommodated that of Pſal: 19. 4. as if by that were foretold, firſt, that their preaching ſhould be afforded to all the land of Judæa, and then that they ſhould proceed and preach alſo to the whole world beſide.

18. But I ſay, Have they not heard? yes verily. Their † c ſound went out into all the earth, and their words unto the ends of the world.]

* Faith indeed, Ἀμὲν γὰρ † voice is gone out into all the land

19. On the other ſide can the Jewes be ignorant, that upon their provoking God, God will caſt them off, and preferre even the heathen before them? 'Tis impoſſible they ſhould be ignorant, if Moſes or the prophets writings be heeded by them: For of them, firſt Moſes ſaith, Deut: 32. 21. by way of prædiction of theſe (as ſtory of thoſe) times, they have moved me to jealouſie with that which is not God, angred and provoked me by preferring Idols before me, and I will make them jealous with a no-nation, give the Philiſtine victory over them then, and now take the Gentiles, and preferre them before them, and make them angry (as now they are) to ſee them taken in their ſtead, more favoured by God then they.

19. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation will I anger you.]

20. Then by Iſaiah:
f. 65. 1. who ſaith in plain words that the heathen world, that was farre from thinking of ſuch a dignity, ſhould have the Goſpell preacht to them, and receive it.

20. But Iſaias is very bold, and ſaith, I was found of them that ſought me not: I was made manifeſt to them that f * asked not after me.]

* inquired not of me.

21. Whereas v. 2. he ſaith to the Jewes,

21. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.]

that though he ſhall moſt diligently have called and ſent Apoſtles unto them, never giving over, til their meaſure of iniquities being filled up, their deſtruction was now at the dore, as a night at the end of a long day, yet they will continue refractary, and not beleive the Goſpell of Chriſt, which ſure is a teſtimony both that the Jewes have had, and rejected it, and that this dealing of the Apoſtles was in all reaſon to be expected by them.

Notes on Chap. X.

a. Σωτηρία

According to the notion of σώζεσθαι, *to be ſaved*, or *delivered*, *Lu.* 13. 23. *note* b. σωτηρία may here moſt probably ſignifie the *Jewes converting* to the *faith* of *Chriſt*, *eſcaping* out of that *deluge* of *unbeleif* and *obduration*, which had overwhelmed that *people*, for ſo it ſeems to be interpreted v. 3. by the contrary of *not ſubmitting* to the *righteouſneſs* of *Chriſt*. So c. 11. 11. ἡ σωτηρία τοῖς ἔθνεσι *ſalvation to the Gentiles*, is the *Gentiles coming in* and *beleiving* on *Chriſt*, as σώζειν v. 14. So καταρτίζεσθε σωτηρίαν *Phil.* 2. 12. is to *complete*, or perfect their *Chriſtian courſe*, in *reſolving*, and *acting* accordingly, (proportionably to *Gods giving* them *to will* and *to doe* v. 13.) So *Rom.* 1. 17. where the Goſpel is ſaid to be the *power of God unto ſalvation* to *Jew* and *Gentile*, and that proved by that ſaying of *Habakkuk*, *the juſt ſhall live by faith*, i. e. *returne* from *captivity*, and *live peaceably*, and that as an *embleme* of his *returning* from *ſinne* and *living* an *holy life*, it will be moſt reaſonable ſo to interpret *ſalvation*, as may beſt agree with that notion of *life*, i. e. for *repentance* and *reformation*. So perhaps μετάνοια εἰς σωτηρίαν, 2 *Cor.* 7. 10. will denote ſuch a *repentance* or *change*, that proceeds to *eſcaping* out of, and *forſaking* the *ſins* of the former life. So 2 *Pet.* 3. 15. where he bids them count that the *longanimity* of *God* is σωτηρία *ſalvation*, i. e. that *God's deferring* the *puniſhment* of the *Jews* ſo long after the *crucifying* of Chriſt was on purpoſe that by the *preaching* of the *Apoſtles* over all the *cities* of *Jewry*, they might yet timely *return*, and *repent*, and *beleive* on him, and ſo *eſcape* in that great approaching *deſtruction*. Yet this ſtill not excluding but including alſo the *reward* of our *faith*, the *eternall bliſſe in heaven*. Of another acception of σωτηρία, ſee *note* on c. 13. b.

b. Πολλοὶ δὲτὰ

Theſe things] ſignifie the ſeverall branches of the *Judaicall law*, which being required by *Moſes* under ſevere penalties of *exciſion* to thoſe that contemned, or deſpiſed them, and all the *promiſes* of *long life* in *Canaan* depending on the obſervance of them, and the *law* affording no *place* of *repentance*, or *pardon* for any *præſumptuous* ſinne, committed againſt that law, It is from thence conſequent, that he that *lives* not in *all* thoſe *commands to doe them*, could not have *life* by them, even that *temporall life*, or what ever elſe were *typically* contained, or included in that: And accordingly Saint *Paul* concludes *Gal:* 3. 10. that there was no *life* to be had by the *law*, and indeed nothing but a *curſe*, for that it was alſo written, *Deut:* 27. 26. *Curſed is every one that continues not in all things that are written in the book of the law to doe them*, and only *he that doth them ſhall live in them*, v. 12. All this while ſuppoſing that *no man* did all his life thus *doe*, or *continue*, ſo as not to incurre this *curſe*; And herein doth the difference of the *Law* and the *Goſpell* conſiſt, that the *Law* promiſes *life* onely upon *doing all*, that was required of them to *doe*, and pronounced a *curſe* to them that did not *continue* in *all*, he that wilfully *offended* in *one*, was *guilty* of *all*, i. e. was involved as irreverſibly under the *curſe* for that *one* breach, according to that *covenant*, as if hee had broken *all*, and *repentance*, or *reformation* would not relieve him, But now under the *Goſpell* the condition was changed, firſt, many things were not required at all now, which were then enacted under the *higheſt penalty*, as *circumciſion* &c: onely the *inward purity* is now called for, which had been alwayes *typified* by that; ſecondly, *place* was allowed for *repentance*, and, by the *ſatisfaction* of *Chriſt*, ſure *mercy* and *pardon* for the *ſinner*, whatſoever his *ſinnes* were, upon his *return* to *new* life; and for *frailties* and *weakneſſes*, for which onely there were *ſacrifices* admitted under the *law*, now there was without thoſe *ſacrifices*, free *pardon* to bee had for all thoſe that ſincerely obey'd *Chriſt*, and laid hold on his *ſacrifice* for their *expiation*: And ſo *faith* is ſaid to be the condition of our *juſtification* and not [the *doing theſe things*

things] the *law* of *faith*, not of *works*, that by which *the Chriſtian* muſt *live*.

c. Τὸν Ἀναβιβασμὸν εἰς τ. ὑπερῶν

The two *phraſes* here uſed of [*going up to heaven*] or *deſcending into the deep*, or *abyſſe*] are certainly *proverbial phraſes* to ſignifie the *doing*, or *attempting* to doe ſome *hard*, *impoſſible* thing, And conſequently [*to ſay in the heart, Who ſhal do this?*] is to be preſcribed ſome *hard*, *impoſſible* task, that neither by our *ſelves*, nor by any body elſe we know how to ſet about, as they that are at their *wits* end, (know not which way to turn themſelves) are wont to crie out, or *ſay within themſelves*, *Who ſhall doe it for them?* Theſe *phraſes* had been of old uſed by *Moſes*, in this ſenſe, *Deut.* 30. 12. *For this commandment which I command thee this day is not hidden from thee, neither is it farre off. It is not in heaven, that thou ſhouldſt ſay, Who ſhall goe up for us to heaven, and bring it unto us, that we may ſee it and doe it? Neither is it beyond the ſea, that thou ſhouldſt ſay, Who ſhall goe over the ſea for us, and bring it unto us*, &c. Which words being uſed by *Moſes* to expreſſe the *eaſineſs* and *readineſs* of the way, which the *Jewes* had to *know* their duty, and to perform it, are here by the *Apoſtle* accommodated to expreſs the *eaſineſs* of the *Goſpel-condition* above that of the *Moſaical law*. *The righteouſneſs which is of faith ſaith thus*, i.e. this is the *ſtyle*, or *language* of the *Evangelical law*, the *law* of *faith* v. 8. *Say not in thy heart*, i.e. the *Chriſtian* hath no *need to ſay*, or *think* within himſelf, *Who ſhall go up to heaven?* i. e. that he hath any *weighty*, impoſſible condition required of him; This part of the words of *Moſes*, the *Apoſtle*, as in a *parentheſis*, applies to one of the moſt *difficult* things, on which our *ſalvation* depends, viz: *Chriſt*'s coming down from *heaven* to *earth*, This indeed, if it were required of us to *contribute* any thing toward it, would be a *weighty* task for us, but when *Chriſt* hath *himſelf* done it for us, without any *contribution* of *ours*, this is an evidence of the *eaſineſs* of the *Chriſtians* task. As for the *ſecond* part of the words in *Moſes*, the *Apoſtle* reads them with ſome change, not πέραν τ θαλάσσης, *over the ſea*, as the *Septuagint* now read it, but τίς καταβήσεται εἰς τὴν ἄβυσσον, *who ſhall goe down into the abyſſe*, which variety of readings may poſſibly be reconciled by the *various* ſignification, and uſe of the *Hebrew prepoſitions*, And accordingly that which is here uſed by S. *Paul*, will be found to agree to the *paraphraſe*, which we have in the *Jeruſalem-Targum*, in theſe words, *Utinam eſſet nobis aliquis Propheta, Jona ſimilis, qui in profundum maris magni deſcenderet, would we had ſome prophet, like Jonas, that might deſcend into the deep of the great ſea, and bring it up to us*, And this ſeems to be the ground of S. *Paul*'s application, which here followes, [*that is to bring Chriſt from the dead*] that *deſcending* of *Jonah* into the *deep* (being *devoured* firſt, and then *vomited* up by the *whale* on drie land) being by *Chriſt* himſelf made the præſignification of his *death* and *reſurrection*; And ſo this again will be the meaning of the ſecond part of the *ſpeech*, the *ſtyle*, or language of the *Goſpel*, The *reſurrection* of *Chriſt* from the *dead*, the great ingredient in our *Chriſtian religion*, and which tends ſo much to our *juſtification*, c. 4. 25. is that, to which we *contributed* nothing our ſelves, but was wrought for us by the *power* of *Chriſt*, And, as it followes here v. 9. our *believing* it now it is *done*, and abundantly *juſtified* to us, is the great *fundamental* act of *faith* required of us, and that is no very *weighty taske* to be *required* of us.

Τὸν Καθαιρέσιν Χριστοῦ

Τὸν Καθαιρέσιν τ τῶν ἀβύσσων

'Αναγωγὴν Χριστοῦ

The word [ἐγγὺς *nigh*] is beſt to be underſtood by the oppoſition of it, to *hidden*, and *farre off*, *Deut.* 3. 11. Where the *Hebrew* for *hidden*] is by the *Septuagint* rendred ὑπερογκον & *over-weighty* and *heavy*, and in other places ἀδύνατον *impoſſible*. So *Gen.* 18. 14. (and from thence tranſcribed *Lu.* 1. 37.) οὐκ ἀδυνατήσει τι ῥῆμα, *no word*, or *thing ſhall be impoſſible*, this word is uſed in the *original*. This is there farther expreſſed by thoſe *proverbial* ſpeeches of being in *heaven*, or (*beyond*, or) in the *bottome* of the *ſea*, and being *fetche* from thence, all noting ſome ſpecial *difficulty* or *impoſſibility*, *above* our *knowledge*, *farre off*, removed out of our *reach*, and ſo the ἐγγὺς *nigh*, muſt be *feaſible* and *eaſie*, to be *known* firſt, and then to be *practiſed*, *in thy mouth, and in thy heart*, (the *Septuagint* adds, καὶ ἐν χερσί σου, *and in thine hands*) *that thou mayſt doe it*. d. Ἐγγὺς ὁ ῥῆμα

This place is cited out of the *Pſalmiſt* *Pſal.* 19. 4. but ſo as it lies in the *Greek tranſlation*, not as in the *original*; For in ſtead of [*their voice*] here, 'tis rendred out of the *Hebrew* [*their line*] or *rule* or *direction*, for ſo the word קום there ſignifies. The *Pſalmiſt* there ſpeaks of the *heavens* v. 1. *The heavens declare the glory of God, and the firmament ſheweth his handy work*, and ſo on, v. 2, 3. and then v. 4. *their line is gone out through the land, and their words unto the end of the world*, i.e. in a *poetical ſtyle*, (wherein the *Pſalmes* are written) though the *heavens* ſtand in one place, keeping one conſtant motion, æquidiſtant from the *earth*, yet the *commands* and *words* thereof are heard every where, i.e. their *virtue* and *efficacy* are underſtood and admired by all. Here the *Septuagint*, it ſeems, read קולם *their voice*, for קום *their line*, and ſo render it ὁ φθόγγος αὐτῶν, nothing different from the meaning of it, as appears by the τὰ ῥήματα αὐτῶν *their words*, that immediately follow, for by that 'tis plain that קום ſignifies *commands*, (as it were,) or *rule*, or *direction* delivered by them, ſuch as may agree with *words*, and that is all one with קולם *their voice*. And S. *Paul* according to his manner writing to thoſe that uſed the *Greek Bible* in their *aſſemblies*, recites it as he finds it there, and applies it by *accommodation* (frequent in theſe writers) to the *Goſpel*, that *voice* or *doctrine* of *heaven*, i.e. of *God* himſelf, and when he ſaith it was *gone out* εἰς πᾶσαν τὴν γῆν *into all the land*] that ſeems (as frequently it doth) to belong to the *land* of *Judea*, as the τὰ πέρατα τ γῆς, *the bounds*, or *extreme parts of the earth*] may well be the *Gentile world*, and this to convince the *Jewes* (and repell their *abrellion*, ſuppoſed v. 14. and now anſwered) that the *Goſpel* was amply revealed to the *Jewes*, both within and without *Judea*, whereſoever they were in the *Gentile cities*, for being by the *Apoſtles* preached not only in *Jeruſalem*, and *over all the cities of Jewry*, but alſo in *Caſarea*, *Joppa*, *Antioch*, *Epheſus*, *Corinth*, *Philippi*, *Theſſalonica*, *Galatia*, *Laodicea*, and *Rome* it ſelf, and *firſt* to the *Jewes* in every of theſe places, it muſt needs, as the *influences* of the *heavens*, to which the compariſon is here made, be dilated, and extended to all other parts, wherever the *Jewes* were *diſperſed*, ſo that the *Apoſtle* may e. Κατὰ τ & πᾶσαν τὴν γῆν

(as

(as he doth) appeal to their own *conſciences* (*but I ſay, Have they not heard?*) whether they did not *beleive* that the *Jewes* had univerſally *heard* of it, and conſequently did out of *obſtinacy* reject, and not remain *ignorant* of it, which was a full anſwer to their *objection* of [*how ſhall they hear without a preacher?*] and an account of the reaſonableneſſe of the *Apoſtles* dealings in *forſaking* of them, that had been thus *obdurate*. But withall it may denote, that having begun, and ſo fully performed their duty to them, it is now by conſequence to be expected from them, that they ſhould *lift up* their *voices* to the *Gentile people* themſelves, and *preach* the *Goſpel* to them alſo over all the *world*.

f. Ἐπερωτῶ

That ἐπερωτῶν muſt here be rendred [*enquiring of*] not *after*, making *God* the *terminus*, or *perſon*, *to* whom the *addreſs* is made, and not the *matter* of their *queſtion*, *whom* they asked, not *concerning whom*, appeareth 1. by the nature of the word, which literally denotes it, and 2dly by the uſe of it in all other places, as *Mat.*12.10. ἐπηρώτησαν αὐτὸν *they asked him, ſaying, Is it lawfull* &c. and ch. 16. 1. ἐπηρώτησαν αὐτὸν σημεῖον *they asked him a ſigne*, and *Mar.*11.29. ἐπερωτήσω ὑμᾶς *I will aske you a queſtion*, and ἐπερωτηθεὶς *being asked*, *Lu.* 17.20.and *Joh.*18.21.Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, *Why askeſt thou me? Aske them that heard:* and alſo 3dly, by the *Hebrew*, which from *Iſa.*65.1. is rendred by it, for that is דרשתי from דרש *quæſivit, conſuluit*, as when one *conſulteth* the *oracle*, asks *counſel* of *God*; Agreeable to which is that of *Heſychius*, ἐπηρώτησα, πυθόμην, rendring it by that word which is ordinarily uſed for *conſulting* the *oracle*, and from which *Apollo*, that gave the *oracles*, is called *Pytho*. For ſo the place belonged in that *Prophet* to thoſe, that were *delivered* out of *Antiochus*'s hands, at a time when they *deſpaired*, and hoped not for ſuch a mercy, and that *deſpairing*, or *not hoping* of theirs, is there expreſt by *not ſeeking* of *God*, nor *conſulting* him, nor *applying* themſelves to him at all for that purpoſe. So *Hoſ.*4.12. where we read, *my people aske counſel of their ſtocks*, the *Greek* hath ἐν συμβόλοις αὐτῶν ἐπηρώτων, *they asked at their images*. By this, I conceive, may be diſcerned the meaning of that phraſe, 1 *Pet.* 3. 21. where *baptiſme* is ſaid to be [ἡ ἀγαθῆς συνειδήσεως ἐπερώτημα εἰς Θεὸν] which is ordinarily rendred, *the anſwer of a good conſcience toward God*, and otherwiſe, *a promiſe*, or *ſtipulation*, or *bargain*, becauſe thoſe were wont to be made in this form, by way of *anſwer* to a *queſtion*, thus. *Spondes? Spondeo. Dabis? Dabo. Doſt thou promiſe? I doe promiſe. Wilt thou give? I will:* and ſo to the *Catechumenus*, *Doſt thou forſake the devil* &c? *I doe forſake.* Πιστεύεις; Πιστεύω, *Doſt thou beleive? I doe beleive.* This interpretation of ſome *learned* men depends upon a preſumption, that ἐπερώτημα is an *anſwer*, not a *queſtion*, the pretenſe of which is, becauſe ἐπερωτῶμαι is rendred by the *Gloſſary*, *promitto*, *ſpondeo*, and ἐπερωτῶ *ſtipulor*, which indeed will reaſonably be admitted by a *metonymie*, becauſe he that thus comes to *God* or any to deſire *directions* or *counſel* from him, is preſumed to *promiſe* on his part to performe what ſhall be required of him. But then ſtill this *ſponſio* is not an *anſwer*, but rather a *queſtion*, the *anſwer* being *reſponſio*, a *return* to this *ſponſio*, i. e. an *agreement* between parties, whereas ἐρώτημα and ἐπερώτημα is generally the *queſtion*, and it is not any more according to *analogie*, that it ſhould be the *anſwer*, then that the *Latine inquiro* or *interrogo*, ſhould be the *anſwering* of a *queſtion*, which we know is only the *asking* of it. It may, I ſuppoſe, more regularly be rendred, *the queſtion*, or *addreſſe of a good conſcience to God*, as *enquiring*] ſignifies, in our preſent notion, *conſulting with, ſeeking to, asking counſel* of *God*, when the true *penitent beleiver* comes to *God*, as to the *oracle*, to *enquire* of him for the whole future life, with a [*Lord, what wilt thou have me to doe?*] or, [*Good maſter, what ſhall I doe to inherit eternal life?*] applying himſelf to *God* for his *directions* of all his future actions, and that with a *ſincere*, *upright conſcience*, *reſolving* firmly to doe what is there required of him, which *reſolution* of *univerſal* ſincere *obedience*, is that, which is there ſet oppoſite to the ῥύπισμα σαρκὸς, *the waſhing of the fleſh*, ἀποθέσις ῥύπου, *the rinſing of ſullages* with the *water*, which is but the *ceremony* that ſignified that other, and was not to be thought to *avail* any, but thoſe that *performed* what was *ſignified* by it, any more then the circumciſion of a *Jew*, without the *inward purity*. According to this it is, that, as *Tertullian* calls *baptiſme*, *ſponſio ſalutis*, *an undertaking of ſalvation*, i.e. of the *way* laid down by *God* to it, l. *de Bapt:* and l. *de Reſurr: Carnis*, *Animam non lavatione ſed reſponſione* (I ſuppoſe again it ſhould be read *ſponſione*) *ſancitur*, *the ſoule receives its ſanction*, *not by waſhing*, *but by undertaking* (for that is the meaning of *ſponſio*, and accordingly *ſponſores* and *ſuſceptores* are all one) ſo *Cyprian* expreſly calls it *interrogatio baptiſmi*, *Ep:* 76. & 80. the *asking* or *inquiring of baptiſme*. And this *is* indeed the peculiar nature of *baptiſme*, the *ceremony* of the *Chriſtians Proſelytiſme* (his *initiation* and *admiſſion* into *Chriſt's family*) which is (according to the nature of the word μαθητεύω) his *coming unto God* as a *diſciple*, and accordingly it is μαθητεύσατε βαπτίζοντες, *Mat.* 28. 19. *make diſciples baptizing*. *Baptiſme* is the *ceremony* of their *entrance* on *diſcipleſhip*.

Ἐπερώτημα εἰς Θεὸν

Paraphraſe.

CHAP. XI.

1. Here it will be objected again, that by this it ſeems to be concluded, that then God hath utterly caſt off the Jewes his antient people, having caſt them off from the preaching of the Goſpel. To this I anſwer that the objection is utterly cauſleſſe and groundleſſe, for that the Jewes are not utterly caſt off, I my ſelf am a viſible example, who had not only the Goſpel revealed to me from heaven by Chriſt, but am employed as an Apoſtle to preach to others, who yet am an Iſraelite, as lineally deſcended from Abraham by Benjamin, as any can be ſuppoſed to be.

1. I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite of the ſeed of Abraham, of the tribe of Benjamin.]

2. God hath according to his threats. Deut.29.28.

2. God hath not caſt away his people, which he foreknew. Wot ye not what the Scripture ſaith of Elias? how he * maketh interceſſion to God againſt Iſrael, ſaying,

* brings a charge

3. Lord

3. Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they ſeek my life.]

the rebellious Iſraelites, but thoſe whom he did foreſee to be ſuch, whom he might according to the rules which in the Goſpel he hath preſcribed, approve, and love, his honeſt faithfull ſervants that have any kind of probity in them, thoſe ſheep that beare his voice he hath not now caſt off, or paſt any decree againſt them; Of which kind, though they ſeem but few, yet are they not ſo few: In like manner, as in the ſtory of Elias, 1 Kin. 19. 10. when he comes to God, and complains of the wickedneſſe of that people, their murthering God's prophets, and throwing down his altars (then built by pious men of the ten Tribes to ſerve God with, when they were not permitted to go to Jeruſalem, in which caſe the prohibition of building private altars is by the learned Jewes ſaid to have ceaſed,) and doing it in ſo univerſal a ſtyle, as if he were the one only pious man left in the land, and that that was the reaſon, that they now plotted, and attempted to kill him alſo.

4. But what ſaith the anſwer of God unto him? I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to the image of Baal.]

4. To this complaint he receives anſwer by the voice from heaven, 1 Kin. 19. 12. in theſe words, I have reſerved, or left for my ſelf out of that deluge of ſin, wherein the ten Tribes are involved, or, (as the Hebrew may be rendred) I will reſerve a remnant of ſeven thouſand men, which have not, or ſhall not bow the knee to Baal, (as there were ſome that obſerved the law, and ſo were exempt from the deſtruction wrought on the Jewes by Nebuchadnezzar, Ezek. 9 4.)

* hath been γέγονεν

5. Even ſo then at this preſent time alſo there * is a remnant according to the election of grace.]

5. So at this ſeaſon ſome, though a few in proportion, have been preſerved, ſuch as, according to the rules of the Goſpel, God hath determined to receive, humble obedient ſervants of his, which have readily received the faith of Chriſt (anſwerable to thoſe v. 4. that bowed not the knee to Baal) and from their former ſins did now, on Chriſts call, turn to him, and ſo were capable of that juſtification, brought in by Chriſt, which conſiſting in pardon of ſinnes to all penitent beleivers, and not in rewarding of works, belongs to thoſe which thus return to him. See note on 1 Pet. 2. 6.

† the Kings MS. omits theſe words to the end of the verſe, and ſo doth the antient Lat. Tranſlation, & Origen, Chryſoſtome, and Ambroſe.

6. And if by grace, then it is no more of works; otherwiſe grace is no more grace,] † But if it be of works, then it is no more grace, otherwiſe work is no more work.

6. And if this means of reſerving of them, and of their eſcaping out of that deluge were by the mercies of God in Chriſt and their embracing the Goſpel, the only condition required on their part to make them capable of it, then ſure is it not by adhering to the Moſaical performances, nor by ſpeciall merit of their own, imputable to themſelves, for then the Goſpel were not the Goſpel.

7. What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were blinded.

7, 8. The ſhort then is, that the generality of that people have not attained that juſtification, that God will crown, but the election, the remnant (ſee note on Lu. 13. 2. and 1 Pet. 2. b.) that being called by Chriſt did not neglect to make uſe of it, theſe have attained it; but all the reſt, that made not uſe of that grace (reſiſted Chriſt, when he was preached to them) theſe have grown obſtinately blind, and in them is performed what Iſaiah ch. 29 10. ſpoke of thoſe, who had firſt hardned their hearts againſt God, God gave them up to abſolute obduration, and blindneſſe, and deafneſſe, and ſo they continue unto this day.

8. According as it is written, God hath given them the ſpirit * of [b] ſlumber; eyes that they ſhould not ſee, and eares that they ſhould not hear untill this day.]

* of ſenſleſneſſe, eyes not to ſee. κατάνυξιν ὀφθαλμοὺς τοῦ μὴ βλέπειν

b.

9. And David ſaith, Let their table be made a ſnare, and a † trap, and a ſtumbling block, and a recompenſe unto them.

10. Let their eyes be darkned that they may not ſee, and * bow down their back alway.]

† ginne and trap. Θήραν καὶ σκάνδαλον

* bow thou down συγκαμψον

9, 10. And ſo what David ſaid prophetically of ſome in his time, Pſal. 69. 22. (by way of retribution to their ſinnes) that the things that were for their good, their very neceſſary food and refreſhment, ſhould turn to their miſchief, ſo doth the preaching of the Goſpel now to their obduration, As he ſaid that they ſhould be blinded and go ſtooping, not able to look up to heaven, the like is now fallen on the Jewes, the preaching of the Goſpel hath been their obduration, they are the worſe, not the better for it, they are blinded, and able to ſee nothing of heavenly things.

† Doe I ſay then, Have they not ſtumbled that they might fall? Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσι;

11. †I ſay then, Have they ſtumbled that they ſhould [c] fall? God forbid. But rather through their fall ſalvation is come to the Gentiles, for to provoke them to jealouſie.]

c.

11. But here 'tis again objected, that this doctrine of ours concludes us to think that the Jewes are utterly caſt off, by this their not receiving the Goſpel, and that now they are paſt all hope of recovering; To this I anſwer again that this is not our doctrine, or duely concluded from it, but this only, that, as by their obſtinacy the Gentiles have received an huge advantage, the Goſpel preacht to them by us, when we were driven away by the Jewes, ſo the Gentiles receiving the Goſpel hath been made uſe of by the infinite wiſdome of God, to make the Jewes jealous and emulous, and troubled to ſee themſelves ſo outſtript by thoſe whom they ſo contemned, ſo to make that emulation an inſtrument to bring them in to Chriſt alſo.

* their poſterity τὸ πλήρωμα αὐτῶν

12. Now if the fall of them be the riches of the world, and * the diminiſhing of them the riches of the Gentiles, how much more their [d] fulneſſe?]

d.

12. And if by thus puniſhing of their unbeleif and obduration, ſo much advantage have accrued to the Gentiles, and ſo the multitude of the Jewiſh unbeleivers hath been the means of converting many heathens, how much more ſhall the addition of the multitude of Jewiſh beleivers, if they ſhall yet repent and come in, be matter of confirmation of the faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the world?

13. For I ſpeak to the Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie mine office,]

13. This of the multitude of the converted Gentiles I ſpeak with ſome reflexion on my ſelf, and therein I proclaim the ſucceſſe I have had in preaching to the Gentiles (many of whom have been converted by me.)

14. If by any means I might provoke to emulation them which are my fleſh, and might ſave ſome of them.]

14. To this end, that I may work ſome emulation, or jealouſie in my brethren the Jewes, and bring ſome of them to repentance and beleif in Chriſt.

15. For if the caſting away of them be the reconciling of the world, what ſhall the receiving of them be but life from the dead?]

15. For if the caſting off the contumacious Jewes be a means of ſending and ſpreading the Goſpel to the Gentiles, and ſo of bringing them into the Church, and obtaining pardon for them upon their repentance, what a miracle of mercy will it be for theſe Jewes now

now to repent, and to be actually reassumed into God's favour, and to receive the faith of Christ? Even as great a miracle, as fit to work upon the Gentiles (both to make them all beleive on Christ, when his crucifiers doe so, and rejoyce at this happy turn) as if they should see them raised from the dead again.

16. And sure they are not yet so totally rejected, the whole nation of them, but that God hath still some respect unto them, if more of them will beleive, and come in to Christ also, as some have done; for as when the cake of the first of the dough is offered up for a heave-offering, Num: 15. 20. the whole lump or mass of dough is by that means hallowed, so if the Patriarchs, Abraham &c: were persons so favourably lookt on by God, then there is no doubt of it, but that the rest of the whole nation, that sprang from them, are so lookt on also, if they be beleivers, and so capable of God's mercy, as Abraham was, or if now they shall return, and repent, and come in to Christ: And therefore in the mean time they ought not to look on themselves with desperation, nor to be lookt on with despising and censure by the Gentiles.

16. † For if the first fruits be holy, the lump is also holy, and if the root bee holy, so are the branches.] † And if the first

17. But on the contrary if God in his just judgments on the Jewes have broken off some of them, as branches from a tree, and ingraffed thee (the Gentiles) as a Cien is wont to be, in that place where the branch was cut off, and so made thee partaker of the juice of the root, and the fatnesse of the good Olive-tree, i. e. of Abraham, made thee partaker of the promises to his seed, remission of sinnes, and justification (see v. 24.)

17. But if some of the branches be broken off, and thou, being * a wilde olive tree, art graffed in amongst them, and with them partakest of the root and fatnesse of the olive tree.] * wild Olive branch, ἀγριέλαιος

18. Doe not thou triumph over them, and for those of them that have received the faith, but stand zealously for their ceremonies of the Moisaicall law, doe not thou despise or reject them for that; Or, if thou be apt to doe so, then, for thy humiliation, remember that Abraham being the root from which the Jewes naturally spring, and the Gentiles onely graffed in, you being now but branches at most, and not the naturall seed of Abraham, must not think higher of your selves then of Abraham, and that naturall seed of his, all Christian Jewes, that lineally descend from him, and by being beleivers partake of his faith also as well as of his flesh. See c. 14. 1.

18. Boast not against the branches: but if thou boast, thou beareſt not the root, but the root thee.]

19. Or if thou that art a Gentile shalt for the magnifying thy selfe, and despising the Jew, think fit to pretend that the Jewes were rejected on purpose that the Gentiles might be taken in in their stead.

19. Thou wilt say then, The branches were taken off, that I might be graffed in.]

20. The answer to such is ready, that if this be true, yet there is little matter of security or boasting for them, for 'twas their pride, and contumacy, and infidelity, that provoked God (v. 21.) to break them off, and 'tis thy faith, by which thou wert received, and still continueſt in, and if thou become guilty of the same sins, thou art to expect the like fate, with them, and therefore art not to boast of thy condition, (which is quite contrary to the nature of justification by faith, for that is not founded in any merit of thine, but onely upon the promise of God through Christ to accept thee upon thy repentance and sincere reformation, and practise of Christian virtues, of which humility and charity are the chiefe, and those most contrary to boasting over, and despicing of other men) but with all humility to work out thine own salvation.

20. Well, because of unbeleife they were broken off, and thou † standeſt by faith, Be not high-minded, but fear.] † hast stood

21. For if God proceeded with so much severity against his own people the Jewes, ye are in reason to expect no lesse severity to you Gentiles, if ye doe not obey the Gospell, and live regularly, according to the dictates of Christ.

21. For if God spared not the naturall branches, take heed lest he also spare not thee.]

22. Two things then there are in this matter most visible and remarkable, the abundant kindnesse of God, and withall his severity; severity on the Jewes that stand out contumaciously against the faith of Christ, but infinite mercy on the Gentiles, if they make that use of his mercy afforded them, which is fit, if having received they obey the Gospell, and walk worthy of it, for otherwise they must expect severity also.

22. Behold therefore the goodnesse and severity of God: on them which fell, severity; but towards thee, goodnesse, if thou continue in his goodnesse, otherwise thou also shalt be cut off.]

23. And so likewise nothing can keep the Jewes in this state of rejection or excision, but their wilfull continuing in unbeleife, which when they break off, God can, and certainly will, receive them in again.

23. And they also, if they abide not still in unbeleife, shall bee graffed in: for God is able to graffe them in again.]

24. For if ye Gentiles, which were a kind of wilde Olive branch, were taken off from the wildnesse naturall to you, & ingraffed into the stock of Abraham, received into the Church, graffed into the stock of a good Olive tree, from which the Jews were cut off, which is not onely against the custome (see note on 1 Cor: 11. f.) of the Jews, grounded on Lev: 19. 19. who use not to graffe one tree upon another of another kinde, but more generally against what could be expected in reason, and against all lawes of graffing (for, they never graffe a wilde fruit into a good one,) how much more shall the Jewes, which are branches of this stock, and of the same kinde, branches of that very tree, into which you Gentiles are now ingraffed, be now, if they shall yet beleive, graffed in also, according to that custome of graffing most ordinary among the Jewes, to graffe one tree upon another of the same kinde.

24. For if thou wert * cut out of the Olive tree, which is wilde by nature, and wert graffed, † contrary to nature, into a good Olive tree; how much more shall * these, which be the naturall branches, be graffed into their own Olive tree? * cut off from the wilde Olive tree which was naturall to thee, ἐκ τῆς κατὰ φύσιν ἐξαγρίου ἐλαίας. † beside nature παρὰ φύσιν * these which are according to nature, τοῦτοι κατὰ φύσιν

25. For I would not, brethren, that yee should bee ignorant of this mysterie (lest ye should bee wise in your own conceits) that † blindnesse in part is happened to Israel, * untill the fulnesse of the Gentiles be come in.] † obduration is in part befallen, πώρωσις ἀπὸ μέρους γέγονε

27. For I shall declare this mysterie to you, this great secret of God's providence, (which may keep the Gentiles from being proud, v. 18. 20.) viz: that a great part of the people of the Jews are now at this present become blinde, and that that is made use of by God, that, by occasion of that, the Gospell may (by departing a while from them) be preached to, and received by the generality of the Gentiles,

* so long till the fulnesse of the Gentiles dot come in, ἄχρις οὗ πλήρωμα τῶν

and

and they compacted into Christian Churches (and this in very mercy to those Jews, that they by seeing the Gentiles beleive, might at length be provoked to doe so too by way of emulation, v. 11. and 31.)

* escape ἀποστρέψει

26. And so all Israel shall * be saved, as it is written, There shall come out of Sion the deliverer, and shall * turn away ungodlinesse from Jacob.] 26. And so all the true children of Abraham, Jewes and heathens both, but particularly the remnant of the Jewes, shall come in, and repent, and beleive in Christ: and this agreeably to that prophecy, Isa: 59. 20. There shall come to Sion a redeemer, some powerfull means shall be used, to bring the Jewes to repentance, and reformation of their impieties, or a deliverer to them that turn from iniquities in Jacob, who shall rescue all the penitent beleiving Jewes from the approaching evills. e.

† And καὶ

27. † For this is my covenant unto them, when I shall take away their sins.] 27. And so by this means God's covenant shall be made good to them, in bringing them to reformation and amendment, and then accepting, and pardoning as many as shall come in, after all this.

28. As concerning the Gospell, they are enemies for your sakes; but as touching the election, they are beloved for the fathers sakes.] 28. Tis true indeed, and observable to you Gentiles, that in respect of the present preaching of the Gospell, they are now laid aside as persons utterly rejected, on purpose that ye may receive the benefit of it, The Apostles having preacht through all their cities and succeeded so ill among them, are now departed to you Gentiles, and have given them over, but yet for as many of them, as any means will bring in, in respect of the promises made to that people for Abraham's sake (see note on 1 Pet: 2. b.) and the speciall favour of God to them, they are still so farre loved by God, that if they will come in, and be capable, they shall be received by him, and to that end this dispensation of mercy and providence, the calling and converting the Gentiles is now made use of, as the last and onely probable means to work on the Jewes. v. 11. 14.

29. For the gifts and calling of God are without repentance.] 29. For God's speciall favours allowed to this people, and his promises made to their fathers are such, as that he will never change, or repent of them v. 1. and consequently will still make them good to them upon their repentance, and to that end doth, in his providence, use a most excellent way to bring the obdurate Jewes to repentance, by shewing them the issue of the Gospell among the Gentiles, that that may provoke them by way of emulation, not to fall short of such heathens, whom they have so long despised.

* formerly were disobedient ποτε ἀπειθήσαντες

30. For as yee * in times past have not beleived God, yet have now obtained mercy through their unbeleife,] 30. For as yee Gentiles having gone on in a long course of Idolatry, have now, upon the Jewes rejecting the Gospell, had the Gospell preacht to you,

† to the shewing mercy upon you, that they also τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ

31. Even so have these also now not beleived, † that through your mercy they also might attain mercy.] 31. So the Jewes of this age having been contumacious, and from whose disobedience it is that this mercy hath come to the Gentiles, shall by this very means (this mercy upon you in suffering the Gospell to be preacht to you) reap some considerable benefit also, viz: bee stirr'd by emulation to look after the Gospell, thus beleived on by the Gentiles, and count it a shame to them, a people so favoured by God, if they be not as wise, or pious as the Gentiles, which from their Idolatry they now behold to come in, and beleive on God.

32. For God hath concluded them all under unbeleife, that hee might have mercy upon all.] 32. All this serves to illustrate the grace and mercy of God both to Jewes and Gentiles, that both may attain salvation by his grace, without which neither of them can be saved, For God hath permitted the Gentiles first, and now the Jewes, and all sorts of men, to wallow in disobedience and contumacy, that by that means he might reduce both; The Gentiles being Idolaters had Christ preached to them, which was occasion'd by the Jewes rejecting of him, for thereupon the Apostles left them, and preached to the Gentiles: The Jewes thus contumacious see the Gentiles beleive in Christ, and receive the Holy Ghost, Act: 10. and are in any reason by that means to be stirr'd up to emulation, not to be behinde them in piety; that so, many of them may come in, and beleive on Christ, and so (by this means thus wisely disposed by God) God hath fulfill'd his great counsell of goodnesse toward all, in shewing undeserved mercy upon each of them, Jewes as well as Gentiles.

* not to be traced ἀνεξιχνίαστοι

33. O the depth of the riches both of the wisdome and knowledge of God! how unsearchable are his judgements, and his wayes * past finding out!] 33. O the depth of the abundant goodnesse of God (in bearing the contumacy of the Gentiles first, and then of the Jewes) and of his wisedome in making the desertion of the Jewes a means of calling the Gentiles, and of his knowledge, in knowing how (probably) to work upon the most obstinate Jewes, viz: by envy and emulation toward the Gentiles (as also by those heavy calamities, that, according to Christs prediction, fell upon them, see note c.) how unsearchable are his determinations, and how admirable his wayes of bringing them to passe!

34. For who hath known the minde of the Lord, or who hath been his counsellor?] 34. According to that of Isa: 40. 13. that his wayes are in wisedome so much above ours, that no thoughts of ours are fit in any degree to be taken into counsell with him, It is impossible all the men upon the earth could have foreseen these methods, or ever have thought to have advised them.

35. Or who hath first given to him, and it shall bee recompensed to him again?] 35. And the justice is such also, that no man can speak any thing against the equality of his proceedings herein, for first, tis a matter of meer bounty and goodnesse, and every man may with his own doe what he lists, no man can claim any thing that hath not been allow'd him, and therefore there can be nothing of injustice objected to him, if others have been more bountifully treated; and yet farther secondly, the Jewes themselves thus deserted of God, have their wayes of mercy also, if they doe observe it.

36. For of him, and through him and to him are all things: to whom be glory for ever. Amen.] 36. For the whole dispensation of grace, calling, and salvation both of Jewes, and Gentiles, is to be imputed to God's free undeserved mercy, the mercy of the call is from him, all good is received by him, and the honour of all belongs unto him, and therefore to him bee ascribed all the glory of this and all other things for ever and ever. Amen.

The ſumme then of this Chapter being the ſetting forth the great mercy and wiſdome of God toward Jewes and Gentiles, but particularly toward the Jewes, (who though for their crucifying of Chriſt, and contumacy againſt the Spirit in the preaching of the Apoſtles, they were ſo farre forſaken, as that, leaving them, the Apoſtles departed to the Gentiles, yet were, by way of rebound, benefitted by this preaching to the Gentiles, provoked to emulation by the multitude of the converted Gentiles, and ſo themſelves brought to beleive alſo, great multitudes of them)is ſaid to be a great myſtery v.25. and ſo intimated again v.33.&c.and ſeems to be the very doctrine, to which S.Peter refers 2Pet.3.15. concerning God's longanimity, deferring and delaying his execution on his enemies (foretold Mat.24.) on purpoſe, that as many Jewes as poſſibly might, ſhould, before that, be brought in to beleive, and ſo eſcape their parts in that judgment. This is the plain meaning of what S. Peter expreſſes by [account the long ſuffering of our Lord,deliverance :] to which he ſaith that Paul had written parallel in many places, and withall tells us that what he had written on that ſubject, was much miſtaken, and wreſted to very diſtant doctrines in thoſe firſt times,and ſo hath been ever ſince, as to that of the Millenaries of both ſorts, and ſome other matters.

Notes on Chap. XI.

a. Ἐντυγχάνειν κατὰ τινος is to *commence an accuſation againſt any man*, 1 *Mac.*8.32. and c.10. 61,63. & c.11.31.

Ἐντυγχάνει κατὰ

b. The *Hebrew* רדם ſignifies to *nod*, as that is an effect either of *ſleepineſſe*, or of *old age*, or again of *ſtupor*, *lethargie*, *ſenſleſneſs*, and is accordingly rendred κατάνυξις *deep ſleep*, *Iſa.* 29.10. (from whence this place is cited) but otherwhere it ſignifies not only a *deep ſleep* (deeper then that which is noted by שנה) and from thence alſo, *ſtupor*, *lethargie*, among the *Rabbines*, but alſo *aſtoniſhment*, and is by the *Septuagint* rendred ὄκνος φόβος 1*Sam.* 26.12. (where yet it ſhould be a *deep ſleep*, and ſo the *Targum* reads שנא תקיפא a *ſtrong ſleep*) and again a *trance* or *extaſie*,and ſo *Gen.* 2. 21. 'tis rendred ἔκστασις *extaſie :* and ſo *Act.* 10. 10. ἔκστασις *extaſie* is ſet for a *deep ſleep* or *trance*, wherein *viſions* are received, *Aquila* renders it in *Iſaiah* καλαφορᾷ *tranſportation*, *Theodoſius extaſie*, ἔκστασις, *Pſal.* 68. 29. the *Septuagint* have θάμβος *amazement*. By all which it appears, that the word in its latitude ſignifies ſuch a *ſupine habit* of *mind*, as is uſuall in the ſtate of *lethargie* or *ſtupidity*, a ſtate of *ſenſleſneſs*, however acquired, whether from a *ſleepy lethargick humour* (and ſo it follows here, *Eyes that ſee not* &c.) or elſe from a *trance*. Of which ſecond notion, ſee *note* on *Act.*10. b.

Κατάνυξις

Ἔκστασις

c. The *Hebrew* נפל which is rendred by πίπτω *to fall*, often ſignifies to *lie along* in the poſture of one that is *fallen*, and accordingly *Exod.*21. 18. is rendred καλαλίνδῃ *to lie along*, and ſo *verbs* are often taken in a ſenſe noting *continuance* or *duration*, as to be *born of God*, is to *live* a *regenerate* or *new* life. And ſo the *context* here inclines it, where it cannot be denied that they did *fall*, and that that was the *effect* (he ſpeaks not of the *intention* or *deſigne*) of their *ſtumbling*. All that can be denied therefore is, that this *fall* of theirs is to *continue* forever, and accordingly he adds, that this their *ſtumbling* and *falling* was, if made uſe of, a very proper means as yet to recover them ; for the *Gentiles* being *preached* to by this means,might very fitly move the *Jewes* to *emulation*, and ſo recover them from their *fall*, and this *God* foreſaw, and had that, among other reaſons, in his wiſdome why he did permit them to *deny Chriſt*, and *reject* the *Goſpel*.

Πίπτειν

d. The word πλήρωμα *fulneſs* is a known famous word, uſed by the *antients* for the *whole body* of the *congregation*, or *Church* compacted together, in oppoſition to *ſchiſmes* and breaches in it. And accordingly [being *admitted* into the *Church*] is by S.*Baſil*, *Ep:*197. *ad Diodor:* and the *fathers* expreſt by εἰς ἐκκλησιαστικὸν πλήρωμα διαδέχεσθαι *to be receiv'd into the Eccleſiaſtick fulneſs*, according as *Mat.* 9.16. πλήρωμα is the *piece*, that being put into the *garment*, the *garment*, which was before *torn*, is made *whole* again. In this ſenſe, I conceive the word is here to be taken, for the *Jewes* being added to the *Church*, their coming in, and laying hold on the *faith* (being *provoked* thereto by ſeeing the *Gentiles beleive*) and ſo *filling up* the *vacuity*, as it were, which was formerly in the *Church*, by their ſtanding out *impenitently :* That this ſhould now ſtill belong to any (yet *future*) *return* of the *Jewes* in a *viſible* remarkable manner, is no way neceſſary, the *circumſtances* of the *context* applying it to thoſe firſt times, wherein the *Epiſtle* was written : And therefore *Origen* againſt *Celſus*, ſpeaking of the *Jewes*, ſaith diſtinctly, θαῤῥοῦμεν δ' ἐρρῶσθαι, ὅτι οὐδὲ ἀποκαλασθήσονται, *We affirm confidently that they ſhall not be reſtored:* And S. *Chryſoſtome* in his diſcourſe againſt the *Jewes*, denies that they ſhall ever be *returned* to their *countrey*, and cites *Joſephus* for that opinion , that their ἐρημωσις or *deſolation* ſhall be *perpetual*. And the *Jewiſh* writing , called *Seder-Olam* , affirms the ſame, viz: that *after their ſecond ejection out of Canaan*, *the Jewes ſhall never return thither again*. Others indeed have been of another opinion, that there ſhall be a viſible calling of the *Jewes*, and ſome of the *antients* have joyned thereto the *thouſand years reign* of *Chriſt* upon the *earth*, and pretended *Apoſtolical tradition* for it, but have not by the *Church* of *God* been judged to have any juſt plea to it, Undoubtedly cannot deduce it from this place, any farther then this, that if they ſhall *repent* and *beleive* in *Chriſt*, they ſhall yet be *received* into *mercy*. And as πλήρωμα Ἰουδαίων *the Jewes fulneſſe* is their coming in to the *faith*, or the *Church* of *Chriſt*, ſo likewiſe πλήρωμα τῶν ἐθνῶν *the fulneſſe of the Gentiles*,v.25. is the *Gentiles* coming into the *Church*, receiving the *faith*, they then becoming one part of the *body* of the *viſible Church*, as the *Jewes* another, ſee *note* on *Lu.*21. c. And ſo *Eph.* 1. 23. the *Church*, as the *body* of *Chriſt*, is called τὸ πλήρωμα *his fulneſs* in the ſame kind as ἴδιον μεγέθους or ἴδιον σωμάτων the *Churches greatneſſe* and *body*, is uſed by *Ignatius* in *Epiſt: ad Smyrnenſes*, of the reſtoring the *aſſemblies* of the *Church*, by a *calme*, which had befaln the *Chriſtians* in *Syria*.

Πλήρωμα

The *Hebrew*, *Iſa.*59.20. read ולשבי i.e. *and to them that turn*, or *even to them*, the ו being often *expletive* e.

expletive, or noting *apposition*. In stead of this the *Septuagint* read, it seems, וְשָׁב and so render it
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ, *and shall turn iniquities from Jacob*, and S. *Paul*, as his manner is, cites the words of their *translation*, wherein they have a sense very commodious, and most agreeable to the *context* here, that many of the *Jewes* shall by *God*'s grace, and wise methods used toward them, be *reformed* and *converted*. But beside this, it will be most reasonable to enlarge them also, and interpret them according to the *original notation* of the *Hebrew*, that *God* will take care for the *delivering* of them that thus *return* and *repent*. As for the truth of that which is here concluded from this *citation*, that as yet many more *Jewes* should *repent*, and receive the *Gospel*, that hath been demonstrated by the event, 1. When the *Jewes* saw *Christ*'s prædictions *Mat.* 24. manifestly *fulfilled* in the *Roman armies* sitting down before the *city*, For then many turned *Christians*, and went out of the *city*, and were *delivered* from the following evils; and 2dly, after that, when the *Temple* and the *city* were *destroyed*, and they brought in *subjection* by the *Romans*, then many were humbled and turned *Christians*; and 3dly, after that also, in *Justin Martyr*'s daies, γινόμενον ἐπ' αὐτῶν ἡμέρας τινὰς μαθητευόμενοι εἰς τὸ ὄνομα τοῦ Χριστοῦ. *Every day there were some that came in to be Christs disciples*, which is the cause of the *sealing* so many of every *tribe*, *Revel.* 7. 4. (see *notes* on that *Chap.* c. d. e.) answerable to *Ezech.* 9. 4. and is the meaning of their *escaping* here.

Paraphrase.

CHAP. XII.

* I beseech you by the compassions, παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν

1. * I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your a reasonable service.]

1. Seeing then the Gospel, without any addition of legal performances, is the only way to salvation (which is the thing on the proving of which all the former part of the Epistle was spent) and that the Gospel is the spiritualizing and perfecting of the law, (which he shews by going ethically through the severall parts of it, the ritual or ceremonial in this chapter, the judicial Chap. 13. 1. the moral v. 8. &c.) I doe therefore exhort you, brethren, by the bowels or exceeding great mercies of God, that (in stead of the impure Gnostick practises that are so rife among you, and which pretend to be grounded on their mystical understanding of the law and scriptures of the old Testament,) you preserve your selves in all purity and holiness, and so offer up unto God (as a kind of heave-offering) your bodies (the work-houses and shops of action and practise) a living sacrifice (in opposition to their dead ones under the law) an holy pure one (in opposition to those external, carnal, legal ones, which had no kind of intrinsecal goodnesse in them, but only as they were commanded them for a time by God) acceptable to God (whereas the other were not so, whensoever they were not joyned with holy life, nor are now any longer so, having been abolished by Christ) your rational worship of him, in opposition to that wherein the irrational creatures, the cattel &c. were offered up to God in his worship.

2. And be not conformed to this world, but be ye transformed by the renuing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.]

2. And suffer not your selves to be ensnared with the filthy sensual practises of the Gnosticks of this age, that by joyning with the Jewes against the orthodox Christians, avoid persecution themselves, and bring it upon others, and by that means seduce many, But by undertaking the Christian faith, and that renovation of mind and actions, wherein repentance (required of you at your baptisme) consists, let your Christianity appear in the new form and shape of your lives, that ye may be able to discern and approve and practise (see note on ch. 2. f.) what 'tis that God now commands us Christians, even those Evangelical commands of his, (which are good (as all the Judaical law cannot be said to be, there being many things permitted for the hardnesse of their hearts, which must not be permitted now) and well pleasing (as now their ceremonial performances, sacrifice &c. are not, nor ever were, but when joyned with good lives) and perfect (as, even the moral part, as it was understood by the Jewes, was not till it was enlarged, or at least interpreted by Christ Mat. 5 and as the practises of the Gnosticks certainly are not, which yet pretend to the highest perfection.)

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.]

3. For I, in respect of that Apostolical authority, which, by the favour and commission of Christ, is given unto me, take upon me to admonish every person among you, that he doe not exalt himself above that which belongs to him, (as the Gnosticks doe, who pretend to such heights of knowledge and perfection, as to despise the Governors of the Church (see Jude 8. b.) and consequently run into such extravagances) but every man in sobriety to possesse the graces which God hath given him, to the benefit of the Church, and not the despising of others, especially those that are placed over him by Christ.

4. For as we have many members in one body, and all members have not the same office;]

4. For as in the body of man, where there are many members, they have not all offices or places of the same esteem or dignity, which some have;

5. So we being many are one body in Christ, and every one members one of another.]

5. So all we Christians make up one body, of which Christ is the head, and are fellow-members in respect of one another, but yet have severall functions and offices in his Church.

6. Having then gifts, differing according to the grace that is given to us, whether prophecie, let us prophecie according to the proportion of faith:]

6. And having such peculiar functions to which we are designed, differing one from another, according to our severall designations, let us exercise them to the edification of one another: If a man be designed to the office of expounding the scripture, let him take care that he doe it according to that form of faith, or wholsome doctrine, by which every man, which is sent out to preach the Gospel, is appointed to regulate his preaching, according to those heads and principles of faith and good life, which are known among you:

7. Or ministry, let us wait on our ministring: or he that teacheth, on teaching:]

7. If to the office of a Deacon, one designed to doe some inferiour services in the Church, let him set himself to the discharge of that: The Doctor, or he that teacheth the doctrine of the Gospel where it is already planted, let him busie himself about that:

8. He that, when the doctrine of the Goſpel is taught and planted, is appointed to preach to them the practical uſe of it, and exhort them to live accordingly, let him employ himſelf thus: he that diſtributes his goods, or perhaps the goods of the Church to the poor, let him doe it liberally: he that is to govern in the Church, let him be very carefull and diligent in government: he that gives almes (which is the duty of every private Chriſtian, that is able) let him doe it merrily, not fearing or doubting that he ſhal impoverish himſelf or his poſterity by that means.

8. Or he that exhorteth, on exhortation: he that giveth, let him doe it with * ſimplicity: he that ruleth, with diligence: he that ſheweth mercy, with cheerfulneſſe.]

* liberality *in distribut.* ſee Mat. 6 k.

9. Let your love of God appear to be ſincere, and ſuch as will abide the triall, Ephes. 2. 4. (ſee note on Lu. 2. b.) and ſo alſo your love to one another let it be unfeigned, deteſting and flying from every impious practiſe, ſuch as are obſervable among the Gnoſticks, and, for the true Chriſtian courſe both toward God and men, cleave faſt and zealouſly to it.

9. Let love be without diſſimulation: abhorre that which is evil, cleave to that which is good.]

10. Made up of nothing but perfect kindneſſe to one another, contrary to the envying &c. ch. 1. 29. in the Gnoſticks; humble, contrary to their faſtidiouſneſſe and pride, ch. 1. 30.

10. Be kindly affectioned one to another in brotherly love, in honour preferring one another.]

b. 11. Induſtrious and nimble to doe any thing that belongs to your calling, and having that earneſt affection to God's ſervice, that ſhall inflame and ſet you moſt ardently about it, and accordingly doing thoſe things that in reſpect of the circumſtances of time and place, wherein now you are, may moſt tend to the honour of God, and building up of the Church.

11. † Not ſlothfull in buſineſſe: fervent in ſpirit: * ſerving the [b] Lord.]

† *in reſpect of diligence not ſlothfull:* τῷ σπουδῇ μὴ ὀκνηροὶ

* *or, ſerving the ſeaſon, ſo other copies read.*

12. In the midſt of thoſe afflictions that now fall upon you, rejoicing in reſpect of that bliſſe which we hope for in another world, and conſequently never renouncing the faith (as the Gnoſticks profeſſe to doe) in time of perſecution, but perſevering conſtant to the end, and in order to that obſerving your ſet times of prayer with all zeal and importunity.

12. Rejoicing in hope: patient in tribulation, continuing inſtant in prayer:]

13. Shewing liberality to all that want, as earneſt in it, as in any thing that brings in moſt advantage to your ſelves, or in ſtead of purſuing others v. 14. doing them as much kindneſſe as you can.

13. Diſtributing to the neceſſity of ſaints: † given to hoſpitality.]

† *purſuing* διώκοντες

14. Repay nothing to contumelies, but friendly and kind uſage.

14. Bleſſe them which perſecute you; bleſſe, and curſe not.]

c. 15. Comply with the condition and ſtate of other men, affected with all the good and evil that belongs to them.

15. Rejoice with them that doe [c] rejoice, and weep with them that weep.]

16. Very affectionate and compaſſionate in your kindneſſe one to another, pretending not to myſterious knowledge, as the Gnoſticks doe, but behaving your ſelves as the modeſteſt ſort of Chriſtians doe, not perſwading or conceiting your ſelves that you are wiſer then the reſt of your brethren.

16. Be of the ſame mind one towards another. Mind not high things, but * condeſcend to men of low eſtate. Be not wiſe in your own conceits.]

* *following along with the lowly* τοῖς ταπεινοῖς συναπαγόμενοι

17. Never acting any revenges upon them which you think have done you injuries, taking care before-hand that whatſoever you doe, it be that which is fit for you to doe before the heathens, and which may not diſgrace the Chriſtian profeſſion before them, or aliene them from it, by ſeeing your lives and actions vile.

17. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.]

18. And particularly (as farre as lyeth in you, and is poſſible for you by all actions of meekneſſe and charity to procure) living peaceably among them.

18. If it be poſſible, as much as lieth in you, live peaceably with all men.]

19. To that end (as ver. 17. ſo again) not taking the matter of avenging the injuries done to you, into your own hands, but referring it to the puniſhment of God, or the magiſtrate under him, to whom, as he himſelf ſaith Deut. 32. 25. it belongs to puniſh offences.

19. Dearly beloved, avenge not your ſelves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, ſaith the Lord.]

20. It being the Chriſtian's duty, and his only prudent method of overcoming enemies, to doe them all acts of kindneſſe and charity, whereby thou ſhalt melt them at length, be they never ſo hardhearted (as when an artificer that deals in metals cannot melt any metall by putting fire under it, he poures live coals on the top of it, and by that means melts any thing that is hardeſt to melt. This figure muſt be made uſe of to interpret this place, which, if it were literally underſtood, might ſeem to command that foule crime of wiſhing miſchief, ſaith *S. Auguſtine de Doct: Chriſt: l. 3. c. 6.*)

20. Therefore if thine enemy hunger, feed him: if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire upon his head.]

21. Let not another man's injuſtice to thee bring thee to that vilenеſſe of doing the like to him, for then hath he conquered the moſt divine pretious part of thee, enſlaved thy ſoul to ſo vile a ſinne, but let thy way be (that, which of all others is moſt likely to thrive) by doing good to him, by fair words and deeds to overcome him.

21. Be not overcome of evil, but overcome evil with good.]

Notes on Chap. XII.

2. Λογικὴ λατρεία.

What notion of λογικὴ λατρεία,] which we have rendred *rational ſervice*, is here to be faſtned on, is not eaſie to determine: It may poſſibly be ſuch, as will be agreeable to the notion of ὁ λόγος *the word*, as it ſignifies *Chriſt*, and then 'tis the *Chriſtian ſervice*: It may be as λόγος ſignifies the *word* or *ſcripture*, and then 'twill be that *worſhip*, which is preſcribed us in the *ſcripture*, and ſo the *Syriack* ſeems to underſtand it, ſetting down for לפי דבר *ſecundum os verbi, according to the mouth of the word*, i. e. ſuch as the *word* preſcribes: It may be alſo as λόγος *word* is oppoſed to νόμος *law*, and then 'twill be the *Evangelical worſhip*. And once more, it may note ſuch a *worſhip* of *God* as is moſt agreeable to reaſon, & ſuch as a *rational* man will reſolve to be moſt agreeable to ſo *excellent* and *pure* a *deity*. But the *circumſtances* of the place, and *oppoſition* to the *ſacrifices* of the *law*, the

the *beasts* that were *offered* there, seem to restrain it to the vulgar and ordinary notion of λογικὰ *rational*, in opposition to the *irrational sacrifices* under the *law*, as ζῶσα *living* before, to the *dead bodies* among them. Thus is the *table* of *Christ* called by *Theodoret* λογικὴ τράπεζα *rationalis mensa*, *Serm: 6. de Provid:* i. e. the *table* or *altar*, where *we offer up our selves, our souls, and bodies to be a reasonable, holy, and lively sacrifice unto God*, in stead of those *tables* or *altars* on which the *beasts* were *offered*. Thus in *Hermes* in *Pæmandro*, in the *Hymne* or ὑμνάριον, which closes the *book*, this *prayer* is to be found, Δέξαι λογικὰς θυσίας *receive these rational sacrifices*. Thus, I conceive, may λογικὸν γάλα *rational milk* 1 *Pet.* 2. 2. be rendred also, not that *milk* of *cattel*, which men's *bodies* are wont to be *fed* with, but this *rationall milk*, by which men's *soules* are improved, to wit *instruction*, or *Christian doctrine*. And thus the ancient *Latine* translation hath rendred it in both places.

b. Καιρὸν ἐκλείπων

The *authority* of those *copies* is great which read καιρῷ δουλεύοντες in this place, *serving the time*, or the *season*, which being written short thus, κῷ, might easily be mistaken for κυρίῳ. One argument, that it is here to be retain'd, is *Ignatius's Epistle* to *Polycarpe*, where hee joynes two precepts together, Πλέον σπουδαῖος γίνου, ἢ οἱ, τοὺς καιροὺς κατανόησον. *Become more diligent then thou art, observe* or *consider the seasons* or *times*, i. e. the *times* being times of great *corruption* first, and then of *persecution* also (both mention'd in the former part of the period ἑτεροδιδασκαλοῦντας μή σε καταπλανήσωσιν, *let not the heterodoxe* or *false teachers move thee*, or *terrifie* thee, σὺ δὲ ἑδραῖος *stand firm*, and μάλιστα δὲ ὑπὲρ πάντα ὑπομένων ὑμᾶς δεῖ, *we must, beyond all, persevere and endure all for God's sake*) he must not be *slothfull* but *very diligent* to defend his *flock* against all *false* infusions, and *sustain* them *constant* in sufferings. And this is exactly agreeable and parallel to this exhortation here thus set, and may well seem an imitation of it. *In respect of diligence, not slothfull: zealous in spirit, serving the time*, or *season*, which was in like manner a *season* of great *corruption* from the *Gnosticks*, and of *persecution* also from the *Jewes*, with whom these *Gnosticks* comply'd, and stirr'd them up against the *Orthodox Christians*. See *note* on *Eph:* 5 d.

c. χαίρων μετὰ χαίροντος

This verse seems to referre to the *two gates* of the *Temple*, one called, The *gate* of the *Bridegroome*, and the other, of the *mourners*, into which two sorts of men all kindes of persons are divided: under the first are contained all those that continue *unblemisht* members of the Church, under no kinde of *censure*, under the other are the *excommunicate* of any the loweſt kinde, those under *Nidui*, which though they might come into the *Temple*, yet were to come in at that *dore* of *mourners*, with some *difference* upon them, and *discrimination* from other men, that they that saw them might *pray* for them in this form, *Qui inhabitat domum hanc consoletur te, indatque animo tuo ut obtemperes. Hee that dwels in this house comfort thee, and give thee a heart to obey*. See 1 *Cor:* 5. 2. *note* c. and 7. 30. and 2 *Cor:* 2. 1. and 7. 8. and 12. 21. And accordingly the exhortation is to have *affections Christianly* disposed toward all men, to be very much *afflicted*, which 2 *Cor.* 12. 21. is called πενθῆσαι *mourning*, or *bewailing* such as are (for their faults) justly fallen under the *censures* of the *Church*, and to doe the utmost wee can toward their recovery; and on the other side to *rejoyce* at the *spirituall* good and proficiency of all others.

Paraphrase.

CHAP. XIII.

* supreme † from ἀπὸ * by ὑπὸ

1. LEt every soul be subject unto the * [a] higher powers: for there is no power, but † of God. The powers that be are ordained * of God.] 1. Then for the judiciall lawes, that great supreme one ought to be taken into speciall care of all Christians, that of obedience to the supreme powers rightly established and constituted, although they be not Jewes but Romans. Nothing in Christianity ought to be pretended or made use of, to give any man immunity from obedience, which from all subjects, of what quality soever, Apostles, teachers &c: is due to those, to whom allegiance belongs, (contrary to the Gnosticks doctrine and practise Jude 8.) but on the contrary, every person under government, of what rank soever he be, is to yeeld subjection to the supreme governour legally placed in that kingdome, as to him which hath commission from God, as every supreme magistrate must be resolved to have, though he be an heathen. 2.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves [b] damnation.] 2. From which divine commission it is directly consequent, that he that makes any violent resistance or opposition to the supreme magistrate, opposes that violence to God's commission, and shall accordingly receive that punishment which belongs to so sacrilegious a contumacy, The wrath and judgement of God belongs to him. b.

3. For rulers are not a terror to good works, but to the evill. Wilt thou then not be afraid of the power? Doe that which is good, and thou shalt have praise † from it εἰς † of the same.] 3. And certainly if thou hast not some wicked purposes in thine heart, thou wilt never be tempted to doe this, for they that do not design any ill, have little reason to be afraid of magistrates; or consequently to desire to prevent their ill usage of them by taking up armes against them. For though it be possible Governours may be tyrants, yet this possible fear is not in any reason to move any to certain sin; but on the other side every one is to look on the magistrate as God's officer, and to trust himselfe in God's protection, and count that Princes doe not use to punish men for doing well, but for doing ill, for seditions, conspiracies &c: and therefore if thou wouldst make a prudent provision for thy selfe, if thou dost desire to be secure from being punished by the magistrate, doe not offend against his lawes, and thou shalt, in all probability, receive nothing but reward for it from him.

* for wrath εἰς ὀργὴν

4. For hee is the minister of God to thee for good: but if thou doe that which is evill, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger * to execute wrath on him that doth evill.] 4. For that is so considerable a part of the magistrate's office

fice (to which he is deſigned by God, and for which thou art to count thy ſelfe happy in him, to aſſiſt, and not reſiſt him) that God hath ſet him over thee, to ſecure and defend thee, and help thee to a peaceable poſſeſſion of all God's other benefits, which are all worth nothing to thee, if thou maiſt not enjoy them peaceably: And that is a reaſonable conſideration to move thee to adventure the hazard of being injured by magiſtrates, and not to caſt off their yoke on every remoter fear of it, but to take the poſſible dangers, and certain benefits together, and from thence to conclude, that tis for the ſubjects good, that Princes are ſet over them. And generally tis our own fault if there be any thing formidable in them, In that caſe indeed the Magiſtrate hath a ſword put in his hands by God, and 'tis his office to be God's executioner of puniſhment on malefactors, and he is obliged to doe ſo by conſcience toward God, whoſe officer and commiſſioner he is.

5. And conſequently our obedience is due to him, not onely for fear of puniſhment from the magiſtrate, for tis poſſible a cunning or a proſperous offender or rebell may avoid that, but in obedience to the conſtitution of God, whoſe officer he is, and to the command of honouring and paying ſubjection &c: to him.

5. Wherefore yee † muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake.] † ought to be ſo

6. For this is the diſtinct reaſon why tributes and cuſtomes are paid to Kings, viz: becauſe they are commiſſioners ſent from God, who, having full power over all we have, as the free donor of all, may aſſign his commiſſioners, what proportion he pleaſe, and that a liberall one, as he did the double portion to the elder brother; And this but very reaſonable, ſeeing, in the diſcharge of their office, they ſpend themſelves, with an unwearyed patience and conſtancy, attending on it, as the hardeſt and heavyeſt task that any man in a kingdom undergoes, and is therefore in proportion the moſt richly to be rewarded of any.

6. For, for this cauſe pay you tribute alſo: for they are God's miniſters attending continually upon this very thing.]

7. This therefore layes all obligation on you to render to Princes (as a debt due from ſubjects) all extraordinary or ordinary payments, as alſo that reverence and honour, which by the law of God belongs to them, as well as obedience and diligent ſubjection v. 1.

7. Render therefore to all their dues: tribute, to whom tribute is due; cuſtome, to whom cuſtome; fear, to whom fear; honour, to whom honour.]

8. For yee Chriſtians muſt not think that your Chriſtian liberty will free or diſoblige you from the diſcharge of any debt or duty to any man, inferior, or ſuperior, i. e. either of juſtice to ordinary men, or ſubjection to thoſe, whom God hath ſet over you: One debt onely ye muſt owe all (and yet pay that too, as oft as occaſions are preſented) that of charity, which muſt be ſo paid that it be alwayes owing, and if this be diſcharged, as Chriſt requires, not onely to friends, but to all, even thoſe that have behaved themſelves as enemies to us, the perſecuting heathen Emperors, &c: this is that perfection of the law, which Chriſt requires, Mat: 9. 48.

8. Owe no man any thing, but to love one another: for he that loveth another hath * fulfilled the law.] * filled up

9. For all the ſix commandements of the ſecond table, the five here named, and the ſixt, that hath all this while been inſiſted on, that of Honour thy parents, Kings &c: v. 1. all theſe, I ſay, are but parts of that great duty of charity, or loving thy neighbour &c: ſo ſtrictly now commanded by Chriſt, and ſo farre from being now evacuated or abrogated, that it is rather heightened in each branch, and improved by the Goſpell, and conſequently every of thoſe ſix, and particularly that of duty to Kings, is ſtill required under Chriſtianity, let the Gnoſticks advocates, and patrons of liberty (or rather licentiouſneſſe) under that pretence, teach what they pleaſe to the contrary.

9. For this, Thou ſhalt not commit adultery; Thou ſhalt not kill; Thou ſhalt not ſteal; Thou ſhalt not bear falſe witneſſe; Thou ſhalt not covet; and if there be any other commandement, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.]

10. That charity, that is required of us Chriſtians, is ſo farre from depriving any other of his right, that it gives rules of all abundance of mercy and goodneſſe to all, for in that conſiſts that perfection of the law, which Chriſt requires, Mat: 5. ſee note on Mat: 12. e.

10. Love worketh no ill to his neighbour, therefore love is the † fulfilling of the law.] † filling up

11. And that exhortation to keep cloſe to all Chriſts precepts, to diſcharge to all men, that duty which Chriſt requires by preſcribing us charity v. 18. is now the rather to be preſt, becauſe of the particularity of time, which ſhould make us watchfull to the performance of all duties, the time of our deliverance, or eſcaping, by Chriſt promiſed, and by us ſo long expected (ſee note on Mat: 10. 9. and 24. 13. 1 Pet: 1. 5. and 2 Pet: 1. 3.) being now nigher at hand (which may encourage us to be diligent and perſevere to the end) then it was, when we firſt received the faith. c.

11. And * that knowing the time, that now it is high time to awake out of ſleep: for now is our †· ſalvation neerer then when we beleived.] * this knowing the ſeaſon, † deliverance

12. The preſent dark ſtate of perſecution of the pure Chriſtians by the unbeleiving Jewes, and the Gnoſticks among you, is now well over, and the more joyfull lightſome ſtate of quiet and calm is now, as the day, approaching, (ſee 2 Pet: 1. 19. 1 Joh: 2. 8.) which is a mighty obligation to us to perform the deeds of the day, all actions of Chriſtian purity, caſting off the doctrines and practiſes of the Gnoſticks, and all the corruptions crept in among you. d.

12. The night is * far ſpent, the day is at hand: let us therefore caſt off the works of darkneſſe, and let us put on the armour of light.] * paſt

13. And particularly let chaſtity and all manner of purity, contrary to the night works or deeds of darkneſſe and ſecrecy, be moſt carefully preſerved in all kinds; And think it not tolerable to goe on (as they would have you, and tell you it may lawfully be done by you) either in ſinnes of luxury and exceſſe, apt to hinder your watchfulneſſe (ſee Lu: 21. 34.) or in venery, men with women in unlawfull embraces, or in laſciviouſneſſe againſt the lewes, and difference of ſexes (ſee note on 1 Pet: 4. d.) or any of thoſe other ſins ſo familiar among the Gnoſticks, or finally in factions, diviſions, contentions, hating and perſecuting your fellow Chriſtians, as the Gnoſticks and Judaizers doe.

13. Let us walk † honeſtly as in the day, not in rioting and drunkenneſſe, not in * chambering and wantonneſſe, not in ſtrife and envying.] † modeſtly, * uncleanneſſes and filthineſſes,

12. But ſet your ſelves to the practiſe all the luſts thereof.] † of the fleſh for

12. But put yee on the Lord Jeſus Chriſt, and make not proviſion † for the fleſh, to fulfill the luſts thereof.]

of all Chriſtian purity, and doe not entertain your ſelves with carnall ſenſuall deſignes, ſuch as the divinity of the Gnoſticks is too full of, which tends to the advancing of luſts of all kindes, and nothing elſe.

The

2. Ἐξουσία — What ἐξουσία *power*] here ſignifies, will appear ſufficiently by the οἱ γὰρ ἄρχοντες, *for the Rulers* &c: v. 3. for the [γὰρ *for*] being a *rationall* or *cauſall* particle, applies the ſpeech to that, which had gone before, and ſo expreſſes the ἐξουσίαι *powers* v. 1. to be the ἄρχοντες *rulers*, v. 3. and ſo again the annexing of ἐξουσίαν *power* v. 3. doth confirm the ſame. Nor indeed can the *power*, abſtracted from the *perſon* of the *magiſtrate*, be able to doe what is here ſaid of ἐξουσία, viz: *commend*, or *encourage* v. 3. *avenge* and *puniſh* v. 4. And the matter is clear, for v. 3. [φοβητοὶ ἐξουσίαι *the powers being feared*] is all one with [ἄρχοντες εἰσὶ φόβος *the rulers are a fear*, or *terror*] in the beginning of the verſe, and v. 4. immediatly upon the mention of the *power*, and the *praiſe*, which they that *doe well*, ſhall have ἐξ αὐτῆς v. 3. *from the power*, it is added, Θεοῦ γὰρ διάκονός ἐστί σοι, *For he* (that muſt needs be the *perſon* of the *magiſtrate*) *is a miniſter of God to thee for good*, and, *He bears not the ſword in vain*, or, *for no end, for he is the miniſter of God and avenger of wrath*, &c. Thus is ἐξουσίαι and Ἀρχαὶ ἀρχαὶ uſed *Lu.* 12. 11. when the *diſciples* are ſaid to be brought before *principalities* and *powers*, i.e. without queſtion, *princes* and men in *authority*, and ſo are Κυριότητες κυριότητες *dominions* 2 *Pet.* 2. 10. all that are in *authority*, and ſo in this *Epiſt:* c. 8. 38. ἀρχαὶ and ἐξουσίαι *principalities* and *powers*, are certainly *perſons* (*heathen magiſtrates*) who perſecute *Chriſtians*, and ſo *Epheſ.* 3. 11. ἀρχαὶ and ἐξουσίαι are *perſons* to whom ſomewhat was to be made known. And ſo *Col.* 1. 16. 2. 15. 22. where ἐξουσίαι and δυνάμεις are joyned with *Angels*, and all ſaid to be made *ſubject to Chriſt*. And that it may not ſeem ſtrange that the word ἐξουσία *power* ſhould be ſet to note a *perſon*, it will be worth obſerving, not onely that the *Latine*, *magiſtratus*, which ſignifies *magiſtracy*, ſignifies the *perſon* of the *magiſtrate* alſo, and is moſt commonly ſo uſed, not for the *power*, but for the *perſon* inveſted with that *power*; but, which is punctually for the point in hand, that the *Latine*, *Poteſtas*, which is directly anſwerable to the *Greek* ἐξουσία, ſignifies a *ruler* or *Governour* in good and *antient* authors, as in *Juvenal Sat:* 10. ſpeaking of the unfortunate end of *Sejanus*, after all his greatneſſe, he asks,

Hujus, qui trahitur, prætextam ſumere mavis,
An Fidenorum Gabiorúmque eſſe Poteſtas?

which had you rather chuſe? to ſucceed *Sejanus*, that was thus uſed, i.e. have that great *preferment* and *dignity* of his (aſſumed by the *Emperor* of *Rome* into the *participation* of his *ſupremacy*) and pay ſo dear for it, or elſe to be quietly and peaceably the *power*, i.e. *ruler* or *governour* of thoſe mean people, the *Fideni* or *Gabii*? Then for the Ὑπερέχουσι word which is here added to ἐξουσίαι, [ὑπερέχουσαι,] that that is to be rendred, *the ſupreme* (not the *higher*) *powers*, will appear, not onely by comparing it with 1 *Pet.* 2. 13. where the βασιλεὺς *King*, or *Emperor* is the ὑπερέχων *ſupreme*, and all others ſaid to be ſent by him, he having his *commiſſion* from *God* (as here alſo 'tis ſaid in the end of this v. 1.) and all others are not from *God immediately*, but from him; but alſo by the *nature* and *uſe* of the word; the *nature* of it, confining it to thoſe that are *over*, and not *under* others, and ſo in *Simplicius* upon *Epictetus* p. 2. 14. αἴτια ἀεῖται τῷ ὑπερέχοντα, *the firſt cauſes*, and ὑπερέχοντα, which muſt therefore be rendred *ſupreme*, are joyned together, and ſaid to be all one with ἐξῃρημένα αἴτια, the *exempt, abſolute, independent principles*, viz: the *Gods*, ſaith he, or, in his ſtyle, the κρείττονες, to whom *worſhip* is due; and ſo in proportion ſpeaking here of *men*, it muſt belong to the *ſupreme* in any *kingdome*, who, as he is ἀρχὴ *firſt*, ſo is he ἐξῃρημένος *exempt*, and ἀνυπεύθυνος *not accountable* to any *man* or *men* upon *earth*; and for the *uſe* of it, beſide that which hath already been ſaid, it may be obſerved, that *Gen.* 49. 3. in the deſcription of that condition which had belonged to *Reuben* (if he had not forfeited it) by his *primogeniture*, viz: that he ſhould have been the *King* (as, upon his ſinne, *Judah* was) it is ſaid of him, that he was יתר שאת ויתר עז *the excellence of principality, and the excellence of power*, i.e. the *excellent principality* and *excellent power*, which ſeems to me to be the very phraſe, here uſed, of ὑπερέχουσα ἐξουσία, and is there ſpoken *perſonally* of that *elder brother*.

The word κρῖμα] according to its *literal* importance, ſignifies *judgment*, and no more, and is applied to *humane judgments* ſometimes, either *going to law*, *contentiones in foro* 1 *Cor.* 6. 7. or elſe *ſentences* of *temporal puniſhments* on *malefactors*. So *Lu.* 23. 40. where one *theif* ſaith to the other οὐδὲ ἐν τῷ αὐτῷ κρίματι εἶ, *thou art in the ſame judgment*, or *ſentence* of *death, capital puniſhment*, called κρῖμα θανάτου c. 24. 20. *judgment of death* temporal. Otherwhere it as clearly ſignifies *divine*, and that *eternal puniſhment*, as *Act.* 24. 25. Περὶ κρίματος τοῦ μέλλοντος ἔσεσθαι, *judgment to come*, i.e. certainly at the end of the *world*, at the day of *doom*, and ſo *Rom.* 2. 2. κρῖμα Θεοῦ *the judgment of God*, and ſo again v. 3. which v. 5. is explained to be *wrath* or *puniſhment againſt the day of wrath*, ſo *Heb.* 6. 2. αἰώνιον κρῖμα *eternal judgment* joyned with the *reſurrection* of the *dead*. So *Mat.* 23. 14. and *Mar.* 12. 40. *Lu.* 20. 47. περισσότερον κρῖμα *more abundant judgment*, which they ſhould receive in another *world* (when this *world* affords none) for their *hypocriſies*, and *Rom.* 3. 8. ὧν τὸ κρῖμα ἔνδικόν ἐστιν, *whoſe judgment* (or puniſhment eternal) *is juſt*, and 2 *Pet.* 2. 3. οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ *whoſe judgment* i.e. *deſtruction* (*temporal* here by the *hand* of *God*, *preparatory* and *prœmial* to) *eternal lingreth not*, as appears by the next words, *whoſe deſtruction ſleepeth not*, So 1 *Tim.* 3. 6. κρῖμα διαβόλου *the condemnation of the devil*, that *ſentence* that befell *Lucifer* for his *pride* preſently after his *creation*, and ſo may *befall* the *novice lifted up* with *pride* there. And therefore *Heſychius*, from the more general uſage, renders it, ἀνταπόδοσιν Θεοῦ, *God's retribution*, or *payment*, or *rendring according to works*, which is, ſure, his *eternal puniſhment*. Three places there are, which belong certainly to this ſenſe, which yet have been queſtion'd by ſome men, and denied to doe ſo. Firſt this in this place, *They that reſiſt*, i.e. by *force* or *violence oppoſe* the *ſupreme power*, ἑαυτοῖς κρῖμα λήψονται, *ſhall receive judgment to themſelves*, That this ſignifies *temporal puniſhment*, which the *magiſtrate* may inflict, and no more, they think appears by the following words, *for rulers are a terror to evil works*. But if that argument were of force, it would conclude alſo, that no more but

b. Κρῖμα

temporal

temporal puniſhment belonged to any *other* crime, which was *puniſhable* by the *magiſtrate*, for of him it is ſaid, that he is Θεοῦ διάκονος ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι *the miniſter or officer of God*, his *executioner for wrath*, i.e. *puniſhment temporal*, *to him* indefinitly *that doth evil*, i.e. *every viſible malefactor*. And ſo if this would conclude for the *reſiſter* or *rebell*, it would alſo be *privilege* or *protection* to all *other* ſins, which the *magiſtrate* is wont to *puniſh*, the *thief*, the *murtherer* &c. he that were *hanged* ſhould not for that be *damned*, whatever his crime were. And 2^dly, if that *reſiſter* ſhould *eſcape* the *hand* of *juſtice* here by *flight* &c. or if he ſhould *proſper* in his *rebellion*, ſo that the *magiſtrate* ſhould not be able to *puniſh* him, or yet farther, ſo as to get into the *throne*, what *judgment* or *puniſhment* is that man likely to *receive*, if the κρῖμα or *judgment* here ſignifie none but the *magiſtrates wrath* or *puniſhment*? 3^dly, 'tis here v.5. concluded from hence, *Wherefore ye muſt be ſubject, not onely for wrath, but alſo for conſcience ſake*, where *wrath* ſignifying *temporal puniſhment* v.4. if that were all, that were meant by κρῖμα, then could it not be true, much leſſe concluded from hence, that men *muſt be ſubject, not onely for wrath*. Certainly he that *reſiſts* is not *ſubject* (ἀντιτάσσεσθαι is all one with ἀντιτασσόμενος, and both directly contrary to ὑποτασσόμενος, being *ſubject*, v.3. 5.) and therefore if we *muſt be ſubject, not onely for wrath*, as that ſignifies *temporal puniſhment*, then *he that reſiſts ſhall receive* more then *wrath*, as that ſignifies *temporal puniſhment*, viz: κρῖμα *eternal judgment* or *condemnation*, which muſt be the importance of ἀλλὰ καὶ διὰ συνείδησιν, *but alſo for conſcience*, viz: that if he doe it not, it will be *ſinne* to him, wound his *conſcience*, and ſo bind over to that *puniſhment* that belongs to an *accuſing conſcience*, or the *breach* of that *divine law*, (which is the rule of *conſcience*) the *command* of *obedience* v.1. to a *damning ſinne*, if it be not timely repented of. The ſecond place thus doubted of is 1 *Cor.* 11.29. *He that eateth and drinketh unworthily, eateth and drinketh* κρῖμα *judgment to himſelf*. That it doth not there ſignifie *damnation* is attempted to be proved by 3 arguments, 1. by that which followes v.30. *For this cauſe many are weak and ſickly among you, and many ſleep*, which belonging onely to *temporal puniſhment*, is conceived to be the *periphraſis* of κρῖμα *judgment* precedent, and conſequently that that is ſo alſo: 2^dly, becauſe the *Apoſtle* ſpeaks there of any *one ſingle act* of this ſin, which being not an *habite* or *cuſtome*, the objectors conceive not to be *actually damning* under the *ſecond covenant*: 3^dly, becauſe v.32. 'tis ſaid, *When wee are judged, wee are chaſtened of the Lord, that we ſhould not be condemned* &c. To the firſt of theſe the anſwer is clear, 1. that *ſickneſſe* and *death* though they be *temporal puniſhments*, are yet *divine*, inflicted by the *hand* of *God*, not of the *magiſtrate*, and 'tis acknowledged that it doth ſeldome ſignifie *eternal puniſhment*, excluſively to *God's temporal* puniſhments, but *eternal*, and ſometimes *temporal* too (as was ſaid of 2 *Pet.* 2.3.) or *eternal*, if he *repent not*, and perhaps *temporal*, if he doe, or to bring him to *repentance*; 2^dly, that theſe *temporal* doe not exclude *eternal puniſhments*, they may be *ſick*, and *die*, and be *damn'd* alſo, or elſe ſome being *reformed* by theſe *temporal* chaſtiſements, others may be *damn'd* alſo, that doe not *reform*; and that this is *juſt* with *God*, and the meaning of κρῖμα there, appears v.27. which is parallel to v. 29. *whoſoever ſhall eat or drink unworthily, ſhall be guilty of the body and blood of the Lord*, i. e. ſhall be thought *guilty* of the greateſt violation of *Chriſt*, to *profane* and *tread under feet* his *body* and *blood*. To the ſecond, it need not here be diſputed whether *one act* of *mortal* or *wilful* ſinne bring *damnation*, it being as much to the preſent purpoſe, that *cuſtomary* or *frequent* ſinning doth, for whatever *mercy* may belong to him that commits only *one act*, yet, if he that *cuſtomarily* or *frequently* doth it, incurre *damnation*, this will be the *Apoſtles* meaning by κρῖμα there, who ſpeaks indefinitely of the *ſinne* (as when he ſaith, the *drunkard* or *adulterer ſhall not inherit the kingdome of God*,) and deſcends not to that minuter conſideration, what tis that contracts the guilt of that *ſin*. As for the 3^d objection, 'tis an evident confirmation of this rendring, for if thoſe that were *ſick* &c. were *chaſtned* of the *Lord*, *that they ſhould not be condemned*, then ſure if they had not been ſo *chaſtned*, or not *reformed* by that *chaſtning*, they ſhould have been *condemned with the world*, which is no argument that *eternal judgments* are not due to them on their *impenitence*, but an evident intimation that they are. The third place thus doubted of (and brought to countenance the former interpretations of theſe two) is 1 *Pet.* 4.17. Ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, *It is the ſeaſon of judgment's beginning from the houſe of God*, where that that befalls the *houſe* of *God* cannot be *condemnation*. To which I anſwer by granting the *objection*, and conſequently that κρῖμα in its *latitude* muſt not there be applied to the *houſe* of *God*, but onely *one part* of it. For of κρῖμα in that verſe there are ſpecified two parts, τὸ ἀρξάμενον and τὸ τέλος, the *firſt part*, and the *end* or *laſt part* of it; The *firſt* part of *God's revenge* on *ſinne* may be in *this life*, and befall the *godly*, who hath *ſinne* to be *puniſhed* alſo, and ſo μόλις σώζεται *hardly eſcapes* v.18. or (as that phraſe is in the *original Prov.* 11.31.) *is recompenſed on the earth*, but the *ſecond ſadder part* is τῶν ἀπειθούντων of the *contumacious*, that *obey not the Goſpel of Chriſt*, and it ſeizeth on them here, and *ſweeps* them away, and then *continues* to them *eternally*, and ſo ſtill κρῖμα is ἀνταπόδοσις Θεοῦ, *God's puniſhment* and *retribution* to *ſinne*, wherever it is, both *here*, and in *another world*.

What σωτηρία *ſalvation* or *deliverance*] here ſignifies (ſomewhat different from the notion of it ch.10.a.) may be gueſs'd by what hath been oft mention'd of the word σώζεσθαι and σώζειν in the *Goſpels*, *Mat.*10.g. *Lu.*13.a. &c. the *deliverance* of the *beleiving Jewes* or *Chriſtians* out of *perſecutions*, which (after the example of *Chriſt*) befell them in the firſt age, and from which they were delivered partly by the great act of *vengeance* from *Chriſt* upon the *Jewes* the *crucifiers* of him, and *perſecuters* of his *followers* (ſee *Lu.*21.28.) and partly by their *departing* generally out of *Judæa*, before that *deſtruction* befell the *Jewes* (ſee *Rev.* 7.d.e.) and partly by the *Halcyonian* daies, which under *Veſpaſian* were allowed the *Chriſtians* after this time in all places. The *approaching* of this is every where uſed, as an *antidote* or *cordiall* conſi- c.

deration, to arm them in time of *affliction*, & ſo here the conſidering that this is now *nearer* then when they *firſt* embraced the *faith*, and that therefore now 'twere unreaſonable to *fall off*, and loſe all their *paſt faith* and *ſufferings*, when now a little while more will land them ſafe at their expected haven, the *deliverance* ſo promiſed. This probably is the meaning of the phraſe 1 *Pet.* 1. 5. σωτηρία ἑτοίμη ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *deliverance ready to be revealed in the laſt time*, and perhaps σωτηρία ψυχῶν v. 9. the *ſaving* of their *lives*, (antecedent to that of their *ſoules*) the *delivering* them from thoſe imminent dangers that the *Chriſtians* were under, from the *Jewes*, till that their *deſtruction*, (for that that is the meaning of σῶζειν ψυχὴν *Mat.* 16. 15. *Mar.* 8. 35. *Lu.* 9. 24. *ſaving* or *finding his life*; ſee thoſe places, and *note* on 2 *Pet.* 1. e.) That 'tis there to be thus underſtood may be probable by v. 10. where, ſaith he, the *prophets* enquired concerning this σωτηρία *ſalvation*, or *deliverance*, what *time* it was likely to come v. 11. which ſeems to confine it to ſome eminent *event* or *paſſage* in *this* world, and that, it ſeems, now ready to fall out in that *preſent* age, v. 12. So 2 *Pet.* 3. 15. where he bids them count the *longanimity of God* (i. e. his *ſparing* or *deferring* the *puniſhment* of the *Jewes* ſo long) σωτηρίαν *deliverance*, viz: that the *Jewes* might come in to the *faith*, and all the *beleiving Jewes* might have time to goe out of *Hieruſalem* (ſee *note* on *Mat.* 24. 8.) and ſo be *reſcued* out of that common *deſtruction*. To this, I conceive, belong theſe words in the *Epiſtle* of *Barnabas* p. 227. ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι πονηραὶ καὶ σκανδαλώδεις, ἐν αἷς ἡμεῖς σωθησόμεθα, *In his* (i. e. *Chriſt's*) *kingdome there ſhall be evil and foule daies, in which we ſhall be ſaved* or *eſcape*, and that which follows ἡδυπάθεια ἡμῶν δὲ φανεῖ, ἐκείνοις δὲ σκοτεινά, *to us there ſhall be lightſome, but to them dark black events*. This is ſet down moſt plainly 2 *Pet.* 2. 6, 7, 9. by the example of *Sodome* and *Lot*; *Sodome deſtroyed*, and *Lot* and his *family preſerved*; and ſo alſo of the *old world* v. 5. when *Noah* and *ſeven* more were *preſerved*, where ῥύεσθαι is all one with σώζεσθαι. And 'tis obſervable that this very word σώζω is uſed in this ſtory in *Geneſis*, when the *Angel* bids *Lot eſcape* and *flie* for his *life*, or *ſave* and *deliver* his *life*, σῶζειν ψυχήν. And becauſe this is the prime matter of S. *Jude's Epiſtle*, as well as of that of S. *Peter's* to the *diſperſed Jewes*, that alſo may probably be the meaning of κοινὴ σωτηρία, *common ſalvation* or *deliverance*, *Jude* 3. that *deliverance* that the *beleivers* ſhould *generally* meet with. This uſe of this word, how agreeable it is to the *ſcripture* ſtyle, may yet farther appear by the notion of a *Saviour* in the *Old Teſtament*, for a *deliverer*, ſuch as *Joſhua* was ſaid to be, of whom there is a notable place to this purpoſe, *Eccleſiaſticus* 46. 1. *Jeſus* &c. *according to his name, was made great* εἰς σωτηρίαν ἐκλεκτῶν, *for the ſaving*, or *delivering the elect* of *God*, and *taking vengeance on the enemies*, &c. And ſo *Obad.* 21. *the Saviours ſhall come to judge the mount of Eſau, the kingdome* &c. and ſo all thoſe others, of whom 'tis ſaid in generall, *Thou haſt ſent us Saviours*, i. e. the *Judges*, which were *ſent* or *raiſed up* by *God* to *fight* the *battails* of *God's people* againſt their *enemies*; in which two reſpects 1. of *avenging* them on their *enemies*; 2. of *delivering* them, thoſe two titles of *Judges* and *Saviours* are beſtowed on them. And agreeable to this, this act of *Chriſt's* ſo remarkable on the *Jewes*, is called both the *kingdome* of *God*, and σωτηρία *deliverance* or *ſalvation*: *kingdome* in both reſpects, as a *king* is an *avenger* and *protector* both; and *deliverance* in the ſecond only. Other like words we find to the ſame ſenſe, ſee *note* on *Act.* 3. 2.

Σώσῃ ἑτοίμην ἀποκαλυφθῆναι

Σωτηρία ψυχῶν

κοινὴ σωτηρία

ῥύεσθαι

Ἡ ἡμέρα ἤγγικεν *the day draweth nigh*] is all one with [ἐγγίζει ἡ ἡμέρα *the day approaching*] *Heb.* 10. 25. and ſhall there be explain'd, which that it may belong to the *deſtruction* of the *Jewes*, and whatever *inſeparable* attendants of that, may appear *Ezech.* 7. 10. *Behold, the day, behold it is come, the morning is gone forth*, which is clearly the *approaching* of this *day* (and ſo other of the *phraſes*, uſed in the *New Teſtament* for that *deſtruction*, are to be met with in that chapter, *An end, the end*, &c. v. 2. 3. 6.) and yet more perfectly v. 12. *The time is come, the day draweth neer*, and theſe ſpoken clearly (as that whole *Chap.*) of the *final deſtruction* of that whole *people*. The *approach* of which being here mention'd, as a motive to encourage the *Chriſtian Jewes* to hold out, and not to fall off to the *Gnoſtick impure* courſes (who, by helping them to *eſcape perſecutions*, corrupted and inveigled many) this phraſe is here by way of accommodation applied to that time, as a *time* of *light*, unfit for the *works* of *darkneſs*. See *Heb.* 10. a. and *Lu.* 21. 34.

d. ἐγγίζει ἡ ἡμέρα

CHAP. XIV.

Paraphraſe.

* receive to you, εἰς προσλαμβάνεσθε † to the judging of thoughts

1. HIM that is weak in the faith, * receive ye; but not † to doubtfull [a] diſputations.] 1. And for the preſerving of that Chriſtian charity among all, mention'd ſolemnly c. 13. 8, 9, 10. I ſhall enlarge to give theſe rules. Great diſſenſions and diviſions are already a growing in the Church between the Jewiſh and Gentile beleivers; The Jewiſh beleiver is zealous for the Moſaical obſervances of circumciſion and meats, &c. and will not come near an heathen, that will not, as a proſelyte of juſtice, obſerve all theſe: On the other ſide the Gentile beleivers, ſeeing the Jewiſh ſtand upon ſuch things as theſe, that had nothing of real goodneſſe or virtue in them, are apt to deſpiſe and contemn them, and reſolving to maintain that liberty purchaſed by Chriſt to the Jew himſelf, that of freedome from ſuch obligations, are apt to ſeparate from the Jewes, ch. 11. 18. and ſo betwixt one and other, the communion is like to be broken. To both theſe therefore, I apply my ſelf at this time. The ſcrupulous or erroneous Judaizer, that thinks himſelf bound to obſerve thoſe lawes of abſtaining from many meats, of being circumciſed &c. doe ye Gentile beleivers not reject, but receive to your communion, yet not ſo, that he thereby think himſelf encouraged or authorized to quarrel with other mens reſolutions for the directing their own lives, what is lawfull or unlawfull for them, and to condemn others that doe not think themſelves ſo obliged. 2.

2. For one beleiveth that he may eat all things; another, who is weak, eateth herbs.] 2. The Gentile-Chriſtian makes no ſcruple of eating any thing, thinks not himſelf obliged to be circumciſed &c. makes uſe of his Chriſtian liberty to that purpoſe: the Jewiſh, being not ſufficiently inſtructed in the nature of the liberty allow'd him by Chriſt and remaining

ing in that error concerning the obligingneſſe of the Moſaical law, abſtaineth (from all fleſh perhaps, for ſo ſome did, or elſe) from ſome ſorts of meats, as unclean, and forbidden.

3. Now to begin with the latter firſt (ſee note on Mat. 7. b.) the Gentile, that eateth all meats indifferently, muſt not deſpiſe the ſcrupulous erroneous Jewiſh beleiver: and on the other ſide the ſcrupulous Judaizer muſt not reject and caſt out of his communion the Gentile Chriſtian, who being inſtructed in the nature of his Chriſtian liberty doth not think himſelf obliged to abſtain from all thoſe meats, from which he religiouſly and Judaically abſtains, for God hath admitted him into the Church, (without laying that yoke upon him,) as a ſervant into his family, and he is not to be excluded by the Judaizer for ſuch things as theſe.

3. Let not him that eateth, * deſpiſe him that eateth not: and let not him, which eateth not, judge him that eateth: for God hath received him.] * ſet at nought ἐξουθενείτω

4. What cómiſſion haſt thou, O Jewiſh Chriſtian, to judge God's ſervant, received and owned by him, v.3. to exclude him out of the Church? (ſee ch.2. 1. and note a.) To his own Lord he ſtands or falls, i.e. he, by his (not thy) ſentence or judgment, is either cleared (judged to have done nothing amiſſe) or condemn'd. But he certainly ſhall be cleared, for God is able to clear him, if he pleaſe, and he certainly will, having, by receiving him into his family, given him this liberty.

4. Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth: yea, he ſhall be holden up, for God is able to make him ſtand.]

5. The Judaical Chriſtian preferres one day before another, the ſabbath, or other Jewiſh feſtivals; but the Gentile beleiver makes not that difference of daies that Moſes requires, and in ſuch things every man muſt act by his own, not by another man's judgment or conſcience (ſee note on Lu. 1. a.) what he is verily perſwaded he ought to doe, (and therefore unity and charity ought not to be broken by you for ſuch things.)

5. One man † eſteemeth one day above another: another eſteemeth every day alike. Let every man be fully perſwaded * in his own mind.] † maketh a difference of one day fro another. διακρίνει ἡμέραν παρ' ἡμέραν * by, for the King's MS. reads πρὸ without παρά

6,7. He that makes a difference betwixt daies, thinks it is God's will he ſhould doe ſo; and he that doth not make that difference, thinks it

6. He that regardeth a day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7. For none of us liveth to himſelf, and no man dieth to himſelf.]

God's pleaſure that he ſhould not make any difference. He that makes no difference of meats thinks it acceptable to God that he ſhould do ſo, and in teſtimony that he thinks ſo, conſtantly bleſſeth God, when he eats, for giving him that food, to the eating of which he conceives God hath alſo given him liberty; and the Jewiſh Chriſtian thinks it obligation of conſcience to abſtain, and for that command of reſtraint, and for the grace of doing ſuch an act of ſelf-deniall, he giveth God thanks alſo. And this ſure is well done on both ſides; for no man of us is to doe what he himſelf likes beſt, but what he thinks is moſt acceptable to God.

8. For our life and death are very conſiderable, but as by them we may ſerve God; and therefore much more all other things.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.]

9. And all the fruit of Chriſts death, and ſuffering, and reſurrection, which accrues to him, is onely this, that he may have power and dominion over us all, to command or give what liberty he pleaſeth.

9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.]

10. But why doſt thou Jewiſh condemn the Gentile Chriſtian, or exclude him from thy communion, becauſe he uſes his Chriſtian liberty &c. or thou Gentile Chriſtian, why doſt thou think it a piece of ſenſleſſe ſtupidity in the Jew to abſtain, and thereupon deſpiſe v.3. and vilifie him, which is alſo a kind of judging him, whereas indeed neither of you is to be the judge of the other, but Chriſt of you both, ſee note a. on Jam. 3.

10. But why doſt thou judge thy brother? or why doeſt thou ſet at nought thy brother? we ſhall all † ſtand before the judgment ſeat of Chriſt.] † be ſet παρασταθησόμεθα

11,12. According to that of the prophet, Iſa.45. 23. that God is the one ſupreme judge of all, to whoſe judicature every one muſt ſubmit, and give account for his own actions, and conſequently that 'tis moſt unreaſonable, that any man, but he, to whom God hath committed that power, the Apoſtles and Governours of the Church, endowed with the power of the Keyes and Cenſures, ſhould thus cenſure, and reject others from their communion.

11. For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God.

12. So then every one of us ſhall give account of himſelf to God.]

13. And therefore let this fault be mended by you, doe not any longer cenſure and ſeparate from one another's communion, for ſuch things as theſe; but rather conſider the danger that may befall you, and the ſinne, and ſo reſolve it your duty to be moſt carefull, not to injure any Chriſtian ſo, as to put in his way a ſtumbling block to hinder his coming to Chriſtianity or a gall-trap to wound him, and make him goe back, both which the Jewiſh Chriſtians did, binding all to the Moſaical law, and ſo by that yoke deterring the Gentiles from Chriſtianity, and ſo did the Gentile Chriſtians too, ſcoffing at, and repelling the ſcrupulous doubting Jewes, ver. 20.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling block, or * an occaſion to fall, in his brother's way.] * a ſcandal σκάνδαλον

14. I am confident, and make no queſtion, but that Chriſt hath ſo removed that yoke of the Moſaical law, that to a Chriſtian no meat is unlawfull to be eaten; but yet for all that, it is unlawfull to him that eſteems it to be ſtill prohibited. The perſwaſion of its being forbidden him, is, as long as he is ſo perſwaded, ſufficient to make it to him unlawfull to uſe that liberty, which otherwiſe were lawfull-

14. I know and am perſwaded † by the Lord Jeſus, that there is nothing unclean of it ſelf; but to him that eſteemeth any thing unclean, to him it is unclean.] † in

15. But if for a matter of this nature, his not daring to eat what thou eateſt, thou deſpiſe and caſt off a Jewiſh Chriſtian, and by ſo doing diſcourage or aliene him from going on in Chriſtianity, v.13. ſure this is contrary to the rule of Chriſtian charity, of drawing

b. 15. * But if thy brother be [b] grieved with thy meat, now walkeſt thou not charitably: deſtroy not him with thy meat for whom Chriſt died.] † But if because of meat εἰ διὰ βρῶμα

all

all to piety, and driving none away, Mat. 18.6. and it will be a great fault in thee, for ſo light a thing as meat is, to drive from Chriſtianity, and conſequently to deſtroy him, for the ſaving of whom Chriſt was content to lay down his life, ſee v. 20.

16. Let not your good be evil ſpoken of.] 16. Ye may uſe your Chriſtian liberty, but ſhall not doe well ſo to uſe it, as that it may tend to others hurt, for that will be the defaming of that, which is in it ſelf indifferent or innocent.

17. For the kingdome of God is not meat and drink, but righteouſneſſe, and peace, and [c] joy in the holy Ghoſt.] 17. For Chriſtianity conſiſts not in c.

ſuch external matters, eating, or not eating ſuch or ſuch meats, but in the practiſe of Chriſtian virtues, ſuch are mercifulneſſe and peaceableneſſe and delight to doe good one to another, to build up and advance one another in piety, not dividing and hating, and excommunicating one another, v.19.

18. For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.] 18. Theſe indeed are acts of obedience

to Chriſt, that are ſure to be accepted by God (without Judaical performances) and to be of good report among all men.

19. Let us therefore follow after the things that make for peace, and things wherewith one may edifie another.] 19. And therefore let us moſt zealouſly

attend to thoſe things, which may thus preſerve peace between all ſorts of Chriſtians though of different perſwaſions, Jewiſh and Gentile, and which tend to the drawing men to Chriſtianity, not alienating them from it.

* diſſolve καταλυε † but the evil is to κακον τῳ 20. For meat * deſtroy not the work of God: all things indeed are pure; † but it is evil for that man who eateth with offence.] 20. Doe not thou for ſo unconſiderable

a matter as eating is, or becauſe another will not, or dares not make uſe of that Chriſtian liberty, which thou doſt moſt innocently uſe, diſturb that peace, that unity, which God hath wrought betwixt Jew and Gentile. 'Tis true a man may eat any thing ſimply conſidered; but if by eating he aliene others from the Goſpel, by deſpiſing and avoiding them, v.3. that dare not doe ſo, this is a ſinne in him.

* ſcandalized, or is ſick, σκανδαλιζεται ἢ ἀσθενει 21. It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth, or is * offended, or is made weak.] 21. 'Tis not charitable to make uſe of

any part of Chriſtian liberty, when by thy ſo doing, any other man is kept from receiving the faith, and ſo falls by ſomewhat which thou haſt laid in his way (as the Gentiles by the Jewes inſiſting on the Moſaical obſervances) or gall'd, and diſcouraged, and driven from the profeſſion, (as the Jewiſh beleiver is by being deſpiſed by the Gentile Chriſtian) or any way wounded, or hurt, i.e. brought to any kind of ſinne (ſee note on 1 Cor.8. b.)

†by thy ſelf κατα σεαυτον * judgeth not himſelf in that which he approves, μη κρινων ἑαυτον εν ᾧ δοκιμαζει † it is not of faith, οὐκ ἐκ πιστεως 22. Haſt thou faith? Have it † to thy ſelf before God. Happy is he that * condemneth not himſelf in that thing which he alloweth.] 22. If thou haſt a clear underſtanding

of thy Chriſtian liberty, it is well for thee, and thou mayſt uſe it betwixt God and thy ſelf, but not alwaies before men, as when it may be in danger to hurt them, and when 'tis not neceſſary to reveal thy practiſe in ſuch matters. He is an happy man, that, when he knows a thing lawfull, doth ſo manage the practiſe of it, the uſe of his liberty, that he hath therein no reaſon to accuſe or condemn himſelf, ſee note on c.2. f.

23. And he that doubteth is damned if he eat, becauſe † he eateth not of faith: for whatſoever is not of faith, is ſinne.] 23. And indeed for the ſcrupulous Jew,

there is little reaſon he ſhould be ſo ill uſed for his not daring to eat, when he thinks himſelf otherwiſe obliged; for it were a damning ſinne, for which his own conſcience already condemns him, ſhould he eat, or doe any indifferent thing, as long as he thinks in conſcience that it is not ſo, becauſe it is contrary to perſwaſion or aſſurance of the lawfulneſſe of his action, and whoſoevever doth any thing without that perſwaſion (call'd faith here, and knowledge 1 Cor.8.7.) ſo farre at leaſt as to judge that, which he doth, lawfull for him, he certainly ſinnes in ſo doing.

Notes on Chap. XIV.

2. διαλογισμους] here ſeems to ſignifie the *arguings*, or *reaſonings*, and conſequently *reſolutions* of men concerning themſelves, to the managing their whole courſe of life, what is *lawfull* or *unlawfull* for them, and particularly here (as the *context* inforceth it) the *reaſonings* and *reſolutions* of thoſe, that from the *liberty* of diſuſing the *Moſaical law* given by *Chriſt*, conclude the *lawfulneſs* of *eating any thing*, v.2. A fuller inſtance or example of this notion of the word, I have not met with, then in *Epicurus*'s his *Epiſtle* to *Idomeneus*, ſpeaking of the *torments* he was then under ready to *die*, as great as were imaginable, Ἀλλ' ὅμως παρῆν ὁ τῶν τότε τὸ κατ' ψυχὴν χαῖρον ὅτι τῆ τ' γεγονότων ἡμῖν διαλογισμῶν μνήμη, *The joy that he had in his mind, upon the remembrance of the reaſonings which he had in his life-time, ſtood in battel array againſt all thoſe torments of the ſtrangury* &c. what thoſe διαλογισμοὶ or *reaſonings* of *Epicurus* were, appears in his *Epiſtle* to *Menaceus* in *Diog: Laert:* wherein, as in an *apologie* for himſelf, and a *declaration* of the truth of his opinions, he confeſſes 'tis not *eating* or *drinking*, or any other of the *ſenſualities* of the *world* put together, that beget a *pleaſant life*, ἀλλὰ νήφων λογισμὸς, ὁ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πᾶσα ἡ τῆς ψυχὰς καταλαμβάνει ταραχή, *but a ſober diſcourſe, or reaſoning, and ſuch as ſearches out the cauſes of all choice or averſation, and drives away thoſe falſe opinions, from which the greateſt perturbation, that ſeizeth on our mind, doth proceed*, this νήφων λογισμὸς &c. this *ſober reaſoning* what are the true *cauſes* of *choice* and *averſation*, i.e. what is to be *choſen* or *rejected* upon true *rational* grounds, done, or not done, was *Epicurus*'s διαλογισμὸς, the *remembrance* of which brought him ſo much *inward pleaſure* in the midſt of his *torments*. This * S. *Ambroſe* (reciting part of that *Epiſtle* of his) renders *ſobria diſputatio*, a *ſober diſputing*, and by and by repeating the ſame again, *continens vita*, a *continent life*, and in * another place *ſobrietas mentis*, *ſobriety of mind*. And *Cicero Tuſc: Queſt:* l.5. mentioning his *cheerfulneſs* at his *death*, tranſlates this διαλογισμῶν μνήμη, *Inventorum ſuorum memoria & recordatio*, *the remembrance* of the *moral rules* which he *invented*. So that the λογισμὸς and διαλογισμὸς ſignifies there, (and ſo moſt probably here alſo) that *reaſoning* of mens *hearts*, by which

* l.3. Ep.35.

* l. 1. de Abrah. c.2.

which they *reſolve* and *determine* what they *may* and *may not* doe, and accordingly regulate the *actions* of their *lives*, That ſpecial act of their *judicium practicum*, which hath the *governing* of their *practiſe*, and conſequently διάκρισις διαλογισμῶν μέσ] is, the *judging* or *condemning* of other mens *courſes*; Which *practiſe* was not to be *approved* of, or *encouraged* in the *Jew* on one ſide, as on the other ſide the *Gentile* was not to *reject*, but *receive* him to his *communion*, though he were erroneouſly, and unneceſſarily ſcrupulous in point of the *Moſaical* obſervances. And ſo this firſt *verſe* is the *breviate* of the whole *chapter*, which is all on theſe two heads, that the *Gentile* muſt not *deſpiſe* and *reject* the *Jewiſh beleiver*, and that the *Jewiſh* muſt not judge or condemn the *Gentile*, ſee v.3.&c. & c.2.1. *note* a.

διάκρισις διαλογισμῶν

b. Λυπεῖς here ſignifies *to be grieved*, as that notes being *wounded*, or *galled* in his courſe, and by that means driven off from the *profeſſion* of *Chriſtianity*. That it ſignifies ſo, appears by the *context*, comparing this verſe with v.13. where the *brother's* having a *ſcandal*, i.e. *gall-trap* (ſee *note* on *Mat.* 11. c.) put in his *way*, is all one with the [λυπῆται being *grieved*] here, anſwerable to both which together, is σκανδαλίζεται ἢ ἀσθενεῖ, *is ſcandalized* (or *galled*) *and made weak*, or *ſick*, or *faint*, or *wounded*, v.21. For it is to be obſerved that λύπη *grief* or *ſorrow*, is oft taken for the *cauſe* of *ſorrow*, *diſeaſe*, or *wound*, or *gall*, as ὀδύνη ψυχῆς, *Eccluſ.* 30. 12. is one that *cauſeth grief* to the *ſoul*, and as πένθος *mourning* is by *Heſychius* rendred συμφορὰ *calamity*, which is the *cauſe* of *mourning*; and as φόβος *fear* ſignifies (the *cauſe* of *fear*) *danger*; according to an *Hebraiſme* obſervable in theſe writers, where for want of the *conjugation Hiphil*, which in *Hebrew* ſignifies [to *cauſe to doe* any thing] the *Greek language* is faine to uſe the *active* [*to doe*.] So the *Hebrew* חולה, which ſignifies *infirm* or *ſick*, *Lam.*1.22. is by the *Greek* rendred λυπῆ, where we read [*is faint*] as *Iſa.* 1. 15. πᾶσα καρδία εἰς λύπην *the whole heart is faint*, i.e. very *ſick*, which is the *cauſe* of *grief*, and therefore the ſame word is in other places rendred ὀδύνη and νόσος, *Deut.*7.15. *pain* or *diſeaſe*. So אבד, which ſignifies *deſtruction*, and is frequently rendred ἀπώλεια, is *Prov.* 31.6. rendred λύπη, οἱ ἐν λύπαις *men in ſorrow*, for which our *Engliſh* have, *ready to periſh*, agreeably to which S. *Paul* here joynes (as the interpretation of *grieving* the *brother*) *deſtroying* him. This is farre diſtant from that notion, which is ordinarily had of this phraſe, as if it ſignified *ſorrow* or *trouble*, or *grief* for the other man, or rather *anger* or *diſpleaſure* againſt him; which being (in this matter) *without cauſe* (for 'tis ſaid ver.14. that that which the *brother eats*, is *not unclean* in its ſelf. and therefore he may *lawfully eat* it in that reſpect) is wholly to be charged on him that is ſo cauſleſly *diſpleaſed* or *angry*, and would not devolve that guilt of *ſcandal* on him that *eats*, that here lies on him by the *brothers* being *grieved* or *wounded*.

Λυπεῖς

Πένθος

c. That χαρὰ *joy*, *Gal.* 5.22. ſignifies not the *natural paſſion*, but the *Chriſtian virtue*, and that again moſt probably that which is exerciſed toward our *brethren*, appears by the ἀγάπη *charity* before, and εἰρήνη *peace* &c. after it, and therefore it muſt be underſtood in that notion, which ſhall be agreeable thereto, either to ſignifie the *rejoicing* at any *good* that befalls another, but eſpecially at the *virtuous* actions performed by him (which 1 *Cor.* 13.6. is *rejoicing* in the *truth*, i.e. *integrity* and *ſincerity* of another, oppoſite to his ἀδικία *doing amiſſe* præcedent) or elſe the *deſire* or *delight* of *doing good* to others, which as a thing very *pleaſant* to him that hath it, and as the *cauſe* of *joy* to them that receive benefit from it, may perhaps be called *joy*. And though the former of theſe notions is the more eaſie and prompt, yet that this latter is the more proper to that place may appear probable, by comparing it with the like phraſe here, χαρὰ ἐν πνεύματι ἁγίῳ, *joy in the holy Ghoſt*, which is here alſo joyned with *righteouſneſs* and *peace*, (and all of them, by the matter in hand, the care of *not offending* the *weak brother*, appear to be branches of *duty* to the *neighbour*) and ſeems contrary to the *grieving* and *wounding* the *brother*, v. 15. i.e. the betraying him to any *ſinne*, and is expounded v.19. by τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους διώκτε, *purſuing thoſe things that belong to edification toward one another*, i.e. *building* up in *piety*, bettering one another, which is here joyned with *purſuing* τὰ τῆς εἰρήνης *the things that belong to peace* (as there the *joy* is with *peace* it ſelf) and ch.15. 2. by τῷ πλησίον ἀρέσκειν εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν *pleaſing the neighbour to his good for edification*, i.e. *gratifying* or *cauſing joy* and *pleaſure* to him in *improving* his *ſpiritual* weale, and ſo 1 *Cor.* 10. the *not giving ſcandal* to others, v. 32. is exemplified by his *pleaſing of all men in all things*, *not ſeeking his own profit, but the profit of many*, v.33. and ſo not to *ſeek his own, but that which is anothers*, v.24. as it is ſaid of *charity* that it *ſeeketh not her own*, 1 *Cor.*13.5. i.e. takes care of *others* ſafety, not onely of her *own*, doth nothing that may *ſcandalize* another, and rather then doe ſo, *abſtains* from that which the man himſelf *approves* of. So *Phil.* 2. 4. τὰ ἑτέρων σκοπεῖν, *to conſider* or *mind the things of others*, i.e. what may tend to their *good* as well as ours. By all which it ſeems probable that χαρὰ *joy*, and *joy in the holy Ghoſt*, that *grace* of the *Chriſtian*, flowing from the *ſanctifying Spirit* of *God*, or which is according to the *will* of *God*, a holy *Chriſtian joy* (as *rejoicing in the Lord*, *Phil.* 4. is *rejoicing* in thoſe things (*afflictions* there) which *God* would have us *rejoice* in) is the ſeeking, and advancing the *ſpiritual* weale, and good of others, as the *grieving* of them is the contrary, the *wounding* of their *conſciences*, and occaſioning their *ſinne*. 'Tis true the *joy of the holy Ghoſt* 1 *Theſſ.* 1.6. is the *rejoicing* in *afflictions*, contrary to the *joy* of the *world*, and ſo *rejoicing in hope*, *Rom.*12. 12. but that hinders not but theſe phraſes, being otherwiſe inclined by the *context*, may ſignifie otherwiſe.

Χαρὰ

τὰ τῆς Οἰκοδομῆς

τὰ Πλησίον ἀρέσκειν

τὰ ἑτέρων Σκοπεῖν

CHAP.

CHAP. XV.

Paraphraſe.

1. WE then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves.]

1. They that know the nature and extent of Chriſtian liberty, ought to help and relieve thoſe that doe not underſtand it, to be watchfull to keep them from falling into ſinne, and not pleaſe themſelves too much in reflexion on their own ſtrength and knowledge, and neglect or deſpiſe others that have not ſo much.

2. Let every one of us pleaſe his neighbour for his good to edification.

3. For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee, fell on me.]

2, 3. Let us rather doe what good we can to the edification of other men, after Chriſt's example, who did not conſider the pleaſing of himſelf, but had the ſame common concernments with the father, that whatſoever befell God, fell on him, was as tender of Gods honour, as if it were done to himſelf. Pſal. 69. 9. ſee Joh. 2. 17.

4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope.]

4. And if ye think or pretend that thoſe words ſpoken by the Pſalmiſt, belong not to you, ye muſt know, that generally ſuch ſayings in the old Teſtament, were meant to be our inſtructions and documents, and one principall uſe of them is, that by the examples which we find there of the patience of pious men, and of God's relieving and comforting thoſe that want relief, we might be confident that God will relieve us alſo in due time.

5. Now the God of patience and conſolation grant you to * be like minded one towards another, according to Chriſt Jeſus,]

* mind the ſame thing among one another, vi de ſupra ὁμόνοιαν

5. And that God, for whom we ought to ſuffer, and who will give you that relief, give you alſo the grace of unity and charity, ſuch as Chriſt commanded and expects from you,

6. That ye may with one mind, and one mouth glorifie † God, even the Father of our Lord Jeſus Chriſt.]

† the God and father ὁ θεὸς καὶ πατὴρ

6. That ye may joyne unanimouſly, Jewes and Gentiles, into one, and aſſembling together worſhip and ſerve the Lord, who is both the God and Father of our Lord Jeſus Chriſt, (Eph. 1. 3. 17.) in all unity of affections and form of words.

7. Wherefore receive ye one another, as Chriſt alſo received us to the glory of God.]

7. Wherefore in all humility of condeſcenſion and kindneſſe, embrace and ſuccour one another, help them up, when they are fallen, in ſtead of deſpiſing and driving them from your communion, after the example of Chriſt's uſage toward men, who came from heaven, and laid down his life to relieve us, and there is nothing by which God is more glorified, then this.

8. Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers:]

8. And that ye may not think fit to deſpiſe the Jewiſh beleivers, let me tell you, that Chriſt came to them, was by God conſtituted a means or inſtrument of good to the Jewes in preaching to them the truth of God, calling them to repentance, and ſo exhibiting and making good to them the promiſes made of old to that people beyond all others.

9. And that the Gentiles might glorifie God for his mercy, as it is written, For this cauſe I will confeſſe to thee among the Gentiles, and ſing unto thy name.]

9. And on the other ſide, that the Jew may not condemn & reject the Gentile Chriſtian, let him know, that God hath been moſt wonderfully mercifull to the Gentiles, and ſo hath given them occaſion to magnifie his name, according to that of Pſal. 18. 49. I will praiſe thee, and ſing unto thee among the Gentiles, ſignifying thereby, that the Gentiles have cauſe to give thanks, and praiſe him.

10. And again he ſaith, Rejoice ye Gentiles, with his people]

10. And ſo Deut. 32. 43. the Gentiles are bid to joyn with the Jewes in rejoicing and praiſing God.

11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye people.]

11. And ſo Pſal. 117. 1. they are called to praiſe God, Gentiles and Jewes together.

12. And again Eſaias ſaith. There ſhall be a root of Jeſſe, and he that ſhall riſe to [a] reigne over the Gentiles, in him ſhall the Gentiles truſt.]

12. And Iſaiah propheſying of Chriſt, ch. 11. 10. that ſhould come from David's family (under the type of Hezekiah a king of Judah lineally deſcending from David) ſaith that he ſhall be for a ſtandard to the Gentiles, to whom they may, and ſhall come, and truſt, and relie on him.

2.

13. Now the God of hope fill you with all joy and peace in beleiving, that ye may abound in hope through the power of the holy Ghoſt.]

13. Now that God, in whom all our truſt is repoſed, and from whom all good things are to be received, beſtow on you that cheerfull quiet (in ſtead of the contentions that have been among you) and that union & concord in the Chriſtian faith, (or without any receding from it) that thereby ye may have that hope, (which the Goſpel beſtowes on you on condition of charity &c.) encreaſed unto you into all abundance, through the working of the holy Ghoſt in you.

14. And I my ſelf alſo am perſwaded of you, my brethren, that ye alſo are full of goodneſſe, filled with all knowledge, able alſo to admoniſh one another.]

14. And though I doubt not but ye, that are full of virtue and charity, and perfectly know what your Chriſtian duty is, are alſo without my help able to adviſe one another to doe what I now ſay, i.e. to abſtain from contemning and condemning one another,

15. Nevertheleſſe, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,]

15. Yet I have thought good to write freely to you, to ſtirre you up to the practiſe of that which you know already, this being a branch of my office and authority Apoſtolical, as well as that of making known the Goſpel,

* that there might be an offering of the Gentiles accepted ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος

16. That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God, * that the offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.]

16. That office, I ſay, to which I was ſent by Chriſt Act. 9. 15.

9.15. to preach the Goſpel to the Gentiles, as well as the Jewes, that the Gentiles might be preſented and offered up unto God as a ſacrifice moſt acceptable unto him, ſanctified, not as other ſacrifices, by any prieſt on earth, but even by the holy Ghoſt, i. e. that they might be brought to obey the Goſpel.

17. And for my ſucceſſe herein I have ground or matter of great rejoicing, not in my ſelf, but in order to God the author of this ſucceſſe.

17. I have therefore * whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God.]

* glorying in Jeſus Chriſt as belonging to God, καυχησιν εν Χριστῳ Ιησου τα προς τον Θεον

18. And herein I ſhall not need to be ſo vain as to mention any thing that can be queſtionable, wherein, as an inſtrument in Chriſt's hands, I have wrought, and had this ſucceſſe to my work, in bringing the Gentiles to receive and obey the Goſpel, A work which hath been done by miracles, and preaching,

18. For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, † to make the Gentiles obedient by word and deed,]

† towards the obedience of the Gentiles, εις υπακοην εθνων

19. Proving and manifeſting my commiſſion, and the truth of what I ſhould ſay by greater evidences, then any prophet of old, by doing all kinds of miracles, as alſo by ſpeaking of ſtrange languages, 1 Cor. 14. 18 and receiving and making known revelations from heaven 2 Cor. 12. 3. And after this manner beginning at Jeruſalem, and taking a circuit through Phœnice, and Syria, and Arabia, Act. 19. 20. &c. I have diſcharged this my office, and preacht the Goſpel to the Macedonians which joyn upon Illyricum.

19. * Through mighty ſignes and wonders by the power of the Spirit of God, ſo that from Jeruſalem, and round about unto Illyricum, I have † fully preached the Goſpel of Chriſt.]

* By the power of ſignes Εν δυναμει σημειων

† fulfilled πεπληροφορηκεναι

20. By which courſe it appears that I have not onely been careſull not to preach where ſome other had been before me, upon which it might be ſaid that I did only ſuperſtruct where others had laid the foundation, but I had a kind of ambition in it to make known the Goſpel to them that had never heard of Chriſt,

20. * Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation,]

* And ſuch an ambition have I had to Ουτω δε φιλοτιμουμενον με

21. To fulfil that glorious prophecie Iſ. 52.15. that they ſhould be brought home to God, that were never preached to before, as the events of Jeremies prophecies ſhould be made good to them, to whom the prophecies had not come.

21. But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.]

22. By this means of preaching to ſome new people or other, I have been hindred unexpectedly from coming to you, when I have ſeverall times deſigned it.

22. For which cauſe alſo I have been much hindred from coming to you.]

23. But now having no more occaſion to detain me in theſe parts, that I yet foreſee, and having for many years had an earneſt deſire to viſit you,

23. But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you,]

24. In my journey to Spain I am reſolved to doe it, taking you in my paſſage, and expecting that you will accompany me ſome part of my way thither, after I have ſtayed a while, and ſatisfied my ſelf with the pleaſure of being among you.

24. Whenſoever I take my journey into Spain, I will come to you, for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, † if firſt I be ſomewhat filled with your company.]

† if I may firſt in ſome meaſure have my fill of you, εαν υμων πρωτον απο μερους εμπλησθω

25. But now I am a going to Judæa to diſtribute to the poor Chriſtians there the collection that hath been made for them

25. But now I goe unto Jeruſalem, to miniſter unto the ſaints.]

26. By the Chriſtians of Macedonia and Achaia.

26. For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the * poor ſaints, which are at Jeruſalem.]

* poor of the ſaints πτωχους των αγιων

27. This they have done, and 'twas but due from them, for conſidering that theſe Gentile provinces have been beholden in an higher reſpect to the Jewes, have received the Goſpel from them, as indeed from Judæa it was that 'twas firſt preached to Macedonia and Achaia, 'tis but reaſonable they ſhould make them thoſe poor returns, contribution to their wants.

27. It hath pleaſed them verily, and their debtors they are: for if the Gentiles have been made partakers of their ſpirituall things, their duty is alſo to miniſter unto them in carnal things.]

28 When therefore this buſineſſe is diſpatcht, and I have delivered to them ſafely this fruit of the Gentiles liberality, I intend then to begin my journey to Spain, and take you in my way thither.

28. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.]

29. And I am confident, when I come, I ſhall give you ſuch evidences of the great mercy, and glorious diſpenſations of God, and the good ſucceſſes which I have had, that you will be much confirmed in the Chriſtian faith by my coming and telling you what I have been able to doe, and conſequently that I ſhall bring as much bleſſedneſſe to you, and be cauſe of as much Chriſtian joy, as is poſſible.

29. And I am ſure that when I come unto you, I ſhall come in the fulneſſe of the † bleſſing of the Goſpel of Chriſt.]

† or bleſſing of Chriſt, for the Kgs MS. reads ευλογιας Χριστου, and ſo Origen. and Ambroſe and the Latine.

30. And now I beſeech you for our Lord Chriſt Jeſus ſake, and upon that obligation of Chriſtian love, which he requires, and his Spirit works in your hearts, that you will with great earneſtneſſe and intention joyn your prayers with mine to beſeech God,

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me,]

31. That I may be deliver'd from that danger which I foreſee in Judæa, from ſome refractary men, that, though they have received the faith, are violently bent againſt me, as an oppoſer of the Moſaical law, and that the relief, which I bring to the poor Chriſtians at Hieruſalem and Judæa, may be taken by them in good part, though it come from thoſe Gentile provinces.

31. That I may be delivered from them that doe not beleive in Judæa, and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints,]

32. This would be a means to make me come cheerfully to you, if it pleaſe God to grant it to our prayers, and to have a cheerfull being with you,

32. That I may come unto you with joy by the will of God, and may with you be refreſhed.]

33. Now

33. Now the God of peace be with you all. Amen.] 33. And the God of all unity and concord bleſſe you, and preſerve unity among you all. Amen.

Notes on Chap. XV.

a. Ἄρχοντι ἐθνῶν That which is out of the *Hebrew* rightly rendred, *for an enſigne*, is by the *Greek* tranſlators rendred ἄρχειν to bear *rule* or *dominion*, becauſe, it being the *office* of the *King* to *defend*, and by *armes* to *protect* the *people*, and the *power* of *warre* being, as the *power* of the *ſword*, a *branch* of *imperial authority*, and that no way competible to any, but either to the *ſupreme* ἐξουσία, or ἄρχων ch.13. 1,2. *power* or *prince*, or to him that is *ſent by him*, i.e. hath *commiſſion* from him, this [*being for an enſigne*] is all one in effect with *ruling*, and one is but a phraſe to expreſſe the other, and the *Apoſtle*, according to his manner, maketh uſe of the *Greek translation*, not of the *original*.

CHAP. XVI. Paraphraſe.

* one that miniſters to διάκονος 1. I Commend unto you Phœbe our ſiſter, which is a * ſervant of the Church which is at Cenchea,] 1. I pray take ſpeciall notice of the bearer hereof, Phœbe, a pious perſon, who relieveth thoſe Christians which be in want at Cenchrea, a.

2. That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſſe ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.] 2. And entertain her Chriſtianly, as the is wont to doe others, and give her your beſt aſſiſtance in the diſpatching the buſineſſe which ſhe hath at Rome, for ſhe hath been very liberal to divers Chriſtians, and particularly hath aſſiſted me in an eminent manner.

† fellow-labourers συνεργοὺς 3. Greet Priſcilla and Aquila my † helpers in Chriſt Jeſus,] 3. Mention my love to Priſcilla, who, though a woman, hath joyned with Aquila a man, to promote the Goſpel of Chriſt, and done their beſt to bring many to the faith,

4. (Who have for my life laid down their own necks, unto whom not onely I give thanks, but alſo all the Churches of the Gentiles.] 4. (And have ventured their lives to ſave mine, for which cauſe I am not onely bound to thank them, but all the Churches of the Gentiles, who were obliged by them,)

5. Likewiſe greet the Church which is in their houſe. Salute my well beloved Epænetus, who is the firſt fruits of Achaia unto Chriſt.] 5. And all the Chriſtians that belong to their family (ſee note on 1 Cor. 16. c.) My love to Epænetus, the firſt convert I had in all Achaia.

6. Greet Mary, who [beſtowed much labour] on us. 6. See note a.

* Iunias Ἰουνίαν 7. Salute Andronicus and * Junia my kinſmen, and my fellow priſoners, [who are of note among the ᵇ Apoſtles,] who alſo were in Chriſt before me. 7. who are, either, known men, of great eſtimation with other Apoſtles, as well as me; or elſe, themſelves Apoſtolical men. b.

8. Greet Amplias my beloved in the Lord.

† fellow-labourer συνεργὸν 9. Salute Urban our † helper in Chriſt, and Stachys my beloved.

10. Salute Apelles [approved in Chriſt,] Salute them which are of Ariſtobulus houſhold. 10. who hath ſhew'd himſelf a faithfull ſincere Chriſtian,

11. Salute Herodion my kinſman. Greet them that be of the houſhold of Narciſſus, [that are in the Lord.] 11. that have received the faith.

12. Salute Tryphæna and Tryphoſa, who [labour in the Lord.] Salute the beloved Perſis, which laboured much in the Lord. 12. doe good offices in the Church, ſee note a.

* the elect ἐκλεκτὸν ἐν κυρίῳ, ſee note on 1 Pet. 2. c. 13. Salute Rufus [* choſen in the Lord, and his mother and mine.] 13. a choice perſon, a ſincere Chriſtian, and his mother, which is to me as a mother alſo.

14. Salute Aſyncritus, Phegon, Hermas, Patrobas, Hermes, and the [brethren] which are with them. 14. Chriſtians

15. Salute Philologus and Julia, Nereus, and his ſiſter, and Olympias, and all the [ſaints] which are with them. 15. Chriſtians

16. Salute one another [with an ᶜ holy kiſſe.] The Churches of Chriſt ſalute you. 16. with that Apoſtolical form of benediction 2 Theſſ. 3. 17, 18. of which a kiſſe was wont to be the ceremony. c.

†exhort παρακαλῶ * ſcandals σκάνδαλα † beſide παρὰ * turn aſide from ἐκκλίνετε 17. Now I †beſeech you, brethren, Mark them which cauſe diviſions and * offences, † contrary to the doctrine which ye have learned, and * avoid them.] 17. Now of this I warn you, brethren, to watch diligently, and (as out of a watch tower men are wont to obſerve the enemy approaching, ſo) to obſerve and take notice of them, which teach new doctrines, either contrary or different from what we have taught you, and ſo break the peace of the Church, and diſcourage or drive away others from the faith, from ſuch heretical teachers ye are to ſeparate, that others may not be deceived by taking them for men as orthodox as any. See note on 1 Cor. 5. g.

18. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.] 18. Such are the Gnoſticks, who inſtead of ſerving of Chriſt, ſerve their own luſts and intereſts, and by plauſible pretenſes and undertakings, corrupt and ſeduce thoſe who are of a temper, ready to follow and obey, and ſo become eaſie and ſeducible, contrary to wiſe, ver. 19.

19. For your obedience is come abroad unto all men, I am glad therefore on your behalf; but yet I would have you wiſe unto that which is good, and ſimple concerning evil.] 19. As for you, your purity of faith is generally taken notice of, and therefore I doe not ſpeak to you as to thoſe that are thus corrupt already, but rejoicing that as yet you are immaculate, I exhort you to be watchfull, and not ſo ſimple as to be cheated into hereſies, but onely ſo as to keep your ſelves innocent.

20. And to encourage you to continue your watch, let me tell you, that it is not now many years to that coming of Chriſt ſo oft ſpoken of in the ſcripture, that ſpiritual, not corporal or perſonal coming of his, 2 Theſſ. 2. 1,2,3. wherein he ſhall not onely work his revenge on his crucifiers, and your perſecutors, the Jewes, (after which time there ſhall be an eminent diſcernible tranquility for the Chriſtians for ſome ſpace, ſee Mat. 24. 13. & Rom. 13. 11.) but wherein he ſhall alſo caſt out the oracles of the Gentiles, and make their deluſions appear, and plant the Goſpel, and root out Idolatry over the whole Gentile world, Phil. 2. 11. The abundant goodneſſe, and mercy of Jeſus Chriſt continue with you. Amen.

20. And the God of peace ſhall bruiſe Satan under your feet * ſhortly. The grace of our Lord Jeſus Chriſt be with you. Amen.] * ſuddenly ἐν τάχει

21. Timotheus my workfellow, and Lucius, and Jaſon, and Soſipater my kinſmen ſalute you.

22. I Tertius, who wrote this Epiſtle, ſalute you in the Lord.

23. one that hath uſed great liberality to me and all the Chriſtians.

23. Gaius [mine hoſt, and of the whole Church] ſaluteth you. Eraſtus the † chamberlain of the city ſaluteth you, and Quartus a brother. † ſteward οἰκονόμος

24. The grace of our Lord Jeſus Chriſt be with you all. Amen.

25,26. Now to him that is able to keep you from falling into any noxious error, & to eſtabliſh you in the conſtant practiſe of all that I have preached to you, the ſame that was the preaching or doctrine of Jeſus Chriſt himſelf, when he was here on earth, according to that which we now ſee revealed, and diſcern to be that which was foretold in the old Teſtament, but not till now taken notice of by men, viz: that the Gentiles ſhould have the Goſpel preacht to them, which ſecret, and all other Chriſtian truths, which have been in the purpoſe of God from all eternity, are now made known or revealed to the Gentiles, that they might beleive the Goſpel:

25. Now to him that is of power to eſtabliſh you, according to my Goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſterie, which was kept ſecret ſince the world began,

26. But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandement of the everlaſting God, made known to all nations for the obedience of faith:]

27. To him, I ſay, who is the onely wiſe diſpoſer of all this, and who hath managed all by his ſon Jeſus Chriſt's aſſuming of our nature &c. be all honour and praiſe through the ſame Jeſus Chriſt our Lord. Amen.] 27. To God onely wiſe be glory through Jeſus Chriſt forever. Amen.

Written to the Romans from Corinthus, and ſent by Phœbe, ſervant of the Church at Cenchrea.

Notes on Chap. XVI.

a. διάκονος

What διακονεῖν, *to miniſter*, ſignifies in the *New Teſtament* hath formerly been *noted* at large (ſee *Lu.* 8. a.) viz: to *relieve* the *poor*, either out of the *ſtock* of the *Church* as *adminiſtrators*, and diſpenſers of others *liberality* and *almes*, or, as *hoſpitable* charitable perſons, out of *their own ſubſtance*: So the *women* that *adminiſtred* to *Chriſt* ἐξ ὑπαρχόντων αὐτῶν *out of their own eſtates*, and ſo *Phœbe* here, who is therefore called προστάτις πολλῶν, *a reliever* or *patroneſs of many*, and of *Paul* himſelf, ver. 2. and in all probability is the γυνὴ ἀδελφὴ 1 *Cor.* 9. 5. the *ſiſter* or *beleiving Chriſtian woman*, which either did, or, if *Paul* would have accepted it, would have helpt him and *Barnabas* to *eat and drink*, ver. 4. without *labouring with their hands* v. 6. Such as ſhe accompanying the *Apoſtles* in their journies to *preach* the *Goſpel* (as of her it appears by S. *Paul's* ſending this *Epiſtle* from *Corinth* to *Rome* by her, as 'tis in the ſubſcription) and furniſhing them with all things which they *wanted*, from whence they are ſaid κοπιᾶν ἐν κυρίῳ *to labour in the Lord*, v. 6, and 12. whereupon ſaith the *Scholiaſt*, that the *Apoſtles* carried about with them ſome *matrons* of good report εἰς τὰς ἀναγκαίας αὐτῶν χρείας χορηγούσας, *that made proviſion for their neceſſary uſes*, ὡς ἀνευ λοιπὸν ὕλης περὶ τοῦτο ἀμερίμνους, μόνῳ τῷ κηρύγματι ἀπεχολεῖσθαι, *that the Apoſtles being free from thoſe cares might be at leiſure for preaching only*, and *Theophylact*, αἱ ὑπηρετοῦσαι γυναῖκας ἱκανὰς ἔθηκεν τοῖς ἀποστόλοις χορηγοῦσαι αὐτοῖς τὰ ἀναγκαῖα, ἢ πᾶσ' ἀμεριμνίαν ἔσῃ τοῖς ἀποστόλοις, *rich women ſollowed the Apoſtles, and provided them neceſſaries, and eaſed them of all that care* &c. See *note* on 1 *Tim.* 5. a.

Πρόστατις πολλῶν

Τὴν ἀδελφὴν

Κοπιᾶν ἐν Κυρίῳ

b. Ἀπόστολος

Ἀπόστολος *Apoſtle* ſignifies primarily that *office* whereunto the *Twelve* were ſet apart by *Chriſt* immediately, and ſo that of S. *Paul* and *Barnabas*, *ſent* immediately by appointment of the *holy Ghoſt*, *Act.* 13. 2. Secondarily it belongs to ſome others after, that received the like *Commiſſion* from the *twelve*, or from S. *Paul*; Thus is *James* the *Biſhop* of *Hieruſalem* often called an *Apoſtle*. And ſo ſaith *Theodoret* of thoſe firſt times, that thoſe which were after called *Biſhops*, were then called *Apoſtles*: So, ſaith he, *Epaphroditus* is called *Apoſtle* of the *Philippians*, *Phil.* 2. 5. becauſe he was their *Biſhop*. So *Clemens Romanus* is by *Clemens Alexandrinus*, *Strom:* l. 4. called Ἀποστολικὸς Κλήμης, *Clemens the Apoſtle*, So *Ignatius* is by S. *Chryſoſtome* called ἀποστολικὸς καὶ ἐπίσκοπος *Apoſtle and Biſhop*. So of *Timothy* ὁ ἀποστολικὸς Τιμόθεος *the Apoſtle Timotheus was made Biſhop of Epheſus*, ſaith an *anonymous* writer in * *Photius*. So that *Thaddæus*, that was ſent by *Thomas* to the *King* of *Edeſſa*, is ſtyled in *Euſebius* l. 1. c. 13. ἀποστολικὸς Θαδδαῖος, *the Apoſtle Thaddæus*. So *Mark* in *Epiphanius*, *Her:* 51. and in *Euſebius* l. 2. c. 24. So *Luke* alſo by *Epiphanius Her:* 51. And if it be he, which is mention'd 2 *Cor.* 8. 18. in the ſtyle of [*who is praiſed for the Goſpel*, or for *preaching* through all the *Churches*] (as *Ignatius* affirms, *Ep:* to the *Epheſ:* and 'tis generally conceived to be he, being a conſtant companion of S. *Paul* in all his *travails*, as farre as the book of the *Acts* reaches, and therefore is ſaid by * *Euſebius* to have written the *Goſpel* from *other mens teſtimonies*, but the *Acts* αὐτόπτης from his *own ſight*) and not only ſo, but, as it follows v. 19. *ordained* by the *Churches* συνέκδημος καὶ ὁμότροπος *Paul's fellow-travailer*. Then there will be little queſtion, but that *title* might belong to him, and that he was one of thoſe, which are called there v. 23. Ἀπόστολοι ἐκκλησιῶν, *Apoſtles* of

* *Bibliothec.* num: 250.

* τὸ εὐαγγέλιον ἐξ ἑτέρων μαρτυριῶν ἔγραψεν ἀλλ' ὡς ἐκείνου ἐφορῶντος καὶ ὑποβάλλοντος ταῦτα δὲ ἐκείνου ἐστὶν ἀποφθεγματικῶς καὶ ἡγεμονικῶς εἰρημένα. l. 3. c. 24.

of the *Churches*. Whether this ſenſe doe belong to the word in this place, it will be yet uncertain, becauſe though it be granted that in thoſe other places the *ſecondary Apoſtles* were certainly meant (and beſide this there is no other unnamed, but thoſe which confeſſedly belong to the *twelve Apoſtles*, &c.) yet 'tis poſſible that theſe here, *Andronicus* and *Junias*, may not be called *Apoſtles*, but onely ἐπίσημοι *noted, known* men ἐν Ἀποστόλοις *among the Apoſtles*, i.e. among the *twelve Apoſtles*, as well they might be, having been *Chriſtians* more anciently then S. *Paul*, and ſo *converted* either by the *Apoſtles* probably, or by *Chriſt* himſelf. 'Tis true after all this, that in the *Conſtitutions* of the *Emperors* we find *Apoſtoli Synagogarum, Apoſtles of the Synagogues*, whoſe office it was among the *Jewes* to gather up the dues of the *Patriarch* that lived in *Palaſtine*, And proportionably to thoſe the word *Apoſtles* might ſignifie no more then *meſſengers* of the *Churches*, ſent about *Eccleſiaſtick* affairs, ſuch as are, in *Ignatius* his *Epiſtles*, called διάκονοι or ἱερουργοὶ θεοῦ *ſacred* or *divine officers* or *meſſengers*. But it appears not, that, in any place of the *New Teſtament*, the word is uſed in this ſenſe. See *note* on *Luk.* 6. c. & on *Joh.* 20. 21.

The *cloſe* of all the *Chriſtians prayers* was wont to be in form of *benediction*, and that *benediction* the wiſhing all *charity* and *unity* among them (after the example of the *love* of *God* toward them) in the known form, *The grace*, or *charity of our Lord Jeſus Chriſt, and the love of God, and the communication*, or *bounty of the holy Ghoſt be with*, or *among you alwaies*, i. e. be *continued* among you, as it is from every perſon of the *Trinity* toward you. And this being the form of *diſmiſſing* the aſſembly, it was ceremoniouſly obſerved among them to part with the *kiſſing* one another. So ſaith *Juſtin Martyr Apol*: 2. deſcribing the *Church* meetings, ἀλλήλους φιλήμασι ἀσπαζόμεθα παυσάμενοι τῆς εὐχῆς, *when we make an end of prayers, we ſalute one another with a kiſſe*, which is therefore called the *kiſſe* of *peace*: and *Tertullian de Or: Oſculum pacis eſt ſignaculum orationis, the kiſſe of peace is the ſeal of prayer*. This therefore is here called the *holy kiſſe*, and S. *Paul*'s bidding them [*ſalute one another* with it,] is in effect all one as his pronouncing that *benediction*, which was wont to be attended with it. b. φίλημα ἁγιον

THE FIRST EPISTLE OF *PAUL THE APOSTLE* TO THE 2. 2CORINTHIANS.

OF the *Epiſtles* to the *Corinthians* theſe few things may be fit to be præmiſed,

a. Καθ'ήτιν

1. That this *city* being in its ſelf an *eminent city*, *grown rich*, and *populous* by *trade*, and *merchandiſe*, and *luxurious* and *libidinous* to a *proverb*, was the place, where the *Proconſul* of *Achaia* fixt his *ſeat*, and after its *converſion* to the *faith*, the *Metropolis*, or *mother* city of all *Achaia*, or *Greece*, and ſo is not, in the *inſcription* of this *Epiſtle*, to be lookt on as the *Church* in that *one city*, but as containing under it all the *Chriſtians* of all *Achaia*, which having been firſt *converted* by S. *Paul*, this *Epiſtle* is now addreſt to them *all*, under their *Governours*, or *Biſhops* through that whole *region*. This is diſtinctly ſet down 2 *Cor.* 1. 1. where *to the Church of God which is at Corinth*] is added, *and to all the Saints which are in all Achaia*; and that probably is the importance of the phraſe, 1 *Cor.* 1. 2. *to all that have the name of Chriſt called on them* (i. e. to all *Chriſtians*) ἐν πάντι τόπῳ *in every place*, i. e. in *all that region*, and not onely in that *one city*, but ἐν πᾶσιν κλίμασι τῆς Ἀχαΐας *in all the coaſts of Achaia*. Accordingly what S. *Paul* ſaith to them of *Apollos*, that he *water'd them* 1 *Cor.* 3. 6. is in the ſtory affirm'd of *all Achaia*, as well as of that *city*, *Act.* 18. 27. *when he was willing to paſſe into Achaia*, the *brethren wrote to the diſciples* (through all *Achaia*, not onely at *Corinth*) *that they ſhould receive him*, and *when he came* (i. e. whither he *purpoſed to paſſe*, *into Achaia*) *he contributed much* aſſiſtance *to the beleivers* there. So when he ſpeaks of the *forwardneſſe* of *their* (i. e. the *Corinthians*) *liberality*, 2 *Cor.* 9. 2. *Achaia*, ſaith he, *was ready a year agoe*, and ſo *Rom.* 15. 26. *Macedonia and Achaia thought good to make a collection* &c. and ſo it appears again by another paſſage 2 *Cor.* 11. 9, 10. And hence it is that *Rom.* 16. 16. he tells them that the *Churches of Chriſt* (in the *plural*) *ſalute* them, and v. 1. mentions the *Church* in *Cenchrea* a *maritime* city in *Achaia*, from whence S. *Paul* took *ſhipping Act.* 18. 18. when he departed from thence to *Syria*.

ἄχρι τῆς Ἀχαΐας

ἐν πᾶσι τόπῳ

2dly, For the *time*, and *manner* of *planting Chriſtianity* among theſe *Corinthians*, and the reſt of *Achaia*, or *Greece*, the ſtory in the *Acts* may be conſulted, c. 18. 1. where about the *fiftieth year* of *Chriſt*, *Paul* comes from *Athens* to *Corinth*, and meets *Aquila* and *Priſcilla* there, ſoon after *Claudius* his *baniſhing* the *Jewes* from *Rome*; with them *Paul* wrought in his *trade* of *tent-making*, and at the ſame time he *preacht* the *Goſpel* to them through that *Region*, to which he oft referres in theſe *Epiſtles*, telling them how *freely*, (without making *gain* of them, or putting them to any *charge*) he had preacht the *Goſpel* to them. Soon after *Silvanus* and *Timotheus* came to him out of *Macedonia* and for the ſpace of *eighteen months* he abode in thoſe parts, *wrought many miracles*, 2 *Cor.* 12. 12. and *converted* many, though, as it appears, he was oppoſed by the *incredulous Jewes*, and brought before *Gallio*, *Proconſul* of *Achaia*, and *accuſed* by them, *Act.* 18. When *Paul* went from thence, he left *Priſcilla* and *Aquila* by the way at *Epheſus Act.* 18. 19. and they meeting with *Apollos* there, and *inſtructing* him *more perfectly* in the *doctrine* of the *Goſpel*, fitted him for his *journey* to *Achaia*, whither he ſoon went, and confirm'd them in the *faith*, which *Paul* had planted among them, being much too hard for the *Jewes*, who were his *chief oppoſers* there, *Act.* 18. 28.

3dly, For the *time* of writing this *firſt Epiſtle two circumſtances* will aſſiſt us to diſcern it, *Firſt* c. 15. 32. there is a *touch*, or intimation of his *danger* at *Epheſus*, *fighting with the beaſts* there, which will appear (ſee note on ch. 15. c.) to be that which was occaſion'd by *Demetrius*, *Act.* 19. This therefore was now *paſt* at the writing of this *Epiſtle*, and though the next thing which in the *Acts* is mention'd after that, is his departing to *Macedonia*, *Act.* 20 1. yet by the *date* of it from *Epheſus*, which we find in many copies of the *ſubſcription* of the *Epiſtle*, we have reaſon to beleive, that his remove was not ſo *ſuddain*, but that this *Epiſtle* was written *firſt*, and ſent from *thence*. And accordingly we may interpret his words, c. 16. 8. (which contain a *ſecond circumſtance*) that he *will tarry at Epheſus till Pentecoſt*, i. e till the *time* of his *going* up to *Jeruſalem*. which he had determined to doe that year at *Pentecoſt*; For that after this he ſhould come again to *Epheſus*, or to any other part of *Aſia*, and write from thence, (as by the *ſalutations* of the *Aſiaticks* 'tis apparent he did, ch. 16. 18.) before his going to *Jeruſalem*, is not reconcileable with the paſſages in the *Acts*, ſet down ch. 20. where in his journey from *Epheſus* v. 1. we find him at *Eaſter* at *Philippi*, and after that at *Troas*, and though he paſſe through *Aſia* yet his haſt was ſo great, to reach *Jeruſalem* before *Pentecoſt*. that he could not put in at *Epheſus* v. 16. but was fain to *tranſact* that buſineſſe at *Miletus*, that would have call'd him to *Epheſus*. ver. 17. If this be thus

rightly

rightly *concluded* for the *place* of writing this *Epiſtle*, then the *time* will be concluded alſo, at the end of his three years ſtay in *Aſia*, *Act.*20. 31. i.e. *An. Chr.* 54. Before which time, through the *Gnoſticks*, and *Judaizers*, great *ſchiſmes*, and *diviſions* had broken out at *Corinth*, and in other *cities* of that *Province*, and many other foule *corruptions* had crept in (by falſe, *heretical* teachers, and even the denying of the *reſurrection* by ſome of the *Chriſtians* there) which cauſed the writing of this *Epiſtle*. And upon the ſame *occaſions*, and *ſubjects* was *Clemens*'s *Epiſtle*, ſome years after, written unto them, which as it uſes all arguments to *reproach* the *unreaſonableneſſe* of their *ſchiſme*, and *commotion* againſt their preſent *Governours*, ſo it inſiſts at large on the *proving* the *reſurrection*.

CHAP. I.

Paraphraſe.

* a called Apoſtle κλητὸς Ἀπόστολος

† the brother ὁ ἀδελφὸς

* the called ſaints κλητοῖς ἁγίοις

† are called by the name

* both of them and of us, αὐτῶν τε καὶ ἡμῶν

† in τῷ

* For "Ον † ye have been inriched, ἐπλουτίσθητε

* word † hath been eſtabliſh'd among you

* revelation ἀποκάλυψιν

1. PAul [* called to be an Apoſtle] of Jeſus Chriſt, through the will of God, and Soſthenes † our brother,

1. See Rom. 1.1. & note on Mat.20.c.

2. Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, * called to be ſaints, with all that in every place † [a] call upon the name of Jeſus Chriſt our Lord, * both theirs and ours,]

to the ſpeciall ſaints (Rom. 1. 7.) that are in that city, together with all other Chriſtians in every place, within the regions of Achaia, both Jewes and Gentiles,

2. To the Church of God at Corinth, to thoſe that through the faith of Chriſt have been ſanctified, 2.

4. Grace be to you, and peace, from God our father, and from the Lord Jeſus Chriſt.

4. I thank my God alwaies on your behalf, [for the grace of God which is given you † by Jeſus Chriſt,]

in the preaching the Goſpel to you, and all the graces ſo viſible among you,

4. for the great mercy afforded you conſequent to that.

5. * That in every thing † ye are inriched by him, in all * [b] utterance, and in all * knowledge]

6. Even as the teſtimony of Chriſt † was [d] confirmed in you.

7. So that ye come behind in no gift, waiting for the * coming of our Lord Jeſus Chriſt.]

5, 6, 7. For in all things belonging to Chriſt ye have been very plentifully furniſht either in all ability of inſtructing b. c. d.

others, and in underſtanding of myſteries, or elſe in having the Goſpel firſt preached, and then farther explained to you, the one at the firſt planting of the faith among you by me, the other by the watering of Apollos, ſo that now there is no need of any addition to be made, but onely that you perſevere in what you have, expecting this coming of Chriſt to the deliverance of the faithfull, and remarkable deſtruction of all other, his enemies and crucifiers.

8. Who ſhall alſo confirm you unto the end, that ye may be blameleſſe in the day of our Lord Jeſus Chriſt]

8. Which Chriſt will, I doubt not, give you grace to hold out till this time comes, and to be found ſincere Chriſtians at that time, when all others ſhall be deſtroyed.

† communication or participation, κοινωνίαν, ſee Act.1.c.

9. God is faithfull, by whom we were called unto the † fellowſhip of his ſon Jeſus Chriſt our Lord.]

9. For of this be confident, that God will make good his promiſe, and having called you to the knowledge of the Goſpel, and participation of the graces reacht out to you therein, will never faile you in any thing elſe, that is needfull for you, if you doe not faile your ſelves.

* exhort, παρακαλῶ

† not ſchiſmes, οὐ σχίσματα

10. Now I * beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be † no diviſion among you: but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.]

addition to thoſe gifts and graces that are among you) is this, that ye all teach the ſame doctrine, and nouriſh charity and unity, that there be no diviſions in your Churches, but that ye be compacted and united, as members of the ſame body, in the ſame beleif and affections.

10. That therefore which I firſt exhort you to, and that with all earneſtneſſe poſſible, (as the prime

11. For it hath been declared unto me of you, my brethren, by them which are of the houſe of Chloe, that there are contentions among you.]

have need of, having had information by thoſe of Chloe's family, (ſee ch. 16. 17.) that there are ſchiſmes among you.

11. This exhortation, I ſuppoſe, yee

12. Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt.]

their doctrine was taught them peculiarly by Paul, and differs from what others teach, Others that they have theirs from Apollos, or from Peter, or from Chriſt himſelf.

12. My meaning is, that ſome pretend

* into εἰς

13. Is Chriſt divided? was Paul crucified for you? or were ye baptized * in the name of Paul?]

ſtrine of Chriſt muſt not differ from it ſelf, and therefore if Paul preach any thing contrary to what Chriſt taught, Paul muſt not be heeded in compariſon with Chriſt, the foundation of your faith being, not Paul, but Chriſt.

13. Now ye muſt know that the do-

14. I thank God that I baptized none of you but Criſpus and Gaius,

15. Leſt any ſhould ſay † that I had baptized in mine own name.

16. And I baptized alſo the houſhold of Stephanas, beſides I know not whether I baptized any other.]

to the faith of Paul, that I never did baptize above two of you, Criſpus and Gaius, and the houſhold of Stephanas, as I remember.

14,15,16. For my part, I am ſo farre from pretending any ſuch matter, from having baptized you in-

† or, that ye were baptized (for the Kin.'s MS. reads ἐβαπτίσθητε) into my name εἰς τὸ ἐμὸν ὄνομα

17. For

17. For Chriſt did not principally ſend me to baptize, but to preach the Goſpel: not with wiſdome of words, leſt the croſſe of Chriſt ſhould be made of none effect.]
17. For Chriſt ſent me not to baptize, but to preach the Goſpel: not with wiſdome of words, leſt the croſſe of Chriſt ſhould be made of none effect.] me to baptize, which others may doe as well, but to publiſh the Goſpel to them that never heard it; yet not this, that I am more eloquent then others, and ſo fitter for the work, For this is not my way of publiſhing it, to attract men to the faith, by any perſwaſion of humane eloquence, but onely by doing as Chriſt hath done before me, by venturing my life in doing it, This was the great means by which Chriſt meant to obtain beleif, ſealing his doctrine with his blood, and if I ſhould let eloquence endevour to ſupply that place, I ſhould diſparage Chriſts way.

18. For the preaching a crucified Saviour, requiring beleif to him, obedience to him who was ſhamefully put to death, and beleiving on whom may probably bring the ſame on us, may ſeem a ridiculous thing to impenitent unbeleivers, but to us which have come in to Chriſt by repentance and faith, 'tis the moſt glorious evidence of the power of God.
18. For the † preaching of the croſſe is, to them that periſh, fooliſhneſſe: but, unto us which are ſaved, it is the power of God.] † word Λόγος

c. 19. And thereby is fulfilled that ſaying of Iſaiah ch. 29. 14. that God will diſpoſe of things quite contrary to what the wiſe men of the world would expect.
19. For it is written, I will deſtroy the c wiſdome of the wiſe, and will bring to nothing the underſtanding of the prudent.]

f. 20. Let all the Philoſophers and learned or ſearching men, the Jewiſh interpreters of ſcripture, ſhew me ſo many men brought to reformation and virtuous living by their precepts, as we have done by this ridiculous way, as 'tis beleived, of preaching the crucified Saviour, or the doctrine of that Chriſt which was put to death by the Jewes. Doth it not appear, that all the deep wiſdome of the world is become abſolute folly in compariſon with it?
20. Where is the wiſe? where is the ſcribe? where is the f * diſputer of this world? Hath not God made fooliſh the wiſdome of this world?] * ſearcher

21. For when the heathen world with all their ſtudy of philoſophy, which is the conſideration of God's infinite wiſdome in the creation and government of the world, did not come to the true knowledge of God, and when the Jewiſh world, depending on their knowledge of the Moſaical law, did not diſcern or acknowledge God in the miracles and ſufferings, and doctrines of Chriſt, God was then pleaſed to ſend us Apoſtles to preach (without any flouriſh of rhetorick) this Goſpel of Chriſt, ſo ſcorned by the wiſe men of the world, and by that means to reduce and reſcue out of the wales of the wicked, all thoſe that will beleive and embrace it.
21. † For after that in the wiſdome of God, the world by wiſdome knew not God, it pleaſed God by the fooliſhneſſe of preaching to ſave them that beleive.] † For when, or, ſeeing that, ἐπειδὴ γὰρ

22. For as the Jewes require ſome ſigne, or prodigie from heaven to be ſhewed them, to perſwade them the truth of the Goſpel, ſo the Greeks look for profound philoſophy in the Goſpel, and ſcorn it, becauſe they think they find not that there.
22. For the Jewes require a ſigne, and the Greeks ſeek after wiſedome,]

23. And yet are not we diſcouraged from going on in our courſe, profeſſing him, in whom we beleive, to have been crucified, and knowing that that is a mighty deterrement and diſcouragement to the Jewes, who looked for a victorious Meſſias, that ſhould reſcue them out of their enemies power, and to the Gentiles a ridiculous thing, who are gratified with nothing but eloquence, or profound knowledge.
23. But we preach Chriſt crucified, unto the Jewes a * ſtumbling block, and unto the † Greeks fooliſhneſſe.] * ſcandal Σκάνδαλον † or Gentiles, for the King's MS. reads ἔθνεσι

24. But to the beleivers (ſee note on Mat. 20. c.) both Jewes and Gentiles, matter of greateſt admiration, there being more divine power and wiſdome expreſt in this ordering of things ſo, that the Meſſias ſhould be crucified, then in any thing, that the Jewes or Gentiles could have thought on.
24. But * unto them which are called, both Jewes and Greeks, Chriſt the power of God, and the wiſdome of God.] * to them the called τοῖς κλητοῖς

25. For of the actions and diſpoſitions of God's counſels, that which in man's opinion hath leaſt wiſdome in it, is infinitely to be preferred before all that men deem wiſeſt, and that which men think hath nothing of ſtrength or virtue, hath much more of power in it, then any thing elſe, it being much a more glorious act of power to raiſe Chriſt from the dead, then not to have permitted him to die, as it was a more likely way to bring any piouſly diſpoſed perſon to receive the doctrine of Chriſt, when he laid down his life for it, then if he had been the moſt proſperous in this world.
25. † Becauſe the fooliſhneſſe of God is wiſer then men; and the * weakneſſe of God is ſtronger then men.] † For the fooliſh part, Τὸ τοῦ μωροῦ * weak part, τὸ ἀσθενὲς

26. Accordingly ye may obſerve who the men are among you, that are wrought on, or converted by the Goſpel, not principally the learned politicians, the great or noble families.
26. For † ye ſee your calling, brethren, how that not many wiſe men after the fleſh, nor many mighty, nor many noble are called.] † look upon, βλέπετε

27. But the courſe which God hath choſen to take now in Chriſt, is that, that the world will count fooliſh, and this on purpoſe, that by the ſucceſſe of that, the wiſe men of the world may be put to ſhame; 'tis that which the world counts weak, that it may appear how much more power there is in that, which the world counts weakeſt in God, then in all their own ſtrength.
27. But God hath choſen the fooliſh things of the world, to confound the wiſe: and God hath choſen the weak things of the world, to confound the things which are mighty.]

28. And thoſe methods & courſes hath God pitcht on, which are by the nobles and the potentates lookt on as moſt deſpicable, and empty, and abject, that it may appear how empty are all thoſe things, that are moſt valued in the world, when theſe which they ſo much deſpiſe, ſhall appear more effectuall then they.
28. And baſe things of the world, and things which are deſpiſed, hath God choſen, yea and things which are not, to bring to nought things that are.]

29. That no man may have any reaſon to boaſt of his wiſdome &c. in God's preſence.
29. That no fleſh ſhould glory in his preſence.]

30. But of God's ſpecial bounty it is that ye beleive, and thereby are ingraffed into Chriſt, who is made by God to us the author of all true knowledge, the cauſe of our juſtification, our ſanctification, and will be alſo of deliverance and reſcue from all calamities that this life is ſubject to, yea and from death it ſelf by raiſing us again, ſee Rom. 8. note l.
30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption:]

31. That

31. That, according as it is written, He that glorieth, let him glory in the Lord.] 31. That all our good may be acknowledg'd to come from God and none elſe.

Notes on Chap. I.

1. 2. Ἐπικαλεῖς ſignifies *to be ſurnamed*, *Mat.* 10. 3. *Lu.* 22. 3. *Act.* 1. 23. & 4. 36. & 7. 59. and in many other places, and ſo in a *paſſive* not *active* ſignification; Agreeably to this ὀνόμα Ἰησοῦ Χριστοῦ] is *to be called by the name of Jeſus Chriſt*, as an *agnomen* or *ſupernomination*, which notes the ſpecial relation we have to him, as the *ſpouſe* of that *husband*, whoſe *name* is *called upon her*, *Iſa.* 4. 1. (which is the direct literal notation of ἐπικαλεῖς here) or as the *ſervant* to that *maſter*, by whoſe *name* he is *called* alſo, and ſo ἐπικαλούμενοι ὄνομα Χριστοῦ] is but a *periphraſis* of *Chriſtians*, and no more. In this ſenſe will it be moſt proper to interpret the like *phraſe*, *Act.* 2. 21. and 9. 14. 21. *Rom.* 10. 12, 13, 14. and generally in the *New Teſtament*, but when it ſignifies *to appeale to*, or the like. Ἐπικαλεῖς ὄνομα Ἰησοῦ

b. 5. The notion of λόγῳ in this place is ſomewhat uncertain, both becauſe *it*, and the *knowledge* following, may either be the *matter* wherein the *Corinthians* are ſaid to be *enriched*, or elſe ſomewhat in the *Apoſtles*, the *means* by which they were *enriched* in *Chriſt*. If it be taken the firſt way, then it will denote *ſpeech* or *utterance*, *ability* in inſtructing others, and muſt be applied only to them that had ſuch *gifts* in the *Church*, and not to the *whole Church* of *Corinth*, and thus it ſeems to be uſed 2 *Cor.* 8. 7. *As ye abound in every thing, in faith, and word and knowledge*,] Where as *faith*, ſo the other two are *gifts*, and *graces in* them, ſuch are σπουδὴ and ἀγάπη, *diligence*, and *love*, that are after mention'd. And the other parts of that verſe ἐν παντὶ περισσεύετε *ye abound in every thing*,] agreeing ſo well with [ἐν παντὶ ἐπλουτίσθητε here, *ye were enriched in all*,] 'tis moſt reaſonable to determine, that this ſame is the meaning of ἐν λόγῳ *in word* or *ſpeech*] here alſo. But becauſe there is ſome difference betwixt *abounding*] and being *made rich*,] and the latter of them referres peculiarly to the *gaining* of the *riches*, and ſo to the *means* of *acquiring* it, It is therefore poſſible, that it may *there* be that, which, as a *gift*, was *inherent* in them, and ſo be agreeable to the reſt of the *graces* mention'd *there*, and yet *here* be the *means*, *by* which they were *enriched*, and if ſo, then it will ſignifie the *preaching* of the *word*, the *doctrine* of the *Goſpel*, as it is firſt *preacht* and made known to men, that had not before received it, as when we read of *preaching* the *word*, that notes the *doctrine* of *Chriſt*, as it was taught by him, or the *articles* that were to be beleived of him, his *death* & *reſurrection* &c. This is wont to be ſet oppoſite to διδασκαλία *doctrine* (ſee 1 *Tim.* 5. 17.) which is the farther *inſtructing* of them that have formerly received the *faith*, and accordingly it may be ſo taken here, where 'tis ſet oppoſite to γνῶσις *knowledge*, which is the *explication* and unfolding of the *myſteries* of *religion*, and may well be here the *watering* of *Apollos*, which was ſuperadded to the *planting* of *Paul*, and both of them together make up that which followes ver. 6. *The teſtimony of Chriſt confirmed in you*] the *teſtimony* of *Chriſt* being the *Goſpel*, c. 2. 1. as 'tis firſt *preached*, (ſo *Joh.* 21. 24. where 'tis diſtinguiſhed from the very *writing* of it, and ſo 1 *Joh.* 1. 2. but eſpecially *Rev.* 1. 2.) and the *confirming* of it, is the farther *declaring*, and proving, and explaining of it; the firſt being prerequired to the *baptizing* of any, the ſecond uſefull for the *fitting* them for that *impoſition* of *hands*, which we ordinarily call *confirmation*. Λόγῳ

That the word γνῶσις here ſignifies the farther *explication* of the *Chriſtian doctrine*, may appear, not only by the uſe of it in other places (ſee *note* on 2 *Pet.* 1. c.) λόγῳ & γνώσεως, *the word of knowledge*, c. 12. 8. that is, being able to *explain myſteries* (as λόγῳ σοφίας *the word of wiſdome* there, is being able to *ſpeak parables*, or to uſe other ſuch waies of *veiling* wiſe *conceptions*,) but eſpecially by the circumſtances of the *context* here, the *Goſpel*'s being *confirmed* in them, v. 6. And this of γνῶσις being here ſet down, as a χάρισμα a *ſpecial gift*, and the being *made rich in every thing* (particularly in *word* and *knowledge*,) being all one with *coming behind*, or being wanting (ὑστερεῖς) *in no gift*, ver. 7. this is again according to what we ſee ch. 12. 8. where γνῶσις is one of the *gifts* of the *Spirit*. Thus 2 *Cor.* 11. 6. where *Paul's* γνῶσις is preferred above his *ſpeech*, 'tis his *skill* in *explaining* the *myſteries* of the *ſcripture*, which is ſhewn in his *writings* in a greater height, then in his *ſpeech* (when he was *preſent* with them) was obſervable. Thus *Epheſ.* 1. 17 πνεῦμα ἀποκαλύψεως, *the Spirit of revelation*, ἐν ἐπιγνώσει αὐτοῦ, *in diſcerning* and *acknowledging* of *Chriſt*, the underſtanding of *prophecies*, and diſcerning *Chriſt* in them, is there joyned with the *Spirit* of *wiſdome*, as 1 *Cor.* 12. 5. γνῶσις had been, and 1 *Tim.* 4. 13. ἀνάγνωσις part of *Biſhop Timothy's* task, ſeems to be *expounding*, not ſimply *reading* of *Scriptures*, to which is joyned *exhortation* and *doctrine*. Thus is γνῶσις uſed in this *Epiſtle* c. 8. 1. where this *gift* of *explaining myſteries* is look'd on, as apt to *puffe men up*, and ſo indeed ſome *hereticks* of that time were ſo *exalted* and *puffit up* with it, that taking upon them εἰδέναι τι v. 2. *to know ſomewhat*, i.e. ſome *extraordinary* matter above other men (as he that *thinks himſelf to be ſomething*, i.e. ſome *extraordinary* perſon, all one with τινὰ μέγαν *ſome great one*, *Act.* 8. 9.) they call'd themſelves γνωστικοί, from γνῶσις, *knowing* men, from this ſort of *ſublime knowledge*, and *explication* of *difficulties* (as alſo πνευματικοί the *ſpiritual*, from this *extraordinary gift*) and ſo are referred to in that chapter, under the word γνῶσις, ver. 10, 11. and ψευδωνύμου γνώσεως, *knowledge* ſo called, but not *truly* ſo, from a *falſe*, not *true Spirit*, 1 *Tim.* 6. 20. c. Γνῶσις Ἐπιγνόντες αὐτῶν Εἰδέναι τι πνευματικοί ψευδωνύμου γνώσεως

d. The word βεβαιῶν *to eſtabliſh*] applied here to μαρτύριον *teſtimony*, may perhaps literally referre to the *forinſick* cuſtomes among the *Jewes*, where there being three parts of their *Judicial proceſſe*, *Firſt* מוֹבָא רִיב, *the entring of the cauſe*. 2^dly, מְכוֹנַן רִיב *ſtabilitio litis*, the *eſtabliſhment* of the *matter* in *diſpute*, 3^dly, חֵקֶר רִיב *Job* 29. 16. the *ſearching* into the *cauſe*, the ſecond of theſe may be here literally rendred βεβαίωσις, *confirmation* or *eſtabliſhment*. For that *ſecond* conſiſted in the interpoſing of an *oath* on one ſide, which is therefore ſaid ἀντιλογίας πέρας *Heb.* 6, 16. *the end of contradiction* Βεβαιῶν Ἀντιλογίας πέρας

diction, i.e. of that *affirming* and *denying*, which was formerly lawfull betwixt the *actors*, till the *oath* on one side had given the *Judge* some reason to incline that way, and that is said to be [εἰς βεβαίωσιν] in that place, for the *setling* or *establishing* the *cause*, in that sense wherein the *Romane* law saith, "Ορκος διαφερόμενον ἀμφισβήτησιν τίθησι, (*Pselus* συνοψ. νομ: v.1243.) *an oath takes off* the *Judge* from that *dubiousnesse* that before he was in, one *affirming* and the other *denying* the same thing. By analogie to this, the *preaching* of the *Gospel* by the *Apostles*, being called μαρτύριον a *testimony* or *witness*, viz: that which the *Apostles* gave in to the *testifying* the *truth* of the *Gospel* (being *eye-witnesses* thereof) this *testimony* may be said to be *established* or *confirmed*, when beside the first *preaching* of it, more *light*, and *knowledge*, and *evidences* have been afforded to the removing of all *ignorance*, or *doubt* from men's minds. And so the meaning of the phrase here μαρτύριον τῦ Χριστῦ ἐβεβαιώθη] will be clearly this, that the *Gospel* which we first *preacht*, the *testimony* which we gave of *Christ*, hath since by sufficient *probation* been made good among you, to encline you to *consent* to the truth of it.

c. Σύνεσις

The word σύνεσις] signifies three things in these *books*, sometimes the *mind* or *intellectual* faculty, *Mar.*12.33. where *God* is to be *loved with all thy mind*, (see *note* on *Rom.* 1. k.) 2dly, an *habit* of *science* or *prudence*, as here, 3dly, *perspicacity*, *Ephes.*3.4. 2 *Tim* 2.7.

f. Ζητητὴς / Διῶν τόυτο / Σοφὸς / Γραμματεὺς

What is the meaning of ζυζητητὴς] in this place, is not easie to determine, because, as the word it self, so the adjunct [διῶν τόυτο] is very capable of a double notion; for if [διῶν τόυτο] be rendred, *of this world*, then it will seem to signifie the *heathen world*, and so σοφὸς, and γραμματεὺς, and συζητητὴς] all be interpreted accordingly, σοφὸς the *wise moralist*, as the *seven wise men* of *Greece*, and *Socrates* after, who for the *moral* learning was by the *oracle* proclaimed the *wisest* man in the *world*, and γραμματεὺς the *learned philologer*, *literator*, as *Tertullian* renders it, and συζητητὴς the *searcher* or *indagator* into the *nature* of things, which the *Hebrews* call העולם הזה *this world*, the *philosopher* or *natural magician*; And so the next words would encline one to understand the place, *the wisdome of the world*] ver. 20. and *the world which by wisdome knew not God*] v.21. looking most directly upon the *heathen Philosophers*, who are by *Baruch* described in these words ch.3.23. οἱ ἐκζητοῦντες τὴν σύνεσιν ὅση ἡ γῆ, *they that seek out*, or *search wisdome on the earth*. But then if διῶνος τόυτο] be rendred, *of this age*, then it may more probably referre to the *Jewes*, as ἄρχοντες τῦ διῶνος τόυτο, ch.2.6. must signifie *the chief* of the *Jewes of that age*, which *crucified Christ*, v.8. i.e. caused him to be *crucified*, and there is mention of those, v.22. and 23. and then σοφὸς may belong to the *Jew*, & denote their חכמי המחקר, *naturalists*, that undertook to know every work of the *creation*; and so likewise γραμματεὺς] will belong to the *Jew*, and signifie him that is *skill'd* in their *lawes*, and which *interpreted* them to the people according to the *literal* sense, their *Doctors*; and then συζητητὴς will have a peculiar notion among them also, For it was the custome of the *Jewes*, for many of the *learned* among them to sit in the *Synagogue*, and to speak all of them by way of *discussion*, or *debate* to the same matter, (as to find out the true sense of a piece of *Scripture*) and to that custome 1 *Cor.* 14. 29. seems to referre, *Let the prophets speak, two or three* &c. whence it is, that this *Synagogue*, where they did this, is called בית המדרש *the house of searching*, or *inquisition*, and to that custome perhaps referres that which is said of *Christ*, *Lu.* 2.46. that in the *midst* of the *Doctors* he *heard*, and *asked questions*, So he that interprets the *scripture mystically* and *allegorically*, is called בעל המדרש *the master of inquirie* or *mystical disquisition*, and absolutely הדורש, a *searcher*, or *enquirer*, i.e. literally συζητητὴς, and that *mystical* or *allegorical* sense דרך דרש, *the way of inquiry*, and מדרש, συζήτησις, and so מדרש תהלים, *inquisitio Psalmorum*, *the searching of the Psalmes*, see *Elias Levita* in the word מדרש. And then the συζητηταὶ διῶν τόυτο] will be the *Jewish doctors*, which among themselves *inquired* into the *truth* of *scriptures* (which *Christ* seems to call ἐραυνᾶν τὰς γραφὰς *searching the scriptures*, *Joh.*5.39.) but found not *Christ* there, as they might have done, *beleived* him not. Thus is the word used, *Act.*6.9. where severall men are said to rise up συζητοῦντες τῷ Στεφάνῳ, *talking with Stephen*, as the *Jewish doctors* use to doe one with another about the sense of *scripture*, and *Act.*9.29. 'tis said of *Paul*, that ἐλάλει καὶ συνεζήτει πρὸς τοὺς Ἕλληνιστάς, *he talked and debated with them* about the sense of *scriptures* concerning the *Messias*. This custome of the *Jews* seems to be referred to by this word, but yet whether the other circumstances of the place, which referre it rather to the *heathens*, may not so farre prevail, as that it may be fit to pitch upon a *middle* interpretation of the word, and to apply this custome of the *Jewes* to *secular inquiries*, in the *heathen schooles*, I shall leave it to be considered, and onely adde, that the making of *this* place to agree with that of the *prophet Isa.*33.18. seems to be a matter of some difficulty, The *text* there looking another way, viz: by way of *admiration*, how the *taxes*, that were *exacted* in the time of the *siege*, were so suddenly ceased, For that is the meaning of [*Where is the* γραμματεὺς;] i.e. he that even now *kept the book of taxes*, for so γραμματεὺς was the name of them that set down the *publike acts*, as also the *customes*, and *taxes*, and *revenues* of the *Kings*, and so [*Where is the* שקל *the weigher?*] i.e. the *receiver* of *money*, for so they received it by *weight*; and lastly, [*where is the numberer of towers?*] he that *reckons* and *assesses* the severall *houses* of the city, every one according to their bigness, which was in order again to the *exacting* of *taxes*. From this matter that of this text is distant enough, and yet may that be so farre here accommodated, as to expresse an *admiration* here, as it was there, at a strange sudden *change* wrought among them, although the matter of the *change* was very different; And yet for the words also they thus farre agree, that as there was [*Where is the scribe?*] so here, though in another sense [*where is the scribe?*] i.e. *doctor* or *learned* man, there the *scribe* to *register* the *taxes*, the *notary*, here the *learned* man or *doctor* of the *law*, as there שקל the *weigher*, so here, with the change but of a *letter*, without any of the sound שכל the *intelligent* or *wise*, and lastly as there the *numberer* of *towers*, so here

Ῥητέον δὲ ἐν τῇ τῶν λαλεσόντων

Ἀνάμεσα ἐπιχειρῶν

Ἐρωτᾷ τὸν γραμματέα

Συζητοῦντες τῷ Στεφάνῳ

here the *enquirer, disquisitor of this world*, that speaks his sense among others by way of *debate* or *discussion* to find out the *truth*, as there in the making an *assesment*, they *debated* the *rate* or *value* of every *house*, to proportion it accordingly. And such applications as these by way of *accōmodating* places to very distant senses (especially when the words in the *Greek* translation will bear them, though the *Hebrew* will not so well) is no extraordinary or strange thing in the *New Testament*; That of *Christ*'s going with his *parents* to *Nazareth, that the saying might be fulfilled, He shall be called a Nazarite*, i. e. the *title* of נצר a *branch*, belongs to him, will appear to any as strange and farre off as this.

CHAP. II.

Paraphrase.

* according to height καθ' ὑπεροχὴν

1. AND I, brethren, when I came to you, came not* with excellency of † speech, or of wisdome, declaring unto you the † testimony of God.]

1. I said I preacht not the Gospel to you in any eloquent words c.1.17. (from whence to this place all hath been brought in, on that occasion, by way of parenthesis) and now I resume it again, because it is a thing laid to my charge by some of you, that I am too plain and mean in preaching the Gospel to you, An accusation, or charge, which I am most ready to confesse.

† or, mystery, for the King's MS. reads μυστήριον

* thought it not fit, οὐκ ἔκρινα

2. For I * determined not to know any thing among you, save Jesus Christ, and him crucified.]

2. For I thought it not any way proper for me to goe about to mend God's method, and when he had determined the summe of our doctrine to be the doctrine of Christ, which he taught in his life time, together with the confirmation of it by his death (through which also we have many precious advantages, as pardon of sins through his satisfaction &c.) not excluding also, but taking in, in an eminent manner, his resurrection, it had been unreasonable to think of preaching any thing to you, but this doctrine thus confirm'd, see ch.1.17.

† in much fear and trembling ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ

3. And I was with you in weaknesse, and † in fear, and in much trembling.]

3. And accordingly when I was among you, I was (in the like manner as Christ when he was here on earth) very ill used, (see note on Rom.8.m. & Gal.4. a.) persecuted for my preaching, and in continuall fear of the utmost dangers, Act.18. and this was the method fittest for me to use to assure you of the truth of what I preached.

* word λόγος

† probable discourses πιθοῖς λόγοις

4. And my * speech and my preaching was not with † enticing words of mans wisdome, but in [a] demonstration of the Spirit and of power,]

4. And as for powerfull speaking, that which I used did not consist in rhetorical proofs or probable arguments of the truth of what I said, such as humane writings are content with, but in plain demonstration from the prophecies of the old Bible, or the voice of the Spirit since, and the miracles done by Christ under the Gospel,

1.

* may not be, μὴ

5. That your faith * should not stand in the wisdome of men, but in the power of God.]

5. That the ground of your faith may not be humane eloquence &c. but the arguments of perswasion, which God hath thought fit to make use of.

† age, not the rulers of this age, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου

6. Howbeit we speak wisdome among them that are perfect: yet not the wisdome of this † world, nor of the princes of this world, that * come to nought.]

6. Mean while the things which wee teach, are (to those men, which are arrived to the highest pitch of wisdome) divine and perfect wisdome, not that which this age boasts of, or depends on, or in which the rulers of the Jewes v.8. doe excell, for all these are now a perishing, their learning and they ready to come to nought.

* perish, are abolished, καταργουμένων

† that which hath been hidden, τὴν ἀπεκρυμμένην

7. But we speak the wisdome of God in a mystery, † even the hidden wisdome which God ordained before the world unto our glory,]

7. But that wise dispensation of God's in giving us his Son, which was hidden under the Jewish types, and onely darkly spoken of by the prophets, but by God determined from the beginning to be now revealed to us, to the very great honour of us, to whom it is so revealed.

* rulers of this age v.6.

8. Which none of the * princes of this world knew; for had they known it, they would not have crucified the Lord of glory.]

8. A thing which is not to be imagined, that the chief men among the Jewes (v.6. see note on ch.1. c.) understood any thing of, for, if they had, they would sure never have put him to death, appearing by the voice from heaven, and his miracles (as well as by their own prophecies) to be God himself, come down from heaven.

† what eye-these things ἃ ὀφθαλμὸς

9. But as it is written, † Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.]

9. To this belongs that of Isaiah c.64.4. at least it may fitly be accommodated to this purpose, that God prepares for them that depend on him, all faithfull pious men, such things as they never imagine, or hope for, such is the revelation of his mercifull designes toward us in the Gospel.

* depths βάθη

10. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the * deep things of God.]

10. And these hath God made known to us, not by any fallible deceivable way, but by sending down his Spirit upon the Apostles, which leading them into all truth, teaching them all things, reveals even these deep mysteries unto us, which, be they never so secret in God, must needs be known by his Spirit, which knowes all the secrets of God, as perfectly as our own Spirit knowes our secrets.

† none οὐδεὶς

11. For what man knoweth the things of a man, save the Spirit of a man which is in him? Even so the things of God knoweth † no man, but the Spirit of God.]

11. For, as among men, the thoughts, and great contrivements, and designes of a man, though none else knoweth them, yet his own Spirit doth, so these divine matters, though none else can reveal them to us, yet his Spirit can.

* vouchsafed us by God ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν

12. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are * freely given to us of God.]

12. And this is that Spirit, which we have received, the very Spirit of God, (not the Spirit which suggests worldly things to us, that instructs us in those) to the end that we may reveal to you the infinite mercies of God toward you, which being bestowed on you, should not in any reason be concealed from you.

13. And as the matter of our preaching is divine, and ſuch as was kept ſecret in God, till his Spirit revealed it to us, ſo we proportionably preach it to you not in an humane, but divine manner, not by uſing ordinary humane means of perſwaſion, but by ſuch arguments as the Spirit of God in the prophecies of the old Bible, and in his deſcent upon Chriſt Mat. 3. and by coming down upon his Apoſtles hath directed, adapting ſpirituall divine arguments, to the proving of divine matters.

13. Which things alſo we ſpeak, not in the words which man's wiſdome teacheth, but which the holy Ghoſt teacheth, * comparing ſpirituall things with ſpirituall.]

* accommodating ſpiritual words to ſpiritual things, συμβάλλοντες πνευματικὰ πνευματικοῖς

14. But ſuch things as theſe, they that are led onely by the light of humane reaſon, the learned Philoſophers &c. doe abſolutely deſpiſe, and ſo hearken not after the doctrine of the Goſpel (ſee note on 1 Tim. 1. c.) for it ſeems folly to them c. 1. 23. nor can they by any ſtudy of their own come to the knowledge of them, for they are onely to be had by underſtanding the prophecies of ſcripture, and other ſuch means which depend on divine revelation, the voice from heaven, deſcent of the holy Ghoſt, miracles &c.

14. But the naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him: neither can he know them, becauſe they are ſpiritually diſcerned.]

15. But he that hath made uſe of all theſe afforded him by the Spirit of God, viz: prophecies and voices from heaven, and ſuch other evidences of divine revelation v. 13. he will be able to underſtand all theſe ſecrets perfectly, and being not himſelf perſwaded by any other arguments, but onely by thoſe, that he hath thus received from the Spirit of God, he cannot reaſonably be refuted by any other ſort of arguments taken from humane reaſon, or worldly wiſdome.

15. But he that is ſpirituall † judgeth all things, yet he himſelf is * judged of no man.]

† diſcerneth ἀνακρίνει
* diſcerned by none. ὑπ' οὐδενὸς ἀνακρίνεται

16. For who can be imagined to know more of God's mind then he doth, who is informed by the Spirit, that ſo he ſhould teach him God's mind? Certainly no body; And conſequently no body can teach you more of the truth of God, then we (to whom Chriſt hath revealed his whole will as farre as concerns any man to know) have, or are able to doe.

b. 16. [b] For who hath known the mind of the Lord, † that he may inſtruct him? But we have the mind of Chriſt.]

† which ſhall inſtruct him

Notes on Chap. II.

a. Πνεῦμα καὶ δύναμις

That πνεῦμα καὶ δύναμις *ſpirit and power*] may here ſignifie the ſame thing (as 'tis ordinary for two words or phraſes to be conjoyn'd, the one onely to *explain* the other) may ſeem probable from the next verſe, where one onely of them is mention'd, δύναμις Θεοῦ the *power of God*. But there is no neceſſity that we ſhould ſo interpret it, becauſe the *power of God* in the firſt verſe being ſet oppoſite to the *wiſdome of men* (i.e. the *humane* waies of *perſwaſion* or *eloquence*) muſt ſignifie *God's powerfull* waies of *perſwading* the beleif of the *Goſpel*, and ſignifying ſo, will contain under it the *Spirit* and *power* with the ſeverall notions that may well belong to them; as firſt taking the *ſpirit*] for the *prophecies* of the *old Bible* inſpired by the *Spirit* of *God*, and *Power*] for the *miracles* done by *Chriſt*, Thus hath *Origen* expreſt the meaning of them, [*the demonſtration of the Spirit*] i.e. ſaith he, τὰς περιουσίας ἱκανὰς παραπῆσαι τὸ ἐναργὲς καὶ τὸ πεῖσαι τοὺς ἀκούοντας, *the prophecies which were ſufficient to give the reader aſſurance of the truth of the things that belong to Chriſt*, [*and of power*] i.e. περιττὰς δυνάμεις, ἃς ἴχνη ἔτι σώζει, *the miraculous ſtupendious actions, of which the footſteps yet remain*, *Cont: Celſ:* p. 5. but beſide this notion of the *Spirit*] ſome others it is very capable of, as 1. that it ſignifie the *deſcent* of the *Spirit* of *God* on *Chriſt*, joyned with that *voice* from *heaven*, *Mat.* 3. *This is my beloved ſon, in whom I am well pleaſed*, and after, *This is my beloved ſon, hear him*. This may here fitly be called ἀπόδειξις πνεύματος, *the demonſtration of the Spirit*] an *evidence* afforded by *God* immediatly from *heaven* of the *truth* of the *Goſpel*, which being joyned with the power of *Chriſt*, both in reſpect of his *doctrine* and his *miracles*, were two heads moſt fit to be inſiſted on by S. *Paul*, for the confirming the *truth* of the *Goſpel*. But it may yet farther be applied not to *Chriſt perſonally*, but to the *Apoſtles* after him, and then the *Spirit* will be the *deſcent* of the *Spirit* upon them, and by their *impoſition of hands*, the *holy Ghoſt*'s coming down upon others alſo, *Act.* 8. 18. and this together with their *power* of doing *miracles*, may well be their ἀπόδειξις or *demonſtration* of the *truth* of the *Goſpel*, and be the thing that is meant here.

Ἀπόδειξις πνεύματος

That this is a *citation* from *Iſa.* 40. 13. there is no queſtion, as alſo that the firſt words, Τίς γὰρ ἔγνω νοῦν Κυρίου; *for who hath known the mind of the Lord?*] are ſet down, after this *Apoſtle*'s manner, out of the *Septuagint*. Now the ſame *Apoſtle* citeth that place again, *Rom.* 11. 34. and there in the latter part alſo ſets down the *Septuagints* words, καὶ τίς σύμβουλος αὐτοῦ ἐγένετο; *and who hath been his counſellour?* which words being not here read, but to [τίς γὰρ ἔγνω τὸν νοῦν Κυρίου;] theſe other immediately ſubjoyned, ὃς συμβιβάσει αὐτόν; *who ſhall inſtruct him?* there will be no reaſon to think theſe latter words to be another rendring of that *ſecond* part of the verſe in *Iſaiah*; For when the *Septuagint* had tranſlated it truly out of the *Hebrew*, why ſhould the *Apoſtle*, who conſtantly uſeth the *Septuagint*'s tranſlation, and that ſometimes when that varies from the *Hebrew*, here uſe a new rendring of his own, and for [καὶ τίς αὐτοῦ σύμβουλος ἐγένετο; *who hath been his counſellour?*] ſet onely [ὃς συμβιβάσει αὐτόν; *who ſhall inſtruct him?*] For this there is no probable reaſon to be given, and therefore it muſt be reſolved, that no more then the firſt words are taken out of that place of *Iſaiah*, and that the latter words are the *Apoſtles* own, to bring them to his preſent purpoſe, *Who hath known the mind of the Lord, which ſhall inſtruct him?* i.e. who doth *know* the *Lord's mind* ſo well, as to be fit to *inform* & *inſtruct* the *ſpiritual man?* v. 15. for that [αὐτὸν *him*] ſhould ſignifie the *Lord* (as they conclude, that make theſe words all one with the latter part of the verſe in *Iſaiah*) would be very ſtrange, not only becauſe it would be farre different from v. 15. of which it is brought for a proof, but alſo becauſe *knowing the mind of God*, although it be a fit *preparative* to *inſtructing* of others, yet is not ſo for the *inſtructing* of *God* himſelf.

b. Τίς ἔγνω τὸν νοῦν Κυρίου

ἐις συμβιβάσει αὐτόν

CHAP.

CHAP. III.

Paraphraſt.

1. AND I, brethren, could not ſpeak unto you, as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt.] 1. And I, brethren, although I was furniſht with all manner of ſpirituall gifts, and was able to have revealed to you the higheſt myſteries, yet when I was among you, I could not think fit to treat ſo with you, the greateſt part of you being then but very ſlender proficienes in the Goſpel, ſo farre from ſpirituall men (as ſome of you, the Gnoſticks, are wont to ſtyle themſelves) from men inſtructed by the Spirit of Chriſt, that you were gotten no higher then the imperfections and paſſions and ſins of men meer beginners in Chriſtianity.

* ye were not then able. ουκ ἠδύνασθε

2. I have fed you with milk, and not with meat, for * hitherto ye were not able to bear it, neither yet now are ye able.] 2. This was the reaſon that I gave you ſuch tender food, proceeded not to reveal the myſteries of Chriſtianity to you, for you were not fit for any higher diet, nor indeed yet are ye.

† or, men, for the Kgs MS. reads ἀνθρωποι * according to man, κατ' ἄνθρωπον

3. For ye are yet carnal: for whereas there is among you envying, and ſtrife, and diviſions, are ye not † carnal, and walk * as men?] 3. For ye are not yet raiſed to any pitch of ſpirituall or Chriſtian temper, as may appear by the ſchiſmes and factions that are among you, which being ſo contrary to the commands of Chriſt, which are all for peace and charity, as long as they are among you, ye are advanced but little above the pitch of meer men, thoſe which have nothing of Spirit in them.

4. For while one ſaith, I am of Paul; and another, I am of Apollos; are ye not carnal?] 4. And herein your carnality conſiſts, one pretends to follow the doctrine of Paul, another of Apollos in oppoſition to all other Chriſtians, and they that hold with one, hold againſt the other. And what is this uncharitableneſſe but carnality?

5. Who then is Paul? and who is Apollos? but miniſters by whom ye beleived, even as the Lord gave to every man.] 5. Where firſt it ought to be conſidered, that Paul or Apollos are not the authors of our faith, but onely inſtruments of conveighing the doctrine of Chriſt to us (and conſequently muſt not be conceived to teach diverſe doctrine) according to the different commiſſions given them by the holy Ghoſt.

†Ego de Paganis catechumenon feci, Apollo catechumenon baptizavit. Opiat.

6. I have planted, Apollos watered, but God gave the increaſe.] 6 And ſo though I have taught you the doctrine of Chriſtianity, and made you beleivers of heathens, and † Apollos baptized you, when you had been thus brought to the faith by me (I being ſent by Chriſt, not to baptize, but to preach the Goſpel ch.1. 14,17.) yet the ſucceſſe of all the whole work in making either my preaching, or his baptizing effectual, was from God, not from us.

7. So then neither is he that planteth any thing, neither is he that watereth; but God that giveth the increaſe.] 7 And therefore there is no great matter imputable either to one or other, as that either of us ſhould be deemed the author of your faith, but God onely who hath made our endevours ſo effectuall to you.

* but δὲ

8. Now he that planteth and he that watereth, are one: * and every man ſhall receive his own reward according to his own labour.] 8 But then, ſecondly, the doctrine of both of us is but one, both of us have had the ſame deſigne and purpoſe of ſeiling men in the doctrine of Chriſt, though, according to the labour that either of us have taken in the work, we may have different degrees of reward. And conſequently, though one labourer may deſerve more honour then another, yet ought not this to be an occaſion of diviſion, or ſchiſme among you, becauſe our deſigne and doctrine being the ſame, your faith ought to be the ſame alſo.

† fellow-labourers of God, θεοῦ συνεργοί

9. For we are † labourers together with God, ye are God's husbandry, ye are God's building.] 9. We indeed that preach, and they that baptize are both ſervants, or officers of God, and cooperate one with another in that great work of dreſſing, and building up of ſoules, which when 'tis wrought, muſt not yet be attributed to us the inſtruments, but onely to God, the author and perfecter of all.

* Architect ἀρχιτέκτων

10. According to the grace of God which is given unto me, as a wiſe * maſter-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed, how he buildeth thereupon.] 10. God gave me abilities and commiſſion to plant & preach the Goſpel, to doe as the maſter-workman doth, to lay the foundation; and accordingly I have done, preached the faith, laid the foundation, Jeſus Chriſt and him crucified, c.2.2. and ſome others that came after me to this Church, which I had planted v.6. (I mean not Apollos, for he onely watered what I had planted, baptized and farther inſtructed whom I had converted, c.1. 5,6,7. but) ſome others, I ſay, which I hear have come in, have ſuperſtructed on my foundation ſomewhat which I never deſigned, But let them take heed what they doe, For if they have ſuperſtructed any other, but that one pure precious doctrine of Chriſt crucified, and conſtant confeſſion of him in time of perſecution, if from the Gnoſticks they receive any infuſions contrary to theſe, let them look to it.

11. For other foundation can no man lay, then that is laid, which is, Jeſus Chriſt.] 11. For the faith of Chriſt being the foundation which I have laid, and that indeed the onely one which can poſſibly be laid,

12. Now if any man build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble,

13. Every man's work ſhall be made manifeſt; for the day ſhall declare it, † becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work, of what ſort it is.

14. If any man's work abide, which he hath built thereupon, * he ſhall receive a reward.] 12, 13, 14. That which is regularly to be built thereon, is conſtant confeſſion of Chriſt, in deſpight of afflictions, which like gold & ſilver &c. is but refined and purified but not conſumed in the fire, But for any doctrine of worldly wiſdome ver.18. (ſee note a.) of prudential compliances with the perſecutors, Jewes or Gentiles. If any ſuch earthy material be brought in in ſtead of it, it ſhall be brought ſuddenly to the triall; For that judgment of Chriſt which ſhall ſhortly paſſe upon me, for the deſtroying all corrupt beleivers on one ſide, and delivering and owning all true beleivers (ſee Rom.13.d. and Heb.10.a.) on the other, ſhall deale with them, as fire doth with that which is put in it to be tried, (preſerving and refining what is true and good metall, and making it more illuſtrious, but burning up all that is combuſtible) burn up and conſume all this worldly wiſdome, and burniſh the conſtancy of others like gold in the fire, ſee Rev. 3. 18.)

† for it is revealed, ὅτι ἀποκαλύπτεται

* it ſhall receive, λήψεται

are involved in their own ſubtilties, v.19. And ſo all that adhere ſincerely to Chriſt, they ſhall be ſure not to miſſe their reward, preſervation here in this world, beſides that other that expects them eternally.

15. But if it prove combuſtible matter, if ſhall * be [b] ſaved: yet ſo as by fire.] 15. If any man's work ſhall be burnt, [a] he ſhall ſuffer loſſe, but he himſelf * eſcape; but ſo as th ough fire

the doctrine, or practiſe ſhall upon examination prove falſe and unchriſtian, and ſo will not bear that triall (ſuch are the Gnoſticks doctrines of denying Chriſt, when perſecuted) it ſhall then be ſo farre from helping him to any advantage as the Gnoſtick complier hopes it will, that it ſhall bring the greateſt danger upon him, and if upon timely repentance, or by his not having actually denied Chriſt (for all his ſuperſtructing of ſome erroneous doctrines) he be more mercifully dealt with by Chriſt, and freed from having his portion with unbeleivers, yet it ſhall goe hard with him, as with one that is involved in a common fire, and hardly eſcapes out of it.

16. By this that I ſay, you cannot but 16. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth † in you?] † among you, ἐν ὑμῖν

diſcern what care you are obliged to take to beware of theſe falſe ſeducing teachers that creep in among you, You are a Church of God's plantation, built, as the Temple among the Jews, God's direction given for every part of it; ye have had the Spirit of God to teach you all true doctrine, and pure practiſes, by your Apoſtolical plantation, and ſo to dwell and continue among you, and oblige you to all purity.

17. And therefore, if any falſe teacher 17. If any man * defile the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, † which temple ye are.] * corrupt, φθείρει † as many of you as there are, οἵτινές ἐστε ὑμεῖς

ſhall bring in any unclean heretical doctrine into ſuch a Church of God's planting, a place of God's reſidence, and ſo pollute, or defile God's dwelling place, (as when Nadab and Abihu offered ſtrange fire on God's altar) then, as they were devoured by fire from heaven, ſo he muſt expect ſevere puniſhment; For all ye that are Chriſtians, make up this one temple of God's, and that being a conſecrated ſociety, muſt not be profaned, or polluted with ſuch impure doctrines, as the Gnoſticks every where infuſe.

18. And for that other conceit of theirs, 18. Let no man deceive himſelf: if any man among you ſeemeth to be wiſe in this * world, let him become a fool, that he may be wiſe.] * age, αἰῶνι

by which they get ſo many proſelytes, that of the lawfulneſſe of denying Chriſt in time of perſecution, by which they promiſe themſelves ſecurity from all the preſent evils, Let no man cheat himſelf with this perſwaſion, any man that thus thinks to be more provident then other men, and by this means to ſecure himſelf, let him know that this will not thrive with him, he will find himſelf deceived at laſt (ſee v.15. & Rev.3. 18.) there is no ſuch prudent way for him to ſecure himſelf, as to lay aſide this worldly wiſdome, and conſtantly and cheerfully to adhere to Chriſt, when in the eye of the world it ſeems moſt fooliſh to doe ſo.

19. For God is wont to take off, and preſerve the plain ſimple perſon that avowedly adheres to him, and to outwit the ſubtile deſigner, And it will ſoon befall thoſe pretenders, according to that of Job 5. 13. they that think to be wiſer then other men, are by ſo much verier fools then others, and ſo are diſcerned to be. 19. For the wiſdome of this world is fooliſhneſſe with God; for it is written, He taketh the wiſe in their own craftineſſe.]

20. And to the ſame purpoſe is that of Pſal.94.11. 20. And again, The Lord knoweth the † thoughts of the wiſe, that they are vaine.] † machinations, διαλογισμοὺς

that all the ſubtile contrivances of crafty worldly minded men prove vain and improſperous.

21. Let no man therefore factiouſly or ſchiſmatically divide from the the unity of the Church, following ſuch, or ſuch a maſter or inſtructer, and ſo quarelling, or contending with others, v. 4. For all the gifts that are in the Church were given for your uſe, and whatſoever any man can boaſt of, it is not peculiar to him, but belongs as well to every other perſon in the Church. 21. Therefore let no man glory in men, for * all things are yours.] * all are πάντα ὑμῶν

22. He that planted the faith among you, 22. Wherefore Paul, or Apollos, or Cephas, or the world, or life, or death, or things † preſent, or things to come, all are yours,] † inſtant ἐνεστῶτα ſee Rom. 8. 38.

and he that baptized you, and he that ſuperſtructed upon this foundation, are all ſubſervient to your uſes, and not to be maſters of your faith, much leſſe any of them to be ſet up againſt the other, to make diviſions, and rents among you, and ſo is likewiſe all humane wiſdome, or knowledge of naturall things, ſo is Gods mercy to us in keeping us alive, ſecuring ſome of us from the malice of our enemies, and delivering up others of us to death, for the teſtimony of Jeſus Chriſt, the condition now inſtantly approaching, preſſures for the name of Chriſt, or that which is not quite ſo neer, the yet future coming of Chriſt (called the day v. 13.) for the deſtroying of the falſe, and rewarding the conſtant Chriſtians, all theſe are by God deſigned, in common to you all, as inſtrumental for your good.

23. And the concluſion from hence is this, that you give not up your faith to any but to Chriſt, that you reſolve firmly to obey him and adhere to him uniformly, as he reſigned himſelf up to the will of God, to doe and to ſuffer whatſoever he appointed him, in the great office of being our mediator and redeemer. 23. And ye are Chriſt's, and Chriſt is God's.]

Notes on Chap. III.

2. Ζημιωθήσεται Of the word [ζημιωθήσεται] here it may firſt be enquired, whether it belong to the *man*, or *to* his *work*, both immediatly precedent, εἴ τινος τὸ ἔργον, *if any mans work*; That which inclines it to ſignifie the *work*, is the ἀυτὸς ὃ that followes, *but himſelf ſhall be ſaved* | which ſeems to oppoſe *himſelf* to *his work*, that the one ſhall be *loſt*, but the other *ſaved*. But this is well enough avoided by ſetting the *oppoſition* betwixt the *ſaving* of *him*, and the *burning* of *his work*, præcedent to the ζημιωθήσεται; and then the conſideration of that as it anſwers the former *probability*, ſo it inclines more ſtrongly to render it the other way, that the *man*, not the *work*, ζημιωθήσεται *ſhall be mulcted*. For that this word ſignifies not [*to be loſt*,] but [*to ſuffer loſſe*] hath been ſaid, *note* on *Mat.* 16. m. Which cannot be here ſaid of the *work*, of which it had before been ſaid [*it ſhall be burnt*,] For what is ſo, doth not ſuffer a *mulct*, or *fine*, or *loſſe*, (which according to all *lawes* muſt be *ſalvo contenementō without utter ruine*) but *is loſt*, and utterly *deſtroyed*; It remains then that it be ſpoken of the *man* whether *falſe teacher*, or any *follower* of ſuch, that takes up any ſuch *falſe doctrine* from him, and ſo upon the *doctrine* of *Chriſt*, (*profeſſing* ſtill, or not *denying* of *Chriſt*) ἐποικοδομεῖ, *ſuperſtructs* ſome *falſe doctrines*, and erroneous *practiſes*; And of *him* it is here ſaid, that he ſhall *ſuffer loſſe*, ſo as the ἐποικοδομεῖ

the *metall* that goes into the *fire* with *droſſe*, or *embaſement* mixt with it, is *ſeparated* from all that *mixture*, and comes out a great deal *leſſe* then it went in, *loſeth* all that *droſſe* in that *triall* of *fire*. Now how this is to be particularly underſtood, of this *ſuperſtructure* of *hay*, or *ſtubble* here, muſt be *collected* from the conſideration of [*the day*] which is here mention'd, ver. 13. *that it ſhall declare*, or *reveal*. That the word [*Day*] in all languages, ſignifies *judgment*, and that [*the day*] *emphatically*, or the *day of Chriſt*, the *day of the Lord*, ſignified an *approaching ſeaſon* of *judgment* then expected on *unbeleivers* and *miſbeleivers*, *Jewes* and *Gnoſticks*, all the world over, in the *Chriſtian plantations*, ſee *Rom.* 13. *note* d. and *Heb.* 10. *note* a. And that this is *the Day*, or *Judgment* that is here referred to, may appear 1. by the *excluſion* of all other *daies*; The only two ſenſes that can come in *competition* are either 1. that it ſignifie the *finall day of judgment*; or 2^dly, the *audience*, and *judicature*, and *ſentence* of the *Apoſtle*, when he comes to *examine* this *doctrine*. For the *firſt*, that cannot be underſtood here, becauſe the office of *the day* here is δηλῶσαι, *to make manifeſt*, and ἀποκαλύπτειν, *to reveale*, v. 13. And therefore ſuppoſing there were ſuch a *day* of *conflagration*, which they that maintain, look on as a *purging fire* to *burn* up all the ill *works* of the *Chriſtian*, and fit him for heaven, yet the circumſtances of the text here doe not belong to that, but to another *quality* of the *fire*, the *trying*, *revealing*, and *diſcriminating* one from another, as appears by all the phraſes here uſed, *Every mans work ſhall be made manifeſt*, *the day ſhall declare*, it *ſhall be revealed by the fire*, *the fire ſhall try what kind of work every mans is*, *and if any mans work remain*, i. e. abides the *triall*, *he ſhall be rewarded*. As for that of the *Apoſtles* coming to *judge* and *cenſure*, it is not probably here meant, becauſe theſe *hereticks* and their followers did not acknowledge the *Apoſtles* power, but *reſiſted* and *rejected* them, as appears in divers other places (and oft layes a neceſſity on the *Apoſtles* to *vindicate* their *authority*,) And 2^dly, there is no reaſon to conceive that the *Apoſtle* ſhould call his own *ſentence* by the name of the *Fire*, or ſpeak of *giving* men *rewards* v. 14. which are to be *expected* from *God*. But then 2^dly, that it be applied to this of the *puniſhment* of *God* now approaching the *Gnoſticks*, will appear not only by the mention of the *wood*, *hay*, *ſtubble*, *built on the foundation*, which evidently denotes *hereticall ſuperſtructures*, (and it is known that theſe were the great *hereticks* of thoſe times) and ſuch as will be ſure to *periſh*, when *fire* comes, but alſo by the *conſequents* here to the end of the *Chapter*, which make up the known *character* of the *Gnoſticks*. For that conſiſted ſpecially of *two* things, 1. their *doctrines* of *uncleanneſs*, 2^dly, their *arts* of *worldly wiſdome* to *ſecure* themſelves from *perſecutions* by *complying* with the *perſecutors*. And both theſe are here noted, that of *uncleanneſs* v. 16, 17. by the *defiling the Temple of God*, i.e. *themſelves*, who as *Chriſtians*, are obliged to be *holy*, but by the *Gnoſtick* infuſions were in danger of all *pollutions*, And thoſe that were immerſt in them, the *Apoſtle* foretells, that they ſhall be *deſtroyed* by this *day*, *Him ſhall God deſtroy* v. 17. And ſo that of *worldly wiſdome* v. 18. *If any man among you ſeemeth to be wiſe in this world*, i.e. *prudent* for the *ſaving*, or *ſecuring* himſelf from *perſecutions*, and *dangers here*] And of this the *Apoſtle* gives warning, that this *wiſdome* is the greateſt *folly*, and that the *contrary* thereto is the onely *wiſdome* even for *this* life, the conſtant adhering to *Chriſt*, the ſureſt means to *deliver* him from the *dangers* which here he *fears*, whereas theſe wiſe and *prudential* worldlings are likely to be *taken in their own craft*, v. 19. by their *arts* of *ſecuring*, to *deſtroy* themſelves, and ſo will appear *vain*, and *ridiculous* in all their *wiſe* contrivances ver. 20. according to that of *Chriſt*, *Mat.* 16. 25. *he that will ſave his life ſhall loſe it*, And therefore the form of adviſe here uſed is, *Let no man deceive himſelf*, This *practiſe* of the *Gnoſticks* in order to the *ſecuring* themſelves, was a great *miſtake*, the way to bring all *deſtruction* upon them, when the *day* of the *Lord*, the *vengeance* of *Chriſt* upon the *crucifyers*, and *perſecutors* of *Chriſtians*, ſhould come ſuddenly upon them, and *ſweep* away the *Gnoſticks* among them. And ſo, the whole paſſage belonging clearly to theſe, the full importance of the [ζημιωθήσεται] will be, that they which being not ſo high in that *hereſie*, as to *deny* the *foundation*, the *faith* of *Chriſt*, (which many did, and are elſwhere call'd *Apoſtates*, and *Antichriſts*, and they that *denied Chriſt to be come in the fleſh*) and yet had received ſome of theſe *Gnoſtick* infuſions, that particularly of worldly *prudence* and *compliance* with the *Jewes*, ſhould (contrary to their expectation of *gaining* by this means) *ſuffer loſſe*, be in great *hazard* to be *deſtroyed* among them, and if they *eſcaped*, it ſhould be very *narrowly*, the *conſtant*, *faithfull*, *Orthodox Chriſtian* being the only one, that ſhould be perfectly *ſafe*, when that *fiery day* came, when the *unfaithfull* and the *cowardly* ſhould either utterly *periſh*, or *run* an horrible *hazard* in that *day*. And to this purpoſe is it that the doctrines of theſe *Gnoſticks* are expreſt by *wood*, *hay*, *ſtubble*, *earthy* materialls (and ſo notes of *falſe doctrines*, unfit to be built on this *divine foundation*) and thoſe, (of all things) the moſt *combuſtible* and ſure to be deſtroyed, when a *fiery triall* comes, and that in *two reſpects*, *firſt*, that when *perſecution* for *Chriſt* comes, ſuch a kind of *Chriſtianity* as this, is ſure to be *burnt up*, the *Gnoſticks* will not then hold out, and *confeſs Chriſt*, and 2^dly, in reſpect of *Chriſt*'s coming to *viſit*, and *judge*, to *reward* the *conſtant*, and *deſtroy* the *unfaithfull*, then theſe *prudential* waies of theirs will be ſure to ſtand them in no ſtead, but bring them into greater *danger*, as he that means to ſecure himſelf againſt *fire* by *wood*, *hay*, *ſtubble*, ſhall be ſure to have all *burnt*, and to encreaſe, not leſſen the *flame*, Whereas the truly *wiſe* way, (and that which *Chriſt counſels* the *Church* of *Laodicea* to, in oppoſition to theſe *Gnoſticks*, *Rev.* 3. 8.) is to build *gold*, *ſilver* &c. which having been *tried* in the *fire* (and ſo denoting *conſtancy* in *perſecutions*) are ſure to hold out, and *endure* the teſt, whatſoever the *day* of *viſitation* be, Be the *fire* never ſo *ſcorching*, theſe will be the likelieſt to be *preſerved* in it.

b. That σώζεσθαι ſignifies *to eſcape* hath been often noted, but what σώζεσθαι διὰ *to eſcape by*] here ſignifies, is the onely difficulty, and that will be beſt explained by comparing it with other places of the ſame kind. Thus 1 *Pet.* 3. 20. διεσώθησαν δι'

ὕδατος *they were ſaved out of* or *through the water*, the *preposition* διὰ perhaps (as other *prepoſitions* oft are in the *New Teſtament*) being taken looſely for ἐκ or ἀπὸ, *out* or *from*, or elſe as the neceſſity of the matter imports, an *eſcaping through water*, implying conſequently an *eſcaping out of* it alſo; And ſo the ſenſe will be, that though there were a *great flood* ready to *drown* all the *earth*, yet for all this, by the help of the *arke* they did *eſcape* that *danger*. And ſo here σωθήσεται ὡς διὰ πυρός *he ſhall eſcape*, as one *eſcapes out of the fire*; i.e. as * Chryſoſtome expreſſes it, as one that, when in the *midnight* his houſe is ſet on *fire*, *wakes* and leaps out of the *bed*, and runs *naked* out of dores, οὐδὲν τῶν ἔνδον λαβὼν, *taking nothing that is within* along with him, taking care onely (as he addes) ὅπως τὸ σῶμα τὸ ἑαυτοῦ ἁρπάσῃ † φλογὸς, *that he may ſnatch his own body out of the flame*. And it is a common * obſervation that ὡς διὰ πυρὸς σώζεσθαι is a *proverbial* ſpeech for thoſe, that get *hardly* out of a *great danger*, ſo ὡς δάλου ἐξῃρημένου ἐκ πυρὸς, *as a brand ſnatcht out of the fire*, Am.4.11. and ſo Jude 23. ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες, *ſave them by ſnatching them out of the fire* in time of *danger*, for ſo ἐν φόβῳ ſignifies, ἐν κινδύνῳ, in preſence of any thing that men are *afraid* of. By this means that of 1 Pet.4.18. will be explained alſo, for this will be the meaning of μόλις σώζεται (for which the *Hebrew*, Prov.11.31. reads יִשָּׁלֵם, *ſhall be recompenſed*) he *ſhall not eſcape* without many *loſſes* and *afflictions* in that πύρωσις or *combuſtion*. So as in * Julian ἡ νὺξ ὀλίγους ἀπέσωσε μόλις, *the night did hardly* or with great difficulty *reſcue a few*, and in * Agathias, who, having ſpoken of ſome that πυρπολεῖσθαι ἔμελλον, *were ready to be fired* and *burnt*, addes, μόλις ἔνιοι διασωθέντες κλαδίων, *they hardly eſcape out of it*.

ἐν φόβῳ σώζειν

* c.3. p.467. lin.18.

* Orat.1. p.67.

* Hiſt. tom.2. p.38.

† ſee Rigaltius ad Artemidor. Oneiro. p.43.

Paraphraſe.

CHAP. IV.

1. And though, I ſay, we are ſubſervient to your uſes, and are appointed ſo to be, ch.3.22. yet it will become you to look on us, though not as maſters of your faith, yet as miniſters of Chriſt, and that in the moſt honourable office of the family, that of the ſteward, or ruler of the houſe, to whom among other things it belongs to diſpenſe out every man his proportion of food, &c. and ſo 'tis our part to diſpenſe the Goſpel to you in that meaſure, and by thoſe degrees that we ſee fit.

1. LET a man ſo account of us, as of the * miniſters of Chriſt, and ſtewards of the myſteries of God.]

* officers, ὑπηρέτας

2. And above all things fidelity and honeſt diſcharging of truſt is required of ſtewards, and if I ſhould faile in that, I ſhould be very worthy of blame.

2. Moreover it is required in ſtewards, that a man be found faithfull.]

3. But for this I am not to be judged by you, by men, nay by my ſelf.

3. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment; yea, I judge not mine own ſelf.]

4. For though I can accuſe my ſelf of no fault in the execution of my Apoſtolical office, yet is not this the clearing of me, onely God that ſearcheth and ſeeth all, muſt doe this.

4. For I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me is the Lord.]

5. Therefore be not you too forward in your cenſures of me, but leave it to God, and I make no doubt but in time he will diſplay the ſeducers, and diſcover every mans intentions and purpoſes, and then, as they that deſerve ſhall have blame, ſo every man that hath done well, ſhall by God be juſtified and commended.

5. Therefore judge nothing before the † time, untill the Lord come, * who both will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts, and then ſhall every man have praiſe of God.]

† ſeaſon, καιρὸν

* who will alſo enlighten, ὃς καὶ φωτίσει

6. This of not following or admiring the perſons of men, I have thus ſaid, (ſee note on Rom.7.d.) in the perſons of my ſelf and Apollos, under that figure to give you a general rule how to demean your ſelves to any other diſpenſers of the Goſpel, viz: that in following of us ye go no farther then the directions v.1. and think of us, not as maſters of your faith, but as officers, ſtewards of Chriſt, to diſtribute that to you, which he hath entruſted to us, which if it were firmly reſolved on among you, you would never break out into factions, one to the deſpiſing of another, boaſting, one that he hath received the faith from Paul, and not from Apollos, another that he is a follower of Apollos, and not of Paul, &c.

6. And theſe things, brethren, I have † in a figure transferred to my ſelf, and to Apollos for your ſakes, * that ye might learn in us, not to think of men, above that which † is written, that no one of you be puffed up for one againſt another.]

† thus darkly ſet down of my ſelf, μετεσχημάτισα εἰς ἐμαυτὸν

* that in reſpect of us ye may learn, ἵνα ἐν ἡμῖν μάθητε

† hath been written γέγραπται

7. For this can be no matter of boaſting to any of you, for by it is no man dignified before another, for by whomſoever you received the faith, it is clear that you received it, 'tis no acquiſition of your own wit or parts, but meerly a mercy of Gods, that ſent us to preach to you, and therefore cannot in any reaſon be matter of boaſting to you.

7. For who maketh thee to differ from another? And what haſt thou that thou didſt not receive? Now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?]

8, 9. You forſooth are ſo full and rich, ſo furniſht with all kind of knowledge & wiſdome, (ſuch the Gnoſticks brazg'd of) that you deſpiſe your Apoſtles, and ſpiritual fathers that firſt converted you to the faith; Since we parted from you, you have in your own conceits been in great tranquillity, and ſecurity, had happy Halcyonian daies, (ſee note on Rev. 1.6.) And I wiſh it were ſo with you, as you phanſie it to be, that the tranquillity which the Gnoſticks (with their compliances with the perſecutors whether Jewes or heathens) promiſe you, were a true Chriſtian tranquillity, that we which are ſo ſharply perſecuted, might come to you as to a refuge, and enjoy ſome part of that great privilege with you; For certainly we have need of it; For we are ſo farre from any ſecurity, that we are expoſed to all the miſeries

8. * Now ye are full, † now ye are rich, ye have reigned as kings without us, and I would to God ye did reigne, that we alſo might reign with you.

9. For I think that God hath ſet forth us the Apoſtles laſt, as it were men appointed to death: for we are made a ſpectacle unto the world, and to Angels, and to men.]

* Ye are already full to ſatiety, Ἤδη κεκορεσμένοι ἐστε

† already grown rich, ἐπλουτήσατε

and

and perſecutions, and dangers in the world, we Apoſtles being as it were the forlorn party, ſent out laſt, without any reſerve behind to relieve us, and ſo given up unto certain ſlaughter, or as the gladiators upon a ſtage, thoſe that come out firſt fighting in jeſt, as it were, but they that come laſt, never giving over, till one lay down the other dead upon the place, For we are become as thoſe that being condemn'd to death, have wild beaſts let looſe on them upon the theatre, which certainly rend them to pieces, ch. 15. 32. And like thoſe combatants on the theatre, we are ſet forth for a ſpectacle, to the heathen world, to angels, to men to look upon.

* in ſplendour we in diſgrace, ἐνδοξοι, ἡμεῖς δὲ ἄτιμοι

10. We are fools for Chriſt's ſake, but ye are wiſe in Chriſt: we are weak, but ye are ſtrong; ye are * honourable, but we are deſpiſed.] 10. We are vile & deſpiſed for the doing our duty, the exerciſe of our Apoſtolical office, but you forſooth are very wiſe men, deeply learned in the doctrine of Chriſt, we weak contemptible mean perſons, but you ſtrong and gallant.

† are in no certain condition, ἀστατοῦμεν

11. Even unto this preſent houre we both hunger, and thirſt, and are naked, and are buffeted, and † have no certain dwelling place,] 11. As I was, when I was with you (ſee ch. 2. 3.) ſo I am ſtill, in a condition of continual want and perſecution, and tranſitory mutable eſtate,

* are tired, κοπιῶμεν † forbear, ἀνεχόμεθα

12. And * labour, working with our own hands: being reviled, we bleſſe: being perſecuted, we † ſuffer it:] 12. Taking exceſſive pains that I may preach the Goſpel, and get mine own living by my labour, that I might not put you to any charges, (ſee Act. 18 3.) and when, in ſtead of thanks, I meet with nothing but reviling for all this, I have no return to make them, but that of my prayers for them, nay when perſecuted, I entertain no thought of revenge toward them.

* the vileſt † refuſe of all, περικαθάρματα ἐγενήθημεν

13. Being defamed, we intreat; we are made as * the [a] filth of the world, and are the † off-ſcouring of all things unto this day.] 13. When calumniated and falſly accuſed, I pray to God for them, by whom it is done, and this is no newes to me, for we Apoſtles of Chriſt are looke on and uſed as the unworthieſt creatures of the world, and ſo continue untill this time. a.

14. I write not theſe things to ſhame you, but as my beloved ſons I warn you.] 14. And though I have thus been uſed by ſome of you, ſince theſe ſchiſmes have come in among you, yet I ſay it not to reproach or bring ſhame upon you for ſo doing, but out of the affections of a father, I advise and admonish you to behave your ſelves more like children, then ye have yet done.

* if ſo

15. For * though you have ten thouſand inſtructers in Chriſt, yet have ye not many fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.] 15. For though others may have taught you ſince, yet 'tis only I that planted the Goſpel firſt among you, and therefore there can be no occaſion of ſchiſmes and diviſions among you (by one's making one Apoſtle the maſter of his faith, another another) any more then that children of the ſame father ſhould contend and divide about their life, or coming into the world, one profeſſing to owe it to one, another to another.

16. Wherefore, I beſeech you, be ye followers of me.] 16. And therefore, I beſeech you, let the form of doctrine, which I left you, be retained among you, without any new inſertions by any other.

17. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithfull in the Lord, who ſhall bring you into remembrance of my waies which be in Chriſt, as I teach every where in every Church.] 17. For this purpoſe I have ſent unto you Timothie, whom I converted to the faith, and one that hath long aſſociated with me, and done faithfull ſervice to me in the propagating of the Goſpel, who therefore exactly knowing my whole courſe of Chriſtian doctrine, may be your remembrancer, and tell you what my doctrine and practiſe is in every Church, where I come to confirm them.

† have been puffed up, ἐφυσιώθησαν * becauſe I come not, ὡς μὴ ἐρχομένου † ſpeedily, ταχέως

18. Now ſome † are puffed up, * as though I would not come to you.] 18. And ſince by my not coming to you my ſelf perſonally, ſome among you have taken occaſion to deſpiſe me that am abſent,

19. But I will come to you † ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.] 19. I am therefore reſolved by God's help my ſelf to come among you ſpeedily, and to examine what grounds they have for what they doe, and not much heeding the ſpeech or talk of them, to ſee whether this be any ſolid knowledge in them, upon ſtrength of which they ſhould deſpiſe others.

* ſpeech λόγῳ

20. For the kingdome of God is not in * word, but in power.] 20. For Chriſtianity conſiſts not in ſpeaking but in doing, (according to a proverbial ſpeech of the Jewes, Speech is not a foundation, but work. Pirke Avoth p. 15.) and ſo all other perfections of men muſt be judged of, not by their boaſts of themſelves, but by the reality of their performances.

21. What will ye? ſhall I come unto you with [b] a rod, or in love, and in the ſpirit of meekneſſe?] 21. And now I talk of coming to you, I pray conſider, which will you chuſe? As you behave your ſelves, ſo at my coming will I exerciſe either my power of inflicting puniſhments, or the milder way of kindneſſe toward you, and therefore according as ye like beſt, ſo prepare your ſelves for my coming. b.

Notes on Chap. IV.

a. Περικαθάρματα] ſignifies thoſe things that are uſed in the *luſtrating* of a *city* among the *Gentiles*, * *Suidas* hath deſcribed the cuſtome in theſe words, Τῷ καθαρμῷ πόλεως ἀνήρ τις ἐκβάλλεται τινὰ ὃν ἐκάλουν περίψημα. *For the purging and luſtrating of a city, they cloathed a man* (in *foule* and *filthy garments*, ſay others) and put him to *death*, and he was *called a luſtration* or *expiation*; thus, ſaith *Euſtathius*, περίψημα is a *luſtration* for which the *vileſt perſons* were wont to be uſed, οἱ χρησιμοὶ καὶ ἀποβλητοι, *ſordid, refuſe* people, For thus it was, when the *city* was under any *plague*, or other great *calamity*, they choſe out one of the *naſtieſt* perſons in the *city*, and brought him to a certain place, with *cheeſe*, and *drie figs*, and a *cake* in his hand, and then beat him with *rods* about the *ſecret parts*, and then *burnt* him and the *rods* together in a *ditch*, and caſt the *aſhes* into the *ſea* (τῷ Ποσειδῶνι θυσίαν ἀποδιδοντες *paying a ſacrifice to Neptune*, ſaith *Suidas*) with theſe words, περὶ σοῦ τοῦτο, περὶ σοῦ περίψημα

a. Περικαθάρματα * in the word περίψημα

καθαρμα, *Be thou a lustration* for us. This person was called κάθαρμα and περίψημα, and by *Lycophron*, and, before him, by *Hipponax* φάρμακον *a medicament*, and by *Philostratus*, (saith *Surdus de ritib:* l 3. c.19.) ἀποτροπαῖον a *cure*, or *averter* of *judgment* from the *city*. (But this is a mistake in *Surdus*; all that *Philostratus* saith being onely this, that in the *Theatre* τὸ τῆ ἀποτροπαίᾳ δρυῒ, i. e. the *statue* of the *deity* that *averteth judgment*, *plagues* &c. was *set up*.) By this it appears also, what is meant by περίψημα πάντων, *the refuse of all*] in the next words, to wit, the very same thing in another expression, the *vilest*, *refuse* creature in a *city*, such as used to be the *expiation* in a publick *calamity*. So saith *Suidas*, Περίψημα, κάθαρμα, which, I conceive, is a corruption from κάθαρμα, which differs but little from it, and *Hesychius*, Περίψημα (περικάθαρμα, for περικάθαρμα I conceive) ἀντίλυτρα, ἀντίψυχα, ἃ ὑπὲρ τῆς ψυχῆς πάντων, the two words are of the same signification, and denote those that are *paid for others ransomes*, or put to *death* in others stead, or else any thing that is most *vile*, *trodden under feet by all men*. Thus *Tob.* 5. 24. we have this phrase, περίψημα ἡμῶν γένηται] for, *Let it be despised, a refuse*, in respect of, or comparison to *my son*, this *heathen* custome, whence all this comes, being in a manner, but a *transcript* of the *Azazel* among the *Jewes*, the *scape-goat*, that was sent into the *wilderness*, with all the *sinnes* of the *people* upon him, which was therefore called ἀποπομπαῖος, *rejectaneus*, or *refuse*.

Περίψημα

The ῥάβδος or *rod* here is the power of *inflicting punishments* in the *Apostles*, of *death* it self, as on *Ananias*, of *diseases*, as on *Elymas*, and so the *Hebrew* word מגפה for ῥάβδος is rendred πληγὴ a *stripe* *Isa.*10.24. and is all one with μάστιξ *scourge* *Mar.*3.10. and contrary to this is the *spirit* of *meekness*, that followes here, *mercifulness* in not inflicting that *sharpness* on them, upon sight of their speedy *reformation*, which by *threatning* here he desires and hopes to produce, before his coming to them *personally*. b. ῥάβδος

Paraphrase.

CHAP. V.

a. 1. It is a great b. shame and reproach that lyes upon you, that sins of unnaturall uncleanness, and marriages within prohibited degrees are so frequently to be found among you, and those of such a pitch in one offender, as civil nations, (though not Christian) and even the unconverted Corinthians would abhor to be guilty of, a sonne to take in marriage (or otherwise to live in that sinne with) his father's wife.

1. ᵃ It is reported commonly, that there is ᵃ fornication among you, and such fornication, as † is not so much as named among the ᵇ Gentiles, that one should have his father's wife.]

ᵃ Fornication is generally reported among you, † or, is not among; for πορνεία *named*, is left out by the King's Ms.

c. 2. And this so freely that yee doe not look on it as a crime fit to be censured in him, ye are not at all humbled with it, nor mourn for it (see 2 Cor: 12, 21.) either out of an opinion of the person that hath done it, (who is one of the Doctors of your Church, say Chrysostome and Theodoret) or out of an opinion infused now by some hæreticall teachers into you (which your former condition of life makes you apt enough to beleive,) that fornication is an indifferent thing (see c. 6. 13.) whereas in any reason you ought to have mourned over him, as over a great sinner, and expressed your sorrow in complaining of him, and using meanes that he might be excommunicated, see c: 12. 21.

2. And ye are ᶜ puffed up, and have not rather mourned, that he that hath done this deed may be taken away from among you,]

d. 3. For I, though I am not present among you, yet by that authority that belongs to me, (and being sufficiently assured of the truth of the fact) have already passed sentence on him that hath thus offended,

3. For I verily ᵉ as absent in body, but present in spirit, have ᵈ judged already, as though I were present, † concerning him that hath so done this deed.]

ᵉ or, being absent, for the King's MS. leaves out ὡς as † him that hath so, τὸν οὕτω

4, 5. That in a publick assembly gathered in the name of our Lord Jesus e. Christ, in which you f. are to suppose me virtually present among you, by the authority of Christ committed to me and you, ye proceed to excommunicate and deliver him up into the power of Satan, who may inflict some disease upon him, that may be a means to bring him to a sight of his sinne and reformation, and so to salvation also.

4. In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,]

5. To ᶠ deliver such an one unto Satan for the ᶠ destruction of flesh, that the spirit may be saved in the day of the Lord Jesus.]

6. Such a teacher as this is not fit for you to follow or favour, for as a little sowre dough gives a tast to all the bread, so will such a sinne as this, permitted in the Church, have an influence on you all, both by discrediting that Church where this is permitted, and by corrupting the company by the example.

6. Your boasting is not good: know ye not that a little leaven leaveneth the whole lump?]

7. As therefore it was the manner of the Jewes on the day of the Passeover (that being the day of preparation, or the Eve to the feast of unleavened bread) most diligently and sollicitously to inquire if there were any crumbe of leavened bread left in their houses, and to remove it all (see note on Mar: 14. c.) so doe yee at this time deale with that heathen or Gnostick perswasion (among you) of the lawfulnesse of fornication, most contrary to the Lawes of Christianity, that you have undertaken, and whereby ye have obliged your selves to have none of that sowre unchristian doctrine among you, but on the contrary to fit your selves to celebrate a Christian Passeover, which (as the Judaicall was a signe of their deliverance out of Ægypt) must be kept with our departure out of sinne.

7. Purge out therefore the old leaven, that ye may be a new lump, * as ye are unleavened: for even Christ our passeover is sacrificed for us.]

* for as much as you are, καθὼς ἐστε

8. Doe yee therefore consecrate your selves to the service of Christ, by reforming all your former sinfull courses, particularly that of uncleanness and villany (see v. 13.) and by the practise of all Christian purity, and holding fast the truth which hath been delivered to you.

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of † malice and wickedness: but with the unleavened bread of * sincerity and truth.]

* naughtinesse κακίας † purity, εἰλικρινείας

9. † I ac

* I have written to you by Epiſtle, Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ

† Not, for in the King's MS. ου is wanting

* inordinate luſters πλεονεξίαις

† the violent, or, forcers

* one of inordinate luſts v. 10.

† contumelious perſon

* violent, or forcer, ſee note h.

9. * I wrote unto you in an Epiſtle, not to ſ company with fornicators. 9, 10. What in this Epiſtle v. 2. I have written of not communicating with fornicators, and not conſ. g.

10. † Yet not altogether with the fornicators of this world, or with the * covetous, † [k] or extortioners, or with [i] idolaters: for then muſt ye needs goe out of the world.] h. i.

verſing familiarly with them, I mean not of the heathens among you, which have not given up their names unto Chriſt, nor in like manner of thoſe heathens that are guilty of thoſe other ſinnes of unnaturall luſts (ſee note on Rom: 1. b.) and violence, or thoſe filthyneſſes, which are ordinary among Idolaters, and are uſed as parts and rites of their religion (ſee note on Col: 3. 2.) for theſe are ſo ordinary among them, that if ye abſtain from the company of all thoſe heathens that are ſo guilty, ye muſt depart out of their cities.

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or * covetous, or an idolater, or a † [k] railer, or a drunkard, or * an extortioner, with ſuch an one, no not to eate.] 11. But the purpoſe of my writing is onely to interdict you k.

that free encouraging converſe with Chriſtian profeſſors, that are guilty of retaining any of theſe ſenſuall heathen ſinnes, uſed by Idolaters, and to command that with ſuch an one you doe not enter any friendly commerce, ſo much as to eat with him (ſee note g.) much leſſe to admit him to the Sacrament, or the feaſt that attends that, untill he doe reform.

12. For what have I to doe to judge them alſo that are without? doe not ye judge them that are within?] 12. What have the cenſures of the Church (ſee note d.) to doe with them that are not Chriſtians? they are wont to be executed on them onely that are in the Church.

13. But them that are without God judgeth. Therefore put away from among your ſelves that wicked perſon.] 13. Others therefore, that are not Chriſtians, being left to God, ſee that yee excommunicate the inceſtuous, and all Chriſtian profeſſors, guilty of any ſuch ſinne.

Notes on Chap. V.

2. Πορνεία *fornication*] in this place is a generall word to comprehend all *unlawfull deſires* of the *fleſh*, acts of whatſoever prohibited *carnality*, under it, For it is obſervable, that the *precept* given by *Gods poſitive* command to the *ſonnes of Adam*, and *Noah*, and ſo to all *mankinde*, which is ſtyled by the *Jewes* עַל גִּלּוּי עֶרְיוֹת *of diſcloſing nakedneſſes*, under which ſtyle all the *marriages* within *prohibited* degrees *Levi* 18. and all the *unnaturall ſinnes* are contain'd, is *Act.* 15. expreſs't by *abſtaining* ἀπὸ πορνείας *from fornication*. And that by the infuſions of the *Gnoſticks*, and remainders of their *heathen* cuſtomes, there was an Epidemical guilt of this ſin of many ſorts among them, is the meaning of ὅλως ἀκούεται ἐν ὑμῖν πορνεία, *fornication is univerſally heard*, i. e. found *among you*: for the word ὅλως ſeemes to be all one with καθόλα *in univerſum*, and ſo perhaps it is to be rendred c. 6. 7. ὅλως ἥττημα ἐν ὑμῖν ἐστί, *there is a defect generally among you*, and being here joyned with [ἀκούεται ἐν ὑμῖν, *is heard among you*] may ſignifie that 'tis an *univerſall* guilt of theirs; or elſe being joyned with πορνεία] it will ſound thus, *fornication altogether* or *fornication* in *groſſe* (containing the ſeverall branches of it) *is heard*, i. e. found or met with *among you*, and of the many ſorts thereof, one that had not been practiſed, or indured to be thought, or ſpoke of, among *civill heathens*, or the *unconverted Corinthians* at that time, that of having *the fathers wife*. This, ſaith *Chryſoſtome*, was done by a *Doctor*, i. e. I ſuppoſe, a *Biſhop* in ſome *Church* of *Achaia*, ὁ μόνον θείων μυστηρίων ἠξίωτο, ἀλλὰ καὶ διδασκαλικῆς ἐπιτυχὼν χαρίσματος, *He was*, ſaith he, *not onely vouchſafed the divine myſteries*, partaker of them, *but had obtained the dignity of a Doctor*. And ſo *Theodoret* alſo.

*That δεῖνα τινα.

b. What is here ſaid not to be *named among the Gentiles*] is not ſo to be underſtood, that no *nation* ever uſed it, but that *civill* (though not *Chriſtian*) *nations* have counted it *abominable*, and *nefarious*, no way *lawfull*, or *tolerable*, or that at this time, the *unconverted Corinthians* were not *guilty* of it. Among the ancient *Arabians* it was uſed, and the cuſtome ſo deſcribed by *Al Moſtratraf*, *Ebnol Arbir* &c. that when *a woman* was left a *widow*, or put away by the *husband*, the *eldeſt ſonne* ſhould take her by *inheritance*, and caſt his *garment* over her, as a ſigne of it; or if he would not, then the *next heir*, and ſo the *ſon*, they ſay, ſucceeded to the *fathers bed*, as well as *wealth*, by *inheritance*. This being formerly in uſe was by the *Alcboran* forbidden, *O vos qui creditis, non permiſſum eſt vobis fœminas hæreditatis jure accipere. Beleivers* (i. e. they that receive *Mahomet's law*) *muſt not take the fathers wives by right of inheritance*. So *Al Shareſtanius*, *Turpiſſimum eorum quæ faciebant* (*Arabes tempore ignorantiæ*) *erat hoc, quòd vir duas ſorores duceret, & Patris ſui uxorem velut ſucceſſor aſſumeret, quod qui faceret appellabatur Al Daizan, quo nomine infectatus eſt Aus Ebn Haiar quoſdam è tribu Banikais, quorum tres ex ordine patris ſui uxorem duxerant. Mos autem erat apud Arabes, ut cum ab uxore, morte aut repudio, ſepararetur aliquis, filiorum ipſius natu maximus, ſi eâ opus haberet, veſtem ſuam ei injiceret, quod ſi ille opus eâ non haberet, duceret ipſam è fratribus aliquis dotis novæ interventu. The fouleſt thing that the old Arabs did in time of ignorance was this, that a man married two ſiſters, and took his fathers wife as his ſucceſſor, which he that did was called Al Daizan, and ſuch there were of the tribe of Banikais, who three of them one after another had married the father's wife, Now it was a cuſtome among the Arabians, that when any man was ſeparated from his wife by death or divorce, his eldeſt ſon, if he wanted her, caſt his garment upon her*, i. e. took her to wife, *or, if he wanted her not, one of his brothers married her.*

c. The word πενθῆν] here to *mourn, lament, wail*, referres to the cuſtomary ſolemnity of putting on *mourning habits*, and *wailing* over them that were to be *excommunicate*, as over them that were *dead*, ὡς νεκροὺς πενθῶν, ſaith *Origen Cont: Celſ:* l. 3. juſt as *Pythagoras*, when any forſook his *ſchool*, had a κενοτάφιον or *empty hearſe* carried about, and *mourned* for him. Μετὰ λύπης ἐξ ᾅδου ἀνιέναι ἔχοντα φ

ωνὴν

Πενθεῖν

ἐκλελοιπὸς ἀπονήπιστε, *him that is incurable*, or not otherwise like to be *cured, turn out of the Church with grief & mourning*, ſaith *Clem: Conſtit:* 2. And ſo *Origen* l. 3. *Cont: Celſ:* ſee *note* on *Rom.* 12. c. And accordingly here and v. 13. follows ἐξαιρεῖτε ἐκ μέσου *let him be taken from amongſt* you, noting the *cenſure* of *excommunication*, and ſo 2 *Cor.* 12. 21. ἐπὶ πολλοῖς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων, where *bewailing* of *impenitent ſinners*, is *cenſuring* them. And thus the word λύπη ſeems to ſignifie (being all one with πένθος) 2 *Cor.* 2. 1. ἐλθεῖν ἐν λύπῃ *to come* with intention to *cenſure* and *puniſh*, the very ſame as (ch. 12. 21. before the *bewailing* them) is expreſſed by μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς, where *God's humbling him towards them* is giving him occaſion to exerciſe his *cenſures*, or *Church-diſcipline* on them, at his coming among them (contrary to the φυσιοῦσθε 1 *Cor.* 5. 2. as appears by ch. 13. 2. *when I come again I will not ſpare*, and v. 10. ἵνα μὴ ἀποτόμως χρήσωμαι that when I come *I may not uſe ſeverity*, ſo 2 *Cor.* 2. 3. λύπην ἔχω] ſignifies to be conſtrain'd to uſe ſeverity of *cenſures*, to which this *mourning* or *ſorrow* belongs, and λυπεῖσθαι ver. 4. to be under thoſe *cenſures*, and v. 5. λυπεῖν to *offend* and *commit* that, which S. *Paul* was conſtrain'd to *puniſh* with the *cenſures* of the *Church*, ſo ch. 7. 8. εἰ καὶ ἐλύπησα ὑμᾶς] is, *if I inflicted* the *cenſures* of the *Church* upon you, and in the end of the verſe, *I ſee that that Epiſtle, though written for that reaſon*, ἐλυπησεν ὑμᾶς, brought the *cenſures* of the *Church* upon you, ver. 9. and οὐχ ὅτι ἐλυπήθητε, *not that you were* put under the *cenſures*, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, *but that* thoſe *cenſures* produced that effectual *change* in you. Ἐλυπήθητε γὰρ κατὰ Θεὸν for ye were deal't with according to the *diſcipline* ordained by *God* or *Chriſt* in the *Church*, and ſo in all probability that is λύπη κατὰ Θεὸν v. 10. which brings μετανοίαν a *change* or *newneſſe* of *life*, as the *cenſures* and *puniſhments* of the *world* bring *death*, And ſo κατὰ Θεὸν λυπηθῶναι ὑμᾶς v 11. *to be mourned* or *ſorrowed* v. 11. i.e. *cenſured according to God's* appointment.

d. Κρίνειν] in this place, is the *pronouncing* or giving *ſentence* againſt the *offender*, ſo 'tis uſed v. 12. *What have I to doe* τοὺς ἔξω κρίνειν, *to judge them*, inflict *cenſures* on them, *that are without? heathens*, that were not in the *Church*, or *Gnoſticks* that divided from it, thoſe he leaves to *God's cenſures* and *puniſhments*, as not belonging to his *Apoſtolical judicature*, ſo ver. 13. οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; *Doe ye not judge them that are within?* i.e. all that live within your *Church*, and yet fall into any ſuch *carnal ſinnes*, ye, the *Governours* of each *Church* of *Achaia*, ought to endevour to reduce, by inflicting the *cenſures* of the *Church* on them, and accordingly followes there what here precedes (ἐξαιρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν] *Remove the wicked perſon*, perhaps τὸν πόρνον the *fornicator* or *inceſtuous* v. 1.) *from among you*. And agreeably ſo it muſt be here, κέκρικα τὸν οὕτω τοῦτο κατεργασάμενον, *I have judged, ſentenc'd him that hath thus done this*, and what the *ſentence* is, appears by the 4th and 5th verſes, the 4th containing the *ſolemnity* wherewith it was to be inflicted, in the *publick aſſembly* of the *Church*, to have the *power* of the *keyes* exerciſed on him, according to his *Apoſtolical office*, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ, *to deliver up ſuch an one to Satan*, v. 5. i.e. to *excommunicate* him, ſee *note* e.

e. Παραδοῦναι τῷ Σατανᾷ *to deliver to Satan*] here, and 1 *Tim.* 1. 20. is anſwerable to חרם among the *Jewes*, called in *Greek* ἀνάθεμα *execration*, the *ſecond ſpecies* of *excommunication* among them, and in which, for the greater *ſolemnity* of it, there were *curſes* out of the *law* of *Moſes*, and ſuch like *execrations* added to it (an eſſay of which we have *Act.* 8. 20. *thy money be to thee to deſtruction* &c.) This was *inflicted* on him who had firſt been under the *firſt ſpecies*, that of the נדוי ἀφορισμὸς, *remotion* or *ſeparation*, firſt for *thirty daies*, and then being allow'd *thirty daies* more (which they called the doubling of the נדוי) ſtill continued in that *contumacy*, For then, ſay the *Jewes*, מחרימין אותו *they anathematize him*, without defining any limited time, as in *niddui* they did. This in the *Chriſtian Church* is called *delivering to Satan*, for two reaſons. 1. Becauſe it was the depriving the *offender* of thoſe daily means which are in *Chriſtianity* afforded, and ordinarily uſefull to *eject Satan*, and the *power* of his *kingdome* out of the *heart*, ſuch are 1. the *prayers* of the *Church*, 2dly, the *publick* uſe of the *word* or *doctrine* of *Chriſtianity* (for he that is under *Cherem*, *nec docet nec docetur*, *neither teaches, nor is taught*, ſay the *Jewes*, and in the ancient *Chriſtian Church*, they that were upon *repentance* received in again, were firſt among the ἀκροώμενοι *hearers* in the *porch*, θείων ἀκούειν γραφῶν *to hear the holy Scriptures*, ſaith *Zonaras*, which argues that they were before excluded from it,) 3dly, the *ſacrament* of the *Lord's ſupper*, in which reſpect *ſcandalous ſinners* συνδειπνοῦντες *feaſting with them* are by S. *Jude* ver. 12. called σπιλάδες *ſpots* in their *feaſts*, or *agapæ* (which being annext to the *Lord's ſupper* denoted the *whole* action) i. e. unfit, as *blemiſht ſacrifices*, to be received there. And the uſe of all theſe means being in the *œconomy* of the *Goſpel* deſigned to ſo much advantage to the *ſoul*, for the *caſting Satan* out of it, 'the depriving men of the uſe of thoſe means, is properly ſtyled the *delivering to Satan*, as the *Catechiſt*, that inſtructed men and made them fit for *baptiſme*, or *entrance* into the *Church*, was wont to be called ἐξορκιστὴς the *exorciſt* that *caſt Satan* out. But then 2dly, in the *Apoſtles* times there was a ſad conſequent of this *excommunication*, proportionable to the *execrations* in the *Jewiſh Cherem* (which, ſay they, ſeldome wanted their effect) viz: *corporal power*, and *poſſeſſion*, and *inflictions* of *Satan* on thoſe who were *delivered* up to him, in like manner, as, we read, befell *Saul*, after his defection from *God*, when the *evil ſpirit came upon him*, 1 *Sam.* 16. 14. For about *Chriſt's* time, and a little after, 'twas ordinary with the *Devil* to tyrannize over the *bodies* of men, laying all kinds of *diſeaſes* upon them (as appears in the *Goſpel*) which is called *Satan's buffeting*, κολαφίζειν 2 *Cor.* 12. 7. βασανίζειν *tormenting*, *Mat.* 8. 6. ποικίλοις νόσοις καὶ βασάνοις συνέχειν *taking* or *holding* them *with divers diſeaſes and torments*, *Mat.* 4. 24. δῆσαι *binding* *Lu.* 11. 16. (the word that is uſed for *excommunication*) and ſo here the *delivering to Satan* is εἰς ὄλεθρον σαρκὸς, *to the deſtruction of the fleſh*, to the inflicting *bodily diſeaſes* on him. This *Ignatius* in his *Epiſtle* to the *Romans* calls κόλασις διαβόλου, the *puniſhment of the devil*, for he wiſhes there,

there, that it were on himself, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω *onely that by that meanes he may come to enjoy Jesus Christ*, which cannot be said of the *punishments* in *hell*, for those would not be reconcileable with that end, (see *Rom.9. note* b.) And so as among the *Essæni* of the *Jewes*, saith *Josephus*, πρὸ ἐτῶν ἀξιοχρέοις ἁμαρτήμασιν ἀλόντας ἐκβάλλουσιν ἐκ τῆς πόλεως, ἐπὶ ἐκπεσοῦσι πολλάκις μέγα διαφθορᾷ, *those that are found in any considerable sinne they cast out from their congregation, and they that are cast out commonly come to miserable deaths*, and as *Heliodorus* 2 *Mac.* 3. in his *sacrilegious* enterprize was scourged by *two Angels* in the shape of *young men*, v.26. and hardly came off with *life*, So the Apostolical *excommunication* or *anathema* was attended with *diseases* and *torments* on the *body*, to lay a necessity on them of *reforming*. And this is the ῥάβδος *rod*, see *note* on c.4.b.

παιδεύω Now for the word παιδεύεσθαι *delivering*, that seems to have an elegant notation in it, for it is a *relative* to *asking* or *demanding*, and implies that truth, which otherwise appeares from *scripture*, Thus; *Satan* is our *adversary* before *God* (and

ἐχθρὸς therefore called שטן ἐχθρὸς *enemy*, ἀντικείμενος *set against us*) this he expresses by *accusing* (to which *Rev.*12.11. referres) or *impleading*, and

ἀντίδικος thence he is called ἀντίδικος an *adversary* ἐν δίκῃ in court of *judicature*, 1 *Pet.*5.8. this he doth *falsly* sometimes, as in the case of *Job*, c.1.9,11. (in which respect he is called διάβολος a *calumniator*, by which the *Septuagint* oft render שטן) but sometimes *truly*, upon the real commission of some *sinne*, to which purpose he is said, as an *explorator* or *searcher* for faults, to *go up and down, to and fro upon the earth*, *Job* 1.7. when he hath any such accusation against any ἀδελφὸς, *brother*, *Christian* professor, or *pious* person, then, as perhaps it was in the case of *Peter* (see *Lu.*22.31.) he

ἐξαιτέομαι is said ἐξαιτέσθαι to *require* him of *God*, demands to have him *delivered* up to him, as to a *lictor* or *executioner*, σινιάσαι to *sift* and *shake* him terribly;

ζητῶν τινα καταπιεῖν and that perhaps is the meaning of his ζητῶν τινα καταπιεῖν, *seeking whom he may devoure*, 1 *Pet.*5.8. and if *God* think fit to answer this *request* of his, then *God* is said to *deliver up* to *Satan*, and from that course of *God*'s is that *discipline* of the *Apostles* transcribed and copied out in the *censures* of the *Church*, which therefore are thus exprest.

f. That *Satan* had (when he was permitted by *God* for *sinne*) *power* to inflict *diseases* on men's *bodies*, appeareth by what hath been said *note* e. and by most of *Christ*'s cures of men *possessed* with *devils*, those possessions being generally accompanied with some ordinary *disease*, discernible by the *symptomes* there mentioned, the *Epilepsie*, and the like. And to this purpose 'tis observable what we find in the *Hierusalem Targum* on *Gen.*2 14. supposed to be said to the *serpent* by *God*, *Cum filii mulieris præcepta legis deserverint, nec mandata observaverint, tu* (i.e. the *serpent*) *firmus eris, & percutient eos in calcaneo eorum, ægritudine afficies, When the children of the woman shall forsake the commandements of the law, thou shalt be strong, and shalt strike them on the heel, and inflict sicknesse upon them.*

g. What is the meaning of μὴ συναναμίγνυσθαι, whether onely interdicting *Ecclesiastical assemblies*, or farther excluding from *civil commerce*, is a matter of some question. In favour of the former of *these*, we may here observe one thing in the *context*, that 'tis somewhat which the *Apostle* had, before these words, written to them about, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ &c. *I wrote to you in an Epistle*, where there is no enforcing reason to conclude that the *Apostle* referres to some *former Epistle* of his (not now extant, nor anciently mentioned by any) the words being very capable of this other rendring, that *in this Epistle* he had *so written* to them, and so he did, v.2. of this Chap: Just as *Gal.*1.9. [*As we have before said, even now again I say*] the word [προειρήκαμεν, *before said*] looking no farther off then to the *eight verse* immediatly præcedent, where that was said, that ver.9. is *repeated* by him. As for the Νυνὶ δὲ ἔγραψα *but now I have written* v.11. which may seem to *oppose* this to some *former Epistle*, there is no force in that. For the *vuvì now*] is not alwaies a *note* of *time*, but, as 'tis ordinary among us, of *transition*, thus. When *I wrote to you not to converse with fornicators*, I meant not the *heathen fornicators*, *but I wrote to you* onely in reference to the *Christian* professours, guilty of those sinnes. But whether this be so or no, yet 'tis apparent that v.11. which referres undoubtedly to this *Epistle*, the same phrase is used, μὴ συναναμίγνυσθαι *not to converse with* them, which will therefore make it reasonable to explain this phrase by that which is mention'd, v.13. the ἐξαιρεῖτε ἐκ μέσου, *removing* the *offendor from among them*, which is the ordinary phrase for *excommunication* (see *note* c.) and the brief of the *sentence* that had been set down v.3,4,5. *I have judged* &c. and then there will be no necessity of extending it any farther, then to *not joyning* with such an one in *sacred meetings*, *excommunicating*, *delivering up* to *Satan*, and so 2 *Thess.*3.14. μὴ συναναμίγνυσθαι, ἵνα ἐντραπῇ, *have no fellowship with him, that he may be ashamed*,] may referre to these *censures* of the *Church* inflicted on the ἀτάκτου, *disobedient*, or refractary there. But then a second circumstance in the *context* will be observable, that v.11. where the μὴ συναναμίγνυσθαι] is repeated again, there is added to it, τούτῳ μηδὲ συνεσθίειν, *nor to eat with such an one*. This is indeed more likely to belong to the *interdicting* all *familiarity* of *civil commerce*, and the rather, because the *Jewes* thought it *unlawfull* to *eat* with the *Samaritans*, *Publicans*, and *sinners* (μὴ συγχρῶν), *they* will *have nothing to doe* with such, and, *Why eateth your Master with such?* say they to *Christ*'s *disciples*) and a special example we have of it, 3 *Macc.* where speaking of the ἀποστατοῦντας ἐξ αὐτῶν, *desertors*, *apostates* from their *law* by any notorious breach, 'tis said, ἐβδελύσσοντο, καὶ ὡς πολεμίους ἔθνος ἔχοντες, καὶ κοινῆς ἀναστροφῆς καὶ συγχύσεως ἐκείνων, *they expressed a detestation of them, judged them as enemies of the nation, and denied them the civility of common commerce and good usage*, and the same is called afterward in that place χωρισμὸς *a separating* from them, ἀποστροφαὶ (though it be corruptly and without sense read καταστροφαὶ) *aversation*, and expressed by ἀπεχθεῖς ἐφάνησαν, *they appeared enemies* to them. And 'tis certain that the *Jewish* נדוי or first degree of *excommunication* being a *separation* or *remotion ad quatuor passus*, not suffering any man to come within *four paces* of him that was under that *censure*, was an interdiction of *civil familiar*

converse,

converse, or of *eating* with him, And for this there is one farther *argument* from ver.10. For if he had meant onely *Church-assemblies*, the caution he there interposeth of not extending it to *heathens*, had been *superfluous*, since they who never were *within* their *communion*, could not be *ejected out* of it, And so again the *reason* he gives for their *converse* with them [*for* else *they must needs goe out of the world*] seems to denote a *civil commerce*, which is here interdicted. It is true indeed that the *not-eating* with the *fornicator* may be also applied no farther then to *sacred converse* (and accordingly the words may be thus read, μὴ συναναμίγνυσθαι πίνειν, μηδὲ συνεσθίειν, including what is between, in a *parenthesis*, *not to joyn, nor eat with such a man*) for in those they *eat* together, συνευωχούμενοι, saith S. *Jude*, v.12. *feasting together* in their *agapæ*, the *common suppers* that accompanied the *sacrament*, in this *Epistle* ch.11.20. and when *fornicators* &c. were received or admitted there, S. *Jude* calls them σπιλάδες *spots in their feasts*, unfit to be present there, as *blemisht sacrifices* to be offered to *God*. And if there be any more then this meant by the μηδὲ συνεσθίειν *not eating with them*, it must probably relate to the *particular* case of the *Church* of *Corinth* at that time, as being then *torne* asunder with *schisms* c.3.4. & c.11.1,8. in wch case the *censures* of the *Church* being neglected (c.11.31. and so here v.2.) the *Apostle* might think fit to prescribe *to private Christians* this method of shewing their dislikes, by *avoiding* all *civil* commerce or *familiarity* with *notorious* offenders, and that the rather, in respect of the *scandal* of such sinnes, that being not *practised* by the *Gentiles* there, but *detested* by them, v.1. could not be committed by *Christians* among them, without bringing great *reproach* on *Christianity*, And that would not be removed by *exclusion* from *sacred* meetings, which could not be *visible* to the *Infidels*, and therefore might fitly be provided for by this *separation* from *familiar* converse, or *society*, an expression of a clear *detestation* of so *foule* facts. And so 'tis possible the *Apostle* might designe his exhortation *Rom.*16.17. to *mark such as cause divisions* &c. *among them, and avoid them*, and 2 *Thess.*3.14. to *note* him that *obeyes* not S. *Paul's* orders by *Epistle, and have no company with him*, as a direction not onely for the *publick censures* in a quiet *Church*, where they may be seasonably exercised, but also what *private Christians* were to do for the *discountenancing* of *offenders* in case of *schisme*, and of the either *neglect* or *unefficacionsnesse* of the *censures* of the *Church*. And to that also may be applied that of *Christ*, *Mat.*18.17. *Let him be to thee an heathen, and a publican*, It being in this case reasonable for *private Christians* to restrain themselves towards those, who resist all *fraternal* methods of *charity*, and by outward behaviour to shew a dislike of their *contumacy* and *obduration*, especially when an *Apostle* at a distance shall passe that *judgment* on any particular man, and the present state of the *Church* leave no place for expectation of formal *censures*, the *law* of *Charondas* being not unreasonable in this case, Ἀδίκου ἀνδρὸς ἢ γυναικὸς μὴ ὁμιλεῖν μηδένα, ἢ ἀνειδίζεσθαι, ὡς ἴδιον ὄντα, *That no man converse with a wicked man or woman, or bring a reproach on himself, as if he were like him.* But this is not to be thought *necessary*, but when it is by the *Governour* of the *Church*, as 'twas here by S. *Paul*, prescribed; not *prudent*, but when by so doing we may hope to bring offenders to some *sense* of their faults: And whensoever it is done, it ought onely to be designed to *charitable* ends, and not to *gratifie* a man's own *pride* or *wrath*, to expresse *animosities* or *revenges* on any.

What ἁρπαγὴς signifies here is somewhat uncertain; That which the other sinnes, with which 'tis mention'd, encline it to, is, that it denote *violence*, or *rapes*, *forcing*, or *ravishing* to *uncleanness*, the ἅλωσις 2 *Pet.*2.13. *preying* like *vultures* on all that come neer them, The *literal* notation of the word from ἁρπάζω *rapio*, by which, as by ἁλόω, the *Hebrew* טרף is rendred; This was the sinne of *Sodome*, *forcing* of *strangers*, and even of the *Angels*, when they came into the *city* to *destroy* it. And this is it which seems to be meant by the *earth's* being *full* of *violence*, *Gen.*6.11. joyned with the *corruptnesse* of it *before God*, for which two there joyned together (as 2 *Pet.* 2.12. ἅλωσις and φθορὰ *taking*, and *corrupting*) the word [*corrupt*] is used alone v.12. which, we know, in the *New Testament* signifies those *pollutions*, (see *note* on 2 *Pet.* 1.b. and 2.a.) which probably were the *sinne* of the *old world*, a consequent of the *sons of God seeing, and marrying with the daughters of men*, ver.1. (the like as happen'd after on the like occasion, *Num.* 25.1.) and they are therefore joyned with *Sodome* in this matter, 2 *Pet.*2.5.6. For to that of *uncleanness* it is, that this whole Chapter belongs, on occasion of πορνεία unlawfull *lusts* and *incest*, at the beginning; And to that of *violence* or *ravishing*, or using to *unnatural sinnes*, ἁρπάζειν and ἅρπαγες ordinarily belongs; Thus in *Harmenopulus* ἐξάβιβ: ε: τιτ: ζ'. (where τὰ τῶν ἁρπαγῶν εἰς δημόσιον ἀποκομιστῆ), *the goods of the ravishers shall be carried and forfeit to the Exchequer*,) the word is used in this sense. So in the second *book* of the *Sibylline Oracles* (written, I suppose, by some ancient *Christian*) with [* Ἀισχύνῃ ἐσχληκότες, ἀναισχύντῳ πεθέοντες, *those that had put off all shame*] are joyned ἁρπακταῖοι, *forcers*, *violators* of *chastity*, and p.216. with λεκτρόκλοποι εἰδωλολάτραι, and οἷς γαμὸς ἐν σφετέροις ἐπὶ μιαιφόνῳ οἴστρῳ (which is in effect all one with πλεονέκται) and εἰδωλολάτραι here, *inordinate lusters*, and *idolaters*) there is joyned ἁρπάζοντες, ἀναίδεια θύμων ἔχοντες, *violent forcers*, and persons of *impudent lusts*, and σέξεων χυρίως *secret loves* and *adulteries*, to which the *brimstone*, the portion of *Sodome* should be allotted, θείῳ ἀποβήσῃ ὄδμῃ. And thus, I conceive, it is that ἁρπαγὴ and ἀκρασία, *violence* and *incontinence*, are joyned together, *Mat.* 23.25. and opposed both to καθαρὸν and καθαρίζειν, *pure* and *cleansing*, v.26. where S. *Luke*, c.11.36. in stead of ἀκρασία *incontinence*, hath πονηρία *villany* or *wickednesse*, as that is used here ver.13. and in *Genesis* ch.6.5. in this sense for *abominable lusts*.

That εἰδωλολάτραι] here is not to be restrained to the particular *sinne* of *worshipping pictures* or *images*, will be probable by the rest of the *sinnes* which are joyned with it, for which a *Christian* professor is to be *excommunicated*, v 11. It seems rather to referre, either to the *joyning* in the *idol-feasts*, of which the *Gnostick hareticks* were guilty, or else to those *filthy* practises so frequent and custom[illegible] in their *mysteries*, as prime *rites* of the *heathen*

h. Ἁρπαγὴς

Ἅλωσις

ἁρπάζειν

ἁρπαγὴ

ἀκρασία

πονηρία

i. Εἰδωλολάτραι

heathen false *worships*, and taken up in a most vile manner by the *Gnosticks* also, That the word should thus be used, will appear most reasonable, 1. because, of the words used in the *old Testament* to signifie an *idol*; גלול is one, which signifies *pollution*, or *filth*, by which any man is *contaminated*, and which is sometimes rendred βδέλυγμα *abomination*, and the *false God* or *idol* meant sometimes, when βδέλυγμα *abomination* is used, as *Wisd.*12. 23. referring to those *abominable sinnes*, which those *idol-worships* were commonly guilty of, and to the same purpose is it, that the *Hebrew* שקץ *abomination* or *filthinesse*, commonly rendred βδέλυγμα or μίασμα, *abomination* or *pollution*, is sometimes εἴδωλον *idol* also. And so saith *Lyra* on *Gen.*21. of the word צחק that it signifies *idololatrantem* and *coeuntem* or *lascivientem*, *idolatry* and any act of *uncleanness* or *lasciviousness*. 2dly, Because their *heathen worships* were so full of these *foule* sinnes. Thus *Wisd.* 14. after an enumeration of many other wickednesses in their τελεταὶ and κρύφια μυστήρια, *sacrifices* and *secret mysteries* v.23. (that *Cereris arcanum*, *the secrets of Ceres* in *Horace*, *secreta Ceres* in *Seneca*, *Hercul: Fur:* and *Cadmæis orgia condita cistis*, in *OEteus*) he concludes with μιασμὸς, ψυχῶν ἀκαλλὴς, γάμων ἀτάξια, μοιχεία καὶ ἀσέλγεια, *pollution*, *inversion of nature*, *confusion of marriages*, *adultery*, *and shameless uncleanness*, v.26. and concludes that the *worship* of *nameless idols*, or *idols* not to be *named*, is the *beginning and cause and end of all evil*, v.27. So *Jer.*44.19. when they that dwelt in *Ægypt* justifie themselves to *Jeremy*, that they did no harm in their *sacrifices* to the *Queen* of *heaven*, because they did it not *secretly*, without the *privity* of their *husbands*, 'tis clear that there were such *night sacrifices* used by *women*, and suspected and disliked by their *husbands*. Thus 1 *Kin.*14.24. after the mention of *idols* and *groves*, it followes that *there were Sodomites in the land, doing according to the abomination of the heathens which the Lord had cast out before the children of Israel*, which withall notes the particularity of the sinne of the *Amorites* and other *nations*, for which they were rooted out, set down more fully *Lev.*18. 24,25. 27,28. and an expresse threat from heaven v.29. that *Whosoever shall commit any of these abominations shall be cut off from among their people*. To which purpose no doubt it was, that the *signe* of *God's covenant* with his people, was that of *circumcision*, σύμβολον ἡδονῶν ἐκλογῆς, a *signe of the excision of pleasures*, saith *Philo*, noting the *casting off* that ἀκαιρία χαυνὸς *superfluity of naughtinesse*, which had been practised among those *nations*, and the same is more then intimated in our *baptisme*, the outward part of which is ἀπόθεσις ῥύπου σαρκὸς, *the washing away the filth of the flesh*, and signifies the *forsaking* of all the *sinfull lusts* thereof. So 1 *Kin*: 15. 12. the *Idols* and the *Sodomites* are mention'd together, and 2 *Kin.* 23.7. *the houses of the Sodomites are cast down*. Where there is also mention of the *groves* for those dark purposes, by which, under the name of *Ashteroth*, *Astarte* seems to be designed. So when the *Babylonians* made *Succoth Benoth*, that signifies the *tents of Venus*, in which the *Virgins* were solemnly prostituted to the *honour* of that false *Goddesse*, under the title of *Mylitta*, and so the prostitution of their *daughters* for the *honour* of their *Gods*, which is mentioned not onely by *Herodotus* l. 1. and *Strabo* l. 16. but in the *Epistle* of *Jeremie* v.43. where as the δεσμῶν πύλας (from the *Hebrew* מסורת *apertura*) hath an *unclean* notation in it, so the *cords* there mention'd are the signes of their foule *vowes*, and obligation to pay their *sacrifices* before they went. So *Isa.*57. 5. *You that inflame your selves with Idols under every green tree*, noting that prostitution of men and women in the *groves* about their *Idol-Temples*, in honour of their *false gods*. So 1 *Mac.* 5. 43. the *Temple* that was at *Carnaim* is expresst 2 *Mac.*12.26. to be the *Temple* of *Venus*, for so Ἀτεργατείων signifies, אדרעתא or אתרעתא being with the addition but of an א all one with דרעתא or Δερκέτω, and with אדרעה *Ashara*, or ἡ Συρία, the expression of, and title for *Venus*, And 2 *Mac.*6.4. when the *heathens* profaned the *Temple* of *God* and transformed it into the *Gentile worships*, the first thing that is mention'd, is their ἀσωτία and κῶμοι, *luxury*, and *unclean night-meetings* (so the *scholiast* on *Theocritus* explains κωμάζειν ὅτι ἐν νυκτὶ εἰς τὰς ἑρμαίνας ἀφικόμενοι) μεθυόντων μὲν ἐπαίειν, καὶ ἐν ἱεροῖς ἀσελγείαις γυναιξὶ πλησιάζοντες &c. *committing all filthinesse in the precincts of the Temple*; And so there is more then a *trope* or *figure* in it, that *Idolatry* in the *scriptures* of the *Old Testament* is so oft expressed by *fornication*, having so much of the reality of that vice in it, *Philo* calling the πάθη ἢ ἡδονῆς, *sensual inordinate pleasures*, εἴδωλα *idols*, and the *heathen idols* generally leading into those *heathen sinnes* also. Thus in the *Sibylline Oracles* speaking of the *Romane lustrations*, l.3. p.231. we find all the *unnatural villanies* mention'd, the same that *Rom.*1.26. &c.

Ἄρσενα δ' ἄρσενι πικρὸς, ὑποσταὶ τε παῖδας
Αἰσχεῖς ἐν πόλει &c. And therefore in those *Oracles* p. 264. speaking of the *Christians* giving over *Idolatry* (ἐξ' ἔργ' ἀνθρώπων χυσια &c.) 'tis added

Κ' ἐξὶ θεὸς ἀρσενικὸς παῖδας μίγνυ) ἀνάγνως,
Οὐτέ τι φόνιτας τ' &c. naming all the *nations* of the *heathen world* that were guilty of it, and p.279. exhorting against *Idolatry*,

Φεύγετε λατρείας ἀδίκους, τῷ ζῶντι λάτρευε,
Μοιχείην φεύγοντα, καὶ ἄκριτον ἄρσενος ὕβριν.

Avoid unlawfull worships, and serve the living God, keep from adultery and unnaturall mixtures, and l. 4. p. 287. the true *piety* is set in opposition, as to the *Idolworship*, so to ἀλλοδαπὴς κοίτης πάθος ἀσχετὸς, and ἄρσενος ὕβρεις ἀπηχθὲς τε συγρύ τε, all *unlawfull* and *abominable lusts*, and p. 216. the *heathens* title is--λατρείλοποι εἰδωλολάτραι, *Idolaters that use stolen venery*, and so p.296. and 315.

Μοιχείαι πικραὶ θεοῦ, καὶ παίδων μίξεις ἄθεσμοι, all to the same purpose, concerning the *Romanes* practise. And infinitely more in other *Authors*, of the *Eleusinia sacra*, *Cybele's mysteries*, *Venus's* and *Flora's feasts* among the *Graecians*. By this may appear the notion of εἰδωλολάτρης *idolater* and *Idolatry* in this place for all those *foule* sinnes so practised by the *worshippers* of *false Gods*, and from them taken up and improved by the *Gnosticks*. So *Col.* 3. 5. *fornication*, *uncleanesse*, πάθος, *evill concupiscence* and *inordinate desire*, ἥτις ἐστὶν εἰδωλολατρεία, *which is Idolatry*, where Saint *Cyprian*, *Ep:* 51. will have ἥτις referre to all the foregoing

Pyrotria vgi-nis

Antiloris ju-vta carnis

ſins, *for which the wrath of God comes* &c: So *Eph.* 5. 5. *Every fornicator, and unclean perſon,* and πλεονέκτης *inordinate luſter, who is an idolater.* To this may be referr'd that of *Maimonides, More Nebochi* l. 3. c. 38. ſpeaking of the *unnaturall ſins* of the *Gentiles*, and inſtancing in one of them, *Propter hoc*, ſaith he, *prohibitæ ſunt commixtiones, ſcilicet inciſio arboris in aliam ſpeciem, ut elongemur à cauſis Idololatriæ & fornicationum*, making *fornication*, in that notion of *ſins againſt nature*, to be all one with *idolatry*, or that which *idolaters* freely practiſed. This may be alſo the notation of *Idolaters*, when the *Apoſtle* ſaith, 1 *Cor.* 10. 6. *Be not ye idolaters, as were ſome of them, as it is written, they ſate down to eat and drinke, and roſe to play*, for the *Greek* παίζειν there rendred *to play*, may referre in that place to thoſe ſins of *uncleanneſſe*, ſee *note* on that place. But no queſtion, this is the meaning of ἀξίωτοι εἰδωλολατρείας *abominable, nefarious idolatries* 1 *Pet.* 4. 3. as appeares by the ἀσελγείαις juſt before, i. e. the τὰ παρὰ φύσιν *unnaturall ſins* of *uncleanneſſe*, in *Phavorinus*, and the ἀνάχυσις ἀσωτίας v. 4. *confuſion of ſexes*, and all kindes of *villany*, not to be named, as thoſe words denote, ſee *note* on that place. And ſo moſt manifeſtly in this *Epiſtle* c. 6. 9. where *fornicators, idolaters, adulterers, effeminate, abuſers of themſelves with mankinde, &c. are joyned together in the ſame matter.* And *Gal.* 5. 20. where among the *workes of the fleſh* are in the front, *adultery, fornication, uncleanneſſe, laſciviouſneſſe, idolatry*, &c. all clearly of a making, if this notion of *idolatry* be accepted. And *Rev.* 21. 8. where among the ſeverall, to which *fire* and *brimſtone* belong, (the portion of *Sodome*) we have ἐβδελυγμένοι *abominable* (in the ſenſe that c. 17. 4. and 7. βδελύγματα and ἀκαθαρσίας τῆς πορνείας *abominations and uncleanneſſe of fornication*, are put together) *fornicators, idolaters* &c. and c. 22. 15. *fornicators, idolaters* &c. And this ſure was it that Saint *John* referr'd to in his firſt *Epiſtle* c. 5. 21. when he perſwades his *little children*, his new converts, to *keep themſelves from idols*, i. e. from thoſe *Gnoſtick practiſes*, which had overrun all *Aſia*, as appeares by the *Epiſtles* to the *Churches* there, *Rev.* 2. and 3. Thus in *Polycarpe's Epiſtle*, *He that abſtaines not from unnatural luſts* (under the name of πλεονεξία, which is there miſtranſlated *covetouſneſſe*, ſee *note* on *Rom.* 1. h.) *ab Idololatria coinquinabitur, & tanquam inter Gentes judicabitur, ſhall be infected by Idolatry, and judged as among the Gentiles.* And ſo when *Bede* on *Mat.* 5. 32. ſaith of *fornication*, that by that word is not onely underſtood *adultery*, but *omnis concupiſcentia vel avaritia* (for πλεονεξία again) *vel Idololatria, every concupiſcence, inordinate luſt or idolatry.* And all theſe uſes of the word *Idolatry* in the *New Teſtament*, diſtinctly referring to the *Gnoſticks practiſes*, who, as they were content to be preſent at the *idol-ſacrifices*, making it an *indifferent* thing (rather then be *perſecuted* by the *heathens*) ſo they practiſed all theſe *heathen villanies* in the *highſt* manner imaginable. I ſhall adde but one *teſtimony* more to this purpoſe, that of the *Illiberitane Councell, Can.* 2. *Flamines, qui, poſt fidem lavacri & regenerationis, ſacrificaverunt, eo quòd geminaverint ſcelera, accedente homicidio, vel triplicaverint facinus coherente mœchiâ, placuit &c. The prieſts that, after the receiving the faith, and being baptized, have ſacrificed, in reſpect that they have doubled their ſins by the acceſſion of homicide* (the *bloodſhed* in the *gladiators* prizes, which were ordinarily joyned with their *heathen ſacrifices*) *or trebled them by the adherence of adultery* or *ſinnes of uncleanneſſe*, 'tis decreed &c. where, it ſeemes, theſe followers of the *Gnoſticks*, that, after the receiving of the *Chriſtian* faith, *ſacrificed* as *heathen prieſts*, undertook the office of their *Flamens*, lay under a *treble-guilt, worſhip of falſe God's, bloodſhed*, and *uncleanneſſe* alſo.

That λοίδορος ſignifies a *railer* or *opprobrious, contumelious ſpeaker*, there is no doubt; but that it ſignifies *reproachfull actions*, as well as *words*, there is as little *queſtion*, and therefore *Heſychius* that renders it ἐγκωμιαστῶν in reference to *words*, renders it ὑβριστὴς *a contumelious perſon*, it may be, in reſpect of *actions* alſo: And then it may be here another notation of the *heathen Gnoſticks* ſinnes of *uncleanneſſe*, which in all languages have beene civilly expreſt by words that note *contumely* or *reproach*. So in the *Sibylline Oracles*,

Ἄφρονες ὕβρεις ἀνθρώπων τε ψογερή τε, *the contumelious* uſing of *mankinde, abominable* and *baſe*. So when the Apoſtle calls them ἄτιμα πάθη, *infamous, diſhonourable*. So to *abuſe* or *defame*, in *Engliſh*, is ordinarily taken for theſe ſins of *uncleanneſſe* committed on any, and in the *Hebrew* dialect, to *mock* (and מלז and התמלז, ſee *note* on 1 *Cor.* 10. b.) as of *Joſeph, He hath brought in an Hebrew to mock us, Gen.* 39. 14. and ſo ſaith *Lyra* of צחק *to mock* (mention'd *note* h.) that it notes *lædentem & coeuntem, mocking and defiling*. And thus ſure it may ſignifie in this place, and ſo all that are mention'd here will be reducible to the ſame head, of ſins of *uncleanneſſe* or *incontinence*, ſave only that of *drunkenneſſe*, which, as another *heathen rite*, and *ſenſuall* ſin, is fitly joyned with them. But if this be not it, it may then according to the ordinary uſe of the word for *reproachfull* ſpeeches, refer to the *uncharitableneſſe* of the *Gnoſticks* in accuſing the *Chriſtians*, and ſo ſtirring up *perſecutions* againſt them.

Paraphraſe.

CHAP. VI.

1. When there is any matter of controverſie betwixt you, about your worldly goods, I heare that you implead one another, (ſee Rom: 3. note b.) before the heathen tribunals, and uſe not that method preſcribed by Chriſt to Chriſtians Mat: 18. 15. How dareth any Chriſtian doe thus?

1. DAre any of you, having * a matter againſt another, goe to Law before the unjuſt, and not before the Saints?] * an action, πρᾶγμα

2. You cannot but know, that in the great final judgement of all the world, the Saints of God ſhall bear God company in judging the wicked: and if Chriſtians ſhall then by God be vouchſafed that honour, to have any thing to doe in matters of ſo much higher importance

2. Doe ye not know that the Saints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy † to judge the ſmalleſt matters?] † of the ſmalleſt judicatures, κριτηρίων ἐλαχίστων

pertance, is there any reaſon they ſhould be deemed unworthy to be intruſted with the judging of worldly differences, which are much inferior to thoſe of adjudging of men's eternall being?

* and not then, unleſs ye

3. Know ye not that we ſhall judge angels? * how much more things that pertain to this life?] 3 Tis certain that God's children, when crowned by him, ſhall pronounce ſentence againſt the evill ſpirits; and ſhall they not be thought fit to decide a controverſie about an ordinary treſpaſſe among men?

† If therefore ye have any ſecular controverſies, Βιωτικα μεν ουν κριτηρια εαν

* ſet thoſe to decide them that are ſet at nought, τους εξουθενημενους τουτους καθιζετε

† Is there ſo never a wiſe man, ουτως ουκ ενι ουδεις ο

4. † If then yee have judgement of things pertaining to this life,* ſet them to judge, who are leaſt eſteemed in the Church.] 4. If therefore there fall out betwixt you any matters of controverſie concerning the common matters of life, and if ye doe deſpiſe the Governours of your Churches (which, ſince theſe diſſenſions are come in, are quite out of eſteem among you) ſo farre, that yee doe not think fit to ſtand to their ſentences or deciſions, yet ſure ye have all reaſon to chooſe to be judged by the ſimpleſt and meaneſt Chriſtians, and referre it to be arbitrated by ſuch privately, rather then carry your controverſie before the Gentile Courts.

5. I ſpeak this to your ſhame; † Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?] 5. My mentioning the meaneſt and moſt deſpicable among you, is to make you aſhamed of your unreaſonableneſſe in ſuppoſing (as by going to heathen courts, ye muſt be interpreted to doe) that there is no one Chriſtian fit for this employment, i. e. that there is not one man of them that hath underſtanding enough to arbitrate an ordinary buſineſſe between you.

6. But brother goeth to law with brother, and that before the unbeleivers.] 6. But one Chriſtian impleads his fellow Chriſtian, and this before Gentiles.

* a defect † that, ὅτι * Why are ye not rather defrauded? διατι μαλλον αδικεισθε

7. Now therefore, there is utterly * a fault among you, † becauſe ye goe to law one with another: Why doe ye not take wrong? * why do ye not rather ſuffer your ſelves to be defrauded?] 7. It is not ſo well, that you goe to law at all, it were the part of a more excellent magnanimous Chriſtian ſpirit, to be content to loſe ſomewhat that were his own, to bear ſome injuries, rather then to goe to law upon every treſpaſſe. 2.

8. Nay, you doe wrong, and defraud, and that your brethren.] 8. But ſome of you are ſo farre from this excellent Chriſtian temper, that you are ready to injure others, even your fellow Chriſtians, and, ſo ye may gain to your ſelves, care not how you deprive others.

9. Know ye not that the unrighteous ſhall not inherit the kingdom of God? be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankinde,] 9. This is abſolutely unconſiſtent with the Chriſtians duty or reward; Never doe you flatter your ſelves with a beleife of the contrary, nor permit the falſe teachers that are crept in among you, to give you any hope of it; And as for matters of injuſtice, ſo for all your other Gnoſtick practiſes of uncleanneſſe (ſee notes on c. 5. 2. b. i.) and unnaturall luſt.

† men of inordinate luſts, μαλακοι

* contumellious perſons, ſee note on c. 5. k.

10. Nor theeves, nor † covetous, nor drunkards, nor * revilers, nor † extortioners ſhall inherit the kingdome of God.] 10. Neither they that are guilty of them, nor of any other injuſtice, ſhall, without reformation, ever be capable of inheriting the crown which is by Chriſt promiſed to Chriſtians.

† the violent, ſee note, on c. 5. h.

* ye have been waſhed, ἀπελουσασθε

11. And ſuch were ſome of you: but * ye are waſhed, but ye are ſanctified, but ye are juſtified † in the name of our Lord Jeſus, and by the ſpirit of our God.] 11. And ſuch ſins as theſe were ordinary among you in time of your heathen ſtate, but now you have given up your names to Chriſtianity, which denounceth judgment againſt all theſe; your baptiſm is a renouncing of them all, your ſanctification by the Spirit directly contrary to it, your juſtification by what Chriſt hath ſuffered and done for you (ſee note on Mat: 7. b.) utterly incompatible with ſuch impurities and injuſtices, ſpoken of either in the laſt or this chapter.

† through it * for me, μοι

12. All things are lawfull * unto me, but all things are not expedient: all things are lawfull for me, but I will not be brought under the power of any.] 12. And whereas your teachers, to allure you to ſenſuall practiſes, tell you firſt that all meat is freely to be eaten, and ſo ſooth you up in luxury, and then proceed and perſwade you that uſe of venery is as neceſſary for your bodies, and ſo as lawfull, as eating of meat is, I ſhall tell you firſt, that ſuppoſing them lawfull, yet it will beſit a Chriſtian to abſtain from many things that are not utterly unlawfull, and ſecondly, that if indifferent things begin to get a dominion over any, if men, upon conceit that meats are lawfull, come to be enſlaved to their bellies (as of the Gnoſticks this affirmed, that they ſerve their bellies, and that they are lovers of pleaſures, more then of God) this is then abſolutely unlawfull.

† take away, καταργησει

* But the, δε

13. Meats for the belly, and the belly for meats; but God ſhall † deſtroy both it and them. * Now the body is not for fornication, but for the Lord, and the Lord for the body.] 13. Tis true that meats are by God and nature appointed for the uſe of men, and that the body of man here in this life hath abſolute neceſſity of them: And yet to take off our hearts from them, we may alſo conſider that in the next life, which is a ſpirituall life, this eating and deſiring of meat ſhall be taken away, and therefore even here we ſhould keep the fleſh in ſuch a ſubordination to the ſpirit, that we may be able to deny our ſelves even lawfull pleaſures ſometimes, eſpecially when any occaſion makes it more expedient, v. 12. But then for fornication (whatſoever your former heathen principles, or preſent falſe teachers, the Gnoſticks, teach you) that is no ſuch lawfull or indifferent thing, your bodies are to be conſecrated to God either in lawfull wedlock, or in chaſte ſingle life, and by being kept pure here, muſt be made capable of riſing to everlaſting life, with Chriſt hereafter. v. 14.

14. And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.] 14. And then God, that raiſed up Chriſt's pure ſinleſſe body out of the grave, and hath made it a ſpirituall body, ſhall alſo doe the ſame for us, though we lye down in the grave alſo.

15. Know yee not that your bodies are the membess of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.] 15. And this one conſideration may have force on you.

Your bodies expect to riſe with Chriſt, as members with the head, ye muſt not then in any reaſon pollute a member of Chriſt, a devoted conſecrated perſon, by ſuch unclean embraces.

16. That which was ſaid at the inſtitution of marriage in paradiſe, that the man and the wife become one body, concludes, that the fornicator makes himſelfe one body with a whore.

16. What, know ye not that he which † is joyned to an harlot, is one body? for * two (ſaith he) ſhall be one fleſh.]

† cleaveth
* they two, *ut ſupra*

17. As on the other ſide he that keeps cloſe to Chriſt's commandements, and ſo cleaves to him, Deut: 10. 20. hath a ſpirituall union with him, minds the ſame things that he minds, and ſo is very farre from theſe carnall baſe joyes, in which all the Gnoſticks religion conſiſts.

17. But he that * is joyned unto the Lord, is one ſpirit.]

† cleaveth, v. 16.

18. Be ſure therefore that ye keep your ſelves farre removed from that ſinne; Moſt other ſins are committed againſt God, or the neighbour, but ſinnes of uncleanneſſe are againſt one's ſelfe, a defiling of his fleſh, a polluting of that which by chaſtity and ſingle life is ſet apart to be a temple of God, a place of ſanctity and purity. v. 19.

18. Flee fornication. Every ſin that a man doth, is without the body: but he that committeth fornication ſinneth againſt his own body.]

19. Your bodies are, by your being Chriſtians, conſecrated to the ſervice of his Spirit, (and the Governours of the Church, of which ſort the inceſtuous perſon is thought to be, (ſee c. 5. 2.) ſet apart in all purity to diſcharge that function, to which they are conſecrated by receiving the holy Ghoſt.) This benefit of the Spirit ye have received from God, and it is an engagement to you to think your own bodies are not now at your own diſpoſall, to uſe them as you pleaſe (as in your ſtate of Gentiliſme, or without that engagement ye might be tempted to imagine.)

19. What, know ye not that your body is the Temple of the Holy Ghoſt which is * in you, which ye have † of God, and ye are not your own?]

* among you, *ἐν ὑμῖν*
† from, *ἀπὸ*

20. For God hath paid dear for the purchaſe of you, hath given his ſonne out of his boſome, and his very Spirit, to this purpoſe, to purchaſe unto himſelfe a peculiar people, zealous of good works, by this price making purchaſe of our bodies, as well as our ſoules, and ſo engaging us to ſerve and glorifie him in both, and not leaving either of them at liberty for us to diſpoſe of, as wee pleaſe.

20. For ye are bought with a price, therefore glorifie God in your body, and in your ſpirit, which are God's.]

Notes on Chap. VI.

a. Ηττημα

The word ἥττημα is uſed *Rom.* 11. 12. and is oppoſed to πλήρωμα *fulneſſe*, noting there the great *paucity* of the *Jewiſh* converts to *Chriſtianity*. Accordingly, though it be here applyed to another matter, yet in the ſame notion it is a *going leſſe*, or an *inferiour degree*, which, in reſpect of that, which is to be expected of the *higher proficients* in *Chriſtianity*, is a *defect* or *failing*, a *low pitch* for any *Chriſtian*, but not ſuch as can *abſolutely* and univerſally be counted a *ſin*, as not being againſt any *precept*. *Contending* or *going to law* for *light* inconſiderable matters, is forbidden by *Chriſt*, *Mat.* 5. 40. but not *abſolutely*, all *contending*, for the recovering or defending one's own, when the matter is of *weight* or *importance*. Onely they that have gotten a *ſuperiority* and *contempt* of the *world*, they will goe higher then that ſtrict *precept*, and rather endure conſiderable *loſſes*, then engage themſelves in ſuch diſquiets of minde and turmoiles, as ſuch *contentions* uſe to bring with them: and to this is to be applyed that which here followes in this place, *why doe ye not rather ſuffer injury and defraudation?* i. e. it is *more Chriſtian* and excellent to doe ſo: And in this reſpect, or *comparatively* to this *higher vertue* the *going to law at all*, though it be not a *ſin*, ἁμάρτημα or παράπτωμα, yet it is ἥττημα a *diminution*, a *leſſe* degree of *Chriſtian perfection*; and that is all that is meant in this place. As for the word ὅλως although that be left out in the *King's MS.* which reads ἥττημα ὑμῖν ἐστὶ *it is a diminution for you*, yet it may bee well retained, and note, that this *defect* was *univerſall* among them. (See *note* on c. 5. a.)

CHAP. VII.

Paraphraſe.

1. Now in anſwer to that particular in your letter, which (on occaſion of the Gnoſtick doctrine of marriage being from the devill &c.) ſeems with ſome reaſon to preferre ſingle life before marriage, I thus far acknowledge, that, for them that can live chaſte and pure without marrying, it is better or more commendable that they doe ſo.

1. NOw concerning the things whereof yee wrote unto me, It is good for a man not to touch a woman.]

2. But for the avoiding of all kindes of uncleanneſſe, or pollution, it is generally moſt ſafe and fit, that men and women ſhould betake themſelves to the conjugall ſtate.

2 † Nevertheleſſe, to avoid fornication, let every man have his own wife, and let every woman have her own husband.]

† But for fornications, *διὰ δὲ τὰς πορνείας*

a. 3. All acts of conjugall love,

3. Let the husband render unto the wife * [a] [due benevolence,] and likewiſe alſo the wife unto the husband.

4. The wife hath not power of her own body, but the husband; and likewiſe alſo the husband hath not power of his own body, but the wife.

* the kindneſſe which is due

5. By mutuall conſent for ſome time, b. particularly, that yee may have a vacancy for duties of devotion, faſting &c. wherein it was uſual to abſtain from thoſe things, which are lawfully enjoyed at other times (ſee note on Mat. 6. b.) which being paſt, ye may then take care to prevent thoſe dangers, that may attend long abſtinencies, for want of ſtrength to reſiſt thoſe temptations that Satan may take advantage to preſent to you, or caſt in your way.

5. Defraud you not one the other, except it be [† with conſent for a time, that yee may * give your ſelves to faſting and prayer, and come together again, that Satan tempt you not † [b] for your incontinency.]

† by compact, *ἐκ συμφώνου*
* be at leaſure for, *σχολάσητε τῇ*
† by reaſon of your not being able to contain

6. But

† by way of advise, not by way of precept.

6. But I ſpeak this † by *permiſſion, and not of commandment.]

6. What I thus ſay, c. v.2,3,4,5. I ſay onely by way of counſel, what appears to me to be beſt for men, generally ſpeaking, all being not able to contain, but herein I am farre from laying any precept on any to marry.

7. For I would that all men were even as I my ſelf: but every man hath his proper gift of God, one after this manner, and another after that.]

7. For I would rather deſire or adviſe all men to continue unmarried as I doe, but that will not, I ſuppoſe, be beſt for every one, becauſe every one is not fitly qualified with the gift of continence to undertake that more honourable pitch, and ſuch a man may have ſome other ſpeciall excellence, whereby to glorifie God.

8. I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.]

8. It is more worthy their deſigne and endevour, either to live unmarried, or when the wife is dead, to abſtain from ſecond marriages, for which ye have me for your example.

* have not power over themſelves, ſee note b. † to be on fire πυροῦσθαι

9. But if they * cannot contain, let them marry, for it is better to marry then † to burn.]

9. But if they have not that experience of their own ſtrength and ability to abſtain, and preſerve chaſtity, which may encourage them to this, let them marry in God's name, It is infinitely better to doe ſo, and preſerve conjugall chaſtity, then, by rejecting the uſe of that remedy to be enflamed with burning vehement deſires, perhaps to break out into unnaturall practiſes (ſee Rom.1.27. Jude 11.)

* I give warning, παραγγέλλω † be ſeparated, χωρισθῆναι * be ſeparated χωρισθῇ

10. And unto the married * I command, yet not I, but the Lord, let not the wife † depart from her husband:]

10. But to them that are married, 'tis not my caution or commandement, but Chriſt's, that the woman be not ſeparated from her husband.

11. But and if ſhe * depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.]

11. Or, if upon juſt cauſe, i.e. in caſe of fornication, ſhe be put away from her husband, let her either remain ſingle, or uſe means to gain the pardon and affection of her husband again; and for the husband, let not him in any caſe, but that wherein Chriſt allowes it, the caſe of fornication, put away his wife.

† For the reſt, τὰ λοιπὰ

12. † But to the reſt ſpeak I, not the Lord. If any brother hath a wife that beleiveth not, and ſhe be pleaſed to dwell with him, let him not put her away.]

12. But in anſwer to the other parts of your letter, ver. 1. 6, 8,10. or, For other things I give mine own judgment, not any precept of Chriſt's. 'Tis certain, and by the precept of Chriſt (which commands, not to put away a wife, but for cauſe of fornication) to be reſolved neceſſary, that if any Chriſtian husband have an heathen wife, and ſhe have a mind to live with him, he ſhould not put her away, unbeleif being no ſufficient cauſe of divorce.

13. And the woman which hath an husband that beleiveth not, and if he be pleaſed to dwell with her, let her not leave him.]

13. And ſo in like manner for the Chriſtian wife, that is married to an Infidel, if he be willing to live with her, let her by no means ſeparate from him.

* hath been ſanctified, ἡγίασται † hath been ſanctified

14. For the unbeleiving husband * is ſanctified by the wife, and the unbeleiving wife † is ſanctified by the husband, elſe were your children [d] unclean, but now are they holy.]

14. And beſide the prohibition of Chriſt, which obliges to this, other advantages there are, worth conſidering; For it ſometimes hath come to paſſe, and there is great reaſon to hope it, that the heathen husband may be converted by the Chriſtian wife living with him, and ſo the wife by the husband: and this one conſideration is the reaſon why the young children of Chriſtians are admitted to baptiſme before they come to knowledge, becauſe by their living in the family with Chriſtian parents, theſe children may be brought up in the faith, and kept from heathen pollutions (and the Church requiring and receiving promiſe from the parents, doth conſequently preſume they will) and by the ſame reaſon it is that the children of the heathen are not ſo admitted. d.

* inſlaved, δεδούλωται

15. But if the unbeleiving depart, let him depart. A brother or a ſiſter is not † under bondage in ſuch caſes: but God hath called us to peace.]

15. But now the thing not ſtated or medled with by Chriſt, and therefore now promiſed to be defined by me ver.12. is this, that in caſe the infidel will not live with the beleiver unleſſe ſhe will forſake her religion, ſhe is not then ſo enſlaved or ſubjected ſo farre, that ſhe may doe acts prejudicial to her religion, and to the betraying thereof, for that end, that ſhe may continue with her husband, but ſhe remains blameleſſe, if ſhe remain ſeparate from him, upon ſuch his deſertion. But yet above all things, that which is moſt to be obſerved is, that the beleiving party doe the utmoſt that is poſſible to keep peace and agreement with the other, not to fall out at all, or, if they doe, to repaire the breach and be reconciled again; nay farther, not to marry again, as long as there remains any hope of returning or reconciliation.

† O husband, ἄνερ

16. For what knoweſt thou, O wife, whether thou ſhalt ſave thy husband? or how knoweſt thou, * O man, whether thou ſhalt ſave thy wife?]

16. For 'tis poſſible that the Chriſtian wife may uſe ſome means to work upon the infidel husband, or the Chriſtian husband on the wife, ſo as to bring him or her to repentance and the faith of Chriſt, and in intuition and hope of this any difficulties would be undergone, but when this poſſibility ceaſeth, as in caſe that the heathen party deſert, or will not live with the Chriſtian unleſſe he or ſhe deſert the faith of Chriſt, then 'tis evident that this hope ceaſeth, and in this caſe the Chriſtian party is free from thoſe obſervances, v.15.

* Only εἰ μὴ

17. † But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk, and ſo ordain I in all Churches.]

17. Onely according to the lot that any man hath befaln him, if it be with an infidel wife or the like, let him be content with it, and doe as much good in it, as he can, and not think himſelf priviledged by his being a Chriſtian to throw it off; And this every where is my doctrine, and I deſire it be univerſally reſolved on in all Chriſtian Churches.

† uſe means to become

18. Is any man called being circumciſed? let him not * become uncircumciſed: is any man called in uncircumciſion? let him not be circumciſed.]

18. If one which hath been circumciſed be converted to Chriſtianity, let him contentedly continue in it, let him never trouble himſelf to get off that mark from his fleſh (as ſome did:) as on the other ſide, he that is not circumciſed, when he is converted, need not receive circumciſion (as ſome required of them, Act.15.1.) e.

19. For ſuch outward things as theſe on either part, are no part of Chriſtianity, but the obſervation of the precepts of Chriſt is all in all, ſee Gal. 5. 6. and 6. 15.

19. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandements of God.]

20. Let every man abide in the ſame calling, wherein he was called.

20, 21. In what condition of life ſoever a man is, when he is converted to Chriſtianity, let him contentedly continue in it, and not think that Chriſtian religion frees a man from any obligation, that lay upon him before, for that is to make Chriſtian liberty a pretenſe for covetouſneſſe, or luſts, or ſecular advantages (ſee 1 Tim. 6. 5.) if either the being a Chriſtian might manumit a ſervant, or free an husband or wife from former obligations. He therefore that being a bond-man is converted to Chriſtianity, muſt not think it any diſparagement to his Chriſtianity, that he continues a ſervant ſtill, nor be ſollicitous of changing his condition, Yet this is not ſo to be underſtood, but that if, by any fair regular means, he can obtain his freedome, he may then make uſe of them, and preferre liberty before ſervitude, for ſo he might have done, if he had never been Chriſtian.

21. Art thou called being a ſervant? * care not for it: † but if thou mayeſt be made free, uſe it rather.]

* take no care, μὴ σοι μελέτω

† but yet alſo if, ἀλλ' εἰ καί

22. For he that being in the condition of a ſervant is converted to Chriſtianity, doth by his converſion become a freeman in reſpect of Chriſt, not that he ceaſeth to be a ſervant to his former maſter, or reaps any ſecular advantage thereby, but his advantages are ſpiritual, to wit, that by being a Chriſtian he is now delivered from many ſervitudes, that of ſinne &c. that lie upon all others, and to live in Chriſt's family, as one of his free men, though in reſpect of the world, he continue as a ſervant; and ſo on the other ſide, he that is a freeman and turns Chriſtian, becomes thereby a ſervant of Chriſt, undertaking obedience to his commands, though he loſe not his liberty in the world by that means. (By which 'tis clear that Chriſt meddles not with the ſecular government of the world, nor changes any man's outward condition by his becoming Chriſtian.)

22. * For he that is called in the Lord, being a ſervant, is the Lord's freeman: likewiſe alſo he that is called being free, is Chriſt's ſervant.]

* For the ſervant which is called in the Lord, Ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος

23. Ye that are Chriſtians, and not formerly ſervants to heathens, doe not voluntarily put your ſelves into that condition, but preferre liberty rather, ver. 21.

23. Ye are bought with a price, † be not ye the ſervants of men.]

† be not ye made μὴ γίνεσθε

24. And ſo ſtill, as he was, when he was converted, ſo let him ſtill abide, let not his being a Chriſtian move him out of his ſtate, or make him leſſe, but rather more contented with it.

24. Brethren, let every man wherein he is called, therein abide with God.]

25. For your other queſtion concerning virgins marrying at ſuch a time as this, or of thoſe that are betrothed, whether they ſhould be bound to conſummate their marriage, or no, I muſt ſay again, that I have no command of Chriſt to build my anſwer upon, yet I ſhall again give you my opinion in it, as an honeſt faithfull man with all uprightneſſe.

25. Now concerning virgins, I have no commandment of the Lord: yet I give my * judgment, as one that hath obtained mercy of the Lord to be faithfull.]

* opinion γνώμην

26. Firſt then my opinion is, that 'tis beſt in reſpect of the diſtreſſes that are daily to be looked for on Chriſtians, I ſay that 'tis beſt for men and women (ſuppoſing them not contracted) to continue unmarried.

26. † I ſuppoſe therefore that this is good for a man ſo to be.]

† I think this then to be good, becauſe of the neceſſity approaching, to wit good, Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλόν, ſee note on Mat. 7. d.

27. But if thou art engaged or betrothed to a woman, this is no excuſe for thee to ſeek to get looſe again (for that cannot be done ſo as to be free to marry another, as long as ſhe lives) All that I ſay is, that it is not now the prudenteſt way to think of marrying, if thou art not already engaged.

27. Art thou bound to a * wife? ſeek not to be looſed: art thou † looſed from a wife? ſeek not a wife.]

* woman γυναικὶ

† free fro a woman λέλυσαι ἀπὸ γυναικός

28. Yet not ſo, that if thou doſt, 'tis a ſin to marry, or that the virgin that now marries commits any ſinne, Onely (in ſuch times as theſe) the married ſtate is likely to be fulleſt of trouble, and therefore my kindneſſe to you makes me perſwade you not to marry.

28. But and if thou marry, thou haſt not ſinned: and if a virgin marry, ſhe hath not ſinned: nevertheleſſe ſuch ſhall have trouble in the fleſh: but I ſpare you.]

* that the time is now ſhort, or fro henceforth ſhort, that ὁ καιρὸς συνεσταλμένος ἐστὶν τὸ λοιπὸν ἵνα

29. But by the way let me tell you, that within a ſhort time now 'twill come to paſſe, that they that have wives, ſhall be as they that have none, all in great and equall dangers;

29. But this I ſay, brethren, * the time is ſhort; it remaineth that both they that have wives, be as † though they had none;]

† they that have none, μὴ ἔχοντες

30, 31. And they that weep for the loſſe of husband or wife, as thoſe that have loſt neither, and thoſe that rejoice for being newly married, as thoſe that are not married at all, and rich men and purchaſers, as thoſe that keep nothing at all for themſelves, thoſe that deal in the world, as thoſe that are wholly taken off from it, for as a ſcene which is turned and ſhewes a new face, ſo doth now the faſhion of this world begin to appear, the times are turning into very troubleſome.

30. And they that weep, as * though they wept not; and they that rejoice, as † though they rejoiced not; and they that buy, as * though they poſſeſſed not:

* thoſe that doe not weep, ſee note on Rom. 12. b.

† thoſe that rejoice not, μὴ χαίροντες

* thoſe that poſſeſſe not, μὴ κατέχοντες

31. And they that uſe this world, as † not abuſing it, for the faſhion of this world paſſeth away.]

† thoſe that uſe it not, μὴ καταχρώμενοι to be without care, or ſollicitude, ἀμερίμνους εἶναι

32. All the advantage therefore I with you, is, to be as uncompounded as may be, that you may have the leſſe perplexity before-hand, and be able to attend the ſervice of God, more then you would be, if you were married. He that is unmarried hath but one obligation of care, how he may ſerve God moſt acceptably.

32. But I would have you * without carefulneſſe; he that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord.]

* thoſe that poſſeſſe not, μὴ κατέχοντας

33. But the married man hath another obligation of care lying on him, viz: the pleaſing of his wife, and by this means he is divided and diſtracted.

33. But he that is married careth for the things of the world, how he may pleaſe his wife.†]

† and is diſtracted

34. There

† the unmarried woman and the virgin takes care for

34. [f] There is difference alſo between a wife and a virgin: † the unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and ſpirit: but ſhe that is marryed careth for the things of the world, how ſhe may pleaſe her husband.]

34. The widow and virgin being both unmarryed, have no diverſion, nothing elſe to doe but to ſerve God, and to take care to render themſelves acceptable to him, whereas domeſticall affairs are part of the womans care, and it is part of her calling to be very carefull to pleaſe her husband. f.

*lay a ſnare in your way, βροχον ὑμιν επιβαλω † that you may decently waite

35. And this I ſpeak for your own profit, not that I may * caſt a ſnare upon you, but † for that which is comely, and that § you may attend upon the Lord without diſtraction.]

35. But all this while I ſpeak onely of that which is expedient for you, in reſpect of worldly convenience, not as if marriage were in any kinde unlawfull, but that if you can contain from marriage, and if no ſuch unfitneſſe be in it, as is mention'd v. 36. you may have the advantage of the leſſe diſtractions in attending the ſervice of God. §.

* be above age, and that this muſt be, let him do that which he likes, ὃ θελει ποιειτω (the King's MS. readeth) ὃ θελει ποιειτω, (not ἁμαρτανει) ὃ γαμιζει, ὁ δικαιως ποιει ὃ θελει ποιειτω † hath ſtood ἑστηκεν * determined this to keep κεκρικεν τηρειν † ſo that both he that marries doth well, and he that marries not, doth better. ὥστε καὶ ὁ γαμιζων καλως ποιει, καὶ ὁ μὴ γαμιζων

36. But if any man think, that he behaveth himſelfe uncomely toward his virgin, if ſhe * paſſe the flower of her age, and need ſo require, let him doe what he will, he ſinneth not; let them marry.]

36. As for the laſt part of your queſtion, that of being betrothed, that, I confeſſe, is a circumſtance which will much alter the caſe; For in caſe a man be betrothed but not married (ſee note on Matt. 1. f.) to a virgin, and ſhe begin to grow in yeares, ſo that if (in reſpect of the preſent condition of the times approaching) marriage be deferr'd, 'tis neceſſary that ſhe muſt paſſe her prime, In this caſe I lay no reſtraint upon him, ſo much as in prudence, let him doe what he likes beſt, let them marry.

37. Nevertheleſſe he that † ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath * ſo decreed in his heart, that hee will keep his virgin, doth well.]

37. But hee that hath made a firm reſolution to ſtay a while, and finds himſelf able to doe ſo, and neither from any neceſſity ariſing from himſelf, nor from the condition of the virgin to whom he is betrothed, is any way obliged to preſent marriage, but hath free power in all reſpects to doe what he will, and hereupon judges it fit and determins to keep his virgin, i. e. not yet to marry her for a time, but at laſt in a better ſeaſon to doe ſo, this is a very commendable reſolution.

38. † So then he that giveth her in marriage doth well: but he that giveth her not in marriage doth better.]

38. So that the concluſion is, that he that marries, even at this time, doth that which is abſolutely lawfull, and in the caſe mention'd v. 36. expedient alſo: and again he that in the caſe ſet v. 37. doth deferre, and for a time abſtain from marriage, makes a more prudent choiſe in the reſpects forementionn'd v. 35. of attending the better on the ſervice of God, and for avoiding of diſtraction.

39. The wife is bound by the law, as long as her husband liveth: but if her husband be dead, ſhee is at liberty to be married to whom ſhe will, onely in the Lord.]

39. As for her that is once marryed, ſhee is by that obliged to her husband, as long as he lives, but if he dye, 'tis abſolutely lawfull for her to marry another, ſo that in the doing of it, there be no other circumſtance that make it unlawfull, or ſo that conſiderations of piety be taken in in the doing of it, and not onely carnall deſires gratified thereby.

40. But ſhe is happier if ſhe ſo abide, in my judgement: and I think alſo that I have the ſpirit of God.]

40. But 'tis more for her earthly advantages to continue unmarried, and more convenient toward the ſerving of God without diſtraction v. 35. according to my judgement, and I think the ſpirit of God guides me in making this judgement, though I have no expreſſe precept for it.

Notes on Chap. VII.

a. Ἔυνοια

What ἔυνοια here ſignifies, will be beſt conjectured by the uſe of the *Hebrew* עונה *Exod.* 21. 10. (mentioned after *food* and *clothing*) that muſt not be denyed the *wife*. The *Septuagint* render it ὁμιλιαν αὐτῆς, *accompanying with her*, the *Hebrew* word alſo ſignifies ἔυνοια *benevolence*, which is therefore here uſed as a *modeſter* word, in ſtead of the other; The *Syriack* reades [*the love which he owes*] and ſome other *Greek* copies read ὀφειλομένην τιμὴν *due honour* or *worſhip*, which perhaps is the ground of the uſe of the word [*worſhip*] retained by our *Church*, in the form of *marriage*, meaning that *kindneſſe*, which is here ſaid to be *due* unto her, but the *King's MS.* hath ὀφειλὼ onely, all that by *vow* of *marriage* is *due* unto her.

b. Ἀκρασία

What ἀκρασία ſignifies here, will be beſt gueſs'd by the *context*, where the reaſon of the advice, συνέρχεσθε, for the *man* and the *wife* to *accompany together*, being this, *that the devill tempt them not* διὰ τὴν ἀκρασιαν, ἀκρασία being the *occaſion* or *advantage* that the *devill* takes hold of to *tempt*, muſt ſignifie their want of *ability* to *contain*; Not that it ſignifie *incontinence*, for that is a *ſin* againſt the *marriage vow*, and will not agree with the *context*, which ſuppoſes no ſuch ſin; but, I ſay, a *want* of *ability* to *contain* or *abſtain* any longer from the *lawful pleaſures* of *marriage*, as ἐγκρατὴς is he that ἑαυτὸν ἐν χράει ἔχῃ, *hath himſelf in* his *power*, his own *command*, and ſo οὐκ ἐγκρατεύονται v. 9. they that *have not the command* of themſelves, ſo as to live *chaſtly* without *marriage*, and ſo ἀκρατὴς and thence ἀκρασία the contrary *inability* to *contain*; which *inability* or *weakneſſe* is an *occaſion* of *temptation*, and will be an *advantage* alſo to the *tempter*, by which, when he *tempts*, hee may be moſt probably able to *overcome*.

c. Συγγνώμη

That συγγνώμη may ſignifie *adviſe* or *counſell*, will be gathered from the *Grammarians*, *Heſychius* and *Phavorinus*, συγγνώσομαι ſay they (it ſhould be συγγνώσομαι) συμβουλεύσω, *giving counſell*, and συγγινωσκόμενοι πεπεισμένοι *they that are perſwaded by adviſe* or *counſell*, And then the plain importance of this verſe is, that in reſpect of the *contrary dangers* of *fornication*, &c. v. 2. 5. hee generally gives his *adviſe*, that men ſhould *marry*, &c. v. 2, 3. Yet for this hee is far from giving any *command*, or laying *obligation* on any. For if upon *experience*, and long *tryall*, there be no fear of thoſe *dangers*, then his *adviſe* is to live *unmarried*. For ſo he had ſaid. v. 1. that *it is good for a man*

not

not to touch a woman, and again he *ſubjoyns* it, ver. 8. that it was *good for* them to *continue* as he was *himſelf*, i. e. in *ſingle* life. And ſo each of theſe, *marrying*, and not *marrying*, is according to ſeverall *circumſtances*, matter of *counſell*, but neither *abſolutely* of *præcept*. If there be danger of *fornication*, then it is his *adviſe*, that for the *avoiding* of that, *marriage* be choſen, v. 2. and to the ſame purpoſe, *rather let them marry then burn*, v. 9. And becauſe every man hath not the *gift* of *continence*, and it is not preſently diſcerned, who *hath*, therefore in *generall* ſpeaking, and as farre as belongs to thoſe, who doe not *diſcern*, that they *have* this *gift*, the *contrary danger* is ſo ſtrictly to be *avoided*, that the *Apoſtles adviſe* (though not *command*) is, that ἄνδρες, and γυναῖκες, *men* and *women generally* v. 1. betake themſelves to that *ſafer* courſe. But this ſtill far from any *univerſall precept*, for in caſe *ſecurity* from that *danger* of *fornication* be otherwiſe to be had, then the *Apoſtles Counſell*, and *adviſe* is to follow his *example* v. 7. and 8. and either in *virginity*, or *widowhood*, to remain *unmarried*, That is the meaning of [Θέλω γὰρ *for I will*, or *would*] not that he *commands*, or *preſcribes* that, but that, in caſe a man hath the *gift* of *containing*, he *preferres* the *ſingle life*, For the *Hebrewes* for want of a word in their *language* to denote *comparative degrees*, uſe *poſitives*, in ſtead of *comparatives*, and accordingly [θέλω *to will*] ſignifies here to *wiſh rather*, or to be *more willing*, to *preferre*, or *recommend*, as *better*, And that is the meaning of καλόν ἐστι, *it is good*, both v. 1. and 8. and 26. i.e. κρεῖττον *better*, or *more eligible*, if that *circumſtance* of the *contrary danger* doe not hinder it, or *outweigh* on the other ſide. Of this ſpeech of the *Apoſtles* concerning *marriage* it is *Tertullian*'s ſaying *lib: de monogam: Dixit hoc Apoſtolus indulgens non præcipiens, What the Apoſtle here ſaid, he ſpake by way of indulgence, not by way of command*, rendring συγγνώμη *indulgence*, according to that other notion of the word, whereby it ſignifies *pardon*, or *forgiveneſſe* of a *fault*, and ſo ſaith *Heſychius* συγγνώμων ἐλεήμων, it denotes *pity* or *mercy*. Thus it is poſſible *Tertullian* might interpret the place, being by the *Montaniſts* infuſions ſomewhat unkind to *marriage*; But againſt this the *Apoſtles* words are plain, (even when he *adviſes ſingle life* as *beſt* at that *preſent*) *If thou marrieſt thou haſt not ſinned*, v. 28. And in this place the *context* is no way favourable to that notion; For the [ἕκαστος ἐχέτω *let every man have his own wife &c.*] ver. 2. and the [γαμησάτωσαν *let them marry*] ver. 9. (in caſe of the forementioned *danger*, διὰ τὰς πορνείας *becauſe of fornications*, & εἰ οὐκ ἐγκρατεύονται), *if they have not command over themſelves*, ſee note b.) is certainly more then this, even a *free conceſſion* of *marriage* to all, and, in caſe of that danger, an *adviſe* and *counſell* alſo. To which purpoſe it is obſervable, that as here συγγνώμη is oppoſed to ἐπιταγὴ *command*, ſo is γνώμη alſo, ver. 25. where that γνώμη ſignifies *adviſe* or *counſell*, and not onely *permiſſion*, or *indulgence*, appears by the conſequents, Νομίζω οὖν τοῦτο καλὸν —— v. 26. *I think this is good* (i.e. as was ſaid, *better*) *for the approaching, inſtant diſtreſſes*, and again ὅτι καλὸν *that it is good*, or *better for a man to be ſo*. From whence as it followes *evidently*, that γνώμη ſignifies *counſell*, as that looks on that which is better, and as *counſell* is generally *oppoſed* to *precept*, and as many things which are not under *precept* are yet under *counſell*, ſo in all reaſon the συγγνώμη differing ſo little from γνώμη, will by the *oppoſition* to ἐπιταγὴ *precept* (*common* to both of them) be determined alſo to this ſignification, of *adviſe*, and *counſell*. And ſo there is no *queſtion* of it, that for all thoſe who have not that *command* over themſelves, which may give them ſome degree of *ſecurity* againſt the *danger* of *fornication*, it is κρεῖττον γαμῆσαι ver. 9. *better to marry*, and ſo matter not onely of *permiſſion*, or *indulgence*, but of *counſell* to them.

The meaning of [οὐκ ἀκάθαρτα ἀλλὰ ἅγια, *not unclean, but holy*] in this place, appears by the *context* to be clearly this, that the *children* of *Chriſtians* are not *refuſed*, or *rejected* from *baptiſme*, are ſuffered to come to the *font*, when others are not ſuffered: In the ſame ſenſe that ἀκάθαρτα is uſed, when *Peter* refuſes to *preach* to the *Gentiles*, becauſe they are κοινὰ καὶ ἀκάθαρτα, *profane and unclean*, where *God*, reforming his error, bids him *Call no man common, which God hath cleanſed* or *ſanctified*, i.e. reputed fit to be made partaker (there) of the privilege of *preaching*, (here of *baptiſme*.) For the ground of this ſaying here, that [*Elſe were your* (i.e. the *Chriſtians*) *children unclean, but now are they holy*] is only this in the beginning of the ver. [*For the unbeleiving husband hath been ſanctified by the beleiving wife*, &c.] i. e. 'tis of *common* experience, and from thence preſumed very *probable*, that a *Chriſtian* living with an *unbeleiver* will inſtill *Chriſtianity* into him or her, and therefore they ſhould *live together*. This be farther proves by the practiſe of the *Church* about *children*, Thus, Were it not for the great *probability*, that the *Chriſtian* living with the *heathen*, ſhould infuſe *Chriſtianity* into him, there could no reaſon be rendred of the practiſe of the *Church*, why the *Chriſtian*'s *childe*, which is no more a *Chriſtian*, then the *childe* of an *heathen* (*Chriſtianity* being no *natural* gift, *born* with them) ſhould yet be capable of *baptiſme*, and thought fit to receive that *ſacrament*, when the *heathen*'s *childe* is not wont to be ſo admitted; And this, it ſeems, by the generall judgment and practiſe of the *Church*, with whom 'tis thought reaſonable thus to preſume, that the *Chriſtian*'s *childe* ſhall be educated in *Chriſtian* knowledge, which of the *heathen*'s *childe* they cannot preſume, unleſſe he be taken out of the hand of the parents: This conſideration thus propoſed by the *Apoſtle* here by the way, is of great authority to prove the *Apoſtolical* uſe and practiſe of *baptizing* the *infants* of *Chriſtian parents*, viz: upon preſumption that thoſe *parents* will ſee them educated, and inſtructed in the knowledge of their undertaking, and *vow* of *baptiſme*; And when any other *Chriſtian* will undertake the ſame for the *children* of *heathens*, there is little doubt, but they may be admitted to *baptiſme* alſo, *paritate rationis, by analogie of the reaſon*. And thus it was the cuſtome of the *Jewes* before *Chriſt*, in their receiving and *baptizing* of *proſelytes* (from whence that the *Chriſtian baptiſme* was deduced, ſee *note* on *Mat.* 3. 2.) For, ſay they, this *baptiſme* belonged not onely to thoſe, which being of years came over from *heatheniſme* to the *Jewiſh religion*, but alſo to their *infant children*, if their *parents* and the *conſeſſus*

under

under which they were, did desire it in behalf of the *children*, promising to let them know and understand when they came to age, what was required of them by their *proselytisme*, and on condition that they should not then renounce the *Jewish religion*; which is since the office of the *sponsores* or *susceptores*, the *godfathers* in the *Church*, who doe it in the name of the *confessus*, the *Church* or *congregation*. This practise of the *Church* seems clearly deducible from this place, where, by the *context*, is concluded, that it is strongly *probable* (and being by the *parents* and *sponsores* undertaken and promised, it is by the *Church* presumed) that the *Christian's childe* will be *catechized*, and consequently that such an one may be allowed *baptisme* on that presumption, and that it was then in the *Apostles* time the custome of the *Church* to *baptize* them; which is here expressed by νῦν δὲ ἅγιά ἐστι, *but now they are holy*, the word קדש, which is vulgarly to *sanctifie*, signifying among the *Jewes*, to *wash*, as when the *High Priest's washing* his *hands* and *feet ten times* on the *day* of *expiation* is called עשרה קדושין *the ten sanctifications*, *Joma* c. 3. §. 3. which being the word that notes the *washing* of some part of the *body*, and distinguished in use from the word טבילה which is the *immersion* of the whole *body* (see *note* on *Job.* 13. b.) may perhaps be an intimation, that the *primitive baptismes* were not *alwaies* a *dipping* or *immersion* of the *whole body*, but that the *washing* or *sprinkling* of some part might be sufficient, for that was the meaning of the קדושין. As for any privilege which the *parents faith* hath to *save* the *childe*, or infuse saving grace into it, it is not conclusible from hence, nor any thing, save onely this, that *Christian's children*, 'tis presumed, will be *catechized* and instructed in the *Christian faith*, and so may, and frequently used to be *baptized*, but the *children* of *heathens* brought up with them, will not probably be so instructed, and therefore are not to be thus admitted to *baptisme*. That this should be the notion of ἅγια and ἀκάθαρτα will farther also appear by remembring the nature of *legal uncleannesses* or *pollutions*. They made the man to be *separated* from the *congregation*, They that were so *unclean*, might not enjoy the *privileges* of the *Temple*, till they were *washed* or *sanctified*; and that is just proportionable to the notion here given of it, And accordingly ἁγιάζειν to be *sanctified*] in *Gregory Nazianzen* and the *antients* signifies to be *baptized*.

e. Ἐπισπασθω

Ἐπισπασμὸς signifies *attraction*, and particularly belongs to a practise of some *Jewes*, who under the *Ægyptian tyranny* first, then under *Antiochus*, and lastly under the *Romans*, being oppress'd for being *Jewes*, of which their *circumcision* was an evidence, used means by some *medicinal* applications to get a new *præputium*, And these were called by the *Talmudists* מְשׁוֹכִים i. e. ἐπισπασταὶ *attractores*. And that it is possible to be done is affirmed by *Cor: Celsus* the famous *Physician*, but easier, saith he in a *boy* then a *man*, So saith *R. Aleai* of *Achan*, that he made himself a *præputium*, in *Excerp: Gemar: Sanhedr:* c. 6. §. 2. This the author of the *books* of the *Maccabees* affirms 1 *Mac.* 1. 15. ἐποίησαν ἑαυτοῖς ἀκροβυστίας, *they made themselves foreskins*. So under the *tyranny* of the *Romans* there were many, who therefore were *circumcised* again by *Bar-chuziba*, when he took upon him to be the *Messias*, and got power among the *Jewes* two years and an half, and was at last slain under *Ælius Adrianus*. This also *Epiphanius* observes of the *Jewes*, when they turned *Samaritanes*, and of the *Samaritanes* when they turned *Jewes*, for in both those cases there was use of the ἐπισπασμὸς *attraction*, that they might be capable of being *initiated* by *circumcision*, of which number *Symmachus* is said to be one, (the *Greek translator* of the *Old Testament*) when being hated by the *Samaritanes*, he betook himself to the *Jewes* in the reigne of *Severus* the *Emperor*. Now that this practise is here forbidden the *Corinthians* by the *Apostle*, may seem to be from hence, because some that were *converted* to *Christianity* from *Judaisme*, did so *zealously* renounce all their *Judaical* rites, that they used means to *attract* the *præputia* again, which was an act of too much *superstition* and *curiosity*, and so is censured here.

f. Μεμέρισται

For the right understanding of the word μεμέρισται, it will first be necessary to set down out of the *King's MS.* a *various* reading of this whole place, which differs much from that which is vulgarly received, and seems very probably to be the truer, It is thus, ver. 33. Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται, v. 34. Καὶ ἡ γυνὴ ἡ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι, καὶ τῷ πνεύματι, &c. *He that is married careth for the things of the world, how he may please his wife, and is divided* or *distracted. And the unmarried woman* (i. e. the *widow*) *and the unmarried virgin careth for the things of the Lord, that she may be holy both in body and spirit.* Here μεμέρισται signifies being *divided between two*, the *service* of *God*, which lies upon him as a *Christian*, and the *pleasing his wife*, which lies upon him as an *husband*, and contrary to this is the ἀπερισπάστως *without distraction* v. 35. which belongs to the *unmarried*. Thus the *Hebrew* חלק, to which μερίζω is punctually answerable, signifies ordinarily to *divide* an *inheritance*, but among the *Rabbines*, *in partes distractum esse*, *to be distracted several waies*, and when 'tis rendred *dividi to be divided*, it is yet oft to be taken in that notion of *distraction*. Hence it is that the *Hierusalem Targum*, *Gen.* 22. 14. describing *Abraham's faith*, and ready obedience, without any *doubting*, or *anxiety*, or *distraction* what to chuse, describeth it thus, *Tibi perspicuum est, nullam fuisse in corde meo divisionem, quo tempore jussisti me offerre Isaacum* &c. *Thou seest, O Lord, that I had no division* or *distraction in my heart when thou badst me offer Isaac*, and *Gen.* 25. 26. speaking of *Jacob's not beleiving* the newes of *Joseph's* being alive, in stead of *non credidit, he beleived not*, the *Targum* reads, *& divisit cor ejus, and he divided his heart*. The word in all other places in the *New Testament* signifies simply *to be divided* into two parts, *Mat.* 12. 25. *Lu.* 12. 13. 1 *Cor.* 1. 13. and so doth μεριστὸς *Heb.* 4. 12. and μερισὸς *Lu.* 12. 14. And there is no appearance of reason, that it should doe otherwise here. Now for the vulgar reading of the words, μεμέρισται in the front of verse 34. that cannot well be imagined in the notion of *differing*, For though the *Hebrew* חלוק signifies with the *Rabbines*, *divisio Arithmetica*, *division*

Μεμέρισται

Μεριστὸς

Μερισὸς

ſion in numbring, and thence *differentia* and *diſcrimen*, *difference* of one from another, yet firſt that importance of the *noun* is not obſerved to belong to the *verb* among them, and 2dly, the *verb* in the *ſingular* cannot be applied to the two *nounes*, ἡ γυνὴ and ἡ παρθένος, *the woman* and *the virgin* in *conjunction*, (*mulier & virgo differt*, would not be true *Latine*, nor would it be better *Greek*) and therefore if that ſhould be the reading, the words muſt be rendred ſeverally, *the woman is divided*, i.e. *diſtracted, and likewiſe the virgin*. But there would be no great ſenſe in that, the *context* ſpeaking onely of the *diſtractions* of the *married*, whereas in the other reading, to which we adhere, the whole *context* is very current, and the meaning perſpicuous, as we have expreſſed it. But the *not* underſtanding of this notion of μερισμὸς for *diſtraction*, ſeems firſt to have been the occaſion of taking away the ᾗ, and then the μερισμὸς, which is in the end of ver. 33. was of neceſſity to be put in the front of v. 34. and from thence all the *perplexineſſe* of the place, which is clearly taken away by the other *reading*.

This rendring of πρὸς τὸ ἔυχρηστον καὶ ἐυπάρεδρον τῷ Κυρίῳ ἀπερισπάστως *that you may decently wait upon the Lord without diſtraction*, is avowed by the *Syriack*, and the figure of ἓν διὰ δυοῖν expreſſing *one thing by two* words, in the ἔυχρηστον καὶ ἐυπάρεδρον] will bear it very well. g. Ἔυχρηστον καὶ ἐυπάρεδρον

Paraphraſt.

CHAP. VIII.

1. Now for that other part of your letter, which requires of the lawfulneſſe of eating things offered to idols (on occaſion again of the Gnoſticks infuſions) and accordingly ſpeaks of the knowledge that you have (from whence the word Gnoſtick comes, ſee note on c. 1. c. and 2 Pet. 1. b. and Rev. 2. 6. i.e. knowing men) that an Idol is nothing, and ſo that that which hath been offered to Idols may as freely and indifferently be offered to Idols as any thing elſe, I ſhall now tell you, firſt that we orthodox Chriſtians have knowledge too, to wit that knowledge of our Chriſtian liberty, and therefore need not be deſpiſed by thoſe among you, who ſeparate your ſelves from us, in the pride of your hearts calling your ſelves Gnoſticks, which ſuppoſes all others ignorant but your ſelves; But our care is to joyne charity or the love of God with our knowledge, and that will encline us to ſuffer any thing for Chriſt's ſake, and ſo we ſhall not need to goe to their idol-feaſts, to ſave us from perſecution, as the Gnoſticks doe; and a little of this courage and love of Chriſt is much better, tends more to our profit, then all that pretended deep knowledge of their liberty which the Gnoſticks pretend to, and by that chuſe to goe to the Idol-feaſts, rather then confeſſe and ſuffer for Chriſt. (ſee note on Rev. 2. b.)

1. NOW as touching things offered unto Idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.]

2. And therefore if any man pleaſe himſelf with an opinion of his knowledge, from ſuch ſubtilties as theſe, and ſo come to deſpiſe other men, and not to conſider what tends to their good and edification, this man (let him call himſelf Gnoſtick, or what he will) is farre enough from the true Chriſtian knowledge, or from directing his knowledge to the right end, for that is charity, or the edification of his brethren.

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.]

3. If any man love God ſincerely, and ſo adhere to him in time of danger, or temptation, he truly knowes God, and conſequently is known and acknowledged by God.

3. But if any man love God, the ſame is known of him.]

a. 4. Having premiſed thus much concerning the name and ſect of the Gnoſticks, who are ſuch aſſertors of their liberty to doe all things, and particularly in this matter think they have argued ſo ſubtilely for liberty to eat of the idol-feaſts, to make that an indifferent thing, becauſe forſooth an idol is nothing, I come now to the thing it ſelf, by confeſſing their objection, that an idol indeed, according to the notation of the Hebrew word, is nothing, there being but one God, and all the heathen idol-gods being but fictions of theirs, ſo farre from being Gods, that they are but the works of mens hands.

4. As concerning therefore the eating of thoſe things that are offered in ſacrifice to idols, we know that an idol is [a] nothing in the world, and that there is none other God but one.]

5. For though there be many called by that title, whether the celeſtiall and ſupreme deities, ſo eſteemed among the heathen, or inferiour, of a ſecond order, called Baalim, or Lords, agents and mediators between the Gods and men,

5. For though there be that are called Gods, whether in heaven or in earth (as there be Gods many, and Lords many)]

6. Yet we Chriſtians know and are aſſured, that there is but one true God, the Creator of all things, to whom all mens prayers muſt be addreſſed, as to the ſupreme, from whom as we had our being, ſo we are to think our ſelves obliged to be his ſervants, and to make all our applications to him, and ſo likewiſe but one mediator, but one Lord, by whom all things were created, and by whom, as the onely mediator betwixt God and us, all our prayers are addreſſed to heaven, viz: Jeſus Chriſt.

6. * But to us there is but one God, the Father, of whom are all things, and we † in him, and one Lord Jeſus Chriſt, by whom are all things, and we by him.]

* Yet Ἀλλ'

† to or for him εἰς αὐτὸν

7. But all men doe not know or thinke this, that theſe idols or heathen Gods are nothing, (for ſure they that are accuſtomed to worſhip them think they are ſomething) but 'tis clear that ſome men, that are of opinion that idols are ſomething, (and ſo that muſt confeſſe, that the eating of thoſe feaſts, pollutes thoſe that have caſt off the worſhip of them) and that continue their cuſtome and former heathen courſe to this very time, though they have received Chriſtianity, doe ſtill goe to idol-feaſts as ſuch, even now that they have received the faith of Chriſt; and their ſick, i.e. wounded, ſinful conſciences, ſee note b. (i.e. they that goe on ſtill in this old heathen practiſe, not yet laid down) are defiled or polluted by doing ſo, This is certainly a ſinne in them.

b.

7. Howbeit, there is not in every man that knowledge, for ſome * with conſcience of the idol unto this houre, eat it as a thing offered to an idol, and their conſcience being [b] weak is defiled.

* or, with the cuſtome or common uſage of the idol, untill this time, for the Kings MS. reads τῇ συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι

8. But

* or neither if we eat not, doe we any great matter, for if we eat, do we come ſhort, for the King's MS. reads ἐὰν μὴ φάγωμεν περισσεύομεν, ἐὰν δὲ φάγωμεν ὑστερούμεθα

8. But meat commendeth us not to God: for * neither if we eat, are we the better; neither if we eat not, are we the worſe.

8, 9. Now this being ſuppoſed, it will follow that hee that goes to the idol-Temple with theſe,

9. But take heed leſt by any means this liberty of yours become a ſtumbling block to them that are weak.

though he be not of their perſwaſion, may yet be a means of confirming them in their error, it being certaine that they will think, hee comes as they come, i. e. with an opinion of that deity, and of the benefit he ſhall reap by eating of (i. e. partaking in) the ſacrifice, which inconvenience being counted of, there is no ſo great benefit to be reaped by going and eating there, as that it ſhould be fit to incurre that danger. For though neither eating nor abſtaining be in it's ſelfe in the ſight of God of any moment, yet this care will befit every Chriſtian, that he ſo uſe his own liberty, that he be not an occaſion of ſinning (or continuing in ſinne) to thoſe that are already in that erroneous ſinfull courſe, by confirming them in it.

† being weak ἀσθενῆ ὄντα * confirm'd, οἰκοδομηθήσεται

10. For if any man ſee thee, which haſt knowledge, ſit at meat in the idols temple, ſhall not the conſcience of him † which is weak be * emboldened to eat thoſe things which are offered to idols?

10. For if any man, that, through an erroneous conſcience, goes to thoſe Idol-feaſts, ſhall ſee a Gnoſtick (who within himſelf knowes an idol to be nothing, and therefore eats this but as ordinary meat) be at an Idol-feaſt and partake of it, will not he by this means be confirmed to goe on in his erroneous courſe?

† or, Thy brother therefore, for whom Chriſt dyed, growing ſick through thy knowledge, is deſtroyed, for the King's MS. reads Ἀπόλλυται ὁ ἀδελφὸς ὁ τῇ γνώσει σου ἀσθενῶν.

11. † And through thy knowledge ſhall the weak brother periſh, for whom Chriſt dyed.

11. And that Chriſtian of an erroneous

conſcience (ſee note b.) ſhall be confirmed in his error and ſinne, and conſequent ruine, by occaſion of this practiſe of thine, all which, through confidence of thine own knowledge, without care of thy brothers heatheniſh errors remaining in him, thou haſt been guilty of, which is a ſinne in thee, not onely of uncharitableneſſe to him, but of injury, or robbery againſt Chriſt, in betraying a ſoul to ruine, for the ſaving of which Chriſt dyed.

* ſcandalize my brother, σκανδαλίζει

12. But when ye ſin ſo againſt the brethren, and * wound their weak conſcience, ye ſinne againſt Chriſt.]

12. And though it ſhould bee granted that your preſence at idol feaſts were no impiety againſt God, yet ſure this uncharitableneſſe againſt thy brother, bringing him to a confirmation in his ſinfull practiſe, who through error is already in it, muſt be looked upon, as an impiety and ſin againſt God himſelf, who is concern'd in him.

13. Wherefore if meat * make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.]

13. If therefore this my eating in an idol Temple of that feaſt, (or any uſe of my liberty in the ſame kinde) be an occaſion of confirming any Chriſtian in an erroneous ſinfull practiſe, or bringing him to doe any thing which is unlawfull, I will ſure deny my ſelf the uſe of that liberty, be it ſuppoſed to be ſuch, as by the Laws of Chriſt truly belongs to me, when it ſhall prove of ſo dangerous conſequence to my fellow Chriſtians.

Notes on Chap. VIII.

a. Οὐδὲν εἰδώλιον ἐστιν.

The meaning of this aſſertion of the *Gnoſticks*, and conceſſion of Saint *Paul*'s that *εἴδωλον οὐδὲν ἐν κόσμῳ, an idol is nothing in the world*] muſt bee fetcht from the notation of the *Hebrew* word, אֱלִיל, from אָל that ſignifies *nothing*, that which hath *no exiſtence*, *Job.* 13. 4. *Jer.* 14. 14. *Zach.* 11. 17. and from thence comes אֱלִילִים *idolls*, i. e. ſo many *nothings*, ſo farre from being *Gods*, that they are *εἴδωλα ἐν κόσμῳ, nothing in the world*, no parts of *God*'s firſt *creation*, onely *inventions* and *phancies* of *men*, *creatures* of *men*'s own *creating*, *πανοῦργοι πανούργων δαιμόνων ἢ παιδιαὶ ἢ μυστηρίαι*, ſaith *Greg: Nazianzene*, *wicked men* are the *formers* firſt, and then the *worſhippers* of their *wicked deities*.

b. Ἀδυνῶν

That *ἀδυνῶν*] ſignifies being *ſick*, in the *New Teſtament*, hath been formerly made clear, *note* on *Rom.* 8. m. And being applyed to the *ſoul* or *conſcience*, as here, it muſt needs ſignifie the *diſeaſe* or *ſickneſſe* of the *ſoul* or *conſcience*, which is *ſin* or *error*. Thus in the *Greek* of the *Old Teſtament*, *Nahum* 2. 5. where we read out of the *Hebrew*, *they ſhall ſtumble in their walk*, there tis, *ἀδυνήσουσιν ἐν ταῖς πορείαις they ſhall be weak*. So *Rom.* 5. 6. Ἡμῶν ἀδυνῶν *when we were weak*] ſignifies when wee were in a *ſick*, mortally *ſick* ſtate, noted by [*when we were enemies*] in other places, & there by *ἁμαρτωλῶν ὄντων ἡμῶν* v. 8. *when we were ſinners*, and by *ἀσεβῶν* v. 6. *impious* or *ungodly*. And thus, tis clear, it ſignifies in this place, the diſcourſe being of thoſe, who take the *idol-Gods* to be *true Gods*, and conſequently that the *eating* or partaking of their *ſacrifices*, which is a part of the *worſhip* of thoſe *idols*, will ſtand them in ſtead, prove beneficial to them, and therefore goe on purpoſe to thoſe *feaſts*, and eat the *idol-ſacrifice*, *ὡς εἰδωλόθυτα, as*, or *becauſe* (or under that very notion, or upon that reaſon that) it is ſo, which certainly is an *erroneous*, and ſo an *idolatrous*, *ſinfull conſcience*, though it be in one, that hath embraced *Chriſtianity*. So v. 9. it is uſed again for theſe ſame men of thoſe *erroneous conſciences*, leading them into that *heathen* ſin, to whom a *Chriſtian*'s going to (or being preſent at, and *eating* of) their *idol-feaſts*, though hee *eat* it but as ordinary *meat*, will yet be a means of *ſcandal*, i. e. an occaſion of *confirming* them in their *ſin*: Thus again v. 10, 11. where they are called *brethren*, which notes that this *heathen error* was *yet*, *ἕως ἄρτι*, v. 7. *continued* among ſome *Chriſtians* at *Corinth*, not the *Gnoſticks* (for they pretended to *know* that an *idol* was *nothing*, and ſo profeſs'd not to *eat* of thoſe *feaſts* as *idol-feaſts*, but onely as of *ordinary meat*, who therefore are here warned to *take heed*, that they doe not *confirm* theſe others in their ſin) but ſome more rude, *ignorant*, *heathen Chriſtians*, that through the *cuſtomarineſſe* of their former *practiſe* συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι, *the cuſtome of the idol untill now*, and 2^dly through their *rawneſs* c. 3. 1. their *infancy* or *rawneſſe* in *Chriſtianity* (which made S. *Paul* look upon them not as *ſpirituall*, but as *carnal* men, not as *Chriſtians*, but *heathens* ſtill) and 3^dly through the *infuſions* of corrupt *falſe teachers* (mention'd in the following *chapter*, the *word*, and the *hay*, and the *ſtubble*, v. 12. that muſt be *fired* out of the *Church*) and 4^thly though *fear* of *loſing* all that they had by the *heathen perſecutors* (which ſeemes to be mention'd c. 10. 13. and which occaſion'd many to *offer ſacrifice* in after

times

times, when *Chriſtianity* had taken deeper root, then it had yet at *Corinth*) were ſtill in theſe dreggs and lees of *heatheniſme*, after their embracing of *Chriſtianity*; which will be no wonder to any that obſerves in this very *Epiſtle*, that they thought all kindes of *fornication* and even *inceſt*, no *ſins*, c. 5. and c. 6. 15. *ſuing one another at heathen tribunals*, no *ſin*, c. 6. yea and believed not the *reſurrection* c. 15. And the *villanies* that were under pretenſe of *Chriſtian liberty* practiſed by the *Gnoſticks*, who took themſelves to be perſons of farre *deeper knowledge*, at the beginning of this *Chapter*, were yet as *groſſe*, and as *heatheniſh* and *abominable*, as could be imagined, ſetting *Chriſtians* at *liberty* from all their former obligations toward *husband*, *maſter*, *Prince*, and engulfing themſelves in all the *filthineſſe* in the world, 1 *Tim.* 6. *Jude* 8. From this explication of ἀσθενεῖ will appear alſo the notion of it. *Rom.* 14. 21. where being placed alſo with σκάνδαλον *ſtumbling*, and σκανδαλίζεται being *ſcandalized*, it muſt needs ſignifie to *ſin*, alſo.

Τύπτον] ſignifying to *ſtrike*, or give any *blow*, and being here applyed to the *weak*, or *ſick*, i. e. *erroneous*, *ſinfull conſcience*, and being parallel to σκανδαλίζει *ſcandalize*, v. 13. muſt be underſtood in a notion, which will be common to that other. Thus he that layes a *ſtumbling block* in any man's way, at which hee *falls*, or *breaks* his ſhins, or otherwiſe *hurts* himſelf, is ſaid τύπτειν to *ſtrike*, or *hurt*, or *wound* him, and ſo it beſt agrees with this place, noting the *confirming* that man in *ſin*, betraying him to all his after-commiſſions, whoſe *conſcience* was before *erroneous*, and his practiſes *ſinfull*, which is as if in ſtead of *curing* a *ſick* man, which ſure ſtands in need of that *charity*, I ſhould *wound*, and *hurt* him more. c. τὸ ἀσθενὲς

CHAP. IX. *Paraphraſe.*

1. Now to another part of your letter, which mentions the deep knowledge of the teachers you have now among you, and intimates how I am deſpiſed by them, and that particularly for labouring in the works of my calling, making of tents, and ſo getting mine own living among you (ſee ver. 3, 4.) I make this reply, that without the vanity of comparing with them, I may ſurely ſay four things of my ſelf, 1. that I am an Apoſtle of Chriſt, called from heaven immediately to that office, 2. that I had no obligation to doe what I have done among you (ſee v. 4, and 19.) i. e. to preach on free coſt to you, as I have, that I diſcern my Chriſtian liberty ſo well, that I know I might have done otherwiſe, 3. that though I was none of Chriſt's followers here on earth, yet I have been equalled to them by ſeeing, and being ſpoken to by Chriſt out of heaven, and 4. that I am certainly he that converted you to the faith, that planted the Goſpel at Corinth, and ſo ſurely am not unworthy to be conſidered by you.

1. AM I not an Apoſtle? Am I not free? Have I not ſeen Jeſus Chriſt our Lord? Are not you my work in the Lord?]

2. For the firſt of theſe, mine Apoſtleſhip, Whatever I am to others, I am ſure I am an Apoſtle in reſpect of you, Your converſion to the faith, is as great a confirmation of my Apoſtleſhip, as a ſeal is to an indenture or inſtrument, or particularly to the letters dimiſſory, by which meſſengers were wont to be ſent to the Churches.

2. If I be not an Apoſtle to others, yet doubtleſſe I am to you: for the ſeale of mine Apoſtleſhip are ye in the Lord.]

3. For the ſecond, that of my getting my living by my labour, the account which I give unto them that backbite me for this (as if I knew not the nature of Chriſtian liberty, and ſo out of niceneſſe of conſcience, or ſcrupuloſity durſt not receive any reward from them to whom I preach) is this,

3. * Mine anſwer to them that doe examine me, is this,] * My apologie to them Ἡ ἐμὴ ἀπολογία

4, 5. 6. That we know ſufficiently that 'tis lawfull for us to take along with us in our travailes for the Goſpel, a beleiving woman ſuch as Phœbe, (ſee note on Rom. 16. a.) as freely as others of the Apoſtles generally have done, to provide for us in our preaching, that ſo we may be able to eat and drink, and yet not be forced to work with our own hands to get our maintenance (ſee Act. 18. 3. & 1 Cor. 4. 12.) I doe not beleive that any greater burthen lies upon Barnabas and me, any greater neceſſity of getting our living by our trades, then lies upon others that have left their trades, and ſo I know my Chriſtian liberty well enough.

4. Have we not power to eat and drink?

5. Have we not power † to lead about a ſiſter, a wife, as well as other Apoſtles, and as the brethren of the Lord, and Cephas?

6. * Or I onely and Barnabas, have not we power to forbear working?] † to carry about a ſiſter woman, ἀδελφὴν γυναῖκα περιάγειν * Or have I onely and Barnabas no power, Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν

7. For my Apoſtleſhip being a kind of warfare in the ſcripture phraſe, a planting a vineyard, a feeding a flock, in all reaſon, in all theſe reſpects, I may expect a ſufficient maintenance from them, to whom I have theſe many relations.

7. Who goeth to warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?]

8. Nay this is not onely rational diſcourſe, but tis the doctrine of the law;

8. Say I theſe things † as a man? ſaith not the law the ſame alſo? † according to man, κατὰ ἄνθρωπον

9, 10. For when 'tis there cõmanded that the oxe that treadeth out the corn, ſhould, all the while he doth ſo, have liberty to eat of the corn before him, That precept that ſeems to reſpect the oxe, belongs certainly to men, and ſignifies that men are obliged to reward all thoſe that take pains for them, as the ploughman would never labour, were it not in hope of reward, and he that is at the pains of threſhing, muſt in any reaſon have the encouragement of eating of the corn that he threſheth out.

9. For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corn: doth God take care for oxen?

10. Or ſaith he it altogether for our ſakes? for our ſakes no doubt this is written, that he that plougheth, ſhould plough in hope, and he that * threſheth in hope, ſhould be partaker of his hope.] * or in hope of partaking, for the King's MS. reads ἐφ' ἐλπίδι τοῦ μετέχειν

11. And then much more wee that have laboured ſpiritually for your good, planted the Goſpel among you, may think it but juſt and proportionable, that we receive ſome part of your wealth from you.

11. If we have ſown unto you ſpiritual things, is it a great thing, if we ſhall reap your carnal things?]

12. If

12. If others be partakers of this power over you, are not we rather? nevertheleſſe, we have not uſed this power, but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt.

12. This I know; The falſe Apoſtles that come among you make uſe of this power, and receive the fruits of it, and then may not I have great confidence to doe it? By what hath been ſaid 'tis clear we might require a maintenance from you, and that we know this our liberty, v. 1. But yet we have abſtained from making uſe of it, and have rather choſen to take any paines our ſelves, Act: 18. 3. 1 Cor. 4. 12. yea and to ſuffer hunger many times (that you may not think we abſtain from receiving from you, becauſe we have no need of it) and ſo make no uſe of this claime of ours, as we might lawfully doe, (ſee note on c. 13. e.) rather then be thus burthenſome to our auditors, on purpoſe deſigning this, that we may not hinder the courſe of the Goſpell, or keep men from being alacrious and cheerfull in it, by making it chargeable them.

13. Doe ye not know, that they which miniſter about holy things, * live of the things of the Temple? and they which waite at the altar, are partakers with the altar?]

* eat of that which is holy, or, feed by the temple, ἐκ τοῦ ἱεροῦ ἐσθίουσιν

13. In ſacrifices 'tis clear that the prieſts (ſee note on Joh: 6. b.) eat part of the conſecrated offering, and all is not burnt upon the altar, the altar devours not all, but the prieſt divides with it, and eats or carries home ſome portions of the ſacrifices.

14. Even ſo hath the Lord ordained, that they which preach the Goſpell, ſhould live of the Goſpell.]

14. And accordingly God, that hath the free diſpoſall of all mens eſtates, hath given an aſſignement to thoſe that preach the Goſpell, of ſo much out of their auditors ſubſtance, that they may be maintained by preaching it.

15. But I have uſed none of theſe things: † neither have I written theſe things, that it ſhould be ſo done unto me; for it were better for me to dye, then that any man ſhould make my glorying void.]

† yet have I not written, οὐκ ἔγραψα ἵνα

15. But I have made no uſe of this privilege of an Apoſtle, but have preacht to you on free coſt, And I doe not now ſpeak of it, as if I would deſire to receive any thing from you, for I am much better pleaſed to doe it thus, yea and I would rather chooſe to famiſh by doing ſo, then be deprived of this way of advancing the Goſpell, v. 12. I am ſo farre from murmuring or complaining of this, that I would not for all the world loſe this comfort and joy, that I have preacht to you without receiving any thing from you, it being farre a more bleſſed thing to give, then to receive.

16. For * though I preach the Goſpell, I have nothing to glory of; for neceſſity is laid upon me, yea, woe is unto me, if I preach not the Goſpell.]

* if I do

16. For I am commanded to preach the Goſpell, and conſequently by doing ſo I can expect no extraordinary reward from God, I doe no more then ſtrict duty, (ſee note a.) I am ſent by God with Commiſſion to doe ſo, and that layes an obligation upon me, and 'twere a damning ſin, if I did it not.

17. For if I doe this thing [a] † willingly, I have a reward: but if againſt my will, * a diſpenſation of the Goſpell is committed nnto me.]

† voluntary * I have been intruſted with a ſtewardſhip οἰκονομίαν πεπίστευμαι

17. If I did indeed preach voluntarily without a command, then even for my preaching the Goſpell, as well as for my doing it without any reward, I might have ſome reaſon to expect ſome reward from God, as for an act of freewill offering: But ſeeing I doe it not ſo, now all that can be ſaid of me, in reſpect of the preaching it ſelf, is onely this, that I had a ſtewardſhip entruſted to me, and I diſcharged it, which if I had not diſcharged, I ought to be puniſhed, and having diſcharged it, I can expect no future reward for doing that which I was bound to doe. a.

18. † What is my reward then? Verily, that when I preach the Goſpell, I may make the Goſpell of Chriſt without charge, that I * abuſe not my power in the Goſpell.]

† What then is reward to me? Τίς οὖν μού ἐστιν μισθός; * uſe not μὴ καταχρήσασθαι

18. What is it then that ſhall bring me in a reward? whence ſhall my reward come? why if I preach freely, and make not uſe of that liberty or power which I know I have v. 12, 15. 17. (ſee 2 Cor: 11. 9, 10) then this will be rewardable in me.

19. For though I be free from all men, yet have I made my ſelf [b] ſervant unto all, that I might gain the more.]

19. For being obliged to no man, I have freely ſerved all, preached to them without any wages, that I might be more likely to bring them to Chriſt. b.

20. And unto the Jewes, I became as a Jew, that I might gain the Jewes: to them that are under the law, as under the law, that I might gain them that are under the law.]

20. In like manner I have denyed my ſelf the uſe of my Chriſtian liberty in many other things alſo, obſerved many ceremonies of the Jewiſh law, which I needed not to have done, but onely to gain the Jewes.

21. To them that are without law, as without law, (being not without law to God, but * under the law to Chriſt) that I might gain them that are without law.]

* obedient to the law of Chriſt, ἔννομος Χριστοῦ

21. To thoſe that obſerve not the law of Moſes, I behave my ſelf in like manner (not as if I were irregular, but ruling my actions according to the law of Chriſt and Chriſtian liberty) that I may work on thoſe that are not obſervers of Moſes's law.

22. To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.]

22. To thoſe which were not ſufficiently inſtructed in the nature of their Chriſtian liberty, I reſtrained my ſelf of the uſe of mine, that I might attract thoſe the more probably; and ſo I dealt with all other ſorts of men, doing that which I thought moſt probable to win them to Chriſt.

23. All this I doe for the Goſpel's ſake, that I might be † partaker thereof with you.]

† copartner of it, συγκοινωνὸς αὐτοῦ

23. And all this for the propagating the Chriſtian faith, that I may convert the more, that by ſo doing my reward in another world may be the greater.

24. [c] Know ye not that they which [d] run in a [e] race, run all, but [f] one receiveth the prize? [g] ſo run, that ye may obtain.]

24. You Corinthians have the Grecian games in one part of your countrey, and therefore cannot be ignorant of the cuſtomes of thoſe, particularly how in that of running in a race, though many runne, yet onely one comes formoſt to the goale, and conſequently onely one receives that reward, which by the lawes of the game belongs to him that comes firſt, Doe you therefore ſo run, and ſo it becomes us all to doe, that we may come formoſt, and ſo receive the prize. c. d. e. f. g.

h. i. 25. Now every man that undertakes any of thoſe combats or ſtrifes, binds himſelf to ſtrict lawes of abſtaining from all ſuch things as are hurtfull for him, doth nothing but what is in order to his deſigne, Theſe indeed in thoſe heathen times, meerly to get a crown of leaves, or boughs, which preſently fade or wither, but we Chriſtians, that we may obtain an unfading, durable crown.

25. And every man that * ſtriveth for the maſtery, h † is temperate in all things: now they doe it to obtain a i * corruptible crown, but we an † incorruptible.]

* is a combatant, ἀγωνιζόμενος
† obſerves a ſtrict abſtinence,
* fading
† unfading

k. l. m. 26. My running therefore is not as if beateth the aire:]

26. I therefore ſo run *, not k as uncertainly; ſo l fight I, not as m one that

I knew not my way, or my reward, if I run well; my cuffing is not a bare brandiſhing my fiſt in the aire, which hath no adverſary to ſtrike at, or miſſes him, when he ſtrikes,

* as not at uncertainties; I ſo cuffe as not beating

n. o. p. q. 27. But (as in one of the exercises, mixed of cuffing and wreſtling, they give blew eyes and falls to the adverſary, ſo) I macerate my ſelf, and bring my ſelf under by denying my ſelf thoſe indifferent liberties, which I might enjoy, leſt having preſcribed to others the way of ſtriving, and geting the victory, and the crown, I my ſelf ſhould miſcarry, and miſſe of it.

27. But † I n keep under my body, and o bring it into ſubjection: leſt that by any means, p when I have preached to others, I my ſelf ſhould be q a caſtaway.]

† I ſtrike my body, and get it under me, leſt having been a herald to others my ſelf ſhould become a reprobate.

Notes on Chap. IX.

a. Ἑκὼν πράσσω C.

What is the meaning of ἑκὼν πράσσω] *to doe* any thing *voluntary*, or, as a *voluntier*] appears by ſeverall parts of the *context*, 1. by the oppoſition to ἄκων *involuntary*, as that is explain'd by [*a neceſſity is laid upon me, and woe is to me, if I preach not* &c.] v.16. and [*I am intruſted*, or a *truſt is repoſed in me*] v.7. For that notes the *involuntary* action to be that which is by *law* required, and cannot be omitted without *ſinne*, and ſo becometh *neceſſary*. So ſaith *Theophylact* εἰ δὲ ἐπιχείδωκε πρᾶγμα, δῆλον ὅτι οὐκ ἀπ' ἐμαυτοῦ τοῦτο ποιῶ, ἀλλὰ διακονίαν ἐπιτετραμμένος πληρῶ, τοῦτο γάρ ἐστι τὸ ἄκων, by theſe words [*If I am intruſted*] 'tis manifeſt he means, *that I doe it not of my ſelf, but perform the Lord's command, for this is to doe it involuntary*. And therefore to doe it ἑκὼν *voluntary*] is to doe it *of ones ſelf*, without any *command*, or *obligation* on him to doe it. So *Theophylact* interprets it, εἰ μὴ οὐκ ἐπιτετραμμένος τὸ κήρυγμα ἀπ' ἐμαυτοῦ ἦ τοῦτο ἐποίουν, it ſignifies, *if this were not committed to me as a truſt, but I did it of my ſelf*. 2dly, By the mention of καύχημα *boaſting* ver.16. and 2 *Cor.*11. 9,10. for that implies what is done, to be done without *obligation*, and above that which was *neceſſary* by engagement of any *precept*; And ſo 3ly, by μισθὸν ἔχω *I have reward*] here, and v.18. for *reward* ſignifies a *return* or *retribution* to ſomewhat, which a man was not *bound* to doe. So the phraſe is uſed among the *Jewes*, and *Maimonides* hath a rule, *Mor: Neb:* l.3. c.17. *Ei datur præmium, qui injuſſus aliquid facit, to him a reward is given, who doth any thing unbidden*. And therefore the whole phraſe here, εἰ γὰρ ἑκὼν τοῦτο πράσσω] muſt thus be rendred moſt clearly, not, *if I doe*, or *ſhall doe this voluntary*, as ſuppoſing that poſſible that he may (for ſpeaking of *preaching the word*, he had before ſaid, that *neceſſity* was laid upon him, and therefore he *cannot* be *free*, or at *liberty* to doe, or not doe it) but, as *ſuppoſitio non ponit, a ſuppoſition doth not affirm*, ſo the [εἰ] is to be rendred, *if*, i.e. *on ſuppoſition that I did this voluntarily, a reward would then belong to me*, εἰ δὲ ἄκων, *but* ſeeing 'tis not ſo, ſeeing I doe it not of my own inſtinct, but by *appointment* from *God*, &c. διὰ τοῦτο ἡ φιλοτιμία τὸ πρᾶγμα, *therefore* there is nothing *heroical*, or matter of holy *emulation* or *ambition* in it. And accordingly it followes that the matter of *preaching* being to him diſtinctly under *precept*, there was but one thing which could bring him any *reward*, viz: the ἀδάπανον ποιῶ, *making it coſtleſs* to the *auditors*, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, v.18. *in not making uſe of that power which he had*, i.e. the power of receiving *maintenance* from others, v.5. which he might moſt *lawfully* have done v.7, 12,14. and which *Cephas* and others freely did, v.5. and the *not uſing* it would therefore be *thankworthy* with *God*, and yeild him ſome *reward* from him. To this purpoſe clearly S. *Chryſoſtome*, τὸ μὲν δεῖν ἐπίταγμα, τὸ δὲ τὸ ἐμῆς προαιρέσεως καλόν ἐστιν, *one was a precept, the other a virtuous action of his choice*, ἃ μὲν γὰρ ἀναγκαίως ἐπιτελῶ, πλοῦτον οὐκ ἔχει τὸ μισθὸν ἐπὶ τούτοις, *for what is done above the command, hath proprotionably a great reward*. And again of the word Ἀνάγκη *neceſſity*, that it referres to the *command*, πρὸς ἐπιτέλειαν καὶ ἀναδιορίαν τὸ ἐν τῷ λαμβάνειν, *in oppoſition to the freedome* or *liberty of receiving* v.12. So again *Theophylact*, τὸ εὐαγγελίσασθαι ἐπίταγμά ἐστι, καὶ χρέος, καὶ ἐὰν πληρῶ τοῦτο, οὐκ ἔστι καλόν τι τοῦτο &c. *Preaching the Goſpel is a command, and ſo a debt, and if I doe it, there is no great matter of virtue in it*, τὸ δὲ ἀδαπάνως κηρύσσειν προαιρέσεως φιλοτιμία, καὶ διὰ τοῦτο καύχημά ἐστι, *but to preach without charging them, is the ambition of my free will*, or *choice, and in that reſpect there is* place of *boaſting*, or I may *boaſt*. And ſo S. *Auguſtine, Potuit beatus Paulus ex Evangelio ſibi victum quærere, quòd maluit operari, amplius erogabat, Bleſſed Paul might get his food by preaching the Goſpel; but in that he choſe to labour* with his hands, *he erogated the more*, did *more* in *God's* ſervice, then by any particular *precept* was *required* of him.

Καύχημα

Μισθὸν ἔχω

b. Δοῦλοι

Servants or δοῦλοι, *bondmen* or *ſlaves* were wholly in the *power* of their *maſters*, they had power of *life* and *death* over them, much more of their *bodies* for *labour*, without giving them any *wages* or *reward*. To doe all that they are *commanded* is but the due *debt* to their *maſters*, which if they *perform*, they are not *praiſed*, but *puniſhed* if they doe it not; whereas they that are *free*, if they doe any office for any, they may in reaſon expect to be *paid* for it; So here S. *Paul* being a *freeman*, no *ſlave* to the *Corinthians*, i.e. under no *obligation* to *preach* without *maintenance* v. 1. might in reaſon expect from them *reward* for all his *ſervice*, his *preaching* &c. but he did all this for *nothing*, and that he calls ἐδούλωσα ἐμαυτὸν πᾶσιν, his *ſerving* them as a *ſervant* doth, without any *wages*, or as though he were their *ſervant*.

δουλώσω ἐμαυτὸν πᾶσιν

The

c. Οὐκ οἴδατε. The discourse that here begins, and goes on to the end of the *Chapter*, is all perfectly *agonistical*, no way to be explained but by *observation* of the *customes* in the *Grecian games* or ἀγῶνες; Of these there were *four* most famous in *Greece*,

Τέτταρες εἰσὶν ἀγῶνες ἀν' Ἑλλάδα, τέτταρες ἱεροὶ

in the *Anthologie*, l. 1. the *Olympick*, *Pythian*, *Nemæan*, *Isthmian*, differing one from the other onely in the *places* of the πανηγύρεις or *celebrations*. The last of them, the *Isthmian*, were kept among the *Corinthians*, and that occasions his speech in this place, οὐκ οἴδατε; *doe you not know?* as presuming their particular *knowledge* of all those *customes*, which he is about to mention or referre to.

d. Τρέχει. In every of these *four* ἀγῶνες, there were *five exercises*, as was said, *note* on *Rom.* 9. k. *Wrestling*, *Cuffing*, *Running*, *Leaping*, *Quoiting*, Πάλη, πυγμὴ, δρόμος, ἅλμα, δίσκος, which the *Anthologie* sets downe with some little change,

Ἅλμα, ποδωκείλω, δίσκον, ἄκοντα, πάλην.

putting ἄκοντα for πυγμὴν not very fitly. Beside these *five* single ones, there was another kind made up and compounded of the two foremost together, *cuffing* and *wrestling* both, and because to the performing of that, *all* kind of *strength* and *agility* was required, it was therefore called παγκράτιον from κράτος *strength*, not from κρατεῖν *to overcome*. Now the particulars that are here referred to, are onely two of these, that of δρόμος or ποδωκείη *running*, the third of the *five*, and this of παγκράτιον, the one compounded of the other two, the former of these in this and the two next verses, the latter in the last verse of the *Chapter*.

e. Στάδιον. Στάδιον was the *space* wherein they *run*, ὁ τόπος ἐν ᾧ ἔθεον, ὃν ἦν πηχῶν τριακοσίων διάστημα, &c. saith the *Scholiast* on *Pindarus*, *it was three hundred cubits long*. Olymp. Od. 13.

f. Εἰς κλῆρον λαμβάνει. This *race* is open to all to *run* in, i. e. to all that aspire to the *crown* or *prize*, who come from all coasts to that end, and from thence the *agones* were called πανηγύρεις or *frequentia*, places of *meeting* or *assembly*. But when never so *many run*, there was no possibility for above *one* to *overcome*, to wit, he that came foremost to the *goale*, for to him onely the *reward* or *prize* belonged, which was called in their *idiome*, βραβεῖον *bravium*, or ἆθλον, which two words differ no more then δῶρον and λῆμμα, the first in respect of the βραβεύσεως that *adjudges*, the second in respect of the ἀθλήσεως that *receives* it, This he was said λαμβάνειν, or περιλαμβάνειν, or ὑπολαμβάνειν (see *note* on *Rom.* 9. k. *Phil.* 3. b.) which we render by *receiving*, or *obtaining*, i. e. *catching* of the *prize* or σκοπὸν from the *top* of the *goale*, the βραβεῖς or *judges* having passed their *sentence* that he hath *overcome*, and it belongs to him. Βραβεῖον

g. Οὕτω τρέχω. The οὕτως here referres to the *lawes* or *rules* of the *agones*, the observing of which was as necessary toward the *obtaining* the *victory* or *prize*, as the *swiftnesse* was; For in the *race*, there was not only the two *termes*, from whence, and to which they *run*, the first called βαλὼν ἐκ τέρμα, the latter ἐκκαμπὴ, βάλβις, τέλος, σκοπὸς, but also κανὼν, the *rule*, a *white line* marking out the *path*, within which they were to *run*, and if they transgresst or ran over it, they did not νομίμως ἀθλεῖν 2 *Tim.* 2. *run regularly*, and consequently they lost the *prize*, so saith S. *Chrysostome*, ἂν μὴ πάντα ἀπλῶς διέλθοι τὰ τῆς ἀθλήσεως ἀναγκαῖα, ἀλλ' ἔστιν ὅτε παρέβη, *if they doe not absolutely passe through, and perform all things that befit the combatants, they are never to be crowned.* Nay, if others observe aright (that they were bounded with *swords* on one side, and the river *Alpheus* on the other) the *danger* was greater then that of *losing* the *prize*, if they transgressed, they not onely *lost*, but fell into the *river*, or on the *swords* point, which is very applicable to our *Christian race*. Beside these, many other νόμοι ἀθλήσεως *lawes* or *rules* of *combating* there were, all which were to be observed in order to obtaining the *crown*, and that is the meaning of the ὅπως τρέχω here, *so run*. Νόμιμος ἄθλησις 2 Tim. 2.

h. Ἐγκρατεύεται. What is here meant by [ἐγκρατεύεται πάντα] will be best collected by recounting the manner of the *athletæ* in preparing themselves for the *games*, first *negatively*, that it was not by λιτὴν διαίτην *temperance* or *thin diet*, but directly the contrary, many times ἀναγκοφαγία *cramming*, *forcing* themselves to *eat*, that by that means they might become παχεῖς and πολύσαρκοι, *fleshy* and *corpulent*. So saith * *Lucian* of *Damosias* the *athleta*, whom *Charon* durst not take into his *boat*, πολὺν τὰρκα ἐπιβεβλημένον, *having such a weight of flesh about him.* To this agrees the phrase among *Physicians* ἀθλητικὴ ἕξις, and *athleticè* and *pancraticè valere*, for a *full habit* of *body*. So *Julian* of *Constantius*, that he did not think agreeable to an *Emperor* τὴν παλαίστρας καλλιπόρου δρυλλιώδη ἀνεξίαν, *that famous full habit of the combatants*, or *palæstritæ*, and therefore that he used ἔφθης ὑ πολλῆς, ἢ παντὸς ὑ κρεμαστὴ θοίνης, ὅτι κρέατα πυκνὰ ἀσιτούμενος, *neither much meat, nor prescribed either for quantity or quality.* ἀλλ' ὅ τι ἐπιτυχόντος but any that *came next to hand*; By which it appears, that the farther he was from the *diet* of the *Athletæ*, the more *temperate* he was esteemed, but yet withall that the *diet* of the *Athletæ* was a *prescribed*, *set diet*, both for *quality* and *quantity*, prescribing *so much*, and of those *kinds* which were *fittest* for the turn, to give them *a full habit* of *body*, and requiring them to *force* it upon themselves. And *Andronicus Rhodius* gives the reason of this, ἡ δὲ ἰσχὺς γίνεται ἐκ τῆς πολλῆς τροφῆς λαμβάνειν, *strength is acquired by receiving much nourishment.* It will not then be proper to render ἐγκρατεύεται here by *temperance*, especially when *Suidas* labours a whole *page* together to prove that it differs ἀπὸ σωφροσύνης *from temperance*; But one of these three notions will be agreeable enough to it, and will by the way set down the manner of *preparing* them to their *games*. 1. It may be rendred *continence*, so the word signifies in the matter of *Felix Act.* 24. 25. and I conceive, *Gal.* 5. 22. and 2 *Pet.* 1. 6. where the addition of it to γνῶσις *knowledge*, seems to referre to the *Gnosticks* of that time, which pretended to great *knowledge* of their *Christian liberty*, and by that fell into all *uncleanesse* and *incontinence*. So *Tit.* 1. 8. it signifies, being annexed to ὅσιος *clean* or *pure*, and differing from σώφρων *temperate*, which went before. And then the meaning of this phrase here will be, that *whosoever* fits himself for these *agones*, either wholly *abstains* from *women*, or for the time *containeth*, according to that of *Horace*, *de Art: Poet:*

Qui cupit optatam cursu contingere metam,
Abstinuit venere &c. And so saith *Eusta-*

* t. 1. p. 166.

Orat. p. 19.

Par. in Edit. l. 2. c. 2.

things on *Homer* Ἰλ: ω'. Ἀθλητὴ τὰ τῆς ἀθλήσεως πάντα χαιρὸν οὐκ ἀρίστου παιδίζειν γυναιξὶ, *The combatants, all the time of their combating, were not permitted to come neer women.* So *Ælian* of the *Tarentinus Luctator*, ἀδιάστατος χρόνον διατελέσας Ἀφροδίτης ἁπάσης, *he knew nothing of venery all the time of his combating.* So *Clem: Alexand:* speaking of the *Athletæ*, saith they did δι' ὅλου σωφρονοῦντες ἐγκρατεῖς καὶ ἀφροδισίων ἀπόχους, *contain in respect of their bodily exercise, and abstain from venery;* And so in *Ignatius's Epistle* to the *Philippians* εἴτις ἁγνεύει καὶ ἐγκρατεύεται, *if any be pure and continent* &c. And after this example it was, that the *ancient Christians* that *contained* strictly, and lived a *virgine* chast life, were call'd ἀσκηταὶ *exercisers*, and thence *Hesychius* renders ἐγκράτεια *continence*, by ἄσκησις *exercise*. A second possible notion of ἐγκρατεύεται may be to signifie a *constancy* of *mind* in *abstaining* from all things that are *hurtfull*, so doth *Suidas* render it ἀπὸ τῶν κακῶν ἀπόχη, *abstaining from evil*, and in *Hesychius*, ἐκτενεστέρους is καρτερικούς, and so saith S. *Chrysostome* of *Job's* great *constancy* in avoiding the occasions or beginnings of *sinne*, that he did πάντα σίδηρον καὶ ἀδάμαντα τῇ τῆς ψυχῆς ἐγκρατείᾳ παρελθεῖν *goe beyond iron or adamant in constancy of mind*, and agreeable to this saith the *Italian note* here, *S' astiene da tutte le cose che possino esserli in qual si voglia modo d' impedimento, He abstains from all things that can in any manner be hindrance to him*, and so it may be applied to the matter in hand of *abstaining* from the *use* of *Christian liberty*, when that *abstaining* may tend to the *edifying* of the *brethren*, or be *profitable* to his *ministery*. Lastly it may signifie his *having all things in his power*, πάντα ἐν κράτει ἔχων (see *note* on c. 7. b.) and then the meaning of the place will be, that the *combatant* keeps a *mastery* over himself, suffers not himself to be brought under the *power* of any thing, but is *superior* to all *carnal* desires, first conquers himself, then attempts *victory* over others also, first *subjugates* one desire, denieth himself the *use* of one *liberty*, then of another, and so πάντα ἐγκρατεύεται *gets all into his power.*

Var: Hist: l. 11. c. 3.

In Job c. 31.

i. Φθαρτὸς στέφανος

The ground of this phrase φθαρτὸς στέφανον *a corruptible fading crown*] hath been mentioned, *note* on *Rom.* 9. k. For in all those famous *games* of *Greece*, that were so honourable in respect of their *institution*, their *authors*, and the *celebrity* and concurse of people to them, there was yet no *reward* proposed or obtainable by any of them, but the *leaves* of some *plant*, or *boughs* of some *tree*, which therefore *Lucian* calls τὸ φυλλινον στέφανον, *a leafy crown*, and in the person of *Anacharsis* sufficiently derides, περὶ γυμνασ: p. 727. to which is opposed not onely the στέφανον ἄφθαρτον here, but more clearly the ἀμάραντον 1 *Pet.* 1. 4. *the not-fading crown*, the *not-withering inheritance*, to which perhaps may be applied also that of *Heb.* 12. 11. where having made mention τῶν γεγυμνασμένων *of them that are exercised*, he saith there is laid up for them καρπὸς εἰρηνικὸς *a peaceable fruit*, which, saith *Peter Faber*, denotes the *crown* made of the *olive* tree, the *emblem* and token of *peace*.

περὶ τῶν ἐν μέθῃ ὀνειρ. p. 321.

Ἀμάραντον

k. ἐκ Ἀδήλου

The phrase ἐκ ἀδήλου] referres to the form or manner of the *stadia* or *courses* among the *Grecians*, wherein every *racer* had his *course chalk'd* out to him, both the *place* where he set out, the *goale* whither he went, and the *way* that he past, so that unless a man *winked*, he could not but see perfectly, and know (for ἀδηλία and ἄγνοια *uncertainty* and *ignorance* are all one in *Hesychius*) which *way* he must goe, and whither aspire. To this may be farther added the δηλότης *certainty* of the *victory*, and the *assurance* that he shall have the *crown*, if he doe regularly perform the *race* and *overcome*. So in *Lucian*, saith *Anacharsis*, εἶτ' ἐν τῇ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης ποιοῦσι πονοῦν, *If they labour so, when the victory is uncertain and doubtfull*, &c. περὶ γυμνασ:

l. Πυκτεύειν

Here is the *allusion* changed from that of *running*, to the other of *cuffing* (for that is the particular notation of πυκτεύω and πυγμὴ) or rather to that of παγκράτιον compounded of *cuffing* and *wrestling*, and so of which πυγμὴ was a part, for so saith S. *Chrysostome* here, καὶ γὰρ δρόμου καὶ παγκράτου &c. the *Apostle* speaks of two *exercises*, *racing*, and that called *pancratium*, (see note d. and o.)

m. Ἀέρα δέρειν

Ἀέρα δέρειν or δαίειν, *beating* or *striking* the *aire*] belongs to that of *cuffing*, a *præludium* or *preparative* to which was σκιομαχία *fighting* with, or *beating* the *aire*, which *Virgil* describes by

——— *Alternaque jactat*
Brachia protendens, & verberat ictibus auras.

He thrusts out his armes one after another, and beats the aire with his blowes, and * *Lucian*, Ἤν τινα ἀδηλητῶν ἴδῃς ἀσκούμενον πρὸ τῆς ἀγῶνος, πάλλοντα εἰς τὸν ἀέρα, ἢ πυξ κενὸν πυκνὸν τινα καλαφίσσοντα, *If you see a combatant exercising before the combate, kicking into the aire, and with his fists giving it an empty blow.* This was onely a *brandishing* before the *fighting*, of which saith *Budæus* on the *Pandects* p. 74. that there is nothing more ordinary then that they that excell in skill and dexterity at this, (so that they can before they meet with their *adversary*, shew their readinesse to take all advantages of *striking* and *wounding* the enemy) yet when they come to fight in earnest, and proceed *à prolusione ad cruentum discrimen, from the prolusion to the bloody combat, conciderint statim animo, nec artis suæ præceptorum meminerint, miscarry and fall presently in spirit, and forget all the precepts of their art.* Where the opposition between this *beating* of the *aire*, and *bloodinesse* of the *combate*, coming to *sharps*, as we call it, may give us the understanding of that phrase, *Heb.* 12. 4. *Ye have not yet resisted unto blood, striving against sinne*, all that they had yet suffered being but a προπυγμὴ or σκιομαχία, as it were, they were not yet come to the *real blowes*, had but been in some *skirmishes* as yet. Another notion there may be of this phrase, to signifie the *missing* of the *adversary*, and *hitting* the *aire* onely; So saith *Eustath:* on Ἰλ. ϛ'. οἱ πύγμαχοι πολλάκις ἐκ ἐυστοχοῦντες μάτην κινοῦσι τὰς χεῖρας, *they that contend by cuffing doe many times misse and move their hands* (i.e. *strike*) *to no purpose.* And thus will it here agree with the former phrase [ὡς ἀδήλως] for as those that cuffe in the *darke*, though they strike never such καλὰς πληγὰς, saith *Aristotle*, *luckie blowes*, yet many times *misse* their aime, wound nothing but the *aire*, so here, should the *Apostle* not be perfectly skill'd in the ἀγὼν or *combate* he was about, he might often lose his *blowes*, but being perfectly instructed in his *race*, and what will bring him first to the *goale*, and being entred into the

* in Hermot: p. 319.

ἀμέλγειν Ἀλλὰ πυκτεύω οὕτω ἀδήλως

the *lists* with his *adversary*, and set *knowingly* about his businesse, as it follows, ὡς πυκτεύων οὐκ ἀέρα δέρων, he plaies the *pancratiasta* notably.

n. ὑπωπιάζω

What is the notion of ὑπωπιάζω] hath been formerly touch't on, *Lu.* 18. 5. and though there it signifie by a secundary *borrowed* signification [to *reproach*, or put to *shame*,] yet here 'tis certainly in a *primary* notion, to *strike under the eye* or in the *face*, as the πυκτεῖ were wont to doe. This being here joyned to τὸ σῶμά μου, and applied to the matter in hand, of denying himself the *use* of his *Christian liberty*, must be rendred (according to the notion of עִנּוּי which is *Hebrew* for σῶμά μου *my body*, before mentioned, *note* on *Rom.* 6. 2. and is no more then ἐμαυτὸν *my selfe*) I doe give *my self blew eyes*, as in *cuffing* the *combatant* doth the *adversary*, *pugnis ductis, castibusque impactis lividum reddere*, I use great *severity* upon *my self*.

o. δουλαγωγῶ

Δουλαγωγῶ *to bring under*, belongs *to wrestlers*, who strive to *throw* the fellow *combatant*, to get him *under* them, that so he may not be able to *resist* or strike. And this being adjoyned to the former, is the character of παγκράτιον, according to the plain words of *Aristotle*, *Rhetor*: l. 1. c. 5. Δυνάμει δὲ διαφέρει &c. πολλαχοῦ, ὁ μὲν ἅπτεσθαι τῆς παγκρατικῆς, ὁ δὲ ἀμφοτέροις τούτοις, παγκρατιαστὴς λέγεται, *He that can oppresse and get down his adversary, is called good at wrestling; he that can strike him down with the fist, an able cuffer; but he that is for both these is the pancratiasta.* And so the plain sense of the place applied to the matter in hand will be this, that the *Apostle* is so farre from making *use* of all his *Christian liberty*, that, saith he, *I subdue and bring my self down*, I bind my self to *abstain* from many things, which I might very *lawfully* enjoy, to *labour* with my *hands*, and suffer many *hardships*, which I need not, and all this to acquire the *crown*, which belongs not to the *idle* person, or to him that doth no more then he is *bound* to, but to him that enters the *lists*, and *overcomes* there, and in order to that

Multa tulit fecitque —— sudavit & alsit,
Abstinuit &c. Thus is *fasting* expressed by the *Arabians*, that 'tis *sui domatio & depressio, & subjugatio concupiscentiæ*, (see *Greg: Abul Farai de Arabum moribus* p. 29.) *the taming and depressing of himself, and subjugating of concupiscence.* And so *Philo Judæus* speaking of *immoderate fasting* (*lib: Pejorem insidiari meliori*) saith, they doe λιμῷ καὶ τῇ περὶτην ψυχὴν καὶ σῶμα ἐκβιαζόμενοι, *by fasting*, and *ill usages subdue their body, and mind, as wrestlers doe their adversaries*, and accordingly this of *fasting* &c. is ordinarily styled ἄσκησις and γυμνασία, *exercise*, relating to these *agones*.

p. κήρυσσω

Κήρυξ in the *Olympick* or *Isthmian games* is the *præco* or *Herald* (The word by its origination seeming to come from the *Hebr:* קרא *clamavit* & *proclamavit*, to *crie* and *proclaim*, and from thence κράζω and κηρύσσω by an easie change) whose office it was from a *scaffold* or eminent place to *proclaim* the *combate*, that was to be entred, to call the *agonista*, to name the *prizes*, to admonish the *athletæ*, to *animate* them, to set them the *lawes* of the *agones*, to subject all to the examination of the *judges*, and as they shall determine, to *pronounce* the *conqueror*. So in *Isidor. Pelus: Epist:* l. 3. ὁ κήρυξ τῆς ἐξουσίας ἀγώνων τοὺς νικῶντας ἀναπρυτάνεται, ἀγῶνα τοῖς ἄλλοις διαλαμβάνει, *he proposes the combate, and proclaims the conqueror and conquered.* Such are the *Apostles* under *Christ*, at once κήρυκες, and στεφανῖται, *heralds* and *crowners*, saith *Isidore*, *pronouncing, proclaiming, citing, admonishing, binding, loosing, pronouncing* some *conquerors*, and ἀποκρίνοντες *rejecting* others as *unworthy*.

q. ἀδόκιμος

What [ἀδόκιμος] signifies, hath been said in *note* on *Rom.* 1. 28. to *miscarry*, and lose the *reward*, that he is *contending* for. Thus in good Authors ἀδόκιμον ἡμᾶς] and ἀποκηρυχθῶμεν] are all one, and are opposed to στεφανοῦσθαι being *crowned* or *rewarded*. And so that will be the importance of this close of the *Apostle*, that he *denies* himself many things, which he might enjoy, as *combatants* are wont to doe, puts himself to many *hardships* also, that (whilst he is an *Apostle* to *others*, directing them to that *course*, that will bring them to their *crown*, to wit that of *self-denial*, and the *cross*, by which *Christ* our *captain* attained it before us) he may not *himself miscarry*, or be found *unworthy* to receive it.

CHAP. X.

Paraphrase.

* But I would not have you ignorant. ὁ δὲ οὐ θέλω ὑμᾶς ἀγνοεῖν
† that our fathers were all ἐν τῇ νεφέλῃ ἦσαν πάντες οἱ πατέρες ἡμῶν

1.* MOreover, brethren, I would not that ye should be ignorant, † how that all our [a] fathers were under the cloud, and all passed through the sea,]

1. Now, my brethren, for those of you that count your selves so acceptable to God, such eminent, and, as you think, spiritual persons, that have attained to an high pitch of excellence and perfection, and so call your selves Gnosticks, see ch. 3. 1. I desire that you should remember that the antient Israelites had many high dignations from God, many miraculous works afforded toward them, and yet were not all very acceptable in Gods eyes; and so it may well be with you also: As for example, Not onely Caleb and Joshua, that came to Canaan, but even all the rest of the Jewes (all which perished in the wildernesse beside them two) had the favour of the cloud to overshadow them, (as you Gnosticks say you have, whatsoever you doe) and so also passed through the Red-sea, and were miraculously preserved by God (and yet after perished in the wildernesse.)

2. And were all baptized unto Moses in the cloud, and in the sea,]

2. And that cloud and that passage through the Red-sea, which were used as means to confirm the ministery of Moses, to assure them that he was sent to them by God, and so were a kind of baptizing them into the beleif of the doctrine of Moses, and were a type of our baptisme, were allowed to them all.

3. And did all eat the same spiritual meat,]

3. So the Manna also that came down from heaven, and in that was a type of Christ, (and which was indued by God with a speciall excellency, such various relishes, to agree with every ones taste, noting the various gifts of the Spirit among us Christians) was rained down among them all, and gathered by all, and so all, as it were, partakers of spirituality, fed from heaven miraculously.

4. And they all (those that perisht, as well as others) drank the water which came out of Horeb, which flowed miraculously and copiously, and, as the Jewes now affirm, followed them for their use a great while, and that rock signified Christ, so that in effect all the wicked which perished, as well as others, had mystically tasted of Christ, and so were partakers of this spiritualnesse, as well as others.

4. And did all drink the same spiritual drink: (for they drank of that spiritual rock that [b] followed them, and that rock was Christ.)

b.

5. And though they had so many degrees of miracles afforded them by God, so many degrees of spiritualnesse, yet were they not finally in the favour of God, but were destroyed, and their carcasses scattered in the wilderneſſe, all of them, except onely two, after all this.

5. But with * many of them God was not well pleased; for they were † overthrown in the wilderneſſe.

* the most
† strawed, or destroyed

6. And these passages of story are very observable and exemplary to us, that you that count your selves spiritual, and pretend to such high perfections and privileges, should keep your selves pure from base sensual lustings, lest you perish after their examples.

6. Now * these things were our examples, to the intent we should not lust after evil things, as they also lusted.]

* these were types of us.

7. And that you should not fall into the snares of idolaters, some of you going still to the idol-sacrifices, as ye were wont to doe before your conversion to the faith, (see ch.8.7.) others, as the Gnosticks, being present at those feasts out of a confidence, that they, knowing the idol to be nothing, are not polluted by going thither (ch.8.10.) and imitating the idol-worshippers in their filthy unnatural bestial sinnes (for so the Gnosticks did) And so follow the example of those Israelites of whom 'tis said, that from their idolatrous feasts, they fell into filthy bestial sinnes, the rites of those heathen festivities.

7. Neither be ye idolaters, as were some of them, as it is written, The people sate down to eat and drink, and rose up † to [c] play.]

† to be wanton

c.

8. Neither let us Christians fall into those sins of fornication and other villany, as the Israelites did at Shittim, Num. 25. 1. after their idol-feasts v.2,3. and were destroyed 23000 of them. A judgment that might deserve to be considered by the Gnosticks of this age in the Church of Corinth.

8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.]

9. Nor let us loath and be weary of the Gospel, as the Israelites did Manna, Num 21.5. and for it were destroyed by serpents, v.6. and yet so doe many of you by the Gnosticks infusions among you, which are quite weary of that heavenly Christian temper of purity, and chastity, and sufferings, which Christ commended to his disciples Mat. 5. you must have security from persecutions, and withall the flesh-pots of Ægypt, the carnal heathen sins, which were allowed in their worships, And for these two causes it is that you goe to their idol-feasts, to avoid persecution, and to gratifie your lusts.

9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.]

10. Nor be you guilty of that sinne of murmuring at Gods dispensations under the Gospel, the nature of those precepts, which there he hath given us, as if the heaven promised were a good heaven, but the way thither, the duties to be performed, rough and unpassable (unlesse you may have your carnal joyes afforded you) For this were just after the manner of the Israelites, who brought up an evil report upon the land of Canaan, Num. 13.32. and from thence fell a murmuring c.14.2. and were swept away by the destroying Angel, i.e. the plague v.36. & c.16.41.

d.

10. Neither murmure ye, as some of them also murmured, and were destroyed of the [d] destroyer.]

11. All these sinnes and judgements on those Israelites, who were vouchsafed such wonderfull mercies by God, which were his people under his immediate conduct, had so much of his Spirit among them, and yet sinn'd so foully, and were destroyed so miserably, are all emblemes of our estate, if we doe not beware of their sins, and they are set down in the old Testament, as warnings for us Christians.

11. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the * world are come.

* ages

12. And therefore let him which is the most spiritual among you, that seems to himself to stand the firmest, take care that he fall not into these carnal sins, which bring such ruine along with them.

12. Wherefore let him that thinketh he standeth, take heed lest he fall.]

13. And though some motives there are now among you that may tempt you to joyne with the heathen in their idolatries, to wit, the persecution of the heathens, among which you live, yet ought not this to work much upon you, to drive you out of your religion, For first, these are but ordinary, and to be look'd for, (see note on Rom.6.b.) and besides, God that hath promised not to suffer his servants to be afflicted, i.e. tempted (see note on Gal.4.a.) above their strength, will be sure to make good his promise, and will give you a way of escaping their terrors, if you continue faithfull and constant, that you shall be able to bear whatsoever befalls you.

13. There hath no temptation taken you, but † such as is common to man, but God is faithfull, who will not suffer you to be tempted above that you are able; but will with the temptation also make a * way to escape, that ye may be able to bear it.]

† humane, ordinary
* passage out, issue

14. To conclude therefore, let no temptation bring you to yeild to these sins, that are in their idol-feasts, (see note on ch.5.1.) nor at all to be brought to sacrifice with them.

14. Wherefore, my dearly beloved, flee from idolatry.]

15. I need not speak more plainly to you, what I mean by idolatry, you are wise enough to know, see note c.

15. I speak as to wise men: judge ye what I say.

16. The Christian feast of bread and wine in the Lord's supper, is the exhibiting to us (see note on Mat. 26. 26.) the making us partakers of the body and blood of Christ (see note on Act.2.d.) and is by us all acknowledged to be so, and therefore sure the joyning in an idol-feast, is a participating of the idol-God.

e.

16. The [e] cup of blessing, which we blesse, is it not the † communion of the blood of Christ? The bread, which we break, is it not the * communion of the body of Christ?]

† communication
* communication

17. And all we that do partake of that one feast, are by that supposed to be one body, of the same kind one with another, and so in like manner if we joyn with heathens, and partake of their idol-feasts with them, ye are to be supposed of the same lump and mould with those heathens.

17. For we being many are one † bread, and one body; for we are all partakers * of that one † bread.]

† loaf *ἄρτος*
* of the one
† loaf *ἄρτος*

18. Behold

* the sacrifices are devils

18. Behold Israel after the flesh: are not they which eat * of the sacrifices, partakers of the altar?]

18. In the Jewish sacrifices 'tis a known thing, that not onely they that sacrifice (the priests) but all they also that eat of any part of the sacrifice (the people) are said to perform service to God, to eat, as it were, and drink with God at the altar, and to partake of all the benefits that come from God upon the sacrificers.

19. What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing?]

19. I need not then affirm (that which the objection c. 8. 4. denyed, viz:) that an idol is any thing, or that that which is offered to a false God is in it self at all different from any ordinary meat, from the contrary of which the Gnosticks concluded, that there is no unlawfulnesse to joyn in eating at an idol-feast.

† No, but that 'An' [illegible]
* be partakers, κοινωνοὺς γίνεσθαι

20. † But I say, the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should * have fellowship with devils.]

20. No, I need not come to examin that nicety, 'tis sufficient to say in plain words, that those sacrifices of the heathens are sacrifices to devils, and that whosoever eats of the feasts joyned to those sacrifices, doth communicate and joyn, and doe service to devils, and I would not have Christians guilty of that.

21. Yee cannot drink the cup of the Lord, and the cup of devils: yee cannot be partakers of the Lords table, and the table of devils.]

21. The Sacrament of the body and blood of Christ, wherein we communicate with, and partake of the benefits of the death of Christ, will not well agree with communicating of, and joyning with divells, see Rev: 13. note a.

22. Doe we provoke the Lord to jealousie? are we stronger then hee?]

22. Doe we joyn divels in competition or rivality with God? doe we thinke that we shall dare to give our selves up to all idolatry and heathen sin, and yet that God will not punish us? when in the second commandement hee hath expressd his jealousie against those that take in any other rivall into their worship, and threatned to visit and punish for it.

23. All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.]

23. Many things there are, see c. 13. note i. which I might lawfully doe, but that they are hurtfull and disadvantageous to others, tend not to their edification, but to the scandalizing of them, either bringing them to, or confirming them in some sinne.

† that which is another's τὸ ἑτέρου

24. Let no man seek his own, but every one † anothers wealth.]

24. And tis not fit that any should be so intent on what is lawfull for him in respect of himselfe, or what is for his own advantage, as to neglect the benefit and advantage and edification of others.

* making no inquiry μηδὲν ἀνακρίνοντες

25. Whatsoever is sold in the shambles, that eat, * asking no question for conscience sake.]

26. For the earth is the Lord's, and the fulnesse thereof.]

25,26. And whereas you object that some portions of the heathen sacrifices are sold in the markets among other meat, and that therefore, if it be not lawfull to eat what is offered to idols, ye must not eat what ye buy in the shambles, because that may be such, and then this is a great retrenchment of your Christian libety, by which ye may lawfully enjoy any of God's creatures; I answer, that in that case I may lawfully eat whatsoever is there sold, and not think my self bound in conscience to enquir and examin, whether what I meet with there, were a portion of an heathen sacrifice or no: For if no man be present to see and know that that which I eat is such a portion, or if I know it not my self, then sure I am guilty of nothing my self, nor can any other come to any hurt by this means.

† But if [illegible]

27. † If any of them that beleive not, bid you to a feast, and ye be disposed to goe, whatsoever is set before you, eat, asking no question for conscience sake.]

27. Nay farther, if it bee at an heathens own table, where 'tis more probable that such portions of their sacrifices are to be met with, then 'twas in the shambles, yet there also yee may eat freely of all, and never think your selves bound in conscience to enquire whether there be any of those portions of their sacrifices there.

* the King's MS. reads [illegible] instead of [illegible]

28. But if any man say unto you, This is offered * in sacrifice unto idols, eat not for ſ his sake that shewed it, and for conscience sake.] The earth is the Lord's, and the fulnesse thereof.

28. But in case any man take notice that that which is before you was a portion of an idol sacrifice, and punctually tell you of it, then you are not to eat of that, lest you confirm that man in (or betray him to) the sinne of idolatry by your example not understood by him aright, and so offend against a conscience. ſ.

29. Conscience, I say, not thine own, but of the others: for why is my liberty judged of another man's * conscience?]

29. When I say a conscience, I mean not thine own but that other man's conscience; That is, that thou art in this case to abstain, for the sake of that other man's conscience, lest he be betraid to sinne by that meanes, v. 28. and not for thy own, for there is no reason in the world that that other man's conscience should make that simply unlawfull to me, which I receive as a gift of God, and acknowledge it from him, i. e. render it altogether unlawfull, abstracting from the scandall annex'd, which were otherwise (by the liberty which Christ hath given) perfectly lawfull to me.

* or, conscience, if I with thankſgiving partake, for the King's MS. reads [illegible]

30. For if I by grace am a partaker, why am I evill spoken of for that for which I give thanks?]

30. And certainly, abstract it from that case of scandall, and there will be no reason to finde fault with, or accuse me for eating of that, before which I say grace, blesse God for it, and eat it meerly as a blessing of his, without any respect unto any idol-god whatsoever.

31. Whether therefore ye eat or drinke, or whatsoever ye doe, doe all to the glory of God.]

31. The onely thing then considerable in this matter is the scandall, which tends to the dishonour of God, and betraying men to, or confirming them in sinne, and that must be provided against, and care be taken, that in every bit I eat, or action I doe, I may not dishonour God, or doe hurt to my brother.

32. Give none offence neither to the Jewes, nor to the Gentiles, nor to the Church of God.]

32. Let nothing you doe be apt to betray any man to sin, whether it be Jew or heathen on one side, or Christian on the other.

33. Even

33. Even as in my miniſtery, I conform my ſelf to all men, ſo as may be moſt for their advantage, not for my own, (ſee note on Rom. 14. c.) that by ſome means or other I may bring them to embrace the Goſpel, ch. 9. 20. &c.

33. Even as I pleaſe all men in all things, not ſeeking my own profit, but the profit of many, that they may be ſaved.]

Notes on Chap. X.

a. Τὸ Νεφέλιον

The *Jewes* have a known ſaying, (ſee *note* on *Lu.* 13. c.) that he that *enters* into *Gods Covenant*, is *gathered under the wings of the majeſtatick preſence*, See *Maimonides Tit: Iſuri bia. cap.* 13. *Whenſoever*, ſaith he, *a Gentile will enter into covenant* ולהסתופף תחת כנפי השכינה, *and be gathered under the wings of Gods preſence*, or *glory*, or *majeſty*, &c. The foundation of this ſpeech is to be taken from that plain truth, that *God* obliges himſelf to take care of, and *protect* all thoſe that *undertake* obedience to him; but the peculiarity of the expreſſion referres to the manner of *Gods exhibiting* himſelf in the *holy of holies*, viz: by the *Cherubims wings overſhadowing the covering of the arke*, to repreſent to us, that, as the *bird* covers, and defends the *young* ones with her *wings* ſpread over them (to which our *Saviour* referres *Mat.* 23. 37.) ſo doth *God*, that is every where preſent, peculiarly exhibit himſelf to thoſe that keep his *covenant*, and think upon his *commandements* to doe them. And what was thus repreſented in the *Tabernacle*, and the *Temple* was before more really *exhibited* in the departure of *Iſrael* out of *Ægypt*, For there we find mention of the *cloud* and the *fire*, *Exod.* 13. 21. in, or by which (the *cloud* by *day*, and the *fire by night*) *God went before*, or conducted them. Where firſt it muſt be remembred, that this [*going before*] doth not neceſſarily denote any diſtance of ſpace from them, ſo as a *guide* goes before the *rider*, when he is onely to *teach*, or *direct* him the way, and he *followes* after, but (as was more agreeable to their condition at that time, who were to be *ſhielded*, and *protected*, as well as *led*, and that *protection* noted by *Gods going before them*, the ſame *God* going *behind* them too, *The Lord ſhall goe before thee, and the holy one of Iſrael ſhall be thy reward*) an *encompaſſing* them on every ſide, So in * *Rabbi Eleezer* עמוד הענן סובבו את מחנה ישראל כעיר מוקפת חומה, *the pillar of cloud encompaſt the camps of Iſrael as a wall invirons a city*, and therefore when it is ſaid *Exod.* 14. 19. that the *pillar of the cloud went from before their face, and ſtood behind them*, I ſuppoſe it muſt be interpreted by v. 20. that the *inner part* of the *cloud* that was next the *Iſraelites*, being a *light ſome* part, and the *external ſuperficies* of it not ſo, (now, when the *Ægyptians* purſued the *Iſraelites*) the *cloud* was ſo diſpoſed, as to be *behind*, as well as *before* them, *ſhining round* about them, and yet ſo to be (in reſpect of the *luminous* part of it) confined to them, as to give *light* onely to the *Iſraelites*, but none to the *Ægyptians* that followed them. And ſecondly, that the word [*pillar*] applied to it, is not to be looked on, as a *ſolid* body, ſtanding, and faſtned on the ground, and ſo ſtill paſſing before them, but as *pillars* were antiently built *hollow*, as a kind of *houſe*, or *dwelling* place, (and accordingly *Simeon* the *Anchorite* is call'd στυλίτης, becauſe he dwelt alwaies in a *pillar*) a *concave* body over their heads, and ſo coming down to the ground, like *wings incloſing* and *encompaſſing* them on every ſide, and accordingly 'tis here ſaid that they were ὑπὸ τὴν νεφέλην *under the cloud*, (and ſo the *cloud* over them, not placed, or fixt before them) which is all one with what is expreſt in other places by the *clouds overſhadowing* them, that it *comes* upon, *hovering* over them, as a *dove* before it *lights* on any thing, to which the *Pſalmiſt* referres, when he ſaith, *under the ſhadow of thy wings I will rejoice*, and *thou ſhalt hide me under thy wings*, &c. 3^dly, that this *pillar of cloud*, and *of fire* were all one, viz: a *bright*, *ſhining cloud*, ſuch as is deſcribed *Mat.* 17. 5. φωτὸς νεφέλη ἐπισκιάζουσα a *light ſome cloud overſhadowing*, For that the ſame word in *Hebrew* ſignifies both *light* and *fire*, hath been formerly obſerved (ſee *Lu.* 22. 56.) and that a *fiery*, or *light ſome cloud*, though in the day time, when the *ſun* ſhines, it *ſhineth* not, doth yet *ſhine* in the night, and give light, as *fire*, 'tis evident, And that I ſuppoſe is the reaſon why here is mention onely of the *cloud*, not of the *fire*, though in *Moſes* there is mention of both. All this being thus premiſed, it appears 1. how fitly it is here ſaid by the *Apoſtle*, that *our fathers*, i. e. thoſe *Iſraelites* that then went out of *Ægypt*, were *under the cloud, and paſt through the ſea*, Theſe two being varied phraſes of the ſame importance, For it muſt firſt be remembred that the *Iſraelites paſt* not ſo through the *Red-ſea*, as to goe *over* it, entring on one ſide, and going out at the other, but came out again on the *ſame* ſide that they went in, as appears *Num.* 33. 6. (where before their paſſing through the *ſea*, *they pitched in Etham, in the edge of the wilderneſſe*) compared with v. 8. where after their *paſſing through the ſea* they *goe three daies journey in the wilderneſſe of Etham*. And therefore 2^dly, this *paſſing through the ſea*] muſt be their entring into the *chanel*, ſo as the *ſea* firſt gave way to them, and then returned up to the *ſhore* again, *drie ground* being left to them in the midſt of the *chanel*, and the *ſea incompaſſing*, on every ſide of them, before them, behind them, on the right hand, and the left, and ſo, as the *cloud* environ'd them, in like manner the *ſea* environ'd them alſo, and as they were *protected*, and *ſecured* by the one, ſo they were by the other. And therefore 2^dly, from hence it alſo appears, why it is here ſaid of them, that they were *baptized in the cloud, and in the ſea, and why by both baptized into Moſes*, For *Baptiſme* being among the *Jewes* (as well as *Chriſtians*) the *ceremony* of *initiation* of all that entered into the *Covenant*, by the ſame reaſon that ſuch are ſaid to be *received under the wings of the divine preſence*, they may alſo be ſaid to be *baptized in*, or with *the cloud, and ſea*, that *covering* them with the *cloud*, and *invironing* them with the *ſea*, being on *Gods* part the *receiving* them under his *protection* to bring them ſafe to *Canaan*, and ſo to perform to them his part of the *Covenant*, and on their part, an *obligation* to be for ever obedient to *God*, under the *conduct* of *Moſes*, The aſſuming of which, is *being baptized into Moſes*. And this may ſerve for the *literal* explication of the verſe, as it belongs to the *fathers*. Now for the application of it

* in Pirki c. 44 f. 40.

διὰ τῆς Θαλάσσης

βαπτισθῆναι ἐν τῇ νεφέλῃ, &c.

it to the matter in hand, to which it is accommodated by the *Apoſtle*, it ſeemeth to lie thus. The *Gnoſticks* were great pretenders to *liberty*, by reaſon of their being *ſpirituall*, and *perfect*, And among the branches of their *hereſie*, Saint *Irenæus* inſiſting at large on *Marcus's followers*, obſerves of them, among other things, their pretence, that they were φύσει πνευματικοὶ, *naturally ſpirituall*, by which meanes, ſaid they, no *ſinne* was able to *defile* them, any more then *gold* was defiled by being in a *ſinke*, or the *ſunbeams* by *ſhining* on a *dunghill*; Then, that they had a *ſhield*, or *cloud* or *covering*, which whatſoever they did, made them ἀοράτους τῷ κρατοῦντι, *invisible to the Judge*, and that this belong'd to all that had *their* ἀπολύτρωσις, *redemption*, as they ſtyled their *baptiſm*. That theſe *Scholars* of *Marcus* were after the *Apoſtle's* time, there is no doubt, but yet being branches of the *Valentinians*, it is to be thought that they did, as the ſame *Irenæus* ſaith of them, take the old doctrines of the *Gnoſticks*, and εἰς ἴδιον χαρακτῆρα μεταφράζειν *accommodate them to their own manner of ſpeaking*; and ſo we may, from what we finde in theſe latter, diſcern the deceits of thoſe former *hereticks*, that unclean ſink of the *Gnoſticks*, that *pretended* to that *perfection* of *knowledge*, called themſelves *the ſpirituall*, and *Simon* their *leader* pretending that he was that *God* the *Father* that appeared in *Mount Sinai*, they were thoſe *Iſraelites*, *ſhielded* by him with the *cloud*, carryed ſafe through the *Red-ſea*, and had a ſpeciall kinde of *baptiſm*, or ἀπολύτρωσις, which they, by their γνῶσις, i. e. *myſtical interpretations* of *Moſes's* writing, made proportionable and parallel to the ſeverall things here named of the *Iſraelites*, v. 2, 3, 4. And this ſeems to occaſion the *Apoſtle's* diſcourſe in this place, where following their language of themſelves, and ſuppoſing but not granting them parallel to thoſe *Iſraelites*, that were ſo miraculouſly led and fed, he ſhewes by their *example*, that if they goe on in their *ſins*, they muſt expect that uſage, that the *Iſraelites* then had, viz: to *dye* in the *wilderneſſe*, and not come to *Canaan*.

b. Ἀκολουθοῦσα πέτρα

The *Jewes* have now a relation, whether by way of *ſtory*, or of *parable*, that the *water* that came out of the *rock* in *Horeb*, *Ex.* 17. 6. or the *ſtreams* that *flowed* or *overflowed*, *Pſal.* 87. 20. did *follow* the *Iſraelites* through their *journeying* in the *wilderneſſe*; And that it did ſo, may appear probable, becauſe in that *dry wilderneſſe* we hear no more of their *wanting water*, till *Cadeſh*, which was ſome 36. years after this, when they had taken a contrary way in their *journeying*, by which means (as alſo by *God's* making this *new tryall* of them, and to that purpoſe ordering the *change* of their *journey*) that *water* might now ceaſe to *follow* them, which before, as long as the *miraculous flowing* laſted, might naturally, without any new *miracle*, *follow* them all their voyage. This ſaying of theirs S. *Paul* makes uſe of in a *myſticall* ſenſe, making *Chriſt* indeed to be the *rock* in a *ſpirituall* ſenſe, and that *Chriſt*, *following* (coming really, ſo long after, into the world) but even then (ſo long agoe) *ſpiritually*, and in *power* preſent among them.

c. Παίζειν

That the word παίζειν] here is to be taken in an *unclean* ſenſe, may appear probable by the uſe of the word [*mocking*] among the *Jewes*. This will be diſcerned by the *Hieruſalem Targum* on *Gen.* 21. 9. on that of *Iſmael's mocking*, In ſtead of theſe words in the *Hebrew* [*Sarah ſaw the Sonne of Hagar mocking*] they read by way of *paraphraſe*, *Et vidit Sara filium Ægyptiæ facientem opera mala, qua fieri non oportuit, illudentem, & cultum peregrinum exercentem. And Sarah ſaw the Son of the Ægyptian doing evill works which ought not to be done, mocking, and exerciſing ſtrange worſhip.* Where the *opera mala, qua fieri non oportuit, the evil works that ought not to bee done*, are the ἄθεσμα 2 *Pet.* 2. 7. and ἀθέμιτα 1 *Pet.* 4. 3. i. e. thoſe *unnaturall filthy ſins*, which were ſo ordinary among the *heathens*, uſed as part of their *Gentile worſhip*, and thoſe, it ſeemes, noted by the phraſe of *illudere* or *mocking*, which there and here, and in other places (according to the *civility* of the *ſacred ſtyle*) is made uſe of, rather then others which ſignifie more groſly thoſe acts of *unnaturall filthineſſe*. So *Rabbi Solomon* mentions an interpretation, that *Iſmael* had *committed uncleanneſſe* and that that is the meaning of the *Hebrew* צחק to *mock*, *Gen.* 39. 17. And *Lyra* on that of *Gen.* 21. ſaith that the *Hebrew* word is equivocall, and ſignifies *ludentem*, *Idololatrantem*, *occidentem*, & *coeuntem*, *vel laſcivientem*, *mocking*, *committing Idolatry*, *killing*, *commiting uncleanneſſe* and *wantonneſſe*. And then there will be little doubt but the words of the ſame *Targum* on *Ex.* 32. 6. (the place from which the words in this place are taken) & *ſurrexerunt ſibi ludentes cultu peregrino*, *and they aroſe mocking themſelves after the ſtrange* or *heathen worſhip*, may belong to that alſo. To which purpoſe tis farther obſervable that ἐμπαίζειν (which may well be reſolved *Synonymous* to παίζειν, but cannot ſo well be miſtaken for *playing* as the other may, but diſtinctly ſignifies *illudere*, to *mock*) is the rendring of צחק (which is the word in *Exodus* whence theſe words are cited) *Gen.* 39. 14. and 17. in that ſtory of *Potiphar's* wife and *Joſeph*, and certainly ſignifies *uncleanneſſe* there. Thus *Tobit* 3. 18. where *Anna* to ſhew her ſelf free from all *uncleanneſſe* ἀπὸ πάσης ἁμαρτίας ἀνδρὸς *from all ſin of*, or, *with man*, v 17. addes in Saint *Jerome's tranſlation*, *nunquam cum ludentibus miſcui me*, *I never aſſociated my ſelf with them that mockt*, where no doubt *uncleanneſſes* are meant, and 'tis probable that the *Greek*, which he tranſlates *ludentibus* was παίζουσιν,] though our *Greek* copies wholly leave out that part of the period. And if the comparing of the ſtory, *Act.* 7. 41. where 'tis ſaid in this matter [εὐφράνοντο, *they rejoyced in the works of their hands*] be apt to incline to the other interpretation, as ſuppoſing that παίζειν *to play* is all one with ἐυφραίνεσθαι *to rejoyce*, and conſequently that both denote their *dancing* before the *idol*, it will be eaſily anſwered, that ἐυφραίνεσθαι *rejoycing*] there ſignifies moſt properly the *rejoycing* at a *feaſt*, *Lu.* 12. 19. and 15. 23. 24. 29. 32. and 16. 19. and ſo following the *offering* of *ſacrifice* to their *idols*, ſhall note the *ſacrificiall feaſt*, and be all one with *eating* and *drinking* here, but not with παίζειν, whether *playing*, or *mocking*, that attends it; and ſo ſtill παίζειν may fitly thus be interpreted, eſpecially when in this place it followes immediately after [ἐπεθύμησαν πονηρῶν *luſters after evill things*] (in the notion that [πονηρῶς ζῆν *to live ill*] is uſed by *Phavorinus* in the word ἀσωτῶ *wanton*, i. e. for this

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this very ſin, and ſo κακὰ ἰλιτσσε *Rem.* 1. 29.) and is attended with μηδὲ πορνεύωμεν *neither let us commit fornication*, &c. referring to that other act of the like ſin, *Num.* 25. 2, 3. and thence, I ſuppoſe, it is, that to his exhortation of *flying from Idolatry* v. 14. he ſubjoyns v. 15. *I ſpeak to wiſe men, judge ye what I ſay*, not willing to *ſpeak* more *plainly*, or to adde more words on that ſubject, ſee *note* on *Eph.* 5. c.

d. Ἐξολοθρευτὴς That which is here called ὀλοθρευτὴς *deſtroyer*] is in the *Hieruſalem Targum*, *Exod.* 4. 26. called *perdens*, and that there explained by *Angelus mortis*, a *meſſenger* of the *Lord*'s, ver. 24. that came to *kill* him. This is otherwhere called the *deſtroying Angel*, for what is here ſaid, they were deſtroyed by the *deſtroyer*, is in the ſtory, from whence 'tis taken, *Num.* 14. 37. *they died by the plague before the Lord.* So the *Angels* that came to *Lot's* houſe are ſent to *deſtroy* the *city*, *Gen.* 19. 13. In all which and many more places where *plagues* are ſaid to be inflicted of *God* by *Angels*, it doth not appear that the *Angels* uſed as inſtruments of thoſe *plagues*, are the *fall'n Angels* or *devils*, but thoſe *heavenly*, that wait on *God* to execute his *wrath*, as well as conveigh *mercies*. Thus *God*'s coming with his *Angels* is an expreſſion of *deſtructions*, and yet thoſe are μυριάδες ἁγίαι *holy myriads*, *Jude* 14. or *multitudes* of *heavenly Angels* (ſee *note* on *Jude* d.) Μυριάδες ἁγίων

The *Jewes* uſed to conclude the *feaſt* wherein the *Paſchal lamb* was eaten with a *cup* of *wine*. This they called כוס של מזגה *the cup of praiſing*, becauſe they *ſang* an *hymne* at that time, ſee *Mat.* 26. 30. and εὐλογίας *of bleſſing*, and from thence the receiving the *wine* in the *ſacrament* being by *Chriſt* inſtituted after his *paſchal ſupper*, is here called by that title. Of the word εὐλογεῖν *to bleſſe*, ſee *note* on *Mat.* 14. c. e. Πότήριον εὐλογίας

If theſe words be to be read in this place, the meaning of them will be, that in a matter of this nature of *eating*, they have little temptation to ſin againſt *conſcience*, when they conſider the great ſtore of other *food*, even all the *plenty* of the *world*, which they may lawfully enjoy, and let the *idol-ſacrifices* alone. But the *King's MS.* which leaves them out, ſeems to be in the right (and 'tis eaſie to imagine how the *tranſcribers* might here inſert them on occaſion of διὰ συνείδησιν here, the ſame words after which v. 25. theſe words had followed) and then the 29th ver. will immediately adhere to the end of v. 28. *becauſe of conſcience*; *Conſcience*, *I ſay* &c. which connexion will be otherwiſe diſturbed. f. τῆς ἔξω ὑ γῆ

Paraphraſe.

CHAP. XI.

1. And doe ye in like manner, as oft as there is occaſion for the good of others, deny your ſelves the uſe of your Chriſtian liberty.

1. BE yee followers of me, even as I alſo am of Chriſt.]

2. Now for you that have written this letter to me, and asked my adviſe in all theſe particulars, I cannot but commend you, that ye have been ſo mindfull of my doctrine, that ye have adhered ſo cloſe to it, that ye have not been ſeducible by any falſe teachers, in any of theſe particulars, but have appealed to me, for my opinion of them.

2. Now I praiſe you, brethren, that you remember me in all things, and keep the * ordinances as I delivered them to you.] * traditions παραδόσεις

3. To proceed then to your next quære, In order to matters of decency in the Church, it is fit for you to conſider the ſubordination of perſons in the Church, viz: that as Chriſt in reſpect of his office of mediator is under God, but above all men, ſo the man being under Chriſt is above all women, and conſequently that their garb in the Church muſt be proportionable to this.

3. But I would have you know that the head of every man is Chriſt: and the head of the woman is the man, and the head of Chriſt is God.]

4. Every man that doth any office in the Church, that either praies, or expounds the word of God, or ſings Pſalms &c. (ſee note on Lu. 1. m.) if he doe it with his head and face covered, this is indecent, againſt the liberty and dignity of his ſex, it being a ſigne of ſhame and infamy in a man to have his head and face covered.

a. 4. Every man praying or prophecying, having his head covered, † [a] diſhonoreth his head.] † reproacheth

5. But every woman that doth any office in the Church, that is at prayer, or expounding, or ſinging Pſalmes &c. (ſee note on Lu. 1. m.) and hath her head or face uncovered, this is contrary to decency in her, againſt the modeſty, and meeknetſe of her ſex, as much as it is for her to cut her haire, and weare it as men doe.

5. But every woman that prayeth or prophecieth with her head uncovered, * diſhonoureth her head: for it is even all one, as if ſhe were ſhaven.] * reproacheth, note a.

6. The uſe that is made of the not cutting a woman's haire, of letting it be worn at the length, is that it may be a kind of veile or covering to her, ver. 15. which is an argument, that as 'tis uncomely, or unfaſhionable for her to have her haire cut after the manner of men, ſo it is uncomely to have her head uncovered after the manner of men, the diſtinction of ſexes being to be maintained in the one, as well as in the other.

6. For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.]

7. For the man indeed is to be uncovered, that being a ſigne of power and majeſty, and man (being the image of God, and a beam and irradiation, as it were, of God) is an image of his power and majeſty, and therefore ought ſo to appear, but the woman ſhe is but the beam of the man, having no power but from him, and ſo her ſubjection to the husband being her duty, ſhe therefore is to be covered, which is a ſigne of that ſubjection.

b. 7. For the man indeed ought not to cover his head, for as much as he is the image and [b] glory of God: but the woman is the glory of the man.]

8. As you know in the forming of man and woman, the woman was made of the rib of the man, and ſo is to be reſolved inferior to him.

8. For the man is not of the woman, but the woman of the man.]

9. And the creation of the woman was, that ſhe might be the helper, miniſterial and uſefull to the man, not ſo the man to the woman, which is another proof of her being inferior to him, and that a reaſon ſtill, why ſhe ſhould wear a covering on her head, eſpecially in the time of divine ſervice, where her behaviour ought to be moſt decent, and agreeable to her condition.

9. Neither was the man created for the woman, but the woman for the man.]

10. For

† a covering

10. For this cauſe ought the woman to have † [c] power [d] on her head * because of the Angels.]

10. And eſpecially when the Angels are c. d. e.

generally beleived to be preſent in the places of God's publick worſhip, this piece of decency in the woman, her being covered, ought moſt ſtrictly to be obſerved, as we will be moſt carefull of doing no indecent thing in the preſence of ſuch pure divine ſpirits.

11. Nevertheleſſe, neither is the man without the woman, neither the woman without the man in the Lord.]

11. But this inferiority of the wife to

the husband muſt not ſo be urged, that the man being independent from her, ſhould be thought to have no reſpect unto her, (which may be ſeaſonable to tell the Gnoſticks, who were great deſpiſers of marriage) any more then the woman ſhould be from the man.

* was out of is

12. For as the woman * is of the man, even ſo is the man alſo by the woman; but all things are of God.]

12. For as the woman was formed out

of Adam's rib, ſo all the ſons of Adam were born and conceived and propagated by women, and man and woman united by God, from whom all things are.

13. Judge in your ſelves, is it comely that a woman pray unto God uncovered?]

13. But for that of women's behaviour in

the place of publick ſervice, judge you by what is decent among you, is this decent for her to have her head uncovered in time of divine ſervice?

† weare his haire at length, 'tis reproach, ἀτιμία-ὸν

14. Doth not even [f] nature it ſelf teach you, that if a man † have long haire, it is a ſhame unto him?]

14. Doth not the f.

univerſal cuſtome of all nations make this diſtinction between ſexes, that men wear their haire cut, and that is decent in them.

* weare her haire at length, note f.

15. But if a woman * have long haire, it is a glory to her: for her haire is given her for a covering.]

15. And women do

not, but weare it at length, and that is decent in them; and to what purpoſe is this, but that their haire may be a kind of vaile or covering to them?

16. But if any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.]

16. And if after all this any man will

ther contend in this matter, all that I ſhall adde, is, the conſtant cuſtome of all the Apoſtolicall Churches, that women in the Churches ſhould conſtantly be veiled, and that may be of ſufficient authority with you.

† This I warn you of, and commend you not, for the King's MS. reads παραγγέλων δὲ ὑμῖν οὐκ ἐπαινῶ

17. Now † in this that I declare unto you, I praiſe you not, that you come together, not for the better, but for the worſe.]

17. Now one thing

there is, wherein you are much to be blamed, that your aſſemblies are not ſo Chriſtian as they ought.

18. For firſt of all, when ye come together in the Church, I heare that there be diviſions among you, and I partly beleive it.]

18. For firſt I am

told, and I have ſome reaſon to beleive it, that there are diviſions and factions among you, which expreſſe themſelves in your aſſemblies.

* diviſions διχοστασίαι † the ſincere δόκιμοι

19. For there muſt be alſo * hereſies among you, that † they which are approved may be made manifeſt among you.]

19. And indeed

there is ſome good uſe to be made of diviſions among Chriſtians, that ſo the honeſt and orthodox may be more taken notice of.

* it is not, or, 'tis not poſſible, οὐκ ἔστι

20. When ye come together therefore into one place, * this is not to eat the Lord's ſupper.

20. That which I

am to blame in you, is, that your publick common meetings, which ſhould be as at the table of the Lord, to eat a Church-meal, a common Chriſtian feaſt, are indeed much otherwiſe, none of that communicativeneſſe and charity among you, as is required in ſuch, ſee note on Act. 1. e.

† takes his own ſupper, for the Kgs MS. reads προλαμβάνει

21. For in eating every one † taketh before other his own ſupper; and one is hungry, and another is drunken.]

21. For at your

feaſts of charity accompanying the Lord's ſupper, which were intended for the relief of the poor, and wherein all the gueſts are to be equal, no man to take place, or eat before another, no man to pretend any right to what he brought, but every man to contribute to the common table, and to eat in common with all others, this cuſtome is utterly broken among you; he that brings a great deale, falls to that, as if it were in his own houſe, at his own meal, and ſo feeds to the full, whereas another, which was not able to bring ſo much, is faine to goe hungry home, and ſo your meetings are more to feed your ſelves, then to practiſe a piece of Chriſtian charity, to which thoſe ſacramental aſſemblies were inſtituted.

* put them to ſhame that have nothing καταισχύνετε τοὺς μὴ ἔχοντας

22. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God? and * ſhame them that have not? what ſhall I ſay to you? ſhall I praiſe † you in this? I praiſe you not.]

22. This certainly

is to doe as you were wont at home, and you may as well ſtay there, and doe thus; this is quite contrary to the inſtitution of Church-meetings, and the not onely ſending away hungry, but even reproaching and putting to ſhame thoſe that are in want, and are not able to bring any great offering along with them. This ſure is a great fault among you.

† you? In this I praiſe you not. ἐπαινῶ; Ἐν τούτῳ οὐκ ἐπαινῶ ὑμᾶς,

23. For I have received of the Lord that which I alſo delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread,

24. And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you; this doe in remembrance of me.

23, 24. For from Chriſt it was that I received (though I were not preſent there) what I delivered in my preaching among you, that Chriſt, when he inſtituted his laſt ſupper, took, and bleſſed the bread, and then eat it not all himſelf, nor preferred any one before another by a more liberal portion, but gave it in an equall diſtribution to every one at the table, and that as an expreſſion and token of his giving his life for all of them, without preferring one before another, and then appointed all diſciples to imitate this action of his, to meet and eat as at a common table, not one to engroſſe all or deprive others, and ſo to commemorate the death of Chriſt, and the unconfined mercy of that, by this ſignificative typical charity of theirs.

* Covenant διαθήκη

25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new * Teſtament in my blood; this doe ye, as oft as ye drink it, in remembrance of me.]

25. And when ſupper was ended, he took alſo the grace-cup

cup (ſee note on c. 10. e.) and delivered it about, telling them, that this action of his was an emblem of that covenant of grace and bounty, which he would ſeal in his blood to all, without reſpect of perſons, and commanding them to imitate and commemorate this impartiall charity of his, whenſoever they met together at the holy table.

26. And doe yee, ſaith he, in all your ſacred feſtivals thus ſhew forth to God and man, this gracious act of my bounty in giving my life for my people, and continue this ceremony, till I come again at the end of the world.

26. For as often as ye eat this bread, and drink this cup, * ye doe ſhew the Lord's death till he come.] * declare yee καταγγέλλετε

27. So that to offend in this kinde against this inſtitution of this feaſt, by doing contrary to the univerſal charity deſigned therein, is to ſin againſt the body and blood of Chriſt, to take off from the univerſality of Chriſt's goodneſſe and mercy in that death of his.

27. † Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.] † So that ὥστε

28. It is therefore fit that every man examine himſelf throughly, whether he be rightly grounded in the faith of Chriſt, of which this Sacrament is an emblem, and accordingly when upon examination he hath alſo approved himſelf (ſee note on Rom. 2. f.) when he is fitly prepared, let him come to that table, and partake of it in a Chriſtian manner.

28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.]

g. 29. And hee that doth come without that preparation, and ſo underſtands not the truth of Chriſt's univerſall mercy in his death, ſignified by this inſtitution of the Lord's ſupper, or conſequently receives it not in an holy manner, incurres damnation, in ſtead of receiving benefit by ſuch eating and drinking of it.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not ᵍ diſcerning the Lord's body.]

30. And the want of this due preparation to, and performance of this duty, the factions and diviſions that are among you, have brought many puniſhments upon ſome of you, afflictions (ſee Gal. 4. a.) diſeaſes, and death it ſelf, as was threatned upon thoſe who at the feaſt of the Paſſeover put not all leaven out of their houſes. Exod: 12. 19.

30. For this cauſe many are weak and ſickly among you, and * many ſleep.] * Some ἱκανοὶ

31. Which had never fallen upon you, if you had not by ſuch faults needed admonition and diſcipline, God never puniſhing them that doe not ſtand in ſome need of being awaked thus, and ſtirr'd up by his puniſhments.

31. For if we would † judge our ſelves we ſhould not be judged.] † Examin διακρίνωμεν

32. And when wee are puniſhed, 'tis for our good, that being reformed by ſtripes, we may be freed from thoſe puniſhments which fall on the unreformed to all eternity.

32. But when we are judged we are chaſtned of the Lord, that we ſhould not be condemned with the world.]

33. To conclude then, when ye meet at one of theſe Chriſtian feſtivals, have that care and charity to all others as well as your ſelves, that all eat together by equality, as having a common right to a feaſt of charity, that ſo ye may celebrate it as ye ought to doe.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.]

34. And hee that cannot doe thus, let him ſtay at home, and eat there, for he may there diſpoſe of himſelf as he pleaſe, which here he muſt not doe, and his making no difference betwixt a meale at home, and this Chriſtian feſtivall in the aſſembly, is a great ſinne in him, and may expect puniſhment accordingly.

For the other particulars mention'd by you, I will deferre the ordering of them, till I come my ſelf unto you.

34. And if any man hunger, let him eat at home, that ye come not together to condemnation. * And the reſt will I ſet in order when I come.] * As for the other things I will when I come give appointment for them. Τὰ δὲ λοιπὰ, ὅτε ἂν ἔλθω διατάξομαι.

Notes on Chap. XI.

a. It was a part of the *puniſhment* of *malefactors* among ſeverall *nations*, to have a *covering* put over their *faces*, and therefore in the *Roman* form of giving *ſentence*, this was part, *Caput obnubito, Cover his head*, and that belong'd to the *whole head*, the *face* alſo. So among the *Perſians* in the ſtory of *Heſter*, c. 7. 8. *the word went out of the Kings mouth, and they covered Hamans face*; And this ſeems to be the literall notation of κατὰ κεφαλῆς ἔχων, *having over the head*] which is here uſed, ſo *having* upon the *head*, as comes down upon the *face* alſo, as that differs from ἐπὶ κεφαλῆς ἔχειν, *having* the *vaile upon the head* onely. This therefore, which was the faſhion of *condemned* perſons, is juſtly ſaid καταισχύνειν τὸν κεφαλὸν αὐτῆς, *to reproach*, or *ſhame his head*. Κατηφόνειν τὸν κεφαλὸν

b. The *Hebrew* כבוד ſignifies both *glory* and *beam* (the *beams* of the *ſunne* being ſo *glorious*, that all glory is deſcribed by them) and is rendred both by δόξα & ἀπαύγασμα, & one of them may be here taken for the other, δόξα *glory* for ἀπαύγασμα *beam* or *irradiation*, ſuch a *beam*, which flowing from another, derived from another, implyes that, from whence it flowes, to be more *honourable*. Or elſe the word may ſignifie *ſimilitude*, *likeneſſe*, in both places of this verſe, for ſo it is uſed by the *Septuagint*, *Num.* 12. 8. δόξα κυρίου *the ſimilitude of the Lord*, and *Pſal.* 17. 15. δόξα σου, *thy likeneſſe*, where the *Hebrew* hath תמונה in both places. And ſo here it will agree with εἰκὼν, the *man* is the *image* and *ſimilitude* of *God*, and the *woman* of the *man*. Δόξα

What the word ἐξουσία ſignifies here, will be beſt conjectur'd, not by harkning to the *critickall emendation* of *Jacobus Gothofredus*, who would read ἐξυβίαν the *Latine exuvian* in ſtead of it, but by looking on the *Hebrew* word which ſignifies the *woman's hood* or *veile* and that is רְדִיד, whoſe *theme* רדד ſignifies *dominion* or *power* over any thing or perſon, according to which notion of the *theme*, the word ἐξουσία muſt needs be anſwerable to the *Hebrew* רְדִיד and conſequently, though it ſignifie *power* primarily, is yet fitly ſet here to ſignifie a *veile* (and by the *Vulgar* tranſlation in ſome copies rendred *velamen*) by the ſame proportion, as רְדִיד deduced from the root ſignifying *power*, is put for a *woman's veile*, *Cant.* 5. 7. and *Iſa.* 3. 23. and ſo *Gen.* 24. 65. and 38. 14. and explain'd by the *Targum* by צניף *a veile, peplum, theriſtrum*, ſuch as *Rebecca* and *Tamar* uſed. And this more c. Ἐξουσία de Dom. Mariæ c. 3.

fitly

fidly in respect of the discourse, or rationall importance of this place, which v. 8. proves that the *woman* should *weare* a *covering* in token of her *husband's power* over her. So when *Eustathius* a *Bishop* of *Sebastia* in *Constantine's* time, among other things τὰς γυναῖκας κείρειν περιεκέλευεν, *caused women to be polled*, against him the *Councell* of *Gangra* made a * *Canon* in these words, ὅστις γυναικὸν διὰ νομιζομένην ἄσκησιν ἀποκείροιτο τὴν κόμην, ἂς ἔδωκεν ὁ θεὸς εἰς ὑπομονὴν τῆς ὑποταγῆς, ὡς ἀνατρέπουσα σχῆμα τῆς ὑποταγῆς, ἀνάθεμα ἔστω, *If any woman for some exercise of pretended piety shall poll her haire, which God gave for a remembrance of subjection, let her be excommunicate, as one that dissolves the ordinance of obedience* or *subordination* of the *woman* to the *man*; So *Photius Epist.* 210. *The women ought to be subject to the man,* καὶ τῆς ὑποταγῆς σύμβολα τὸ ἐπὶ τῆς κεφαλῆς κάλυμμα φέρειν, *and bear the sign of her subjection, a covering on her head*, which hee there sets as the meaning of this place; As for that on which this whole interpretation is founded, the custome of using one *Greek* word for another, when the *Hebrew* signifies both, it hath been formerly observed, *note* on *Mar.* 14. f. and need not now seem strange, or be repeated again.

Βαρνάβας Ἱερ. l. 3. c. 42.

* Can. 17.

d. Κεφαλὴ

The *woman's head*] signifies her *head* and face both, which were customarily *covered* with a *veile*, and 'twas counted *immodest* to be without it, according to that saying of *Rabbi Abraham* in the *Talmud*, *tract: Sota*, that *the bare uncovering of the head is immodest for the daughters of Israel.* See *Schickard* de *jure Regio* p. 134. Thus among other writers also. *Plutarch* in *Problem: Rom:* Συνεδίσκευ ταῖς μὲν γυναιξὶν ἐγκεκαλυμμέναις, τοῖς δὲ ἀνδράσιν ἀκαλύπτοις διὰ τὸ δημόσιον σχολάζειν. *It is the custom* (and consequently *decent*) *for women to come into the publicke covered, and for men uncovered.* And *Clemens Alex: Pedag:* l. 2. c. 10. Ἐγκεκαλύφθαι δὲ τὴν κεφαλὴν, καὶ τὸ σχῆμα ἐπιεικῶς σκεπάζεται, ὑπὲ γὰρ ὕπνου ἄνευ θαρρεῖν ἀνθρώπου τὸ κάλλος τῇ σιμάλει. *T was appointed that the heads and faces of women should be covered and shaded, and that the beauty of the body should not be a snare to catch men.* So saith *Dicaearchus* of the *Thebanes*, ἰμαλλίων δὲ τῆς κεφαλῆς κάλυμμα πιῦτί ἐστι, ὅθεν σχεδὸν δοκεῖν πᾶν τὸ σχῆμα κεκαλύφθαι, οἱ γὰρ ὀφθαλμοὶ διαφαίνονται μόνοι, τὰ δὲ λοιπὰ μέρη τῷ σχήματι πάντα καλύπτεται τοῖς ἱματίοις. *Their heads and faces were all covered*, as with a *mask*, *and nothing but their eyes to be seen.* And so of the *city* of *Tarsus* (Saint *Paul's* countrey) saith *Dio Chrysostom*, that the *women* came so attired into *publick*, ὡς μηδὲν ἀυτῶν μέρος ἰδεῖν τινὰ, μήτε τὸ πρόσωπον, μήτε λοιπὸν σῶμα, *that no part, either of their face, or the rest of their body might be seen.* And for those that have not used, or retained that custom of wearing *veiles* or *coverings*, yet the *universall* custom of *women among* all *people*, is to wear their *hair* at length, and that is usefull to *cover* their *faces*, and *necks*, and *shoulders*, and that is the reason of the mentioning their *long hair*, that *nature* teaches them, v. 15. and that it is as fit for her to be *shaven*, as *uncovered*, v. 6.

p. 38.

Orat. 2. Tarsi

e. διὰ τοῦτο γίνεται

The *presence* of *God*, in any one place more then in another, is not easily conceivable by any, And therefore that any place should be called his *house*, or place of *residence*, his *temple* wherein he *dwels*, 2 *Cor.* 6. 19. must needs be in some other respect, and what that is, is sufficiently explicated by *Jacob*, who upon the vision of *Angels* at *Luz*, *awakes*, and sayes, that the *place* was *venerable*, and that *God* was *in it*, and that it was the *house* of *God*; which concludes that the *appearance*, or *presence* of *Angels*, is that, from which *God* is said to be peculiarly *present* any where, and which fits that place to be *God's house*, and thus *Eccles.* 5. 5. when we read, from the *Hebrew*, *before the Angel*, the *Septuagint* interpret it ἐνώπιον τοῦ θεοῦ *before the face of God*, making the *Angel* and *God's presence* all one. Thus *Psal.* 68. the *Myriads* of *Angels* are said to be *God's Chariots*, places to *receive God*, as he is said to *sit* on the *Cherubims*, and to *flye on the wings of the wind* or *Angelicall spirits*: *Psal.* 18. Agreeable to this was it, that God was said to be in the *arke* between the *Cherubims*, and that the *arke* was therefore called the *glory*, the *Schechinah*, or *inhabitation* of *God*, and many things of this nature in the *Old Testament* (see *note* on *Mat.* 3. k.) And proportionably, both under the *Old* and *New Testament*, the *Angels* have been thought to bee *present* in the places of *God's publick service*. Thus *Philo* περὶ ἀγάπ: p. 541. speaking of the *hymnes* of *Moses*, saith they were composed διὰ πολλῆς ἁρμονίας καὶ συμφωνίας ἵνα μὴ μόνον ἐγκεκλεισμένον ἀνθρωπίνῳ καὶ ἄγγελοι λειτουργοὶ, *with all kinde of harmony and symphony, that men and angels, which attend, doe hear*, making the *Angels*, as well as *men*, *auditors* of the *hymnes* in the *Temple*, and, as it followes, ἵνα ἐπισκοποῦσι μὴ τι τῶν ἀδῶν ἐκπεσὸν, *overseers to look that all be done as it ought.* So *Tertullian de Orat:* *Angelo adhuc orationis adstante*, *the Angel of prayer standing by.* So *Chrysostom* speaking of the disorderlinesse of some in the Church, οὐκ οἶδας ὅτι μετ' ἀγγέλων ἕστηκας, saith he, *knowest thou not that thou standest with the Angels*, μεθ' ἑαυτῶν ἄδεις, μεθ' ἑαυτῶν ὑμνεῖς, καὶ ἕστηκας γελῶν; *thou singest with them, praysest God with them* (referring questionlesse to the *ancient* form in the *Liturgy*, *with Angels and Archangels* &c. *wee laud and magnifie* &c.) *and standest thou laughing?* Agreeable to which is that of the *Psalmist* in the *Septuag:* translation, *Psal:* 138. 1. ἐναντίον ἀγγέλων ψαλῶ σοι, *In the presence of the Angels I will sing unto thee*, which, that it belongs to the *Temple*, appears by that which followes v. 2. προσκυνήσω πρὸς ναὸν ἅγιόν σου, *I will worship toward thy holy temple*, i. e. the *Sanctuary*, they standing *in atrio*, *in the court*, not in ναῷ *in the Sanctuary*, when they *worshipt*. So in Saint *Basil's Liturgie*, we have this form, Δέσποτα κύριε ὁ θεὸς ἡμῶν ὁ καθίσας ἐν ὑπερνοῖς τὰ πάσματα, καὶ στρατιὰς ἀγγέλων &c. εἰς λειτουργίαν τῆς σῆς δόξης, πέμπον σὺν τῇ ἁγίᾳ σου εἴσοδον ἀγίων ἀγγέλων γίνεσθαι συλλειτουργοῦντων ἡμῖν, καὶ συνδοξολογούντων τῇ χρηστότητί σου, *O Lord our God that constitutest the orders and hosts of Angels in heaven for the ministery of thy glory, make thy holy Angels enter with us, that we may officiate and praise thy goodnesse together.* Thus saith * *Procopius* of *God*, that he doth by the *Angels* οἰκείαν ποιῶν ἐπιφάνειαν ἐν ναῷ, *exhibit himself*, or *appear peculiarly in the Temple*. And so in the very *heathen Plutarch* (περὶ ἐκλειψ: χρησ:) speaking of the δαίμονες, which differ little in their notion from that of *Angels* among *Christians*, he saith of them, that they are ἐπίσκοποι τῶν ἱερῶν, καὶ μυστηρίων ἐφορικοὶ, *overseers of their*

† on 1 Kings 8.

divine offices and prieſts of their myſteries, and *Iamblichus* to the ſame purpoſe, that every *Temple* hath its *keepers*. Which being ſuppoſed and taken for granted, the account will be clear, why the *woman* muſt be *covered, becauſe of the Angels*, i. e. that ſhe ought to doe that which was moſt *decent*, in that place, where the *Angels* were *preſent* to *behold* them, and that yet more particularly, when ſhe hath thoſe *Angels* (which uſe to be *preſent* in ſuch places) for her *example* alſo, who by *covering* their *faces* uſe to teſtifie their *ſubjection* toward *God*, for ſo we read of the *Seraphim*, *Iſa. 6. 2. with two wings they covered their face.* To which *Photius* addes *Epiſt:* 210. that the *Angels* are ὑποπταὶ καὶ μάρτυρες τῆς ἀνδρὸς γενέσεως ἀνῶσι καὶ προόδου, *lookers on, and witneſſes of the womans production out of the man.*

f. φύσις

What is meant by φύσις here, which is ſaid to *teach* that *men* are to *cut*, *women* not to *cut* their *haire*, may be gueſs'd 1. by the *practiſe* and *vow* of the *Nazarites*, of *never cutting* their *haire*, which yet was allowed and commended by *God* in ſome men, which it would not have been, if the *practiſe* had been againſt the *law* of *nature*, or if that were the notion of φύσις here. 2^dly, by the words precedent v. 13. πρέπον ἐστὶ &c. *is it decent?* which though it belong to the *woman's praying uncovered*, yet when *being uncovered* and *cutting her haire* are made unfit upon the ſame principle, v. 6. the τὸ πρέπον or *decency* will be an interpretation of the φύσις *nature*, as v. 6. αἰσχρὸν *uncomely* is applied to both the being *ſhaven*, and *uncovered*. 3^dly, by the notion of φύσις in other *Authors* for *cuſtome*, ſo ἤδη ἔθισιν φύσεις *cuſtomes are acquired natures* in *Galen*, and in *Ariſtotle Rhet:* l. 1. c. 11. καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίνεται, ὅμοιον γὰρ τὸ ἔθος τῇ φύσει, ἐγγὺς γὰρ τὸ πολλάκις τῷ ἀεί ἐστιν, ἡ δὲ ἀεὶ μᾶλλον φύσις τῆς ἀεί, τὸ δὲ ἔθος τῆς πολλάκις, *cuſtome and nature are neer and like one another, and that which is frequently done is next that which is alwaies done.* And therefore when in *Lucian*, in the perſon of *Demoſthenes* we have συγγνωστέ μοι μὴ πεφυκότι ῥᾳδίῳ γενέσθαι, *pardon me, that am not born to be ill*, or *naturally ill*, *Phil: Melanchthon* renders it *ignoſcas mihi, qui non conſuevi inconſtans eſſe, pardon me that am not wont to be ſo*, that being an ordinary notion of πεφυκέναι among *Authors*, and ſo 'tis ordinary for that to be called the *law* of *nature*, which was but the *law* of *nations*, ὅπερ ἔθος ἦν, ἢ ἔθνη χρῶνται τινα, *which one nation, or ſome nations uſe*, in *Harmenopulus*, ἐξάβ: l. 1. *tit:* 1. And ſo in the *Digeſts* (*de ſtat: Hom:* l. *lex naturæ*,) that which was but the *law* of *many nations*, *ut qui naſcitur ſine legitimo matrimonio matrem ſequatur* (which, though it held among the *Grecians* and *Romans*, did not among other *nations*) is called *Lex naturæ*, the *law* of *nature*, as on the other ſide, *Dio Chryſ:* ἔθος, *of cuſtome*, comprehends the *law* of *nature* under that ſtyle. 4^thly, by the uſe of the word φύσει in the *New Teſtament*, as *Epheſ.* 2. 3. τέκνα φύσει ὀργῆς, *children of wrath by nature*, applied to the *national univerſal cuſtome* of *idolatry* among the *Gentiles*, as appears v. 2. *in which you* (*Epheſian Gentiles*) *ſometimes walked*, and ver. 3. *among whom we all* (we *Romans*, from whom he wrote) ἀνεστράφημέν ποτε, *ſometime converſed*, ὡς καὶ οἱ λοιποὶ *as the reſt alſo* of the *heathen world*. Juſt as the ſame *Idolaters Wiſd.* 13. 1. are called φύσει μάταιοι, *vain*, i. e. *idolatrous* by that general *cuſtome* among them. To this matter the teſtimony of *Suidas* is moſt clear on the word φύσις, where having enlarged on the ſignification of it in *Philoſophy*, he adds, ὅταν δὲ ὁ Ἀπόστολος λέγῃ, καὶ ἡμεῖς τέκνα φύσει ὀργῆς, ὡς καὶ λοιποὶ, ὁ αὐτὸς τοῦτο τὸ σημαινόμενον φύσεως λέγει, ἐπεὶ τῇ πατρικῇ οὐ λέγεται τὸ ἔγκλημα, ἀλλὰ τὸ ἔμφυτον καὶ κακίαν διάθεσιν καὶ πονηρὰν καὶ πονηρὸν συνήθειαν, *but when the Apoſtle hath thoſe words* [*which were by nature* &c.] *he takes not the word, Nature, in this notion, but for an evil, durable diſpoſition or chronical cuſtome.* So when the *Apoſtle* ſaith of the *Gentiles*, that παρὰ φύσιν *beſide nature* they were *graffed into a good olive tree*, being but a *wild olive* themſelves, *Rom.* 11. 24. he ſure means by [*nature*] the *cuſtome* of the *Jewes*, which by analogie with *Levit.* 19. 17. was extended to a prohibition of *graffing one fruit-tree* into *another kind*, or elſe he referres to the *conſtant cuſtome* and rules of *gardening*, never to *graffe* an *ill fruit* upon a *good ſtock*. And ſo ſure 'tis in this place, either the *univerſal cuſtome* of all *nations*, or the *faſhion* of the place, or of the *generality* of *people*, for *men* and *women* to diſtinguiſh their *ſexes* by *cutting* or *not cutting* of the *haire*.

Παρὰ φύσιν

g. διασείσῃ

The *Hebrew* קדש ſignifies two things, to *ſanctifie*, and to *diſcriminate*, and is accordingly ſometimes rendred by ἁγιάζειν, and one by διασείειν *Joſ.* 20. 7. From hence it ſeems to be that διασείσῃ here, being the literal rendring of one notion of the *Hebrew* קדש is taken for the other of *hallowing* or *ſanctifying* the *Lord's body*, i. e. *eating* the *Lord's ſupper* (in a *different* manner from that of *eating* our ordinary meale, or ἴδιον δεῖπνον *our own ſupper*, viz:) as the *inſtitution* of *Chriſt*, to repreſent his *death* for the *world*, and the diffuſive *mercy* of that, by our *Chriſtian liberality*, and furniſhing a *common table*, where the *poor*, as well as *rich*, may *feaſt*, and not the *rich* eat all to themſelves, which is the *profaning* of that *feaſt* of the *body* of *Chriſt*.

Paraphraſe.

CHAP. XII.

1. Now to that other part of your letter, concerning thoſe that are moved and acted by the Spirit, whether good or ill, (ſee c. 14. 37. and note on Lu. 9. d.) and foretell &c. by that means, I deſire to admoniſh and direct you, brethren, and to give you ſome characters to diſcriminate one from the other, when they come into your aſſemblies, as ſometimes ſome with evil ſpirits did (*Euſeb: Hiſt:* l. 4. 16.) and as Simon the Magician is ſaid to have contended with S. Peter.

1. NOW concerning * ſpiritual gifts, brethren, I would not have you ignorant.] * the ſpiritual συνευματικῶν

2. When ye were heathens, ye know the oracles pretended to foretell things to come, and by your deſire to know ſuch things, ye were ſeduced to idols, which were ſo farre from being able to preſage, that they were not able to ſpeak, and the anſwers that were given you there, were neither given you by the idols, nor their prieſts, but by the devil in them.

2. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.]

3. Where-

3. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus † accursed: and that no man can say, * that Jesus is the Lord, but by the holy Ghost.]

† anathema accursed
* the Lord Jesus κύριος Iesus

3. The way therefore to discriminate them, is this, that no man who pretends spiritual gifts in the Church, who is led or speaks by the Spirit of God, will ever speak evil of Jesus, and no such man again hath any of those extraordinary powers of miracles, &c. and doth them in the name of Christ, but he is acted by the holy Spirit, the doctrine and commands of Christ being so contrary to, and destructive of the evil spirits, and their designes among men, that the devil will never assist men with his power to set up that.

4. Now there are diversities of gifts, but the same Spirit.]

4. But of the gifts that come from the Spirit of God there are differences, and though all men doe not the same things, yet in them all the Spirit is the same.

5. And there are differences of administrations, but the same Lord.]

5. And there are diversities of offices and ministeries, but all performed to the one true God.

6. And there are diversities of operations, but it is the same God, which worketh † all in all.]

† them all in all men, πάντα ἐν πᾶσιν

6. And there are diversities of afflictions or inspirations, but the God that worketh all these in all men, is the same.

7. But the manifestation of the Spirit is given to every man * to profit withall.]

* for that which is profitable πρὸς τὸ συμφέρον

7. But the exercise of these spiritual gifts whereby the Spirit manifests it self in any man, is designed still for some benefit or advantage of the Church, and therefore those powers that tend to no use or advantage in the Church, are to be suspected not to come from the Spirit of God.

8. For to one is given by the Spirit, the word of wisdome, to another the word of knowledge by the same Spirit.]

8. The gift that one man hath from the Spirit is the special ability of speaking parables, and veiling wise conceptions: Another hath the understanding and interpreting the mysteries of scripture, (see note on ch. 1. c. and note on 2 Pet. 1. c.)

9. To another faith by the same Spirit, to another the gifts of healing by the same Spirit.]

9. Another hath a miraculous faith, or by which he works all kind of miracles, another hath from the same Spirit a peculiar power of curing diseases without the help of physick.

† the operations of powers ἐνεργήματα δυνάμεων

10. To another † the working of miracles, to another prophecie, to another discerning of spirits, to another diverse kinds of tongues, to another the interpretation of tongues.]

10. Another hath strange formidable powers of inflicting diseases, nay death it self, on malefactors (see note d.) Another the faculty of interpreting scripture. Another of knowing men's hearts, whether they be sincere or no, (in order to Ecclesiastical discipline in censures and diseases.) Another to speak some languages which he was never taught (see note g.) which served both as a miraculous act to confirm the Gospel, and as a help to reveal it to men of all countries. Another the power of interpreting strange languages to such in the congregation, who had not understood the language in which the Apostles had spoken, ver. 30.

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12. For as the body is one, and hath many members: and all the members of that one body being many are one body: [so also is Christ.]

12. so in like manner is Christ and his Church many members in one body, see Gal. 3. note d.

13. For by one Spirit are we all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.]

13. For in baptisme being made partakers of the same Spirit we are entred into one body to be fellow-members with all Christians of what quality or sort soever we are: And the cup of charity or thanksgiving, appointed by Christ in his last supper to be used in his Church, is a token and band of the same unity among Christians, and signifies the animating of all by the same Spirit.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the eare shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?]

14,15,16,17. For as the body is made up of severall members for severall uses, so is the Church of Christ, each of them profitable for some end, and therefore though one be inferiour to some others, yet hath that no reason to envy them.

18. But now hath God set the members every one of them in the body, as it hath pleased him.]

18. It hath therefore seemed best to God to give severall men severall offices in the Church, which they are to be content with, not repining that they are not more honourably employed.

19. And if they were all one member, where were the body?]

19. For if every member were equall to all others, there could not be a subordination, and assignation to severall offices, as in a body there must be.

20. But now are they many members, yet but one body.]

20. And therefore God hath so ordered it, that each should have his peculiar office, and all together be united into one body.

21. And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.]

21, 22. Every one having need and use of every other, And generally those which we more despise, and are ashamed of, being most necessary.

* But the members of the body that seem to be more weak, are much more necessary, ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, are rather to be

22. * Nay much more those members of the body, which seem to be feeble, are necessary.]

23. we clothe and cover moſt diligently,

23. And thoſe members of the body which we think to be † leſſe honourable, [* upon theſe we beſtow more abundant honour,] and our uncomely parts have more abundant comelineſſe.

† more diſhonourable or ſhamefull ατιμότερα
* about theſe we put τούτοις περιτίθεμεν

24. but God hath ſo diſpoſed of the ſeverall parts of the body,

24. For our comely parts have no need: [but God hath tempered the body together, having given more abundant honour to that part which lacked,] that ſome ſhall have a naturall beauty, others that want that, ſhall be ſupplied by clothes, which are an artificiall beauty,

25. That there may be no ſeparation of

25. That there ſhould be no ſchiſme in the body, but that the members ſhould have the ſame care one for another.] intereſts or deſires in the body, and ſo likewiſe in the Church, but that the ſeveral members may be as ſolicitous every one for another member, as for its ſelf.

26. From whence it followes, that,

26. And whether one member ſuffer, all the members ſuffer with it: or one member be † honoured, all the members rejoice with it.] as in the body, every member hath a fellow-feeling with each other, ſo all true members of the Church have the ſame common intereſts and concernments, whether of ſuffering or of rejoicing.

† made glorious δοξάζεται

27. And this muſt

27. Now ye are the body of Chriſt, and members * in particular.] be by you applied to your ſelves, who are, being conſidered all together, the Church, the whole body of Chriſt, and the ſeverall perſons of you, members of that body.

* ſeverally in μέρος

a. b. c. d. e. f. g.

28. And the chief officers conſtituted by God in the Church,

28. And God hath ſet ſome in the Church, firſt [a] Apoſtles, ſecondarily [b] prophets, thirdly [c] teachers, after that [d] miracles, then gifts of healings, [e] helps, [f] governments, [g] † diverſities of tongues.] are 1. Apoſtles, ſent to plant the faith, and having done ſo, either to govern being preſent, or ſuperintend, being abſent in all Churches. 2. Prophets, who having many ſpiritual gifts, teach where the Apoſtles have planted, and confirm beleivers, and impoſe hands (ſee note on Act. 15. c.) 3. Doctors or teachers of Churches already conſtituted, and ſo all one with Biſhops, differing from prophets onely in this, that they taught, out of the inſtructions which they had themſelves received, without any ſpecial revelation. Then as endowments of theſe and parts of their function, were theſe five things, 1. Powers of inflicting diſeaſes, and death it ſelf upon the diſobedient. 2. Gifts of healing them that received the faith. 3. The care of the poor. 4. The power of governing the Churches where they were planted. And laſtly, ſome ſorts of languages neceſſary to their preaching to the Gentiles (though not the gift of all tongues, which came down on the Apoſtles.)

† kinds

29, 30. Thus do the ſeverall offices and gifts in the Church belong to ſeveral perſons, and not all to

29. Are all Apoſtles? are all prophets? are all teachers? * are all workers of miracles?

30. Have all the gifts of healing? doe all ſpeak with tongues? doe all interpret?] one, and each is to be content with his lot, and uſe it to the benefit of the Church.

* have all powers

31. I conceive then that you doe well e-

31. But covet earneſtly the beſt gifts: And yet ſhew I unto you † a more excellent way.] very one to ſeek (and contend in prayer) earneſtly for thoſe gifts, which are moſt uſefull and profitable to the Church, wherein you miniſter: But therein deceive not your ſelves (as they doe that make uſe of theſe to faction and diviſion, ſcorning and vilifying of thoſe that are not ſo well gifted as they) but know from me, that none of thoſe external abilities are to be compared with that one grace of charity, the love of our brethren, and the performance of thoſe duties toward them which God requires of us, chap. 13. 4. &c. the ſeverals of which as they are deſpiſed by you, ſo they are much more excellent then thoſe offices and gifts that tend moſt to the edifying of the Church, and I ſhall proceed to ſhew you that.

† a farre more excellent καθ' ὑπερβολήν

Notes on Chap. XII.

a. Ἀπόστολοι

The word Ἀπόστολοι *Apoſtles*] is known to ſignifie here, not *meſſengers* of a *common* nature, but *commiſſioners* from *Chriſt*, *ſent* with the ſame power, which he had from his *father*, *Joh.* 20. 21. to *plant* and *govern* the *Church*, and to that end, to part the *world* between them into ſo many μερίδες, and κλῆροι, and ἴδιοι τόποι, *portions* and *lots*, and *proper places*, and *provinces*, *Act.* 1. 25. over which they were ſet. And ſo though, when *Chriſt* was here on *earth*, theſe were *diſciples*, and *followers* of his, yet after his *departure*, and the *deſcent* of the *Holy Ghoſt*, they are inſtated in the *ſupreme authority* in the *Church*. See *note* on *Joh.* 20. a.

b. Προφῆται

Next after the *Apoſtles*, are *prophets* placed in the *Church*, both here, and *Epheſ.* 3. 5. and 4. 11. Their office was to *preach* more *fully* the *Goſpel* of *Chriſt*, to thoſe who had formerly *received* it, and to that end they were *inſpired* by *God* with that *ſpecial* gift of *interpreting* the *prophecies* &c. of the *Old Teſtament*, thereby to *confirm* the *Jewes* in the *faith*, and beſide many other *ſpiritual gifts*, they had that of *foretelling* things to come, as appears by *Agabus*, and thoſe that went down from *Jeruſalem* to *Antioch*, *Act.* 11. 27. Theſe differed from *Apoſtles* on one ſide, were inferior to them, οὐκ εἶχον τὴν Ἀποστολὴν, *had not that higher commiſſion*, ſaith *Theophylact*, and being joyned with *Doctors*, *Act.* 13. 1. did yet in this differ from them, ſay the *Scholiaſts*, that the *Prophets* did *ſpeak all from the Spirit*, πάντα ἀπὸ πνεύματος φθεγγόμενοι, οἱ δὲ διδάσκαλοι οἴκοθεν, *but the doctors from themſelves*. Such were *Judas* and *Silas* *Act.* 15. (ſee *note* c.) who being *Biſhops* of *Judaea* were farther furniſht with this gift of *prophecie*, and προφῆται ὄντες *being prophets* v. 32. διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν, *exhorted and confirmed the brethren*, or *Chriſtians*, as other the like did *lay on hands* on *Paul* and *Barnabas* by *revelation* from the *Holy Ghoſt*, *Act.* 13. 3. their *revelation* being an evidence of their gift of *prophecy*, their *laying on of hands* an exerciſe of their *Epiſcopal power*. And ſuch were the *two witneſſes* *Rev.* 11. 3. who are there ſaid to *prophecie* in *ſackcloth*, i. e. after the manner of *Prophets* in the *Old Teſtament*, to *preach* the will of *God*, and *foretell* things to come, who that they were the *Biſhops* of *Jeruſalem*, ſee *note* on that place.

Διδάσκαλοι

c. διδάσκαλοι *Doctors*] are here set down in the third place, differing, as hath been said, from *Prophets* onely in this, that they spake οἰκοθεν *from themselves*, and had not the gift of *foretelling* things to come. But for the office of *teaching* and *confirming* those, which had already received the *Gospel*, and for the *governing* of the *Churches*, as *Bishops*, in that they agreed with them; and accordingly *Act.* 13. 1. the same persons are there call'd *Prophets* and *Teachers*. And therefore 'tis to be observed, that *Ephes.*4.11. *Teachers* are set as all one with ποιμένες *Pastors* (the *Bishops* title, saith * *Chrysostome*, and so say the *Scholiasts*, τοὺς ἐκκλησίας ἐγκεχειρισμένους, &c. *those that govern the Churches*, the *Bishops*, he calls *Pastors*, such was *Timothy*, *Titus*, and the like) τούτεστι ποιμένας καὶ διδασκάλους *some pastors and teachers*, not distinguishing them, as *Apostles*, and *Prophets*, and *Evangelists*, with a [τούτεστι *some*] to each, but only connecting them with the καὶ ὑζευγτικὸν, the particle [*and*] by way of *explication*, and so noting them to be *two names* for *one thing*, and accordingly ποιμένες *Pastors*, is not mentioned here. The particular notation of the word διδάσκαλοι must be first taken from the difference observable betwixt [κηρύσσειν and εὐαγγελίζεσθαι, *preaching*] on one side, and [διδάσκειν *teaching*] on the other, so as the *word* and *doctrine* differ, 1 *Tim.*5.17. the first belonging to the *planting*, the second to the *watering*, i. e. *instruction* and *exhortation* and *confirmation*, superadded to the *preaching* or *planting* the *faith* any where. This office of *instructing* and *confirming* certainly belonged primarily to the *Bishop* in every *Church*, *Act.*13.1. and was not competible to any but him, or whom the *Bishop* appointed to it, (As the *Apostles* sent the *Evangelists* to preach for them, where they could not come themselves) by neglect of which wholesome practise, all *heresies*, and *seeds* of *new doctrines* have gotten into the *Church*. Thus in *Justine Martyr Apol:* 2. when the *Anagnostes* or *Reader* hath read the portion of *Scripture* out of the *Apostles* or *Prophets*, he holds his peace, and the προεστὼς *Prafect* or *Bishop* ἢ ῥυθμίζει τοῦτο), makes the exhortation, after the manner that we see practised by *Paul*, *Act.*13.15,16. And agreeable to that it is that the *Bishop* should be styled Διδάσκαλος *Teacher*. So *Chrysostome*, and *Theophylact* on 1 *Tim.*4.14. Τὸ ἢ διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὂν &c. *the Dignity of Teacher, or Priest being great*, &c. by both noting the ἱερωσύνη or *Priesthood*, to which ὁ Τιμόθεος ἠξιώθη, *Timothy was* there *chosen*, i. e. his *Episcopal power*. (Of this see more, *note* on *Jam.*3. 2.)

d. Having set down the three prime sorts of *dignities* in the *Church*, *Apostles*, *Prophets*, *Teachers*, with the distinctive termes of πρῶτον, δεύτερον, τρίτον, *first*, *secondly*, *thirdly*, the *Apostle* addes now in another style, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, *after powers*, *then gifts of healings*. Of which two it must first be observed, that they doe not denote severall *persons* distinct from the former, (for 'tis evident the *Apostles* had both, the *powers*, and the *gifts*) but onely several χαρίσματα, or extraordinary *gifts*, with which the *Apostles*, and *Prophets*, and *Teachers* were all endowed. And consequently these cannot be imagined to constitute new *orders* in the *Church*, nor those that follow in this place, *helps* &c. 2^dly, For the meaning of δυνάμεις *powers*, it is most probable, that by it is denoted the same thing, that by the ἐνεργήματα δυνάμεων ver.10. *operations of powers* (which are there also joyned with *gifts* of *healing*) and those may denote those *operations* or *exercises* of *powers*, which we find exemplified in S. *Peter* on *Ananias* and *Sapphira*, in *Paul* on *Barjesus*, (either inflicting immediate *death*, or *diseases* upon them, or *pronouncing* that they should come, and accordingly it followed) and in those first times, in the *Governours* of the *Church*, by their *censures* delivering men up to *Satan*, εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*, to inflict diseases on them. And this may very probably be the meaning of δυνάμεις *powers* here also. And these seem to be the τέρατα *prodigies* wrought by the *Apostles*, *Act.* 2.43. upon which 'tis said that *fear was on every soule*, in like manner, as it was said upon the death of *Ananias* ch.5.10. in respect of these *powers* of the *Apostles*.

That ἀντιλαμβάνεσθαι] signifies to *succour*, or *relieve* any in *distresse*, hath been said, *note* on *Lu.* 10.b and there is no doubt but ἀντιλήψεις here is to be taken in that sense, *relieving* and *providing* for the *poor* out of the stock of the *Church*, and this here set down as a special part (as the κυβερνήσεις is another) of the *office* of those men, which were set down in the beginning of the verse, The *powers* and the *gifts of healing* referring to the *virtues* and *assistances*, by which they were backt in the discharge of their *office*, and so, in an inferior degree, the γένη γλωσσῶν, *sorts of tongues*, in the close of the *verse*, skill in *some languages*, which was usefull to their *preaching* to the *nations*, but these two, [*helps*, and *governments*] denoting two special parts of their *office*, under which all was indeed contained, which had not been before intimated in their *names*. For as to the former of these, the *relieving* of the *poor*, that alwaies belonged to the *Apostles* and *Bishops*, and though the *Deacons* were employed in one *inferiour* part of it, the *serving tables*, *Act.* 6. the *distributing* of the several *portions* daily to the poor *widowes* &c. as διάκονοι under the οἰκονόμος, *servants* under the *steward*, yet the *supreme* trust and charge was referred to the *Apostles* and *Bishops* of the *Church*, So in the 41. *Can:* of the *Apostles*, Δεῖ τὸν ἐπίσκοπον &c. *A Bishop must have the care of the monies, so that by his power all be dispensed to the poor by the Presbyters and Deacons*, and, *we command that he have in his power the goods of the Church*, So *Justin Martyr Apol:* 2. Συναγόμενον παρὰ τῷ προεστῶτι ἀναλίσκεται, καὶ αὐτὸς ὀρφανοῖς τε καὶ χήραις, *that which is gathered is deposited with the Prafect or Bishop, and he helps, relieves the orphans and widowes*, καὶ ἀνάγκῃ πᾶσιν ὁ ἐν χρείᾳ ὢν ἐπιμέλειαν γίνεται), *and becomes the curator* or *guardian to all absolutely that are in want*. So *Ignatius* in his *Epistle* to *Polycarp* the *Bishop* of *Smyrna*, μετὰ τὸν κύριον σὺ χηρῶν φροντιστὴς ἴσθι, *After the Lord thou shalt be the curator of the widowes*. And accordingly *Polycarp* himself speaking of the *Elders* or *Bishops*, among the parts of their *office* reckons ἐπισκεπτόμενοι πάντας ἀσθενεῖς *they visit and take care of all that are sick*, μὴ ἀμελοῦντες χήρας ἢ ὀρφανοῦ ἢ πένητος, *not neglecting the widow, or orphane, or the poor*, and therefore, saith he, *must be farre from the love of money*, as S. *Paul* appoints in the *qualification*

of the *Bishop*. And therefore as the *bounty* of the first *beleivers*, *Act.* 2. was brought to the *Apostles* feet, and they by that means were made the *dispensers* of it, so the *contribution* that *Paul* and *Barnabas* brought in time of *famine* to the *poor brethren* in *Judea* was by them delivered into the hands of the *Elders* or *Bishops* of the *Churches* of *Judea*, *Act.*11.30. as to the *stewards*, which had the *supreme* power on earth of ordering this *family* of *Christ*. And so *Epaphroditus* that was sent with the *liberality* of the *Church* to *Paul*, *Phil.* 4. 18. and is therefore called λειτουργὸς τῆς χρείας μου, he that *ministred* to his *wants*, *Phil.*2.25. is by *Theodoret*, and others affirmed to be the *Bishop* of the *Philippians* at that time. By all which the account and reason appears, why the ancients doe explain ἀντιλήψεις by προστασίας, *helps* here, by *prefectures*, this office of *providing* for and looking to the *poor*, being a special part of the *Bishops power*, which he had over the *goods* of the *Church* in the forecited *Canon Apostolical*.

Αφτεργὸς τῆς χρείας μου

f. Κυβερνήσεις] The word κυβερνήσεις] is all one with the *Latine gubernationes*, and so denotes the *power* and *office* of *ruling* and *governing* particular *Churches* already planted by the *Apostles*, and by them committed to the care of the *Bishops*, set down here under the style of διδάσκαλοι *teachers*, who, as they farther *instructed* the *congregations*, which had received the *faith*, so did they *rule* and *order*, and *administer* them, (κυβερνᾷ διοικεῖ, saith *Hesychius*) Hence I suppose it is, that as ποιμὼν *pastor*, and ποιμαίνειν to discharge the *office* of a *pastor*, denotes this *power* of *ruling*, and is the description of an ἡγούμενος a *ruler*, *Mat.* 26. ὅστις ποιμανεῖ τὸν λαόν, *who shall rule the people*, and is applied first to *Christ*, *Mat.*26. 31. *Joh.*10. 11, 14. *Heb.*13.20. 1 *Pet.*5.4. (& joyn'd with *Bishops* 1 *Pet.*2.25.)then to S. *Peter* *Joh.*21.16. then to the *Bishops* of *Asia* *Act.*20.28. then to the *Bishops* of the *Jewes* in their several dispersions, 1 *Pet.* 5. 1. so 'tis joyned with διδάσκαλος *teacher* *Ephes.*4.11. and not as a several *office* from that (as *Apostles*, *Prophets*, and *Evangelists* had been) but as two parts of the same persons office, τοὺς δὲ ποιμένας καὶ διδασκάλους *some Pastors and Teachers*, noting these *governours* of the several *Churches* to have been the *teachers* also: And so here the διδάσκαλοι being named in the former part of the verse, κυβερνήσεις is added in the latter, to denote the *ruling powers* that belong'd to those *teachers*: διδάσκαλοι with the addition of ἀντιλήψεις & κυβερνήσεις here, being all one in effect with the *Pastor* and *Teacher* in one person, *Eph.* 4.

Ποιμαίνει

g. Γένη γλωσσῶν *kinds* or *sorts of tongues*] in this place, and v.10. signifies with some restraint, not *all* the *languages* of the *world*, as was in the effusion of the *Spirit* on the *Apostles* *Act.*2. but some *sorts* of *languages*, which they had never learn'd, in order to their *preaching* to those people, which used those *languages*, For it must be observ'd, that though the *power* of *miracles*, indefinitely *all miracles*, even to the *raising the dead*, *removing mountains*, &c. were bestowed on the *Apostles* by *Christ*, and so in like manner power of speaking all *languages* of the *world*, yet these in this full latitude were not thought fit to be bestowed on other persons after them, but with some limitations, to one this, to another that, which was usefull toward the *building* up of the *Church*, now that the *foundation* was already laid by *Christ* and the *Apostles*. Hence is it that some are peculiarly endowed with *gifts* of *healing*, not having those other *powers*, called δυνάμεις, or ἐνεργήματα δυνάμεων, here and ver.9. nor the πᾶσα *faith*, v. 9. that which extended to all *miracles*, even to *removing* of *mountains*, ch.13.2. And so in like manner, some had some certain *languages* (as a χάρισμα or *gift*) by *inspiration*, yet not *all*, because that was not in order to their business. And as the power of *speaking* with *all tongues* is called indefinitely λαλεῖν ἑτέραις γλώσσαις *Acts* *Act.* 2. 4. *speaking with other tongues*, and here ch.13.1. γλώσσαις ἀνθρώπων λαλεῖν, καὶ ἀγγέλων, *speaking with the tongues of men and of Angels*, i.e. all kind of *languages* imaginable (proportionable to the πᾶσα πίστις *all faith* v.2.) so this more limited gift is expressed by γένη γλωσσῶν, *sorts* or *kinds of languages*, and γλώσσῃ λαλεῖν, ch. 14. 2. *speaking with a tongue*, i. e. some *one* tongue or more, for of him it is said ver.13. *Let him pray that he may interpret*, which, it seems, he is not yet able to doe, and so not to *speak with all tongues*, For if he could, then, understanding himself well enough (as he is supposed to doe v.4.14.) it must needs follow, that he would also be able to *interpret* himself, and not need another qualified to that purpose v. 27. In like manner as here v. 30. *tongues* and interpreting belong not both to the same persons; nay c.14.28. when *two or three speak* in *unknown tongues*, 'tis supposed possible that neither of them may be able to *interpret* or declare intelligibly to the people what hath been said, in which case the *Apostle* bids them that speak *strange languages*, *hold their peace* in the *Church*, i.e. in the *presence* of *beleivers*, for to them the *strange language* is wholly useless. Thus though S. *Paul* *thank God* that he doth γλώσσαις λαλεῖν μᾶλλον πάντων ὑμῶν, c.14.18. *speak with tongues more then all*, in the *Church* of *Corinth*, yet his very saying so, is an intimation that he had not the gift of *all tongues*, as being not one of those *twelve*, on whom that gift descended, *Act.* 2. yet furnisht abundantly for his office with the *languages* of all those to whom he was to preach.

Λαλεῖν ἑτέραις γλώσσαις

Πάντων λαλεῖν

Γένη γλωσσῶν

Paraphrase.

CHAP. XIII.

1. If I have never so perfect a degree of the gift of languages, and doe not withall study and endevour the good and edifying of the Church, I am no better then a trumpet or cymbal that sounds a triumph, for vanity or boasting, but not at all for profit or benefit of the Church.

1. THough I speak with the tongues of men and of Angels, and have not charity, I am become * as [a] sounding brasse, or a tinkling cymbal.]

* a resounding brasse, or a loud sounding cymbal

2. And though I can expound scripture, and know all the most mysterious and subtile parts of it (see note on 2 Pet.1. b.) and if I have the highest degree of that faith by which miracles are wrought, so as to be able to remove mountains, and doe not employ my gifts to the good of others, I am worth nothing, in comparison to those that have that most excellent gift c.12.31.

2. And though I have the gift of prophecie and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.]

3. And

* distribute all my goods and συψωμισθω τα εμαυτου παντα τοις πτωχοις και

† courteous

3. And though I * beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing] 3. And if I ſpend goods and life, and all, and thereby contribute nothing to the benefit of others, I am in compariſon never the better for it.

4. Charity [b] ſuffereth long, and is † [c] kind, charity [d] vanteth not it ſelf, is not puffed up.] 4. It is the property and commendation of this virtue of charity, that it teacheth forbearance, makes a man patient and not revengefull of injuries, kinde, tender and compaſſionate, as ſenſible and zealous of other mens good, as of his own, makes a man farre from envying, very well pleaſed at all other mens happyneſſes, abates all fooliſh elation of minde, ambition and oſtentation, as alſo all pride, and inſolence in overvaluing himſelf, and deſpiſing others. b. c. d.

* highly provoked or exaſperated † doth not impute the evill,

5. Doth not * behave it ſelf unſeemly, ſeeketh not her own, is not * eaſily provoked, [e] † thinketh no evill.] 5. keeps men from uſing others unſeemly either in words or geſtures, enclines them to take care of others good, and ſafety, and not onely of their own, (ſee note on Rom. 14. c.) permits not a man to fall into immoderate, violent diſtempers of anger upon what ever provocation (ſee note b.) imputes and reckons all the good, but none of the evill that is done by any. e. f.

* congratulates with the truth, συγχαιρει τη αληθεια

† covereth

6. [g] Rejoyceth not in iniquity, but * rejoyceth in the truth.] 6. Is farre from rejoycing at anothers ſins, his doing amiſſe, nay is paſſionately affected with ſorrow for it; but when others live and act, as faithfull Chriſtians ought to doe, he is very much concerned in that, rejoyceth at it. g.

† [h] Beareth [i] all things, believeth all things, hopeth all things, endureth all things.] 7. Inclineth a man to hide or conceal all the evill of another that he knowes, ſo farre as is for his good, and is not contrary to the greater good of others, to beleive without prejudice all the good that he hears, or can have any ground in charity to believe of him, to hope that which he beleives not, and never ſo far to deſpaire of his repentance, as to give over the uſing all probable means, which may reclaim him, and to endure much pain and trouble and loſſe to procure a greater good for others, then the evill we ſuffer herein is to our ſelves. h. i.

* prophecies, they ſhall be done away, προφητειαι καταργηθησονται

† Knowledg, that ſhall be done away, γνωσις, καταργηθησεται

8. Charity never faileth: but whether * there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether † there be knowledge, it ſhall vaniſh away.] 8. And for this charity, the love of God and our brethren, as it hath many branches of excellent virtue in it, ſo hath it priviledges above all other graces, particularly this, that it ſhall be uſefull to us, and be exerciſed by us in another world, it ſhall never be outdated, but laſt even in heaven, when our imperfect gifts of prophecy, languages, explication of myſteries, ſhall be ſwallowed up in that abyſſe of perfections.

9. For we know in part, and prophecie in part.

10. But when that which is perfect is come, then that which is in part ſhall be done away.] 9, 10. For our knowledge and prophecie, and other graces and gifts being now imperfect, muſt give way to the perfect ſtate, and become abſolutely uſeleſſe then.

* was affected, ἐφρονουν

† reaſoned, ἐλογιζομην

11. When I was a childe, I ſpake as a childe, I * underſtood as a childe, I † thought as a childe; but when I became a man, I put away childiſh things.] 11. As it fares in the change of ages in a man, our words, our affections, our inclinations, and our reaſonings are quite changed; in the compaſſe of a few years, we neither ſay, nor deſire, nor underſtand any thing, as ſome years before we did: ſo much more is it betwixt this, and another life.

* we ſee yet βλεπομεν αρτι

† I yet know, αρτι γινωσκω

12. For * now we ſee through a glaſſe darkly, but then face to face: † now I know in part, but then ſhall I know, even as alſo I am known.] 12. For now our viſion is very dark and imperfect, looking at things as when they are ſhewed us through a glaſſe on purpoſe to give us but a glimpſe of them; but when we come to heaven, we ſhall then ſee as perfectly, as if we looke cloſe to it, know God as truely, as we have hitherto been known by him.

13. And now abideth faith, hope, charity, theſe three, but the greateſt of theſe is charity.] 13. So that it is evident, that as faith hope, and charity, are farre to be preferred before all other gifts of the Spirit, which are given men for the benefit of others v. 2. ſo of thoſe three graces or divine virtues charity is the moſt excellent, whether conſidered in it ſelf, or in the duration of it. In it ſelfe it is the moſt neceſſary grace here, v. 1. &c. and all the other whether graces or virtues are but means for the working of this, our Faith teacheth it, and our Hope excites it, and Charity is the end of the Commandment, and Faith muſt be perfected by it, and without it all the gifts mentioned v. 1, 2. are nothing worth, and are given men for the working of that in others, and ſo likewiſe in reſpect of the duration, the gifts were ſoon to vaniſh (and are now vaniſhed long ſince, the gift of miracles, of languages &c.) and faith and hope will vaniſh with this life, for Faith is of things not ſeen, and therefore ceaſeth when viſion cometh, and ſo Hope if it be ſeen, is not Hope, but Charity ſhall never be outdated, but laſt and flouriſh when we come to heaven, and be then a ſpeciall ingredient in our happineſſe, which indeed conſiſts in loving God, and having common deſires with him, and loving all whom he loves, (not the damned, who are veſſels of his wrath) and that eternally.

Notes on Chap. XIII.

2. χαλκος

That κυμβαλον *cymbal* here is an *inſtrument* of *loud muſick* may appear, not onely by the *Epithets* which are given it. *Pſal.* 150. 5. the *loud cymbals*, and the *high-ſounding cymbals*, but alſo by the reſt of the *conſort* there mention'd, the *ſound* of the *trumpet* in the firſt, and (after the *pſaltery* and *harp*, *timbrel* and *pipe*, *ſtringed inſtruments* and *organs*) this of the *Cymbal* in the laſt and *higheſt* place, and that no doubt a πνευματικον a *wind inſtrument* of *braſs*, as appears by *Heſychius*, who renders χαλκωματα *inſtruments* with *braſen mouths*, by χαλκια κυμβαλα *braſen cymbals*. So improbable is it, that this ſhould be that *tinkling inſtrument* of ſo ſlight, and *low* a *ſound*, that now we call by that name. This more appears by the *Epithet* here added to it, ἀλαλαζον, which certainly ſignifies a *loud* noiſe, or *crie*, a *ſhout* either of *mariners* and the like, when they ſet all uniformly to ſome work of difficulty, to *hoyſe* the *main ſayle*, to which they all muſt joyne, and ſummon one another to it by that *ſhout*, or elſe of *conquerors* in a field, ἀλαλαζει στρατιος ἐχθῶ the word notes *ſhouting* ἀλαλαζω

for

for victory, ſaith *Heſychius*, and ἀλαλαγμὸς ἐπινίκιος ὕμνος, ἢ ἴυγμὸς βόη, 'tis a *ſong of victory*, or *ſhout of acclamation*. And that ſignifies this *inſtrument* to be ſuch as was then uſed (as the *trumpet*, meant, I ſuppoſe, by the χαλκὸς ἠχῶν *reſounding braſs*, is now) for thoſe *ſolemn* military *ovations* and *triumphs*; and in that reſpect it ſeems moſt applicable to the *gift* of *tongues* in the *Church*, as that is oppoſed to *charity*. *Charity* is all for the *edification*, the benefiting and profiting of others, but the *gift* of *tongues* being onely uſefull, as a *miracle*, to convince *unbelievers*, and to ſpeak intelligibly to them, which are of another nation, and not at all uſefull to *beleivers* of their *own nation* that underſtood not a *ſtrange tongue*, may in reſpect of them, fitly be compared to a *cymbal*, or *trumpet*, ſounding a *triumph* for *oſtentation*, but not for *edification*, as is inſiſted on at large in the *fourteenth Chapter*.

b. Μακροθυμεῖ The notion of μακροθυμεῖν] for *ſlowneſs to wrath*, or *revenge*, in oppoſition to quick *reſentment* of *injuries*, is ſufficiently known, *Rom.*9.22. and ſo it is to be taken here, as a firſt and principal act of *charity*, on which [χρηστεύῃ, *is kind*, or *good*, or *gentle*, or *gracious*] fitly attends. This differs from the παροξύνῃ, *is not exaſperated* or highly *provoked* to *anger* v. 5. eſpecially in two things, 1. Παροξυσμὸς notes the *hight*, or *pitch*, to which it advanceth, as the *paroxyſme* is the *ſharp* fit of the *feaver*, and ſo that part of the character of *Charity* is, that where that is planted, it *moderateth anger*, and ſuffers it not to *boyle* to that *hight*, but this of μακροθυμία is the *deferring* and *putting* it off; the *charitable* man is ſo farre from *raſh anger*, or *ſuddain revenges*, that he can *bear* and *forbear long*. 2. Παροξυσμὸς is reſtrained to the *paſſionate*, *ſharper* part of *anger*, which is called ὀργὴ, as the former to the *rational*, and heavier part of it, θυμὸς, which relates to *revenge*, or inflicting of *puniſhment*. This is otherwhere expreſſed by βραδὺς εἰς ὀργὴν *ſlow to wrath*, *Jam.* 1. 19. by ἀνεξίκακος 2 *Tim.*2.24. *bearing with evil*, not apt or forward to *puniſh* thoſe that doe *amiſſe*, to which is annexed ἐν πραΰτητι παιδεύων, *in meekneſs inſtructing oppoſers*. Contrary to this are the ἀνήμεροι *fierce* 2 *Tim.*3.3.

c. Χρηστὸς ſignifies ἀνυπολαβόχυλον, ἢ ὃς ἐκ πάσας συμπαθείας, τὰ αὑτοῦ ὡς ὀικεῖα ἰδιοποιούμενον, ſaith *Phavorinus*, *tenderneſs of compaſſion*, *kindneſs toward the neighbour*, *making all things that belong to him*, *as if they were his own*, and ſo it ſeems to ſignifie here, that it is the property of *charity*, where it is planted, to infuſe a *benignity* into their nature, making them conſider *others* as they doe *themſelves*, and ſo extend the ſame *liberality*, and *kindneſs* to them, that ſtand in need of it, that in the like caſe they would *wiſh* to themſelves, A *God-like* quality, attributed to *God* himſelf, ὅτι Κύριος χρηστὸς, *the Lord is gracious*, 1 *Pet.*2.3.

d. What the word φυσιοῦται ſignifies, or of what *origination* it is, whether *Greek*, or *Latine* is ſomewhat difficult. Among the *antient Greeks* it is not met with, but among the moſt *antient Latines* it is; *Perperi* in *Accius*, and *perperitudo*, and *perperam facere* very ordinarily. Which makes it reaſonable to reſolve it a *Latine*, not a *Greek* word originally. Then for the meaning of it, in the *Latine* it ſignifies generally to *doe amiſſe*, *perperam* oppoſed to *rectè*, but in the *Greek*, the *Gloſſaries* and the ancient *fathers* doe differ, and yet prettily well agree, Περφερὴς ὑπερήφανος, ſaith *Heſychius*, *is elated*, ſets himſelf out at the greateſt advantage, and πέρφερος μετὰ βλακείας ὑπερηφάνου, *lifted up*, *and fooliſh*, (and therefore when in *Phavorinus* we read φυσιοῦται ἀντὶ κολακεία, it ſhould doubtleſſe be read ἀντὶ βλακεία *fooliſhneſſe*, and ſo preſently to the ſame word he hath, ἀντὶ τοῦ βλακεία) And *Phavorinus* hath pointed to this place, ἀπερισκέπτως, ἀπερίσκεπτος φησι, τοῦτέστιν, ἀσυντάκτως, *when the Apoſtle ſaith*, ἀπερισκέπτως, *the meaning is*, *that he runs not headlong*, *precipitous*, as *giddy proud* fools are wont to doe, ἀσυντάκτως, ſaith *Heſychius*, ἀσυντάκτως ἐπὶ παντὶ λογισμῷ, that *falls upon any action before conſideration*, or *deliberation*, *raſh*, unadviſed (and therefore when *Heſychius* hath ἀσυντάκτως ἀφίησιν, it will be reaſonable to correct, and read it, ἀσυντάκτῳ.)

* *Clemens Alexandrinus* renders φυσιοῦται κομψεύεται, *adorning* and dreſſing ones ſelf *gayly*, and † S. *Baſil*, Τί δὲ φυσιοῦται; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ κομψείαν ἐπιλαμβάνει, *What doth it ſignifie? All that is put on not for uſe, but ornament.* From theſe ſeverals put together the *reſult* may ſeem to be this, that φυσιοῦται] ſignifies that *ambitious oſtentations* ſetting himſelf out, which proceeds from a *fooliſh*, *giddy* pride and *elation of mind*, and puts a man forward upon all *headlong*, *precipitous* actions in purſuit of his own *glory*, or to ſatisfie his own *intemperate* humour; Thus in *Accius*, *ductabilitas nimia*, and *perperitudo*, are put together, *an eaſineſſe to be led*, *and an haſty raſh precipitous behaviour*. And then the excellence of *charity* (as in other things) appears in this, that, where it is truly planted, it keeps a man from this *fooliſh*, *giddy elation* of mind, which breaks out *precipitonſly* into all *ambitions*, *oſtentations* actions, and renders him ridiculous by an undue *unconſiderate* purſuit of his own *glory*, or *praiſe*, whereas the true *Chriſtian love* of others, ſo contrary to *ſelf-love*, the *ſource* of all this, is buſied in the advancement of the *reall concernments* of others, and ſets conſiderately about that, and runs not *headlong* after ſuch improper *waies* of getting in any *aerial* empty good unto themſelves.

* *Padag.* l. 3. c. 1.

† in *Defin.*

What ἐκ ἀσχημονεῖ] here ſignifies, is a matter of ſome queſtion, That which ſeems moſt commodious to the place is, that it is one effect of the *grace* and *duty* of *charity* to our *brethren*, that he that hath it, doth never uſe others *unſeemly* in *words* or *geſtures*, but eſpecially not *reproachfully*, Thus will it fitly be joyned to ἀ φυσιοῦται *is not puffed up*] *contumelious* behaviour being a natural concomitant of *pride* and *arrogance*. And accordingly as *Heſychius* renders ἀσχημονεῖ (for ſo it ſhould be read, not, as the copie corruptly hath it, ἀσχημεῖ) ἀκοσμεῖ *doth uncomely* in general, ſo he explains ἀσχήμων θάνατος an *uncomely death*, by ὀνειδιστὸς *reproachfull*, *contumelious*, to which it will be conſequent, that the verb may alſo ſignifie, *to deal reproachfully*, and to doe ſo is very contrary to *charity*, of which therefore it is here denied. The notion which *Eraſmus* hath of it for being *aſhamed of nothing*, doing any the *meaneſt offices*, though it might be agreeable to the *context*, as an act of high *charity*, doth not yet any way agree with the nature of the word. And the other notions of *doing no diſhoneſt* thing &c. affixt by others, will not agree

e. ἐκ ἀσχημονεῖ

with

with the *context*, which belongs all to duties of *charity* to other men, whereas this is terminated in our ſelves.

f. λογίζεσθαι τὸ κακὸν

What λογίζεσθαι τὸ κακὸν] ſignifies muſt be doubtfull, becauſe both λογίζεσθε] and κακὸν] are capable of two *interpretations*, λογίζεσθε] may ſignifie *to think*, as that ſignifies *to deſign*, λογεῖται, διαλογίζεται ἐνθυμεῖται, ſaith *Heſychius*, and κακὸν *evil*] may be *hurt*, or *miſchief*, and then λογίζεσθε τὸ κακὸν] will be to *imagine miſchief*, *deſigne* in the mind, *contrive hurt* to any, and ſo *thinking evil*] ſignifies *Gen.* 50. 20. and διαλογισμοὶ πονηροὶ *evil thoughts*, are *wicked machinations*, (ſee *note* on *Mat.* 15. e.) On the other ſide λογίζεσθαι] is to *reckon*, to *account*, and τὸ κακὸν *evil*, is alſo *wickedneſſe in* any man, as well as *miſchief to* him, And then λογίζεσθαι τὸ κακὸν] is *to impute*, or *account ſinne* to any man, Thus λογίζεσθαι ἁμαρτίαν *Rom.* 4. 8. is rendred truly, *imputing of ſinne*, i. e. *accounting* ſinne to any, *reckoning* it, *charging* it on him. And this latter is more probably the meaning of the phraſe here, For this may fitly be reckon'd among the *excellent* effects of *charity*, that it keeps a man, in whom it is, from *reckoning* or *imputing* of *evil* to any man; whatſoever *good* another doth, it makes one *impute* that to him, *commend* him, *reward* him for that, as it was *Gods charity* to *Abraham* (and to all *ſincere beleivers*) that he did λογίζεσθαι δικαιοσύνην, *impute righteouſneſſe* unto him, though he performed not *exact* obedience or ſuch to which the *reward* was due, But τὸ κακὸν *the evil*, that w^ch is *amiſs*, (all one with ἡ ἁμαρτία *the ſin*) ὁ λογίζεται, it will not ſuffer him to *impute that* any way to his *diſadvantage*. This a man will be otherwiſe apt enough to doe, if *Charity* doe not reſtrain him, and a moſt *commendable virtuous* act it is, a ſpecial ingredient in raiſing that great *elogie* of *charity* premiſed in the firſt verſes of the Chapter, that it *accounts*, *reckons*, *imputes the good*, but not the *evil*, whereas *the deſigning of miſchief* is it ſelf ſo *vile* a thing, ſo contrary to the lawes of common *humanity*, that an *heathen*, *virtuous* man, without the *advantage* of *Chriſtian charity*, will not think fit to doe ſo, And meerly to reſtrain one from that *diabolical*, *malicious* humour, is not ſo *commendable*, or ſo *excellent* a thing. To this rendring of it agree the ſeverall *gloſſes* in *Heſychius*, Λογισμοῖς Ὑφαῖς, and λογιάμβοις ἀπατεμμένοις, and λογίζονται φαντάζονται, 'tis certainly a falſe print for ψηφίζεται, for it followes Λογίζομαι τῇ γνώμῃ ψηφίζω, and Λογίζομαι ἐνθυμήμασι φαντάζω, it ſhould certainly be again ἐνθυμήμασι ψηφίζω. All tending to this, that it ſignifies to *reckon*, (ſee note on *Rom.* 3. g.) as generally it doth in the *New Teſtament*. Another notion yet there is which is affixt to this phraſe, that λογίζεσθαι τὸ κακὸν is to *ſuſpect evil*, but that is expreſt by another phraſe ἐνθυμεῖσθαι πονηρὰ *Mat.* 9. 4. and that *charity* permits not a man to doe that, is in effect ſaid, ver. 8. in πάντα πιστεύει it *beleives all things*, *beleives* alwaies the *beſt* of every man, for that is all one with [*ſuſpecteth not evil.*]

Ἐνθυμεῖσθαι πονηρὰ

g. Ἀδικία Ἀλήθεια

For the explaining this verſe, it muſt firſt be reſolved what is meant by ἀδικία *iniquity*, and ἀλήθεια *truth*, Ἀδικία may ſignifie, (in *oppoſition* to the peculiar notion of *truth*,) *deceit* or *falſeneſſe*, as when it is ſaid of *Chriſt*, Ἔστιν ἀληθὴς ὁ πέμψας με *this is true*, and οὐκ ἔστιν ἀδικία ἐν αὐτῷ *Joh.* 7. 18. *there is no unrighteouſneſſe in him*, i. e. no *deceitfulneſſe*, (ſee note on *Lu* 16. a.) And then the meaning will be, that true *charity* infuſes ſuch a value of *truth*, and diſlike of *deceit*, and *conſenage*, that it permits not any man to be pleaſed with any ſuch act either in *himſelf*, or others. But as ἀδικία is oft uſed in a wider ſenſe for *all wickedneſſe*, *Rom.* 1. 18. ſo is ἀλήθεια taken for *ſincerity* of *goodneſs* 1 *Cor.* 5. 8. and ſo 3 *Joh.* 3. and often in other places, and then as ὁ χαίρει, *rejoiceth not*, ſignifies *figuratively*, is very *ſad*, *extremely grieved* (as *Iſa.* 66. 4. *that in which I delighted not*] is *their abominations* v. 3.) ſo the full meaning of the verſe will be, that *charity* will make a man truly *mourn* and *grieve* at any ſin committed by any other, and moſt heartily *rejoice* to ſee men diſcharge their *Chriſtian duty*, live in all manner of *ſincerity*. And thus ſaith S. *John* 3 *Joh* 4. that he hath *no greater joy*, *then to hear that his children walk in the truth.* ὁ χαίρει

h. στέγω

That στέγω ſignifies to *cover*, and is, within a very little, the *Latine tego*, and from thence στέγω & *tectum*, is ſufficiently known, and therefore by *Heſychius* 'tis firſt expreſſed by κρύπτει, ζωσκεῖ, *to cover*, to *contain*, and then by βαστάζει, ὑπομένει, *to carry*, *to endure*; And that this notion of *covering*, belongs principally to *concealing*, in oppoſition to *ſpeaking* out or *reporting*, may appear by *Heſychius* alſo, who in the word στέγασον explains it by τὸ δυνάμενον στέγειν τοὺς λόγους, ἢ μὴ ἐξαγγέλλειν, *to cover words*, *and not report them*, and σιγατόπιγον σιωπηλότατον, referring to *ſilence* or *holding the peace*. And this is the moſt probable notion of the word here, where ſpeaking of *charity*, that it *rejoiceth not in iniquity* (i. e. is ſo farre from *joying* to ſee another *offend*, that it produceth great *ſorrow* and *compaſſion* for it) *but*, on the other ſide, *rejoiceth together in the truth*, is very *glad* to ſee men doe as they ſhould doe, live in all *Chriſtian ſincerity*, he addes πάντα στέγει, as a farther evidence of that temper, *conceals all* the *ill* of another, unleſſe when 'tis greater *charity* to reveal it, (as *Pro.* 10. 12. it is ſaid of *love*, that it *covers all ſins*) and then goes on, πιστεύει πάντα, *beleiveth all things*, i. e. *all things* that are ſaid for the excuſe, or mitigation of a *fault*, (which is the quality of the *ſupernal wiſdome*, *Jam.* 3. 17. that 'tis εὐπειθὴς *eaſie to be perſwaded* of that which tends to *mitigate* the *fault*) and when nothing is ſaid in *defence*, or *excuſe*, yet ἐλπίζει πάντα. *hopeth* the *beſt*, that the matter is capable of; And then followes πάντα ὑπομένει *endureth all things*, whatſoever of *injury* comes to him by anothers fact, he is moſt ready to *bear*, and never meditate *revenge*; Which is the very thing that muſt be meant by this phraſe πάντα στέγει, if it were rendred, *beareth all things*; as in *Heſychius* 'tis manifeſt, that στέγω in that notion of *bearing* is ὑπομένω to *endure*. And that is one farther evidence, that στέγω is here in the other notion, for elſe there would be no avoiding a *tautologie*. It is true that ch. 9. 12. it may bear another ſenſe (for the word certainly ſignifies to *endure*, as well as to *conceale*) and yet that with ſomewhat of this notion in it, for the ſenſe lies thus, we might uſe our *liberty* or *authority*, claim the privilege of *labourers*, i. e. to be *provided* for by thoſe, for whom we *labour*, but we have not done ſo, but πάντα στέγομεν, make no ſuch *claims*, but *endure* hardſhip, rather then hinder the *propagating* of the *Goſpel* by inſiſting on this right.

Ἐλπίζει πάντα

Πιστεύει πάντα

Πάντα στέγει

The

i. Πάντα

The word [Πάντα *all things*] though it be an *universall*, is not to be taken in the utmost *extent*, but according to the uſe of the like phraſes in all *languages*, wherein the *universal* ſigne affixt either to *perſons*, or *times*, or *places*, or *things*, ſignifies onely a *greater* number, but not *all* without exception. So when *Pſal.* 14. 4. it is ſaid of the *children of men, that they are all gone out of the way, all become abominable*, it is manifeſt that it is not ſpoken of all men without exception, for v. 8. there is mention of *Gods people*, and v. 9. of the *righteous*, So for things *Joh.* 14. 26. *the holy Ghoſt ſhall teach you all things, and bring all things to your memory*, not abſolutely *all*, but *all* that were *uſefull* to their office. So 1 *Cor.* 10. 23. *All things are lawfull to me*, i.e. *many* of thoſe things which are *unexpedient*, or *all indifferent* things. So *Phil.* 4. 13. *I can doe all things*] is determined there to the things there ſpoken of, *to want*, and to *abound*, &c. and ſo here the *covering*, and *beleiving*, and *hoping*, and *enduring all things*, is the *concealing* and *burying* in forgetfulneſſe *many* conſiderable *injuries*, and *evils* of other men, *beleiving*, and *hoping*, and *enduring* very *many* things, which they, which have not this excellent *divine* grace of *Charity*, will never doe.

Paraphraſe.

CHAP. XIV.

1. Let the prime ſupreme care be to do good to others, and in order to that, of all ſpirituall gifts which you are to deſire zealouſly, that of interpreting Scripture is the moſt uſefull, ſee note on Lu. 1. m.

1. * Follow after charity, and deſire ſpirituall gifts, but rather that ye may prophecy.] * purſue διώκετε

2. For he that by the gift of God ſpeaketh any unknown languages, onely to ſhew what he can doe, muſt be ſuppoſed to ſpeake to the underſtanding of none, but of God, and then he ſpeakes indeed by that gift or afflation, myſteries or hidden things, but no body receives benefit by him.

2. For he that ſpeaketh in an unknown tongue, ſpeaketh not unto men, but unto God; for no man underſtandeth him, † howbeit in the Spirit he ſpeaketh myſteries.] † though he by the ſpirit, ἀνεξηγήτοις δὲ

3. But he that declareth to others what himſelfe underſtands of holy things, ſpeaks to men's profit and inſtruction, admoniſheth and exhorteth them to all Chriſtian practiſe, and comforteth them from the promiſes of Chriſt.

3. But he that prophecyeth ſpeaketh unto men † to edification, and exhortation, and comfort.] † edification ἐποικοδομὴν

4. He that ſpeakes a ſtrange language, can benefit no body but himſelfe, but he that interprets Scripture doth that which much tendeth to the confirming, and benefiting the congregation, improving them in ſpirituall knowledge.

4. He that ſpeaketh in an unknown tongue edifieth himſelfe, but he that phecieth, edifieth the Church.]

5. I had much rather that ye had the gift of prophecying then of ſtrange tongues, for expounding of Scriptures is infinitely more uſefull to the Church, then the gift of tongues, unleſſe he that uſeth that gift doth after tell them in plain words what he meant, for unleſſe he doe ſo, the Church can receive no advantage by him.

5. I would that yee all ſpake with tongues, but rather that ye prophecied: for greater is he that prophecieth, then he that ſpeaketh with tongues, except he interpret, that the Church may receive edifying.]

6. For ſtrange tongues are not at all profitable for them that are already Chriſtians; that which is profitable is either 1. expounding ſacred figures, or 2. communicating ones knowledge in great myſteries (ſee note on 2 Pet. 1 b.) or 3. interpreting of difficulties of Scripture, or 4. morall catechiſticall inſtitution, teaching you what men ought to doe and believe.

6. Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeake to you, either by revelation, or by knowledge, or by prophecying, or by doctrine.]

7. This you may diſcern by an ordinary ſimilitude, for when ſounds are made by inſtruments, unleſſe thoſe ſounds are ſet to ſome tune, no man can tell what to make of it.

7. And even things without life giving ſound, whether pipe or harpe, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?]

8. And particularly the trumpet, which is uſed to ſound alarmes, doth ſo by a particular diſtinct ſound, and if that be not ſounded no man that hears a trumpet will thinke himſelfe bound to make ready.

8. For if the trumpet give an uncertain ſound, who ſhall prepare himſelfe to the battail?]

9. So if you, that have the gift of ſtrange languages, doe not by that means ſpeake that which the Auditors may underſtand (for to that end ſure were thoſe languages given, that you might ſpeake to every one in his own language, Act. 2. 6.) how ſhall any man be the better for your languages? your words ſhall be poured out into the aire unprofitably.

9. So likewiſe you, except yee utter by the tongue * words eaſie to be underſtood, how ſhall it be known what is ſpoken? for yee ſhall ſpeake into the ayre.] * intelligible ſpeech, εὔσημον λόγον

10. There are, for example, ſeventy languages, and every nation ſpeakes ſome or other, and underſtands that, but ordinarily no other.

10. There are, it may be, ſo many kindes of † voices in the world, and none of them are without ſignification.] † languages --and none of them is without ſom language, ---ἀφωνότατον οὐδὲν αὐτῶν (but the Ks. MS. leaves out ἀφωνότ) ἄφωνος

11. And therefore if he that hath all theſe languages, ſpeak to me in any but that which I underſtand, he ſpeakes to no more purpoſe to me, and I receive no more advantage from him, then if a couple of men of ſeverall countreys ſhould talke one to another, and neither underſtand a word of the other.

11. Therefore if I know not the meaning of the voyce, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me.]

12. So ye alſo ſeeing ye would fain have

12. Even ſo yee, for aſmuch as yee * are zealous of ſpirituall gifts, ſeek that ye may † excell to the edifying of the Church.]

have ſome of thoſe extraordinary gifts of the Spirit (ſee note on Lu. 9. d.) ſeek thoſe gifts eſpecially by which the Church may receive edification and advantage, that ſo you may doe ſomewhat more then ordinary, and of this ſort is prophecying.

13. Wherefore let him that ſpeaketh in an unknown tongue pray that he may interpret.] 13. And in ſtead of amazing people with ſtrange languages which they underſtand not, let him pray to God for the gift of expounding ſtrange languages, that he may help others to underſtand them that ſpeak thus.

14. For if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitfull.] 14. For if by that gift of tongues I pray in an unknown language, my gift, or the gift of tongues which is given me, prayes, but my underſtanding lies idle (ſee note on Lu. 9.d.) does no body elſe any good, I make uſe of my gift of tongues, which I my ſelfe underſtand, but I make no uſe of that underſtanding of mine to make others doe ſo too.

† by the ſpirit προσ-ευχη * by the underſtanding, τω νοι † by * by

15. What is it then? I will pray † with the ſpirit, and I will pray * with the underſtanding alſo; I will ſing † with the ſpirit, and I will ſing * with the underſtanding alſo.] 15. What then is it that is moſt deſirable? Why, that, if in praying I make uſe of the gift of tongues, which is intelligible to my ſelf, I pray alſo by my underſtanding, ſo as he that hath not the gift of tongues is wont to pray, that ſo my underſtanding may be uſefull to others, and help them to underſtand alſo, and ſo likewiſe that I may make uſe of the gift of tongues in ſinging Pſalms, and ſing alſo by my underſtanding, ſo as he that hath not thoſe extraordinary gifts is wont to ſing, i.e. So as ſhall be intelligible to others.

† vulgar perſon, ιδιωτου

16. Elſe, when thou ſhalt bleſſe with the ſpirit, how ſhall he, that occupyeth the room of the † unlearned, ſay, * Amen, at thy giving of thanks, ſeeing hee underſtandeth not what thou ſayeſt? 16. For if thou adminiſter the Sacrament in an unknown tongue, how ſhall the people that receive, ſay, Amen, at thy adminiſtring of it, when they underſtand thee not? 2.

17. For thou verily giveſt thanks well; but the other is not edified.] 17. And in that caſe how well ſoever that be done, which thou doſt, yet tis clear 'tis not for the advantage of others, or benefit of the Church.

18. I thank my God, [I ſpeak with tongues more then you all.] 18. I have the gift of tongues more then any of you hath it.

* by † I may inſtruct κατη-χησω

19. Yet in the Church I had rather ſpeak five words * with my underſtanding, that † by my voyce I might teach others alſo, then ten thouſand words in an unknown tongue.] 19. But for the benefit of others 'twere much better that I ſpake, though never ſo little, from my own underſtanding, ſo as he that hath not the gift of tongues, is wont to ſpeak, ſo that others may underſtand, and be inſtructed by me, then never ſo much by the gift of tongues, when no man knowes what I ſay.

* in your affections, ταις φρεσι, † wickedneſſe τη κακια * affections

20. Brethren, be not children * in underſtanding: howbeit, in † malice be ye children, but in * underſtanding be men.] 20. Brethren, tis a piteous thing to bee thus childiſhly affected (ſee note on Lu: 1. 5.) to brag or boaſt of uſeleſſe, gaineleſſe things, ſuch as is ſpeaking what no man underſtands: In reſpect of ſin, be as like children, i.e. as innocent as you will, but be more mature and manly in your affections.

be ye perfect, τελειοι γινεσθε † or, by the lips of others, or ſtrangers, for the King's MS. reads χειλεσιν ετεροις

21. In the law it is written, With men of other tongues and † other lips will I ſpeak unto this people: and yet for all that will they not heare me, ſaith the Lord.] 21. In the old Teſtament in the prophecy of Iſaiah c. 28. 11. tis mention'd as a miracle ſhewed to the people, that God would ſend prophets to them in languages which they underſtood not, and yet that this ſo great a miracle ſhould not work on them.

22. Wherefore tongues are for a ſign, not to them that beleive, but to them that beleive not, but prophecying ſerveth not for them that beleive not, but for them which beleive.] 22. By which it appears that the uſe of the gift of tongues, is principally as a miracle, and that for the converting of unbeleivers; but interpreting of Scripeures, and teaching Chriſtian doctrines, is that that is moſt proper for beleivers.

* vulgar perſons v.16.

23. If therefore the whole Church be come together into ſome place, and all ſpeak with tongues, and there come in thoſe that are * unlearned or unbeleivers, will they not ſay that ye are mad?] 23. If therefore in a ſociety of Chriſtians and none elſe, all that ſpeak, ſhall ſpeak ſtrange languages, what will an ordinary man, or an unbeleiver thinke or ſay? would hee not thinke them all mad, if he ſhould caſually come among them?

† diſcovered ελεγχεται

24. But if all prophecy, and there come in one that beleiveth not, or one unlearned, he is † convinced of all, he is judged of all.] 24. But if that which they are about, be the interpreting of Scripture, promulgating the doctrine of Chriſt, this may probably work upon them that heare, though they came in unbeleivers.

* proclaiming that God is really among you αναγγελων οτι ο θεος οντως εν υμιν εστι

25. And thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face he will worſhip God, * and report that God is in you of a truth.] 25. And coming to a ſight of their ſins they will be forced to doe reverence, and confeſſe that God is in ſuch a congregation as that.

26. How is it then, Brethren? when ye come together every one of you hath a Pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying.] 26. If then yee demand, how ye ſhal behave your ſelves in Church meetings; Take care eſpecially that, what ever ye doe, whether by the aſſiſtation of the Spirit ye compoſe Pſalms (ſee note on Eph: 5. c.) for the praiſing of God, as was uſed eſpecially in the Euchariſt v. 15, 16. or whether ye make uſe of your gift of languages (note on c. 12. g.) or whether ye explain the figures of the old Teſtament (ſee note b.) or whether ye interpret what others have ſpoken in an unknown tongue, all be done ſo as may be moſt to the benefit and advantage of others.

† διερμηνευτης

27. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three, and that † by courſe, and let one interpret.] 27. And whenſoever any uſe the gift of

of tongues, let not above two or three doe it at one time, and they one by one, and let one of them interpret all that the reſt have ſpoken.

28. And if none preſent be able to doe that, let not him that hath the gift of languages ſpeak in the Church, the place of beleivers (but reſerve his tongues for the converting of ſtrangers) and in the mean time keep his languages to himſelf, to be uſed at his own home betwixt God and him in private.

28. But if there be no interpreter, let him keep ſilence in the Church, and let him ſpeak to himſelf and to God.]

29. And as for the gift of tongues, ſo next for prophecying, let that be done by two or three in a day, the reſt paſſing judgement on that which is done by them.

29. Let the prophets ſpeak, two or three, and let the other judge.]

b. 30. And if, while one is reading or expounding any part of Scripture, another that ſitteth by be able to give any expoſition of a ſacred figure or other emergent difficulty, let it be free for him to doe ſo, and in the mean while, let the other, that was ſpeaking, give way to him.

30. If any thing be [b] revealed to another that ſitteth, by let the firſt hold his peace.]

31. For yee may give your ſenſe of Scripture one after another, and if ye doe ſo, that will be the beſt way to inſtruct and exhort all others.

31. For ye may all prophecy one by one, that all may learn, and all may be † comforted.] † exhorted

32. And it cannot be objected againſt this, that they that are thus inſpired, cannot thus ſtop themſelves; for the afflations or inſpirations of ſuch prophets as are here ſpoken of, may be ruled by the prophets, i.e. by them that have them, the Chriſtian gifts of expounding &c: being not like the afflations of evill ſpirits which put them into extaſies, God's gifts to the Church are (as even Prophecy it ſelf appeared to be in Jonah) ſuch, as it is in their power to reſtrain, and conſequently they may prophecy one after another v. 31.

32. And the ſpirits of the prophets are ſubject to the prophets.]

33. For the Spirit of God is not a violent, extatical, impetuous, but a quiet, ſoft ſpirit, as appears by the effects in all well tempered, conſtituted Churches.

33. For God is not the * author of confuſion, but of peace, as in all Churches of the ſaints.] * God of diſturbance

34. As for your women, let them be ſo farre from teaching, that they doe not ſo much as ſpeak, by way of asking queſtions, in the Church, but acquieſce in the Judgments of their ſuperiours, particularly their husbands, as the law of God commands Gen. 3. 16.

34. Let your women keep ſilence in the Churches, for it is not permitted unto them to ſpeak, but † they are commanded to be under obedience, as alſo ſaith the law.] † or let the be ſubject to their husbands, for the King's MS. reads

35. What therefore they deſire to be inſtructed in, they muſt ſeek it by their husbands, by whom it may be conveighed to them (if not from their own skill, yet from thoſe that are able to inſtruct, the officers of the Church) much more decently then by their ſpeaking or asking queſtions in the Church, the doing of which is uncomely in a woman, as arguing ſome pride in her, or weakneſſe in her husband.

35. And if they will learn any thing, let them ask * their husbands at home: for it is a ſhame for women to ſpeak in the Church.] * their own

36. As for you that take upon you to order otherwiſe, are you the planters of the Goſpel? or did the Apoſtles, that planted, give none but you directions, that you muſt doe contrary to all other Churches, particularly to Jeruſalem, and ſuffer women to ſpeak in your Churches.

36. What? came the word of God out from you? or came it unto you * onely? † alone

37. If any man be a prophet, or have any other ſpiritual gift, or afflation, let him receive theſe directions, as the commands of the Lord, or not pretend to be a true prophet. For the Apoſtles (and ſuch am I) being the men intruſted by Chriſt to conveigh the Goſpel to the world, and to preſerve order in the Church, are to be obeyed by the Prophets themſelves; and in matters of difference the reſolution is to be made by the Apoſtles, as the Governours of the Church, not by the prophets or the ſpiritual.

37. If any man think himſelfe to be a Prophet, or ſpiritual, let him acknowledge that the things I write unto you, are the commandments of the Lord.]

38. But if any man doubt of it, reſiſt the directions, let him continue to doe ſo, *his*, will be the danger of it.

38. But if any man be ignorant, let him be ignorant.]

39. To conclude therefore, prophecying, teaching, exhorting is the thing by which the Church is moſt profited, and for the gift of tongues, tis that, that they which have may be allowed to uſe, if they doe it according as I have directed.

39. Wherefore, brethren, covet to prophecie, and forbid not to ſpeak with tongues.]

40. Let all things therefore be done according to the cuſtome of the Church, (which is the rule of decency) and according to the orders and directions, which now, and at other times have or ſhall be given you by me. And this is all I ſhall now adde on this ſubject.

40. Let all things be done decently, and * in order.] * according to appointment, &c. vide

Notes on Chap. XIV.

2. Ἀμὴν The word *Amen* is an expreſſion ordinarily uſed by the *people*, by way of *aſſent* to the *prayer* made by another before them, being an *Hebrew Adverb* of *affirming*, and ſo rendred by *Symmachus* πιστῶς *faithfully*. For, as *Maimonides* ſaith, 'twas a cuſtome of the *Jewes* in their *daily prayers*, that he that had not skill or ability to *pray* himſelf, ſhould ſay *Amen*, but he that had ability, ſhould *pray* himſelf. The former of theſe was he that is here called ἰδιώτης the *private* or *vulgar* perſon, νήπιος 1 *Pet.* 5. 5. *the younger*, as * *Lucian* defines ἰδιώτης, Πολὺς ὄμιλος, ὃς ἰδιώτας καλοῦσιν οἱ σοφοί, *the multitude* or *congregation*, *which the wiſe men call Idiots*. This cuſtome is clearly deduced from *Deut.* 27. where all the *people* of *Iſrael* joyne in this, and ſo in the *Pſalmiſt* particularly on this occaſion of εὐλογία *bleſſing* of *God*, *Bleſſed be the Lord God of Iſrael from everlaſting and world without end, and let all the people ſay, Amen.* Hence have the *Talmudiſts* a threefold *Amen*, * adi multi p. 788.

Μίσνα.

† but N.T. c. 5.

men, 2. *Amen pupillum*, ſaith † *Cavinius*, when one *prayes*, and another, that *underſtands* not what he ſaith, gives anſwer to him, parallel to this of the *idiote* in this place. 2. *Amen ſurreptitium*, a *ſtollen Amen*, when 'tis before the end of the prayer, and 3. *Sectile*, when he *cuts* it into two parts, *A-men*, as he that *yawnes*, or is a doing or minding ſomething elſe. Now the uſe of this *Amen* ἐπὶ τῇ σῇ εὐχαριστίᾳ *at thy giving thanks*, ſeems here to referre to the cuſtome of the *ancient*; and, it ſeems, *Apoſtolical*, *Primitive Church*, which was at the *conſecrating* of the *Lord's Supper*, for to that the giving of thanks ſeems to belong, according to the uſe of the word εὐχαριστία or εὐλογία ch. 10. 16. At the ending of which, ſaith *Juſtine Martyr Apol:* 2. there was a *ſolemne* ἐπιφώνημα, Ἀμὴν, *acclamation* of *Amen* by the *people*.

b. ἀποκάλυψις

That Ἀποκάλυψις] doth not alwaies ſignifie a *viſion*, or *paſſively*, a *receiving* a *revelation*, by *extaſie* or *dream* from *God*, but onely a *ſenſe* or *notion*, a *meaning* or *interpretation* of a piece of *ſcripture*, that through ſome *figure* (or the like) hath much of difficulty in it, may appear by v.6. where in oppoſition to the *miraculous ſpeaking* of *tongues*, thoſe four waies of *expounding* in the *Church* are ſet down, and the firſt of them ἀποκάλυψις, *revelation*, or *expounding* of *ſacred figures*, &c. So v.26. ἀποκάλυψιν ἔχει *hath* a *revelation*, as *hath an interpretation*, is of him that can *expound* any ſuch *figure*, as the other is he, that can *interpret* a *ſtrange language*, and ſo here in this *verſe*, that which is here [*hath a revelation*] muſt be expounded by the *prophet's ſpeaking* v.29. For thus it lies, *Let the prophets ſpeak, two or three*, i.e. ſo many in a *meeting*, *If another that ſitteth by*, *have any revelation*, i.e. if whilſt one is a ſpeaking, another be, or conceive himſelf *able* to *expound* the *difficulty*, then *let the firſt*, i.e. the *prophet* then a *ſpeaking*, *hold his peace*, give way to him; where, as the *prophets ſpeaking* is all one with *having a revelation*, ſo the thing thus delivered being to be *judged* of by *others*, whether it be *right* or no, (*let others judge* v.29.) is concluded not to be any *ſpecial revelation* from *God*, for if 'twere ſuppoſed ſuch, it ought not to be *ſubject* to others *judging* of it. And then what is here ſaid will clearly be explained by that which we read in *Philo*, (*lib: Omnem probum liberum eſſe*) where ſpeaking of the *Doctors* of the *Jewes*, when they are ſet in the *ſynagogues*, Ὁ μέν, ſaith he, τὰς βίβλους ἀναγινώσκει, *One reads the bible*, ſome part of it, ἕτερος δέ τις τῶν ἐμπειροτέρων τὰ μὴ γνώριμα παραλαβὼν ἀναγινώσκει, *And another of the more ſkilful*, or *Doctors*, *paſſing through thoſe things that are not known*, i.e. the more *difficult paſſages*, *expounds*. This was called among the *Jewes* דרש *preaching* or *expounding* in their *ſynagogues*, ſee *note* on ch. 1. c.

CHAP. XV.

Paraphraſe.

*have ſtood ἑστήκατε

1. MOreover, brethren, I declare unto you the Goſpel, which I preached unto you, which alſo ye have received, and wherein ye * ſtand,]

1. As to that great hereſie of ſome among you v.12. that deny the reſurrection, I ſhall now ſpeak the very ſame, which at my firſt preaching the Goſpel among you I taught, and which ye then embraced, and for ſome time, till theſe Gnoſtick falſe teachers crept in among you, ye never made queſtion of,

† you are eſcaped, σώζεσθε * after what manner, τίνι λόγῳ † raſhly, εἰκῇ

2. By which alſo † ye are ſaved, if ye keep in memory * what I preached unto you, unleſſe ye have beleived † in vain.]

2. By which alſo you were converted and fetcht out from the midſt of the Gentile world, if you remember how I delivered the ſtory to you with all the circumſtances and explication of difficulties, unleſſe your beleiving and receiving the Goſpel were light and raſh and inconſiderate, or unleſſe what you then received, be now quite vaniſhed.

* among the principal things, ἐν πρώτοις

3. For I delivered unto you * firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures.]

3. For one of the principal things which I told you, and which I my ſelf had learned at my firſt beleiving the Goſpel, was this, that, as Chriſt died for our ſinnes,

4. And that he was buried, and that he roſe again the third day according to the ſcriptures,]

4. And his body was layd in the grave, ſo on the third day, according to the prophecies of the ſcripture, he roſe from the grave,

5. And that he was ſeen of Cephas, then of the twelve.

5. And after his riſing appeared to Peter, Lu. 24. 34. and then to the whole college of diſciples, Lu. 24. 36. conſiſting formerly of twelve, and ſo ſoon after again, though now one of them was wanting.

6. After that he was ſeen of above five hundred brethren at once, of whom the greater part remain unto this preſent, but ſome are fallen aſleep.]

6. After that he was ſeen in Galilee Mat. 28. 7. by neer 500 beleivers or Chriſtians, at one time, of whom a great part are now ſtill alive ready to teſtifie it, but ſome of them are dead.

† Then, Ἔπειτα

7. † After that he was ſeen of * James, then of all the Apoſtles.]

7. Beſides all theſe, he was, preſently after his reſurrection, ſeen by James the Biſhop of Jeruſalem, then by all the twelve Apoſtles, Joh. 20. 25.

2.

* an abortive, ἐκτρώματι

8. And laſt of all, he was ſeen of me alſo, as of * one born out of due time.]

8. And after his aſcenſion to heaven he ſpake from thence, and exhibited himſelf to be ſeen by me, who before had not ſeen him, being not a diſciple of his then, but after his aſcenſion converted on a ſuddain; and ſo ſuddainly, not regularly brought forth, as abortives are wont to be.

9. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.]

9. For I having firſt been a great perſecutor of Chriſtianity, though by Chriſt I was thus miraculouſly call'd to be an Apoſtle of his, am not yet worthy to be ſo eſteemed, but being by Chriſt ſo conſtituted, am yet for that former life of mine, inferior to all the reſt of the Apoſtles of Chriſt, who were never thus guilty.

10. Though being by his ſpecial favour ſo conſtituted, I have

10. But by the * grace of God I am what I am: and his grace which was † beſtowed upon me was not in vain: but I laboured more abundantly then they all: yet not I, but the grace of God which was with me.]

since laboured to walk worthy of it, and have been more induſtrious and laborious then all the reſt, that had been his diſciples here: Yet what I have thus done is not to be imputed to me in any manner, but to the grace and goodneſſe of God that went along with me, and enabled me to doe what I have done.

* favour χάρις toward me εἰς ἐμὲ

† toward me εἰς ἐμὲ

11. Well then, whether ye look upon me, or upon them, to whom he appeared here on earth, and ſo were eye-witneſſes of his reſurrection, I am ſure ye can have no grounds from either of doubting of this truth, for both they and I preached the ſame among you, and at our preaching, you then received and beleived it.

11. Therefore, whether it were I or they, ſo we preach, and ſo ye beleived.]

12. Now upon this foundation thus laid, that you can have no reaſon to doubt it, it follows that the dead truly riſe, and then how comes it to paſſe, that ſome of your Churchmen, that have received the faith by our preaching, begin now to deny all reſurrection?

12. Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead?]

13. Theſe are preſently confuted, ſuppoſing it granted that Chriſt is riſen from the dead:

13. But if there be no reſurrection of the dead, then is Chriſt not riſen:]

14. Which if it be not true, then is that falſe, which both we preached, and ye beleived v. 11. and in all probability whatever elſe we have built upon it.

14. And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain.]

15. And ye muſt ſuppoſe of us who taught you Chriſtianity, that we taught you a meer forgery, for ſuch muſt the reſurrection of Chriſt be, if there be no reſurrection from the dead.

15. Yea, and we are found falſe-witneſſes of God, becauſe we teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not.]

16. For thus one may argue backward, If there be no poſſibility for a man by the power of God to be raiſed from death, then is not Chriſt raiſed.

16. For if the dead riſe not then * is not Chriſt raiſed.]

* neither hath Chriſt been raiſed, οὐδὲ Χριστὸς ἐγήγερται

17. And if ſo, then all that we have preacht to you, particularly remiſſion of ſins upon repentance, being bottom'd on the reſurrection of Chriſt, Act. 5. 31. is to be ſuppoſed falſe alſo.

17. And if Chriſt be not raiſed, your faith is vain, ye are yet in your ſins.]

18. And they that have loſt their lives for Chriſt's ſake have had nothing to pay them for thoſe loſſes, have periſht eternally, and ſo loſt very much by their fortitude, which muſt argue madneſſe in them, if they beleived not a reſurrection, (for then they had better have kept the life they had, till a natural death had called it from them) and muſt argue a groſſe error in thoſe firſt Chriſtians Stephen, and James &c. if they beleived that which had not truth in it.

18. Then they alſo which are fallen aſleep in Chriſt are periſhed.]

19. And indeed, if Chriſt were not riſen, if all our hope in Chriſt had been terminated with this life of his here on earth (or if all the advantages, which we reap by Chriſt, are thoſe which we enjoy here, who are worſe uſed then any other men, perſecuted continually for our profeſſion of Chriſt) it would then follow, that (as once the Apoſtles deemed themſelves upon his death, not knowing he was to riſe again, ſo) we Chriſtians ſhould be the moſt unhappy perſons, the moſt proper objects of compaſſion that are in the world.

19. If in this life onely we † have hope in Chriſt, we are of all men moſt miſerable.]

† have hoped ἐλπικότες ἐσμὲν

20. Which now, bleſſed be God, is much otherwiſe, for Chriſt being riſen, he, by riſing himſelf, raiſeth all others with him (as in the conſecrating of the firſt fruits, the whole harveſt is ſo conſecrated) and then we that are miſerable here, ſhall be rewarded there, (and ſo his reſurrection is a certain proof, that other men ſhall have a reſurrection alſo, which is the ſumme of the arguing from v. 12. till this place.)

20. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept.]

21. For as one man brought death, ſo another brought reſurrection into the world.

21. For * ſince by man came death, by man came alſo the reſurrection of the dead.]

* ſeeing ἐπειδὴ

22. For as upon Adams ſin, all that are partakers of his nature, are concluded under the ſentence of death pronounced againſt him, ſo all regenerate beleivers, all that are like, that belong to Chriſt, v. 23. ſhall be raiſed to immortal life.

22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.]

23. But this with ſome diſtance of time berwixt: Chriſt the firſt fruits, ſome time before the reſt, then all regenerate Chriſtians at his laſt coming to judgment.

23. But every man in his own order; Chriſt the firſt fruits, afterward they that are Chriſt's at his coming.]

24. Then I mean, when in the concluſion of this world, of this ſpiritual kingdome of Chriſt in the Church here below, he ſhall deliver up all his power exerciſed by himſelf, and his commiſſioners, into the hand of God his Father, having firſt deſtroyed all earthly dominions, pronouncing ſentence on the great potentates, as well as the meaneſt men, or elſe having ſubdued all to his power, by converting ſome, and deſtroying all others.

24. Then cometh the end, when he † ſhall have delivered up the kingdome to God, * even the Father, when he ſhall † have put down all rule, and all authority and power.]

† ſhall deliver up παραδῷ

* and the Father τῷ θεῷ καὶ πατρὶ

† take away, or bring to nought, καταργήσῃ

25. For to this purpoſe was the promiſe made to Chriſt, Pſal. 110. that his ſpiritual kingdome on earth, ſhould laſt ſo long, till God had brought all the world to be ſubject to him.

25. For he muſt reigne, * till he hath put all enemies under his feet.

* ſo long untill he put ἄχρι οὗ θῇ

26. And of the enemies to be ſubdued death is the laſt, which therefore muſt be ſubdued (and ſo men raiſed from death.)

26. The laſt enemy that † ſhall be deſtroyed, is death.]

† is deſtroyed, καταργεῖται

27. For

27. For he hath put all things under his feet, but when he ſaith, All things are put under him, it is manifeſt that * he is excepted, which did put all things under him.]

* this is with an exception of him Davis ſay —

27. The evidence being clear, for all enemies, all things, no one excepted, that God will ſubdue them all under Chriſt, Alwaies ſuppoſing that God himſelf is excepted, of whom 'tis affirmed that he will put all things under Chriſt.

† But when that ſ

28. † And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.]

28. And when all is ſo ſubdued to Chriſt, then ſhall Chriſt lay down that office which till then he exerciſeth, and in which he is conſpicuous in his Church (which till then he is to adminiſter) and then ſhall God the Father, Son, and holy Ghoſt fill all the elect with glory and bliſſe eternally.

* For 'Ewei' † alſo ſ

29. * Elſe what ſhall they doe, which are baptized [b] for the dead, if the dead riſe not at all, why are † they then baptized for the dead?]

29. Now for them among you ver. 12. b. which ſay there is no reſurrection of the dead, and conſequently that the dead ſhall not be raiſed at the coming of Chriſt (which was the point in hand v. 23. and from that verſe to this all betwixt being to be read as in a parentheſis, ſetting down the ſtate of all things at, and after that reſurrection) I ſhall onely make this demand, Why then have they in their baptiſme made profeſſion of their beleif of it (ſee v. 14, 17.) it being certain that the dead, or the reſurrection of the dead (expreſſed here for brevity under that word [the dead]) is one of the articles, and that a prime and ſpecial one, to the beleif of which they were baptized, and to which, baptiſme (being the putting in and taking out of the water) doth referre, as a ſignificant embleme, firſt of Chriſt's, then of our reſurrection from the grave? And therefore to what end did theſe men in their baptiſme profeſſe their beleif of this article, if they beleive it not? To be a baptized Chriſtian, and not to beleive the reſurrection, is a ſtrange ridiculous thing, an hypocriſie which they will never be able to anſwer to God or men, and that which actually deprives them of all benefits of baptiſme; and yet ſuch are they if they make doubt of this.

* doe we run hazards and ſuffer

30. And why * ſtand we in jeopardy every houre?]

30. And why ſhould we Chriſtians ever adventure any danger that might poſſibly bring death upon us, if we were not aſſured that there were another life, wherein all our patience and valour for Chriſt ſhould be rewarded by him? v. 18.

31. I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily.]

31. I for my part proteſt by that which I take moſt joy in of any thing in the world, my fidelity to Chriſt, that I daily run the hazard of death, which ſure I ſhould not doe, if I had not confidence of another life after this.

† according to man

32. If † [c] after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die.]

32. Certainly all the hazards which I ran at Epheſus Act. 19. being, as to man, to the eye of man, or as farre as mens purpoſes could goe, ſet to combate with wild beaſts, i. e. ſentenced and condemned (2 Cor. 1. 9.) to that kind of bloody execution on their theatres (though by the providence of God I was delivered) can bring me no advantage, unleſſe there be another life after this. And were it ſo, there were ſome place for that ſaying of ſome among you, Let us enjoy the good things of this world at preſent, for within a while death comes, and there's an end of all. c.

33. Be not deceived, evil communications corrupt good manners.]

33. And 'twill concern you, that are not yet thus ſeduced, to take heed that ſuch ſpeeches and diſcourſes as theſe, ſuch atheiſticall temptations to ſenſuality upon pretenſe of the no future ſtate, no being after that of this life, doe not work upon you; The very converſing with ſuch diſputers as theſe may corrupt the beſt of you.

* truly, ſtraitwaies † I tell you it that you may be aſham'd, εἰς ἐντροπὴν ὑμῖν λέγω

34. Awake * to righteouſneſſe, and ſin not; for ſome have not the knowledge of God: † I ſpeak this to your ſhame.]

34. 'Tis all reaſon and more then time that you ſhould truly (ſee note on Lu. 16. 2.) or throughly rouze your ſelves out of that drouſie condition of ſinne, that you have gone on in, as leſt ſome of you, ver. 42. that by their behaviour and diſcourſe ſhew themſelves to be meer heathens ſtill, Of whom I tell you, that it may work ſhame in you, that you have ſuch men among you, rather then that you permit your ſelves to be tempted to imitate them.

* what kind of body —

35. But ſome man will ſay, How are the dead raiſed up? and with * what body doe they come?]

35. But ſome object, that if men die, how can they live again? or what kind of body ſhall they have, that which they had, being rotten in the grave? (ſee note on Act. 13. c.)

36. Thou fool, that which thou ſoweſt is not quickned, except it die.]

36. But this is a fooliſh objection, for even in corn that is ſowed, the rotting of the corn is neceſſary to the enlivening of it, or ſpringing of it up again.

37. And that which thou ſoweſt, thou ſoweſt not that body, that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain.]

37. And it is not the cuſtome to ſow that very thing which after comes up, the blade, and eare, and corn in it, but onely the corn without the reſt, as the corn of wheat, or the like.

38. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body.]

38. And when ſuch a ſingle corn is ſown without any ear or chaffe about it, God cauſeth it to come in this or that form, a root and blades, and eares of wheat, and proportionably from other ſeeds according to the property of each.

39. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds.]

39. And as it is among us, one ſort of fleſh differs very much from another, ſo much more a body of a man here on earth, may differ in qualities from a glorified body in heaven.

† both ſ

40. There are † alſo celeſtial bodies, and bodies terreſtrial, but the glory of the celeſtial is one, and the glory of the terreſtrial is another.

41. There is one glory of the ſun, another of the moon, and another glory of the ſtarres, for one ſtarre differeth from another ſtarre in glory.

42. So alſo is the reſurrection of the dead: it is ſown in corruption, it is raiſed in incorruption.]

40, 41, 42. Two things are obſervable in the reſurrection, firſt the improvement of all mens eſtate, who have their part in the

10. Though being by his ſpecial favour ſo conſtituted, I have

10. But by the * grace of God I am what I am: and his grace which was † beſtowed upon me was not in vain: but I laboured more abundantly then they all: yet not I, but the grace of God which was with me.]

since laboured to walk worthy of it, and have been more induſtrious and laborious then all the reſt, that had been his diſciples here: Yet what I have thus done is not to be imputed to me in any manner, but to the grace and goodneſſe of God that went along with me, and enabled me to doe what I have done.

* favour χάρις toward me εἰς ἐμὲ

11. Well then, whether ye look upon me, or upon them,

11. Therefore, whether it were I or they, ſo we preach, and ſo ye beleived.]

to whom he appeared here on earth, and ſo were eye-witneſſes of his reſurrection, I am ſure ye can have no grounds from either of doubting of this truth, for both they and I preached the ſame among you, and at our preaching, you then received and beleived it.

12. Now upon this foundation thus laid,

12. Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead?]

that you can have no reaſon to doubt it, it follows that the dead truly riſe, and then how comes it to paſſe, that ſome of your Churchmen, that have received the faith by our preaching, begin now to deny all reſurrection?

13. Theſe are preſently confuted, ſuppoſing it granted that Chriſt is riſen from the dead:

13. But if there be no reſurrection of the dead, then is Chriſt not riſen:]

14. Which if it be not true, then is that

14. And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain.]

falſe, which both we preached, and ye beleived v. 11. and in all probability whatever elſe we have built upon it.

15. And ye muſt ſuppoſe of us who taught you Chriſtianity, that we taught you a meer forgery, for ſuch muſt the reſurrection of Chriſt be,

15. Yea, and we are found falſe-witneſſes of God, becauſe we teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not.]

if there be no reſurrection from the dead.

16. For thus one may argue backward, If there be no poſſibility for a man by the power of God to be raiſed from death, then is not Chriſt raiſed.

16. For if the dead riſe not then * is not Chriſt raiſed.]

* neither hath Chriſt been raiſed, οὐδὲ Χριστὸς ἐγήγερται

17. And if ſo, then all that we have preacht to you, particularly remiſſion of ſins upon repentance, being bottom'd on the reſurrection of Chriſt, Act. 5. 31. is to be ſuppoſed falſe alſo.

17. And if Chriſt be not raiſed, your faith is vain, ye are yet in your ſins.]

18. And they that have loſt their lives for Chriſt's ſake have had nothing to pay them for thoſe loſſes, have periſhed eternally, and ſo loſt very much by their fortitude, which muſt argue madneſſe in them, if they beleived not a reſurrection, (for then they had better have kept the life they had, till a natural death had called it from them) and muſt argue a groſſe error in thoſe firſt Chriſtians Stephen, and James &c. if they beleived that which had not truth in it.

18. Then they alſo which are fallen aſleep in Chriſt are periſhed.]

19. And indeed, if Chriſt were not riſen, if all our hope in Chriſt had been terminated with this life of his here on earth (or if all the advantages, which we reap by Chriſt, are thoſe which we enjoy here, who are worſe uſed then any other men, perſecuted continually for our profeſſion of Chriſt) it would then follow, that (as once the Apoſtles deemed themſelves upon his death, not knowing he was to riſe again, ſo) we Chriſtians ſhould be the moſt unhappy perſons, the moſt proper objects of compaſſion that are in the world.

19. If in this life onely we † have hope in Chriſt, we are of all men moſt miſerable.]

† have hoped ἐλπικότες ἐσμὲν

20. Which now, bleſſed be God, is much otherwiſe, for Chriſt being riſen, he, by riſing himſelf, raiſeth all others with him (as in the conſecrating of the firſt fruits, the whole harveſt is a ſo conſecrated) and then we that are miſerable here, ſhall be rewarded there, (and ſo his reſurrection is a certain proof, that other men ſhall have a reſurrection alſo, which is the ſumme of the arguing from v. 12. till this place.)

20. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept.]

21. For as one man brought death, ſo another brought reſurrection into the world.

21. For * ſince by man came death, by man came alſo the reſurrection of the dead.]

* ſeeing ἐπειδὴ

22. For as upon Adams ſin, all that are partakers of his nature, are concluded under the ſentence of death pronounced againſt him, ſo all regenerate beleivers, all that are like, that belong to Chriſt, v. 23. ſhall be raiſed to immortal life.

22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.]

23. But this with ſome diſtance of time berwixt: Chriſt the firſt fruits, ſome time before the reſt, then all regenerate Chriſtians at his laſt coming to judgment.

23. But every man in his own order; Chriſt the firſt fruits, afterward they that are Chriſt's at his coming.]

24. Then I mean, when in the concluſion of this world, of this ſpiritual kingdome of Chriſt in the Church here below, he ſhall deliver up all his power exerciſed by himſelf, and his commiſſioners, into the hand of God his Father, having firſt deſtroyed all earthly dominions, pronouncing ſentence on the great potentates, as well as the meaneſt men, or elſe having ſubdued all to his power, by converting ſome, and deſtroying all others.

24. Then cometh the end, when he † ſhall have delivered up the kingdome to God, * even the Father, when he ſhall † have put down all rule, and all authority and power.]

† ſhall deliver up παραδῷ * and the Father τῷ πατρὶ † take away, or bring to nought, καταργήσῃ

25. For to this purpoſe was the promiſe made to Chriſt, Pſal. 110. that his ſpiritual kingdome on earth, ſhould laſt ſo long, till God had brought all the world to be ſubject to him.

25. For he muſt reigne, * till he hath put all enemies under his feet.

* ſo long until he put ἄχρις οὗ θῇ

26. And of the enemies to be ſubdued death is the laſt, which therefore muſt be ſubdued (and ſo men raiſed from death.)

26. The laſt enemy that † ſhall be deſtroyed, is death.]

† is deſtroyed, καταργεῖται

27. For

27. For he hath put all things under his feet, but when he ſaith, All things are put under him, it is manifeſt that * he is excepted, which did put all things under him.]

27. The evidence being clear, for all enmities, all things, no one excepted, that God will ſubdue them all under Chriſt, Alwaies ſuppoſing that God himſelf is excepted, of whom 'tis affirmed that he will put all things under Chriſt.

* this is with an exception of him that did put

28. † And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.]

† But when that is

28. And when all is ſo ſubdued to Chriſt, then ſhall Chriſt lay down that office which till then he exerciſeth, and in which he is conſpicuous in his Church (which till then he is to adminiſter) and then ſhall God the Father, Son, and holy Ghoſt fill all the elect with glory and bliſſe eternally.

29. * Elſe what ſhall they doe, which are baptized [b] for the dead, if the dead riſe not at all, why are † they then baptized for the dead?]

* For Else
† also

29. Now for them among you ver. 12. which ſay there is no reſurrection of the dead, and conſequently that the dead ſhall not be raiſed at the coming of Chriſt (which was the point in hand v. 23. and from that verſe to this all betwixt being to be read as in a parentheſis, ſetting down the ſtate of all things at, and after that reſurrection) I ſhall onely make this demand, Why then have they in their baptiſme made profeſſion of their beleif of it (ſee v. 14, 17.) it being certain that the dead, or the reſurrection of the dead (expreſſed here for brevity under that word [the dead]) is one of the articles, and that a prime and ſpecial one, to the beleif of which they were baptized, and to which, baptiſme (being the putting in and taking out of the water) doth referre, as a ſignificant emblеme, firſt of Chriſt's, then of our reſurrection from the grave? And therefore to what end did theſe men in their baptiſme profeſſe their beleif of this article, if they beleive it not? To be a baptized Chriſtian, and not to beleive the reſurrection, is a ſtrange ridiculous thing, an hypocriſie which they will never be able to anſwer to God or men, and that which actually deprives them of all benefits of baptiſme; and yet ſuch are they if they make doubt of this.

b.

* doe we run hazards and ſuffer

30. And why * ſtand we in jeopardy every houre?]

30. And why ſhould we Chriſtians ever adventure any danger that might poſſibly bring death upon us, if we were not aſſured that there were another life, wherein all our patience and valour for Chriſt ſhould be rewarded by him? v. 18.

31. I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily.]

31. I for my part proteſt by that which I take moſt joy in of any thing in the world, my fidelity to Chriſt, that I daily run the hazard of death, which ſure I ſhould not doe, if I had not confidence of another life after this.

† according to man

32. If † [c] after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die.]

c.

32. Certainly all the hazards which I ran at Epheſus Act. 19. being, as to man, to the eye of man, or as farre as mens purpoſes could goe, ſet to combate with wild beaſts, i. e. ſentenced and condemned (2 Cor. 1. 9.) to that kind of bloody execution on their theatres (though by the providence of God I was delivered) can bring me no advantage, unleſſe there be another life after this. And were it ſo, there were ſome place for that ſaying of ſome among you, Let us enjoy the good things of this world at preſent, for within a while death comes, and there's an end of all.

33. Be not deceived, evil communications corrupt good manners.]

33. And 'twill concern you, that are not yet thus ſeduced, to take heed that ſuch ſpeeches and diſcourſes as theſe, ſuch atheiſticall temptations to ſenſuality upon preteaſe of the no future ſtate, no being after that of this life, doe not work upon you; The very converſing with ſuch diſputers as theſe may corrupt the beſt of you.

* truly, δικαίως
† I tell you it that you may be aſham'd, πρὸς ἐντροπὴν ὑμῖν λέγω

34. Awake * to righteouſneſſe, and ſin not; for ſome have not the knowledge of God: † I ſpeak this to your ſhame.]

34. 'Tis all reaſon and more then time that you ſhould truly (ſee note on Lu. 16. 2.) or throughly rouze your ſelves out of that drouſie condition of ſinne, that you have gone on in, at leaſt ſome of you, ver. 12. that by their behaviour and diſcourſe ſhew themſelves to be meer heathens ſtill, Of whom I tell you, that it may work ſhame in you, that you have ſuch men among you, rather then that you permit your ſelves to be tempted to imitate them.

* what kind of body

35. But ſome man will ſay, How are the dead raiſed up? and with * what body doe they come?]

35. But ſome object, that if men die, how can they live again? or what kind of body ſhall they have, that which they had, being rotten in the grave? (ſee note on Act. 15. c.)

36. Thou fool, that which thou ſoweſt is not quickned, except it die.]

36. But this is a fooliſh objection, for even in corn that is ſowed, the rotting of the corn is neceſſary to the enlivening of it, or ſpringing of it up again.

37. And that which thou ſoweſt, thou ſoweſt not that body, that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain.]

37. And it is not the cuſtome to ſow that very thing which after comes up, the blade, and eare, and corn in it, but onely the corn without the reſt, as the corn of wheat, or the like.

38. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body.]

38. And when ſuch a ſingle corn is ſown without any ear or chaffe about it, God cauſeth it to come in this or that form, a root and blades, and eares of wheat, and proportionably from other ſeeds according to the property of each.

39. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds.]

39. And as it is among us, one ſort of fleſh differs very much from another, ſo much more a body of a man here on earth, may differ in qualities from a glorified body in heaven.

† both

40. There are † alſo celeſtial bodies, and bodies terreſtrial, but the glory of the celeſtial is one, and the glory of the terreſtrial is another.

41. There is one glory of the ſun, another of the moon, and another glory of the ſtarres, for one ſtarre differeth from another ſtarre in glory.

42. So alſo is the reſurrection of the dead: it is ſown in corruption, it is raiſed in incorruption.]

40, 41, 42. Two things are obſervable in the reſurrection, firſt the improvement of all mens eſtate, who have their part in the

the reſurrection of the juſt, above that which here they enjoy, 2. the ſeverall degrees of glory that they then ſhall have one above another; For as heavenly bodies are more glorious then earthly, and one heavenly then another, ſo is it in the reſurrection, And for the firſt of theſe, which is the chief matter of preſent conſideration, The bodies that riſe differ from thoſe that died, the ſtate of the reſurrection differs from that of this life, That which was here was a corruptible body, that which riſes, an incorruptible.

43. The body here hath ſome diſhonourable deformed parts c. 12. 3. others weak and feeble, ſubject to, or decayed by diſeaſes and age; but the future body is quite contrary, glorious and ſtrong.

43. It is ſown in diſhonour, it is raiſed in glory, it is ſown in weakneſſe, it is raiſed in power.]

44. The body here is ſuſtained by meat and drink, but in the future ſtate 'twill be a body immortall, that wants nothing to ſuſtain it, Such bodies indeed there are of both theſe ſorts.

44. It is ſown * a naturall body, it is raiſed a ſpirituall body. There is † a naturall body, and there is a ſpirituall body.]

* an animal ψυχικὸν
† an animal

45. One ſuch as Adam is mentioned to have had, Gen. 2. 7. and ſuch as we had from Adam, who communcated life to his poſterity, the other we ſhall receive from Chriſt, that reſtores them from the grave, when they have been dead.

45. *And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening Spirit.]

* For ſo it hath been written

46. The immortal body was not firſt formed, but that which needed ſuſtenance, ſo as without that it was to periſh, and after that, the immortal body is to be returned to us in ſtead of that mortal.

46. Howbeit, that was not firſt which is ſpirituall, but that which is naturall, and afterward that which is ſpirituall.]

47. The ſtock of the animal life was Adam, ſo called as an earthy man, made out of the earth; the ſtock of the immortal, Chriſt the Lord, that came down from heaven.

47. The firſt man † is of the earth, earthy; the ſecond man is the Lord from heaven.]

† was

48. Such a body as Adam himſelfe had, ſuch have all we mortal men; and ſuch a body as Chriſt now hath, ſuch ſhall we, that live like him, according to his example and precept, have at the reſurrection.

48. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly.]

49. And as we have firſt been made like the mortal Adam, ſo ſhall we be made like the immortal Chriſt, when we come to heaven.

49. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.]

d. 50. One thing only I ſhall adde, that 'tis not poſſible, that theſe earthy, corruptible, weak, ignominious bodies of ours ſhould come to heaven, unleſſe they be firſt changed, purified, immortalized (ſee note on Mat. 16. 17. e.)

50. Now this I ſay, brethren, that [d] fleſh and blood cannot inherit the kingdome of God: neither doth corruption inherit incorruption.]

51. And therefore for thoſe that are found alive at the day of Doom, I ſhall tell you a ſecret, not yet diſcovered to you, that though they doe not die at all, yet muſt they all be changed before they go to heaven, theſe bodies, thus qualified as now they are, cannot come thither, ver. 50.

51. Behold * I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed,]

* I tell you a ſecret, μυστήριον ὑμῖν λέγω

52. And this change ſhall be wrought in them in a minute, at the point of time when all the world are ſummoned to judgment, for God ſhall make the Angels ſound a trumper, or make a noiſe like that of the trumpet, call the whole world of men, that ever was or ſhall be, to judgment, and at that inſtant all that were formerly dead ſhall ariſe in immortal bodies, and thoſe that are then alive ſhall from their mortall be changed into ſuch.

52. In a moment, in the twinkling of an eye, at the laſt trump (for † the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.)]

† he ſhall ſound the trumpet, σαλπίσῃ

53. For 'tis moſt certain and neceſſary v. 50. that our mortal bodies muſt be changed into immortal.

53. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.]

54. And when this is done, then ſhall that ſaying of Hoſea c. 13. 14. be made good, that death ſhall be deſtroyed forever, never to recover ſtrength again over any thing, nothing from thenceforth ſhall ever die.

e. 54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed up [e] in victory.]

55. In contemplation of which, a Chriſtian may look on death as a hurtleſſe thing, the ſting or wounding power of which is taken away by Chriſt; and ſo on the ſtate of ſeparation of ſoul from body, that it is ſuch as ſhall not laſt forever.

55. O death, where is thy ſting? O * grave, where is thy victory?

* hades, ᾅδου

56. The only thing that makes death like a ſerpent, able to doe us any hurt (without which it differs nothing from a calm ſleep) is ſin, as that which gives ſin any ſtrength to miſchief us, is the law, which prohibits it, and conſequently brings guilt upon us.

56. The ſting of death is ſin, and the ſtrength of ſin is the law.]

57. But thanks be to God, who, by what Chriſt hath done for us, hath given us victory over ſin and death, and by the conqueſt of ſin, getting out of the power of that, hath made death but an entrance to immortality.

57. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.]

58. Theſe are arguments ſufficient to teach any Chriſtian conſtancy and perſeverance in doing and ſuffering God's will, and to oblige him to the utmoſt induſtry, and diligence in the ſervice of God, knowing that nothing that we thus undergoe, ſhall fail of receiving a reward.

58. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.]

What

2. Ἰακώβῳ ὄφθη

What is here said of *Christ's* appearance unto *James*, is not mentioned in the *Gospels*, yet is it by S. *Jerome* mentioned from the *tradition* of the *Church*, and that presently after his *resurrection*, before those other appearances, which are here mentioned before it, which if it be true, it is necessary that ἔπειτα be not rendred *afterward*, but either as an *Ordinal* of *dignity*, not of *time*, or as a form of *numbring* up several times, without exact observation of the *order* of them, *then*, *besides*, or, *in the next place*, as the word is used in this *Epistle* c. 12. 28. πρῶτον ἀποστόλους, where nothing of *order*, is considered. Now what *James* this was, is affirmed by S. *Hierome* also, that *James*, the *brother* of our *Lord*, whom he * calls the *thirteenth Apostle*, styled *James the Just*, saith *Eusebius* l. 2. c. κγ'. and, saith he, reckoned by S. *Paul* among the special *witnesses* of the *resurrection*, *James* the known *Bishop* of *Jerusalem*, whom therefore some of the *antients* affirm to have been constituted *Bishop* there by *Christ* himself at this appearance of his unto him, see *Jerome* in *Catal:* and on *Gal:* c. 1. *Epiph: Har:* 78. *Greg: Turonensis* l. 1. c. 17. *Chrysostome Hom:* 1. on the *Acts*, *Theophyl:* on 1 *Cor.* 15. 7. Ὤφθη Ἰακώβῳ τῷ ἀδελφῷ τῷ κυρίου τῷ ὄντι αὐτῷ συλλειτουργῷ, ὑπὸ τοῦ πρώτου Ἱεροσολύμων, *He was seen by James the brother of the Lord, constituted by him the first Bishop of Jerusalem*; So *Photius* the *Patriarch of Constantinople*, *Epist:* μιζ'. Ἰάκωβος ὁ ἀρχιερεὺς, ᾧ διαπαντὸς ἔξεστι τὸ ἅγιον χρίεσθαι, καὶ ὁ ἐπίσκοπος Ἱεροσολύμων λαχών, *James the first of High-priests* (or *Bishops*) *who by the Lords hand received the holy unction, and Bishoprick of Jerusalem.* What is thus said of his being *constituted Bishop* by *Christ*, is by others said to have been done by *Christ* and the *Apostles* (*Euseb:* l. 17. c. ιδ'. Ἰάκωβος πρῶτος ὁ Ἱεροσολύμων ἐκλελοιπὼς ὁ ἐπισκοπῶν ἐκεῖσε ὑπὸ Σωτῆρος καὶ τῶν Ἀποστόλων ἐπιτυγχάνω, *James the first Bishop of Jerusalem, received it from Christ himself and the Apostles,*) by others from the *Apostles* immediately, So *Eusebius* from *Clem: Alexandr.* l. 6'. Πέτρον, φησὶ, καὶ Ἰάκωβον, καὶ Ἰωάννην μετὰ τὴν ἀνάληψιν τὸν Σωτῆρα, οὐκ ἂν καὶ τοῦτο τὸν κυρίου προτετιμηκέναι, μὴ ἐπίσκοπον δόξης, ἀλλὰ Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων ἐλέσθαι, *He saith that Peter, and James, and John, after the assumption of Christ, as being the men that were most favoured by Christ, did not contend for the honour, but chose James the Just to be Bishop of Jerusalem.* So, before *Clemens*, *Hegesippus* ἱστορεῖ: ὁ'. in *Euseb:* l. 2. c. κγ'. τὸν τε πρῶτον διαδέχεται) ἐκκλησίας μετὰ (or, as others read, ἐκ τῶν) Ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου ὁ Ἰάκωβος, ὑπολαμβανόμενος ὑπὸ πάντων Δίκαιος, *After this manner did the brother of the Lord, James, called by all men the Just, receive the Church* (of *Jerusalem*) *from the Apostles.* And that this was done the *first* year after the *death* of *Christ*, is the affirmation of *Eusebius* in *Chronico* p. 43. which makes it out of question that this was the *James* that is mentioned *Act.* 12. 17. when *Peter* being *delivered* out of *prison* commands word to be carried to *James* and the *brethren*, i. e. the *Bishop* and the *beleivers* there. And thence is it that he is called an *Apostle*, *Gal.* 1. 19. and *Act.* 15. 6. and 22. the *Apostles came together*, and *It seemed good to the Apostles*, so saith *Theodoret*, Τοὺς νῦν καλουμένους ἐπισκόπους Ἀποστόλους ὠνόμαζον &c. *Those whom they now call Bishops, they called Apostles*, bringing this for a proof of his affirmation, ὅτε καὶ ἡ Ἱερουσαλὴμ πέμπει εἰς Ἀντιόχειαν ἐγκύκλιον οἱ Ἀπόστολοι, *so the Apostles wrote from Jerusalem to those in Antioch.* And this is the reason that in this his *Church* of *Jerusalem*, *James* is set before *Peter* and *John*, *Gal.* 2. 9. and is said to give the *right hand of fellowship to Paul and Barnabas*, and accordingly *Paul* assoon as he comes to *Jerusalem*, presently goes in to *James Act.* 21. 18. And this is the *James*, that wrote the *Epistle*, and is called *James the Apostle* in the *inscription* of the *Epistle*, though in the beginning of it he style himself a *servant* of *Jesus Christ*. See *note* b. on the *Inscription* of that *Epistle*.

* *Comm:* in *Isai:*

3. ἔπειτα

4. ἔπειτα

'Tis to little purpose to set down the several *interpretations* of this place (see *Justell:* in *Cod: Can: Eccl: Universa* p. 173.) This which hath been set down in the *paraphrase* is most natural, rendring ὑπὲρ *for*, answerable to the *Hebrew* עַל. For the τῶν νεκρῶν *the dead*, is but the title in brief of that *grand Article* of the *Creed*, that of the *resurrection* of the *dead*, just as among the *Hebrewes* עַל עֲבוֹדַת זָרָה *of*, or *for strange worship*, denotes that *precept* of the *sons* of *Adam* and *Noah*, which prohibiteth the *worship* of any *strange Gods*, or עַל בְּרָכַת הַשֵּׁם *of*, or *for the benediction of the name*] is the *precept* of *worshipping* and *serving* the *one true God*, and so generally *titles* of *constitutions*, and of *articles*, are *abbreviates*, in a word or two. Of this interpretation of the place see *Chrysost:* t. 3. p. 514. *Andr: Downes* notes on *Chrys:* p. 305. t. 8. p. 305. *Zonaras* in *Can: Eccl: Afr:* 18. p. 408. & *Theophylact* on this place. To this there is but one thing necessary to be added, which will remove all difficulty from it, viz: that τινες ἐξ ὑμῶν v. 12. is the *nominative* case to Βαπτίζονται, those of the *Corinthians*, that now doubted of the *resurrection*, had in their *baptisme* among other things made profession of the *beleif* of it. Which makes the *Apostle's* argument unanswerable, because they had not yet renounced their *baptisme*, though they denied the *resurrection*. The truth of the fact, that some of the *Church* of *Corinth* did deny the *resurrection*, is the expresse affirmation of the *Apostle* v. 12. And that that may not be thought strange, it may be remembred what *Photius* relates of some of the *Philosophers*, that this was the *last article* of the *Christian faith* which they received, as thinking it most contrary to those *Philosophical principles* imbibed by them; and, by name, of *Synesius*, that he was made a *Bishop* before he beleived the truth of that *article*; For which they that had made him, being question'd, made this *Apologie* for so doing, that they found so many excellent *graces* in him, that they could not but think them *useful* to the *Church* of *God*, and confidently hope that *God* would not let them all perish, but would in time give him this *grace* also, which accordingly came to passe.

b. τῶν νεκρῶν

Βαπτίζονται

That S. *Paul* here referres to that which befell him at *Ephesus*, *Act.* 19. may appear 1. by 2 *Cor.* 1. 8. where he mentions his great persecution in *Asia* (of which *Ephesus* was the *Metropolis*) and *pressure so heavy, that*, saith he, *I despaired even of life, having the sentence of death* passed on him, as farre as he could guesse of himself, and so making his *deliverance* a wonderfull unexpected act of

c. ἐν Ἐφέσῳ

God's, a kind of *raiſing* him from the *dead*; 2^dly, by the mention of *fighting* with *beaſts*, which was a puniſhment that *malefactors* were condemned to in thoſe daies, And of that particularly in *Aſia* we have an inſtance in thoſe firſt times in the *Epiſtle* of the *Church* of *Smyrna* there, about the *martyrdome* of *Polycarpus*, where they call the *Aſiarcha* to let *looſe* a *lyon* upon *Polycarpe*, and by his anſwer there (that he might not, becauſe πεπληρώκει τὰ κυνηγέσια *the agones were ended*) three things will be obſervable, 1. that at that time in *Aſia* (where that was done) their *feſtivities* or *ſolemnities* kept in *honour* of their *Gods*, had theſe *fightings* with *beaſts* on the *theatres* annext to them, as a chief *ceremony* of them (ſee *note* on *Act.* 19. f.) 2^dly, that *malefactors* were wont to be puniſhed at ſuch their *feſtivities* (as among the *Jewes* at the *paſſeover*, ſee *Act.* 12. 4.) not onely to make their *puniſhments* more exemplary, but as a piece of *ſacrifice* to their *Gods*; 3^dly, that the *Aſiarchæ*, the *governours* of *Aſia*, i. e. the *chief officers* among them, as they had the ordering of the *agones*, (ſee *note* on *Act.* 19. c.) ſo they had the *puniſhing* of *malefactors* committed to them. Now that S. *Paul* was *condemned*, at leaſt by the *multitude* deſigned, to this *puniſhment* at that time, *Act.* 19. may thus appear, 1. by the expreſſe words of 2 *Cor.* 1. 9. *we had the ſentence of death in our ſelves*, i.e. paſſed on us. *but*, as it follows, *God delivered* him out of it. 2^dly, by the phraſe κατ' ἄνθρωπον here, (in the ſame ſenſe as χριθῆναι κατ' ἀνθρώπους 1 *Pet.* 4. 5. and τὸ κατ' ἐμὲ *as much as in me* is, nothing on my part wanting, *Rom.* 1. 15.) i. e. ὅσον τὸ εἰς ἀνθρώπους, ſaith *Theophylact*, *as much as* related *to*, or concerned *men* (parallel to that of ἐν ἑαυτοῖς *in our ſelves*, in that place to the *Corinthians*) i. e. *men ſo deſigned* me, though *God* took me out of their hands, ἁρπάσαι τὸν κίνδυνον *ſnatched me out of the dangers* (parallel to *God's raiſing* him from the *dead* there, and *delivering* him *from ſo great a death* v. 10.) 3^dly, by the ſtory in the *Acts* c. 19. where v. 29. the *city* being in an *uproar*, they all with one conſent run to the *theatre*, the place where theſe bloody *tragedies* were acted, and haled *Gaius* and *Ariſtarchus*, two of *Paul's companions* thither. And if *Paul* had come into ſight, they would have done ſo to him alſo, but the *Chriſtians* there would not permit him to come amongſt them, ver. 30. And, v. 31. the *Aſiarcha* having ſome *kindneſſe* to *Paul* (a great work of *God's* providence that they ſhould) ſent and gave him warning that he ſhould keep cloſe, and μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον, *not give himſelf to the theatre*, i.e. not run the *hazard*, by coming out, to be carried thither, knowing the full purpoſe of the people to ſet him to the θηριομαχία *combating with wilde beaſts*, if he did. Which farther appears by the *regiſters* words (in his ſpeech whereby he *pacified* the *people*) ver. 37. *Ye have brought theſe men, being neither robbers of your Temple, nor blaſphemers of your Goddeſſe*, i. e. ye have dealt with them, as if they were ſome notorious *malefactors*, to be thus publickly puniſhed on the *theatre*, whereas they have done nothing worthy of ſuch proceedings. This is a clear *interpretation* of theſe words, and gives a fair account of the κατ' ἄνθρωπον, ſo as to ſignifie *as farre as man's purpoſe concerning us* (who had *condemn'd* us to this *death*, though *God delivered* us) of which *learned* men have given ſo many, and ſo wide conjectures.

Exſcb: l. 4. c. 15.

εἰς τὸ Θέατρον, τοῦτ'

That [*fleſh and blood*] ſignifies that ſtate of *growing*, *feeding*, *corruptible bodies*, ſuch as theſe we carry about us, there is little doubt. How, or with what propriety it comes to doe ſo, may receive ſome light from that of *Homer* Iliad. 5. There of the *Gods* he ſaith

d. ζωὴν ἡ αἷμα

—ἠ οἷνον πίνουσ', ἠ πίνακ' ἀιθοπα οἶνον,
Τοὔνεκ' ἀναίμονές εἰσιν, ἀθάνατοι καλέονται.

They eat no meat, nor drink no wine, therefore they have no blood, and are called immortal. Thus in the *Goſpel* 'tis ſaid of the *ſaints* in *heaven*, which are clearly anſwerable to the *ſobereſt* notion of their *Gods*, that *they neither eat nor drink*, and from thence (agreeably to that which *Homer* concludes from thence) they are here ſaid not to be *fleſh* and *blood*, nor, as it followes, *corruptible*, denoting the difference betwixt the *natural body* we have here, and the *ſpiritual* hereafter.

The *Hebrew* phraſe לנצח, which is ordinarily rendred εἰς τέλος *Lam.* 5. 20. 2 *Sam.* 2. 26. *Job* 36. 7. *Jer.* 3. 5. *Amos* 1. 11. doth in all of them ſignifie *forever*, and is rendred εἰς τὸ διηνεκὲς *Iſa.* 13. 20. and εἰς τέλος *to the end Pſal.* 13. 2. and ſo 'tis in this place, *Death ſhall be forever* (or, *perfectly*, or *finally*) *devoured*.

c. εἰς νῖκος

Paraphraſe.

CHAP. XVI.

1. Now concerning the contribution for the ſupply of the wants of the poor Chriſtians in Judæa, diſtreſſed by means of the great famine (in the reigne of Claudius, ſee Act. 11. 8. and 2 Cor. 9. 1.) the ſame order that I gave to the Churches of Galatia, I now give to you.

1. NOW concerning the collection for the ſaints, as I have given order to the Churches of Galatia, even ſo doe ye.]

2. On the day of the Chriſtian aſſembly it is not reaſonable for any to come to the Lord empty (ſee Exod. 23. 15. Deut. 16. 16.) and therefore at ſuch a time, upon ſuch a ſpecial occaſion as this, let every one lay aſide whatſoever by God's bleſſing comes in to him by way of increaſe, ſo that there may be a full collection made, without any more gatherings when I come among you.

2. Upon the firſt day of the week let every one of you lay by him * in ſtore, as God hath proſpered him, that there be no gatherings when I come.]

* treaſuring up whatſoever he gains, θησαυρίζων ὅ, τι ἂν κερδήσῃ

3. And then ye ſhal have the choice of the meſſengers who ſhall carry it, that ye may be confident of the due diſpoſing of it, according to your intentions, and whom ye chooſe, I will in my letters recommend them, and ſend them to Jeruſalem.

3. And when I come, whomſoever you ſhall approve † by your letters, them will I ſend to bring your liberality to Jeruſalem.]

† thoſe by letters will I ſend, for Theophylact &c. ſeem δι' ἐπιστολῶν] from the preceding δοκιμάσητε

4. And if the collection be ſuch an one, as may make it fit for me to be the bearer of it, I will go my ſelf, and they along with me.

4. And if it be * meet that I goe alſo, they ſhall goe with me.]

* worthy for me alſo to goe, ἄξιον τοῦ κἀμὲ πορεύεσθαι

5. Now

* I ſhall have paſt, διὰ-

5. Now I will come unto you, when * I ſhall paſſe through Macedonia: for I doe paſſe through Macedonia.]

5. And my coming to you I deſigne as ſoon as I have ſpent ſome time in the ſeverall parts of Macedonia, for I ſhortly intend to remove from hence, and in my way to Jeruſalem, to paſſe through that region.

† whither I go. ὅ ἐὰν πορ-

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey † whither ſoever I goe.]

6. And perhaps when I come, I will ſtay the whole winter with you, which being done I will goe farther, and I ſuppoſe ſome of you will goe ſome part of my way with me.

7. For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.]

7. For I mean not now to come to you, becauſe if I did, I ſhould not be able to ſtay, or to doe any more then take you in paſſing, but my purpoſe is by God's leave to ſpend ſome time with you, when I next come.

8. But I will tarry at Epheſus untill Pentecoſt.]

8. At the preſent purpoſing to ſtay at Epheſus till it be fit for me to ſet forward toward Jeruſalem, where I mean to be at Pentecoſt.

9. For a great dore and effectual is opened unto me, and there are many adverſaries.]

9. And I have great reaſon to doe ſo, for as I have a great deale of hope that I may be able to doe much good, to propagate the Goſpell in thoſe parts, ſo there are many that oppoſe the truth, which makes it more neceſſary for me to ſtay there ſome time, for the quelling of them.

* ſecurely, ἀφόβως

10. Now if Timotheus come, ſee that he may be with you * without fear, for he worketh the work of the Lord, as I alſo doe.]

10. When Timothy comes to you with this Epiſtle, be carefull that the ſchiſmaticks among you give him no diſturbance, and doe ye look upon him, as ye would upon me.

11. Let no man therefore deſpiſe him, but [a] conduct him forth in peace, that he may come unto me; for I look for him with the brethren.]

11. Take heed to all he ſaith, let him 2.
have an authority among you, and when he returns bring him on his way, and provide him with neceſſaries when ye take your leave of him, that he may return to me, for I and the brethren expect him.

† exhorted παρεκάλεσα

12. As touching the brother Apollos, I greatly † deſired him to come unto you with the brethren, but his will was not at all to come unto you at this time, but he will come, when he ſhall have convenient time.

13. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.]

13 Be carefull and vigilant that ye be not ſeduced, continue conſtant in the truth, and whatſoever temptations ye have to ſollicit you, ſhew your ſelves courageous and well armed againſt all aſſaults.

14. Let all your things be done with charity.]

14. Away with all diviſions and ſchiſmes from among you.

* I exhort παρακαλῶ

15. * I beſeech you, brethren, (ye know the houſe of Stephanas, that [it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtery of the ſaints)]

15. received the Goſpel at the firſt preaching of it in Achaia, and have ever ſince been very bountifull to all the poor Chriſtians, ſee Lu. 8. a.

† worketh with them, συνεργοῦντι

16. That ye ſubmit your ſelves unto ſuch, and to every one that † helpeth with us, and laboureth.]

16. That you honour and reverence them and ſuch as they, and all that joyne with them in the propagation of the Goſpel and faith of Chriſt.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for that which was lacking on your part, they have ſupplied.]

17. I was very glad at the coming of Stephanas &c. (probably the ſons of Chloe,) who have told me of the ſchiſmes among you ch. 1. 11. and of all other matters of importance, and ſo ſupplied your place, done that which you ought to have done. See Mar. 12. b.

* quieted

18. For they have * [b] refreſhed my ſpirit and yours, therefore acknowledge ye them that are ſuch.]

18. For they came very much deſired, b.
and very welcome to me, and will ſo, I preſume, to you at their return, ſuch men as they deſerve all reverence from you.

19. The Churches of Aſia ſalute you; Aquila and Priſcilla ſalute you much in the Lord, with [the [c] Church that is in their houſe.]

19. all the Chriſtians in their family.

20. All the brethren greet you, [greet ye one another with an holy kiſſe.]

20. See note on Rom. 16. c. c.

21. The ſalutation of me Paul with mine own hand.

22. If any man love not the Lord Jeſus Chriſt, let him be [d] Anathema Maranatha.]

22. If any man love not Chriſt ſo well d.
as to confeſſe him, but renounceth him in time of temptation, as the Gnoſticks affirm it lawfull to doe, let him fall under the heavieſt cenſures of the Church.

23. The grace of our Lord Jeſus Chriſt be with you.

24. My love be with you all in Chriſt Jeſus. Amen.

The firſt Epiſtle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Notes on Chap. XVI:

2. Προπέμψῃ

Προπέμπω is to *accompany*, to *bring on the way*, v. 6. and to *ſet forth*, and, if need be, to *provide* for the *neceſſaries* of his *journey*. So *Tit.* 3. 13. where 'tis explain'd by ἵνα μηδὲν ἀυτῶν λείπῃ *that they want nothing*. So *Act.* 15. 3. where they that were ſent by the *Church* of *Antioch*, in all reaſon are to be beleived to have had the *charge* of their *journey* defrayed by them. As for the phraſe ὁ πορευόμενος ἐν εἰρήνῃ *in the Lord's peace*]

peace] here added, it ſeems to referre to that notion of *peace* (as in, *Peace be with you* &c.) which is a form of *ſalutation*, eſpecially at *diſmiſſing* the *aſſembly* (ſee *note* on *Rom.* 16. c.) or at any other *parting*, or taking of *leave*, which was among the *Chriſtians* uſed by way of *benediction*, and then ἐν εἰρήνῃ, *in*, or, *with peace*, will be no more then, *when ye take leave*, or *part* with them.

b. Ἀνέπαυσε πνεῦμα

This phraſe ἀνέπαυσε πνεῦμα *quieted the ſpirit*,] is taken out of the *Greek* tranſlation *Zach.* 6. 8. in ſtead of which the *Chaldee* have עבידו ית רעוותי *they have done my deſire*, i. e. ſaith *Maimonides*, they were *acceptable* and *welcome* to mee, See *Joh: Coch:* Tit: *Talmud:* p.300.

c. Ἐκκλησία

The word ἐκκλησία *the Church*] doth not onely ſignifie the *place* of *aſſembling* together, but the *perſons* of thoſe that uſe to doe ſo, i.e. all the *Chriſtians* in any place, So in the beginning of this *Epiſtle* having named the *Church* which is in *Corinth*, he proceeds ἡγιασμένοις, κλητοῖς ἁγίοις &c. the *ſanctified*, the *ſaints*, i.e. all the *Chriſtians* in that place, which are meant by the word *Church* præceding. And ſo here the *Church* is all the members of the *Church* of *Chriſt*, the *Chriſtians*; and then οἶκος *houſe* ſignifying in like manner not the *walls* of the *houſe*, but the *family*, the *perſons* in it, (as when 'tis ſaid of *Cornelius* that he was a *proſelyte* σὺν παντὶ τῷ οἴκῳ αὐτοῦ, *with all his houſe*, i. e. he and all the *perſons* in his *family*,) it is evident what is meant by the *Church* in their *houſe*, i. e. all the *beleivers* of their *family*. The ſame are called ἡ κατ' οἶκον αὐτῶν ἐκκλησία *Rom.* 16. 4. the *Church* or *Chriſtians* belonging to their *family*: the *præpoſitions* [ἐν] and [κατ'] being promiſcuouſly uſed in theſe writings.

οἶκος

ἡ κατ' οἶκον ἐκκλησία

d. Μαρὰν ἀθά

Of ἀνάθεμα, as it was the *ſecond* degree of *Cenſures* taken from the *Jewes*, and accommodated to the uſe of the *Chriſtian Church*, ſomewhat hath been ſaid, *note* on c.5.e. Now the addition of *Maranatha* μαρὰν ἀθὰ] to it, ſignifies the *third* and *higheſt* degree of *excommunication*, ſuperadded to that *ſecond*. For though ſome queſtion have been of late made of it by *learned* men, yet there is little reaſon to doubt, but there were among the *Jewes* thoſe *three* degrees of *excommunication* נזוי, חרם, and שמאתא, the *firſt* a *remotion* from *familiar converſe*, *ad quatuor paſſus*, *for four paces*, the *ſecond* more *ſolemne*, with *execrations* out of *Moſes law* added to it, the *third* leaving the *offender* to *divine vengeance*. This laſt is denoted, without doubt, by the *origination* of the word שמאתא whatſoever that be. For three *derivations* it is capable of, two mentioned in *Meed Katon*, in theſe words, *What is Schammatha? Rab anſwered* שם מיתה *there is death, and Samuel ſaid* שממא חוא *there ſhall be deſolation.* The third is from שם אתא *Dominus venit, the Lord comes.* That this third ſhould not be it, there is onely this pretenſe, that then there would be no reaſon for the *dageſh* or *doubling* of the [מ] in *ſchammatha*. But conſidering that that is no great change, and that in either of the other two, greater are admitted, in the firſt the ה in the end of מיתה turned into א. and much greater in the ſecond, the word μαρὰν ἀθὰ here will give us great reaſon to forſake the *two* former, and pitch upon that *third* derivation, it being clear that the word אתא *comes*,] is the ſame in both, and for the שם and מרן it is as clear, that they are directly the ſame. The word שם is *name*, but in ordinary ſpeech among the *Jewes* ſignifies the *name* of *God*, or *God* himſelf. And ſo doth *Maran* in the *Eaſtern* tongues ſignifie *Dominus*, *Lord*, whence in *Etruria* the *Kings* were called *Marani*, ſaith *Servius* on *Æneid:* 12. and the *Syrians* are now called *Maronita*, becauſe they call *Chriſt* מראני *our Lord.* Agreeable to which it is, that in *Epiphanius*, *God* is by the *Gazari* called *Marnas*, and by the *Cretians* their *virgins* are ſtyled Μαρναὶ, i. e. Κυρίαι *Ladies.* And thus both theſe words *Schammatha* and *Maranatha* will be directly all one with the *denunciation* of *Enoch*, *Jude* 14. ἰδοὺ ἦλθε Κύριος *the Lord cometh*, and that there explained by ποιῆσαι κρίσιν *doing judgment againſt wicked men*, that will not be reformed. According to this it is, that among the *Spaniards*, who have ſo much of the remainders of the *Jewes* among them, this form hath been uſed, *ſit Anathema maranatha, & excommunicatus*, or מורמא מן רחמא אל רב *let him be excommunicated from the hope of the Lord.* A paſſage there is in *Stephanus Byzant:* מ: מא: which in all probability belongs to this word. Κεφαυνωθεὶς πε πεμπτῷ λέγει Ῥαμανθας, τυτέστιν ἀφ' ὑψους ὁ Θεὸς, *A ſhepheard being thunderſtrook*, ſaith he, *cried out Ramanthas*, i. e. *God from above.* Where though, out of *Philo* the *Grammarian*, he derive it from *Raman*, ſignifying *height*, and *Athas*, *God*, yet there is little doubt to be made, but the word is a corruption in the *vulgar*, and ſo in the *ſhepheards* uſe of it, for *Maranatha* here. The onely thing remaining of difficulty is, how, ſuppoſing this a form of *excommunication*, it can here be appliable to the *not loving* of *Chriſt*, which, being a ſin of the *heart*, ſeems not to be capable of any *judges cognizance*, nor conſequently of their *cenſure*. But it muſt be obſerved that the *love* of *Chriſt*, ſignifies that *perfect love* that *caſts out fear*, and contains in it the *confeſſion* of *Chriſt*, *adhaering* and *cleaving* to him (as *to love a maſter*, *Mat.*6.24. is, *to hold to him* in that *verſe*) the *not loving* of *Chriſt*, is the *denying* of him in time of trouble, and ſignifies here him that was tainted with the error of the *Gnoſticks*, and ſo would not *confeſſe Chriſt* in time of *perſecution* (ſee *note* on *Rev.* 2. b.) and then there is nothing more reaſonable, then that the *Apoſtle*, having written this whole *Epiſtle* againſt the *ſchiſmes*, and *vicious* practiſes, and *hereſies* infuſed into the *Church* of *Corinth* by theſe men, ſhould conclude with a denunciation of the *higheſt* degree of *Excommunication* againſt all thoſe, who ſhall thus *renounce Chriſt*, and fall off to theſe *damnable hereſies*, *denying the Lord that bought them*, 2 *Pet.* 2, 1.

ἰδοὺ ἦλθε Κύριος

ποιῆσαι κρίσιν

THE SECOND EPISTLE OF PAVL THE APOSTLE TO THE CORINTHIANS.

THE *occasion* and *time* of writing this *Second Epistle* are the onely things, which will here be necessary to be *premised*, And both of these may *probably* be discovered. At the end of his *three years* stay in *Asia*, when he was now hastening toward *Jerusalem*, 1 *Cor.*16.8. that is *An. Ch.* 54. he had before his departure from *Ephesus* (see *note* a. on the *title* of 1 *Cor.*) written his *first Epistle* to them, for the *checking* of many *enormities* among them, which *Stephanas*, and *Fortunatus*, and *Achaicus* had brought him word of; And when the successe of that *Epistle* of his was soon declared unto him by *Titus*, how that the *Censures* inflicted on the *offenders* had *reduced* many, and that there was a very discernible *reformation* wrought amongst them by these means, he makes all hast (assoon as he had received this *account*) to send this *second, milder Epistle* unto them, to *qualifie* the seeming *severities* of the former, and to take off the *Censures* again from those, that had thus seasonably been *reform'd* by them, c. 2. 7. and 10. This shewes that it was written within a *short* time after the former, And the same also appears by the solemn mention of the *danger*, which he had past at *Ephesus*, (which he had but intimated in the former *Epistle* c. 15. 32. but now enlargeth on it, at the *beginning* of this *Epistle*, c. 1.8. and c.4.7. &c.) viz: that caused by *Demetrius* and the *silver-smiths*, *Act.* 19. 24. in which he had like to have been brought to the *theatre*, to *combat* with *wild beasts*, and escaped narrowly with *life*; Which *deliverance* of his was, it seems, now *fresh* in his *memory*, and fit to be recounted by him *again* and *again*, and to be *thankfully* acknowledged by all that had any *interest* in him. 2. Δευτέρα ἐπὶ Κορινθίους

As for the point of time, wherein it was written, it may be thus probably collected. In this *Epistle* c. 2. 12. he mentions his being at *Troas* to preach the *Gospel*, and his good successe in *converting* many, which is the meaning of the *dore being opened him in the Lord*, from thence saith he hastened to *Macedonia*, on purpose to meet *Titus*, and understand from him the *successe* of his *former Epistle* to these *Corinthians*, and there it seems he *found* him, and presently dispatcht this *second Epistle* to them, which is accordingly in the *subscription* of it dated from *Philippi* in *Macedonia*, *by Titus and Lucas*; That this was done in that *journey* set down *Act.* 20. in the *beginning*, there is no question, but in what verse of that *chapter* this his being at *Troas*, (mention'd here c.2.12.) is described, that is the only *difficulty*. That it is not to be referred to that mention of *Troas Act.* 20. 6. appears by this, that there they came from *Philippi* (i.e. from *Macedonia*) to *Troas*, but at the *point* of *time* mention'd in this *Epistle*, 'tis evident they went from *Troas* to *Macedonia*. Again in that *verse* of the *Acts* they stayed at *Troas* but *seven daies*, and in those daies the *disciples came together to break bread*, on the *Lords day*, and *Paul* διελέγετο *διαλέγετο discoursed* to them till midnight; All which supposeth them of *Troas* to have formerly *received* the *Gospel*, whereas at his being in *Troas*, which is mention'd in this *Epistle*, he seems to have first *revealed* the *Gospel* unto them, the *dore* which was then *opened* unto him, being the *first* reception of the *Gospel* in that place. It is therefore most reasonable to suppose this his *being* at *Troas* to be contained *Act.* 20.1. in his *passing* from *Ephesus* the *Metropolis* of *Asia*, into *Macedonia*. That *Troas* was not so much out of the *way* betwixt *these* two, but that by *it* he might passe from one to the other, appears in the following verses, for in the return from *Macedonia* v.3. into *Asia* v.4. they are all found at *Troas* v.5, & 6. and from thence it is as clear, that *Troas* might be taken in his way v.1. as he went from *Ephesus* to *Macedonia*, But the *brevity* of S. *Lukes* narrations keeps this from being mention'd there, which yet may be supplied by this of S. *Pauls* own pen, c.2.12. And from thence it will be concluded that either at his being in *Macedonia* v.1. (at which time he met with *Titus* there, 2 *Cor.*2.12.) or possibly at his return through *Macedonia* from *Greece* v.2,3 this *Epistle* was written by him, to follow the former, assoon as he discerned the *successe* of it, and to *comfort* them, whom that had cast down. And that it was in the *second* point of time, that of his *return from Greece through Macedonia*, may appear by c. 1. 16. where mentioning *two resolutions*, which he had had to *visit* them, the former in his passage into *Macedonia*, the *second* at this his *return* from it, both of these must needs be *past*, before the *writing* hereof; In this *Epistle* he also excuseth his *not coming* to them, and addeth many other things *occasionally*, Especially he is carefull to *vindicate* his *Apostleship* from some *calumnies*, that *malicious seducers*, crept into that *Church*, had cast upon him. And this is all that was usefull to be said *before* hand on this *Epistle*.

CHAP.

Paraphraſe.

CHAP. I.

1. Timotheus that was ſent to you by me with the former Epiſtle, to ſee my directions obſerved among you, to the Chriſtian Church in the city of Corinth, and in all other cities and regions through all Achaia.

1. PAVL an Apoſtle of Jeſus Chriſt, by the will of God, and [Timothy * our brother, unto the Church of God which is at Corinth, with all the ſaints that are in all Achaia,] * the

2. Grace be to you, and peace, from God our Father, and from the Lord Jeſus Chriſt.

3. I have all reaſon to bleſſe & magnifie the name of God, which purpoſely ſent our Lord Jeſus Chriſt into the world, and by that, and his many other gracious acts of his particular providence hath ſhewed himſelf to be a moſt mercifull and gracious Father unto us,

3. Bleſſed be † God even the father of our Lord Jeſus Chriſt, the father of mercies, and the God of all comforts,] † the God and Father

4. Who in all the preſſures that have befallen me, hath eminently relieved and ſuccoured me, and by thoſe experiences hath enabled me to refreſh and cheer up all thoſe that are in any affliction.

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God.]

5. By this one conſideration, of which I have had ſo frequent evidences, that according to the proportion of our ſuffering for Chriſt, Chriſt doth conſtantly afford us comforts and reliefs, the greater our afflictions are, the greater alſo our refreſhments from Chriſt.

5. * For as the ſufferings of Chriſt † abound in us, ſo our conſolation alſo aboundeth by Chriſt.] * Because † upon us abound

6. And ſo what afflictions ſoever befall us, there is no reaſon, you ſhould be ſtartled or diſcouraged in your Chriſtian courſe by that means. For ſure 'tis for your advantage that we are ſo. Our afflictions are matter of comfort to you, viz. that you can fall under no perſecutions your ſelves, but what ye ſee us endure before you, and thoſe meerly for our doing you good, preaching the Goſpel to you, endevouring to bring you to repentance and to bliſſe, which is not ordinarily to be come to, but by ſuffering after my example. And then the refreſhments and extraordinary reliefs that Chriſt afforded me in all my ſufferings, thoſe ſure will be matter of comfort to you alſo, as a pledge of aſſurance that Chriſt will afford you the like refreſhments here, and reward hereafter.

6. And whether we be afflicted, it is for your conſolation and ſalvation, which is * effectuall in the enduring of the ſame ſufferings which we alſo ſuffer, or whether we be comforted, it is for your conſolation and ſalvation.] * wrought by

7. And of this I make no doubt, but that as you have your parts in the afflictions, ſo ye ſhall alſo of the reliefs and advantages by ſuffering.

7. And our hope † of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo * ſhall ye alſo of the conſolation.] † for you * you are

8. All this I ſay by way of preface to this advertiſement which I deſire to give you of the ſharp perſecutions that I lately met with at Epheſus, the chief metropolis of Aſia, Act. 19. ſee note on 1 Cor. 15. c. where I had like to have been brought out to the theatre to be devoured by the wild beaſts, and indeed had no humane means to avert, nor conſequently to eſcape it.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life.]

9. And this advantage I had of it, that the more I beleived I ſhould be put to death, the more I might be engaged by my deliverance, never to depend on any worldly truſt, but only on God, who can reſcue from the greateſt extremity, even from grave and death it ſelf.

9. But † we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.] † we our ſelves had

10. Even that God who hath actually delivered me out of that imminent danger, and ſo ſtill continues to deliver me, and I verily beleive will yet longer continue preſervations to me,

10. Who deliver'd us from ſo great a death, and doth deliver; in whom we truſt that he will * yet deliver us,] * alſo yet

11. To which purpoſe I ſuppoſe 'twill much conduce, that you will earneſtly pray for me, for as the prayers of many are an effectual motive to God to doe what they pray for, when by that means the favour being granted to many at once, thoſe many ſhall be all engaged to thank God, and magnifie his name, ſo the benefit afforded me in favour to many others, viz: to the beleivers who pray for me, and may receive profit by my life, may by thoſe many be received with thankſgiving to God in my behalf.

11. You alſo helping together by prayer for us, that † for the gift beſtowed upon us [a] by the means of many perſons, thanks may be given by many on our behalf.] † the favour confer'd on us for the ſakes of many, may by many be thankfully acknowledged, in

12. For of this I can ſay with joy and comfort, that my conſcience gives me a cheerfull teſtimony in all my actions, that I have had no ends or deſignes of my own, but in a pious ſimplicity and ſincerity of heart, not as worldly wiſdome would direct, but according to the Goſpel-rules (ſee note on Heb. 13. c.) we have behaved our ſelves toward all men, but toward you beyond all others.

12. For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdome, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.]

13. For my writings to you are perfectly agreeable to the doctrine preacht by me, and by you received, when I was among you, what in my Epiſtles you read, you cannot but acknowledge to be that, which ye have been taught, and I hope you will never be drawn away from that acknowledgment.

13. For we write none other things unto you, then what you read, * or acknowledge, and I † truſt you ſhall acknowledge even to the end.] * or, thoſe things alſo ye acknowledge; for the Syriack leaves out † hope that

14. As ye will

14. As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo are ours, in the day of * the Lord Jeſus.]

* our ἡμῶν

14. This I ſay, becauſe though ſince theſe diviſions came in among you, I have been rejected and vilified by ſome, yet ſome others of you have acknowledged your ſelves to take joy and comfort in me, as I profeſſe to doe in you, and am confident I ſhall doe, when Chriſt comes to reward his faithfull ſervants.

15. And in this confidence I was minded to come unto you before, that you might have a ſecond † benefit,]

† Grace χάριν

15. And with this affection of kindneſſe to you, and perſwaſion of your kindneſſe to me, I did deſigne to come to you, that thereby you might be confirmed in that faith, and grow in that knowledge which was firſt preacht to you.

16. And to paſſe by you into Macedonia, and * to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.]

* again from Macedonia to come to you... πάλιν ἐκ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς

16. This I firſt meant to doe in my way to Macedonia, and being hindred from doing it then (and going another way, viz: by Troas, c.2.12.) I have had a ſecond reſolution of viſiting you, at my going from Macedonia into Greece, Act. 20. 16. 2. that ſo might have been conducted by ſome of you toward Judea, whither I am a going with contributions to the poor Chriſtians there.

17. When I therefore was † thus minded, did I uſe lightneſſe? or the things that I purpoſe, doe I purpoſe according to the fleſh, that with me there ſhould be [b] yea, yea, and nay, nay?]

† had this reſolution τοῦτο βουλευ... or, was thus willing. for the King's MS. reads ἐβουλόμην

17. And though I did not come, yet have my calumniators nothing to lay to my charge for this, as if I did make reſolutions lightly, raſhly and inconſtantly, as men uſe ordinarily to doe. b.

18. But as God is true, our word toward you, was not yea and nay.]

18. No I aſſure you as God is faithfull there was no levity or inconſtancy in my reſolution.

19. For the Son of God, Jeſus Chriſt, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but * in him was yea.]

* by ἐν

19. As little as there was in our preaching of Chriſt Jeſus the Son of God among you, which is alſo calumniated by ſome, as if it were light, uncertain, liable to inconſtancy, but that moſt unjuſtly, for what was preached by us there among you, was confirmed by Chriſt himſelf, i. e. by miracles wrought by his power among you.

20. For all the promiſes of God † in him are yea, and * in him, Amen, † unto the glory of God by us.]

† are in him yea, ἐν αὐτῷ τὸ ναί * or, therefore through him are Amen: but the King's M. reads δι' αὐτοῦ καὶ ἐν αὐτῷ † to God for his glory θεῷ πρὸς δόξαν * into εἰς † gives δίδωσι

20. For as all the promiſes of God propoſed by him are undoubtedly true, ſo accordingly in this particular, he gave us power to confirm by miracles, what we taught from him, and this I hope hath and will tend to the glory of God, by our miniſtrey.

21. Now he which ſtabliſheth us with you * in Chriſt, and hath anointed us, is God.]

21. Now he that confirms both you & us in the truth acknowledged by us, and which hath given us ſuch teſtimony for the proof and confirmation of the Goſpel (ſee note on Act. 10. b.) is God.

22. Who hath alſo ſealed us, and † given the earneſt of the Spirit in our hearts.]

22. Who hath as it were ſet his ſeal, or ſignature upon us, marked and ſecured us, ſealed us up for his own, and already given an aſſurance of his future dealing with us, by giving us his Spirit, a pledge of the full promiſe which ſhall after be performed (ſee note on Epheſ. 4. b.)

23. * Moreover I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.]

* But δὲ

23. As for that of my not performing my firſt reſolution of coming to you in my way to Macedonia v.17. and according to my promiſe 1 Cor. 16. 5. I ſhall tell you the clear reaſon of it, I had heard of ſuch enormities among you, that if I had then come, I muſt have been forced to uſe a great deal of ſeverity among you, in caſe my former Epiſtle were not obeyed, of which I had not particular knowledge till I met with Titus, c.2.13. which was at my coming to Macedonia, And that was then the only reaſon of my forbearing, that I might not be forced to exerciſe that Apoſtolical ſharpneſſe againſt you, (as for the other, the reaſon of the change of his reſolution is plain, Act. 20.3)

24. Not * for that we have dominion over your faith, but are helpers of your joy; for by faith ye † ſtand.]

† that we exerciſe dominion. ἵνα κυριεύσωμεν * have ſtood ἑστήκατε

24. That ſeverity of diſcipline I mean, that muſt not be looke on as an act of dominion, of deſigning any advantage to our ſelves by you (ſee Mat. 20.25. & note on 1 Pet. 5.2.) but that which Chriſt hath commanded, and preſcribed us, by that means to reform and amend, to work faith, and hope, and rejoicing, and all good things in you. For by faith, i. e. the doctrine of Chriſt, it is that you were firſt brought in to the ſervice of the true God, and wherein you continue ever ſince, and we deſire you ſhould doe ſo ſtill, not relying on any doctrine of ours, as it differs from that.

Notes on Chap. I:

a. Πρόσωπον

The *Greek* πρόσωπον is ordinarily parallel and proportionable to the *Hebrew* פָּנִים *facies*, which coming from פָּנָה *reſpexit*, ſignifies oftentimes *reſpectus*, and ſo לִפְנֵי *de facie*, ſignifies [*for*] or [*in reſpect of*] and agreeably thereto, [ἐκ προσώπων πολλῶν, *of*, or *from many faces*] here ſignifies in *reſpect* of many, in *relation* to many, for the *ſakes* of many, or in any of thoſe formes of ſpeech, by which לִפְנֵי would be rendred.

b. Ναὶ ναί

The meaning of *yea*, and *nay*, or of *yea, yea*, and *nay, nay*, is diſtinctly this, when we doe not agree, or are inconſtant to our ſelves, Now, *yea*, and anon *nay*, in our *words*, or *actions*, Whence is that old word *nancus* for a *light*, or *frivolous* perſon, from ναὶ ἰχί, as 'tis deduced by *Feſtus*; The difference of this from the ἤτω ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὒ, οὔ, *Jam.* 5.12. is cleared by the conſtruction, *Let your yea be yea, and your nay be nay*, i. e. let your *words* and *actions* accord, ſo that the ſecond *yea*, and the ſecond *nay*, is not joyned with the *firſt*, as here, but as the *predicate* affirmed of it, whereas here the two *yeas* being all one (and ſo indeed expreſt by a ſingle *yea* v.18.) are the *ſubject* of the ſpeech, and the two *nayes*, being all one again, the *predicate*; [1 12.p.1173.]

To

To this agrees that *proverb* of the *Jewes*, *The juſt mans yea is yea, and his nay, nay.* A third expreſſion there is, that of *Mat.*5. which is in ſound very near this, and yet diſtant from it, *Let your communication be yea yea, and nay nay*, i. e. let there be no other language but this, or the like, uſed by you, in oppoſition to the more *licentious* forms of *oaths* there mentioned.

Paraphraſe.

CHAP. II.

1. And now that in ſtead of coming I write again, I was reſolved to deferre it ſo long, till I ſhould hear of ſome reformation among you, that ſo this might not be, as formerly my letters were, to puniſh, to afflict, to cenſure you, ſee note on 1 Cor. 5. c.

1. BUT I determined this with my ſelf, that I would not come again to you in heavineſſe.]

2. For when you are checkt or cenſured by me, this is ſo farre from being pleaſant to me, that it is indeed at the ſame time matter of ſuch grief, that I cannot be comforted by any thing, but by the ſame you, by ſeeing that the Cenſures have wrought ſome good on you, cauſed the reformation of that in you, for which I had meant them to you.

2. For if I make you ſorry, who is it then that maketh me glad, but he that is made ſorry by me?]

3. And this ſeverity of proceeding v.1. which now I ſpeak of I did rather chooſe to ſend you in a letter, 1 Cor. 5. then to deferre it till my coming, in hope to find your faults amended, to have all the ſorrowfull matter, that of cenſure, paſt, before that time, that ſo I might have nothing to doe then, but to abſolve, and receive penitents, and ſo to rejoice among you, (not to inflict cenſures upon you) and that I was confident would alſo be moſt acceptable to you all.

3. And * I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.]

* this very thing did I write, ἐγραψα τοῦτο αὐτὸ

4. For that which I wrote with ſome ſharpneſſe & was matter of grief to you, was ſo much more to me at the very writing of it, was a moſt heavy preſſure upon my heart, and fetcht abundance of teares from me, by which you may know that what I did was not out of any pleaſure that I take to cenſure or afflict you, but as an effect of the greateſt love to you all, which could be imagin'd.

4. For out of much affliction and anguiſh of heart I wrote unto you with many teares, not that ye ſhould be † grieved, but that ye might know the love which I have more abundantly unto you.]

† made ſorry, λυπηθῆναι

5. But for this grief which hath been cauſed to me from you, that that may not be matter of new trouble to you, I muſt profeſſe, it hath not been cauſed by all, but only by ſome one, or more particular perſons among you, (ſee note on 1 Cor. 5. c.) which I profeſſe that the whole Church may not be afflicted, as if they had all grieved me, or incurred this cenſure.

5. But if any have cauſed grief, he hath not grieved me, but in part; that I may not * overcharge you all.]

*lay weight upon, βαρῶ

6. And for thoſe particular perſons that thus fell under the cenſures, it is now ſufficient, which they have ſuffered, by their delivering up to Satan, 1 Cor. 5. and the conſequents thereof.

a.

6. Sufficient to ſuch a man, is this [a] puniſhment, which was † inflicted of many.]

† before the many

7. And it is now more then time, that he or they be abſolv'd by the Church, and forgiven the offence committed againſt it, and by abſolution be cheer'd up again, leſt the continuance of ſuch ſharp puniſhments ſhould not have a benigne, but noxious influence upon them.

7. So that contrariwiſe, ye ought rather to forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.]

8. And therefore my preſent counſel is, that by prayers for his releaſe you expreſſe your reconciliation to him, and ſo abſolve him from the Cenſures.

8. Wherefore I * beſeech you, that you would confirm your love towards him.]

*exhort, παρακαλῶ

9. And this I now write that I may ſee whether ye be obedient in all things.] whether you are as ready upon my appointment to reſtore penitents, as to inflict puniſhments upon offenders, which is another branch of your Chriſtian charity.

9. For to this end alſo † did I write, that I might know the proof of you,

† have I written, ἔγραψα

10. Whom you are willing to have reſtor'd from excommunication (as being ſatisfied with his penance and expreſſion of repentance) I appoint or give leave to doe it; (For if I have abſolv'd any man, I have done it by the authority I have from Chriſt, but yet in reſpect unto you, or with conſideration of what may be beſt for you, i.e. for your whole Church.)

10. To whom ye forgive any thing, I forgive alſo: for if I † forgave any thing, to whom I forgave it, for your ſakes forgave I it, in the perſon of Chriſt.]

† have forgiven, κεχάρισμαι

11. That the too long continuance of his deviſes.] the puniſhments upon the penitent offender may not be made uſe of by Satan to the hurt, and ruine of the Church, either by ſwallowing him up by deſperation, v.7. or by heightning your zeal againſt ſin into an unreconcileableneſſe with the ſinner, v.9. for Satan hath many hidden ſecret arts to miſchief ſouls, which we think not of.

11. * Leſt Satan ſhould get an advantage of us, for we are not ignorant of

* that wee be not overreacht by Satan ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ.

12. when Act. 20. 1. (ſee note on the title of this Epiſtle) I came to Troas to preach the Goſpel of Chriſt, and my preaching had a very happy reception there, and brought many to the faith.

12. † Furthermore, [when I came to Troas, * to preach Chriſts Goſpel, and a dore was opened to me † of the Lord,]

† But § * for the Goſpel of Christ, εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ † in ὦ

13. I was much troubled in mind that I could hear no tidings of Titus, by him to be advertiſed of the ſucceſſe of my Epiſtle among you, and in purſuit of him, I left that city, and went into Macedonia, in hope that I might find him there.

13. I had no reſt in my ſpirit, becauſe I found not Titus my brother, but taking my leave of them, I went * from thence into Macedonia.]

* out ἐξῆλθον

14. Now

14. Now thanks be unto God, which alwaies cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of * his knowledge by us in every place.] 14 And having met with him, he hath given me the good newes of the happy ſucceſſe of my Epiſtle among you, and that obligeth me to bleſſe that God, who hath hitherto proſpered us exceedingly (ſee Mark 14. f.) in the propagating of the Goſpel, and by us hath made piety and Chriſtianity famous, and well reputed of in every place.

* the knowledge of him τῆς γνώσεως αὐτοῦ

15. For we are unto God a ſweet ſavour of Chriſt, † in them that are ſaved, and in them that periſh.] 15. For by our preaching the Goſpel, we performe a very acceptable ſervice to God, and bring in glory to his name, offer up a ſweet ſmelling ſacrifice unto him, among all ſort of people, both among the penitent beleivers, which receive the faith, and live according to it, and the impenitent unbeleivers, that receive it not.

† among them that are eſcaped, ἐν τοῖς σῳζομένοις

16. To the one we are the ſavour * of death unto death, and to the other the ſavour of life unto life, and who is ſufficient for theſe things?] 16 For though this ſweet perfume to the obſtinate in penitent hath been the moſt perfect poyſon (as high perfumes ſometimes are) they have grown the worſe for the Goſpels coming among them, yet to all that have forſaken their old courſes of ſin, and obeyed this call to a new life, it hath been the moſt comfortable vitall ſavour that ever came to them. This is a weighty imployment, and unleſſe God did particularly enable us, we could never be fit for it.

* or, from death to death; ſee the King's MS. reads ἐκ θανάτου, as after ἐκ ζωῆς

17. For we are not as many, which corrupt the word of God; but as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt.] 17. This we are ſure that we have preached the pure ſimple word of God without any of thoſe daſhings and mixtures which are uſed by many others, all that we ſay we profeſſe to bring from God, and we ſay it before him with confidence, that he knows the truth of it.

Notes on Chap. II.

2. Ἔπιτιμία ἡ ὑπὸ τῶν πολλῶν

What is here meant by ἐπιτιμία ἡ ὑπὸ τῶν πολλῶν, *the puniſhment which was inflicted under the many*, will appear by 1 *Cor.* 5. 4. where concerning the *inceſtuous* perſon, and ſuch as he, order is diſtinctly given, that he ſhall be *delivered up to Satan for the deſtruction of the fleſh*, or bringing *corporall inflictions* upon him, which is certainly the ἐπιτιμία *puniſhment* here mentioned, and that συναχθέντων ὑμῶν *you being gathered together*, i. e. in the *preſence of the whole congregation*, to adde the *greater ſolemnity to it*, And that is all one with the ὑπὸ πολλῶν here, *under*, or *in the preſence of the many*, Mean while as there the ſentence was S. *Paul's*, κέκρικα v. 3. *I have judged as preſent*, and v. 4. *when ye are gathered together and my ſpirit, with the power of the Lord Jeſus Chriſt (beſtow'd on the Apoſtle*, and *rulers* of the *Church*) ſo here it muſt be ſuppoſed to be, though the *ſolemnity* was tranſacted with the company, and in the *preſence* of the *whole congregation*.

CHAP. III. *Paraphraſe.*

1. DOE we begin again to commend our ſelves? or need we as ſome others, [a] epiſtles of commendation to you? or letters of commendation from you?] 1. Why ſhould I again be forced to mention the uprightneſſe of my dealing toward you, the orthodoxneſſe and purity of my doctrine after the manner that is uſual in the Church, in commending from one Church to another thoſe that are ſtrangers to them? have I any need of commendations to you, or from you to other men? 2.

2. Ye are our epiſtle written in our hearts, known and read of all men.] 2. The works of converſion that we have wrought among you, of which our own conſcience gives us teſtimony, will ſerve us abundantly in ſtead of letters commendatory from you to all others, who cannot but have heard the fame of it.

* being manifeſted that ye are, φανερούμενοι ὅτι ἐστὲ

3. * For as much, as ye are manifeſtly declared to be the epiſtle of Chriſt miniſtred by us, written not with ink, but with the Spirit of the living God, not in tables of ſtone, but in fleſhy tables of the heart.] 3. And you (i. e. your faith) are moſt conſpicuouſly an epiſtle of Chriſt; of the writing of which we have only been the inſtruments, the Spirit of God ſupplying the place of ink, and your hearts of the writing table [illegible] by this epiſtle, this teſtimony, Chriſt that great Biſhop of our ſouls doth recommend us to all men.

† confidence πεποίθησιν

4. And ſuch † truſt have we through Chriſt to God-ward.] 4. Thus confident am I by the ſtrength of Chriſt to ſpeak boldly, and in a manner to boaſt of my behaviour, and happy ſucceſſe in my Apoſtleſhip c. 2. 14. &c.

5. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency is of God.] 5. Not that we are able to doe, or ſo much as to think, or enter upon any thing of this nature, in order to the converſion of men, of our ſelves, as by our own ſtrength, but what ever we are able to doe, it is of God, whoſe title that is Iſa. 13. 6. to be Shaddai, almighty or ſufficient.

* fitted us, or enabled, ἱκάνωσεν

† covenant διαθήκης

* writing γράμματος

‡ in the writings, being ingraven, ἐν γράμμασιν, ἐντετυπωμένη

* in glory ἐν δόξῃ

† which is done away τὴν καταργουμένην

6. Who alſo hath * made us able miniſters of the new † Teſtament, not of the * letter, but of the ſpirit: for the letter killeth, but the Spirit giveth life.] 6. And that ſufficiency of his he hath expreſt in the powers and methods, with which he hath furniſht, and to which directed us the preachers and diſpenſers of the new Covenant (ſee note on the title of theſe books) i. e. not of the law (ſee note on Mat. 5 g.) written & brought down in Tables by Moſes, but of the Goſpel called by this title of the Spirit, 1. becauſe it comes near to the ſoul, and requires purity there, 2. becauſe the holy Ghoſt came down both on Chriſt, and on the Diſciples to confirm this new way, 3. becauſe Grace is a gift of the Spirit, and now is joyned to the Goſpel, but was not to the Law, which adminiſtration of the Spirit, and annexation of it to the word under the Goſpel gives men means to attain eternal life, when the law is the occaſion, and by accident the cauſe of death to them, in denouncing judgment againſt ſinners, and yet not giving ſtrength to obey.

7. But if the miniſtration of death † written and ingraven in ſtones was * glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, † which glory was to be done away:] 7. And if the delivery of the law which brought nothing but death with it, when it

was written in tables of ſtone (ſee note on Mat. 5. g.) was with the appearance of Angels, and a bright ſhining, which caſt ſuch a ſplendor on Moſes's face, that it would dazle any mans eyes to look on it, and yet now that glory, and that law ſo gloriouſly delivered, is done away.

8. How much rather ſhall the preaching of the Goſpel be matter of reverence to all? (ſee Mat. 5. g.)

8. How ſhall not the miniſtration of the Spirit be rather * glorious?] * in glory

9. For if the delivery of the law, which could help men to condemnation, but could not abſolve any man, were in ſo much glory, God by his Angels appearing ſo dreadfull in the mount, then much more the Goſpel, which brings with it juſtification and pardon of ſin, is to be counted exceeding glorious, to be lookt on and received by us with all reverence.

9. For if the † miniſtration of condemnation * be glory, much more doth the miniſtration of righteouſneſſe exceed in glory.] † adminiſtration διακονία * were

10. For the Law though otherwiſe glorious, yet being compared with the Goſpel, hath no glory at all in it (as the moon compared with the ſun is ſo utterly outſhined by it, that it appears not in the preſence thereof.)

10. For even that which was glorious † had no glory in this reſpect, by reaſon of the glory that excelleth.] † was not ſo much as glorious, οὐδὲ δεδόξασται

11. For if that which was it ſelf to be aboliſht, being but the cover that contain'd the true jewel under it, were yet deliver'd dreadfully and by a glorious appearance, then much more ſhall that, which endureth for ever, that jewel it ſelf, the Goſpel or ſubſtance, contain'd under thoſe coverings or ſhadows, and ſo which is never like to be aboliſhed, and hath a durable fruit belonging to it (Grace which the other had not) deſerve to be eſteemed glorious.

11. For if that which is done away was * glorious, much more that which remaineth is † glorious.] * by glory διὰ δόξης † in glory ἐν δόξῃ

12. Upon theſe grounds I ſay (mentioned from v. 5. to this verſe) I cannot but ſpeak boldly and confidently to you, in vindication of my Apoſtleſhip, ver. 4.

12. Seeing then that we have ſuch hope, we uſe great plainneſſe of ſpeech,]

13. Having no need to imitate Moſes who vailed his face, which was a type of the dark, not clear propoſing of the Goſpel (which is the end or principall part of the Law, and the jewel contain'd under that covering) to them of old.

13. And not as Moſes, * which put a vaile over † his face, * that the children of Iſrael † could not ſtedfaſtly look to the * [b] end of that which is aboliſhed.] * put ἐπέθηκεν † his own ἑαυτοῦ * ſo that πρὸς τὸ † looked not μὴ ἀτενίσαι * or, face for the King's MS. reads τὸ πρόσωπον

b.

14. And accordingly ſo it continues remarkable to this preſent, the Jewes ſee not Chriſt in the reading of the old Teſtament, and ſo the cover ſtill remains upon Moſes face, as it were, (but by the Chriſtian clear doctrine, or by faith is removed.)

14. But their minds were blinded: for untill this day remaineth the ſame vaile untaken away, in the reading of the old Teſtament: which vaile is done away in Chriſt.]

15. And ſo though they have heard it over and over many times, yet ſtill they doe not underſtand the true ſenſe of the Law.

15. But even unto this day, when Moſes is read, the vaile is upon their heart.]

16. But when Iſrael v. 13. or their heart v. 15. ſhall accept of the Goſpel of Chriſt, then they ſhall ſee and underſtand plainly, what now is ſo obſcure to them.

16. Nevertheleſſe, when it ſhall turn to the Lord, the vaile ſhall be taken away.]

17. Now Chriſt is beſides his humane nature, indued with a divine Spirit, and the Goſpel of Chriſt is called the Spirit v. 6. and where the Spirit of Chriſt, or the Goſpel is, there is freedome, and conſequently the vaile (a token of ſubjection alſo 1 Cor. 11. 10.) is taken away.

17. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.]

18. And ſo all we that beleive in Chriſt, have that vail done away, and doe clearly, though not yet ſo perfectly behold Chriſt, and by beholding him are changed to be like him, the doctrine of the Goſpel received into our hearts changeth us into other men, to ſuch a viſion of Chriſt here, in imitating his purity &c. as ſhall be attended with eternal glory hereafter, the ſame Spirit of Chriſt, which worketh the one in us, being certain to produce the other alſo.

18. And we all with open face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.]

Notes on Chap. III.

3. Συςατικαὶ ἐπιστολαὶ

Συςατικαὶ ἐπιστολαὶ, and γεγραμμένα in this place are an intimation of an antient cuſtome in the *Apoſtolical primitive Church*, which ordinarily gave their *teſtimonies* to all *Chriſtians*, that travailed from one place to another, and recommended them to an *hoſpitable* reception. The original of this cuſtome ſeems to have been taken from the *heathens*, who had their *teſſeras hoſpitalitatis*, which from one *friend* to another, helpt them that brought them, to kind entertainment, and *Tertullian* continues the phraſe *conteſſeratio hoſpitalitatis*; Many mentions of this cuſtome we find amongſt antient writers, In *Syneſius* τῷ φιλίῳ τῷ Σῷ τὸν Θαυμάσιον Συνίστημι, *I commend Thaumaſius to your friendſhip* &c. And in *Phavorinus*, Συνίστημι τῇ φιλίᾳ σου τῇ ἀγαθότητι τὸν Σὸν τὸν Λαυρέντιον, ὃν πολλῶν μοι μαθητὴν ὄντα, *I commend to your friendſhip and kindneſſe Laurentius, who of a long time hath been my ſcholar*, And again, Συνίστησι τὸς πολλοὶ, μαρτυρῶν αὐτῷ χρηστὰ, *one commends a man to another, when he gives a good teſtimony of him*, This was done among *Chriſtians*, by teſtifying the *piety*, and orthodoxalneſſe of any, and the *agreement* with them, from whom they come, in the ſame *faith*, And therefore when *Fortunius* a *Biſhop* of the *Donatiſts* affirmed and boaſted that their *Church* was the *Catholick Church*, S. *Auſtin Ep: 163. ad Eleuſium*, convinceth him by asking him, whether a *Donatiſt* could by his *Litera formatæ*, or *communicatoriæ*, gain a man entertainment, or reception in any *Church*, that he would name to him, being confident he could not doe it. Thus ſaith *Nazianzen* of *Julian*, * συνεστῶς: a. that he imitated many of the *Chriſtian* rites, † εἰς πολὺ p. 101.

* Edit: ſtatuit

† ſæpius

ἀνθρώπινε φιλανθρωπίας, *all humanity, charity to them that wanted,* τὸν τῶν ἄλλων καὶ ἐν τῇ ἐπιστολιμαίων ζωοθήμασιν, οἷς ἡμεῖς ἐξ ἴσου τοῖς ἴδιοις καὶ τοῖς τοῦ χρήζοντας ἐφοδιάζομεν, *that way of it especially, which consisted in sending letters and tokens, with which* (saith *Nazianzen*) *we use to furnish them that are in want from one nation to another.* The same, saith *Zozemen*, l.5.c.5. and *Nicephorus Callistus*, l.10. c.21. almost in the same words, οὐκ ἦσαν ζηλωτοὶ λόγου τὸ συνθήματα τῶν ἐπιστολικῶν γραμμάτων, οἷς ἴδιοι ἀμοιβαδὸν τοῖς ξένοις ὑποδήμοις διέποντας, καὶ παρ' οἷς ἂν ἀφίκοντο πάντως κατήγοντες, καὶ ἀγαπήσεως ἀξιοῦντες, οἷμαι γνωρίσματα καὶ φιλίας διὰ τῶν συμβόλων μαρτύρια, *He especially imitated the tokens or tessera of the Bishops letters, by which they are wont mutually to commend those that travell any whither, and by that testimony obtain for them all friendly entertainment, as for their most familiar acquaintance.* The same we may find in *Lucian*, in his *Peregrinus*, By which also will appear the antient notion of the χειροτονητὰ γράμματα, not to signifie (as *Baronius ad an:* 314. and out of him *Binius*, t. 1. *concil:* p.271. and *Ferrarius de antiq: Eccles: Epist: genere*, l.1.p.45. would have them) *Epistles* by which men were testified to be in *communion* with the *Church of Rome*, (which they never did, but when they were written by the *Bishop* of that *Church*, and neither then, any more, then those that were written by the Bishop of any other *particular Church* signified that mans agreement in *faith* and *communion* with that particular *Church*) but onely *Letters commendatory* from one place, or *Church* to another, to *recommend* a person that should *travell* thither, and so obtain for him an *hospitable reception, lodging, diet*, and all things else, that are contained in *Zozomen*, under the word ξενία, *provision*, or *necessaries*, that they wanted; and this according to the *notion* of χειροτονία formerly mention'd (see note on *Act.* 2. c.) for *liberality* and *beneficence*, though there is no question but among other degrees of *charitable reception*, that of admitting them to their *Churches*, and *sacraments* was included also, proportionably to the forms of their *testimonies*, which, saith *Mat: Blastares*, were wont to mention, the *uprightnesse* of the *persons faith, unreprovableness* of his *life*, and his degree in the *Church*, if he had any, see *Justell: in cod: Can: Eccl: un:* p.132.

If the reading be τέλος, then must *Christ* (which is the *end of the law*) i. e. the *Christian precepts* and *promises* typified by the *Mosaical rites* and shadows, be meant by it, but if the reading be τέλους, then will the ἀντιπάθεσις, or *second part* of the *resemblance* be more perfectly answerable to the former, thus, *Moses put a vaile over his own face, to signifie that the Israelites would not see the face* (i.e. discern clearly the most eminent, and *principal* part) *of the Law, which is now abolished*, i. e. of the *Ceremonial law*. For certainly the principall part of that was the *inward purity* and *piety* signified, and adumbrated by those *ceremonies*, and now taught by *Christ* more distinctly and plainly, and so that *covering* taken away, ver. 14. only the *Jewes will not see it, but as yet their understandings are blinded*, in the beginning of the *verse*. b. τὸ τέλος τῶν παλαιῶν.

CHAP. IV.

Paraphrase.

1. THerefore seeing we have this ministery, as we have received mercy, we * faint not.]

* grow not sluggish, or cowardly, ἐκκακοῦμεν

1. Being therefore intrusted by God with so honourable a charge, the preaching of this divine and glorious Gospel of Christ, c.3.4. and 18. we have been diligent in attendance on our work.

† shame αἰσχύνης

2. But have renounced the hidden things of † dishonesty, not walking in craftinesse, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.]

2. And have been farre from using any of those vile arts, which shame might make us disguise and conceal, but deale simply and plainly, mixing nothing of our own with the word of Christ, but contenting our selves with so much of the approbation of men, as the making known the truth of God unto men sincerely and uprightly will help us to.

* in τοῖς

3. But if our Gospel be hid, it is hid * to them that are lost,]

3. Which we have done so plainly, that if the Gospel of Christ preached by us be yet obscure, it is so only among obdurate obstinate unbeleivers, v.4. see c.2.15.

† among ἐν

* so that the illumination of the Gospel of the glory of Christ hath not shin'd to them, τὸν μὴ αὐγάσαι ὑμᾶς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ

4. † In whom the God of this world hath blinded the minds of them which beleive not, * lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.]

4. Such as have their eyes so blinded by Satan, or their own worldly advantages, that the Gospel of Christ most powerfully and plainly revealed by him, and shining forth in our preaching, since his departure from the earth, (and this most certainly the revelation of the immutable will of God, whom Christ represents to us, not as an ordinary picture doth the body, but as a reall substantial image of him) is not permitted to have any impression, or influence on their hearts, they will not see, be it never so illustriously visible.

5. For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.]

5. Certainly nothing but this can obstruct mens minds against the Gospel, as it is delivered by us, being preacht so, as not to designe any thing of honour to our selves, but only unto Christ, and for our selves, only to offer men our service, to doe them all the humblest offices of Christian charity imaginable.

6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the [a] face of Jesus Christ.]

6. For it is not any worldly consideration, that hath put us upon this imployment, but that God that by his word created the light, when there was nothing but darkness in the world, hath in a like wonderfull manner, imparted this light to us, in sending down his own Son to shine in our hearts, to reveal his will unto us, and this on purpose that we might reveal it to others, instruct them in the knowledge of those *glorious mysteries*, (see note on 2 Pet.1. c.) so illustrious in themselves and advantageous to us, which God hath revealed to us by Christ. a.

† in vessels of shell

7. But we have this treasure in [b] earthen † vessels, that the excellency of the power may be of God, and not of us.]

7. But we that are intrusted with this great b.

great treaſure of the Goſpel, are not ſo fine and pretious our ſelves, we carry bodies about us ſubject to all manner of oppoſition, and preſſures, and afflictions, and this on purpoſe deſigned by God alſo, that all good ſucceſſe we have in our Apoſtleſhip, may be imputed to Chriſt, and not to us, as it would be, if we came with any ſecular power, or grandeur to plant the Goſpel.

c. 8,9. The way which God rather ſaw fit to chuſe, was to permit us to wreſtle with all difficulties, and then to ſuſtain us by his own inviſible aſſiſtance, not by any ſecular humane means, and carry us through all, and give good ſucceſſe to our preaching by theſe very means:

8. We are * ‹ troubled on every ſide, yet not † diſtreſſed; we are perplexed, but not in deſpair;

9. * Perſecuted, but not forſaken; caſt down, but not deſtroyed:]

* griped
† brought to extremities, ſtraitned, but not deſpairing
* purſued, but not left behind

10. Carrying about us the croſſe and ſufferings of Chriſt, daily ſuffering after him, that ſo the ſaving effects of his reſurrection, in turning men from their evil waies (converting Infidels by our preaching) might through our ſuffering in this imployment be more conſpicuous.

10. Alwaies bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.]

11. For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.]

11. For we Apoſtles, that are looked on by ſome with envy, are continually ready to be put to death for the Goſpel, that the vital power of Chriſt in raiſing up ſinners to a new life may through the dangers by us undergone in preaching the Goſpel, be ſhewed forth among our auditors, that receive the faith from us.

12. And ſo truly we are not any extraordinary gainers by our employment, as to the eye of the world, the death of Chriſt v. 10. is wrought, perfected in us, we fill up his ſufferings, Col. 1. 24. by ſuffering after him, but the reſurrection and vitall efficacy of Chriſt, v. 10, & 11. is ſhewed forth, and as it were perfected in you, by our preaching and begetting faith, and confirming it in you by our afflictions, and by the example of our conſtancy, and of Gods deliverance afforded us, ch. 12.9.

12. So † then death worketh in us, but life in you.]

† that the death is wrought in us, but the life in you, ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν

13. And having the ſame Spirit of faith which is ſpoken of in that writing of Davids, Pſal. 116. 10. where he ſaith, I beleived, and therefore I ſpake, I was ſore afflicted, &c. we doe accordingly by afflictions, and patience, and conſtancy therein, confeſſe God, and expreſſe our faith in him.

13. We having the ſame Spirit of faith, according as it is written, I beleived and therefore have I ſpoken, we alſo beleive and therefore ſpeak.]

14. Beleiving ſtedfaſtly that he that raiſed Chriſt out of the loweſt condition, even from death it ſelf, will make our afflictions a means of raiſing us, and preſenting us glorious in his ſight, together with you, if you doe ſo too.

14. Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.]

15. For 'tis for your good that we preach and ſuffer all this, that your faith may be more confirmed, and that ſo the mercy of God extending to more perſons, may by their bleſſing God for it, abound, and tend more to the glory of God, ch. 1. 11.

15. For all things are for your ſakes, that the * abundant grace might through the thankſgiving of many, † redound to the glory of God.]

* benefit having abounded χάρις πλεονάσασα
† exceed περισσεύσῃ

16. Whereupon it is that we doe not give over upon theſe diſcouragements, but are by theſe outward preſſures more incited inwardly, and animated to the performance of our duties.

16. For which cauſe we * faint not, but though our outward man periſh, yet the inward man is renewed day by day.]

* are not ſlothfull οὐκ ἐκκακοῦμεν

17. For our tranſitory light ſufferings is ſo accepted by God, that it is alſo ſure to be rewarded by him with a moſt exceeding, eternall, weighty crown of bliſſe or glory.

d.

17. For our light affliction, which is but for a moment, worketh for us a † farre more exceeding and eternall * weight of glory.]

† moſt ſuperlative, καθ' ὑπερβολὴν εἰς ὑπερβολὴν
* temporary πρόσκαιρον

18. Which makes it moſt reaſonable for us to go courageouſly through all difficulties, as deſpiſing and not thinking of this world, and whatever loſſes, or ſufferings of that, but of that reward, which our faith preſents unto us, which is as farre beyond any thing that we can part with here, as eternity ſurpaſſes time.

18. While we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are * temporall, but the things which are not ſeen, are eternall.]

Notes on Chap. IV.

a. Πρόσωπον Ἰησοῦ

This phraſe προσωπον Ἰησοῦ the *face of Jeſus*, and this whole verſe referres to the ſtory of *Moſes*, deſiring to ſee the *glory of God*, *Exod.* 33. For there *God* in his own *glorious* nature could not be *ſeen* v. 20. the luſtre was ſo great, But with that ſight, that was afforded him, though but of an *Angel*, ſuſtaining the perſon of *God*, *Moſes's* face was *enlightned*, and *ſhone*, and became glorious, (to which the *Apoſtle* had before referred, c. 3. 7.) And ſo here the *glory of God*, i.e. the *revelation* of his moſt *divine counſels* for the ſaving of men under the *Goſpel*, is by God *communicated* to *Chriſt*, and by that means he, as he is the *Son of man*, and executes this *prophetick* office upon earth, is much more *ſhining* and glorious, then *Moſes's face* was, and then we to whom the *Goſpel* is now preached, look upon this *face* of his, though the *Iſraelites* could not on *Moſes*, and are illuminated thereby, receive the *knowledge* of theſe *counſels* of *God*, whenſoever we look on him.

b. Σκεῦος ἐστιν

Σκεῦος ſignifies any of the *utenſils* about an *houſe*, *Mat.* 12. 29. *Mar.* 11. 6. (ſee note on *Mat.* 21. b.) a *diſh*, a *cup* &c. Of theſe ſome are *teſtacea*, made of *ſhells* of *fiſhes*, and they are here ὀστράκινα, as 2 *Tim.* 2. 20. (the only other place where the word is uſed in the *New Teſtament*) and this agrees very well with the matter in hand, it being ordinary to lay up thoſe things we value in *ſhells*, or *boxes*, or *cabinets* made of ſuch, And thoſe in reſpect of the brittleneſſe, and of the nature of them, (as the *ſhels* are the outſides of *fiſhes*) very fit to reſemble our *bodies*, wherein our *ſouls* doe inhabit, And accordingly the *Platoniſts* making two *bodies* of a man, one that which *carries the ſoule* in it, ὄχημα ψυχῆς, *the chariot of the ſoule*, the other that which we *touch*, and *ſee*, the *groſſer carnal* part,

part, call that *second* ἐφάπαξ, that which is the ſame to us, which the *ſhell* is to the *fiſh*, which hath another finer *body* within it.

c. Theſe two verſes in every word referre to the *antient* heathen cuſtomes in the *agones*, of which ſomewhat hath been ſaid, note on 1 *Cor.* 9. 24. S. *Chryſoſtome* explains them ſo in common (ἀλγῶμεν γὰρ ἀπηνυσχαίνομεν, ἀλλ' οὐκ ἔστι, ὅσα ἐκπονεῖν τὸν σπουδαῖον, εἰς γυμνασίαν, οὐκ εἰς ἥδονὰς, *We are cold* &c. as *Horace* of the *racer*, *ſudavit & alſit, he ſweats and friezes*,) but he applies them not ſeverally to the particular *exerciſes*; This I ſuppoſe may fitly be done, by accommodating *three* of the paires to the cuſtomes of *wreſtling*, one to that of *running* in the race. Θλίβειν belongs clearly to πάλη, *wreſtling*, ſo ſaith *Ariſtotle Rhet:* l. 1. c. 5. (ſee the *anonymous Scholiaſt* on that place) ὁ μὲ δυνάμενος θλίβειν καὶ κρατεῖν, παλαιστικὸς, *He that can gripe his adverſary, and take him up, is good at wreſtling*, there being two *dexterities* in that *exerciſe*, *comprimere antagoniſtam, & ſubſternere, to gripe and throw down*, which *Heſychius* alſo calls θλῖψιν, and κρατεῖν, the firſt of theſe is here mentioned, and expreſt by θλίβεσθαι *preſſure*, to which is here oppoſed, as in a higher degree, στενοχωρεῖσθαι, *ad anguſtias redigi, to be brought to diſtreſſe*, as when we can neither get out of his hands, nor make any *reſiſtance* againſt him, ſo *Iſa.* 28. 20. στενοχωρεῖσθαι ὑπὸ δυνάμεως μάχης, *being brought to ſuch extremities we can fight no longer*. So again ἀπορεῖσθαι *perplexity*, is fit for the *wreſtler*, who being ſhrewdly put to it, knows not what to doe, ſo ſaith *Theophylact*, though we fall εἰς ἀμηχανίας to ſuch a condition that *we know not what to doe*, So in *Heſychius* ἀπορῦντες ἀμηχανῦντες, *they that are not able to doe, or attempt any thing*, yet are not ἐξαπορούμενοι, *miſcarry* not finally, ὀρθοὶ ἱστάμενοι, *ſtand after all upright*, οὐκ ἀπογινώσκοντες, καὶ ἡττώμενοι, *deſpair not, nor are they overcome*, but find an happy iſſue out of all, νικῶντες, *conquerors* at laſt, ſaith *Theophylact*. Then for διωκόμενοι *purſued*, that is peculiar to δρόμῳ *racing*, as hath been formerly ſaid (note on 1 *Cor.* 9. 25.) when one being formoſt in the *race*, others *purſue*, and get up cloſe after him, being ready to *outſtrip*, or get before him, but doe not ſo, and that is the meaning of οὐκ ἐγκαταλειπόμενοι, not *outſtript* or *caſt behind*, the word ἐγκαταλείπειν ſignifying *to be out-gone, relinqui* literally, in *Horace's* notion, ——*mihi turpe relinqui eſt*; So in *Plutarch* τοὺς ἀπολειφθέντας ὑ σταδίων, *they doe not crown them that are lag, or left behind*, & 1 *Cor.* 9. *all run, but one receives the prize*; So *Euſtathius* on *Homer:* Il: ψ'. Τὸν δὲ ἀπλῶς νικηθέντα λελεῖφθαι φαμὲν, *He that is overcome we ſay is left*, and in *Heſychius*, λείπεσθαι ἆθλα ἀπηνυσχάνειν, corruptly for λείπειν (i. e. ἀλείπειν) ἄθλα ἀπηνυσχάνειν *to be left*, is *to miſſe the reward*; and therefore *Jam.* 1. 4. thoſe that are *perfect*, and conſummate, *crowned*, or fit to receive the *crown*, are ſaid to be ἐν μηδενὶ λειπόμενοι, *left behind in nothing*, victorious ſtill. Then for καταβαλλόμενοι] that belongs again to πάλη, *wreſtling*, where he that *throws* the other firſt, is *conqueror*, whereupon *Heſychius* καταβαλεῖν, νικῆσαι, βῆξαι, *to caſt down*, is *to overcome, to throw*; The ſame is expreſt by ὑποσκελίζειν, περονίζειν, *ſupplanting, tripping up the heels*, whence is that *ſcholion* of *Theophylact*, καταβαλλόμενοι ὑφ' ἑαυτῶν τῶν ἀντιπαλαιόντων, *thrown by them that wreſtle with us*, and then the οὐκ ἀπολλύμενοι, *not deſtroyed*, may either ſignifie literally ſo, not *killed*, i. e. *lying* upon the ground, but not like *carcaſſes* there, or elſe riſing up again after the *fall*, and not as the *Elephant*, irrecoverably down. All which belongs to the *afflictions* that befell the *Apoſtles*, their *hardſhip* in theſe ἀγῶνες and *combats* of theirs.

d. The *Hebrew* כבד ſignifies primarily two things, *weight*, and *plenty*, and from thence two things more, either *glory* or *riches*. From hence it comes, that βαρὺ is in the *Greek* of the *Old Teſtament* taken for *multitude*, or *greatneſſe*, that is applied to a *train*, or *hoſt*, 1 *Kin.* 10. 2. and 2 *Kin.* 6. 14. and 18. 17. and 2 *Chron.* 9. 1. Δύναμις βαρεῖα, a great numerous *troop* of attendants, or army, and 1 *Mac.* 1. 17. ὄχλῳ βαρὺς a very great *multitude*, and 3 *Mac.* συμπόσιον βαρὺ, a *great magnificent feaſt*. Accordingly βάρος δόξης] here, will be, *riches, plenty, and abundance of glory*, the word βάρος being the rather here uſed in *oppoſition* to the *lightneſſe* of the *afflictions* precedent, but not to denote the *heavineſſe*, but *abundance*, or *riches* of this, as *Gen.* 13. 2. *Abraham* is ſaid to be כבד *heavy*, i. e. *plentifull in cattell*, &c. the LXXII. reads πλούσιος *rich*, and ſo c. 1. כבוד ſignifies *riches*.

CHAP. V.

Paraphraſe.

1. FOR we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternall in the heavens.]

1. For of this we are confident, that if our bodies wherein we dwell as in a moveable tent, or tabernacle, be deſtroyed by the preſent preſſures that lie upon us, if our dangers ſhould end in death it ſelf, this were a matter of no terror to us, having ſo much a better abiding place provided for us by God, ſo much an happier condition, then any this world is capable of, and out of reach of all ſublunary dangers, ſure to be continued to us for ever.

* to put on over it ἐπενδύσασθαι

2. For in this we groan earneſtly, deſiring to be clothed upon with our houſe, which is from heaven.]

2. For while we are in this inferiour ſtate of bodies, we are for ever unſatisfied, and impatient, deſiring to have thoſe ſpiritual bodies, 1 Cor. 15. 44. that purer ſtate of bliſſe and immortality, as an upper garment to adorn and hide the blemiſhes and imperfections, and keep off the cold and preſſures that this body of ours is ſubject to.

† wee be found clothed not naked, ἐνδύσασθαι, καὶ οὐ γυμνοὶ εὑρεθησόμεθα

3. If ſo be † that being clothed we ſhall not be found naked.]

3. This I ſay upon ſuppoſition, that we ſhould never die, that we were in the number of thoſe mentioned 1 Cor. 15. 53. and 1 Theſſ. 4. 15, 17. that are found alive at the laſt trump, at the day of doom, as ſome ſhall certainly be, and yet even thoſe very heartily glad to be after changed to have theſe natural bodies ſpiritualized.

* that which is mortal τὸ θνητὸν

4. For we that are in this tabernacle doe groan, being burdened, not for that we would be unclothed, but clothed upon, that * mortality might be ſwallowed up of life.]

4. For while we are in theſe bodies of clay, we are ſubject to weights and preſſures, and

and those give us a great impatience and wearinesse, and this hath a very observable meaning in it, For 'tis certain we doe not desire to put off these bodies, to part with them finally, how weary soever we are, This therefore is the signification of it, that there is another sort of bodies, and another sort of life, infinitely more desirable then these, which we now enjoy, an eternal, immutable life of these our bodies, in stead of that mortall (subject to afflictions, and death it self) which we now live, and that we are naturally a desiring, a panting, a groaning after.

5. And the same God that hath created and framed us after this manner, with bodies subject to such pressures, that we perpetually desire to change them for impassible, hath by Christ promised us, that he will make this provision for us, raise us to immortal lives, and as a pledge and pawn to assure us, that he will perform this promise, he hath by the preaching of the Gospel, sent to cleanse and purifie us here in some measure, which is a kind of spiritualizing of our bodies, and a pawn and earnest of our future immortality, to which that Spirit shall raise us, which raised Christ from the dead.

5. Now he that hath * wrought us for † the self-same thing, is God, who also hath given unto us the earnest of the Spirit.]

* fram'd
† this very thing

6. By these considerations therefore, being enabled to look cheerfully on death, as that which only brings us home to God, from which these earthy bodies keeps us strangers,

6. Therefore we are alwaies confident, knowing that whilst we are at home in the body, we are absent from the Lord.]

7. (And which gives us that really to be injoyed, which we have here in this life, only by faith.)

7. (For we walk by faith, not by sight.)]

8. We make choice rather, and are infinitely better pleased, to leave this body behind us, here, to goe out, to die, that by this means, we may come to our home, our blisse in heaven; and so the fear or expectation of death is farre from being painfull to us.

8. We are confident I say, and willing rather to * be absent from the body, and to be † present with the Lord.]

* travail out
† at home

9. All our ambition and designe being but this, that whether we continue in this earthy body of ours, or go out of it, whether living or dying, we may be acceptable to God.

9. Wherefore * we labour, that whether † present or absent, we may be accepted of him.]

* we are ambitious
† we be at home or abroad

a. 10. For there will certainly come a day, when every person that ever lived shall be judged by God, set as it were in an eminent conspicuous place, as men that are impleaded are wont to be, and every action of his life taken into consideration, that accordingly every man may be punisht, or rewarded, according to his actions, of what sort soever they be, whether good or bad.

10. For we must all * appear before the Judgment seat of Christ, that every one may [a] receive the things done in his body, according to that he hath done, whether it be good or evil.]

* be made manifest

11. Considering therefore the dreadfulnesse of this appearance of God, as on one side we labour to perswade men to embrace the truth, and live, as those that are thus to be judged, so we desire to approve our selves to God, as our Judge also, who I am confident doth approve of our sincerity herein, and I hope you are as well satisfied also of our uprightnesse toward you.

11. Knowing therefore the terror of the Lord, we perswade men; but we are manifest unto God, and I trust also, are made manifest in your consciences.]

12. What I say, is not as if I wanted again commending to you, but that I may arm you against those false Apostles, that come among you, and glory much of outward things, but know in their consciences, that they have little cause to doe so, against whom you may fortifie your selves, and make answer to them, by glorying of my patience, and perseverance, and performances in the Gospel, and to this end only it is, that I say this unto you.

12. For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them, which glory in appearance, and not in heart.]

13. And what we doe herein, is meant for good, my speaking thus largely of my self is for the glory of God, whose grace it is that enables me to doe any thing, and any more moderate language, or actions are designed by me to your advantage also, Or both together, whether one or other, they are meant to the glory of God, and your good.

13. For whether we be * besides our selves, it is to God: or whether we be sober, it is for your cause.]

† transported (see note on Mar. the 3. 6.)

14,15. For our love to Christ founded on this to us, hath us in its power to make us doe whatsoever it will have us, making this argument from this certain acknowledged truth, of Christs having died for all men, that then certainly all men are sinners lapst in a lost estate, and so hopelesse, unlesse they use some means to get out of that estate; which that he might help us to doe, was the designe of Christs dying for all, that we might (having received by his death grace to live a new life) live no longer after our own lusts and desires, but in obedience to his commands that died and rose again to that end, (to blesse us in turning every man, &c. Act. 3. 26.)

14. For the love of Christ constraineth us, * because we thus judge, that if one died for all, then were all dead:

15. And † that he died for all, that they which live, should not henceforth live unto themselves, but unto him, which died for them, and rose again.]

* judging this
† he died

16. Wherefore now we esteem or value no man according to the outes advantages of this world, wisdome, riches, learning, &c. which are wont to set men out in the eyes of the world, and although it were true that we had familiarly converst with Christ here, as some among you say they have (they that say I am of Christ 1 Cor. 1. 12.) and preferre themselves before others for that, and expect their doctrine should be received before the doctrine of others, yet now we know that he is gone from this earth, and no man can now pretend to know Christs will (otherwise then as it was revealed at his being here) above, or any more then another, upon this bare score, because he once converst familiarly with Christ here; All that now we have to doe with Christ is to look on him, not under any such notion, as a Christ talking familiarly with us on earth, but as an heavenly King, offering and designing us a spiritual kingdome upon our obedience and fidelity, not any temporal advantage, or matter of boasting, upon our acquaintance with him here.

16. Wherefore henceforth know we no man after the flesh, yea though we * have known Christ after the flesh: yet now † henceforth know we him no more.]

* had known
* we know him so no longer as

17. If any man professe to have any peculiar

17. Therefore if any man be in Christ, he is a new creature; old things are past away, behold all things are become new.]

culiar claim to Chriſt, this muſt be the way of judging of the ſincerity of his pretenſions, if he think himſelf obliged to live a new life; The ſtate of the Goſpel is a change of every thing from what it was before, more grace, promiſe of pardon on repentance and ſincerity for the future, more explicite promiſes of heaven, and precepts of greater perfection, and what is all this, but an obligation, in all reaſon, to a new and a Chriſtian life?

* But all theſe things τὰ δὲ πάντα † adminiſtration διακονίαν

18. * And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the † miniſtery of reconciliation,] 18. Now all theſe things depend on God, as the author of them, who hath uſed this means of making up that breach between him and us, and hath given us power, and commiſſion, to give men reconciliation, peace, or pardon, or abſolution, upon renewing of their lives.

* placed or depoſited in us, θέμενος ἐν ἡμῖν

19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath † committed to us the word of reconciliation.] 19 And the tenure of our commiſſion runs thus, That God hath uſed Chriſt as a means to make peace between him, and the greater and worſer part of the world, the Gentiles at this time, as well as the Jews, (not by pardoning of their ſins, while they remain in them, but by admitting them to repentance, by not ſhutting up waies of mercy, and moreover calling them, uſing admirable methods of mercy in revealing himſelf to them) and hath put in our hands the word of reconciliation, the preaching of this Goſpel, and making known the means of grace, and adviſing and perſwading all men to make uſe of it.

20. Now then we [b] are Ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, be ye reconciled to God.] 20. This therefore is the nature of our preſent imployment, to be (as our title of Apoſtles imports) proxies and negotiators for Chriſt, we ſupplying the place of Chriſt on earth, and ſo treating with men, after the manner that Chriſt did, when he was here, calling ſinners to repentance, and that with all the affectionate importunity imaginable, as ſent from God on purpoſe to entreat men to it, And accordingly now we doe, in Chriſts ſtead, we beſeech you to reform your lives, and make your ſelves capable of the return of Gods favour to you, (ſee note on Mar. 5. k) b. c.

21. For he hath made him to be [c] ſin for us, who knew no ſin, that we might be made the righteouſneſſe of God in him.] 21. For Chriſt an innocent, pure, ſinleſſe perſon, hath God ſent to be a ſacrifice for our ſins, that we might imitate his purity, and thereby be, through the benefits of his death, accepted and juſtified by God.

Notes on Chap. V.

2. Κομιζόδς ſignifies to *receive*, by way of *reward*, a *crown*, or *prize*, to *carry it away*, as ἁρπάζων and λαμβάνων, to *ſnatch*, and *take* off the *crown* ſtanding over the goale. Then τὰ διὰ σώματος] *the things by the body*, muſt be *relative*, and anſwerable to] πρὸς ἃ ἔπραξεν] that follows, τὰ without mentioning what, only πρὸς ἃ ἔπραξεν, to *what he hath done*, noting this agreement and *proportion* betwixt that which he *receives*, and what he hath done, which is the clear ſenſe of thoſe other places, wherein *God is ſaid to render to every man according to his works*. Some *MSS.* and printed *copies*, the *Complutenſe Edition*, read in ſtead of τὰ διὰ τῦ σώματος, with the change of one *letter*, τὰ ἴδια τῦ σώματος, *the proper or peculiar things of his body*, and that will be very agreeable alſo, *Every man ſhall receive that which is proper to him*, either as the *body* is the *ſhop* of action, wherein, and whereby, as by the *inſtrument*, every thing is done, or as τὸ σῶμα ſignifies *himſelf*, by an *Hebraiſme* formerly mention'd, *according* to, or by way of *retribution* to what he hath done, &c.

2. Κ κομίζηται τὰ διὰ τὸ σώματος

b. The *Hebrew* שלוחים *Apoſtles*, ſignifies *Legates*, *Nuntio's* alſo, ſo as in the *antient formula*, *Miſſi* ſignifies *Embaſſadours*, ſee *Marculphi form:* and *Bignonius's* notes on *lib.* 1. *c.* 40. And ſo here πρεσβεύομεν is the *Apoſtolical office*, and that from *God* to *men*, offering *pardon* on his part, and requiring on their part *reformation* for the *future*. So as in *Philoſtratus de vit: Apoll:* l. 4. c. 5. 'tis ſaid that he was ſent of an *embaſſy* from *Hercules* to the *Theſſali*, ὁ δὲ τὰς ἐπ' ἀναιρέσει λέγων, μὴ ἀπολέσθαι αὐτοὺς &c. *the ſumme of the embaſſie*, ſaith he, *was*, *that they would not be deſtroyed*, but that having omitted *ſacrifice*, they ſhould now *perform* them *again*.

b. Πρεσβεύομεν

c. What is meant here by the word [ἁμαρτία ſin] will beſt appear by the notion of it in the *Old Teſtament* ſometimes, and by the *oppoſition* to δικαιοσύνη *righteouſneſſe* here. In the *Old Teſtament* 'tis taken for a *ſacrifice for ſin*, *Lev.* 4. 3, 29. and 5. 6. and *Pſal.* 40. 7. and ſo *piaculum* in *Latine* is both a *ſin* and a *ſacrifice of expiation*, or the *perſon* that is ſo *ſanctified*. And there is nothing more ordinary in the *Septuagint*, then for ἁμαρτία to ſignifie a *ſacrifice* for *ſinne*, and ſo in the *Chaldee paraphraſe* alſo, *Exod.* 29. 14. where the *Hebrew* reads *ſin*, they read, a *ſacrifice* for *ſin*, for indeed the *Hebrew* חטאת ſignifies *primarily* two things, *ſin* and *legal uncleanneſſe*, and *ſecondarily* two things more, a *ſacrifice* of *propitiation* for *ſin* and of *purification* for *uncleanneſſe*, and conſequently being rendred ſometimes, ἁμαρτία, both in the notion of *ſin*, and alſo of *uncleanneſſe*, *Lev.* 12. 6. *Num.* 6. 2. ſometimes ἱλασμὸς, and ἐξιλασμὸς *propitiation*, *Ezek.* 44. 27. 45. 19. and ſometimes ἁγνισμὸς *purifying*, *Num.* 19. 19. ἁγνισμὸς *purification*, *Num.* 8. 7. from hence comes, that this one *Greek* word ἁμαρτία, as if it were of the ſame *latitude* with the *Hebrew* חטאת, is made uſe of to ſignifie all theſe ſeverals. For that of *ſin* I need not inſtance, for that of *legal uncleanneſſe*, ſee *Num.* 6. 2. ἥμαρτε ἐπὶ ψυχῇ, *he was unclean by the touch of a dead body*. For that of *ſacrifice* of *expiation*, among many others, ſee *Lev.* 4. 25. the blood of the ἁμαρτία *ſin*, i.e. *ſin-offering*, and in the laſt for *purification*, either of a *leaper*, or a woman after childbirth, or after the touching of a *dead body*, the word generally uſed is περὶ ἁμαρτίας, *for ſin*, So in the *New Teſtament Rom.* 8. 3. περὶ ἁμαρτίας, *for ſin*, is the *ſacrifice* of *propitiation*, and ſo *Heb.* 10. 6. and 13. 11. and ſo here ἁμαρτία *ſin*, without περὶ, moſt diſtinctly. Then for the *oppoſition*, wherein ἁμαρτία *ſin*] is here ſet to δικαιοσύνη *righteouſneſſe*, *Chriſt* made ἁμαρτία *ſin*, *that we might be made* δικαιοσύνη *righteouſneſſe*, that is an argument, that as our being δικαιοσύνη *righteouſneſſe*, ſignifies our being *ſanctified* firſt, and then *accepted* by *God*, *juſtified*, ſo his being ἁμαρτία] ſignifies his being *condemned*, i.e. *conſecrated* as a *ſacrifice* is wont to be *devoted* for the *ſins* of the people.

c. Ἁμαρτία

CHAP.

Paraphraſe.

CHAP. VI.

1. And we whoſe office it is to labour for that, for which Chriſt hath laid down his life, c. 5. 21. doe exhort you not to fruſtrate all theſe gracious methods of God, not to permit the Goſpel (ſee note Heb. 13. c.) to be caſt away upon you.

1. WE then * as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain.]

* that work συνεργοῦντες

2. For the Prophet ſaith in the perſon of God, Iſa. 49. 8. In a ſeaſon which I had choſen, I have harkened to thee, and in the fitteſt time for deliverance to come, I have interpoſed my help. It ſeems God hath his times and ſeaſons to give deliverances, and ſuch is this, wherein I now ſpeak, a point of time, wherein God hath reſolved to deliver all his perſevering, faithfull ſervants out of their perſecutions. And this in all reaſon ought to be laid hold of by us, to eſcape out of the ſins of the world, and ſo out of the wrath that belongs to them that remain therein.

2. (For he ſaith, I have heard thee in a time accepted, and in the day of † ſalvation have I ſuccoured thee: behold now is the accepted time, behold now is the day of ſalvation.)]

† deliverance

3. And one eſpecial part of our labour and care is, to abſtain ſtrictly from all things that may avert any man from the faith, indevouring to approve our ſelves to all, that all men may look on our behaviour in the Goſpel with reverence, and not with cenſure, and ſo be attracted to Chriſtian life, not deterred by us.

3. Giving no * offence in any thing, that the miniſtry be not blamed.]

* occaſion of falling προσκοπὴν

4. Approving our fidelity in the diſcharge of our office, by all proper means, firſt by the conſtant, patient enduring of all ſort of afflictions, viz: preſſures, wants, exigencies,

4. But in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,]

5. Scourgings, impriſonments, ſeditions, by painstaking, denying our ſelves our ordinary ſleep and food,

5. In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings.]

6. By continence, by the ſtudy of the divine law in the more ſecret ſenſe (ſee note on 2 Pet. 1. c.) by long-ſuffering, by bounty, by the extraordinary gifts of the Spirit, (prophecying, languages, &c.) by ſincere charity, and zeal to the good of ſouls,

6. By pureneſſe, by knowledge, by long-ſuffering, by kindneſſe, by the holy Ghoſt, by love unfained,]

7. By preaching the pure Goſpel of Chriſt, by the power of God in doing miracles, &c. by weapons evangelical of all ſorts, for the temptations of a proſperous, and an adverſe condition, the ſpears in time of proſperity to repell the temptations of the world, reſolution againſt all the aſſaults of carnality; and the ſhield in order to dangers, and approach of evil, patience, conſtancy and perſeverance, to defend us from them.

7. By the word of truth, by the power of God, by the armour of righteouſneſſe, † on the right hand, and on the left,]

† for

8. Through the various fates of being contumeliouſly uſed by ſome, as well as reverently by others; vilified, as well as commended; counted as deceivers, when yet we are moſt faithfull diſpenſers of the truth of God:

8. By honour, and diſhonour, by evil report, and good report, as deceivers, and yet true:]

9. Eſteemed and lookt on by ſome, as if they knew us not, by others own'd, and valued, ſome judging us as loſt men, that by our needleſſe zeal had brought deſtruction on us, whereas by Gods help we are ſtill alive, permitted by God to be afflicted and chaſten'd, but not yet to be put to death, though of ſome of us, 'twere verily purpoſed, that we ſhould, 1 Cor. 15. 32. & 2 Cor. 1. 8.

9. As unknown, and yet * well known; as dying, and behold we live; as chaſtned, and not killed:]

* acknowledged ἐπιγινωσκόμενοι

10. Our lives pitied and lookt on, as made up of nothing but ſadneſſe, whilſt yet we are alwaies cheerfull, and rejoicing in the teſtimony of a good conſcience, as poor our ſelves, and yet enriching whole multitudes of men with that which is the moſt valuable true riches. And though we are deem'd, and that truly, to have nothing, yet are we ſo provided for by Gods good providence, as to want nothing that is neceſſary, or uſefull for us.

10. As ſorrowfull, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.]

11. I have ſpoken clearly and freely to you. O Corinthians, and my heart as well as my mouth hath been enlarged to you alſo, ſo great is my kindneſſe and affection to you.

11. O yee Corinthians, our mouth is opened to you, our heart is enlarged.]

12. Ye are not pent up in us, as in a narrow room; my whole ſoul is open to you, and at your ſervice, you have no ſmall place in my affections, but you doe not retribute as ye ought, ye are ſomewhat ſtraitned in your affections toward me.

12. Ye are not ſtraitned in us, but ye are ſtraitned in your bowels.]

† But by way of this very recompenſe τὴν δὲ ἀντιμισθίαν αὐτὴν

13. And truly it were but a juſt return, as from children to your parent, if ye would be, back again, as kind and affectionate to me, as I have been to you.

13. † Now for a recompenſe in the ſame, (I ſpeak as unto my children) be ye alſo inlarged.]

* Doe not ye become more inclinable to † participation is there betwixt righteouſneſſe and wickedneſs? what communication betwixt light and darkneſſe? μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς κοινωνία φωτὶ πρὸς σκότος;

b. 14. Is there any reaſon you ſhould be more inclinable, more favourably affected to them that are not Chriſtians, to falſe prophets or teachers, then to us? Is it poſſible for you Chriſtians to receive any benefit from ſuch? doth impiety advantage juſtice? or darkneſſe contribute any thing to light?

14. * Be ye not [b] unequally yoked together with unbeleivers: for what † fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe?]

15. What agreement of deſires can Chriſt or a Chriſtian have with Satan, or a lawleſſe man? what accord a beleiver with an unbeleiver? and ſuch are many of thoſe Gnoſtick hereticks, that are ſo followed by you.

15. And what concord hath Chriſt with Belial? or what part hath he that beleiveth with an infidel?

16. And

16. And what agreement hath the Temple of God with Idols? for ye are the temple of the living God, as God hath ſaid, I will dwell * in them and walk † in them, and I will be their God, and they ſhall be my people.]

* among b
† among

16. Or how can ye reconcile Gods temple and the Idol temples? Now ye are the temple of God, among whom he dwels, and walks, and owns you for his people, as he hath promiſed to doe to the Jewes upon condition of their obedience to him.

17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you:

18. And will be a * father unto you, and ye ſhall be † my ſons and daughters, ſaith the Lord almighty.]

17, 18. This laies an obligation upon you to get out of ſo wicked company and unclean converſation,

* for a father ὡς πατέρα—
† to me for ſons μοι εἰς υἱοὺς

not to comply with the Heathen Idolaters by going to their temples and feaſts with them 1 Cor.8.7. but to abſtain ſtrictly from ſuch ſociety, for upon doing thus depend all the promiſes of the Goſpel, of Gods receiving us, owning and acknowledging us for his children.

Notes on Chap. VI.

a Σωτηρία

What σωτηρία ſignifies, hath been often ſaid, (ſee *Rom.* 13. c.) Gods *reſcuing his faithfull, perſevering* ſervants out of their *diſtreſſes*, thus it clearly ſignifies here, proportionably to what it had done in the *prophecie* here cited, *Iſa.* 49.8. *In an acceptable time have I heard thee*, i.e. *in a time that God choſe*, and ſaw *fit* for the turn, *In the day of ſalvation have I helpt thee, and I will preſerve thee and give thee for a Covenant to this people* (a kind of *rainbow* to the drown'd world, a ſign of a *covenant* that God will *drown* them no more in ſuch afflictions) *to eſtabliſh, or raiſe up the earth, to cauſe to inherit the deſolate heritages.* And therefore when he ſaith, *now is the accepted time, the ſeaſon that God hath pitch't* on, *now is the day of ſalvation*, the meaning will be, that now the *time* is approaching, that the true pure *Chriſtian* profeſſion, thus long perſecuted by the *Jews*, and *Gnoſticks* ſo ſharply, (by which means it comes to paſſe, that many daily fall off to *ſave* themſelves) ſhall ſuddainly have reſpite by the deſtruction of the enemies every where. And ſo this is a *ſeaſonable* conſideration, to back the exhortation ver. 1. which the *Apoſtle* in all his *Epiſtles* did at that time ſo earneſtly preſſe, that they that had received the *Goſpel*, and gone on ſo long, ſhould not at laſt by *falling off*, loſe all in the laſt act, (ſee *Heb.*10.36,37,38.) i.e. *receive it in vain, loſe all the benefit* that attended it. To which purpoſe the *Apoſtle* proceeds v. 3. &c. to mention himſelf, and his fellow-labourers, as examples to them of thoſe things, which were moſt directly contrary to the *Gnoſticks*; 1. *Inoffenſive living*; 2. *Conſtancy* and *perſeverance* under perſecutions; Firſt, blameleſneſſe of converſation v. 3. (For this falling off of the *Chriſtians* to the *Gnoſticks* was the greateſt *offence*, and ſcandal imaginable to *Chriſtianity*, having ſo much *impurity* &c. among them,) Then v. 4, 5. *patience* and *conſtancy* in all kind of *preſſures*, upon which again he ſubjoins, v. 6. ἁγνότης, *pureneſſe*, and γνῶσις, *knowledge*, μακροθυμία, *long-ſuffering*, *patience*, and *perſeverance*, in oppoſition to the *compliances* and *apoſtaſies* of the *Gnoſticks*, *pureneſſe* in oppoſition to their *luſts* and uncleanneſſe, *knowledge*, in oppoſition to their pretended *knowledge* of the *ſecret meanings* of *ſcripture*, (juſt as 2 *Pet.*1.5. we find *virtue*, (or *courage*) *knowledge*, ἐγκράτεια *continence*, and *patience* put together) and at length πνεῦμα ἅγιον the *holy Spirit*, in oppoſition to their pretences of being the *ſpiritual*, 1 *Cor.*12.1. And after many verſes ſpent on that ſubject, he looks on thoſe *apoſtate hereticks* as ἄπιστοι *unfaithfull* deſertors v.14. and conjures them μὴ ἑτεροζυγεῖν, *not to encline* to them, being an *heatheniſh diabolicall* ſort of people, v.15. with whom being intangled, they muſt abſolutely forſake, and *come out of them* as from *Sodom* v.17. which is again noted by the *filthineſſe of the fleſh and ſpirit*, *foul luſts* and *factions* &c. c.7.1.

ἁγνότης ἑνώσις

b. Ἑτεροζυγεῖν

The word ἑτεροζυγεῖν] the vulgar renders *jugum ducere*, which ſeems to have given occaſion to *Budæus*, and *H. Stephanus* out of him, to affirm that ἑτεροζυγεῖν here in this *Apoſtle* is uſed for ἑωζυγεῖν to be in the yoak with another. But this is a miſtake without any grounds, ſave only the *equivocalneſs* of the word ζυγὸς, which ſignifies a yoak to *draw* in, as well as a *ballance* to *weigh* in. The word ἑτεροζυγεῖν is doubtleſſe to be rendred here as in *Greek* authors it ſignifies, among whom a pair of *ſcales* or ballance whoſe beam *inclines* or propends toward one part, is call'd ῥοπὴν ἑτεροζυγῆ, (in oppoſition to ἰσόζυγον, equally inclined both waies, or whoſe *beam* ſtands *even*) *trutina alterijugis*, ἑτεροῤῥοπὴς, *non* ἰσορρόπης, a *ſcale that weighs down one way, ſtands not in the equilibration.* So in *Phocylides*, Σταθμὸν μὴ χρόνιον ἑτεροζυγον ἀλλ' ἴσον ἴσχειν, *Let the ballance ſtand even, not inclined more to one ſide.* And ſo the ſenſe of the place will be, Be not more *propenſe*, and *inclined* toward the propoſals of theſe *Apoſtatizing Gnoſticks*, that *hereſie*, to which your *preſent leaders* would ſeduce you, then you are to us the *Apoſtles of Chriſt*, who love you ſo paſſionately; Which is the *argument* almoſt of the whole *Chapter*. Thus in *Clements Epiſtle* to theſe ſame *Corinthians*, we find a phraſe directly *parallel* to this, ἑτεροκλινεῖς ἀπάρχοντες ἀφ' ἡμῶν, *inclining the other way from us*, i.e *diſaffected* to us.

CHAP. VII.

Paraphraſe.

1. HAving therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all * filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the fear of God.]

* defilement μολυσμοῦ

1. Wherefore having ſo rich promiſes made you by God,

promiſes of being received by Chriſt, as children into his family, but thoſe promiſes conditional promiſes, made upon condition that you forſake all impurity &c. c.6.17,18. my earneſt exhortation to you is, that you purifie your ſelves from the ſins (of all kinds) that are now crept in among you, particularly from the pollutions of the fleſh that your idol-feaſts are apt to betray you to, and of the ſpirit, as pride, faction, ſchiſme &c. preferring falſe teachers before us, which planted Chriſt among you; practiſing to the end all manner of piety with all diligence (ſee note on Phil. 2. c.)

2. Receive

2. The falſe teachers that you receive ſo willingly, injure you, defile you, and either defraud or perhaps ſeduce you into abominable ſins. See Epheſ. 4. 22. and 2 Pet. 1. b. But we have been far from doing any of theſe, and therefore are fitter to be embraced by you. 6. 6. 14. See Rom. 1. note. h.

2. Receive us, we have wronged no man, we have corrupted no man, we have † defrauded no man.]

† coveted

3. I ſpeak not this to condemne you, for I have ſaid before, that you are in our hearts to dye and live with you.]

3. I ſpeak not this to bring any evill report upon you, for I love you moſt paſſionately, as I ſaid before.

4. My freedom (ſee note on Jo. 7. a) in mentioning your faults is great indeed, but withall I am as free in boaſting of your obedience, and though I have had much grief and fear v. 5. through the ſins that were among you, yet the joy which I take in your repentance is extreamly more abundant then the ſorrow was.

4. Great is my || boldneſſe of ſpeech toward you, great is my glorying of you, I am filled with comfort, I † am exceeding joyfull in all our tribulation.]

|| freenesse

† have a ſuperabundance of joy over-

5. For the truth is all our journey long from Epheſus to Macedonia, Act. 20. 1. we had a ſad time of it, For as we met with many oppoſitions from others, ſo the many fears we had concerning you, were very troubleſom to us.

5. For * when we were come into Macedonia, our fleſh had no reſt, but we were † troubled on every ſide, without were fightings, within were fears.]

* as we went

† griped

6. But through the mercy of God, who releives thoſe, that are in greateſt want of relief, Titu's coming freed us from all.

6. Nevertheleſſe, God that comforteth * thoſe that are caſt down, comforted us by the coming of Titus.

* the lowly

7. And it was not the bare preſence of Titus that was ſuch ſolace to me, but the news that he brought me, and with which he himſelf was ſo much comforted, to wit, the news of your panting after me, lamenting moſt ſadly the ſins that I had in my former Epiſtle laid to your charge, and your earneſtneſſe for me againſt thoſe that traduced me.

7. And not by his coming only, but by the conſolation wherewith he was comforted † in you,* when he told us your earneſt deſire, your † mourning, your * fervent minde towards me, ſo that I rejoyced the more.]

† about it'

* telling

† ſad lamentation

* zeale for or concerning

8. So that now though thoſe directions of mine in my firſt Epiſtle brought the cenſures of the Church upon ſome of you, (for ſo I find they did, though but for a time, with place for ſpeedy remiſſion, upon reformation) I have no reaſon to be ſorry for what I did, though the truth is I was a while ſorry for it, and wiſht I had not been ſo ſevere.

3.

8. † For though I made you ſorry with a Letter, I doe not repent, though I did repent, for I perceive that * the ſame Epiſtle hath made you ſorry, though it were but [a] for a ſeaſon.]

† wherefore though I grieved you by that Epiſtle, ὅτι ει

* that Epiſtle, though for a ſhort time, hath grieved you,

9. But now that I hear what ſucceſſe it hath found among you, what reformation hath been wrought by it, I profeſſe my ſelf to rejoyce not that you had the cenſures inflicted on you, but that thoſe cenſures produced that effectuall reformation and change, for you were dealt with according to the cuſtome of Evangelicall Diſcipline; And ſo 'tis clear enough that you have not been damnified by me in this matter, but much advantaged thereby.

9. Now, I rejoyce, not that ye were † made ſorry; but that ye * ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.]

† grieved, ſorrowed, bewailed,

* were grieved, ſorrowed, bewailed

10. For that Diſcipline which Chriſt hath now ordained in his Church (ſee 1 Cor. 5. note c.) is very proper to work ſuch change of minde as ſhall advance to a conſtant, perſevering durable forſaking all known ſinnes, (ſee note on Ro. 10. a.) whereas the puniſhments which are uſuall in the world ordinarily end in the taking away of mens lives, or ſomewhat analogicall to them in a lower degree.

10. For † godly ſorrow worketh repentance to ſalvation, * not to be repented of, but the ſorrow of the world worketh death.]

† grief according to God

* not repented of,

11. And an evidence thereof I have in you, whoſe having the cenſures of the Church inflicted on ſome of you, hath wrought a vehement care to make all right again, a clearing of the guiltleſſe, a diſpleaſure and diſdain againſt the guilty, fear of my diſpleaſure, deſire to give me ſatisfaction, earneſtneſſe to reform, yea, to deny your ſelves lawfull liberties by way of penance for the former inordinacies. And ſo you have done all that is poſſible toward the acquitting your ſelves in this buſineſſe.

11. For behold, this ſelf ſame thing † that ye ſorrowed after a godly ſort, * what carefulneſs it wrought in you yea, † what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire yea what * zeal, yea, what revenge: in all things you have approved your ſelves to be clear in this matter.]

† your being grieved according to God

* how great diligence

† how great apologizing

12. When therefore I wrote ſo ſharply to you, the interpretation which you are to make of it is this, that it was not out of any diſpoſition of ſeverity againſt them that had committed thoſe crimes, the fornicators and inceſtuous perſon, 1 Cor. 5. 1. the man that ſued his brother c. 6. 1. nor out of any partiality of kindneſſe to them, that had been ſufferers by thoſe crimes, him that was defrauded, 1 Cor. 6. 8. or diſturbed with law-ſuits before the heathen judicatures v. 1. but onely to expreſſe my care of you, that by my writing to you in that manner you might diſcern how diligent I am to doe you any good.

12. Wherefore though I wrote unto you, I did it not for his cauſe that had done the wrong, nor for his cauſe that had ſuffered wrong, but that our † care for you in the ſight of God might appear unto you.]

* diligence for, or toward you, might be made manifeſt before, or in the preſence of God

13. And by this means I have received much matter of joy, hearing what good effects the cenſures had wrought upon you, and this joy was very much increaſed, to ſee how Titus was joyed, and inwardly inlivened by you.

13. * Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we, for the joy of Titus, becauſe his ſpirit was refreſhed by you all.]

† For this cauſe we have been comforted

14. For what ever good I told him of you, what ever I have boaſted of your kindneſſe to me, you have made it all good, and as I never ſaid any falſe thing to you, ſo whatſoever I ſaid to Titus about you, he hath by experience found to be perfectly true alſo.

14. For if I have boaſted any thing to him of you, I † am not aſhamed, but as we ſpake all things to you in truth, even ſo our boaſting which I made before Titus, is found a truth.]

† have not been put to ſhame.

15. And

* when he remembers ἀναμιμνησκομένου

15. And his inward affection is more abundant toward you, * whilſt he remembred the obedience of you all, how with fear and trembling you received him.]

15. And he hath huge kindneſſe toward you, conſidering what readineſſe of obedience you expreſt to my directions, and what chearfull reception you gave him, that was thus ſent from me unto you (ſee note on Phil.2. c.)

† in every thing I have a confidence among you ἐν παντὶ θαῤῥῶ ἐν ὑμῖν

16. I rejoice therefore that † I have confidence in you in all things.]

16. This therefore is matter of all joy to me, that I can thus confidently promiſe my ſelf of your obedience &c. and never fear to find my ſelf deceived in my confidence.

Notes on Chap. VII.

a. ἀφ' ἕξει

The word ὥρα ſignifies a *ſeaſon*, and any part of time indefinitely, but yet both in *Greek* and *Latine* is oft uſed for a *ſmall*, or *ſhort ſpace*, ſo *Philem:* 15. πρὸς ὥραν, for a *ſhort ſpace*, and 1 *Theſſ.* 2. 17. πρὸς καιρὸν ὥρας *for the ſpace of an houre*, i.e. for a *ſhort ſpace*. And ſo here εἰ καὶ πρὸς ὥραν, *though but for an hour*,] i. e. for a *ſhort ſpace*, which being joyned with [ἐλύπησεν ὑμᾶς, *hath grieved you*] in the notion of that phraſe for *inflicting* the *cenſures* (ſee note on 1 *Cor.*5. c.) it denotes the infliction of ſome *penance*, a ſentence of abſtention for a *while*, for a *ſhort ſpace*, (for the bringing forth *fruits* of *repentance*) after which it is to be remitted again. This the *Nicene fathers* expreſſe by this ſtyle, ἐφ' ὧν καὶ χρόνος ὥρισται καὶ καιρὸς τέτακται, *for whoſe cenſures the time is determined, and ſeaſon ſet*, *Zonoras* by καιροὶ ὡρισμένοι τῇ μετανοίᾳ τῶν πεπτωκότων, the *times ſet for the penance of the lapſed*. And this is anſwerable to the *Nidui* among the *Jewes*, a remotion for *thirty daies*. Another ſort of *cenſures* there was, *ſine præfinito tempore, without determining of the time, irrevocabile anathema*, in *Alcimus*, *perennis excommunicatio, a laſting, irrevocable excommunication*, *Concil: Turon:* 2. c.20. and *Concil: Pariſ:* 3.*can:* 5. but this not abſolutely ſo, but *uſque ad reformationem, for ever if they reform not*. Hereby it appears that 'twas not only the *inceſtuous* perſon 1 *Cor.* 5. 1. which is here referred to, for he was *delivered up to Satan for the deſtruction of the fleſh*, and that is *parallel* to the *perennis excommunicatio, the durable excommunication*, or that which was to continue *untill reformation*; but others, it ſeems, which had been found fault with in that *Epiſtle*, (as he that went to *law* c.6. and the like) fell under the *cenſures*, though only πρὸς ὥραν, *for a definite time*, that they might bring forth *fruits of repentance*. And accordingly they did v.11.

CHAP. VIII.

Paraphraſe.

* make known unto you the grace of God which hath been beſtowed in the— Γνωρίζομεν τὴν χάριν τὴν δεδομένην ἐν τ—

1. MOreover, brethren, we * doe you to wit of the grace of God beſtowed on the Churches of Macedonia,]

1. Now I thought good to mention to you, the liberall collection for the poor which hath been made (ſee Act. 2. 47. & 4. 34. note on 1 Pet.3. d.) at Philippi and Theſſalonica, and other Churches in Macedonia,

2. How that in a great triall of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.]

2. That being under an heavy affliction on themſelves, they were very chearfull in their liberality, being themſelves in the depth of poverty, they expreſt a very great bounty to others.

3. For to their power (I bear record) yea, and beyond their power, they were willing of themſelves,]

3. For having no obligation upon them to doe ſo, as being poor v.2. and not being ſollicited by me, they did voluntarily contribute what they were able, nay I may truly ſay more then they could well ſpare,

† charity & contribution, or liberality of adminiſtration toward the ſaints, χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τὴν εἰς τοὺς ἁγίους

4. Praying us with much intreaty, that we would receive the † gift, and take upon us the fellowſhip of miniſtring to the ſaints.]

4. In ſtead of being intreated by me, earneſtly beſeeching me to receive their charity and collection (ſee note on Act. 2. c.) and convey it from them for the relief of the poor Chriſtians in Judæa.

* And not as we hoped, οὐ καθὼς ἠλπίσαμεν

5. * And this they did, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us, by the will of God,]

5. And not only this, but as they had firſt given themſelves up to the ſervice of God, ſo they offered me their ſervice alſo, (God ſo moving them) i. e. not only their bounty, but their pains, not only to ſend, or give their goods, but to goe themſelves, ſome of their company, to Corinth,

† That wee might intreat, εἰς τὸ παρακλέσαι ἡμᾶς

6. † Inſomuch, that we deſired Titus, that as he had begun, ſo he would alſo finiſh * in you the ſame grace alſo.]

6. On a meſſage from me to deſire Titus who had before done ſomewhat among you concerning this contribution to the poor Chriſtians in Judæa, that he would now perfect it among you.

* among you this charity ἐν ὑμῖν ταύτην τὴν χάριν

7. || Therefore (as ye abound in every thing, in faith, and * utterance, and knowledge, and in all diligence, and in your love to us) † ſee that ye abound in this grace alſo.]

7. And that, as ye have been richly furniſhed with faith in beleiving your ſelves, all that hath been revealed to you, with ability of inſtructing others, with knowledge of myſteries (ſee note on 1 Cor.1.b.c.) with all care and induſtry to doe what ever you could to bring forth fruits of faith, and with extreme kindneſſe towards me, ſo ye would exceed in this liberality and contribution toward the poor Chriſtians alſo.

|| Or, And that, ἵνα καὶ

* word λόγῳ

† ye abound περισσεύητε

8. * I ſpeak not by commandement, but by occaſion of the forwardneſſe of others, and to prove the ſincerity of your love.]

8. This I ſay not by way of precept, or command, laying any obligation,

* I ſpeak not by way of injunction, but by the forwardneſſe of others making triall of the ſincerity of your love alſo, Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων

obligation upon you, ſee v. 10. but only by mentioning how forward others have been, the Macedonians by name, when they were themſelves in diſtreſſe, v. 2. to tell you that this will be a tryall of your charity, how ſincere it is by comparing it with others, who were not ſo rich as you, and therefore if yours be as hearty as theirs, twill probably expreſſe it ſelf on ſuch an opportunity as this.

9. For to ſuch performances as theſe ye can want no motives, when ye conſider the example of Chriſt in his dealings toward us, his Liberality and bounty, in exhauſting himſelf for us, ſubmitting himſelf to ſo mean a condition, and even to death it ſelf, that thereby ye, and all that will make uſe of his bounty, may be ſpiritually enriched.

9. For ye know the † Grace of the Lord Jeſus Chriſt, that * though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

† charity
* being rich

10. And herein though for the degree of your liberality no præcept doth oblige you, Chriſts command of relieving the poor, leaving to you the liberty to determine the proportion, yet I ſhall give you my opinion, that as you have formerly expreſt ſome forwardneſſe, not onely to doe ſomewhat for that preſent, but to reſolve to doe more, if you had been, or when you ſhould be able, ſo 'twill not now be for your credit, or the reputation of your bounty, to fall ſhort of that purpoſe.

10. And herein I give my advice, for this is expedient for you † who have begun before, not only to doe, but alſo to [a] be forward a year ago.]

† as many of you as formerly began from a year agoe, not onely to doe, but alſo to reſolve, ὑμῶν τὸ θέλειν, ἀλλὰ καὶ τὸ πρᾶξαι πρόκεισθε ἀπὸ πέρυσι.

11. And therefore now you may do well to perfect what ye then began, that as then at a diſtance ye were forward to make the reſolution, ſo you may now perform according to your preſent ability.

11. * Now therefore perform the doing of it, that as there was a † readineſſe to will, ſo there may be a performance alſo out of that which ye have.]

* And now conſummate the work, or doing alſo, Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε
† forwardneſſe to reſolve προθυμίαν τοῦ θέλειν

12. For ſuppoſing a man chearfully to do what he is able, that reſolution of his if it be perform'd, i. e. if he do according to his ability, ſhall be well accepted and rewarded by God, and that which he is not able to doe, ſhall never be expected of him.

12. For if * there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.]

* the forwardneſſe precede ἡ προθυμία πρόκειται

13, 14. And this collection that I ſpeak of is not ſo deſign'd, that other men ſhould be releaſed of their burthen by having it laid on your ſhoulders, that they ſhould be made up by your liberality, and you diſtreſt by giving them. but that there may be an equality, you relieving them, now in this time of famine in Jury, out of your plenty, and when you want (ſee Mar. 12. 6.) as they now doe, they, when the famine is over, ſhould relieve you again out of their plenty:

13 † For I mean not that other men be eaſed, and you burdened.
14. But by an equality, * that now at this time your abundance may be a ſupply for their want, that their abundance alſo may be a ſupply for your want, that there may be equality:]

† Not that other men might have releaſe, but you preſſure, Οὐ γὰρ ἵνα ἄλλοις ἄνεσις,
* at this ſeaſon your abundance to their want, ὁ νῦν καιρὸς ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα

15. That as it was in the gathering of Manna, no man had the more or the leſſe for gathering more or leſſe, ſo it might be among fellow Chriſtians, they that had for the preſent leſſe poſſeſſions ſhould yet by ſupply from others have ſufficient, and they that had greater poſſeſſions, by relieving others, have no more left to them, then they had need of.

15. As it is written, † He that had gathered much, had nothing over, and he that had gathered little, had no lack.

† he that had much
* nay being more diligent he went out to you of his own accord, αὐθαίρετος δὲ ἐπῆλθε

16. And what I write to you for your advantage by way of care of (and adviſe to) you, it ſeems Titus hath had in his minde already, out of the ſame care of you, God be thanked who put it into his heart.

16. But thankes be to God, which put the ſame earneſt care into the heart of Titus for you.]

17. For he was very willing at the firſt word, nay, prevented my exhortation, and before he was ſpoken to, of his own free choice he went to you about it.

17. For indeed he accepted the exhortation, * but being more forward of his own accord he went unto you.]

18. And with him we ſent Luke (ſee note on Rom. 16. 6.) whoſe diligence in preaching the Goſpell thorough all Churches is ſo much commended,

18. And we have ſent with him the brother, † whoſe praiſe is in the Goſpell throughout all the Churches.

† he is praiſed for the Goſpell, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ

19. And whom the Biſhops in Synod ordain'd to goe along with me this journey, and was not by my ſelf choſen to it, (ſee 1 Cor. 16. 3.) to carry this collection (wherein I had done nothing, but as a ſervant and Officer made uſe of by the Macedonians) to the honour of God (whoſe ſervants they were that were thus reliev'd, and whoſe grace it was, that the Macedonians were ſo liberall) and to the ſtirring up your alacrity and forwardneſſe by their example.

19. And not that only, but who was alſo * choſen of the Churches to travell with us, with this † grace, which is adminiſtred by us to the glory of the * ſame Lord, and declaration of your ready minde,]

* ordained by the Churches our fellow-traveller χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν
† charity diſpenſed χάριτι διακονουμένῃ

20. This I then did, and of this I now give this ſo particular account, as being very carefull, that I might not be under ſuſpicion, or cenſure, in managing, or diſpoſing that great ſum of money collected, or received by me.

20. † Avoiding this, that no man ſhould blame us in this abundance * which is adminiſtred by us,]

* which

21. Providing for a good reputation before men, as well as for a good conſcience before God.

21. † Providing for honeſt things, not onely in the ſight of the Lord, but in the ſight of men.]

† Forecaſting what will be honeſt, προνοοῦμεν καλὰ

22. And with Titus and Luke, I have by conſent of the Churches v. 19. ſent a third, of whoſe induſtry and diligence we have often had experience, but in this buſineſſe found him much more willing to be induſtrious, upon the ſpeciall confidence he hath of your goodneſſe, and expected liberality.

22. And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence * which I have in you,]

* he hath toward you πεποιθήσει τῇ εἰς ὑμᾶς

23. In brief the perſons that are intruſted in this buſineſſe

23. Whether † any do enquire of Titus, he is my partner and fellow * helper concerning you: † or our brethren be enquired of, they are the * Meſſengers of the Churches, and the glory of Chriſt.]

† for Titus ὑπὲρ Τίτου
* labourer συνεργὸς
† whether our buſineſſe

Κυρίου, ἡ σπουδὴ ὑμῶν † Taking care of this, Προνοούμενοι ταῦτα * diſpenſed τῇ διακονουμένῃ † Forecaſting what will be honeſt, προνοοῦμεν καλὰ * he hath toward you πεποιθήσει τῇ εἰς ὑμᾶς † for Titus ὑπὲρ Τίτου * labourer συνεργὸς † whether our buſineſſe then ἢ τὸν ἀδελφὸν ἡμῶν, * Apoſtles ἀπόστολοι

ſineſſe are ſuch as may be truſted, Titus that accompanied me, and helpt convert you, The other brethren, Luke &c. men of eminence and rule in the Churches of Chriſt (ſee note on Rom. 16. 6.) and ſuch as have been uſed as inſtruments to advance the Goſpel.

24. Wherefore ſhew ye to them, and before the Churches, the proof of your love, and of our boaſting on your behalf.] 24. And therefore it will concern you by your behaviour in this matter to demonſtrate your own Chriſtian charity, and to let them ſee, that what I have boaſted of you, hath not been without reaſon.

Notes on Chap. VIII.

a. Θέλειν

What θέλειν *to will*] ſignifies in this place will appear, by the ποιῆσαι *to doe*] precedent. For when [*to will*] goes before *doing*, as *Phil.* 2. 13. it doth, then it muſt be conceived to denote the *reſolving* of that which is after *done*, but when it is *ſubſequent* to *doing*, as here, then it cannot belong to *that*, but to ſome *farther action* ſtill future, either of the ſame kind with that formerly done, or of any other, which is ſpecified; That here it referres to ſome farther degree of *liberality* to be ſuperadded to what they had *already done*, appears by the enſuing exhortation to conſummate the work, v. 11. and by the mention of the προθυμία τοῦ θέλειν, the *forwardneſſe to will*, i.e. to *reſolve* to doe more, as *they ſhould be able*, In which reſpect it is, that c. 9. 2. *Paul* ſaith he hath *boaſted* of them, that they had (ἀπὸ πέρυσι, as here, *from a year agoe*) *made a preparation* for this new ſupply, for ſo [παρεσκεύασται Πεπροσκεύασται hath been *prepared*] ſignifies, as *paſſives* are oft uſed for *reciprocalls*. As for the τοῦτο ὑμῖν συμφέρει Συμφέρει *this is profitable for you*] in the former part of this *verſe*, though it may fitly be applied to ſeverall waies of *profit*, that their *liberality* would probably bring in unto them, yet it ſeems by what follows ch. 9. 3, 4. to referre peculiarly to the *reputation* of their *liberality*, that *Paul* had ſo proclaimed, which would render it a *reproachfull* thing to them, if they ſhould not make it good, according to their *purpoſe* and his *boaſting* of them.

CHAP. IX.

Paraphraſe.

* Now concerning the contribution περὶ μὲν γὰρ τῆς διακονίας

1.* FOR as touching the miniſtery to the ſaints, it is ſuperfluous for me to write to you.] 1. Now concerning this contribution to the poor Chriſtians of Judæa, I ſuppoſe it utterly ſuperfluous for me to uſe any arguments to exhort you to it.

† hath been prepared from a year agoe, παρεσκεύασται ἀπὸ πέρυσι

* the emulation which came from you ὁ ἐξ ὑμῶν ζῆλος

† But, or Now, δὲ

2. For I know the forwardneſſe of your mind, for which I boaſt of you to them of Macedonia, that Achaia † was ready a year agoe: and * your zeale hath provoked very many.] 2. For of your forwardneſſe therein I am ſo farre from doubting, that I have made boaſt of it to others, that the Chriſtians of all Achaia (of which Corinth was the chief city) have for a twelve month made a preparation to ſend a new ſupply, beyond that which they then did (ſee ch. 8. 10. and note a.) and the emulation to your example, or the opinion of your forwardneſſe hath ſtirred up, hath wrought much in Macedonia, made them very liberall.

† But, or Now, δὲ

3. † Yet I have ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf, that as I ſaid, ye may be ready,] 3. And that what I have thus boaſted of your preparation, may be found true, and that you may be indeed preapred before hand, and not ſurprized at my coming, I have ſent theſe bearers to you to give you warning,

* put to ſhame in this confidence of boaſting, καταισχυνθῶμεν ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως † before declared προκαταγγελίαν

4. Leſt happily if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be * aſhamed in this ſame confident boaſting.] 4. Leſt if the Macedonians to whom I have boaſted of your forwardneſſe v. 2. come along with me to you, and find that you have not your ſupplies ready, it be matter of great ſhame to me, as it muſt be alſo to you (ſee c. 8. 10. note a.) that I have had the confidence (ſee note on Heb. 11. 2.) and vanity to boaſt thus of you without cauſe.

5. Therefore I thought it neceſſary to exhort the brethren, that they would goe before unto you, and make up before hand your bounty, † whereof ye had notice before, that the ſame might be ready, as a matter of bounty, not of covetouſneſſe.] 5. This is the reaſon for which theſe come now to you by my direction, that they may prepare and get together, and ſo complete and perfect that collection of yours which I have talkt of, that it may be ready as an act of beneficence, and liberality in you, before I come, and not as a collection gratingly extorted from you at my coming.

6. But this I ſay, He which ſoweth ſparingly, ſhall reap ſparingly; and he which ſoweth bountifully, ſhall reap bountifully.] 6. And for your encouragement, this ye muſt know, that the more liberality ye ſhew herein, the greater the advantages will be to you from God, that rewardeth ſuch charities, and that in proportion to the ſeverall degrees of it.

7. Every man according as he purpoſeth in his heart, ſo let him give, not grudgingly, or of neceſſity; for God loveth a chearfull giver.] 7. Whatſoever then ye have determined to give, let it be given chearfully, not with any trouble to part with it, not as if it were extorted from you, for if it be not done chearfully, 'twill never be accepted, much leſſe rewarded by God.

* charity χάριν † have plenty for ἀφθονεῖν εἰς

8. And God is able to † make all * grace abound towards you, that ye alwaies having all ſufficiency in all things, may † abound to every good work:] 8. And to this and I ſhall adde one argument more, which will ſatisfie your only fear (that ſuch liberality may bring your ſelves to ſtraits, or want) by telling you that God is the fountain of all plenty, and only diſpenſer of it, and is therefore able (and having oft promiſed it, is ſure to make it good) to make you the richer, not the poorer by your liberality, to make every almes you give, like the oyle in the cruiſe, to multiply (ſee v. 10.) as you poure it out, and ſo to give you continually a ſufficient portion of wealth, that you ſtill be able out of your abundance to ſupply others, and have enough for every object of charity that can be offered to you. 2.

9. (According to that which the Pſalmiſt ſaith Pſal. 112. where there are ſignall promiſes of wealth and riches in the houſe of a good man or righteous (i. e. of the liberall almeſ-giver) v. 3, & 9. and of bleſſing or abundance to his poſterity, v. 2. and of exaltation and honour unto him, v. 9. ſo that all wicked and covetous men ſhall look on him with envy and gnaſhing of teeth v. 10. (which Pſalme being made up not only of affirmations what God is able to doe, but of promiſes what he will certainly perform, and being here by the Apoſtle applied to this matter of encouraging men to liberal almeſ-giving, is in effect the aſſuring of the truth of that Old Teſtament-promiſe [of plenty to the Almeſ-giver] to belong alſo unto, and ſtand firm under the New Teſtament, and ſo conſequently, that all manner of temporal felicities are the portion of this righteous man, now ſtill under the Goſpel, which conſequently is the ſumme of the Apoſtles prayer ver. 10.)

9. (As it is written, He hath diſperſed abroad, he hath given to the poor, his righteouſneſſe remaineth forever.]

10. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſſe)]

10. Now that God that furniſheth the liberal man (which giveth away that which he hath) with ſo much more, provide all neceſſaries for you, and make you the richer for your liberality, and encreaſe unto you thoſe fruits which are naturally the iſſue of liberality, a greater plenty for the future: (ſee note a.)

11. Being enriched in every thing to all bountifulneſſe, which cauſeth through us thankſgiving to God.]

11. Having enough to be very liberal at all times, which is a moſt deſirable condition, and that which brings in thankſgiving and glory to God.

12. For the * adminiſtration of this ſervice not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God,]

12. This charitable and ſerviceable miniſtring to, and ſupplying of other mens wants, being not only a means to relieve thoſe Chriſtians that are in neceſſity (ſee note on Mar. 12. b.) and ſo a charity to our brethren, but alſo an invitation, and obligation of many mens gratitude unto God, and ſo an occaſion, if not a ſpeciall act, of piety alſo,

* diſtribution of this oblation, (ſee note on Lu. 1. b.)

13. While by the experiment of this miniſtration, they glorifie God for † your profeſſed ſubjection unto the Goſpel of Chriſt, and for your * liberall diſtribution unto them, and unto all men,]

13. Whilſt men that ſee and obſerve this charity, and diſtribution of yours to the diſtreſſed Chriſtians in Judæa, bleſſe and magnifie the name of God firſt, that ye are ſo ready to beleive and obey the Goſpel of Chriſt, to confeſſe Chriſt by doing what he commands, and ſecondly that by your liberality theſe poor ſaints, and all others in their ſympathy with them, doe receive ſo much benefit from you.

† the ſubjection of your confeſſion ὑποτ. τῆς ὁμολογ. * liberality of communicating (ſee note on Act. 2. d.)

14. And by their prayer for you, which long after you, for the exceeding grace of God † in you.]

14. And laſtly they are hereby raiſed up to pray for you, out of that paſſionate love and affection toward you, which the ſight of the abundant virtues, and graces of God in you doe work in them.

† toward you

15. Thanks be unto God for his unſpeakable gift.]

15. For all this goodneſſe of God to you, and by you to others, his name be ever praiſed.

Notes on Chap. IX.

a. Περισσεύσαι χάριν

There is no way of rendring Θεὸς δυνατὸς ἐστι πάσαν χάριν περισσεῦσαι] but by putting περισσεύσαι in an *active* ſenſe *to make abound*, and that hath been formerly noted to be *ordinary* in the *New Teſtament*, (ſee note on *Mar.* 14. f.) The *Greek* wanting the *Hebrew* conjugation *Hiphil*, which denotes *making* to doe a thing, and having no way to ſupply it, but by uſing the *active* voice in that ſenſe, ſo as περισσεύειν ſhall not only ſignifie *neutrally* to *abound*, but alſo to make any man or thing to *abound*. Of which kind there be innumerable examples. And ſo the making their *charity to abound toward them*] here, i. e. *Gods bleſſing their liberality*, ſo that it ſhall *enrich*, in ſtead of *impoveriſhing* them, will be all one, with the *encreaſing the fruits of their righteouſneſſe* v. 10. their *righteouſneſſe* there ſignifying their *charity*, (as hath been oft ſhewn) and the *plenty* conſequent to their *exerciſes* of that *virtue*, being proportionable to the *fruit* that comes by *ſowing* (the *hundredfold* encreaſe which *Chriſt* promiſes even *in this life* to thoſe that *forſake*, or part with any thing *for his ſake*) and accordingly 'tis there joyn'd with *multiplying their ſeed*, where their acts of *charity* are figuratively call'd their *ſeed*, and the *bleſſings* conſequent thereto, the *fruits* of it.

Paraphraſe. CHAP. X.

1. NOw I * Paul my ſelf † beſeech you by the meekneſſe and ª gentleneſſe of Chriſt, who * in preſence am baſe among you, but being abſent, † am bold toward you:]

1. Now I, that Paul, that am ſo calumniated by ſome among you, and ſaid by way of reproach to be mild and contemptible, when I am perſonally preſent with you, but, when I am abſent, ſevere and confident toward you, I exhort you by the meekneſſe and gentleneſſe of Chriſt, which was ſo remarkable in him, and which I ſhall not be aſhamed to imitate, be I never ſo vilified for it, And as I exhort you, ſo

* the ſame Paul δἰ ἐμοῦ Παύλος † exhort παρακαλῶ * when I am in perſon a-mong you, am lowly κατὰ πρόσω-πον μὲν ταπει-νὸς ἐν ὑμῖν † am confident θαρῥῶ

2. But I beſeech you that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome, which think of us, as if we walked according to the fleſh.]

2. I beſeech God (or you) that at my coming, I may not have occaſion to exerciſe that ſeverity, which I think my ſelf obliged to exerciſe againſt ſome who accuſe me for a weak behaviour in my Apoſtleſhip, as either fearing or flattering of men, too mild, on one of thoſe grounds.

3. For though we walk in the fleſh, we doe not warre after the fleſh.]

3. For though I am an infirm perſon, obnoxious my ſelf to many afflictions and diſtreſſes, for which you are apt to deſpiſe me, yet doe I not exerciſe my Apoſtleſhip in a weak manner, or by weak weapons.

4. (For

* to God w. Ow

4. (For the [b] weapons of our warfare are not carnall, but mighty * through God, to the pulling down of ſtrong holds)

4. (For the inſtruments of our Apoſtleſhip, the cenſures of the Church, are not weak, or contemptible, but ſuch as have a divine force upon the conſcience, for the beating down all the fortifications which are raiſed in us, againſt the power of the Goſpel, or ſubduing the moſt refractary offenders) b.

5. Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt,]

5. But I uſe the cenſures of the Church to bring down all the diſputings and reaſonings of mens underſtandings againſt the Chriſtian doctrine, all notions and conceits of vain heretical men to the acknowledgment and practiſe of the truth.

† ſhall have been fulfilled παγθῆ

6. And having in a readineſſe to revenge all diſobedience, when your obedience † is fulfilled.]

6. And truly thus I am reſolved, when you have made good your obedience, reduced your ſelves to good order, and demonſtrated that, to puniſh thoſe that remain refractary with ſeverity enough. For when the whole Church lies in diſobedience, thoſe acts of ſeverity are not ſo fit to be uſed, but when the reformation of the greater part is ſo conſpicuous, that it may be prudent to proceed againſt the refractary, then I ſhall not fail in my duty, but inflict theſe cenſures as ſhall be fit.

* conclude λογίζεθω

7. Doe ye look on things after the outward appearance? if any man truſt to himſelf that he is Chriſts, let him of himſelf * think this again, that as he is Chriſts, even ſo are we Chriſts.]

7. Doe you judge ſo ſleightly, and, as the weakeſt and moſt paſſionate men are wont, only according to outward appearances? If any man out of confidence that he is a ſpeciall favourite of Chriſts, think fit to deſpiſe me, let him conſider, and by all thoſe arguments, by which he will be able to conclude that he is the Diſciple, or Apoſtle of Chriſt, he will be able to conclude it of me alſo.

8. For though I ſhould boaſt ſomewhat more of our authority (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:]

8. Nay if I ſhould pretend to ſome more authority from Chriſt, then hath been given to others (all for the advantage, not the hurt or deſtruction of any) I ſhould be able to make it good.

† as it were to δὲ ἀν

9. That I may not ſeem † to terrifie you by letters.]

9. But that my Epiſtles may not be taken for ſuch bug-bears, as ſome affirm them to be.

* heavy βαρεῖαι

10. For his letters (ſay they) are * weighty and powerfull, but his bodily preſence is weak, and his ſpeech contemptible.]

10. Saying, that his letters are ſevere and authoritative, but his perſonal preſence weak, and his ſpeech contemptible, (this verſe is to be read as in a parentheſis.)

† conclude, ſee v. 7.

11. Let ſuch an one † think this, that ſuch as we are in word by letters when we are abſent, ſuch will we be alſo in deed when we are preſent.]

11. Let him that thus calumniates me, beleive aſſuredly that as my abſent words are, ſo ſhall my preſent performances be, when I come among you.

* diſtinguiſh our ſelves, or compare with any of thoſe that— ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶν ϛ.

12. For we dare not * make our ſelves of the number, or compare our ſelves with ſome that commend themſelves, for they meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe:

12. For I ſhall not think fit to ſeek praiſe by making compariſons with thoſe that take ſo much upon them, ver. 7. but only I think fit to mind them that they by judging of their gifts and virtues by their own fancies, and ſo flattering themſelves, fall into great and pityfull folly by that means.

† Nay neither will we Μηδὲ ἡμεῖς

13. † But we will not boaſt of things without our [c] meaſure, but according to the meaſure of the * rule † which God hath diſtributed unto us, a meaſure to reach even unto you.]

13. Neither will we take upon us to have authority over thoſe who are not within our province, but only goe as farre, as God hath given us commiſſion to goe, as farre as God hath determined our province, which is certainly as farre as to you. c.

* line κανὼν

† by which God hath divided ὃ ἐμέρισε

14. * For we ſtretch not our ſelves beyond our meaſure, as though we reached not unto you, for we † are [d] come as farre as to you alſo, in preaching the Goſpel of Chriſt.]

14. For by extending my ſelf to you, I doe not over extend, or goe beyond my line, as they which meddle with other mens labours, where they were never before, for indeed I have in my travels been among you, I have advanced as farre as to you in the preaching of the Goſpel; and that before any other was with you, I planted the faith among you. d.

* For we do not over-extend our ſelves, as they which come not to you, Οὐ γὰρ ὡς μὴ ἱκνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς

† came foremoſt as farre as you in the Goſpel of Chriſt

15. Not boaſting of things without our meaſure, that is of other mens labours, but having hope, when your faith is increaſed, that we ſhall be inlarged by you, * according to our rule abundantly,]

15. I doe not pretend any title to thoſe whom others have brought up in the Goſpel, but yet entertain my ſelf with an hope, that as your Church encreaſeth in the faith, ſo my province will become the larger in length or extent, I ſhall have more proſelytes to Chriſt by your merchandizing and traffick with other countreys,

* in reſpect of our line κατὰ τὸν κανόνα ἡμῶν

† over thoſe regions that are ready εἰς τὰ ὑπερέκεινα

16. To preach the Goſpel in the regions beyond you, and not to boaſt in [e] another mans line † of things made ready to our hand.]

16. And ſo preach the Goſpel farre beyond Achaia, without invading any other mans poſſeſſion or province, without entring upon thoſe parts, where the Goſpel had been formerly preacht by others. e.

17. But he that glorieth, let him glory in the Lord.]

17. For it is a moſt ridiculous thing for any man to rejoice or glory in any thing but in having done that which is acceptable to God, in diſcharge of his duty.

18. For, not he that commendeth himſelf is approved, but whom the Lord commendeth.]

18. For 'tis not our own good opinion of our ſelves, which qualifies us for reward, or acceptation, but the ſincerity of our actions before God, which may render us acceptable in his ſight.

a. Ἐπιείκια is the ordinary word of the *philoſopher*, taken from him by the *Lawyers* to ſignifie *mitigation* of exact or ſtrict *juſtice*, when that is not ſo agreeable to rules of *charity*, and ſo it notes in generall the *fit*, proper temper, which is to be obſerved in all things; Ἐπιεικὲς, ſaith *Heſychius*, καθῆκον, φέρον, σεμνὸν, ἰσχυρὸν, that which is *fit*, *decent*, *due*, &c. And according to the diverſity of matter about which it is converſant, ſo it hath ſeverall notions in the *New Teſtament*. In this place being ſpoken of *Chriſt*, and joyn'd with that *meekneſſe*, which was ſo imitable in him, *Mat.* 11. 29. it ſignifies *gentleneſſe*, or *clemency*, as that is oppoſed to ſeverity in puniſhing, which is here expreſt by θαῤῥῆσαι, and τολμῆσαι, and πεποίθησις, *daring*, *boldneſſe*, and *confidence*. But *Phil.* 4. 5. τὸ ἐπιεικὲς ſeems to belong to another ſort of *gentleneſſe*, that of the *lambe*, which before or under the *ſhearer* is *dumb*, *and opens not the mouth*, viz: a chearfull *endurance* of all the *perſecutions* that were upon the *Chriſtians* at that time; To this the context there inclines, which uſhered it in, with a repeated exhortation *to rejoice in the Lord alwaies*, in *adverſity*, as well as *proſperity* (and ſo 1 *Theſſ.* 5. 16.) which being contrary to the joy of the *world*, moſt fitly denotes that χαρὰ καὶ ἀγαλλίασις *Mat.* 5. 12. (*rejoicing and being exceeding glad, rejoicing and leaping for joy, and thinking it all joy*, *Jam.* 1. 2.) which is upon their being *perſecuted* for *Chriſt*, and ſo likewiſe enforced with a reaſon agreeable to this matter, for *the Lord is at hand*, *the time of your redemption* from your preſſures *drawes neer*, *Heb.* 10. 37. And accordingly 'tis attended, (as *Chriſts* inſtructions to the *Apoſtles* are in this caſe, *Mat.* 10. 19.) with μὴ μεριμνᾶτε, a *prohibition of all ſollicitous thoughts*, referring the whole matter *to prayer*, *and ſupplication to God*, ver. 6. This word is again uſed *Jam.* 3. 17. *the wiſdome from above* is ἐπιεικὴς *gentle*, which following *peaceable*, and being attended with other words of that nature, muſt be rendred in order to that, ſo as to ſignifie a *receding from his own ſtrict right*, in order to *peace*, as εὐπειθὴς that follows immediately, notes an *eaſineſſe to be perſwaded* of that which belongs to the *excuſe* of another, or mitigating of his fault, as 'tis ſaid of *charity*, that it *beleives all things*, 1 *Cor.* 13. 7. and accordingly theſe qualities of the *wiſdome from above* are ſhut up ver. 18. under the title of *peace to them that love or make peace*. So 1 *Tim.* 3. 3. and *Tit.* 3. 2. ἐπιεικεῖς are joyn'd with ἄμαχοι in both places, and ſo note the contrary to μάχαι, all kind of *contentions*, and are attended in the latter place with *ſhewing all meekneſſe* to all men.

b. That the ὅπλα τῆς στρατείας ἡμῶν, *weapons of our warfare*] which are here ſaid *not to be weake*, *but mighty to God*, ſignifie the *cenſures* of the *Church*, may thus appear probable, 1. by the *context*, where the *Apoſtle* ſpeaks of proceeding againſt *offenders*, which he calls θαῤῥῆσαι εἰς ὑμᾶς, *being bold toward them*, v. 1. 2. and ἐκδικῆσαι πᾶσαν ἀκοὴν to *avenge diſobedience*, v. 6. and this according to the ἐξουσία or *authority*, which the *Lord had given for edification* (*building them up farther in the faith and all Chriſtian virtue*) *and not for deſtruction*, and then he adds a *caution* to remove a *calumny* or *prejudice*, that ſome had againſt him, that *his Letters were ſevere*, and ſo he, when abſent, but farre from all *ſeverity*, when he *came* among them, κατ' ὄψιν ταπεινὸς ἐν ὑμῖν, *vile*, or *tame*, or unconſiderable, *when he was among them*, i.e. that in his abſence he threatned *cenſures*, but when he came, would not *inflict them*, which he calls ἐκφοβεῖν δι' ἐπιστολῶν, *terrifying by Letters*, ver. 9. and ἐπιστολαὶ βαρεῖαι καὶ ἰσχυραί, *weighty and powerfull letters*, ver. 10. i.e. *ſevere*, and *terrifying*, which yet he threatens ſhall be equall'd by his actions, when he comes among them ver. 11. And ſo all along, the buſineſſe is of the *cenſures* of the *Church*, and ſo in all reaſon in this verſe alſo; Secondly, this will appear by the words themſelves, for as στρατεία ἡμῶν] ſignifies confeſtly the *Apoſtles miniſtery* (ſee note on 1 *Tim.* 1. c.) according to the importance of the *Hebrew* צָבָא, which is ſometimes rendred στρατεία *warfare*, ſometimes λειτουργία *miniſtery*, So ὅπλα τῆς στρατείας, *weapons of warfare*] are the means to diſcharge their duty in the *miniſtry*. Of which nature, though there be more, *Prayer*, *Preaching*, *Catechizing*, *adminiſtration of Sacraments*, *Confirmation*, &c. yet the *antecedents* and *conſequents* here, belonging to the buſineſſe of *cenſures*, muſt needs incline it to that notion peculiarly. Then that theſe are not σαρκικὰ *carnall*,] ſignifies that they are not *weake*, for ſo σὰρξ *fleſh* frequently ſignifies, as here v. 3. *though we walk in the fleſh*, i.e. are weak, as *men*, and have no *power* over you, yet as *Officers of Chriſt* we are not, our *miniſtrey* is *with power*, and therefore follows ἀλλὰ δυνατὰ τῷ Θεῷ, but *mighty*, or *powerfull through*, or *to God*, or perhaps exceeding *powerfull*, and that εἰς καθαίρεσιν ὀχυρωμάτων *to the pulling down of ſtrong holds*, i.e. either the *pulling down* all *fortreſſes*, that maintain or ſecure a man in *ſin*, or more *critically*, as καθαίρεσις ſignifies *excommunication* it ſelf, v. 8. and c. 13. 10. and generally in the *Canons of the Councels*; and then ὀχυρώματα *ſtrong holds* will ſignifie all impenitent, *obdurate*, impregnable *ſinners* called v. 15. *every high thing that exalts it ſelf againſt the knowledge of God*, i. e. againſt *piety* and *Chriſtianity*. And ſo the plain meaning of the verſe will be, that the *Apoſtles cenſures* were *exceeding powerfull*, and that *power* exerciſed in *excommunicating*, and *delivering up to Satan*, ἵνα παιδευθῶσι, *that they may be diſciplin'd*, 1 *Tim.* 1. 20. and thereby ſubduing *contumacious* offenders. According to that of the *writer* of the *Anſwers ad Orthodoxos*, Ὅτι διὰ τὴν μακροθυμίαν τῶν ὑβριζομένων ὁ γένηται διόρθωσις, τότε ἡ ἀποτομία τῆς μακροθυμίας τοῖς ἀδιορθώτοις ἴσως χρησιμωτέρα, *when by clemency offenders are not reformed, then exciſion to the incorrigible is more uſefull then clemency.* Agreeable to which is that of *Pletho* in his *ſcholia* on *Zoroaſter*, Αἱ ποιναὶ ὅτι αἱ κολάσεις διόρθωσις, ἀγαθόν τῶν ἀνθρώπων εἰσι, ὅτι ζωπυρεῖσι τὸν ἀπόντα τῆς ἀρετῆς αὐτὸν, τῇ δειλίᾳ ἐγκαθεύδοντα, *The revengefull furies, or devils, or puniſhments doe gripe men to bring them off from ſin, and ſet them on virtue.*

c. Of the *agones* among the *Grecians*, particularly among the *Corinthians*, and of δρόμος *racing*, one of them we have formerly ſpoken (*notes* on 1 *Cor.* 9. c. d. e.) and ſo again diſtinctly of κανὼν (*note* f.) the *white line*, which *bounded* or markt out the *path*, or *race*; To this the *Apoſtle* here referres, making his *Apoſtleſhip* or *preaching* of the *Goſpel*,

to

to be his ſpirituall *exerciſe*, or running as it were in a *race*, his ὁ κανὼν τοῦτο, and then the *province* or *dioceſe*, to which he is by God deſign'd, and *ſent* to preach, is his μέτρον τοῦ κανόνος ὃ ἐμέτρησεν ἡμῖν ὁ Θεὸς, the *compaſſe*, or *ſtage* of ground, which by that *white line* in the *race*, as 'twere, *God* hath markt out to him, to *run* in, and contend, and obtain his *prize*. *Beyond* or *out of which line* he that *runs*, or pretends to have to doe, he doth καυχᾶσθαι εἰς τὰ ἄμετρα, *boaſt without his meaſure*, and ὑπερεκτείνειν ἑαυτὸν *overextend himſelf*, v. 14.

Μέτρον κανόνος

Καυχήσασθαι εἰς τὰ ἄμετρα

d. Φθάνειν

That the word φθάνειν] is *agoniſticall* alſo, ſee *note* on *Rom.* 9. k. and ſo conſtantly it ſignifies *coming foremoſt* to the *goale*, or being foremoſt in the *running* toward it, and ſo it ſignifies here, *preaching the Goſpel* among the *Corinthians*, *before* any body elſe had been there, for as it is ſaid, 1 *Cor.* 3. 6. *Paul planted*, i.e. firſt brought the *Goſpel* among them.

e. Ἀλλότριος κανὼν

The ἀλλότριος κανὼν] is that *province* which *ſome body elſe* hath undertaken; The κανὼν] as before, denoting the *line*, by which his *race* was terminated, and the ἀλλότριος] referring to the cuſtome in the *ſtadia* forementioned, that each of the *racers* had his *path*, where he was to *run*, chalkt out to him, and if one did ſtep over into the others *path*, he did ὑπερεκτείνεσθαι, *extend himſelf* (or *run*) *over his line*. In reference to this the *Apoſtle* here ſaith, that he had ſome hope that he might μεγαλυνθῆναι εἰς περισσείαν, *enlarge his courſe in length*, as it were, by running farther then the *goale*, that was *firſt* ſet him, i.e. goe farther in *preaching* the *Goſpel*, and yet not goe *over his line*, i.e. not run over into the other mans *path*, or *race*, but κατὰ κανόνα ἡμῶν, *keep within his own white or line*, which divided his *province* from other mens on the other ſide of him.

Ὑπερεκτείνεσθαι

Μεγαλυνθῆναι εἰς περισσείαν

κατὰ Κανόνα ἡμῶν

CHAP. XI.

Paraphraſe.

* I would you would pardon me a little piece of folly, Ὀφελον ἀνείχεσθέ μου μικρόν τι τῆς ἀφροσύνης

1. *WOuld to God you could bear with me a little in my folly, and indeed bear with me:] 1. The fear that I have that you ſhould be ſeduced, tempts me to doe that, which you will be apt to count boaſting, and think me to be a fool for doing ſo, viz: to praiſe my ſelf, and magnifie the pains that I have taken among you, This piece of folly you may doe well to pardon in me:

† prepared you to preſent a pure virgine to one man, to Chriſt

2. For I am jealous over you with godly jealouſie; for I have †[a] eſpouſed you to one husband, that I may preſent you as a chaſt virgin to Chriſt.] 2. For 'tis cauſed by nothing but my kindneſſe to you, my zeal to your good, and jealouſie that other men may get away your love, and eſteem from me; which is a jealouſie not ſo much for my ſelf, as for God, that he ſhould loſe a Church beloved by him. For I have been to you as that officer among the Grecians was to their virgins, I have taken upon me the educating and forming of you, the cultivating and fitting of you, the taking care and watching over you, that ſo I might preſent you a fit and a pure ſpouſe to Chriſt.

* toward Chriſt

3. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is * in Chriſt.] 3. But there being ſuch deceivers entred into the Church, Simon Magus and his followers, uſing ſorcery to beguile, and infuſe his falſities, I have reaſon to fear that you may be corrupted from that purity and integrity which ought to be in Chriſtians.

† doe well to pardon me, καλῶς ἀνείχεσθε

4. For if he that cometh preacheth another Jeſus, whom we have not preached, or if ye receive another ſpirit, which ye have not received, or another Goſpel which ye have not accepted, ye might † well bear with him.] 4. For if ſome other teachers that are come among you, preach another Chriſt, ſhake the whole foundation of your religion, promiſe you more extraordinary miraculous, ſpirituall gifts, then thoſe which from us you have received, and in ſumme preach another Goſpel to you, then you may give me leave (it being more then time) to magnifie my ſelf, and expoſtulate with you, whether they come to you, (or any one of them) with ſuch authority, as I come, or whether there be any appearance or ſhew of reaſon why you ſhould preferre them before me.

* that I have no way come ſhort of thoſe which are the moſt eminent Apoſtles, οὐδὲν ὑστέρησα τῶν ὑπὲρ λίαν Ἀποστόλων

5. For I ſuppoſe, * I was not a whit behind the very chiefeſt Apoſtles.] 5. For not to compare my ſelf with the deceivers, I may juſtly compare with the moſt eminent of the true Apoſtles.

† but in every thing we are made manifeſt among all men toward you, ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς

6. But though I be rude in ſpeech, yet not in knowledge; † but we have been throughly made manifeſt among you in all things.] 6. And if it be objected to me, and perhaps truly, that my language hath nothing extraordinary in it, yet ſure nothing can be objected againſt my skill, my explaining the myſteries of the Goſpel (ſee note on 1 Cor. 2. c.) but in our preaching and behaviour toward you, we are acknowledged by all men not to come ſhort of any other Apoſtle, in any piece of knowledge or revelation uſefull for you.

7. Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the Goſpel of God freely?] 7. Sure it ought not to be eſteemed a fault in me (and yet I have been guilty of no other that might make me vile in your eyes) that I have ſo much tendred your advantages, and ſo little mine own, that all my preaching among you hath put you to no kind of charge.

8. I robbed other Churches, taking wages of them to doe you ſervice: 9. And when I was preſent with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept my ſelf from being burdenſome to you, and ſo will keep my ſelf.] 8, 9. Nay I have been beholden to other Churches, receiving proviſion from them, that I might preach freely to you, And when I fell ſhort at my being with you, and had not wherewithall to ſupply my wants, yet I troubled none of you to make it up, but as ſometimes I laboured with my hands, and earned my living, 1 Cor. 4. 12. & 9. 6. ſo at other times I received ſupply from the Philippians, Phil 4. 15, 16, 18 they came from Macedonia, and ſo have neither yet put you to any charge, nor mean I ever to doe ſo.

10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.] 10. As I am an Apoſtle of Chriſt, and as there is any ſincerity in me, I will not be deprived of this matter of boaſting through all Achaia, I will receive nothing for my pains or relief in all thoſe regions.

11. And doe not think 'tis any want of love, that I make this reſolution, 'God knows that is not the reaſon.

11. Wherefore? becauſe I love you not? God knoweth.]

12. But the only cauſe of my reſolution, which I will keep ſtedfaſtly, is this, that they that would fain find ſome fault with me, and magnifie themſelves before me, may not find any ground of doing ſo, but rather find me before them, and have ſomewhat to imitate in me, in that very particular, wherein they think they exceed me.

12. But what I doe, that I will doe, that I may cut off * occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.] * advantage ἀφορμὰς

13. For the truth is, theſe men that come to infuſe falſe doctrines into you, behave themſelves as cunningly, as they can, and doe labour to imitate, and ſeem to doe thoſe very things, that we true Apoſtles doe.

13. † For ſuch are falſe Apoſtles, deceitfull workers, transforming themſelves into the Apoſtles of Chriſt.] † For ſuch falſe Apoſtles are deceitfull workmen, Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι ἐργάται δόλιοι

14. And 'tis no unuſuall matter for deceivers and ſeducers to doe ſo, for Satan himſelf pretends to doe thoſe things that the good Angels doe, makes as if he meant you all kindneſſe, when he comes to deſtroy you.

14. And no marvell, for Satan himſelf is transformed into an Angel of light.]

15. And therefore 'tis not any thing ſtrange, if ſeducing hereticks imployed by him, doe imitate the actions of the Apoſtles of Chriſt; but according to the hypocriſie of their actions ſo ſhall their ends be.

15. Therefore it is no great thing, if his miniſters alſo be transformed as the miniſters of righteouſneſſe, whoſe end ſhall be according to their works.]

16. There will be no great reaſon that this my glorying ſhould make you count me imprudent, or if it doe, 'tis no great matter, I will venture that rather then ſuffer ſycophants to ſeduce and corrupt you.

16. I ſay again, let no man think me a fool, * if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little.] * or if ei ἐι

17. Yet what I ſay in this matter, I deliver not as a piece of Goſpel, but as an external incidental diſcourſe in this matter, of which the falſe Apoſtles boaſt, and I have much more reaſon then they, (ſee note on Heb. 11. 2.)

17. That which I ſpeak, I ſpeak it not after the Lord, but as it were fooliſhly, in this confidence of boaſting.]

18. And ſeeing others think fit to glory, or boaſt of ſuch extrinſick things, as theſe, I may have leave to doe the like.

18. Seeing that many glory after the fleſh, I will glory alſo.]

19. For wiſe men are not wont to be angry, but are many times pleaſed, to ſee others play the fools, and ſo doe you in many other things.

19. For ye † ſuffer fools gladly, ſeeing ye your ſelves are wiſe.] † doe with pleaſure bear with fools ἡδέως ἀνέχεσθε τῶν ἀφρόνων

20. I am ſure you can bear with greater matters, you can give men leave to take you captive to their doctrines, how falſe ſoever, to deprive you of all you have, to inſult over you, to uſe you as contumeliouſly as is poſſible.

20. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man * exalt himſelf, if a man ſmite you on the face.] * inſult ἐπαίρεται

21. Which I tell you, to put you in mind, how reproachfully you have been uſed by them. As indeed I have alſo been ſet at nought, and vilified by them. For which there hath been little reaſon. For whatſoever reaſon any of them hath to think well of himſelf, I have ſure as much cauſe as he (though to ſay ſo, may goe for folly in me, as being a kind of boaſting.)

21. I ſpeak as concerning reproach, †as though we had been weak: howbeit, whereinſoever any is bold, I ſpeak fooliſhly, I am bold alſo.] † as we alſo have ὡς ἡμεῖς

22,23. Theſe ſeducers boaſt they are Hebrews, and Iſraelites, and of Abrahams ſtock, and then that they are Apoſtles of Chriſt. And ſure I am every one of theſe, and for the laſt, I cannot but ſay it, though it will be deemed boaſting and folly in me, that I am more then an ordinary Apoſtle, one that have taken more pains, ſuffered more of ſcourgings and impriſonments, and dangers of imminent death, then any of the very twelve Apoſtles.

22. Are they Hebrewes? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I:

23. Are they miniſters of Chriſt? I ſpeak as a fool, I am more: in * labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft:] * toyles κόποις

b. 24. Five times was I ſcourged of the Jewes without any mitigation, with the greateſt ſeverity that the law would permit.

24. Of the Jewes five times received I [b] forty ſtripes ſave one:]

c. 25, 26, 27. Thrice was I beaten with wands, probably by the Roman officers, (ſee note b.) once by a tumult of a ſeditious multitude of Zealots, I was without any judiciall proceſſe ſtoned, and left for dead, Act. 14. 19. and ſtill from time to time I have been exerciſed in all kinds and degrees of diſtreſſes:

25. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack, a night and a day I have been in the deep.

26. In journeying often, in perils of waters, in perils of robbers, in perils by my own countrey-men, in perils by the heathen, in perils in the city, in perils in the wilderneſſe, in perils in the ſea, in perils among falſe brethren:

27. In wearineſſe and painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe.]

28. And, not to name all, the many daily emergent imployments, that lie upon me, in reſpect of the ſollicitude I have for all things that concern any Church, eſpecially of my plantation, are a ſufficient evidence of what I ſhould ſay, if I did think fit to boaſt.

28. Beſides † thoſe things that are without, * that which cometh upon me daily, the care of all the Churches] † other things that I omit τῶν παρεκτὸς * the concurrence of buſineſſe that comes daily upon me, the ſollicitude for all- ἡ ἐπισύ-

29. If any man be ſick or ill-affected in ſpirit, I am in ſympathy with him, in care how to relieve, and get him up again, If any be fallen into ſin, or fallen back from Diſciplelhip, I am conſtantly inflamed with a holy zeal, to get him out of it.

29. Who is weak, and I am not weak? who is † offended, and I * burn not?] † ſcandalized σκανδαλίζεται * am not on fire πυροῦμαι

30. If I muſt needs glory, I will glory of the things, which concern mine infirmities.]

30. And theſe my ſufferings, are the only things which I ſhall think fit to boaſt of, now I am by my calumniators conſtrain'd to doe ſo.

31. The God and father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

*Governour of the nation ἐθνάρχης

32. In Damaſcus the * governour under [4] Aretas the king kept the city with a garriſon, deſirous to apprehend me: Acts 9. 24.

d.

33. And through a window in a basket was I let down by the wall, and eſcaped his hands.

Notes on Chap. XI.

a. Ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ

The vulgar ſeems to have read theſe words ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, with a *comma* after them, and accordingly render them *deſponſi vos uni viro, I have eſpouſed you to one husband*, according to that of * *Julius Pollux*, ὁ δὲ πόσις & ἐγγυᾶ, ἁρμόζῃ, ἐὰν τινὲς & πολλῶν ἁρμοσῶν & μνησθεὶς ἐγγυᾷ, making ἐγγυᾶν *eſpouſe* all one with ἁρμόζειν. But the more probable punctation is by reading it without any *comma*, till after ἁγνὴν παρθένον, and then the notion of the word ἁρμόζειν muſt be taken from that uſe of the word which is agreeable to the office of the ἁρμοσταὶ, or ἁρμόνιοι, among the *Lacedemonians*. Among the *magiſtrates* of that *city* thoſe were two prime names, and between them ſome ſleight difference. The ἁρμοσταὶ were a kind of *provincial Rulers* (placed by * *Nic: Cragius* among the μέγιστα ἀρχαὶ, the *prime magiſtrates* of that *city*) ſent to govern the *provinces*, or *confederate cities*, and preſerve them in their *fidelity*, and were ſaith † *Vlpian* ſo called διὰ τὸ ἁρμόζειν τὸν βίον & πολιτῶν τοῖς & Λακεδαιμονίων, *becauſe they conformed the manners of the citizens to thoſe of the Lacedemonians*, for ſo ἁρμόζειν ſignifies to *adapt* or *conform*. So ſaith *Phavorinus* out of *Eratoſthenes*, ἁρμοσταὶ οἱ ὑπὸ Λακεδαιμονίων εἰς τὰς ὑπηκόους πόλεις ἀρχοντες ἐπιτιμητάρχοι, *the governours that are ſent by the Lacedemonians to the cities under them.* Theſe are by *Heſychius* call'd ἁρμοστῆρες, by * *Plutarch* ἐπιστάται and φύλακες, *Overſeers* and *Guardians*. From whence it is that † *Theophraſtus* obſerves that the *Lacedemonians* ſending *magiſtrates* to the *provinces*, ſtyle them much more commodiouſly ἁρμοστὰς, then the *Athenians* doe ἐπιτρόπους & φύλακας. From whence alſo it is that in the *Chriſtian Church* the antient author that goes under the name of *Dionyſius Areopagita*, calls *biſhops* ἁρμοστὰς. But then the Ἁρμόσται (which ſeem more peculiarly to belong to the uſe of the word in this place) were a peculiar ſort of *governours*, which had to doe with the education of *women*, eſpecially for the forming of their *lives* and *manners*, and breeding of them, (as among the *Athenians* γυναικονόμοι.) from the *verb* ἁρμόζω, becauſe they were ſet over them to fit and order their manners, and make them regular and *harmonicall*, a kind of *Cenſors* of *manners* among them. So ſaith *Heſychius* and *Phavorinus* in the ſame words, Ἁρμόστρια ἀρχή τις ἐν Λακεδαίμονι ὑπὲρ τῆς ἀνατροφῆς τῶν γυναικῶν, 'twas an office in *Lacedemon* to bring up and breed *women*, And this is the notion of ἁρμοσάμην] here, I am your ἁρμόστρια (ſee *Tit.* 2. a.) ſet over your *congregation*, as he over a ſingle *virgin* to *breed* and *fit* you, that I may preſent you to *Chriſt*, a *pure virgin*. &c.

* *de rep. Lac.* l. 2.

† *Scholi in Deut. ex cont. Lepidum.*

* *in vit. Lycurgi* ἁρμοστὰς ἐπιστάτας & φύλακας

† ἐπὶ τὰς ἐπικρατείας ἐκ τῶν

b. Τετυφλῶσθαι ἀπὸ μιᾶς

Of this puniſhment of S. *Pauls* theſe four things are to be obſerved, 1. that S. *Paul*, as a *Roman*, was not to be *whipt*, *Ex Lege Portiâ*, and therefore *Act.* 22. 24. when the *Tribune* had commanded him to be *beaten* thus, underſtanding he was a *Roman*, he diſmiſt him, and was afraid, ſaith S. *Luke*, becauſe he had *bound* him; 2dly, that he was yet ſubject, as a *Jew*, to the *lawes* of the *Jewes*, which were yet in force, and ſo was ſubjected to this *Jewiſh* puniſhment, as a *Jew*; 3dly, that he was dealt with as a *robuſtious* offender, in ſuffering ſo oft the utmoſt *extremity* of the *Jewiſh law*, when they that were *weake*, or which upon any other ſcore, had any *mitigation*, were not uſed ſo *ſeverely*; according to that of *Maimonides Hil: Sanhedrim* c. 17. *They inflict*, ſaith he, *no more then forty ſtripes, though he be as ſtrong as Samſon, but if he be weak they abate of that number*; 4thly, that that ſumme of *thirty nine* was the ſolemne *proportion* in the *Jewiſh* puniſhments, when they were moſt *ſeverely* inflicted. So in *Joſephus*, of one that had accuſed his wife falſly of the loſſe of her *virginity* before *marriage*, ἐκέλευσε πληγὰς τριακοντα μιᾶς λείπους λαμβάνειν, *let him extend himſelf and receive 39 ſtripes*. For when the number, which might not be exceeded, was by the *law* defined to be *forty*, *Deut.* 25. 3. and when the cuſtome was taken up of executing this puniſhment with a *rod* of three *branches*, and ſo of giving three *ſtrokes* at one blow (or, as it is in *Maccoth* c. 3. §. 12. with one *twiſted cord*, unto which two more were faſtened) every *ſtroke* conſequently going for *three*, (as *Maimonides* affirms in *Sanhedr:* c. 17. §. 2.) It was conſequently impoſſible to inflict more *ſtripes*, then *thirty nine*, unleſſe they exceeded to *two and forty*, and ſo that of *thirty nine* was the laſt among thoſe that were *lawfull*, See *Talmud Babyl:* in *Maccoth*, c. 3. As for the beating *with rods* which follows, ver. 25. that differs from this of the *ſcourging*, the ῥάβδοι *rods* being *wands* or *cudgels*, a bundle of which was carried before the *Roman Conſul*, and he that carried them call'd ῥαβδοῦχος, which makes it probable, that this was a *Roman* ſort of *puniſhment*, and ſo here differenced from the *ſcourging* with twiſted *cords*, which was ὑπὸ Ἰουδαίων inflicted by the *Jewes* (ſee note on *Lu.* 23. b.) howſoever ſo much *diſtinguiſht* from the other, as *rods* and *ſcourges* differ. ῥαβδίζεσθαι

c. Βυθὸς

To what paſſage of S. *Paul's* ſtory this of his being a day and a night ἐν τῷ βυθῷ *in the deep*] doth belong, cannot be ſhewed out of *ſcripture*. Tis not altogether improbable what *Beda* l. *quæſt: qu:* 3. *tit.* 8. ſaith out of *Theodorus Tarſenſis*, that in *Cyzicum* (which is in the *Propontis*, a famous *city*) there is a *priſon*, which for the *depth* of it under *ground* is called βυθὸς, or the *bottome of the ſea*, a moſt *noyſome* filthy *priſon*, as in *Athens* there was one called βάραθρον *hell*, at *Syracuſe* Λατομία the *mineral*, and many the like in other places,

places, see *Suidas* in the word Βάραθρον. In this as a most *infamous prison* S. *Paul* might well be cast, passing from *Troas* to that *city*, though S. *Luke*, who reports not things particularly, save when he himself was present, make no mention of it. And indeed whatsoever else may be meant by the word ῥυδὸν, S. *Luke* seems not to have made mention of this passage, there being no reason to apply that of *Act.* 27. to it, the *Epistle* being written before that time, in the compasse of the *Macedonian progresse*, *Act.* 20. 1. and if it might be conceived to be written *after* it, that would more reasonably be defined to be one of his *three shipwracks* foregoing here.

The *Gassanii* reigned in *Syria* some say 400, others 600 years, many of them were called *Harethi*, or *Areta*, which is the name of the *King* here. See M^r *Pocockes* notes on *Gregorius Abul Faraiius* his *story* of the *Arabians* p. 77, 78. d. Ἀρέτας

Paraphrase.

CHAP. XII.

1. But I shall give over these things, for if I should goe on in it, I should then come to mention the visions and revelations, which I have had from God.

1.* IT is not expedient for me doubtlesse, to glory, † I will come to visions and revelations of the Lord.] * But it δὴ † for I shall come ἐλεύσομαι γὰρ

2. I know one that was transported in a vision by the Spirit of Christ, i. e. I my self about fourteen years past was in an extasie, Act. 22. 18. such an one that I am not able to say whether I were bodily removed, and carried to the third heaven, the place of Gods glorious residence, or whether only in a vision such representations were made to me remaining upon the earth.

2. 2. * I knew [a] a man in Christ above fourteen years agoe, whether in the body I cannot tell, or whether out of the body, I cannot tell; God knoweth: such a one † caught up to the third heaven.] * I know οἶδα † snatcht as farre as ἁρπαγέντα ἕως

3. I say I know not which of these it was, God only knows.

3. And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth)]

4. But whether bodily or in vision, me thought I was in the highest heaven ver. 2. here called paradise in respect of the joyes that dwell there, and had such revelations made to me by an Angel from God, as were wonderfull to consider, but which I was forbidden to declare to others.

4. How that he was caught up into paradise, and heard unspeakable words, which is not lawfull for a man to utter.]

5. And though I have this abundant matter of glorying, yet shall I not make use of it, any farther, or more plainly, but boast only of my sufferings for Christ.

5. Of such a one will I glory, yet of my self I will not glory, but in mine infirmities.]

6. For if I would speak of this, I justly might, for it is most certainly true, but I will say no more of this subject, for I desire not to put men into any other opinion of me, then what they have from those more visible evidences, my ordinary constant actions, or words.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above * that which he seeth me to be, or that he heareth of me,] * what he sees me, or hears any thing from me, ὃ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ

7. And indeed after I had these high transcendent revelations, that I might not be elevated with them, a sharp affliction was sent me in mercy by God, but inflicted on me by Satan, and some instruments of his, who dealt very roughly with me, and this was by God designed to keep me humble.

b. 7. And lest I should be exalted above measure through the † abundance of revelations, there was given to me a thorn * in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.] † height ὑπεραίρωμαι * to-σκόλοψ

8. And I earnestly prayed to God to be delivered from it.

8. For this thing I besought the Lord thrice, that it might depart from me.]

9. And the onely answer I received was this, It is enough for thee that what I doe is for thy good; afflictions are the means to doe the Christian most good, the greater the pressures are, the more visible is the perfection of the divine assistance, nay afflictions therefore are the things I rejoice in (see Heb. 3. a.) more then any thing, even then revelations themselves, as the means by which the power of Christ, and his presence may appear more visibly upon me, (see note on Rom. 9. b.) then by any other means it could, even in as glorious a manner, as that wherein God exhibited himself in the Ark.

9. And he said unto me My † grace is sufficient for thee; for my strength is made perfect in weaknesse. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may * rest upon me.] † favour χάρις * inhabit ἐπισκηνώσῃ

10. This therefore of diseases, and afflictions, & reproaches, and persecutions for Christ, is a thing, with which I am perfectly pleased, I have nothing of exception against them, for in time of afflictions, the strength of Christ is more eminently visible in me, the heavier the pressures are, the greater supports I have from him.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.]

11. You see how vain I am in boasting, yet your calumnies have made it necessary for me to doe so, For sure I have done, and suffered as much as any the most valued Apostle, though indeed I have no reason to have any opinion of my self for all this.

11. I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.]

12. If patience of whatsoever sufferings for the Gospels sake, if working of miracles of all kinds be able to testifie a man to be sent and authorized by Christ, (as beyond all other things that is most proper to doe it) then sure doth it appear that I am an Apostle, in despite of my calumniators.

12. Truly the signes of an Apostle were wrought among you in all patience, in signes, and wonders, and mighty deeds.]

13. For

* wherein you have received diminution more then the rest of the Churches ἐν τίσιν ἐλαττώθητε

13. For what is it * wherein ye were inferior to other Churches, except it be that I my self was not burdensome to you? forgive me this wrong.] 13. For there is no Church that hath had more pains taken among them, more gifts bestowed for the building them up, more of any thing that is needfull, then ye have had from me, the onely thing wherein ye differ from others is, that all hath been done without any charge of yours, and if this be a wrong, you will easily, I suppose, forgive it me.

14. Behold the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.] 14. I have now made a third resolution (see c. 1. 16.) to come shortly among you, and I will doe it without putting you to any charge, for I covet not your possessions but your salvation, and as a parent I desire to doe all manner of good to you, and to receive none from you.

15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I be loved.] 15. And I will offer up my self most cheerfully for the good of your soules, exhaust all the small goods I have, and venture even my life for you, and never be discouraged, though as my love and the effects thereof encrease toward you, so yours lessen toward me.

16. But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.] 16. But it is by some among you suggested against me; that although I never received any pay from you for the preaching the Gospell, yet I have cunningly and under hand gotten a great deal from you.

17. Did I make a gain of you by any of them whom I sent unto you?] 17. If this have any truth in it, let it appear, have I done this by any of those whom I have sent to you?

† I perswaded or besought Παρεκάλεσα * the brother τὸν ἀδελφὸν † any of * Doe you again think Πάλαι δοκεῖτε † make apologies ἀπολογούμεθα

18. † I desired Titus, and with him I sent * a brother: did Titus make † a gain of you? walked we not in the same spirit? walked we not in the same steps.] 18. I perswaded Titus to come to you (see c. 9. 5.) and sent Luke along with him, did Titus or the other make any kinde of gain of you? did he defraud you of ought? did not he behave himself just after the same manner, as I had done before?

19 * Again, think you that we † excuse our selves unto you? we speak before God in Christ: but we doe all things, dearly beloved, for your edifying.] 19. Do not think as formerly ye have done, that what I thus say is spoken largely, as to take off the objections, which you have against me, by some fair specious colours and excuses? No, in the sight of God I speak the very perfect truth, and would not say it for my own sake, were it not in probability, to tend to your good, to take you off (by my giving this account of my self) from the factious courses, which through admiration of others mens persons, ye are engaged in.

* emulations ζῆλοι

20. For I fear, lest when I come, I shall not finde you such as I would, and that I shall be found unto you such as ye would not, lest there be debates, * envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults;] 20. For I would fain prevent what I see too probable, that when I come to you, we shall neither of us be much pleased at the meeting, not I with you, seeing you seduced and corrupted, nor you with me, when I shall be forced to inflict censures upon you, I mean, lest those sparks of faction and division that are among you, break out into flames.

21. And lest when I come again, my God will humble me among you, and that I shall bewaile many that have sinned already, and have not repented of the uncleanesse, and fornication, and lasciviousnesse, which they have committed.] 21. And I be forced to exercise severity among you, to inflict censures on many of those who had formerly offended, and been warn'd, (if not punish) by my former Epistle, and have not yet reformed and forsaken those base unnaturall sins to which the heathen idol feasts had betray'd them. See note on 1 Cor. 5. c. and 2 Cor. 2. 2. and c. 13. 2.

Annotations on Chap. XII.

2. Ἄνθρωπον ἐν Χριστῷ. ἐν ἑαυτῷ ἐν Πνεύματι

What *ἄνθρωπον ἐν Χριστῷ, a man in Christ*] here signifies, may possibly be guest, by other phrases of the same making, such is that of Saint *Luke*, *Act.* 12. 11. where 'tis said of *Peter*, γενόμενος ἐν ἑαυτῷ, *being in himself*, i. e. having been formerly in a *trance*, and now *return'd* out of it; and that is call'd [*being in himself.*] Such that *Revel.* 1. 10. ἐγενόμην ἐν πνεύματι, *I was in the spirit*, i. e. I was in a *trance* or *ecstasie*, and there received a *vision*, or *revelation* from God, such *Mar.* 1. 23. ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, and the same again c. 5. 2. *A man in an unclean spirit*, i. e. one agitated with *a diabolicall spirit*, rapt and carried to doe things, which of himself he would never doe. And accordingly here *a man in Christ*, may be one that by the *spirit* of *Christ* was thus *transported*, received *Revelations* from *Christ*, and therefore v. 1. there is mention of *visions* and *revelations*, of which this is here an instance, and so v. 7. And all the circumstances of the *context* incline to this interpretation. And this is the importance of the Ἔκστασις *ecstasie* (see note on *Mark.* 3. c.) being *out of himself*, *transported* either by a *good*, or *evill spirit*, when by a *good*, it signifies a *prophetick vision*, when by a *bad*, a kinde of *madnesse*, as in the *Demoniacks*, (though the word is no where in the *New Testament* used of them) and both contrary to the being ἐν ἑαυτῷ, in *himself*, mov'd onely by that human *principle* of *reason*, &c. which he hath within him, neither θεοφορούμενος, nor δαιμονιοφορούμενος, *carried by God*, nor the *divell*.

b. Σκόλοψ τῇ σαρκί.

What this σκόλοψ τῇ σαρκὶ *thorn to the flesh*] here signifies will be best guest from *Ezech.* 28. 24. where the *pricking bryer, and grieving thorn*] is set to signifie a sore affliction, to *wound* and *torment*, from the *despicers*, as it there follows, or *persecuters* of *Israel*. And so it will here signifie no more but a *sad*, and sharp *affliction*, inflicted on Saint *Paul* (saith *Irenæus* l. 4. the *last ch:* and *Theodoret*, and *Theophylact* on the *Place*) by some followers of *Simon Magus*, i. e. the *Gnosticks*.

Paraphraſe.

CHAP. XIII.

1. I am now this third time about to come among you, (ſee c. 12. 14.) and this is my ſolemn ſecond admonition by Epiſtle, which if it be not obeyed, will certainly bring cenſures upon you at my coming.

1. THis is the third time I am coming to you, in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.]

a. 2. I gave you a ſolemn warning in my former Epiſtle, which was of the ſame force, as if I had been perſonally with you, and behold now I doe ſo again, and though I am ſtill abſent, yet this Epiſtle is to ſupply the place of my perſonall preſence, and therefore I doe now ſolemnly write, and denounce, both to thoſe that had then ſinn'd, and have not wrought any full reformation, and to all others, that have ſince been drawn into ſuch irregular courſes, that with all ſuch I will proceed ſeverely at my coming among you.

2. I told you before, and * foretell you as if I were preſent the ſecond time, and being abſent now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare:]

* foretell you the ſecond time, as if I were preſent, προλέγω καὶ προλέγω ὡς παρὼν τὸ δεύτερον

3. And this I ſhall doe, the rather, becauſe you are ſo high, as to call my commiſſion for Apoſtleſhip into queſtion, and to require me to prove that what I ſpeak or doe, is from Chriſt; when by that which hath been done already, by miracles and other evidences, it is moſt manifeſt, that Chriſt hath expreſt himſelf to ſpeak to you by me, and ſo to own the doctrine I teach, and the authority I pretend to among you.

3. Since ye ſeek a proof of Chriſt, ſpeaking in me, which to you-ward is not weak, but is mighty † in you.]

† among ſo

4. For as Chriſt appeared to be a weak and frail man in being crucified, but was evidenced to be omnipotent God by his reſurrection, So I alſo may appear weak and a meer ordinary man, fit to be deſpiſed and contemned by you, (as you look upon me in my ſelf, and in reſpect of the afflictions which have been, and are upon me) but yet I ſhall ſhew that I am an Apoſtle of Chriſt, armed with commiſſion and power from God, which I have already both by preaching and miracles, and ſhall farther by cenſures upon the contumacious, evidence unto and among you.

4. For though he was crucified through weakneſſe, yet he liveth by the power of God: for we alſo are weak * in him, but we ſhall live with him by the power of God toward you.]

* or with him, for the Kings MS. reads σὺν

b. 5. Make triall by what you pleaſe, whether I am not an Apoſtle of Chriſt, and have planted Chriſt among you, taught you the true faith, Have there not been ſuch evidences of my Apoſtleſhip c. 12. 12. ſuch aſſurances of Chriſts giving me authority of his preſence among you in my miniſtery, that you your ſelves cannot chooſe but acknowledge it? yes certainly there are, if you are not the moſt ſenſleſſe wretchleſſe perſons in the world, the moſt unfit for God to approve, or wink at.

5. Examine your ſelves, whether ye be in the faith, prove your own ſelves: † know ye not your own ſelves, how that [b] Jeſus Chriſt is * in you, † except ye be reprobates?]

† Doe ye not diſcern your ſelves Ἢ οὐ ἐπιγινώσκετε ἑαυτούς
* among us
† truly if in ſome meaſure ye doe not, ye are reprobates, εἰ μή τι ἄρα ἀδόκιμοί ἐστε

6. But whatever you are your ſelves, or whatever ye think of me, you ſhall find I doubt not, that I am not diſapproved by Chriſt, but abundantly owned by him.

6. But I truſt that ye ſhall know that we are not reprobates.]

7. Now I pray God to preſerve you from every evil way, from all corruption, or ſeduction, not that I may be valued or eſteemed by you, (I doe not ſo much conſider that) but that you may live like Chriſtians, whatſoever opinion you have of me.

7. Now I pray to God, that ye doe no evil, not that we ſhould appear approved, but that ye ſhould doe that which is honeſt, though we be as reprobates.]

8. For though we have no ability to doe any thing, in caſe we ſhould ſet our ſelves againſt Chriſt and his Goſpel, yet in defence of it we are able to doe ſomewhat by his aſſiſtance and bleſſing.

8. For we can doe nothing againſt the truth, but for the truth.]

9. And be we never ſo weak, whether afflicted by others, or by you vilified, and thought meanly of, yet if you be ſtrong and able, it is matter of joy to us, and there is nothing that we more deſire, then that you be made up into ſuch a form or frame, which ſhall be acceptable in Gods ſight, or that ye live together in communion unbroken off, undivided, ſee note c.

9. For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, your perfection.]

10. And that is the reaſon of my giving you theſe wholſome warnings, before I come, that when I come I may not proceed to exciſion (according to the authority given me by Chriſt) but deal with you according to that milder way of inſtruction, not of excommunication, which is to take place among contumacious offenders, ſuch as I deſire not to find you at my coming.

10. Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſſe, according to the power which the Lord hath given me to edification, and not to deſtruction.]

c. 11. And now I take my leave of you, beſeeching Gods bleſſing upon you, and I pray, be ye carefull to keep together in the united profeſſion, of the ſame faith, and if there fall out any thing croſſe among you, ſupport it cheerfully, be all mutually kind and peaceable without any diviſions, or ſchiſmes among you, And that is the way to have that God, which ſo much values, and ſo ſtrictly commands love, and peace among all, to be forever among you by his grace.

11. Finally, brethren, farewell: * [c] be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.]

* be knit together

12. Greet one another from me with all kindneſſe, ſee Rom. 16. c.

12. Greet one another with an holy kiſſe.]

13. All the Chriſtians here ſend you greeting.

13. All the ſaints ſalute you.]

d. 14. bounty or liberal effuſion of the graces of Gods ſanctifying Spirit.

14. The grace of the Lord Jeſus Chriſt, and the love of God, and the [d] [* communion of the holy Ghoſt,] be with you all. Amen.

† communication

The ſecond to the Corinthians was written from Philippi a city of Macedonia, by Titus and Luke.

In

a. In the method prescribed by *Christ* to prepare for the *censures* of the *Church*, *Mat.*18. 15. there is a *threefold admonition*, the *first* by *one* man *alone*, the injured person (if it be a matter of that nature) *going* and *reproving him*, And if that doe not succeed, then take with thee (ἔτι *further* or over and above) *one or two*, *that in the mouth of one or two witnesses every word may be established*. i. e. that the thing which thou layest to his charge, be so *confirmed* (according to that of *Job.* 8. 17. *The testimony of two men is true*, i. e. (כּוֹן, ἀληθὴς, *true*] in the sense of πιστὸς) *fit to be credited*, of sufficient *authority* in law to be heeded, and proceeded upon) that by the testimony of these, as of *witnesses*, he may be convinced, and no longer able to deny the fact, as *Heb.* 6. 16. *an oath* is said to be εἰς βεβαίωσιν, *for establishing* or *confirmation*, as being ἀντιλογίας πέρας, *an end of contradicting*, i. e. of *affirming* and *denying*; The thing so *established* (βεβαιοῦσθαι or πιστοῦσθαι) by *oath*, cannot longer be *denied*, or the parties *denial* will not stand him in any stead; Or *secondly*, that the *offender* may by *authority* of these be induced (as the *judge* is on the accused person, *Deut.*19.15. *Heb.*10.28.) to give *sentence* on himself, and so think fit to reform what he is admonisht of. Now that this place distinctly referres to this part of *discipline*, this *second admonition*, appears most probable by his reciting of the very words in the *institution*, *In the mouth of two or three witnesses every word shall be established*, and proportionable to that, προεῖρηκα καὶ προλέγω, *I foretold and foretell*, which notes the *first* and *second admonition*. And though there præcede a τρίτον ἔρχομαι, *I come to you this third time*, yet that referres evidently to this his *third* resolution *personally* to appear among them, c.12. v.14. having resolved it *twice* already, and before that time comes, this *second Epistle* is to supply the place of a *second admonition*, as his *first* had been a *first*. And so the words will be rendred thus, Προεῖρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον, *I have foretold* or *admonished* you *once* in my *first Epistle*, and doe now so again the *second time*, and both those ὡς παρὼν, *as present*, These *Epistolarie* warnings being to have the same force with them, as if he were present among them: and if this method answerable to the *first* and *second admonition* instituted by *Christ*, doe not prevail with you, then that which remains is, that he proceed to *censures*, and that he is resolved to doe, οὐ φείσομαι, *I will not spare*; Where the *Apostolical* power which he had over them, maketh it improper for him to proceed to any *third admonition*, that of *telling it to the Church*, in S. *Matthew*; So *Bishop Titus* is appointed to deal with an *heretick*, *After the first and second admonition reject him*, *Tit.* 3. 10. without any *third* degree intervening, immediately to proceed to *censures*.

b. That, *Christ's* being *among* them, signifies the *presence* and *power* of the *Gospel* among the *Corinthians*, or in their *Church* through S. *Pauls Apostleship*, may appear, not only by the *context*, which wholly looks that way, but by that place *Exod.* 17.7. to which these words seem to referre; Where the *tempting* contumacious *Israelites*, after all the *signes* and *miracles* shewed among them, doe still remain *infidel*, and ask in these very words, εἰ ἔστιν ὁ Θεὸς ἐν ἡμῖν; *is the Lord among us?* or no? So that the meaning of the *Apostles question* here is, Many *miracles* of *Christ* and his *Spirit* have been wrought among you by me, so that if you doe not yet *beleive* that I am an *Apostle* of *Christ*, and so that *Christ* is *among you*, you are sure of the number of those *Israelites*, who after so many *miracles*, still required *more signes*, or of the *Pharisees*, who did the same, *Mar.* 8. 11. which being put in form of a *question*, *Discern you not that Christ Jesus is among you?*) the *answer* is in the next words εἰ μή τι ἄδοκιμοί ἐστε, which cannot be more *distinctly* and *literally* rendred, then thus, Εἰ μή τι (referring to the ἐπιγινώσκετε precedent) *if ye doe not*, i. e. if ye *doe not discern* it, in some degree, ἄδοκιμοί ἐστε, *doubtlesse ye are reprobates*, *senslesse*, *obdurate* persons, most *impious*, and uncapable of *faith*, or any thing that is good. What the notion of ἀδόκιμος] is, hath been formerly mentioned, see *note* on *Rom.*1. 9.

c. The proper original notion of the word καταρτίζω is to *compact* or *knit together*, either *members* in a *body*, or *parts* in a *building*, Thus it is applied to a *building*, *Exod.* 15. 17. καταρτίσειεν ὁ καταρτίων *the place which thou hast made* for thee to *dwell* in, and to *walls*, *Ezra* 4. 13, 16. to a *body* *Psal.* 39.9. σῶμα κατηρτίσω μοι *a body thou hast framed* or *compacted for me*. From hence it doth more largely signifie to *prepare*, or *make ready*, in the same kind as *builders* doe fit one part to another, and make it ready for use; And so again to *corroborate* and *strengthen*, as that which is well *compacted* and *knit together* is made *strong* by that means; And lastly, to *perfect*, as the *building* of an *house* is the *perfecting* of it. especially in the *passive* voice, because that which is *compacted* and *built* is *perfected*, and *completed* by that *means*. Answerable to these severall notions is the *Glossarie* of *Hesychius*, Καταρτίσαι (not, as it is corruptly read, καταρτώσαι) κατασκευάσαι, πλέξαι, στρῶσαι, the word signifies to *prepare*, to *perfect*, to *strengthen* or *corroborate*. In the *New Testament* the word is variously used, but so, as will by the circumstances of the *context* be appliable to one or more of these three notions, *Mat.*4.21. & *Mar.*1.19. it is applied to the *mending* of the *fishers nets*, *knitting* them together, and so either *strengthning*, or preparing them for use; *Mat.* 21. 16. κατηρτίσω αἶνον (in reference to the childrens *Hosannahs* or *testimonies* of *Christ*) *Thou hast out of their mouths compacted* or *made up*, or *made ready a song of praise*, or *confession*, or *testimony*, *Lu.*6 40. Every *servant* shall be κατηρτισμένος *made up*, *perfected*, *fitted* for his *crown*, after the same manner as his *master Christ* is, So 1 *Thess.* 3. 10. καταρτίσαι τὰ ὑστερήματα, to *make up*, or *perfect*, or *repair defects*, and *Heb.* 13. 21. καταρτίσαι ὑμᾶς, *perfect you*, *build* you up, and so perhaps v. 9. of this chap: τὴν ὑμῶν κατάρτισιν, *I pray for your being perfect in all goodness*, as v. 7. *I beseech God that you doe no evil*, So *Rom.* 9. 22. *vessels of wrath* κατηρτισμένα εἰς ἀπώλειαν; It signifies *formed*, or *framed*, or *made fit*, So *Heb.* 10.5. out of the *Septuagint* of the *Psalme*, σῶμα κατηρτίσω μοι, *a body thou hast framed me*, and *Heb.* 11.3. *by faith we conceive* κατηρτίσθαι τοὺς αἰῶνας, *that the ages of the world were framed*, i. e. the *world created*. But besides all these places, one sort more there

there is, wherein, by reaſon of the affinity between the *Church* of *Chriſt*, and a *building*, or *body*, the word hath a peculiar ſignification to *compact Chriſtian* people (the *ſtones* in the *building*, or the *members* in the *body* of the *Church*) together into a *ſociety*, where they may live and *publickly* ſerve *God* together, and that either 1. by firſt *forming* thoſe *ſocieties*, *uniting* men in the profeſſion of the ſame truths, and performance of the ſame ſervices; or 2^dly, by *reſtoring* any that hath been broken off from the *Church*, and caſt out by *cenſures* for any fault, or 3^dly, by reducing him that hath voluntarily broken himſelf off by *ſchiſme* &c. or 4^thly, by *God*'s reſtoring *peace* and tranquillity to the *Church*, that they may thus freely meet together. In the *firſt* ſenſe we have it *Epheſ.* 4. 12. where he ſpeaks of the ſeverall *offices* ordained in the *Church*, and the firſt end which he aſſignes of ſo doing, is, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the compacting of the ſaints*, i. e. for the holding the *body* of the *Church* together to *frequent publick aſſemblies*, &c. In the *ſecond* ſenſe 'tis clearly uſed *Gal.* 6. 1. where the *ſpiritual*, or *Governours* of the *Church* are adviſed to *indulgence* and tenderneſſe, not too much *ſharpneſſe*, or ſeverity toward *offenders*, or *lapſt* perſons, and accordingly are appointed καταρτίζειν, *to reſtore ſuch an one in the ſpirit of meekneſſe*, i. e. to take off the *cenſures* of the *Church* from him, Which there appears not only by the evidence of the words themſelves, but by the ſubſequent precept of *bearing one anothers burthens*, ver. 2. as that may be explained by a parallel place in *Ignatius*'s *Epiſtle* to *Polycarpus*, where he bids him as a *biſhop*, τὴν ἑνότητα φυλάττειν, καὶ πάντων ἀνέχεσθαι ὡς ὁ ἀγάπη, *take care of the unity* (i. e. the καταρτισμὸς here, the keeping *whole Chriſt*'s *body* the *Church*) *bear all, and ſuffer* or *bear with all in love*. And ſo perhaps in this chapter καταρτισις ver. 9. may be the reſtoring of the *lapſt* offenders, upon their ſincerity of *reformation*, or the continuing in the *communion* of the *Church*, without need of having the *cenſures* inflicted upon them; for ſo it there followes, as the conſequent of his praying for their καταρτισιν] *for which cauſe I write theſe things being abſent, that being preſent I may not* ἀποτόμως χρῆσθαι, *deal ſharply*, or *uſe exciſion*, where καταρτισις, *making up, reſtoring*, or *keeping whole*, may very fitly be rendred, as oppoſite to ἀποτομία, *exciſion*, the word ſet to denote the *cenſures*. In the *third* ſenſe 'tis uſed 1 *Cor.* 1. 10. where ἦτε κατηρτισμένοι, their being *knit*, or *compacted together*, in the *ſame mind*, or *opinion*, is ſet oppoſite to having *ſchiſmes* among them, and *contentions*, v. 11. and ſo here καταρτίζεσθε, *be ye knit together*,] is *preparative* to their being of the *ſame mind*, and having *peace among them*. In the *fourth*, or laſt ſenſe it ſeems to be taken 1 *Pet.* 5. 10. where he prayes to *God* for the *diſperſed Jew-Chriſtians*, that after that ſhort time of ſufferings, *God* will ἀυτὸς καταρτίσει ὑμᾶς, *himſelf*, by his ſpecial providence, take care for them, and *reſtore* them *halcyonian* daies of *peace*, to ſerve him in the *publick aſſemblies*, Thus S. *Ignatius* (in his *Epiſtle* to the *Smyrneans*, making a motion to them to ſend a *congratulation* into *Syria*, διὰ τὸ καλὸν θεὸν ἐν ὑμῖν γνώμην ἐσχηκέναι that they *had a fair ſunſhine in reſpect of the ſervice of God*) doth thus expreſſe it, ὅτι εἰρηνεύουσι ἐκ ἀπολαύουσι τὸ ἴδιον μέγεθος, καὶ ἀπολαμβάνουσι ἀυτοῖς τὸ ἴδιον σῶμα, or σωματεῖον, *becauſe they have peace, and have received their own magnitude, and their own body is reſtored to them*, where the ἴδιον μέγεθος, and the σῶμα, are the *body* of the *Church* meeting together in *aſſemblies*, which is there ſaid ἀποκαθίστασθαι to be *reſtored*, as here καταρτίζεσθε to be *repaired* or *made up*, i. e. *reſtored* to them. See *Jude note* c.

What is the notion of κοινωνία] for *charity*, or *liberality*, hath been formerly obſerved, *note* on *Act.* 2. d. & 2 *Cor.* 8. 4. And agreeably, though in a *ſpiritual* ſenſe, is κοινωνία πνεύματος, the *communication of the Spirit* here, the *liberality* of the *holy Ghoſt* in the plentifull *effuſion* of his *gifts*, ſo as it will be all one with δωρεὰ τοῦ ἁγίου πνεύματος, the *gift of the holy Spirit*, *Act.* 2. 38. and ſo as will be moſt fit to joyn with χάρις Ἰησοῦ Χριστοῦ, *the grace*, or *charity*, or *liberality* of *Chriſt*, and the *love* of *God* (as in *Cicero de Nat: Deor:* l. 3. *Dei gratia & charitas*, *God*'s *grace* or *favour*, and *charity* or *love*, are put together) For thus is χάρις Χριστοῦ, *the grace of Chriſt* uſed 2 *Cor.* 8. 9. and thus κοινωνία πνεύματος, *the communication of the Spirit*, *Phil.* 2. 1. being joyned with σπλάγχνα, and οἰκτιρμοί, *bowels*, and *mercies*, i. e. the evidences of the higheſt *liberality*.

THE EPISTLE OF *PAVL THE APOSTLE* TO THE [a]GALATIANS. a

THE *time* of the *Apoſtles writing* this *Epiſtle* to the *Galatians* is generally conceived to be neer the time of that to the *Romans An.Chr.* 55. above 20 *years* after his *converſion*; *Chryſoſtome* and *Theophylact* ſet it before that. And then there can be no poſſibility of *beleiving* the *ſubſcription* of the *Epiſtle*, which affirms it to be written from *Rome*, where we know the *Apoſtle* had not been. when he wrote his *Epiſtle* to the *Romans*. But although of the *time* of writing this *Epiſtle* we have no ſure evidence, yet *two* things we diſcern of it, 1. That the chief *deſigne* of it was to *vindicate* the *liberty* of the *Goſpel* from the *Judaical yoke*, which by being by them impoſed upon all *Gentiles*, which ſhould receive the *faith*, was likely to prove a great *hindrance* to the *progreſſe* of the *Goſpel* among the *heathens*, or *uncircumciſion*, of whom S. *Paul* profeſt to be the *Apoſtle*. 2dly, That they which in this *Church* preſt this *yoke* moſt eagerly, were thoſe which did not themſelves *obſerve* it, *heretical Chriſtians*, the *Gnoſticks*, which were not themſelves *circumciſed*, as being many of them, neither *native Jewes*, nor *Proſelytes* of their *Covenant*, yet, to avoid *perſecution* from the *Jewes*, did thus farre *comply* with them, in *preſſing circumciſion* upon the *converted Gentiles*; To which end they vehemently oppoſed S. *Pauls doctrine*, and *practiſe*, affirming that what he had, he had *received* from the other *Apoſtles*, and conſequently was to be rectified by them, S. *Peter* &c. and indeed that he varied from *himſelf*, From which *calumnies* he ſeverally vindicates himſelf in this *Epiſtle*, ſhewing that he *received* his *doctrine* from none but *Chriſt* himſelf, that thoſe other *Apoſtles profeſt* the ſame *doctrine* that he did, and that though he himſelf uſed a greater *liberty* at ſome times then at other, in reſpect of the *advantages* of the *Church*, yet his *doctrine* was alwaies the *ſame*, the truth of which he therefore *confirms* by many *arguments*. That theſe *hereticks* were, ſoon after the *planting* the *Faith* here, crept in among them, appears by his words c.1.6. he *marvels*, they *were ſo ſoon removed* &c. The *Goſpel* having, ſome *three years* before, been there if not planted, yet confirmed by his *preaching*, *Act.* 18. 23. about the time of *Apollos* being at *Corinth* (i.e. about *An.Chr.* 51, or 52.) as it is affirmed *Act.* 19. 1. *Galatia*, and *Phrygia* being in the number of thoſe *upper coaſts* (of *Aſia*, or *Natolia*) which there he is ſaid to have *paſt through*. By which it appears how *cloſe* at the *heels* of the *Apoſtles*, that *ſowed* the good *corn*, the *Gnoſticks*, the officers of the *envious man*, follow'd, to ſow their *darnel*, as in *Samaria* firſt, ſo in the other *cities* and *regions*, where the *Faith* was *planted* by the *Apoſtles*, and oppoſed by the *Jewes*, and *perſecuted*.

CHAP. I.

Paraphraſe.

* from *dia* 1. PAVL an Apoſtle not * of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead,] 1. Paul an Apoſtle, (that had not my commiſſion from any meer man (as ſome others, the ſecundary Apoſtles, had) but from God in heaven, and was not called by any other Apoſtle of Chriſt, or aſſiſted by any, but firſt called to the faith by the immediate voice of Jeſus Chriſt, ſpeaking to me out of heaven, then by revelation from him Act. 9. 15. authorized to preach among the Gentiles, and after, Act. 13. 2. by ſpecial direction of the holy Ghoſt ſeparated to the Apoſtleſhip, who alſo received all my inſtructions from him by viſion to Ananias, and ſo in effect from God the Father, which by his power raiſed him from the dead, and gave all power unto him,)

2. And all the [a] brethren which are with me, unto the Churches of Galatia.] 2. And all thoſe that are conſtantly with me (ſee Phil. 4. 22.) my fellow-labourers in the Goſpel, ſend greeting to all the ſeveral Churches in the cities, and regions of Galatia. 2.

3. Grace be to you, and peace from God the Father, and from our Lord Jeſus Chriſt. 3. See Rom. 1. 7.

approaching, or, inſtant wicked age, *ton aiona ton enesta ponron* * our God & father, *tu theu ke patros emon*

4. Who gave himſelf for our ſins, that he might deliver us from this † preſent evil world, according to the will of * God, and our Father.] 4. Whoſe dying for us was purpoſely deſigned to work a reformation, and mortification of ſin in us, and to take us off from the corrupt practiſes of the men of this age both idolatrous Gentiles, and corrupt hypocritical Jewes, which, with a zeal to circumciſion, and the like Moſaical rites, live in all the impurity and impiety in the world; And wherein Chriſt hath done nothing, but what is exactly according to the will and appointment of the eternal God, and father of us all, the God of Iſrael, whom the Jewes acknowledge, and profeſſe to worſhip.

5. To whom be glory for ever and ever. Amen.

6. Having ſo lately preached the Goſpel of Chriſt among you, Act. 18.23. and thereby either confirmed, or firſt converted you to the faith, I wonder you ſhould ſo ſuddenly forſake thoſe infuſions you received from me, and remove quite from the truth of the Goſpel to a new ſtrange doctrine.

6. I marvel that you are ſo ſoon removed from him that called you * into the grace of Chriſt, unto another Goſpel.] * through ὑ

7. Which indeed is farre from being another Goſpel, or doctrine of Chriſt, fit to come in competition with what I preached to you, farre from being taught, as is pretended, by other Apoſtles; Onely there are ſome Gentiles that had lived in Judæa, of the ſect of the Gnoſticks, ſuch as were at Philippi ch.3.3 teaching the Gentile converts, that they muſt be circumciſed, not out of any principle of piety, or true zeal to the Moſaical law, but that they might curry favour with the Jewes, and avoid the preſſures that lay upon the Chriſtians, whoſe perſecutions were generally cauſed by them, and theſe doe quite pervert and change that doctrine that I delivered you from Chriſt.

7. Which is not another, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt.]

8. And if any attempt to doe that, though it were I my ſelf, or even an Angel from heaven, I proclaim unto you mine opinion, and Apoſtolical ſentence, that you are to diſclaim and renounce all communion with him, to look on him as on an excommunicated perſon, under the ſecond degree of excommunication, that none is to have any commerce with in ſacred matters.

8. But † though we, or an Angel from heaven, * preach any other Goſpel unto you, then that which we have preached unto you, let him be † accurſed.] † if even ὡ εἰὰν * ſhall preach, for the King's MS. reads εὐαγγελίσηται † anathema ἀνάθεμα, ſee Rom. 9.3. * anathema v. 8.

9. And that ye may take more heed to what I ſay, I repeat it again, Whoſoever teaches you any new doctine contrary to what I at firſt preacht to you, let him be caſt out of the Church by you.

9. As we ſaid before, ſo ſay I now again, If any man preach any other Goſpel unto you, than that ye have received, let him be * accurſed.]

b. 10. By this you may gueſſe whoſe doctrine is moſt to be heeded; theirs ſure that deſire not to get the favour of men, to avert the diſpleaſure of men, but to ſecure the favour of God, to approve themſelves to him; and, I hope 'tis clear, that is my onely deſigne, and not theirs, who labour to propitiate the perſecuting Jewes, as by their new infuſions 'tis manifeſt your Gnoſtick teachers doe; This if I did, I muſt profeſſe, I ſhould not faithfully diſcharge the truſt repoſed in me by Chriſt, or, If I had had a mind to this, I had never turned Chriſtian, loſing thereby all my intereſts among the Jewes.

10. For doe I [b] now perſwade men, or God? or doe I ſeek to pleaſe men? for if I yet pleaſed men, I † ſhould not be the ſervant of Chriſt.] † would not have been, οὐκ ἂν ἦμην

11. And whereas it is objected to me, that being none of Chriſts immediate retinue, I have received the Goſpel from men, and not from Chriſt, and therefore may be thought to have made ſome change in it, I now declare to you, that the Goſpel preacht unto you by me, hath a more then humane authority, and ſo is not to receive prejudice by the lateneſſe of my vocation.

11. But I certifie you, brethren, that the Goſpel which was preached of me, is not * after man.] * according to κατὰ

12. For as it is not pretended to be any tradition of the Jewes, nor taught me by my inſtructers in the Jewiſh religion v. 13. (which if it were, there were reaſon that now their verdict ſhould be taken in it) ſo it is evident, that I had it not from thoſe that were Chriſtians, and Apoſtles before me, but by call from heaven, and by immediate revelation from Chriſt, in oppoſition to that way that had been taught me among the Jewes.

12. For I neither received it of men, neither was I taught it, but by the revelation of Jeſus Chriſt.]

13,14. For ye cannot but have been told what I did, how I employed my ſelf when I was a Jew, that I was the moſt zealous perſecutor of Chriſtianity, and maintainer of the Jewiſh cuſtomes (and traditions, ſuperadded to the law) of any man.

13. For ye have heard of my converſation in time paſs'd in the Jewes religion, how that beyond meaſure I perſecuted the Church of God, and waſted it.

14. And profited in the Jewes religion above † many my equals in mine own nation, being more exceedingly zealous of the tradition of my fathers.] † many of my kindred which were of the ſame age with me συνηλικιώτας μου ἐν τῷ γένει μου

c. 15, 16. But when God, who had from an infant determined to make uſe of me, and to ſet me apart for his ſervice, had in his good time, Act. 9. actually called me, and that when I deſerved no ſuch dignity or favour from him, (nay when I was bloodily ſet on perſecuting Chriſtianity) and ſoon after that expreſſed his pleaſure by Ananias that I ſhould preach the Goſpel to the Gentiles, and gave me authority to doe ſo, Act.9.15. Immediately I ſet about my work, not thinking it needfull for me, who had it from heaven, to receive my miſſion from any mortall man (ſee note on Mat. 16. c.)

15. But when it pleaſed God, who [c] ſeparated me from my mothers womb, and called me by his grace,

16. To reveale his Son * in me, that I might preach him among the heathen, immediately I † conferred not with fleſh and blood.] * by ἐν † applied not my ſelf οὐ προσανεθέμην

17. Or to goe up to Jeruſalem to Peter, James &c. as to thoſe that were inſtated to that office before me, and conſequently might inſtruct me in the Chriſtian doctrine, but without applying my ſelf to any, after my miſſion from Chriſt, I went preſently from Damaſcus into Arabia, and after, returned again to Damaſcus, Act.9.19. and there preacht Chriſt in their ſynagogues, v.20.

17. Neither went I up to Jeruſalem, to them which were Apoſtles before me, but I * went into Arabia, and returned again to Damaſcus.] * departed ἀνῆλθον

18. Then being in danger of treachery from the Jewes, I eſcaped their hands, Act.9.25. and I came to Jeruſalem v.26. and was by Barnabas brought to Peter v.27. and ſtaid with him, and in Jeruſalem fifteen daies v. 28. and this ſome three years after my converſion.

18. Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fifteen daies.]

19. But beſide him I ſaw not any Apoſtle of the firſt rank, i.e. of the twelve, no nor any of the other rank, ſave onely James the kinſman of Chriſt, who was Biſhop of Jeruſalem at that time, and ſo an Apoſtle of a ſecond rank (ſee note on Rom.16. b.) though not one of the twelve, ſee note on ch.1.a.

19. But other of the Apoſtles ſaw I none, ſave James the Lord's brother.]

20. Of the truth of all this that I ſay, I call God to witneſſe, (as in a matter of greateſt weight, on the beleif of which the profitable diſcharge of my office, and reception of my labours very much dependeth)

20. Now the things which I write unto you, behold, before God I lie not.]

21. Afterwards

21. Afterwards I came into the regions of Syria and Cilicia.] 21. After this I went (by admonition from God, Act. 22. 17, 18.) to Cæſarea which is in Syria, (ſee note on Mat. 16. c.) and thence to Tarſus (my native city in Cilicia Act. 22.3.) Act. 9. 30.

22. And was unknown by face unto the Churches of Judæa which were in Chriſt.] 22. And all this while I was not ſo much as known to the Churches of Judæa, that had received the faith, i. e. to thoſe other, beſide that of Jeruſalem mentioned v.18. (All which I have ſaid to ſhew (what was undertaken v,11.) how farre I was from receiving inſtructions from any other, but Chriſt himſelf, v. 16.)

23. But they had heard onely, that he which perſecuted us in times paſt, now preacheth the faith, which once he deſtroyed.] 23. All that they knew of me was, that they had heard of my preaching the Chriſtian doctrine, which I had perſecuted.

24. And they glorified God in me.] 24. And they magnified the name of God for this mercy of his wrought in my converſion.

Notes on Chap. I.

a. Ἀδελφοὶ πάντες ἅγιοι

The word ἀδελφοὶ] *brethren*, doth oft ſignifie no more then *beleivers, Chriſtians*, but here being joyned *with Paul* in the writing of the *Epiſtle* [οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *all the brethren with me*] it ſeems to denote thoſe that accompanied S. *Paul* in his travails, and aſſiſted him in the *preaching* of the *Goſpel*, ſuch as *Timothy* and *Clemens Phil.*4.3. *and the reſt*, who are there called *his fellow-labourers*. Thus *Phil.* 4. 21. *The brethren that are with me*] ſeem to ſignifie, being diſtinguiſht from πάντες ἅγιοι *all the Saints*, v. 22. And thus in the *Epiſtles* to the *Philippians* and *Coloſſians*, *Timothy* is joyned with him in the *inſcription*, and *Silvanus* and *Timotheus*, both in the *Epiſtles* to the *Theſſalonians* (and ſo the ſame probably here, or the like, though they be not named) And ſo ὁ ἀδελφὸς *the brother* 2 *Cor.*8.18. & c.12.18. is thought to be either *Silvanus*, or S. *Luke*, the conſtant *companion* of S. *Paul* for ſome time, And ſo [*our brethren*] 2 *Cor.* 8. 23.

b. Πείθειν

What πείθειν ἀνθρώπους, and Θεὸν, *to perſwade men*, and *God*] ſignifies, muſt be taken from the like phraſe in the *Old Teſtament*, 1 *Sam.* 24. 7. where the *Greek* hath theſe words, Ἔπεισεν Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David perſwaded his men with words*, where we read, *David ſtaid his ſervants with theſe words*. The *men* that were with *David* were very eager to have him take the advantage againſt *Saul*, and *kill* him, v.4. and were ready *to riſe* up *againſt* him to *kill him*, v. 7. and *David's ſpeech* to them, took them off from this *bloody* purpoſe, and that is expreſt by [ἔπεισεν *perſwading them*] *appeaſing, pacifying* them. Thus is it the office of a *Rhetor*, or *advocate* πείθειν to *perſwade*, i. e. to *appeaſe* the *judge* to the *client*, whoſe cauſe is pleaded, to *propitiate* him. So *Mat.*28. 14. *If the Governour hear of it*, i. e. of the *ſouldiers* being ſo negligent, as to let *Chriſt* be ſtolne out of the *grave* which they were ſet to *watch*, πείσομεν αὐτὸν, *we will perſwade him*, i.e. *appeaſe him*, obtain his *pardon* for you, and, as it followes, ὑμᾶς ἀμερίμνους ποιήσομεν, *we will free you from all ſollicitude* of *ſecuring* your ſelves from that heavy *puniſhment*, that by the *Roman Lawes Martiall* was due to the *watch-man* that fell *aſleep*. By which it is clear, that πείθειν is *to propitiate*, or *gain* ones *favour*, to *appeaſe wrath*, or *puniſhment*, to avert *diſpleaſure*, and ſo it is here, To *perſwade men*] i. e. to *ſay*, or teach thoſe *doctrines*, which will *avert* the *diſpleaſure* of the *perſecuting Jewes*, which the *Gnoſtick* teachers did, and to *perſwade God*] is to endevour to ſay and *preach* that, which may *avert Gods wrath*, be acceptable to him, *obtain*, and ſecure his *favour*. And this is in the next words explained by ἀρέσκειν, *to pleaſe men*, as that is contrary to, and unreconcileable with the *ſervice*, or approving himſelf to *God*.

c. Ἀφορίζων

Ἀφορίζων *to ſeparate*] in this place ſignifies, in the ſame manner, as *Act.* 13. 2. (ſpoken of this *Apoſtle*) a *conſecration* to the *Apoſtolical office*, onely with this difference, that there it is ſpoken of it as *inſtantly* to be performed by the *miniſtry* of men, here onely in the *deſignation*, or decree of *God*, which is therefore ſaid to be ἐκ κοιλίας *from the womb*, to denote the no *contribution* made by him toward this *decree* of giving him a *commiſſion* to be an *Apoſtle*, or the *no merit* conſider'd in him *by God*, when he deſigned him to this *office*; This farther includes a purpoſe of Gods to call him from *heaven*, in the midſt of his *madneſſe* againſt *Chriſtians*, (which *mercy* of *Gods* to him was *founded* in his doing it *ignorantly*, 1 *Tim.* 1. 13.) and his foreſight that he would immediately *convert* upon that *call*; which two being firſt ſuppoſed (in *Gods* eternal *purpoſe*, and preſcience) it muſt needs follow to be an act of his *unmerited free choice* from all *eternity* that *God* purpoſed to make uſe of him for the *converting* of others, who had himſelf been wonderfully changed from ſo profeſt an *enmity* to the *faith*, to ſo *perfect* an *obedience* to it. But this being a *deſignation* onely to the *dignity* of the *Apoſtolical* office, (as *Jeremy* c.1.4. and *John Baptiſt*, and others appear to have been deſignd to the *prophetick*) can with no reaſon be ſo applied as to inferre any *irreſpective* decree or *deſtination* of his *perſon* to *heaven*, and *bliſſe*; that being laid up for him, as a *crown of righteouſneſſe*, a reward of the *finiſhing* his *courſe* and *perſeverance*, 2 *Tim.* 4. 8.

CHAP. II.

Paraphraſe.

* Afterward † about fourteen years

1. * THen † fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with me alſo.] 1. After this, ſome fourteen years after my converſion, (mentioned ch. 1. 16.) I went a ſecond time to Jeruſalem, Barnabas and I together, and Titus alſo attended me. 2,

2. And by 'God's appointment, either firſt ſignified, or after confirmed to me by viſion (ſuch as Paul often had about ſeveral matters) I went up to Jeruſalem, and gave the Church there an account of my preaching (and the ſucceſſe of that) among the Gentiles; This I thought fit to doe, and yet firſt to doe it to thoſe that were the principal men among them, James the Biſhop of Jeruſalem, and Peter, and John, v. 9. who were all Apoſtles of the circumciſion, or Jewiſh converts, and my reaſon of doing ſo, was, leſt I ſhould miſcarry on one ſide, or other, loſe either my preſent, or my paſt labour, my preſent among the Jewes, my paſt among the Gentiles, i. e. leſt by the Jewes I ſhould be thought to preach a different doctrine from thoſe who had been called before me, or by the Gentiles, (if I ſhould to their prejudice comply with the Jewes) I ſhould be thought inconſtant, and be deemed not to count it lawfull to converſe with them, which would utterly obſtruct their way to receiving the faith, and ſhut it up from them.

2. And I went up by revelation, and communicated to them that Goſpel, which I preach among the Gentiles, but * privately to † them which were of reputation, leſt by any means I ſhould run, or had run in vain.]

* ſeverally κατ' ἰδίαν
† the chief men τοῖς δοκοῦσι

b. 3. And by what I then did, they did alſo fully conſent to my doctrine (that Gentile Chriſtians were not bound to the Jewiſh obſervances) that, as I would not yeild, ſo they did not force Titus to be circumcited, though he were known to be a Greek, and familiarly converſed with me, and was employed by me.

3. But * neither Titus, who was with me, being a Greek, was [b] compelled to be circumciſed.]

* not ſo much as οὐδὲ

4. This I thus did, becauſe of the ſlie Jewes, that, making as if they were Chriſtians, came to obſerve what liberty I took in omitting the obſervances of the law, that by ſome means or other they might accuſe me, and either by the verdict of the Councell of Jeruſalem, or by ſome other means (by bringing perſecution &c. upon me) inforce me to the obſervation of the Jewiſh ceremonies.

4. † And that becauſe of falſe brethren * unawares brought in, who came in privily to ſpie out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage.]

† But this by reaſon of, διὰ δὲ τοὺς 'inſinuating themſelves παρεισάκτους

5. To theſe men (though at other times I was content to comply with the weak) I could not think fit to doe it, never ſo little while, though but for that ſpace of my ſtaying at Jeruſalem, or to yeild by any kind of acknowledgment or condeſcention, that the Gentiles ſhould be obnoxious to that yoke, and this, that we might not betray the Goſpel of Chriſt, but preſerve it entire to you.

5. To whom we gave † place by ſubjection no not for an houre, that the truth of the Goſpel might continue * in you.]

† not place ſo much as for an hour by ſubmiſſion, οἷς οὐδὲ πρὸς ὥραν τῇ ὑποταγῇ
* toward πρὸς

c. 6. As for thoſe prime men, intimated ver. 2. and named ver. 9. (James and Peter and John, I need not give any other character of them, God is not moved in this matter with the perſonal excellencies of any, but can make uſe of any the meaneſt, as well as moſt excellent inſtruments) for theſe, I ſay, though they were perſons of great knowledge, and dignity, and authority, and that moſt juſtly, yet they added to me neither knowledge, nor authority.

6. But [c] of theſe, who ſeemed to be ſomewhat, (whatſoever they were, it maketh no matter to me, God accepteth no mans perſon) for † they who ſeemed to be ſomewhat, * in conference added nothing to me.]

† the chief men
* added nothing οἱ δοκοῦντες οὐδὲν προσανέθεντο

d. 7. But on the other ſide theſe three diſcerning (by the account I gave them of my ſucceſſes) that I had received from Chriſt the commiſſion of preaching to the Gentiles, and ſo an equality of office Apoſtolical to Peter, whoſe commiſſion was to preach to the Jewes eſpecially,

7. But contrariwiſe, when they [d] ſaw that the Goſpel of the uncircumciſion was committed unto me, as the Goſpel of the circumciſion was unto Peter,]

8. (For the ſame God that had enabled Peter, and given him gifts and miraculous powers to diſcharge that office of an Apoſtle to the Jewes, gave me alſo the like commiſſion, and abilities to be an Apoſtle to the Gentiles.)

8. (For he that † wrought effectually in Peter * to the Apoſtleſhip of the circumciſion, † the ſame was mighty in me toward the Gentiles)]

† wrought in Peter, ἐνεργήσας ἐν Πέτρῳ
* toward εἰς
† wrought alſo in me ἐνήργησεν καὶ ἐμοὶ

9. Theſe three, I ſay, James the Biſhop of Jeruſalem, and Peter, and John the ſon of Zebedee, two prime Apoſtles, who were looked on as the pillars of the Church, acknowledged us as their companions, joyned with us, and did by conſent make an agreement, that they and we ſhould betake our ſelves ſeverally (into what city ſoever either of us entred) we to the Gentiles, and they to the Jewes of the city, and ſo conſtitute ſeverall congregations in each city, of Jewes and Gentiles, (ſee note on Rev. 11. b.)

9. And when James, Cephas, and John, who * ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of † fellowſhip, that we ſhould goe unto the heathen, and they unto the circumciſion.]

* are reputed οἱ δοκοῦντες στύλοι εἶναι
† communication κοινωνίας

10. And all that they inſiſted on to us, was, that we ſhould take into our care the wants of the poor Chriſtians in Judæa, and get collections for them among the Gentiles, which I was as forward to doe, as they to have me.

10. Onely they would that we ſhould remember the poor, the ſame which I alſo was forward to doe.]

c. 11. But when, after this, Peter came and preacht to the Jewes at Antioch, I, who was there alſo at the ſame time preaching to the Gentiles of that city, reſiſted him, becauſe they that had taken notice of his former actions, and the change that was obſervable in him, did look upon him, as a diſſembler, and laid that to his charge, not knowing the true ground of what he did.

11. But when Peter was come to Antioch I withſtood him * to the face, becauſe he [c] was to be blamed]

* face to face, becauſe he had been blamed, κατὰ πρόσωπον, ὅτι κατεγνωσμένος ἦν.

12. For before the time that ſome believing Jewes of Jeruſalem, (James's ſect) who were generally zealous for the Moſaical performances Act. 21. 20. came from thence to Antioch (in like manner as thoſe Act. 15. 1.) he freely converſed with the Gentile Chriſtians, and eat with them; but while they were preſent, out of fear of diſpleaſing and ſcandalizing thoſe Jewiſh Chriſtians, and occaſioning their falling off, or forſaking the faith (ſee Theophylact) he abſtained from uſing that liberty, and did not uſe any converſation with them for a time.

12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.]

13. And the whole number of the Jewiſh converts of Antiochia followed his example, and abſtained from converſing freely with the Gentiles, making as if they were ſuch zealots of the Moſaical law, as that they would not uſe this illegall liberty; and this was ſo univerſally done

13. And the other Jewes diſſembled likewiſe with him, inſomuch that Barnabas alſo was carried away with their diſſimulation.]

done by all, that Barnabas, that came with me, began to be wrought on by it, and to make scruple to converse familiarly with the Gentiles, as if it were not lawfull to doe so.

*the straight path to the truth, ἰθοποδοῦσι πρὸς τὴν ἀλήθειαν

14. But when I saw that they walked not * uprightly according to the truth of the Gospel, I said unto Peter before them all. If thou, being a Jew, livest after the manner of the Gentiles, and not as doe the Jewes, why compellest thou the Gentiles to live as doe the Jewes?]

14. Whereupon considering the inconvenience that would come on this, and that it would be a way to shut out all the Gentiles from the faith, if by Peter's fear of scandalizing the Jewes, men were brought to believe that the Gentiles might not freely be accompanied with (and consequently could not be preached to by us) and so that this was not the way which was most conducible to the propagating of Christian religion, which was like to consist more of Gentiles then of Jewes, I thus spake publickly to Peter, Thou hast hitherto lived like, (and conversed with) the Gentile Christians, and not observed the Jewish rules, why dost thou now by thy practise bring the Gentiles to think it necessary for them to observe the Jewish law?

† birth φύσει

15. We who are Jewes by † nature, and not sinners of the Gentiles,]

15. Certainly that which those men learn and think to be implied by this practise of thine, is farre from being true doctrine, For we that indeed were, before our Christianity, Jewes born, and so farre more obliged in any reason to observe the Mosaical law, then the idolatrous ignorant heathens, whom the Jewes themselves never thought obliged to the Mosaical performances, and therefore looked upon them with such contempt, as impure, and not fit to be conversed with,

16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: even we have beleived in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.]

16. We, I say, being taught by Christianity, that by the observation of the law (see note on Mat. 5. g.) by performance of the Mosaical rites, justification is not to be expected, but onely by the faith of Jesus Christ, without that, we, I say, doe thus our selves receive the Christian religion, and ought in any reason to teach it others, so as not to depend on the Mosaical performances for justification, but on the faith of Christ, without them, and that upon this grand principle, that neither Jew nor Gentile can be justified by legal obedience, and therefore must seek to Christ for it, who not now requiring of us these outward rites, but the inward purity signified by them, is consequently to be obeyed in what he requires, and the liberty, that he also gives, to be vindicated by us against all contrary pretenders, who indeed will be farre from changing their minds by our yeilding to, or complying with them.

17. But if while we seek to be justified by Christ, we our selves also are found ‡ sinners: is therefore Christ the minister of sin? God forbid.]

17. But then it is objected by those that stand so for the Jewish law, that if, seeking to be justified by faith in Christ, we neglect the Mosaical law, and live like Gentiles, we make by this means, or suppose Christ to be an enemy to the law, and a favourer of Gentilisme, (one that assists that against Judaisme, makes provision for it,) To which we answer, that whatsoever be said of his favouring those that doe not bind themselves to the Judaical law, he is yet sure no favourer of Gentilisme or heathen life. ‡.

18. For if I build again the things which I destroyed, I make my self a transgressour.]

18. But on the other side rather, when a man hath renounced justification by the Mosaical law, and depended onely on Christ for it, if he shall again return to that which he hath renounced, and assert justification by that law, affirm that the observance of Mosaical rites is necessary to justification, what doth he then but apostatize in some measure, depart from his former profession in returning to Judaisme again.

* by the law did die διὰ νόμου ἀπέθανον

19. For I * through the law am dead to the law, that I might live unto God.]

19. We are all taught by the very old Testament, the Law and Prophets, that we must seek further then the law, viz. to Christ, and so I have done, and learned by the law it self not to value it too much, but to give over hope of justification or life by those legal performances, that so I may find it in God, through Christ, in the New Covenant.

† I have been crucified Συνεσταύρωμαι * but, or, and I live, not any longer I, ζῶ δὲ οὐκέτι ἐγώ † what I now live ὃ νῦν ζῶ

20. † I am crucified with Christ: * nevertheless I live, yet not I, but Christ liveth in me, and † the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.]

20. Christ by his death hath abolished the Mosaical law, Ephes. 2.14. i.e: hath taken away the discrimination betwixt Jew and Gentile, brought justification into the world for those that observe not the Mosaical law, and I by being a Christian, have been made partaker of this fruit of Christs death, and so am also dead to the law, v.9. and Rom.7. 4. and now I am no longer the man I was, i.e. a Jew, but a Christian, and am now bound to no other observations, but those which Christ requireth of me, to whom I am obliged by all the bands of love and duty, having given his own life for me to free me from the Mosaical law, among other things.

21. I doe not frustrate the grace of God, for if righteousnesse come by the law, then Christ is dead in vain.]

21. This freedome therefore I make use of, and doe not depend on the law for justification, nor think the Mosaical observances still necessary, for that were to evacuate the Gospel of Christ (see note on Heb. 13. c.) for if still the Mosaical performances are necessary and sufficient to our justification, then Christ needed not to have died, it would be matter of no advantage to us, that he thus came into the world, and laid down his life for us.

Notes on Chap. II.

2. ἀνεθέμην αὐτοῖς

What διὰ διαγινόμενον ἐστὶν] here signifies, is by *learned* men made a matter of some *question*. The time to wch S. *Paul* refers, must be that of his going (with *Barnabas* here mentioned) from *Antioch* to *Jerusalem*, on the *question* here discoursed of, about the *necessity* of the *Gentile Christians* being *circumcised*, that so first it may connect (with the spaces mention'd c.1.18,21. (so as the word πάλιν *again* seems to import) to denote the *next* time of his *going* to *Jerusalem* after that mentioned v. 18. and 2^dly, so as to denote a time wherein *Peter* may be supposed still to *reside* at *Jerusalem*, and wherein *Titus* may be supposed to be with S. *Paul* as a *neophytus*, and a *companion*, (and so in danger of being pressed to be *circumcised*) not yet employ'd, or sent out by him on any *service* in the *Churches*. Now this is thought so unlikely to be *fourteen years* after the space last mention'd c.1.21. (his going to *Syria* and *Cilicia* *Act.*9.30.) that it hath been thought probable, that (as in *numeral let-*

διὰ

b ὐκ ἠναγκάσθη

ἐπαναστάσεις

καταδουλώσωνται

times it oft happens) *fourteen* ſhould be here ſet in ſtead of *four*; For which *emendation* ſeeing there appears not any ground in the *Antient Manuſcripts*, it will ſurely be more reaſonable to obſerve, 1. that διὰ doth not diſtinctly ſignifie [*after*] (as μετὰ c.1. 18. had done) but *by*, or *about*, i.e. *neer* that ſpace, though not preciſely *fourteen years*. 2dly, that the Ἔπειτα *Afterward*, or *then*] referres not to that which was mention'd *immediately* before, his *paſſing through Syria and Cilicia*, ſo as to affirm this to have been *fourteen years after that*, No, nor to the former *Epocha*'s, either his *going up to Jeruſalem*, v.18. or *departing into Arabia*, v.17. but to that *great Epocha*, ſo conſiderable to him, the *time* of his *converſion*, which immediately ſucceeding the *death* of S. *Steven* may reaſonably be placed (in the *firſt year* after *Chriſt*'s *aſſumption*,) *An.Ch.*34. From whence to the time of that *Councel*, which is ordinarily placed *An. Ch.* 47. it was about *thirteen*, or *fourteen years*; And then there will be no more *need* of an *emendation*, then there is *authority* for the *imagining* any.

What ὐκ ἠναγκάσθη *was not conſtrained*,] ſignifies here, is a matter of ſome *difficulty*, which being explained will make the next *verſe* perſpicuous, which otherwiſe ſeems not *intelligible*, That ſome *pretended Chriſtians* looked very *jealouſly* on S. *Paul*, as one averſe from the *Moſaical law*, is ſufficiently known, Theſe, when *Paul* came to *Jeruſalem*, laid it to his charge that he *preached* to the *Gentiles* that were not *circumciſed*, converſed freely with them, and *Titus* (being a *Gracian*, and at that time with him) they ſpecified to be one of them, And him they would have *conſtrained* to be *circumciſed*, But, ſaith S. *Paul*, ὐκ ἠναγκάσθη, though he were ſuch as was pretended, and though this were thus preſſed by them, and though I was by this means likely to *aliene* the *Jewes* minds from the *Goſpel*, as it was *preacht* by me, (this being an act of *confeſſion* that I was guilty of what was laid to my charge) and ſo matter of ſome *ſcandal* to the *Jewes* of *Jeruſalem*, yet I that was willing to yeild at ſome times (to avoid the *ſcandal* of the *Jewes*) to perform ſome *ceremonies* of the *law*, *Act.* 21.26. and ſo *circumciſed Timothy*, was reſolved not to doe it now, becauſe, if I did, it muſt appear that thoſe *falſe brethren*, pretended *Chriſtians*, had overcome me at *Jeruſalem*, and that the *Church* there judged on their ſide againſt me, and ſo that *Titus* had been by order of the *Church* or *Councel* of *Jeruſalem*, *forced* to be *circumciſed*, Which thing muſt needs have been matter of ſo much greater *ſcandal* and diſcouragement to the *Gentiles*, in *aliening* their minds from the *Chriſtian* faith, and that *ſcandal* have been more conſiderable to the hindrance of the progreſſe of the *Goſpel*, which was to be hoped for more plentifully among the *Gentiles*, then the *Jewes*, that I was very reſolute, and took ſpecial care that *Titus* ſhould not be *circumciſed*. And this v.3. διὰ τοὺς παρεισάκτους ψευδαδέλφους, becauſe of the *falſe brethren*, that came in to *watch* what I would doe, and to carry it againſt me in the *Councel* at *Jeruſalem*, which is expreſſed by καταδουλώσωνται *bringing under*] in the end of the verſe; By theſe *Paul* reſolved he would not be *worſted*, and therefore though at other times he was content to *comply* ὡς ἔθος for ſome *ſhort time*, yet now he would not doe ſo, that *the truth of the Goſpel might abide toward you*, i.e. that the *Galatians*, i.e. *Gentile Chriſtians* might not be *ſcandalized* at this compliance, which is before meant by μή πως εἰς κενὸν τρέχω v 2. *leſt I ſhould have run in* vain, i.e. leſt I ſhould *diſcourage* and loſe the *Gentiles*, which I had brought to the *faith*, as on the other ſide he went and gave an *account* at *Jeruſalem* to the δοκοῦντες *eminent* perſons there, of his *preaching* the *Goſpel* to the *uncircumciſed Gentiles*, and the reaſons of it, μή πως εἰς κενὸν τρέχω, leſt he ſhould now *ſcandalize* the *Jewes*, that were *Chriſtians*, and *aliene* them (at *Jeruſalem*, and elſewhere) from *hearkning* to him.

εἰς κενὸν τρέχειν

δοκοῦντες

What hath often been obſerved of the *uſage* of *Greek* words, in theſe *ſacred* writers, otherwiſe then in the *propriety* of the *Greek* language belongs to them, muſt alſo from *words* be extended to *ſyntaxis*, which is oft ſuch, as the *rules* of *Grammar*, and uſe of *authors* doth not admit of. And this for the moſt part falls out by the interpoſing of ſome *parentheſis* of greater, or leſſer length, and then proſecuting what was begun before it, in another form of *conſtruction*, then that in which it had been begun. Some *examples* of this in an inferior degree are obſervable *Col.*1.10. where after ἀξίως περιπατῆσαι ὑμᾶς, ſome words interpoſing, the *conſtruction* is altered, and goes on with [καρποφοροῦντες καὶ αὐξανόμενοι——] and c.3.16. where after ὁ λόγος ἐνοικείτω ἐν ὑμῖν—— *Let the word of God inhabit in you*, the *conſtruction* is ſoon alter'd, into διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς—— So *Epheſ.* 3.17. where after κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν] followes v.18. ἐρριζωμένοι, καὶ τεθεμελιωμένοι, and ſo chap.4.1. where after ἐγὼ παλαιὸς ἐν κυρίῳ — ἀξίως περιπατῆσαι &c. (after a few words) followes [ἀνεχόμενοι, and σπουδάζοντες] which doth not *regularly* cohere with it. But this is more eminently obſervable in the beginning of the *ſecond*, and *third Chapters* of that *Epiſtle*, In the ſecond, after Ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ, there follows a long *parentheſis* to ver. 4. by which means the *verb*, that ſhould govern ὑμᾶς, is omitted, And the period again begun, with Ὁ δὲ Θεὸς—— συνεζωοποίησεν ὑμᾶς, καὶ ὄντας ὑμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, which [συνεζωοποίησεν *hath quickned together with Chriſt*] was ſure the *verb* omitted in the firſt verſe. So c.3.1. after [Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος——, *For this cauſe I Paul a priſoner of Chriſt Jeſus for you Gentiles*,] comes in a long *parentheſis*, εἴγε ἠκούσατε &c. and another involved in that v.3. καθὼς προέγραψα &c. to the end of the *fourth* verſe, and then the former *parentheſis* reſumed again either unto the end of ver.7 and then the form of the *conſtruction* is changed from ἐγὼ] to ἐμοὶ] or perhaps to the end of v. 12th, or poſſibly the 13th, and then the period begins anew, Διὸ αἰτοῦμαι, i.e. *For which cauſe I* (that *Paul, the priſoner of Jeſus Chriſt*, v.1.) *beſeech you that ye be not diſcouraged at my tribulations*) or *for this cauſe I bow my knees* &c. or yet more probably, it concludes not till the end of that *chapter*, the fourth *chapter* beginning, *I therefore the priſoner in the Lord beſeech you*—— And by this means the [ἐγὼ Παῦλος] hath no *verb* following it, whereſoever the *parentheſis* be concluded. Tis true indeed ſome have endevoured to

συνεζωοποίησεν

avoid

avoid this by acknowledging an *ellipsis* in that first verſe, and ſupplying it thus, *For this cauſe I Paul* am *the priſoner* —— But there be many *inconveniences* conſequent to that rendring. And the many other *examples* of the like, ſhew that there is no reaſon to flie to that *refuge*. And to omit other *inſtances*, thus it is twice in this place, *First* v.4. where having begun the period with [Διὰ δὲ τοὺς παρεισάκτους —— ſome words intervening by way of *parentheſis* to the end of the verſe, the ſenſe begun is not finiſht, but inſtead of it, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν ver. 5. And then in like manner here v.6. the period being begun [Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, *but from theſe prime men, or that appeared to be ſomewhat,*] (by which it appears that οὐδὲν ἔλαβον *I received nothing*, or ſomewhat like was deſigned to be joyned to it) after the interpoſing of a *parentheſis*, ὁποῖοί ποτε ἦσαν &c. *Whatſoever they were is maketh no matter to me*, &c. the ſenſe is begun again in another form, Ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, *For theſe prime men added nothing to mee.*

d. The three names that lie in the *Greek* v. 9. will in the conſtruction be beſt placed here v.7. as the *nominative* caſe to which [ἰδόντες, *ſeeing*] agrees. Now who theſe three were, that are here called *pillars*, and who are by S. *Paul* found at *Jeruſalem*, may appear by what hath been ſaid (*note* on 1 *Cor.*15.a.) out of *ancient* writers, of *James* the *brother* of the *Lord*, Him, ſaith *Clemens* Ἀλεξανδρ: l.5. *Peter*, *James*, and *John* choſe *Biſhop* of *Jeruſalem* (ἐπίσκοπον Ἱεροσολύμων, not *Apoſtolorum*, *biſhop of the Apoſtles*, as *Ruffinus* miſreads, or miſrenders it) and though they were the *three by Chriſt preferred, and more honoured then all the reſt of the twelve, yet did they not contend one with another for this dignity, but after our Saviours reſurrection* (the *next* year, ſaith *Euſebius* in *Chronico*, or the 19. of *Tiberius*) *unanimouſly conferred it on James the Juſt*. So before *Clemens*, *Hegeſippus*; *James*, ſaith he, *the brother of the Lord, called by all James the Juſt, received*, or *undertook the Church of Jeruſalem with*, not, as S. *Hieromе* reads, *poſt*, *after* (as if it were μετ' Ἀποστόλους, not Ἀποστόλων) *the Apoſtles*. So ſaith *Athanaſius* in Συνοψ: *Epiphan: Har:*78. *Greg: Nyſſ: de Reſurrect: Or:*2. *Hieromе* in *Catal:* and in *Gal:* 1. Now 'tis clear that at this time, of which S. *Paul* ſpeaks one of theſe three *Apoſtles* who made him *Biſhop*, *James* the *ſon* of *Zebedee* (one of the προτετιμημένοις *preferred before* the other *Apoſtles*) was dead, and ſo onely *Peter* and *John* left, who therefore are the latter two here named, and *James* the *Juſt* ſet foremoſt before either of them, as being now *Biſhop* of *Jeruſalem*; A *dignity*, ſaith *Clemens*, even in reſpect of the *Apoſtles* themſelves. In reſpect of which *dignity* placed on him, it is alſo that he is called an *Apoſtle* c.1.19. and *Act.*15.6. and 22. and by S. *Hieromе*, *Apoſtolus decimus tertius*, *the thirteenth Apoſtle*.

e. The *Hebrew* יכח which ſignifies to *find out*, to *detect*, and is ſometimes rendred ἐλέγχειν, ἐξελέγχειν, δοκιμάζειν, ἐλέγχειν, is alſo rendred κατακρίνειν *to condemn*, ſo *Prov.* 28. 11. σοφὸς παρ' αὐτῷ ἀνὴρ πλούσιος, ὃς νόμων πένης κατακρίνει αὐτῶν, *The rich man is wiſe in his own conceit, but the poor man that hath underſtanding ſhall detect him*, So *Eccluſ.* 5. 17. κατάγνωσι πονηρὸν ἐπὶ ἀγελάῳ, *Detection is very grievous or troubleſome to a man that is double-tongued*. Accordingly the word properly belongs to that *charge* or *blame* that falls on an *hypocrite*, when his *diſſimulation* ſeems to be *detected*, and that this is the meaning of κατεγνωσμένος here, appears by that which follows, v.13. Συνυπεκρίθησαν &c. *the reſt of the Jewes diſſembled with him*. As for the *prater tenſe*, wherein here 'tis ſet, that ordinarily ſignifies in the ſenſe of the *preteritum pluſquam perfectum*, and ſo *Theophylact* here interprets it, *he had been found faults with*, or *charged* of *hypocriſie* (viz: that ſpecified v.12.) not by *Paul*, but ὑπὸ ἄλλων, *by others* that ſaw the fact, but knew not why he did it, and ſo thought it *hypocriſie* in him to *eat* with the *Gentiles*, when they of *Jeruſalem* were abſent, and to withdraw from the *Gentiles*, when they of *Jeruſalem* were preſent.

What ἁμαρτωλοὶ ſignifies in this place, will beſt be reſolved by the *context*, which enforceth the ſenſe (which I have given it) of *Gentiles*, in oppoſition to the *Jewes*, ſo v. 15. ἐξ ἐθνῶν ἁμαρτωλοὶ *ſinners of the Gentiles*] oppoſite to φύσει Ἰουδαῖοι *Jewes by birth*, (ſee *note* on *Lu.*7. b.) It is known that the *Jewes* lookt on all *Gentiles* with an *odium*, as on thoſe, which were of a *contrary religion* to them, and ſo they did conſequently on all thoſe that *converſt* with them, and it was that, (and not ſo much their other *ſins*) that made the *Publicans* ſo *odious* to them in *Chriſts* time, And as *Chriſts eating* with ſuch, and not *obſerving*, (as they thought) the *Judaical law*, made them look upon him as an ἁμαρτωλὸς, a *ſinner*, *Joh.* 9. 24. ſo S. *Paul's* teaching *liberty* to lay aſide the *Moſaical performances*, is here lookt on by them as *Gentiliſme*, and ſo is objected to him in this phraſe, that he being a *Jew born* is found ἁμαρτωλὸς *a ſinner*, i. e. guilty of *Gentiliſme* under the name of ἁμαρτία *ſinne*, and that by teaching this to be the *Doctrine* of *Chriſt*, he makes *Chriſt* διάκονον ἁμαρτίας, one that came to *aſſiſt* and *contribute* to the ſetting up of *Gentiliſme* againſt *Judaiſme*. This S. *Paul*, that knew what *Judaiſme* truly ſignified, (the *doctrine* of *good life* in the *old Teſtament*, which was by *God* thought fit to be fenced in by thoſe *ceremonies*, not placing *Religion* in the *bare obſervance* of the *Ceremonies*, without heeding the *ſubſtance* of them) doth with *deteſtation* deny, μὴ γένοιτο *God forbid*, taking the words of the *objection*, as by them that made it, they were meant, that he taught *Chriſt* to be a *favourer* of *Idolaters*, and the *worſhip* of the *heathen falſe-Gods*, in oppoſition to the way of *worſhipping* the *true God* by himſelf preſcribed to *Moſes*. This *Paul* denies, knowing that thoſe *Moſaical ceremonies* were not the thing, wherein (abſtracted from the *inward purity*, ſignified, and deſired by *God* to be ſecured by them) the *worſhip* of the *true God* conſiſted, as on the other ſide he neither favoured any part of *heathen worſhip*, or *wicked* life, nor by any thing he preacht, taught *Chriſt* to be a *favourer* of it, but directly the *contrary*. All this being thus implied in this form of *averſation*, and *diſclaiming*, and deteſting the calumny, in the objection, he proceeds v.18. to a further anſwer, by retorting the *objection* on ſuch as did, as S. *Peter* had done, (whoſe action ſet down v. 11, 12. occaſion'd this *diſcourſe*, which brought in this *objection*) firſt converſing with the

f. Ἁμαρτωλοὶ

Κατηγορημένος

Ἰδιώτης

διάκονον ἁμαρτίας

Gentiles,

Gentiles, and then *teaching* by his *example* v. 12. that they were not so freely to be *conversed* with; which he justly cals the *building again what he had destroyed*, teaching the *unlawfulnesse* of a *Jewes* conversing with *Gentiles*, which from a divine *vision Act.* 10. he had both by his *doctrine* and *practise* formerly assered. And this, saith Saint *Paul*, παραβάτης is the making himself a *transgressor*, παραβάτην, the word that is elsewhere used for an *Apostate*, one that *forsakes*, and *disclaimes* that true *doctrine*, which he had formerly taught, and is by way of eminence since applyed to *Julian* ὁ παραβάτης *the Apostate*, that forsook the *Christian faith* which he had once *embraced*. And it can be no more strange that this should be applyed to this *action* of Saint *Peters*, then that [ὑπεστειλεν ἑαυτὸν, *he withdrew himself*] should be used of him, ver. 12. when *Heb.* 10. 38. the same word ὑποστείληται] is evidently used of the *Gnosticks falling* off for fear of *persecution*, which is c. 3. 12. ἀποστῆναι *departing* or *apostatizing* from the *living God*. ὑποστολὴ

Paraphrase.

CHAP. III.

a. 1. What heretick with his sorceries hath brought you off b. from Christianity to Judaisme again (see c. 4. 10.) you, I say, to whom Christ crucified hath been formerly as convincingly declared, by our preaching, as if he had been set before your eyes, nailed to the crosse among you.

1. O Foolish Galatians, [who hath * bewitched you, that you should not obey the truth * before whose eyes Jesus Christ hath been evidently set forth, b crucified among you?]

2. I pray let me dispute it a while with you, and demand this one thing which may reasonably set an end to the whole controversie; The gifts of the Spirit that are in your Church, were they there till the Gospell was preacht to you? (1 Cor. 12. 28.) was the Mosaicall law able to give you any such privileges, to work such miracles among you? undoubtedly it was not.

2. This onely would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith?]

3. And then is there any reason, that having by the Gospell receiv'd the gifts of the Spirit, and so begun to be a Christian Church, thriven and prospered well in that plain way, you should now think it necessary to take in the law as a suppletory, to make your selves up with the externall, Mosaicall, carnall rites, and ceremonies?

3. Are ye so foolish? having begun in the spirit † are ye now made perfect by the flesh?]

4. You have suffered many persecutions and hardships for Christianity, which, if you would have Judaized, you might have avoided (your persecutions generally proceeding from that fountain) and if this doctrine be true, then what are yee the better for all these sufferings? Nay, twere well if this were all, that you should onely lose the benefits of your sufferings, 'tis to be feared this change will bring worse effects on you the losse of that Evangelical spirit, if you mend not.

4. Have ye suffered so many things in vain? * if it be yet in vain.]

5. God therefore that hath furnish'd your Church with so many extraordinary gifts of the Spirit, and wrought so many miracles among you, did he any such thing under the Mosaicall Law? is there any thing in that fit to draw you back to it again from the profession of the Gospell? v. 2. Is not faith it, that all the great privileges and advantages have still belonged to?

5. He therefore that ministreth to you the spirit, and worketh miracles among you, doth he it by the workes of the law, or by the hearing of faith?]

6. As 'twas beleiving, upon which Abraham was justified.

6. Even as Abraham beleived God, and it was accounted to him for righteousnesse.]

7. From whence it follows, that those which are justified as Abraham was, are not the Mosaicall observers, but beleivers onely, those that receive and obey that doctrine which is taught and required by Christ, the Gentiles as well as Jewes.

7. Know ye therefore, that they which are of faith, the same are the chidren of Abraham.]

8. And the words of the promise made to Abraham which was an Evangelicall not legall promise, did in effect contain this in them, that all nations of the world, and not onely the Jewes should be justified by faith, and so the Gentiles now, and that without legall Mosaicall performances, for thus the words of the promise ran, In thee shall all the nations of the earth be blessed, [All the nations] and so the heathens, and not onely the Jewes, who lived according to the Law, [shall be blessed in thee] i.e. the form of benediction used among the Gentiles, and not onely the Jewes, shall be with mention of Abraham's name, viz: that God will blesse them as he blessed Abraham, justifie them, as he did him, make the whole Gentile world partakers of that promise made personally to Abraham, on condition they beleive and obey as he did, All looking on Abrahams obedience and justification, as the example of all Christians, that all that beleive and obey, as he did, shall be blest as he was. c.

8. And the Scripture foreseeing that God would justifie the heathen through faith preached before the Gospell unto Abraham, saying, * In thee shall all nations be blessed.]

9. From all which 'tis clear that beleivers or Christian livers without Mosaicall performances, have their part of that blessing that was promised to Abraham; and those that sprang from him (from his faith, as well as from his loynes) are blest on the same terms as he was.

9. So then they which be of faith, are blessed with faithfull Abraham.]

10. For all that expect to be justified by the law without the faith of Christ, (which if it be acknowledg'd, takes away the wall of partition betwixt Jew and Gentile, and consequently the law, which in the externall part of it establish'd that partition, and non-communion between them) or without accepting those reformations, and changes of shadow for substance, brought in by Christ, doe set up Moses, not onely absolutely but comparatively, and exclusively to Christ, and they that do thus, are still involved under the curse for every sin they are ever guilty of, and consequently being guilty of some breach or other, can never have any thing but curse by this means, and so are farre from being justified.

10. For as many as are of the workes of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to doe them.]

11. But

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* to whom before your eyes Iesus Christ hath been set forth among you, having been crucified, or, (leaving our, among you. for the Kings MS. omits ὑμῖν) to whom Iesus Christ, that was crucified, hath been set forth before your eyes.

† doe you now end in the flesh? νῦν σαρκὶ ἐπιτελεῖσθε;

* and I would it were even in vaine, εἰ γε καὶ εἰκῇ

11. But that no man is justified by the law in the sight of God, it is evident; for, * the just shall live by faith.] 11. And the same is proved by that known testimony Hab. 2 4. (see Rom. 1.17. Heb. 10. 38.) They to whom life is promised are the beleivers, or they that are justified after the Evangelical manner.

* the just by faith shall live *viz.* in the doctrine of the Gospel

12. And the law is not of faith; but the man that doth † them, shall live in them.] 12. Whereas the law makes no account of faith, allows no justification, but on condition of legal obedience, performance of all that requires.

† those things

13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.] 13. In which case, there being no means in the law to justifie any, but rather to bring curses on all, because all have sinned v. 10. Christ hath been seasonably pleased to interpose, to make satisfaction for sin, to bear that curse which belonged to us (and that he did by being crucified, which being a Roman punishment was yet neer kin to that of hanging on a tree, i. e. a gibbet of wood, Deut. 19. 23. which is said there to be an accursed death.)

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.] 14. That the favour bestowed on Abraham, of being justified by faith, and not by ceremonial observances, may be communicated to the Gentiles who believe in God as Abraham, and all those precious consequents thereof, the gifts of the Spirit usefull to the building up of a Church, v. 25. as well as that single promise of justification.

15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disanulleth or addeth thereto.] 15. Brethren, 'tis ordinarily acknowledged among men, that a covenant, though it be but of a man, being once firmly made, cannot be voided.

16. Now to Abraham and his seed were the promises made, he saith not, And to seeds, as of many, but as of one, And to thy seed, which is [d] Christ. 16. And much lesse can the promises of God miscarry, which were made to Abraham and to his seed, Not to seeds in the plural, which might make a difference betwixt Jewes and Gentiles, but in the singular, To thy seed, viz: as to Isaac (who was therein a type of Christ) so distinctly to Christ, as he is the head of a family, a spiritual father of children, all beleivers coming from him as a spiritual progeny, and consequently to all Christians without discrimination, Jews or Gentiles, circumcised or uncircumcised. d.

* to Christ, εἰς Χριστὸν; but the King's MS. omits those words

17. And this I say, that the covenant that was confirmed before of God * in Christ, the law, which was four hundred and thirty years after, cannot disannull, that it should make the promise of none effect.] 17. To the same purpose again it is observable, that the law that was delivered by Moses, above four hundred and thirty years, after the time that that promise was made to Abraham, Gen. 22. 3. cannot in any reason be thought to disannull or frustrate, or invalidate the covenant made by God to Abraham, and in him to all beleivers or Christians, his spiritual, as well as carnal progeny, so as to leave beleivers now under obligation to observe the Mosaical law, or to propose justification to them upon no other terms but those; when in the promise to Abraham, so long before, it was made over to them upon these other cheaper, and better terms of fidelity, and sincerity, and purity of the heart.

18. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise.] 18. For if the blessing that is promised to Abrahams seed, whether carnal or spiritual, i. e. to beleiving Gentiles, as well as circumcised Jewes, came by the performance of the Mosaical law, then comes it not by the promise made to Abraham, which is directly contrary to the Scripture, which affirms it to come, as to Abraham, so to all others by promise only.

† What then is it? * delivered *viz.* out

19. † Wherefore then serveth the law? it was added because of transgression, till the seed should come, to whom the promise was made: and it was * ordained by Angels in the hand of a mediator.] 19. You will ask then if the promise made to Abraham be the only thing by which now and ever since justification hath been to be had, to what purpose the law was given? I answer, It was given to restrain men from sin, and to shew them their gilt, and to make them seek out for a remedy, which is to be found only in the doctrine of the Gospel, and in this respect it was usefull for the while, till Christ and his members, disciples and beleivers should come, and that the law might be the more effectual to that end to restrain us from sin, it was given in a glorious formidable manner, by Angels delivering the ten Cõmandements in thunder, so terribly, that the people durst not approach the mountain, and therefore was Moses called up to be a Mediatour, standing betwixt God and the people to shew them the word of the Lord, Deut. 5.5. and by his hand it was delivered to them.

20. Now a mediatour is not a mediatour of one, but God is one.] 20. Here again it may be objected, that if in the delivery of the law Moses were a mediatour, he must then needs be so between God and the Israelites, and then it must be supposed that as in a covenant, so in that giving of the law there must be a contract between God and the people, and then the subject matter of this contract will in all probability be justification upon performance of legal obedience, and then God will by pact be obliged to observe this truth still, and justifie such, and none else.

21. Is the law then against the promises of God: God forbid: for if there had been a law given, which could have given life, verily righteousnesse should have been by the law.] 21. To this I answer, that if this were conclusive, it would then make void those promises made to Abraham, which must be as carefully preserved, as the objecter seems carefull to make good God's pact by the law. And indeed the true way of stating the difficulty must be, by preserving both, as farre as the matter will bear; But there is one thing supposed in this objection which is utterly false, and the cause of all the mistake, viz: that 'tis possible to perform the law (for that must be presupposed before we can talk of justification by that contract betwixt God and man) or that the law furnishes with strength sufficient to doe it, If that indeed were true, there would be no reason to expect the performance of the promises made to Abraham, and consequently of justification but only by the law; but when the law doth no such matter, 'tis clear that that cannot be a valid contract, but void assoon as made, and so that it supersedes not that other of promise to Abraham, or that which is now by me insisted on in Christ, which is purposely to supply the defects and defailances of the law.

22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that beleive.] 22. But 'tis clear by scripture, that all men of all nations, Jewes and others are guilty of sin Rom 3.19. and so uncapable of justification by the law, which requires perfect obedience, or else cannot justifie, and so still there is no justification to be had upon other terms but those of grace and promise, upon condition of performing sincere Evangelical faithfull obedience. 23. But

28. All that can be ſaid of the law, is, that before Chriſt and the Goſpell came we were by God put under that œconomy, kept under and diſciplin'd by it, as in a ſtate of candidates or expectants, untill the time ſhould come for the revelation of the Goſpell.

23. But before faith came we were kept under the law, ſhut up unto the faith, which ſhould afterward be revealed.]

24. And ſo the law was onely a guardian or inſtitutor of us, in time of minority, as it were, an imperfect rule proportion'd to an imperfect ſtate, not to juſtifie, but onely to keep us in order, and to leave and deliver us up to the Goſpell onely for juſtification.

24. Wherefore the law was our ſchoole-maſter to bring us unto Chriſt, that we might be juſtified by faith.]

25. Now therefore the Goſpell being come, the ſchoole-maſter, or guardian in minority, is quite out dated.

25. But after that faith is come, we are no longer under a ſchoole-maſter.]

26. For all that are true beleivers are adopted by God, and conſequently juſtified without legall obſervances onely by faith.

26. For ye are all the children of God by faith in Chriſt Jeſus.]

27. According to that known rule, that, All of what ſort ſoever that have received the faith, and are accordingly baptized into it, are made members of Chriſt.

27. For as many of you as have been baptized into Chriſt have put on Chriſt.

21. And there is no diſcrimination from any outward accidents of country, relation, ſex, but circumciſed, or uncircumciſed ye are all equally accepted in Chriſt, if ſincere beleivers, or being members of Chriſt v. 27. ye are all accepted by God.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are * all one in Chriſt Jeſus.]

* or, all Jeſus Chriſt's for the Kings MS. reads ἀναστοι γαρ ὑμεις εστε χριστου Ἰησου

29. And if received and accepted by God, as members of Chriſt, then are you that ſpirituall ſeed of Abraham, to whom the promiſes of juſtification made by him doe belong by way of inheritance, without any neceſſity of legall performances, or any other ſuppletory claime or tenure.

29. And if ye be Chriſts, then are ye Abrahams ſeed, and heires according to the promiſe.]

Notes on Chap. III.

3. Ἀνόητοι Galatæ

These two words ἀνόητοι, and ἐβάσκανε, *fooliſh* and *bewitch't*] being applyed by the *Apoſtle* to theſe *Galatians* ſeeme to referre to the prevailing of the *Gnoſticks infuſions* upon them, the ſorceries uſed by the *Leaders* of that *ſect*, and the *follies* of thoſe that were *ſeduced* by them, or elſe 'tis not impoſſible that the former of theſe [ἀνόητοι] ſhould referr to ſome beginnings of the *hereſie* of the *Ebionites*, the ſpreading of which not long after this, (in *Trajans* time) is ſet down by *Euſebius* at large, l. 3. c. κζ. but ſo as it is uncertain, whether the *originall* of it were not more *antient* as early as might be taken notice of by this *Apoſtle*. Of them it is *Euſebius*'s obſervation that their name was given them from the *Hebrew* אביונים *poor*, διὰ τὴν πλουχίαν διανοίας ἀνῶν, *becauſe of the poverty of their underſtandings*, the men being very *ſilly* men, and their *hereſie* accordingly a *ſenſeleſſe* one, They did πλωχῶς καὶ πανουῶς περὶ Χριστοῦ δοξάζιν, ſaith he, *entertain very mean, and poor thoughts, and opinions of Chriſt*, and that he was ψιλὸς καὶ κοινὸς ἄνθρ, *a meer and common man*, κατὰ προκοπὴν ἀρετῆς δεδικαιωμένος, *by proficiency in virtue juſtified*, but yet no more then a *man*; In reference to which their *doctrine*, (and perhaps, by this time, known title,) it is not ſtrange that when the *Apoſtle* looks upon any ſeeds of this hereſy among the *Galatians*, he ſhould, to *awake* and *reproach* them out of it, in an unaccuſtomed ſtyle of ſome *contumely*, call them ἀνόητοι Γάλαται *fooliſh Galatians*.] It being ſuch a ſcandalous piece of *folly* in them to leave the *Apoſtles*, to follow ſuch *ſilly* teachers as theſe: And becauſe *Simon Magus*, and after him *Menander* had uſed *Magick* and *ſorcery*, done ſome feigned *miracles* to gain them followers, and diſciples (as appears by *Euſebius* l. 3. c. κε. and therefore among the *ſinnes* of the *fleſh*, which the *Gnoſticks* a great ſpawn of them had brought into the *Church*, he puts Φαρμακεῖαι in the ſecond place, ſee *note* on c. 5. 20.) but theſe *poor fooles* did not pretend to any ſuch, as *Euſebius* there ſaith, therefore it may well be, (if the times will permit, that he here addes τίς ἐβάσκανε; *who hath bewitcht you not to obey the truth?* intimating that they have not had any ſuch excuſe for their being *ſeduced*, the *fathers* of this *hereſie*, which now he is about to ſpeak of, being no ſuch *witches*, having not ſo much *ſubtlety*, or *cunning*, and conſequently not able to *ſeduce* any, but meer *ſots* and *fooles*. Now among the *doctrines* of theſe *Ebionites* we find in *Euſebius* in the places forecited (beſide that ſo much to the diminution of *Chriſt*) that they taught the obſervation of the *Jewiſh law*, δεῖν πάντως ἀυτοῖς τῆς νομικῆς θρησκείας, ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως, καὶ τοῦ κατ' ἀυτὸν βίου σωθησομένους, *that they were altogether bound to retain the legal ſervice or Judaical religion*, and *that the faith in Chriſt, and living according to it would not prove ſufficient to ſave them*. And ſpeaking of a *ſecond* brood of them, differing from the firſt in the point of the *conception* of *Chriſt*, yet, ſaith he, *they agree'd with them in this*, ὁμοίως ἐκείνοις τοῖς σωματικῶς περὶ τὸν νόμον λαμβάνειν διάνοιαν, that they were obliged to *obſerve the bodily legal religion, as the former did*, and thereupon, ſaith he, they rejected the *Epiſtles* of Saint *Paul*, ἀποστάτην ἀυτὸν καλοῦντες τοῦ νόμου, *calling him an apoſtate from the law*, and uſing the *Goſpell*, which is called the *Goſpell* according to the *Hebrewes*, and no other, obſerving the *Sabbath*, καὶ τὰ Ἰουδαϊκὰ ἄλλα ἀγωγὰ, *and all their other obſervances*, and on the *Lord's dayes* joyning with the *Chriſtians* in *commemorating* the *reſurrection* of *Chriſt*, and doing παραπλήσια ἡμῖν, *like to us Chriſtians*. Agreeably to this we here find theſe ſo many things which poſſibly referre to them or ſome *ſeeds* of them. Firſt, the vindicating of the doctrine of *Chriſt crucified*, v. 1. (which in other places containes the whole ground of our *Chriſtian profeſſion* and particularly that of the *abolition* of the *Moſaicall* rites, ſee c. 2, 20, and *Eph.* 2. 14.) by the clear undeniable evidences of it ſet forth, and teſtified among them, before theſe *ſilly teachers* came among them, ſo that 'tis a *prodigie* to ſee them *ſeduced* by ſuch men, againſt ſuch *conviction*, and *evidence* to the contrary. Secondly, the phraſe [ἐν σαρκὶ *in the fleſh*] v. 3. to denote their σωματικὴ λατρεία *bodily religion*, *ſi circumciſion*

τις ἐβάσκανε

3

circumcision &c. aſſerted by them. Thirdly, the whole diſcourſe following, concerning the *neceſſity* of the *Moſaical law*, and the ἔτνες ἀνοητοι; *are ye ſo fooliſh?* (again v. 3.) to introduce it. Mean while it muſt be remembred that at that time, the *hereſie* of the *Gnoſticks* being the great *peſt* of the *Church*, into which all other leſſer *ſects* like *diſeaſes*, were converted, the *common ſewer* or *ſink*, into which they were *powred*, this of the *Ebionites* if it were now ſprung, was in conjunction with that of the *Gnoſticks* alſo, and not ſeparated from it.

b. ἐν ὑμῖν Ἐσταυρωμένος

That it ſhould be here ſaid to the *Galatians*, that *Chriſt Jeſus* was ἐν ὑμῖν ἐσταυρωμένος *crucified among them*, is not well to be imagined, neither is there any reaſon to underſtand the words ſo, which are otherwiſe interpretable, either by removing the *comma* after προεγράφη, or by ſetting it after ὑμῖν, thus, *To whom Jeſus Chriſt having been crucified, hath been ſet forth among you, before your eyes*, i.e. with *evidence* and *conviction*. Another way of conſtruction might alſo be pitch'd on, by joyning οἷς and ἐν ὑμῖν (as 1 *Pet.* 2. 24. ᾧ τῷ μώλωπι ἰάθητε *by whoſe ſtripes of him*, i.e. *by whoſe ſtripes of him*, i.e. *by whoſe ſtripes*) *among whom*, i.e. *you*; But that which removes all difficulty is, that the ‡*King's MS.* leaves out ἐν ὑμῖν *among you*, and then the ſenſe will be obvious, and the conſtruction clear, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη *to whom before your eyes* (i.e. *evidently*) *Chriſt Jeſus hath been ſet forth, or expoſed to publick view*, (ſo προγράφειν ſignifies, ſee note on *Jude* 2.) ἐσταυρωμένος *having been crucified*, i.e. made *known* and *evidenced* in his *ſufferings*, whereby he took away the *partition* betwixt *Jew* & *Gentile*, aboliſhed the *ceremonies* of the *Moſaical law*, and ſo alſo in the *power* of his *reſurrection*, the conſequent of theſe *ſufferings* of his.

c. ἐν σοὶ Ἐυλογηθήσονται

The likelieſt way of interpreting this phraſe [ἐν σοὶ ἐυλογηθήσονται] will be by obſerving *firſt*, what is meant by [ἐυλογηθῆναι] and then by [ἐν σοὶ] For the firſt, it referres clearly to the form of *benedictions* among the *Jewes*, *Lev.* 9. 23. uſed ſolemnly by the *prieſts*, who did *bleſſe* the *people* in *ſet forms*, *Num.* 6. 24. (as well as *bleſſe God* for them, as *Gen.* 14. 19. *Melchiſedek bleſſed Abraham, and ſaid, Bleſſed be Abraham of the moſt high God*, as well as, *Bleſſed be the moſt high God*, v. 20.) Thus alſo did *parents bleſſe* their *children*, *Iſaac*, *Jacob*, *Gen* 28. 3. and *Jacob* his *ſons*, *Gen.* 49. Then for the ἐν σοὶ, that will be interpreted by the uſe of the phraſe, *Gen.* 48. 20. where *Jacob* ſpeaking to, and *bleſſing Ephraim* and *Manaſſeh*, ſaith, *In thee ſhall Iſrael bleſſe*, (the very ſame phraſe as here) *ſaying, God make thee as Ephraim and as Manaſſeh.* By which it may be reaſonable to conclude, that to *bleſſe* others in this form, *God make you as Ephraim* &c. to make uſe of his enſample in *bleſſing* any, is to *bleſſe* them ἐν Ἐφραὶμ *in Ephraim.* And ſo proportionably this will be the meaning here of Ἐν σοὶ, *In thee ſhall all the nations of the earth be bleſſed*] They among all the *nations* or *Gentiles*, and not only the *Jewes*, that *bleſſe* themſelves or others, ſhall uſe this proverbial form of *benedictions*, by mentioning the *bleſſings*, that *God* beſtowed upon *Abraham*, *God make thee as Abraham*, &c. or as the form is ſet down, *Gen.* 28. 4. *God give to thee the bleſſing of Abraham.* Thus *Rabbi Salomon* interprets it on *Gen.* 12. 3. that men ſhall ſay to their children, *Be thou as Abraham*, adding that the phraſe is uſed in *Scripture* alwaies in this ſenſe. And ſo ſure it hath been uſed according to that prediction; Ever ſince, this form hath been retained among the *Gentile* part of the world, *The God of Abraham* &c. *bleſſe thee.* And the full importance of that *bleſſing* is [illegible] *God's mercy* to *Abraham*, his *bleſſing* him and his *ſeed* in this world with thoſe *bleſſings* of *proſperity*, but eſpecially his looking upon him as on a *friend*, (upon his *faith* in *God's promiſes*, and *obedience* to his *commands*) his *juſtifying him by faith without the deeds of the law*, is and ſhall be recited as an example of *God's* dealing not onely with the reſt of the *Jewes*, but alſo with the *Gentile* world, and the form of the *Gentiles bleſſing* or *praying* for themſelves, or of the *prieſts* for them, ſhall be this, that *God* will deal with them, as he did with *Abraham*, which is here uſed by the *Apoſtle* as a proof that the *Gentiles* are now to be *juſtified* by *faith*, without the *Moſaical* performances, which was the thing to be proved, v. 7. Thus was the phraſe uſed in the places of *Geneſis*, to which this here referres, *Gen.* 12. 3. where v. 2. theſe other phraſes are uſed to the ſame purpoſe, *I will make thy name great*, or *illuſtrious, and thou ſhalt be a bleſſing*, i.e. thy *name* ſhall be proverbially uſed in *benedictions.* So c. 18. 18. ſo c. 22. 18. the form is a little changed, *In thy ſeed ſhall all the nations of the earth be bleſſed*, i.e. I will give thee ſo numerous, and potent, and victorious a progeny, and make good the promiſes, made to thee, ſo viſibly to them alſo, to *Iſaac* and *Jacob* &c. *Eccluſ.* 44. 22. *juſtifie* them as I have *juſtified* thee (and that the progeny of *Eſau*, as well as *Jacob*, thoſe that ſhall obey me of the *Gentiles*, as well as *Jewes*) by *faith* without *Judaical* obſervances, that all the *Gentiles* ſhall take notice of them, and when they would bleſſe themſelves or others, or pray for *God's* acceptation or *juſtification*, they ſhall uſe the mention of thy *progeny*, or *poſterity*, that *God* would deal with them whom they *bleſſe*, as he deals with *Abraham's ſeed*, exceedingly proſper them, and multiply them, *bleſs*, and accept, and *juſtifie* them. So *Act.* 3. 25. where theſe words are cited again of *God's* telling *Abraham* [τῷ σπέρματί σου ἐυλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς, *in thy ſeed ſhall all the families of the earth be bleſſed.*] the meaning is clearly this, that *God* hath ſo *bleſſed Abraham's ſeed*, the *Jewes*, in giving *Chriſt* to them, and to them *firſt* or *primarily* v. 26. that all the *families* or *nations* of the *earth*, when they ſhall *bleſſe themſelves* (as the *Greek paſſive* is oft in the ſenſe of the *Hebrew Hithpael*) or when they ſhall *be bleſſed* by their *parents*, or *prieſts*, or *friends*, this ſhall be the form, *God bleſſe thee, as he did the Jewes*, or *Abraham's ſeed.* To this matter it may perhaps be farther obſervable, that the phraſe [*It was counted unto him for righteouſneſs*] ſo often applied to *Abraham Rom.* 4. may ſeem to ſignifie in this ſame ſenſe alſo, that his *faith*, and *ready obedience* in *going out of his countrey*, &c. were by *God* looked on, as ſuch *heroick acts*, in one brought up among examples of *idolatry* and *villany*, that it took off that *entaile* of *curſe*, that lay upon that *nation*, and *family*, and *entailed* a ſignal *bleſſing* on *him* and his *ſeed*, viz. upon that part of it that imitated him, *Iſaac* and *Jacob*, and the *obedient Jewes* (though the

Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην

the *rebellious* were cut off in the *wilderneſs*, and after by *captivities*, and at laſt the *crucifiers* of *Chriſt* by the *Roman Eagles*) accordingly as it is ſaid of *Phinees* upon that *heroical fact* of his [*It was counted to him for righteouſneſs among all poſterities for ever more,*] i. e. that *act* of his *zeal* to *God* brought a *bleſſing* not onely upon his *perſon*, but upon his *poſterity*, as it is ſaid, *Num.* 25. 12. *Behold I give unto him my covenant of peace, and he ſhall have it, and his ſeed after him*, the *covenant* of an *everlaſting prieſthood*. And why may not (in *analogie* to this uſe of the phraſe in the *Pſalmiſt*) that of *imputing Abraham's faith* to him for *righteouſneſs*, be this *bleſſing his ſeed*, thoſe of his *ſtock*, and all others that imitated his *obedience*, for his *ſake*, or in the like manner, as *God* had *bleſſed* him.

d. Χῳ τῳ The word Χριστὸς ſometimes ſignifies *Chriſt*, conſidered as *head* of the *Church*, together with the *body* annext to it, i. e. *Chriſt*, and all *beleivers*, or *Chriſtians*. So 1 *Cor.* 12. 12. *As the body is one, and hath many members and all the members of that one body, being many, are one body, ſo alſo is Chriſt.* Where anſwerable to *the body* with *many members*] in the *firſt* part, is [ὁ Χριστὸς *Chriſt*] in the *ſecond*, which muſt therefore ſignifie the whole *ſociety* of *Chriſtians*. So 1 *Pet.* 1. 11. when he ſpeaks of the *Spirit* of *Chriſt*, i. e. of *prophecie*, foretelling the *ſufferings* which ſhould befall *Chriſt*, and the *glories* after them, it ſignifies not *perſonally* to *Chriſt*, but in this greater *latitude*, the *crucifixion* of *Chriſt*, and the *perſecuting* of *Chriſtians*, and proportionably the *reſurrection* of *Chriſt*, and the *deliverance* of the *perſecuted Chriſtians*, by the deſtruction of their enemies. And ſo here the *context* makes it clear, that by *Chriſt* all *Chriſtians* are to be underſtood, *circumciſed* or not, *Jewes* or *Gentiles*, ſo if ver. 17. the words [εἰς Χριστὸν] be to be retained, it muſt be underſtood of the whole *body* joyned with the *head*, the *Chriſtians* or all *faithfull* people, with *Abraham* the father of all ſuch, for to them was that *covenant* eſtabliſhed, and thoſe *promiſes* made. But thoſe words are left out in the *King's MS.* and ſo it ſeems moſt probable they ſhould be, and then the ſenſe will be clear, that the *covenant* was *eſtabliſhed* by *God* to *Abraham*.

Paraphraſe.

CHAP. IV.

1, 2. Now as it is of heirs to eſtates among men, when they are in their minority, they are governed by guardians, and their eſtates ordered for receits and expences, by ſtewards, till the time come, after which either their father in his will, or elſe the lawes of the land put them in their own power, and free them from guardians, though all this while they are owners of their whole eſtates.

1. NOW I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be Lord of all:

2. But is under * tutors and governours, untill the time appointed by the father.]

* guardians & ſtewards Vulgatus & interpres

3. So was it with us children of Abraham and of God, we were obliged to obſerve thoſe firſt rudiments of the worſhip of God in the Jewes religion, (ſee note on Col. 2. b.) with which God would have men brought up, and exerciſed to the more ſublime pure way of ſerving him:

3. Even ſo we, when we were children, were in bondage under the elements of the world:]

4, 5. But when that time was come, v. 2. wherein God ſaw it fit to remove the guardian of the heir, i. e. to lay the Moſaical law aſide, then God ſent his own ſon in humane fleſh, who ſubmitted to, and performed the whole law, to redeem us out of that ſlavery of Moſaical performances, and to receive us into participation of the promiſes made to Abraham, i. e. to juſtification, without thoſe legal obſervances, and he at his parting from the world finally removed all thoſe obligations from the Chriſtians ſhoulders, nailed thoſe ordinances to his croſſe, aboliſhed them by his death, Epheſ. 2. 14. &c.

4. But when the fulneſſe of the time was come, God ſent forth his ſon made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of ſons.]

6. And that you are ſons appears by this, that God hath ſent his Spirit into your hearts, giving you power and authority to call upon God, and make your addreſſes to him, not onely as your God, but your father, the Goſpel aſſuring you that ye are no longer in that ſervile condition, bound to legal obediences, but that God will deal with you according to the promiſes made to Abraham and his ſeed, juſtifie you upon the Goſpel-terms of faith, without the deeds of the law.

6. And † becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, father.] † that is in

7. So that you are no longer enſlaved to thoſe Moſaical performances, but are put into the ſtate of ſons, and conſeqnently through faith in Chriſt you are ſure of juſtification, according to the promiſes made to Abraham.

7. Wherefore thou art no more a ſervant, but a ſon, and if a ſon, then an heir of God through Chriſt.]

8. In time of your heatheniſme, before your converſion to Chriſtianity, ye ſerved idols, and were farre from thinking your ſelves obliged to the Moſaical law, knowing and conſequently heeding nothing of it:

8. Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no Gods:]

9. But now that you have converted to Chriſt, or rather are prevented by God, and called to this ſonſhip, when you were not a looking after it, but lay immerſed in idolatry, what reaſon is there, or how comes it to paſſe, that now being Chriſtians and ſo obliged to no part of the Jewiſh law, whoſe proſelytes ye are not, ye ſhould make another change ſo extremely to the worſe for your ſelves, in falling to the Moſaical performances, from which Chriſtian religion hath freed thoſe, which were before obliged to them, i. e. the

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye deſire again to be in bondage?]

i.e. the Jewes themſelves, (and which, now Chriſt is come, the ſubſtance of thoſe ſhadows, have nothing in them for which they ſhould be valued) and reſolving to be ſervants ſtill, in deſpight of that liberty of ſons, that Chriſt hath given you.

10. Ye obſerve daies, and months, and times, and years.] 10. Ye obſerve the Moſaical ceremonies, (ſee note on ch.3. a) ſabbaths, and new moons, and ſolemn feaſts, and anniverſary feaſts, or thoſe that return every ſeventh, and every fiftieth year, ſabbaticall years, or Jubilees, after the ſame manner that the Jewes before Chriſt thought themſelves obliged to obſerve them.

11. I am afraid of you, leſt I have beſtowed upon you labour in vain.] 11. Theſe practiſes of yours make me fear, that the Goſpel by me preached, will ſoon be loſt among you.

* I was alſo as ye, καθὼς ἐγὼ ὡς ὑμεῖς

12. Brethren, I beſeech you, be as I am, for * am as ye are, ye have not injured me at all.] 12. I pray follow my example, for I did once place my truſt in the law for juſtification, And I beſeech you doe not think that 'tis out of any ill affection that I write this, I have not been at all provoked by you, nor conſequently is it imaginable that I ſhould mean you malice, or deſire to bring on you perſecutions to no purpoſe, (the avoiding of which is the only bait which the Gnoſticks make uſe of to ſeduce you.)

† formerly τὸ ἔμπροσθεν

13. Ye know how through [a] infirmity of the fleſh, I preached the Goſpel unto you † at the firſt.] 13. Nay why ſhould this fear ſo trouble you now, more then formerly it did? You know, and cannot but remember, that when I formerly preached unto you, I was perſecuted for my doctrine. a.

14. And my temptation which was in my fleſh ye deſpiſed not, nor rejected, but received me as an Angel of God, even as Chriſt Jeſus.] 14. And you then were not at all moved by that diſcouragement to deſpiſe me or my preaching, but received me with all the reſpect, and beleif, and cheerfulneſſe imaginable.

* What therefore was your happineſſe? Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν

15. * Where is then the bleſſedneſſe that you ſpake of, for I bear you record, that if it had been poſſible you would have plucked out your own eyes, and have given them to me.] 15. And then how happy did you think your ſelves, that you had ſuch an Apoſtle? What would you not have parted with for our ſakes, were it never ſo dear to you? though now you are ſo ſhie and afraid of a little perſecution.

16. Am I therefore become your enemy, becauſe I tell you the truth?] 16. Am I then, who was at firſt ſo pretious to you, now taken for an enemy of yours, for one that means you miſchief, and am likely to bring perſecution and preſſures among you, (of which your new teachers, the Gnoſtick complyers, undertake to rid you) for no other crime, but only telling you my conſcience, and revealing the truth of the Goſpel unto you? This is a little unhappy.

† Woe you very earneſtly ζηλοῦσιν ὑμᾶς * the King's MS. reads ζηλῶ you, but other copies have ἐκκλεῖσαι us † woe them ζηλοῦτε αὐτοὺς

17. They † zealouſly affect you, but not well: yea, they would exclude * you, that you might † affect them.] 17. Their great zeal toward you is out of no ſincere affection, or deſire of your good, but that they may ſupplant me, and get all your affection to themſelves, or that they may ſhut you out of the fold of Chriſt, that ye may follow them as your new paſtors.

18. But it is good to be zealouſly affected alwaies in a good thing, and not only when I am preſent with you.] 18. But in a good cauſe ye ought to be conſtant, and therefore ſo you ought in your affections to me, and to the doctrine then preached to you, and that now when I am abſent, and not only when I am preſent among you: Such a feeble decaying affection as that, is good for nothing.

19. My little children, of whom I travail in birth again, untill Chriſt be formed in you.] 19. My babes, which coſt me the ſame pain now, that you would, if I were now to convert you anew, till I can bear that the doctrine and practiſe of the Goſpel be purely, and perfectly received among you. (Thus great is my kindneſſe to you.)

* reſolved to come to you ere now, ἤθελον παρεῖναι ἄρτι † I am pos'd concerning you, ἀποροῦμαι ἐν ὑμῖν

20. I * deſire to be preſent with you now, and to change my voice, for † I ſtand in doubt of you.] 20. It was no want of care or kindneſſe in me, that I was not with you before this. Many reſolutions I have had to come to you, and to ſpeak with (inſtead of writing to) you, and ſo to apply theſe remedies ſharper or milder, as ſhould appear moſt convenient, being uncertain at this diſtance which is the beſt way of dealing with you.

21. Tell me, ye that deſire to be under the law, doe ye not hear the law?] 21. Certainly ye that ſtand for the neceſſity of legal performances to juſtification, may in the very law it ſelf ſee your ſelves confuted.

22. For it is written that Abraham had two ſons, the one by a bond-maid, the other by a free-woman.] 22. For of the two children that Abraham had, the one of Hagar, which denotes the Law; the other of Sarah, which denotes the Goſpel, without legal performances;

23. But he who was of the bond-woman, was born after the fleſh: but he of the free-woman was by promiſe.] 23. 'Tis apparent that one, viz: Hagar's child, was born after an ordinary manner; but Sarah's child was not by the ordinary courſe of nature, but above it, by the power of God, and by virtue of the promiſe made to Abraham.

* are allegorical, or doe expreſſe one thing by another † the word or name Hagar ſignifies * but is anſwerable συστοιχεῖ † ſhe is in bondage, or ſerves, δουλεύει

24. Which things * are an [b] allegory; for theſe are the two Covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.] 24. And theſe two mothers are figurative expreſſions, and allegorically denote the firſt and ſecond Covenant (ſee note on the Title of theſe books) the Law and the Goſpel, Hagar denotes the Law given from Sinai, and that brings nothing with it but ſervitude, and ſtrict obſervances, and yet thereby helps no man to the condition of ſons, to juſtification. b.

25. For † this Hagar, is mount Sinai in Arabia, * and [c] anſwereth to Jeruſalem which now is, and † is in bondage with her children.] 25. For the name of Hagar ſignifies the mount where the Law was given, and this is anſwerable to the preſent ſtate of the Jews, theſe Hagarens and all that ſpring from Iſmael being by their own lawes bound to be circumciſed, and obſerve the Moſaical law, like the Jewes, and ſo they, like Hagar their mother, are in a ſervile condition ſtill. c.

26. But Sarah, which denotes the ſtate of the Goſpel, that new city, which Chriſt hath brought from heaven with him, (ſee Rev. 21. b.) of which all we Chriſtians are free-men or citizens, ſhe is a free-woman, and ſignifies that we Chriſtians, Gentiles as well as Jewes, are free from the Moſaical rites &c. and that we may be juſtified without them.

26. But * Jeruſalem which is above, is free, which is the mother of us all.] * the ſupernal Jeruſalem ἡ ἄνω Ἰερουσαλὴμ

27. According to that prophecie, Iſa. 54. 1. Rejoice &c. the meaning of which is, that the Goſpel-covenant, which, when Chriſt was here on earth, had few children, few that were brought forth by it, After his death, upon the preaching of the Goſpel by the Apoſtles to the Gentiles, had many more, then among the Jewes in his life time.

27. For it is written, Rejoice thou barren, that beareſt not, break forth, and cry thou that travaileſt not, for the deſolate hath many more children, than ſhe which hath an husband.]

28. But, my brethren, as Iſaac was born only by ſtrength of God's promiſe, not by any ordinary means, Abraham and Sarah being beyond age, ſo are the children of God received to be ſuch, and juſtified only by the promiſe of God (i. e. through the ſtrength of that promiſe to Abraham, and covenant in Chriſt, that all faithfull, obedient, perſevering beleivers ſhould be juſtified) without any Moſaical performances.

28. Now we, brethren, as Iſaac was, are the children of promiſe.]

29. But as Iſmael then, who was born by the ſtrength of nature, perſecuted him that was born by the ſtrength of God's promiſe only, viz: Iſaac, ſo now it comes to paſſe; they that depend on the law for juſtification, perſecute them that depend onely on God's promiſe, that are perſwaded that through faith, without legal performances, they ſhall be juſtified.

29. But as then he that was born after the fleſh, perſecuted him that was born after the Spirit, even ſo is it now.]

d. 30. To theſe therefore is applyable that which follows in the ſtory, that Iſmael is to be caſt out, and none but Iſaac to inherit, they that depend on the law for juſtification never attain to it, but they that depend on the ſole promiſe of God, and accordingly expect to be juſtified upon performance of ſincere Evangelical obedience, without neceſſity of legal performances, they only ſhall be heires of this mercy.

30. Nevertheleſſe, what ſaith the ſcripture? Caſt out the bondwoman and her ſon; for the ſon of the bond-woman ſhall not [d] be heire with the ſon of the free-woman.]

31. And ſo all this belongs to us, who are Chriſtians, and conſequently are not obliged to the Moſaical performances, but juſtified by the Goſpel-way without them.

31. So then, brethren, we are not children of the bond-woman, but of the free.]

Notes on Chap. IV.

a. Ἀδύνατα

What ἀδύνατα σαρκὸς *infirmity of the fleſh* here ſignifies, will appear by the ordinary uſe of ἀδύνατα for *afflictions*, So 2 *Cor.* 12. εὐδοκῶ ἐν ἀδυνατίαις *I take pleaſure in infirmities*, i. e. *afflictions*, of which the ſeveral ſorts follow, *contumelies, neceſſities, perſecutions, diſtreſſes for Chriſt*. The ſame as before v. 6. *I will not rejoice, but in mine infirmities*, i. e. *afflictions* (as elſwhere he reſolves not to *rejoice but in the croſſe of Chriſt*) and ſo v. 9. when he praies for *deliverance* from the *thorn* in the *fleſh*, i. e. *afflictions* (ſee *note* on that place) he ſaith *Gods anſwer* was, *My ſtrength is perfected ἐν ἀδυνατίᾳ in weakneſs*, i. e. in the *afflictions*, that befall my ſervants, the giving them *ſtrength* to bear thoſe, is an act of the *greateſt power*, and *mercy*. So 1 *Cor.* 11. 30. πολλοὶ ἀδύνατοι *many weak*, may ſignifie *afflicted*, as that notes *preſſures* on their *eſtates*, becauſe for *diſeaſes* on the *body*, they follow in the ἄρρωστοι *ſick*, though elſwhere 'tis manifeſt that ἀδύνατα is uſed particularly for *diſeaſe*, as *Iam.* 6. 14, & 15. (ſee note on *Rom.* 8. m.) So 1 *Cor.* 2. 3. *I was among you ἐν ἀδυνατίᾳ in weakneſs*, i. e. *perſecution*, as it follows, and *in fear and much trembling*. So 2 *Cor.* 11. 29. Τίς ἀσθενεῖ κ ἐγὼ οὐκ ἀσθενῶ, *who is weak and I am not weak*, i. e. *afflicted*, for it followes v. 30. *If I muſt glory, I will glory of my ἀσθενείας weakneſſes*, the *afflictions* that I ſuffer for *Chriſt*, as he inſtances thereupon c. 9. And ſo here, as appears by v. 14. where it is expreſt by another phraſe of the ſame importance in the *ſcripture-dialect*, ὁ πειρασμὸς ἐν τῇ σαρκὶ, *temptation in the fleſh*, i. e. *affliction*, as when 'tis ſaid that *God will not ſuffer us to be tempted above what we are able, but will with the temptation give us* ἔκβασιν, *a paſſage out, and ſo* πειρασμὸς ἀνθρώπινος *temptation*, or *affliction*, that ordinarily this *humane ſtate* is ſubject to, 1 *Cor.* 10. 12, 13.

πολλοὶ ἀδυνατοῦσι

ἐν ἀδυνατίᾳ

τὸ ἀσθενεῖ

ὁ πειρασμὸς ἐν τῇ σαρκὶ

πειρασμὸς ἀνθρώπινος

b. Ἀλληγορέω

The word ἀλληγορεῖται] ſignifies a *figure*, expreſſing one thing by another, from ἄλλος and ἀγορεύω *enuntio*, and here the *verb medium* muſt be in the *active* ſenſe, ſo ἅτινά ἐστιν ἀλληγορούμενα will be beſt rendred [*which things doe expreſs, enuntiate, one thing δι' ἄλλου by another*] for, as it followes, *theſe are two Covenants*, i. e. *ſignifie two Covenants*.

c. Συστοιχεῖ

Συστοιχεῖν ſignifies originally to *walk along with*, and being *metaphorically* uſed of things *compared* one to another, it ſignifies to be *parallel, anſwerable*, or *proportionable* to another, and accordingly here in the *compariſon* begun v. 22. *Hagar* is made *parallel* to *Ieruſalem*, the then preſent ſtate of the *Iewes*; and the *parallel* conſiſted in two things, 1. that as the people of the *Hagarens* bound themſelves to *circumciſion*, and the obſervation of the *Moſaical law* in many particulars, ſo the preſent *Iudaizers* did; And 2^dly, that as in this reſpect, theſe *Hagarens* were juſt as their *mother* had been, in a *ſervile* eſtate, ſo theſe *Iudaizers* kept themſelves and all their *diſciples* in a meer *ſervile* condition, oppoſite to the *liberty* of the *Goſpel*. Of the *Hagarens*, or *Iſmaelites* being *circumciſed*, *Ioſephus* gives clear teſtimony, l. 1. c. 12. Ἄραβες ἀκροποδισμοῦ μὲν ἴσασι θησαυρόν. Ἰσμαὴλ δὲ ὁ κλεινὸς ἀπ' αὐτῶν τοῖς Ἕλλησι, Ἀβραάμου ἐκ τῆς παλλακῆς, ἐν τούτῳ ἀκροποδισθεὶς τῷ χρόνῳ, *The Arabians are circumciſed at thirteen years old, For Iſmael the founder of that nation, being the ſon of Abraham by the handmaid, was circumciſed at that time.* So *Origen* in φιλοκαλία, ſhewing the ridiculouſneſs of them that aſcribe all to the χρηματισμὸς ἢ τὴν φύσιν, the *poſition* of the *ſtarres* at their *birth*, profeſſes not to imagine how they can aſſigne the *circumciſion* of all the *Iewes* (and ſo the *wounding*, and *want* of a *Phyſitians* help) on the *eighth* day (conſtantly) after they are born, to any ſuch poſition, τί δὴ ἐν Ἰσμαηλίταις τοῖς κατ' Ἀραβίαν τοῦτο δρᾷ, οἷς πάντας ἀκριβῶς πεπαιδευκόσιν, οὐκ ἐν ἡμέρᾳ

Ismael) the latter, and on the otherside that the position of the ſtarres at the nativity of all the Iſmaelites in Arabia ſhall be ſuch, as ſhall cauſe them to be circumciſed when they are thirteen years old, for ſo, ſaith he, *'tis ſtoried of them.*

d. Rhapsody and the Targum

The explication of this depends on the *Jewiſh matrimonial* lawes, or the nature of *concubinate*, viz: when a *ſervant*, or a *Gentile* woman was taken in by a *Jew* to be (his *wife* ſhe was not to be by *law*, but) his *concubine*, upon agreement firſt made concerning her *dowry*; For ſuch a perſon as this is among them improperly called a *wife*, though farre from any ill character of a *whore*, or any *unlawfull* copulation, any farther then will be affirmed of *Polygamie*, which yet we know was allowed among the *Jewes*, and practiſed by the *Patriarchs*. Now the *ſons* of theſe *concubines* were excluded from *ſucceſſion* to the *inheritance*, and, in ſtead thereof, the *father* gave them *gifts* or *portions* (and that was agreed upon by *pact* with the *wife* at firſt) *Gen.* 25. 6. Thus was *Jephte* ejected from the *inheritance* by his *brethren*, becauſe his *mother* was a *ſtrange woman*, *Iud.* 11. 2. Agreeable to this is that cuſtome of *matrimonium morgengabicum* in ſome countries, as *Denemarke* &c. at this day, where the *ſecond wife*, and *her children* that ſhall come from her, are not taken in to a right to the *houbands* eſtate, ſhe to have any part of it for her *joynture*, or they for their *inheritance*, but only ſome *gifts* or *portions* aſſigned them by *compact*, which are called **morgengab**, or *marriage-gift*, with which they are to content themſelves without any part of the inheritance.

CHAP. V.

Paraphraſe.

* to which ſ

1. STand faſt therefore in the liberty * wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.] 1. From all this the concluſion is of exhortation to you and all Chriſtians, that ye retain the freedome from being obliged to the Moſaical law, which Chriſt hath beſtowed on all, and not return to your former yoak, or weight of obſervances again, which are a ſervility perfectly unprofitable, and nothing elſe.

2. Behold I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.] 2. I your known Apoſtle, that have been, and taught the faith among you, pronounce to you poſitively, that if you depend on circumciſion and legal obſervances for juſtification, Chriſt will ſtand you in no ſtead.

3. For I teſtifie again to every man that is circumciſed, that he is a debtor to doe the whole law.] 3. For by laying upon himſelf a neceſſity of circumcihon, and expecting juſtification by that, he abſolutely obliges himſelf to perfect obedience, without which the law cannot juſtifie any, ch. 3. 10.

†ye are diſcharged from Chriſt

4. † [a] Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law, ye are fallen from grace.] 4. All that run this way of the Judaizers, 2.
muſt know that Chriſt is become uneffectual to them; If you expect to be juſtified by legal performances, ye have diſclaimed all title to the Goſpel, ſee Heb. 13. 2.

* by the Spirit through faith ἐκ πίστεως πνεῦμα

5. For we * through the Spirit wait for the hope of righteouſneſſe by faith.] 5. For we according to the Goſpel, and the promiſe made to Abraham, expect to be juſtified without legal performances, only by faith or Evangelical obedience.

†is conſummate by charity

6. For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which † [b] worketh by love.] 6. For now under the Goſpel 'tis not material whether a man be circumciſed or no, all that is required to our juſtification is faith, not all that is called by that name, but ſuch as is made perfect by addition of thoſe duties, which we owe to God and our brethren. b.

7. Ye did run well, who did hinder you, that ye ſhould not obey the truth?] 7. Ye began well in receiving the Goſpel, as I preacht it to you, who hath cauſed you not to continue in that courſe?

* called you καλέσαντος

8. This perſwaſion cometh not of him that * calleth you.] 8. This new doctrine of the neceſſity of Judaical obſervances is not taught you by God, or by him (whether my ſelf, or any others) who bought you to the faith.

9. A little leaven leaveneth the whole lump.] 9. It comes from a few falſe teachers among you, that have infected you with this ſowre falſe doctrine of Judaizing, which will ſpoil all your Chriſtianity, v. 2, 4.

† toward ſic

* will not mind any other thing, ἀλλὰ ἕτερα φρονεῖν

† the condemnation τὸ κρῖμα

10. I have confidence † in you through the Lord, that you * will be none otherwiſe minded: but he that troubleth you ſhall bear † his judgment, whoſoever he be.] 10. And I hope it will not extend farre, for I am confident of you in reſpect of the faith planted among you, that you will not be carried away with theſe errors; but the teachers of this doctrine, whoſoever they are, or of what quality ſoever, ſhall ſuffer, and be cenſured for it.

* But I ἔτι

† Is the offence of the croſſe (the King's MS. adds τοῦ Χριστοῦ) of Chriſt-Jeſus

11. * And I, brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? † then is the offence of the croſſe ceaſed.] 11. Some of your teachers, it ſeems, have told you, that I am for the urging of circumciſion upon Chriſtians, and that I have done ſo in ſome places; But I pray doe you gueſſe of the truth of this ſuggeſtion, by the perſecutions which I ſuffer, which generally fall upon me among the Jewes, for my affirming the Moſaical law to be aboliſhed, and would not fall upon me, if I preſſed the obſervation of the Moſaical law in this particular of ſo great importance: The great exception that the Jewes have againſt my preaching, and others beleiving me, is the abolition of the Moſaical law, and the removing of that one exception would be the appeaſing of the wrath of the Jewes, who probably would oppoſe it no longer; But this, you ſee, is not done, for the Jewes are ſtill as great oppoſers of Chriſtianity (where it is preached by me) and of me for preaching it, and of others that ſo receive it from me, as ever they were.

* unſettle you ἀναστατοῦντες

12. I would they were even [c] cut off which * trouble you.] 12. Thus unreaſonable are their pretenſions that would ſeduce you from your conſtancy, and are content to ſay any thing, though c.

never ſo falſe, and improbable to that purpoſe, All that I have to ſay of them is, I wiſh they were excommunicated, turned out from among you, that thus endevour to pervert you.

13. Chriſt hath freed you beleivers from the rigour of the law, i.e. both from the neceſſity of Moſaical obſervances, and of perfect exact obedience, under the penalty of the curſe: onely doe not you make an uncharitable or a carnal uſe of this liberty, either to contemn and ſcandalize thoſe that dare not uſe this liberty, Rom. 14. 1. or to fall into acts of ſin, and to think your Chriſtian liberty will excuſe you, but by charity behave your ſelves toward all your brethren in this matter of legal ceremonies, as may be moſt for their advantages.

13. For, brethren, ye have been called unto liberty; only uſe not liberty for an occaſion to the fleſh, but by love ſerve one another.]

14. For this is indeed the ſumme of that law, which ye pretend ſo much to vindicate, indevouring the good of all others as much as ye can, or as you would your own, and not permitting your zeal to ſet you on deſignes of malice, and defaming of others.

14. For all the law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thy ſelf.]

15. But if you be ſo uncharitable as to calumniate and defame one another, this will break out in a while, as in other places it doth already, to open feuds, perſecuting and miſchieving your fellow-Chriſtians.

15. But if ye bite and devour one another, take heed that ye be not conſumed one of another.]

16. My adviſe therefore is, that you order your actions according to the Goſpel rule, and doe not thoſe things which are moſt acceptable to the ſenſes, moſt agreeable to your carnal or worldly ends.

16. This I ſay, Walk in the Spirit, and * ye ſhall not fulfill the luſts of the fleſh.] * fulfill not μὴ τελέσητε

17. For this is certain, that he that will ſerve God muſt doe many things contrary to his ſenſual or ſecular ends, For there being two deſires in you, the one proceeding from the carnal, the other from the rational ſpiritual faculty or reaſon inſtructed by the Goſpel, and theſe being ſo oppoſite one to the other, that whatſoever one liketh, the other diſliketh, it follows that whatſoever you doe in compliance with the one, you doe in oppoſition to the other, and ſo that you doe not will or chooſe with both wills rational and ſenſual, whatſoever you will or chooſe, but one of theſe ſtill reſiſteth the other.

17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary one to the other: ſo that ye † cannot doe the things ye would.] † doe not μὴ ποιῆτε

18. That then which is your duty, is, to follow the duct of the Spirit, and if ſo, if you follow the Goſpel rule in deſpight of all the temptations of the fleſh, whether luſts of the fleſh, or fear of perſecution for the Goſpel, to the contrary, then you are neither obliged to the Moſaical performances, nor to the perfect exact obedience, without which the law allowes no juſtification.

18. But if ye be led by the Spirit, ye are not under the law.]

19. Whereas on the other ſide, the actions that the fleſh is moſt apt to betray one to, and which you have moſt need to be admoniſhed of, are ſuch as every man knows to be ſuch, and which yet your preſent falſe-teachers doe induſtriouſly infuſe into you, ſuch are breaking the bands of wedlock, nay making marriage abſolutely a work of the devil, that that perſwaſion may bring after it all manner of unlawfull luſts, (ſee note on 1 Cor. 5. a.) which marriage might prevent,

19. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſſe, laſciviouſneſſe,]

d. 20. The ſenſual villanies committed in the idol-worſhips (ſee note on 1 Cor. 5. i.) to which the Gnoſticks would bring you back, and ſo likewiſe ſorceries, and then all the ſorts of uncharitableneſſe, hating or maligning of others &c.

20. Idolatry, [d] witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

21. And at length envying either the quiet, or the innocence of all that will not doe as they doe, and ſo falling into all acts of riotous and bloody malice, againſt them, together with drunkenneſſe and luxury, &c. all which are of a moſt dangerous and deſperate nature, and will certainly deprive, and exclude all that are guilty of them from the kingdome of God.

21. Envyings, murthers, drunkenneſſe, revellings, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they which doe ſuch things, ſhall not inherit the kingdome of God.]

22. On the contrary, the duties that the Goſpel requires of us, are 1. love to our brethren; 2. joy in doing them any good, (ſee note on Rom. 14. c.) 3. ſtudy to preſerve peace among all men (ſee note on Phil. 4. b.) 4. a patient bearing with the provocations and injuries of other men, 5. a kindneſſe in diſpoſition and actions, actual performance of all kindneſſe to others, and 6. fidelity, in oppoſition to betraying others, or inconſtancy to our courſe,

22. But the fruit of the Spirit is love, joy, peace, long ſuffering, * gentleneſs, goodneſs, faith,] * kindneſſe χρηστότης

23. Meekneſſe and quietneſſe of ſpirit in oppoſition to unquietneſſe and ſedition, and laſtly perfect chaſtity either in the ſingle or conjugal ſtate; And be you never ſo ſtrict and zealous obſervers of the law, that can never engage any of you to neglect theſe Chriſtian virtues (as many of you, that pretend to be all for the law, that maintain the neceſſity of the Moſaical performances, are yet found to doe, behaving your ſelves ſo carnally in your religion, and oppoſing all other Chriſtians ſo bitterly, v. 19, 20, 21. as if you thought that the law did as much countenance your filthineſſe, and your perſecuting others, as it doth countenance or oblige, in your opinion, to thoſe ceremonies.)

23. Meekneſſe, † temperance; * againſt ſuch there is no law.] † continence, ἐγκράτεια, * the law is not againſt ſuch, κατὰ τῶν τοιούτων οὐκ ἔστι νόμος

24. And however ye may be deceived in thus judging of the law, yet 'tis certain that Chriſtianity is directly contrary to all this, the true beleivers, or Chriſtians, have in their baptiſmes renounced all the deſires of the fleſh, and accordingly muſt perform.

24. And they that are Chriſts have crucified the fleſh, with the affections and luſts.]

25. And they that are ſpiritual, as the Gnoſticks pretend to be, let them behave themſelves in all their actions Chriſtianly and ſpiritually, in oppoſition to all theſe carnal ſins, or elſe know that they have no right to that title.)

25. If we live † in the Spirit, let us alſo walk * in the Spirit.] † by the Spirit πνεύματι * by

26. And not be puffed up with an opinion of themſelves, and the vanity of appearing to the Jewes to be great zealots, and thereupon inciting the Jewes to the perſecuting of the orthodox, and vehemently maligning of them.

26. Let us not be deſirous of vain-glory, provoking one another, envying one another.]

a. Καταργῆται, ἀποτυφῶσι] saith *Phavorinus*, the word signifies according to the notion of ἀργὸς, whence 'tis compounded, *fruſtration, annullation, evacuation, abolition*, and ſo 'tis applied to the *law*, νόμῳ καταργῆται, *the law is annulled*. In a ſenſe not farre from thence 'tis uſed *Rom.*7. 2. when 'tis ſaid, that the *husband* being *dead*, the *wife* κατήργηται ἀπὸ νόμου τοῦ ἀνδρὸς, *is diſcharged from the law of the husband*, i. e. receives no *benefit* from, nor owes any *obedience* or *obſervance* to the *matrimonial contract*. So here κατηργήθητε ἀπὸ τοῦ Χριστοῦ, *ye are diſcharged from Chriſt*, as when a *ſervant* is from the *maſter*, or as the *wife* from the *husband*, diſcharged from the *advantages*, as well as *burthens*, *ye receive no benefit*, or *virtue from Chriſt*, or the *ſecond Covenant* (all one with *Chriſt*) *ſhall profit you nothing*, ver. 2. and ἐξεπέσατε, in the end of this verſe, *ye have fallen from*, diſclaimed all right or title to the *Goſpel*, or *ſecond Covenant*, that of *Grace*. Καταργῆται

b. 'Tis not amiſſe in this place to ſet down the particular notion of ἐνεργεῖν in the *New Teſtament*. And to that purpoſe the firſt thing to be obſerved, will be, that there is no kind of *neceſſity* or *reaſon* to render it in an *active* ſenſe, but rather in a *paſſive*, throughout theſe *books*. So *Rom.* 7. 5. *the motions of ſin* ἐνηργεῖτο ἐν μέλεσιν, *were wrought*, or *conſummate*, or *perfected in our members*, i. e. the *motions* and *inclinations* were brought to *act* and *habite*. So 2 *Cor.* 1. 6. σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ *ſalvation which is perfected*, or *conſummate by patient enduring*. So 2 *Cor.* 4. 12. θάνατος δὲ ἐν ὑμῖν ἐνεργεῖται &c. *death is wrought in you*, as it appears by the *context*, εἰς θάνατον παραδιδόμεθα, *we are delivered to death* v. 11. So *Epheſ.* 3. 20. κατὰ τὸ δύναμιν ἐνεργουμένην ἐν ὑμῖν, *according to the power which is wrought in*, or, *among you*, parallel to *Col.* 1. 29. κατὰ τὴν ἐνέργειαν αὐτοῦ ἐνεργουμένην ἐν ἐμοὶ, *according to the force*, or *act*, or *virtue*, *which is wrought in me*. So 2 *Theſſ.* 2. 13. of the *word* of *God*, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν *which is wrought in you*, *preached* unto you, and obtained its *end* (or *perfection*) to which it was deſigned, *among you beleivers*, So 2 *Theſſ.* 2. 7. the *myſterie of iniquity* ἤδη ἐνεργεῖται *is made* or *wrought*, or (as in the *preſent tenſe*) is *in fieri, agitur*, ſaith *Caſtellio*, agreeably to that of *Heſychius* ἐνεργεῖ, καλλωπίζεται, is *prepared* to enter to *diſcloſe* it ſelf to the world. And ſo here πίστις δι' ἀγάπης ἐνεργουμένη, *faith perfected by charity*, ſo the *Syriack* reads it, and ſo *Tertullian*, *Perficitur per charitatem fides*, *contra Marcion*: l. 5. directly parallel to that of S. *James* ch. 2. 22. ἐξ ἔργων πίστις ἐτελειώθη *faith is made perfect by works*, as an *habite* by the *effects* or *fruits*. To which purpoſe it is obſervable that in *Clemens Alexandrinus Stromat*: l. 4. ἀγάπη τελεῖται, and δι' ἀγάπης τελειοῦν and ἐνεργούμενον] are put as phraſes of the ſame importance. There is one only place behind, where this word is uſed, that of *Iam.* 5. 16. of the *righteous mans prayer*, δέησις δικαίου ἐνεργουμένη, Of which what is the direct importance will not perhaps be eaſily reſolved, but yet there is little reaſon to doubt but that it is in the *paſſive* ſignification alſo. To which purpoſe it will be obſervable, that one other notion of the word there is, which is ordinary among *Eccleſiaſtical writers* for one that hath received *affl ation* from ſom *Spirit*, 'evil or *good*. Thus (among many other examples,) in the Author of the *Eccleſiaſtical Hierarchie*, when there are repelled from the *ſacrament* καλλιχούμενοι, ἐνεργούμενοι &c. There ſaith *Maximus* the *ſcholiaſt*, ἐνεργούμενοι] τυλίσιν ὑπὸ πνευμάτων ἀκαθάρτων, *they that are acted by unclean ſpirits*. Why it ſhould not be taken alſo in a *good* ſenſe, for thoſe that are *acted* by *good ſpirits* or the *ſpirit* of *God*, there is no reaſon imaginable from the nature of the word, only 'tis true the moſt frequent uſe is of thoſe that are *poſſeſſed* by the *devil* (οἱ ἐνεργούμενοι, δηλονότι δαιμονιῶντες, ſaith *Pachymerius* the *Paraphraſt* of that Author of the *Eccleſiaſtick Hierarchie* p. 136.) but yet in the *Apoſtle* 1 *Cor.* 12. 6, 10. ἐνεργήματα is uſed of the *chariſmata* or extraordinary *gifts* of the *Spirit* of *God* (and ſo ſaith *Phavorinus*, ἐνεργημάτων ἀντὶ τῶν χαρισμάτων] of which the *gift* of *healing*, (and doing that onely by *praying* and *anointing*,) being one, in thoſe times, 'tis poſſible enough that δέησις ἐνεργουμένη may be that *prayer* of him that hath that *gift* of *healing*, and conſequently that which is thus formed by *afflation* of the *Spirit* (for that the word belongs not onely to *perſons* ſo *acted* by any *ſpirit*, but to *actions* that are ſo produced, appears by the uſe of the word in *Juſtine Martyr*, in *Dial: cum Tryph:* p. 87. where ſpeaking of *Magicians*, he ſaith, they were ὑπὸ πάσης κακίας ἀφύξεως τῆς ἐνεργουμένης ὑπὸ τοῦ δαιμονίου ἐκπλαγέντες, *carried captive by the devil to all wicked diabolical actions*) which is here accordingly joyned with the *gift* of *healing*, and therefore called ἐυχὴ πίστεως v 15. the *prayer of faith*, viz: of that *faith* which is mentioned 1 *Cor.* 12. 9. which enabled them to *work cures*, σώζειν κάμνοντα *to recover the ſick*, as there it follows, or which πολὺ ἰσχύει here, *availeth much*, i. e. *miraculouſly*, or as *much* as *Elias's prayer* for *rain*, or *fair weather* did, in the next words. To that which hath been thus looſly ſaid of this word, may be added by way of *appendage*, the words of *Heſychius* in his *gloſſary*, ἡ ἐνεργουμένη, αἱ μὴ ἀργαὶ, ἐπικοινούμεναι πλημμύραι. In which 'tis clear, as in the greateſt part of that *book*, that there is ſome *corruption* in the *copie*, I ſuppoſe from ſome decaies in the *MS.* from whence 'twas printed. 'Tis poſſible there might be ſome *Lacuna* in the *parchment*, which might take away part of the words in the midſt of this, which he that printed it, was fain to repair by *conjecture*, and therein might miſtake, And then this other form of words I ſhall onely propoſe (inſtead of that which we now read in the printed book) Ἡ ἐνεργουμένη δαιμονιῶν καλλιχουμένη πλημμύρη, or πλημμύρη, ſuppoſing that the word δαιμονιῶν and καλλιχουμένη were ſo either blotted or eaten out, that there remained nothing of them but thus much --αιμ------ουμένη. If this conjecture be not too wide, then this *gloſſary* will clearly afford the ſeveral notions of this word [ἐνεργουμένη] in the latitude, *viz:* that it ſignifie two things among *ſacred authors*, firſt δαιμονιῶν as *Pachymerius* rendred it. (and καλλιχουμένη, which is all one) a perſon *poſſeſſed* with the *devil*, or that had ſome *afflation*, and 2ᵈʸ, πλημμύρη, or πλημμύρα, *wrought*, or *conſummate*. One thing onely more will be obſervable in this verſe here to the *Galatians*, that by comparing it with other *parallel* places ch. 6. 15. 1 *Cor.* 7. 19. it appears, that πίστις ἐνεργουμένη

Edit. Sylburg. p. 222.

Δέησις ἐνεργουμένη

ἐνεργουμένη δι' ἀγάπης *faith conſummate by charity*, is all one with καινὴ κτίσις, *the new creature*, in one place, and τήρησις ἐντολῶν *the keeping of the commandments* of *God*, in the other, as indeed *charity* is the *fulfilling the whole law*, of all the *moral law*, together with the ſuperſtructions of *Chriſt*. Agreeable to which is that of *Marcus Eremita* p. 283. περὶ νόμ. νόμ. Πᾶσι χάρις δίδοται ἐν βαπτισμῷ, πληροφορεῖται δὲ λοιπὸν κατὰ τὴν ἐργασίαν τῶν ἐντολῶν, *Every grace is given in baptiſme, but 'tis perfected* (as πληροφορεῖσθαι and πληροῦσθαι is all one) *by performing of the commandements.*

c. Ἀποκόπτειν here, and in the *Canons* of the ancient *Councels* ἀκκόπτειν, καθαιρεῖν, ἀφορίζειν, are all expreſſions of *excommunication* of the higheſt degree, anſwerable to the *ſhamatha* among the *Jewes* (ſee *note* on 1 *Cor.* 16. d.) and conſequently here the [ὄφελον καὶ ἀποκόψονται, *I would they were cut off*] is an expreſſion of a *menace* or *threatning* of *excommunication*, an *Apoſtolical denunciation*, that they that doe not mend this ſeditious, *ſchiſmatical* humour, ſhall be *cut off*, or if the ὄφελον be but a *wiſh*, it is then, becauſe he *diſcerned* ſo much of the *obſtinacy* of the *evil humour*, that he thought this would not be *likely* to *cure*, but *exaſperate* it, or becauſe he ſaw his *authority contemn'd* among them. As for that other notion of ἀποκόπτεσθαι] which S. *Hierome* ſeems to referre to, in relation to the *matter* of theſe mens diſturbance, *viz.* that about *circumciſion*, which they would impoſe upon all *Chriſtians*, *Si putant ſibi hoc prodeſſe, non ſolum circumcidantur, ſed etiam abſcindantur*,] 'tis ſomewhat too light to be affixed to the words of the *Apoſtle*.

Ἀποκόπτειν

Ὄφελον

Among the practiſes of the *Gnoſticks* φαρμακίαι *ſorceries* are here juſtly reckoned (ſee note on c. 3. c. and *Rev.* 9. 21. and c. 21. 8. and 22. 15.) And the grounds of that are clear, not only by the *founder* of them *Simon*, who was a *Magician*, but alſo by *Menander* his *ſucceſſor*, who was ſuch alſo; ſee *Euſeb.* l. 3. c. 26. Εἷς ἄκρον ἐφοίτησεν ἐκ μαθήτου τοῦ δι' ἀποκάλυψιν ὀφθέντος, μείζονι ἐπιδεικνύμενος περὶ τὰ μαγικὰ δυνάμει, *He was not inferiour to his maſter in magick, but more vainly profuſe in his portentous undertakings*, and aſſuming to himſelf to be ſent for the *ſaving* or *delivering* of men from the *inviſible powers* or *angels*, ἄγγελοι κοσμοποιοί, as he calls them, taught that no man could eſcape out of their power, but he that was brought up in the μαγικὴ ἰσχύς *magical skill*, and by the *baptiſme* by him delivered to them, of which they that were vouchſafed to partake, he promiſed them *eternal life* here in this *world*, without any danger of *death* or *old age*. Of this *Irenæus* hath ſpoken at large, and *Juſtine Martyr* hath given this account of it. See 2 *Tim.* 3. 7, 8. d. φαρμακίαι

Paraphraſe.

CHAP. VI.

1. When any Chriſtian falls into a fault, you that are the governours in the Churches ſhall doe well not to exerciſe too great ſeverity on him, but upon ſight of his contrition reſtore him to the peace of the Church again (ſee note on 2 Cor. 13. b.) conſidering how poſſible it is, that thou alſo thy ſelf mayſt fall into the like ſin in time of temptation. See Jam. 1. 13.

1. BRethren, * if a man be † overtaken in a fault, ye which are [a] ſpiritual, reſtore ſuch an one in the ſpirit of meekneſſe; conſidering thy ſelf, leſt thou alſo be tempted.]

* though
† ſurprized

2. Eaſe one another as much as ye can, and lay not weight on one another by cenſuring and aggravating of other men's crimes, for ſo charity requires, which is the ſumme of the law, ch. 5. v. 14.

2. Bear ye one anothers burthens, and ſo fulfill the law of Chriſt.]

3. And, becauſe of the aſſuming, haughty Gnoſticks among you, I ſhall adde, that if any man think highly of himſelf above other men, that man 1. is nothing, his opiniating is an argument of it; and beſides 2dly, he brings danger upon his own ſoul by this errour, falls into cenſuring and contemning of others, and into many dangerous ſins by that means.

3. For if a man think himſelf to be ſomething, * when he is nothing, he deceiveth himſelf.]

* being nothing μηδὲν ὤν

4. But let every man to prove, and examine his own actions, as to approve them to his own conſcience, and to God (ſee Rom. 2. note f.) and then he ſhall take comfort in looking on himſelf abſolutely, and not only in compariſon with others, whom he judgeth to be inferiour to him.

4. But let every man prove his own work, and then ſhall he have rejoicing † in himſelf alone, and not in another.]

† toward himſelf only and not toward another, εἰς ἑαυτὸν μόνον, καὶ οὐκ εἰς τὸν ἕτερον

5. For you ſhall anſwer for no man's ſins but your own, and therefore need not buſie your ſelves about other mens actions, but onely your own.

5. For every man ſhall bear his own burthen.]

6. He that receiveth the benefit of ſpiritual inſtruction from another, ought to be very liberal and communicative of all that he hath to that perſons wants.

6. Let him that is taught in the word communicate unto him that teacheth * in all good thing.]

* of all his goods ἐν πᾶσιν ἀγαθοῖς

7. And in this, as in all other acts of charity, eſpecially of piety toward thoſe that are employed by God, let a man reſolve, that as he deals with God, ſo ſhall God deal with him, as a man's courſe of life is, ſo ſhall he ſpeed at God's tribunal.

7. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap.]

8. For as he that makes proviſion, and layes out all his care and wealth for the feeding his own carnal deſires, ſhall thereby bring loſſe and ruine to himſelf; ſo he that liveth according to the Goſpel rule, of liberality and charity to others, ver. 6. and laies himſelf out in works of piety &c. ſhall thereby inherit eternal life.

8. For he that ſoweth to the fleſh, ſhall of the fleſh alſo reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.]

9. And in duties of charity &c. which have promiſes annexed to them, let us not be diſcouraged, though we meet not preſently with our reward; For as if we fall off, we ſhall loſe all our reward, even for that which we have hitherto laboured, ſo if we hold out conſtantly, we ſhall be ſure to have our reward in that ſeaſon which God ſees fitteſt for us, whether in this life or another.

9. And let us not † be weary in well doing, for in due ſeaſon we ſhall reap, if we faint not.]

† grow ſlothfull ἐκκακῶμεν

10. As

* ability, ſee note on Phil. 4. d.

10. As we have therefore * opportunity, let us doe good unto all men, eſpecially unto them, who are * of the houſhold of faith.] 13. This is ſufficient matter of encouragement to us, to make uſe of thoſe abilities that God hath or ſhall give us, and accordingly to expreſſe our liberality, and beneficence to all men, but eſpecially to thoſe that are of the family of the Goſpel, and take pains continually in the work of the Lord, (in Apoſtleſhip &c.) and whoſe lot is the Lord, who preaching the Goſpel are to live by it in all reaſon, ſee v.6.

† the domeſticks of the faith, τοὺς οἰκείους τῆς πίστεως

11. You ſee how large a letter I have written unto you with mine own hand.

12. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed, only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.] 12. They that deſire to appear Jewes, and comply with them, and not to be perſecuted by them (for the Jewes out of zeal to their law did then perſecute the Chriſtians) will needs have you circumciſed, that by that means they ſeeming earneſt for Judaiſme (not Chriſtianiſme) may eſcape perſecution from the Jewes, ſee note on Rev. 2. b.

* doe they themſelves being circumciſed keep the law, οὐδὲ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν

13. For neither * they themſelves who are circumciſed keep the law, but deſire to have you circumciſed that they may glory in your fleſh.] 13. This, 'tis clear, is the ground of their practiſe, and not any conſcientious perſwaſion of the obligingneſſe of the law, for they doe not themſelves obſerve the law in other things, perhaps not in that of circumciſion (ſee note on Rev. 2. e.) but that they may make a fair ſhew that way, by being able to ſay that they have made you obſerve the Judaical law, they force you to be circumciſed &c.

14. But God forbid that I ſhould glory, ſave in the croſſe of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.] 14. Such complyances and ſuch boaſtings as theſe God forbid that I ſhould ever make uſe of, or of any other, but only that one matter of true boaſting and rejoicing in my ſufferings for Chriſt, in my conſtancy to the Chriſtian religion and diſcipleſhip, by which the pleaſures, and honour, and riches of the world are become liveleſſe, and uncempting to me, and I in like manner liveleſſe, mortified to the world, and therefore as I profeſſe not to be wrought on by thoſe motives, with which your Judaizing falſe-teachers are moved, ſo I would not have you cheated by them.

15. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but [a new creature.] 15. the renewed regenerate heart, c. 5. b.

16. And as many as walk according to this rule, peace be on them, and mercy, and upon [the Iſrael of God.] 16. all renewed regenerate perſons, which, whether circumciſed or no, are equally the people of God, and acceptable in his ſight.

17. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus.] 17. For the time to come I ſhould be glad, if they that are Chriſtians, or would be eſteemed ſo, would not cauſe trouble or vexation to me, for I am now otherwiſe employed, then to need that trouble, and have greater evidence of my being a ſervant of Chriſt, then to doubt of the ſincerity of the diſcharge of my office, and my acceptance with him, howſoever I am looked on by you, for I have on me thoſe afflictions, wich are marks and notes of a ſervant of Chriſt, and which teſtifie me to belong to him, and that 'tis not long, before he will ſeiſe me as his own peculiar.

18. Brethren, [the grace] of our Lord Jeſus Chriſt be with your ſpirit. Amen, 18. The favour and loving kindneſſe

Unto the Galatians, written from [Rome.] See note on the Title to the Epiſtle.

Notes on Chap. VI.

a. οἱ Πνευματικοὶ

What is meant by οἱ Πνευματικοὶ *the Spiritual*] here, may appear by what hath been ſaid of the word Πνεῦμα *Spirit Lu.* 9. d. which ſignifies not onely the *Spirit of God*, whereby men are *reformed*, and the deeds of the *fleſh* (in the precedent *chapter*) *mortified*, but alſo the χαρίσματα, *the powers* and *gifts*, which were beſtowed on men in the *Church* in order to *Miniſterial functions*, or *offices* there, And that Πνευματικοὶ *Spirituall*] are here thus to be underſtood in proportion to, and by *analogie* with theſe, may be gueſt by the ſeverals which here follow, 1. the Πνεῦμα πραΰτητος, *Spirit of meekneſſe*, which theſe *Spirituall* men are to uſe. This clearly belongs to the power of the *keyes*, veſted in the *Governours* of the *Church*, and is therefore ſet oppoſite to ῥάβδῳ *the rod* 1 *Cor.* 4. 21. where as *coming with the rod*, evidently ſignifies proceeding to *diſcipline*, to *Cenſures* of *excommunication*, to *coming in the Spirit of meekneſſe*, (and ἐν πραΰτητι παιδεύων, *diſciplining in meekneſs*,] 2 *Tim.* 2. 24.) is *admoniſhing* thoſe meekly, that have offended, (and to whom that method of *fraternal reprehenſion* is firſt neceſſary) and admitting to *repentance* and *abſolution* thoſe that have *reformed* upon the infliction of the *Cenſures*. And accordingly here this *Spirit of meekneſſe* is this *milder* part of the *Apoſtolical* office, which is to precede the more *ſevere*, 1. *Admonitions*, and *Reprehenſion*, which if they prevail, there is no need of proceeding any farther, and 2. *Admiſſion* to *penitence*, (in caſe the *Cenſures* have paſt upon him) without proceeding to any *higher* degree of *Cenſures*, as in caſe of *obſtinacy* might be ſeaſonable, And to this 2^dly the word καταρτίζειν inclines, which we render *Reſtore*, but ſignifies properly to *put in joynt* any member of a *body* which is *diſlocated*, and ſo fitly belongs to the *reſtoring* an *excommunicate* perſon to the *ſociety*, and *peace* of the *Church*, ſee note on 2 *Cor.* 13. c. And the doing of this being proper to the *Governours* of the *Church*, it follows, that theſe be here meant by the *Spiritual*.

πνεῦμα πραΰτ. τῆς ῥάβδ. καταρτίζ.

THE EPISTLE OF PAUL THE APOSTLE TO THE [a]EPHESIANS.

a. Ephesus

THat *Ephesus* was the *prime Metropolis* of the *Lydian* or *Proconsular Asia*, hath been elsewhere shew'd, (see note on *Col.*4.a.) And therefore this *Epistle* inscrib'd to the *Ephesians*, must not yet be so confined to them, but that it belong also to the other *cities* of this *Province*, even to all *Asia*. Here S. *Paul* was, *and disputed with the Jewes*, *Act.*18.19. (which seems to be about *An: Ch:* 51.) at which time he stayed not so *long* among them, as to convert many, but left *Aquila* and *Priscilla* there v. 19. And to them *Apollos* came, v. 24. And by these the *Christian faith* seems to be *planted* there *Act.*18. 25, 26. And accordingly at *Pauls* return thither *Act.* 19. it is said that he *found disciples* there, v.2. but those only *baptized with the baptisme of John*, which seems to conclude them to be of *Apollos* converting, who when he first preached, *knew only the baptisme of John* c. 18.25. Soon after *Paul* returned thither again, according to his promise, *Act.* 19. 1. There he is opposed by the *Jewes*, and, by their *instigation*, by the *Gentiles* also, yet continues *preaching* the *Gospel* among them neer *three years*, *Act.* 20. 31. so that *all Asia*, *both Jewes and Gentiles*, had it *preacht* to them, and that with a *mighty* successe, c. 19. v. 20. & 26. At his *departure* from thence, going to *Macedonia Act.*20.1. he gave *Timothy commission* to be *Bishop* there, 1 *Tim.*1.3. there being already some *hereticks*, ἑτεροδιδασκαλοῦντες *teaching other*, i. e. *false doctrines*, infusing the *leaven* of the *Gnosticks* among them, against whose poyson *Timothy* was to *watch*, and so also the *Elders*, or *Bishops* of the other *cities* in *Asia*, ordained by the *Apostle* at his *planting* the *Gospel* there, and all together, at a meeting at *Miletus*, are solemnly warned to *watch over their flocks*, and defend them against the *grievous wolves*, and *Gnostick hereticks*, which he foresaw would speedily break in among them. And accordingly here in this *Epistle* (as afterwards in *Christs Epistle* to them *Rev.*2.) the *doctrines*, but especially the *practises* of these men are inveighed against, which if permitted would soon bring them all back to *heathenism* again, In wch respect it is, that he labours so *magnificently* to set out the *mercies* of *God* in receiving the *Gentiles* to the *faith*, and their huge *advantages* thereby, wch therefore they are not to *betray*, or *lose* for all the *flattering* shewes of either the *Jewish ceremonies*, or the *Gentile philosophy*, of which two the *Gnosticks divinity* was compounded, and their *lives* filled with all *villany*. This *Epistle* was written, and sent to them from *Rome*, after his carrying thither, about the year 58. some *six* years after his *first preaching* at *Ephesus*. And it was sent them by *Tychicus*, to which he seems to referre 2 *Tim.* 4. 12. *And Tychicus have I sent to Ephesus.*

CHAP. I.

Paraphrase.

1. to the society of Christians which are under the chief Metropolis of Asia, Ephesus, and which doe still adhere faithfull and constant to Christ, in despight of all the temptations to the contrary.

1. PAVL an Apostle of Jesus Christ by the will of God, [to the saints which are at Ephesus, and to the faithfull in Christ Jesus;]

2. Grace be to you, and peace from God our father, and from the Lord Jesus Christ.

3. who hath called us to Christianity, & thereby afforded us, as many as have received the faith, and live in obedience thereto, all things in great abundance, which may tend to our spiritual and eternal good:

3. Blessed be the God and father of our Lord Jesus Christ, [who hath blessed us with all spiritual * blessings in heavenly places in Christ:]

* benediction in the things that belong to heaven through Christ, ἐυλογίᾳ τῶν ἐπουρανίων ἐν Χριστῷ

a. 4. Agreeably to what before the creation of the world he had determined in his decree of giving of Christ, viz: to call men from vicious living to Christianity, and sanctity, and purity of life, such as he will accept of, coming from the sincere love of him, and of our brethren.

4. According as he hath [a] chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love.]

5. Having in his eternall purpose of mercy appointed his Son to be preacht unto the world, and that as many as received his message, obeyed his commands, should be received by way of adoption into the number of his children, and live lives of obedience, of holinesse and purity unto him; A mercy attended with very rich advantages, all which have accrued to us, not from any merit or desert of ours, being supposed sinners and enemies unto him, but only from his free goodnesse toward us, which was pleased so to determine it.

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of † his will,]

† his own free

6. To

6. To the praiſe of the glory of his grace,* wherein he hath made us accepted in the beloved :]

6. And this tends eminently to the ſetting forth the exceeding luſtre of his mercy towards us, or of the Goſpel, revealed to ſuch unworthy wretches, (ſee note on Heb. 13. c.) whom in Chriſt the ſon of his love, he hath received graciouſly, as many as perform obedience unto him :

* with which he hath favoured us ὡς ἐχαρίτωσεν ἡμᾶς, or, which he hath afforded us, for the King's MS. reads ὃν ἐχαρίτωσεν

7. In whom we have redemption through his blood, the forgiveneſſe of ſins according to the riches of his † grace,]

7. Having by that precious ranſome paid for us, the blood of that dear ſon of his, afforded us captives to ſin, a way of freedome, viz: a free pardon for all our paſt ſins, upon our preſent repentance and renovation ; a work of the abundant favour and bounty of almighty God,

† or bounty, for the King's MS. reads χρηστότητος

8. Wherein he hath abounded toward us in all wiſdome and prudence,]

8. Wherein alſo his infinitely wiſe diſpoſal hath eminently appeared, in this (of all others) moſt probable and powerfull means of bringing home ſinners to new life and bliſſe.

* his own αὐτοῦ

9. Having made known unto us the myſtery of * his will, according to † his good pleaſure, which he hath purpoſed in himſelf,

† his own.

10. That in the diſpenſation of the fulneſſe of times, † he might [b] gather together in one all things in Chriſt, both which are in heaven, and which are on earth, * even in him :]

9, 10. Having now by the preaching of the Goſpel to the Gentiles alſo, manifeſted to us that ſecret will of his, of which there can be no cauſe or motive rendred, but his own free mercy, and purpoſed reſolution, which till now hath been kept as a myſtery (no man imagining that God ever intended any ſuch thing,) but which he had long ſince propoſed to himſelf, and referred in his wiſe diſpenſation to be performed and delivered out at this ſeaſon ; This, I ſay, which was the juſt time that God had reſolved on for this purpoſe, to gather together his diſperſions, as it were, and to unite all in Chriſt, to bring into the pale of the Church, a whole world of beleivers, the very Gentiles, (ſee note on Col. 1. c.) all diſcrimination being removed by Chriſt through his death and reſurrection :

b.

* For the diſpoſition of, or, Againſt, or, According to, for the King's MS. reads κατὰ τὴν

† to gather ἀνακεφαλαιώσασθαι

* In the ſame, in whom we alſo, Ἐν ᾧ καὶ - for ſome printed copies have a full point after τοῦ, and begin the next verſe with Ἐν αὐτῷ,

† are become his portion, ἐκλήρωθημεν, or, we are called, for the King's MS. reads ἐκλήθημεν

11. In whom alſo we † have [c] obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things according to the counſel of his own will,]

11. Through the ſame Chriſt I ſay by whom we Jewes have had the will of God revealed to us, now above all that we ever had before, the Goſpel being firſt preached unto us, Act. 3. 26. and thoſe of us which have beleived, taken poſſeſſion of, as of a patrimony, or portion aſſigned and ſet apart to God, to ſerve him in holineſſe, in obedience to the ſecret counſel of him, who had long ſince decreed and determined this, of his own free mercy to us,

c.

12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt :]

12. To this end, that we that were firſt converted to Chriſtianity, might publiſh, and preach, and make known the Goſpel to all others, and ſet it out as illuſtriouſly as might be.

* you alſo, having heard the word of truth, the Goſpel of your ſalvation ; and in whom having beleived ye were ſealed by the ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ

13. In whom * ye alſo truſted, after that ye heard the word of truth, the Goſpel of your ſalvation : in whom alſo after that ye beleived, ye were ſealed with that holy Spirit of promiſe,]

13. By whom alſo it is that ye Gentiles, though after called, yet now alſo having heard and beleived the Goſpel, by which you are eſcaped out of your idolatrous ſinfull courſe, are in like manner ſecured, and marked out by God for good, by receiving that Spirit, which is promiſed to beleivers, and which is the mark of all thoſe whom God receives (ſee note on c.4. 30. g.)

† for the buying out of the poſſeſſion, εἰς ἀπολύτρωσιν τῆς περιποιήσεως

14. Which is the [d] earneſt of our inheritance, † untill the [e] redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.]

14. Which is given by God as a pledge or firſt part of payment of that inheritance, which he hath deſtined to us (grace, pardon, ſalvation, and all, the inheritance that God will inſtate upon his children) and this on purpoſe to purchaſe to himſelf a peculiar people, living gracious and godly lives, which tends ſo much to the illuſtrating of his grace and glory.

d. e.

* having heard ἀκούσας

15. Wherefore I alſo, * [f] after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,]

15. Conſidering therefore this mercy of God, as to others, ſo particularly to you, both knowing my ſelf the good ſucceſſe of my preaching the faith among you, and having received advertiſement of your great proficiency in it, ſince the time I was among you, and of that inſeparable effect and branch of it, your great charity to all Chriſtians, that want your aſſiſtance,

f.

16. Ceaſe not to give thanks for you, making mention of you in my prayers,

17. That the God of our Lord Jeſus Chriſt, the father of glory, may give unto you the Spirit of wiſdome and revelation, † in the knowledge of him,]

16, 17. I cannot chooſe but (as I pray for you continually, ſo) give thanks for you to God continually alſo, farther beſeeching the ſame God, who is known now to us by a more glorious title, then that of the God of Abraham, even the God of our Lord Jeſus Chriſt whom he hath own'd on earth, and now raiſed and ſet at his right hand in heaven, and who is the author, as of raiſing Chriſt glorioufly from the dead, ſo of all grace, and bliſſe, and glory to all that are obedient to the faith, that he will beſtow on you all things needfull to a Chriſtian Church, the gift of underſtanding the higheſt natural and ſpiritual truths, the skill of veiling the higheſt conceptions, ſpeaking parables, &c. and of underſtanding, and interpreting prophecies, and diſcerning Chriſt, and his doctrine in them. See note on 1 Cor. 1. c.

† to the acknowledgment of him, ἐν ἐπιγνώσει αὐτοῦ

* τί ὁ πλοῦτος what the riches] is left out in the Kings MS.

18. The eyes of your underſtanding being inlightned that ye may know what is the hope of his calling, and * what the riches of the glory of his inheritance in the ſaints :]

18. That by this means of illumination ye may be furniſht to all ſpiritual uſes, diſcerning throughly what is the benefit of his calling us to Chriſtianity, and what the glorious bleſſed condition of thoſe graces of his, which are diſtributed among Chriſtians here (as alſo of thoſe endleſſe joyes, which are now inſtated on all penitent obedient faithfull ſervants of his) as an inheritance to the children, infinitely above that Canaan, that was beſtowed on Abraham's poſterity :

19. And what is the exceeding greatneſſe of his power to us-ward who beleive, according to the working of his mighty power,

20. Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places,]

19, 20. And withall the infiniteneſs of his power that hath been engaged in this work toward us beleivers.

vers in ſubduing our enemies, ſin, and death the puniſhment of ſin, and raiſing us ſinners, firſt to a new, and then to an eternal life, which was a work of the ſame omnipotence, with that which he firſt evidenced in that miraculous raiſing of Chriſt from the grave, and exalting him to the higheſt degree of glory, next to himſelf in heaven. (An emblem and eſſay of the methods which he hath now uſed toward us, by the preaching of the Goſpel to raiſe us from the grave of ſin, to a new Chriſtian life, and from thence to a glorious eternity.)

21. Farre, infinitely farre above all thoſe rulers and potentates

21. Farre above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but alſo in that which is to come:]

(that have but fading power) by whom he was here put to death, yea above the higheſt degree of Angelical powers that inhabit heaven to all eternity:

22. And by ſo doing gave him victory and ſuperiority over all his enemies,

22. And hath put all things under his feet, and gave him to be head over all things to the Church,]

and conſtituted him the Prince of his Church, who ſhould, till the day of doom, have in his hands the ſole diſpoſing of that (every one that is placed in any power therein, moving regularly, and ſubordinately to him.)

23. The Church, I ſay, which is the body of Chriſt,

23. Which is his body, the fulneſſe of him † that filleth all in all.]

and ſo is required to make him perfect in this relative perfection (as the body is required and neceſſary to the perfection of the head) though abſolutely conſidered, he is moſt exactly perfect of himſelf, (ſee note on Rom. 11. d.)

† which is altogether complete, or filled, or perfected in all things, ὃ τὸ πλήρωμα ἐστι πάντα πληρούμενον

Notes on Chap. 1.

a. What is the notion of ἐξελέξατο *chooſing*] in this, and all other places, will be found ſet down at large, *note* on 1 *Pet.* 2. c. All that muſt here fitly be enquired, is, what is meant by ἐν αὐτῷ ἐξελέξατο *Gods chooſing in Chriſt*. And that will beſt be diſcerned by comparing it with the *phraſe* [εὐλογήσας ἐν Χριστῷ, *bleſſing us in Chriſt*] ver. 3. For that the *bleſſing*, and the *electing*, belong to the ſame matter, appears by the [καθὼς *according as*] a term of *proportion* or *ſimilitude* in the front of this *verſe*, which makes the connexion betwixt them thus, that *God* hath *bleſſed* us in *Chriſt*, according as he hath *choſen* us in *Chriſt*, i. e. that his *actuall, preſent bleſſing* them, at that point of time, was *correſpondent* to what *God* had *decreed before the foundation of the world*. Now what the *bleſſing* there ſpoken of, is, appears in *general* by the addition of πνευματικῇ, and ἐν τοῖς ἐπουρανίοις, *a ſpiritual bleſſing*, or *bleſſing in things which belong unto heaven*, and again by the *prædeſtination* (in order of *nature* præcedent to it) which is ſpecified to be εἰς υἱοθεσίαν *to adoption*; and laſtly, by what is here added, ἵνα ἡμᾶς ἁγίους καὶ ἀμώμους *for us to be*, or that *we ſhould be holy and unblemiſht before him in love*, All which ſpecifie the matter of the *election* here ſpoken of, to be the ſame, as of his *bleſſing* of us, viz: our *holy, blameleſs* converſation, ſuch as becomes *ſons* of *God*, a *ſpiritual, Chriſtian obedience* in all manner of *piety* and *charity*, ſuch as *Chriſt* came to plant in the *world*, and in which reſpect he is ſaid to *bleſs us in turning every one from his iniquities*, *Act.* 3. 26. and ſo 'tis here diſtinctly added c. 2. 10. that *good works* are the things to which *God hath before prepared* (i. e. *elected*) *us, that we ſhould walk in them*.) This then being the *general* matter of the *election* here ſpoken of, (not *ſalvation*, or *bliſs* in another world, but) *holineſs*, or *piety* here, is yet farther determined, or limited by the ἐν αὐτῷ, or ἐν Χριστῷ *in him*, or *in Chriſt*, ſpecifying *Chriſt* to be the *means* of bringing all, particularly the *Gentiles*, to this *holy life*, from all *eternity prædetermined* by *God* to doe ſo; as in that place of the *Acts God ſent him* thus *to bleſs us*; And this *Chriſt* hath done by *revealing Gods* will both in the *precepts*, which contain this *holy*, and *blameleſs life* in them, and by his *promiſes*, which ſo ſtrongly, and powerfully *invite*, and *oblige*, and by his *terrors*, or *threats*, which *engage* us to the performance of his *precepts*, and ſo again by the *miracles* &c. which ſignifie him to be ſent by *God*, but eſpecially by his *death*, and *reſurrection*, the *firſt* to *teſtifie* the truth of what he preacht, and withall to *expiate* for our ſins, and *ſtrike*, and *ſeal* in his *blood* a *covenant* of *mercy* with all, *Gentiles*, as well as *Jewes*, of *pardon* of *foregoing ſins* upon condition of *reformation*, and amendment, and of giving *ſtrength* and *grace* to perform what *God* now under this *Covenant* requires of us (without which as we ſhould have had no *encouragement* to amend, ſo we had been utterly *unable* to have performed that work of *reformation*) and the *ſecond* to confirm from *heaven* that he dyed, an *innocent* perſon, in the *teſtimony* of that *truth*, thus owned by his *father*, and, by enſtating him in that *power* and dominion at *Gods right hand*, to enſtate on him alſo the *power of actual giving* that *grace* to *Gentiles* as well as *Jewes*, which by his *death* he purchaſed for all; This then is the plain meaning of *Gods electing* in *Chriſt*, &c. *Gods free, undeſerved, mercy* in *decreeing* to beſtow *Chriſt* upon all, as the means (of all other moſt *effectual*) to *engage*, and bring men to *holineſs*, and *purity* of life, i. e. by what *Chriſt* hath *done* and *ſuffered* for *Gentiles* as well as *Jewes*, to *call*, and bring home *ſinners* of all ſorts to *repentance*; And this farther appears v. 9, 10. where the *myſtery of his will according to his own good pleaſure* (which is all one with his *election* here) is ſpecified to be the ἀνακεφαλαίωσις the *gathering all things*, i. e. *Jewes* and *Gentiles, together in Chriſt*, i. e. making *Chriſt* the *means* of *calling*, and bringing in the moſt *Idolatrous Gentiles*, as well as the *Jewes*, to receive the *faith*, and *obey* the *commands* of *God* in *Chriſt*. And this is the *ſubject* of a great part (ſee *ch.* 2.) of this enſuing *Epiſtle*. All which as it makes the *vocation* of the *Gentiles*, as well as *Jewes* to be the *matter*, wherein *Gods election* here is *terminated*, (and is very farre from denoting any *irreſpective decree*, of beſtowing *eternal ſalvation* on ſome *few*, which includes the *abſolute rejection*, or *dereliction* of all others) ſo it no way inferres their *faith* or *repentance* to be *irreſiſtibly* wrought in them by this *decree* of *election*, or by the *means* determined therein, but only that *God* hath *in Chriſt* pitcht on moſt *wiſe*, moſt *powerfull*, moſt *efficacious means* of *calling*, and melting even the *Gentiles*, the *worſt* of men, which he likewiſe foreſaw would be *effectual* on many, by the power of his *grace*, though many

many others, through their own *obſtinacy* would *contemn*, and not make uſe of it.

b. Ἀνακεφαλαιώσασθαι

Κεφάλαιον in *Arithmetick* ſignifies a *ſumme*, Συναρίθμησις the *putting* many *numbers* together into one; hence ἀνακεφαλαιοῦν to *put* many *ſeverals together*, and when 'tis uſed of *ſpeech*, then 'tis to ſpeak *briefly*, and *ſummarily*, *Eccleſ.* 32.8. and ſo ſaith *Chryſoſtome*, ἐκ τούτου τὸ ὅτι μακρὸν λαμβάνει &c. *to contract a long diſcourſe into few words*. It is uſed in *military* affairs for the *contracting*, or putting together *ſcattered ſouldiers* into one *troop*. In *Rhetorick* it is the *repeating* and gathering the *heads* of the former *diſcourſe* or *oration*. In all, it is the bringing into *one* thoſe that were *ſeveral*, and ſo it is here the *uniting* and *joyning* together of thoſe that were *diſparate* and *ſevered* before; the ſame that in the parallel place *Col.* 1.20. is ἀποκαταλλάξαι and εἰρηνοποιῆσαι *bringing* all to an *agreement* or *pacification*.

c. Κληρωθέντες

Κληρῶς (if ἐκληρώθημεν be the right reading) ſignifies, [to be taken as a κλῆρος, *lot*, or *patrimony*] in the *paſſive* voice, and ſenſe, Now the κλῆροι among the *Hebrews* were thoſe *portions* of *land*, that fell by *lot* to any in the *diviſion* of a *land*, or *eſtate*, as in the firſt *diviſion* of *Canaan*, *Judah* had his *lot*, or *portion*, or *diviſion*, *Reuben* his, and *God* was *Levi's lot*, or *inheritance*, or *poſſeſſion*, as we call it: So in like manner, when in the *diviſion* of the *world* into *Jewes* and *Gentiles*, *God* choſe the *Jewes*, they were ſaid to be his κλῆρος or *portion*, *Deut.* 4 20. and ſo *beleivers* or *Chriſtians* are now ſtyled 1 *Pet.* 5. 3. and in a more peculiar manner they that preached the *Goſpel*, the *Apoſtles*, who ſeem to be here noted by the ἡμεῖς (raiſing it ſomewhat higher then thoſe that had the *knowledge* of his *will* v.9.) and ſurely are the ἡμᾶς *we* v.12. and

Προηλπικότας *the firſt that hoped* or *beleived in Chriſt*. and who, as ſuch, were before others preferred to that dignity. And ſo accordingly have all that have *ſerved God* in the *miniſtery* been called *God's* κλῆρος or *clergie*, by whom therefore they are here ſaid κληροῦσθαι, to become *God's peculiar poſſeſſion*, or *portion*. But the *King's MS.* hath not this word, but onely ἐκλήθημεν, *we were called*.

d. Ἀρραβών

The *Greek* ἀῤῥαβὼν is a *Syriack* word ערבון from ערב *contraxit*, *mercatus eſt*, *fidejuſſit*, to make any *bargain*, as it ſignifies *Gen.* 38.17. a *pledge* or *firſt* part of a *payment*, which is an *aſſurance*, or *ſecurity* that the *reſt* of the *whole* price ſhall not fail to follow. This is it which in *Engliſh* is peculiarly called the *Earneſt*, that which *confirms* and *aſſures* the *bargain*. And ſo the *Spirit* and *gifts* thereof, after the *Aſcenſion* of *Chriſt* poured out not onely upon *Jewes* but *Gentiles*, is the *pledge* or *earneſt* paid by *God*, the *firſt* part of the price, which he hath agreed to give for the *bringing* in and *redeeming* the *Gentiles* out of the hands of *Satan* and *ſin*, to be the *ſervants* of the *living God*: Thoſe many other *graces* and *rich treaſures* conſequent to that *gift*, *pardon* of *ſin*, *increaſe* of *grace*, and at laſt *ſalvation* it ſelf, being the *reſidue* of the *price*, and here called κληρονομία ἡμῶν, our *portion*, or that which we receive in the *bargain*, in this great *purchaſe* of *God's*, his work of *redeeming* of *ſouls*. Κληρονομία ἡμῶν

What εἰς περιποίησιν] ſignifies, will be ſeen *note* on *Heb.* 10.d. & on 1 *Pet.* 2. c. Here it muſt be taken not for the *action* of *acquiring* or *poſſeſſing*, but the *perſons* that are ſo *acquired*, all one with [λαὸς εἰς περιποίησιν, *a people for a poſſeſſion*] or, which is all one, λαὸς περιούσιος, *a peculiar people*, *Tit.* 2.14. i. e. a *Church* of pure *Chriſtian* livers, which are here ſaid to be *to the praiſe of his glory*, as in the place of S. *Peter*, *That they may ſhew forth the power* or *virtues of him that hath called them out of darkneſſe into his marvellous light*. As for ἀπολύτρωσιν *ranſoming* or *redeeming*, that is uſed ſometimes for *temporal deliverance*, ἀπολύτρωσις σώματος *redeeming*, or *reſcuing* the *body* out of *perſecutions*, and *calamities*, (ſee *Rom.* 8. *note* l.) but here for *ſpiritual deliverance* from the *power* of *reigning ſin*, as *Tit.* 2. 14. λυτρώσηται ἀπὸ πάσης ἀνομίας, *redeeming from all iniquity*, *reſcuing* from all *wicked life*: And ſo ἀπολύτρωσις παραπτώσεων] is no more then that which is mentioned of *Chriſt*, *Lu.* 1. *delivering* men from their *ſpiritual enmies*, *ranſoming* them from thoſe *ſervile* habits of *ſinne*, wherein they lived, *that they may ſerve him in holineſſe* &c. Hereby may alſo appear what is meant by the ἡμέρα ἀπολυτρώσεως *day of redemption* c.4.30. that *redemption* which had here been mentioned, the *redeeming* them out of their courſe of *ſin* to the *ſervice* of *God* (every one that is *redeemed* being his *goods*, *poſſeſſion*, *ſervant*, that *bought* him) and ſo the *ſealing* them by the *Spirit* to the *day* of *redemption* there, is perfectly agreeable to the *ſealing* them here, by the ſame *Spirit* ver.13. to this *redemption* of *God's peculiar people*, *God's* ſending his *Spirit* and the *gifts* thereof among the *Gentiles* (which was done at the firſt *preaching* the *Goſpel* to them) being the *marking* them out as *God's purchaſe*, ſuch as are to be *ſervants* of his, and being ſo, ſhall be *accompliſh't* and *crown'd* by him. e. Περιποίησιν Ἀπολύτρωσις

The word ἀκούω *to hear*] is anſwerable to the *Hebrew* שמע, and that ſignifies to *know*, as well as to *hear*, and is ſometimes rendred ἐπίστασθαι and γινώσκειν *to know*, And ſo it ſeems to be uſed in this *Epiſtle*, ch. 3. 2. εἴγε ἠκούσατε, *If indeed ye have known*, not *heard*, for his *Apoſtolick Commiſſion* to the *Gentiles*, which is the thing there ſpoken of, was that which they, to whom he had *preacht*, muſt needs *know* immediately, and not by *hearſay* onely. And ſo here their *faith* was a thing *known* by him alſo, and not onely *heard*, though it is alſo true, that their *growth* in the *faith*, ſince he was there, and the evidences of their *charity* might be brought to him by the *advertiſement* of others. Thus ch. 4. 21. *If ye have heard him*, is, if ye have *known*. f. Ἀκούειν Εἴγε ἠκούσατε

CHAP. II.

Paraphraſe.

1. AND you hath he quickened, who were dead in treſpaſſes and ſins,] 1. And you heathens lying like ſo many carcaſſes, deſperately gone in all kind of ſins (ſee note on Lu.15.b.) hath God quickned and raiſed to new life, v.5. (all between being to be read as in a parentheſis)

2. Wherein

2. You, I say, that for so many years together lived formerly,

2. Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the aire, the spirit that now worketh in the children of disobedience,]

and securely went on in the Epidemical sins of the nations, the customes of the Gentile world, following the direction of your Idol false Gods, (who prescribed all villany in their worships) i.e. of Satan, that hath such power here below, and doth still exercise his power among all that have not received the Gospel of Christ,

3. Among whom we of the Gentile Church of Rome,

3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of * the mind, and were by † nature the children of wrath, even as others.]

* imaginations, *διανοιων*
† birth *φυσει*

from whence I write, formerly lived, and yeilded our selves to those sensual sins and idol-worships, which our lusts and our phansies were pleased with, and so went on in those heathen customes, which did universally overspread them, and were born, and lived, and continued in a damning condition (see note on 1 Cor. 11. f.) as all other heathens did.

4. But God, who is

4. But God who is rich in mercy, for his great love wherewith he loved us,]

infinitely mercifull, beyond what we can ask or think, without any thing in us to invite him to it, meerly out of that kindnesse of his which he bare to us, as we were in that sad desolate condition of sin and misery,

5. Hath by that power, by which he

5. Even when we were dead in sins hath quickned us together with Christ, (by grace ye are * saved.)]

* delivered, *σεσωσμενοι*

raised Christ from the grave, raised us out of this heathen state of all kind of impieties, a state so farre from meriting any such dealing, that it deserved nothing but utter desertion (and therefore 'tis as wonderfull an act of goodnesse, and mercy in God, that we are thus rescued, and escaped out of that condition by the preaching of the Gospel to us (see Heb. 13. c.) as it was for Lot, when he was by the Angel led out of Sodome, and commanded to escape for his life &c.)

6. And as he hath quickened us out of

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus,]

this spiritual death, so in Christ our head he hath also in assured hope raised us up from the dead, and set us with him in heaven, For he sitting there, which is our head, we are at present not unfitly said to sit there also, and shall infallibly come thither in due time,

7. By which means he hath given an eminent testimony,

7. That † in the ages to come he might shew the exceeding riches of his grace, in his kindnesse toward us, through Christ Jesus.]

† on the ensuing ages *εν τοις αιωσι τοις επερχομενοις*

how exceedingly gracious he is to those that live under Christianity (which is called, The age to come, see Mat. 11. note a.) by those undeserved mercies shewn unto us, by giving us Christ and his Gospel to be revealed to us.

8. For you are delivered out of that

8. For by grace are ye * saved through faith, and † that not of your selves; it is the gift of God:]

* delivered *σεσωσμενοι*
† this is not from you, *τουτο ουκ εξ υμων*

heathen state by the meer undeserved mercy of God, who might justly have left you in it without ever calling you (who had so sinned against nature) out of it; and the preaching of the Gospel, which hath been the means of rescuing you thus, is a meer free, undeserved gift of God, the matter of the Gospel being no way to be known, but by divine revelation, and God having sent Christ, and Christ his Apostles, to make that known unto you, without which you had never heard, as without hearing you could never have believed such supernatural truths, (see Rom. 10.17. & note on Heb. 13. c.) and all this an act of Gods free will and mercifull pleasure,

9. Not from any

9. Not of works, lest any man should boast.]

merits of yours to move God to it, that so all may be imputed to him, nothing at all unto your selves.

10. For we are formed anew by God,

10. For we are his workmanship, created in Christ Jesus unto good works, * which God hath before ordained that we should walk in them.]

* to which God hath before prepared us, *εις οις προητοιμασεν*

and as it were out of a state of nothing (the heathen idolatry, in which we were) raised by the preaching of the Gospel to a being, and a life, and so are as so many new creatures of his creating, on purpose that we should bring forth fruit, live Christianly, and that we might doe so, he hath accommodated us with all things which may be any way usefull to that end.

11. And this consideration & remembrance may be usefull

11. Wherefore remember that ye being in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands,]

to you, viz: that by birth or natural generation ye were originally Gentiles, called the uncircumcised by the Jewes, who had that circumcision in their flesh wrought by the hands of men,

12. That being then without Christ, ye lived in a very distant

12. That at that time ye were without Christ, † being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and * without God in the world.]

† farre removed from the citizenship of Israel, *απηλλοτριωμενοι της πολιτειας του ισραηλ* &c.
* Atheists *αθεοι*

manner from the Israelites, both in respect of customes and laws, but especially of the worship of God, were justly detested and not permitted to live among them; and for the promises made to Abraham ye were utterly strangers from them, and so in the first respect you had no God, nothing but Idols to worship, and in the latter, no kind of hope of good to entertain your selves with.

13. But now, in stead of that great

13. But now in Christ Jesus ye who sometime were afarre off, are made nigh by the blood of Christ.]

distance formerly kept, an affinity and league hath been made between you (see Act. 20.39.) Gentiles and Jewes, and Christ's blood hath been the solemn rite, by which that league (after the manner of the Eastern nations, which use that ceremony of blood in making leagues) hath been struck.

14. For he is our peace-maker, and hath

a.

14. For he is our peace, who hath made both one, and hath broken down the [a] middle wall of partition between us:]

joyned those two distant people into one, having, as it were, broke down or removed that little sept or wall in the Temple, that separated the court of the Jewes from that of the Gentiles, and so hath laid all common, brought them both into his Church to live without any discrimination of ceremonies &c.

15. Having

* the enmity by his own fleſh, the law of commandments by doctrines, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν

15. Having aboliſhed * in his fleſh the enmity, even the law of commandments, contained in ordinances, † for to make in himſelf, of twain, one new man, ſo making peace,]

15. Having by his ſufferings brought the Gentiles to that condition, that the people of God ought not to look upon them as enemies, and by the doctrine of the Goſpel taken away the obligingneſſe of the Moſaical precepts, which made the converſing with the Gentiles, eating their meats &c. unlawfull alſo, that ſo he might form them both together into one new man, making an agreement or peace between them,

† that he might form the two by himſelf (or, together; for the King's MS. reads ἐν αὐτῷ not ἑαυτῷ) into one new man, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν

* upon it, ἐν αὐτῷ

16. And that he might reconcile both unto God in one body by the croſſe, having ſlain the enmity † thereby.]

16. And having united them one to another, might alſo reconcile them to God, having by his ſufferings taken away all quarrel or falling out, whether betwixt God and them, or (eſpecially here) betwixt Jew and Gentile, having died for both indifferently, and thereby ſealed his covenant of mercies to both.

† he hath come and ἦλθεν εὐηγ-

17. And † came and preached peace to you which were afarre off, and to them that were nigh.]

17. And accordingly it is that he hath by his Apoſtles (ſee note on 1 Pet. 3. c.) preached the Goſpel, and in it all kind of good newes to you Gentiles, as well as to the Jewes.

18. For through him we both have an acceſſe by one Spirit unto the Father.]

18. For by the covenant made in him, we have both admiſſion afforded us, and confidence to approach to God as to our father, having the Spirit of Chriſt to intercede for us, both Jews and Gentiles.

* domeſticks of God, οἰκεῖοι

19. Now therefore ye are no more ſtrangers and foreiners, but fellow-citizens with the [b] ſaints, and * of the houſhold of God:]

19,20. And ſo now ye are no longer foreiners, as the Gentiles were wont to be called by the Jewes, b.

† being the corner-ſtone of it ὄντος ἀκρογωνιαίου αὐτοῦ

20. And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt † himſelf being the chief corner-ſtone.]

but taken to be fellow-citizens with the Jewes, and members of Gods family, i.e. received into the Church, into the number of beleivers, added to that building, of which Chriſt was the corner-ſtone, and the Apoſtles and Prophets joyned to him, as the foundation built thereon.

* being compacted together, will encreaſe συναρμολογουμένη αὐξει

21. In whom all the building * fitly framed together, groweth unto an holy temple † in the Lord.]

21. On whom all Chriſtians being built, and Jews and Gentiles, how diſtant ſoever formerly, united now, and knit together, are thereby enabled to continue in that unity, and make up one Chriſtian Church to adore and worſhip God together.

† for it

* By, or Through, Ἐν

22. * In whom you alſo are builded together for an habitation of God through the Spirit.]

22. Being alſo by Chriſt thus united, that he may come and reſide among you, by communication of all thoſe benigne influences, which flow down to your Church from the Spirit of Chriſt.

Notes on Chap. 11:

2. Μαρτύρομαι ἐγὼ πᾶσι

We have oft ſpoken of the *Gentile proſelytes*, the *ſecond* ſort of which, thoſe of the *gates*, which were not *circumciſed*, were by the *Jewes* ſo farre accounted *unclean* according to the *law*, that they were not permitted to come into that *court* of the *Temple*, called *holy*, where the *Jewes* were. So it is charged upon them as a fault, *Ezek.* 44. 7. that they had *brought into God's ſanctuary ſtrangers*, &c. and *Act.* 21. 28. on *Paul*, that he *brought Greeks into the Temple*. The *proſelytes* of *righteouſneſs* indeed, thoſe that had undertaken the *whole law*, which were *circumciſed* &c. they were admitted with the *Jewes* into the *inner court*: But theſe other onely into the *outer court*, called the *court* of the *Gentiles*, and the *unclean*, in which reſpect it is, that the *Temple* is called the *houſe of prayer to* (or *for*) *all nations*, *Mar.* 11. 17. becauſe in that *court* the *Gentiles* were admitted to *pray*. In the *ſecond Temple* theſe *courts* were *divided* one from the other by a little *ſept* of *ſtone*, *three cubits high*, called, ſaith *Joſephus*, by the *Hebrews* γάζαρα, and by the *Greeks* ϕραγμὸς, by the *author* of the book of *Maccabees* (1 *Mac.* 9. 54.) τὸ τεῖχος τῆς αὐλῆς τῆς ἁγίου ἐνωτέρας, *the wall of the inner court of the ſanctuary*, which *Alcimus* there commanded to be taken down. On this wall was written in many places μὴ δεῖν ἀλλόφυλον εἰσέρχεσθαι ἔνδοθεν, *that no alien might go within*. The firſt mention of this *law* in *Joſephus* is *Ant.* l. 12. c. 3. where he ſets it down as a ſanction of *Antiochus*, Μηδενὶ ἐξεῖναι ἀλλοφύλων εἰς τὸ ἱερὸν τεῖχος εἰσιέναι τῶν ἰουδαίων, *that no alien might enter into that court of the ſanctuary, which was incloſed with the ſept*, (ſo περίβολος ſignifies a *court incloſed*) So again l. 15. c. *ult.* in the deſcription of the *Temple* built by *Herod*, there is mention of ἕρκος a *ſept*, which incompaſſed the περίβολος or *court*, whereon there was a *prohibition* εἰσιέναι ἀλλοεθνῆ, *that any of another nation ſhould enter*. This is called by him δρύφακτος λίθινος, and ἕρκος λιθίνου δρυφάκτου, *a partition of ſtone*, or *a ſept of a ſtone-partition*, the word δρύφακτος from δρῦς (an *oake* primarily, then any kind of *tree*) being ὁ ἐκ δρυῶν φραγμὸς *a partition* (the word that is φραγμὸς here uſed) made *of timber*, and vulgarly uſed for any kind of *partition*, though here of *ſtone* (as a *leaden ink-horn*, or a *ſilver box* among us) This doth *Gorionides* affirm to have been a *ſilver wall*, betwixt the *ſanctuary* and the *porch*, with a *golden dore* in it, (but this I ſuppoſe not that the *maſſe* of the *wall* was *ſilver*, or of the *dore*, *gold*, but that they were *ſilver'd*, and *gilt* over) on the upper poſt of which, ſaith he, there was a *golden ſword* of *twelve pounds* of *gold*, on which were written theſe words, הגר הקרב יומת, *A ſtranger that comes neer ſhall die*. That this is it which is here called moſt expreſly τὸ μεσότοιχον τοῦ φραγμοῦ, *the middle-wall of partition*, there is no queſtion, and this *Chriſt* is ſaid to *take down*, by making the *Jewes* and *Gentiles* for the future without any diſcrimination, *one ſheepfold* under *one Chriſt*. To this *ſept* and *prohibition* of *entring*, as it ſtood among the *Jewes*, that of *Eccleſiaſticus* 19. 29. ſeemeth

Οὐκ ἔστι σοι συμβῆναι τοῖς ἔθνεσι

to referre, where the *man* of the *houſe* is ſaid to turn the *ſtranger* out of *doores*, as out of the *ſanctuary* or *inner court*, ἔξελθε, πάροικα, ἀπὸ ἁγιάσματος ἐκ δόξης, *Goe out, ſtranger, from the preſence of glory*, i.e. as *ſtrangers* were commanded to go out of the *Temple*, where was the *ſchechina* or *appearing of God*, which is ordinarily called δόξα *glory*.

δόξα

b. That ἅγιοι *ſaints*] here ſignifie the *Jewes*, will appear by the oppoſition to ξένοι *ſtrangers* before, for in reſpect of the *Jewes* it was that they were called *ſtrangers*, they being the *only people* of God before, and now the *Gentiles* that were but זרים *ſtrangers* (vulgarly known by that name) being received in to be συμπολίται *fellow-citizens*, with whom? why with the ſame, to whom they were *ſtrangers*, i.e. the *Jewes*. Thus doth *Procopius* interpret it in *Iſa:* p. 683. who accordingly calls the *Jewes* τὸ ἐκ πάλαι ἅγιον ἔθνος *the nation* made up *of the holy fathers*, which ſaying of his gives the reaſon of this phraſe, why the *Jewes* are called ἅγιοι *holy*, viz: in reſpect to the *Patriarchs*, *Abrabraham* &c. who were truly ἅγιοι *ſaints*, to whom the *promiſes* were made, to the participation of which the *Gentiles* are now called.

Ἁγιοι ἔθνος

Paraphraſe.

CHAP. III.

1. Hereupon I Paul,

1. FOR this cauſe I Paul, the priſoner of Jeſus Chriſt for you Gentiles,]
as an Apoſtle, ſo at this time a priſoner alſo of Jeſus Chriſt, who am perſecuted for this one thing, becauſe I preach to the Gentiles, and according to the doctrine of Chriſt vindicate the liberty of the Gentile converts, and the no-neceſſity of circumciſion to them (ſee note on Gal. 2. c.)

2. Which you cannot chooſe but know,

2. If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:]
if you underſtand (ſee note on c. 1. f.) any thing of my Apoſtleſhip, my commiſſion to preach and conſtitute Churches among you Gentiles:

3, 4. To wit, that Chriſt ſhewed to me by revelation, or viſion, that great ſecret of ſending the Goſpel

3. How that by revelation he made known unto me the myſtery (as I * wrote afore in few words,

4. Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)

* have afore written προέγραψα

to the Gentiles (of which I have ſaid a little already in this Epiſtle c. 1. 9. &c. by which you may diſcern (if you read and conſider) ſomewhat of that ſecret or myſtery, which I ſpeak of)

5. Which myſtery in the former ages was ſo farre from being revealed to men, that it was generally thought unlawfull to converſe or have any thing to doe with the Gentiles, till now the contrary hath been revealed (as to Peter, Act. 10. ſo) particularly to me v. 3. and generally to the Apoſtles and others (that received viſions to that purpoſe, and extraordinary gifts for the benefit and uſe of the Church, the gift of tongues &c. on purpoſe that they might preach to all nations,)

5. Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit,]

6. viz: That the Gentiles were to be

6. That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel:]
taken in with the Jews into the ſame inheritance, and have part in all the pardon, and grace, acceptation, and reward, which is now made over to beleivers in Chriſt, that they were to be members of Chriſt, and ſo receive influences from the head, (as well as the Jewes) that they were to partake of all the promiſes made in Chriſt, and that the preaching of the Goſpel to them was to be a means of all this.

7. In which work I have been made uſe

7. Whereof I was made a miniſter, according to the gift of the grace of God, given unto me, by the effectual working of his power.]
of as an inſtrument, God out of his free grace to me, that was a perſecutor, being thus pleaſed to employ me, and by the gift of tongues and miracles &c. fitting me for the diſcharge of it.

a. 8. I, I ſay, who am the unworthieſt perſon, and moſt unfit for ſuch an office, have yet had this dignity, this favour, this commiſſion vouchſafed to me, to make known to the Gentiles this bounty of Chriſt's toward them, in receiving them freely into covenant, without thoſe impoſitions of circumciſion &c. which were required of the Jewes, A thing which could not by any clue or ſearch have been found in the Jewiſh law, if Chriſt had not commanded, and I, and other Apoſtles received revelation to doe it.

8. Unto me, who am leſſe then the leaſt of all ſaints, is this [a] grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,]

9. And to make all men ſee what is the † fellowſhip of the myſtery, which * from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:]

† communication κοινωνία

* hath been hid from the ages, ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων

9. And to make all men ſee what this myſtery is, which hath

ſo long lain hid in God (who as he created all things at firſt by Chriſt Jeſus, ſo hath now wrought this great work of new creation, of regenerating the Gentiles, calling them out of their heathen idolatries by Chriſt alſo) but is now communicated to the world; (ſee note on Act. 2. d.)

10. That by what is now done in the

10. To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdome of God,]

† That now ἵνα νῦν

Church, the very Angels may now come to know, that which before they knew not, the great variety of God's wiſe diſpenſing of things, as in his dealing formerly with the Jewes, ſo now in calling the Gentiles to the light of the truth, and knowledge, and practiſe of all Chriſtian virtue,

11. According to that which he had be-

11. According to the * eternal purpoſe, which he purpoſed in Chriſt Jeſus our Lord.]

† fore-diſpoſing of the ages, προθεσιν τῶν αἰώνων

fore hand decreed in Chriſt, of the ſeveral ages of the world, to diſpoſe things after that manner, that in the laſt age theſe worſt of men, the heathen idolaters ſhould have Chriſt revealed to them.

12. Through whoſe mediation the Gentiles,

12. In whom we have boldneſſe, and acceſſe with confidence by the faith of him.]
all that beleive, have now boldneſſe given them and liberty to approach (ſee note on Joh. 7. a.) and addreſſe themſelves to God, with confidence of reception and acceptation.

13. Wherefore

*intreat you not to be diſheartned αἰτοῦμαι μὴ ἐκκακεῖν

13. Wherefore I * deſire that you faint not at my tribulations for you, which is your glory.]

13. And therefore I that am perſecuted for this reaſon peculiarly, becauſe I preach to the Gentiles (which the Jewes think to be unlawfull) doe beſeech you not to be diſcouraged, or ſtope, or amated (ſee note on Lu. 18. 2.) in your courſe, upon conſideration of the ſufferings that have fallen on me for your ſakes, (i. e. becauſe I converſe with and preach to you, or aſſert this dealing of God toward the Gentiles) which ſhould be rather matter of glorying & rejoicing to you.

14. For this cauſe I bow my knees unto the father of our Lord Jeſus Chriſt,]

14. For this cauſe I humbly beſeech God daily for the ſake of his dear ſon Chriſt Jeſus our Lord,

15. Of whom the whole family in heaven and earth is named.]

15. (Through who it is that the whole world of men, Gentiles as well as Jews (ſee note on Col. 1. c.) are now acknowledged and owned by God as children, called after his name, Chriſtians, received into his family upon their receiving of the faith)

† his own αὐτοῦ

* in power by his own Spirit δυνάμει διὰ τοῦ πνεύματος αὐτοῦ

16. That he would grant you according to the riches of † his glory, to be ſtrengthned * with might by his Spirit in the inner man,]

16. That according to the abundance of that power by which he hath called you to the faith, and wrought in you obedience to it, he will alſo by his Spirit give you to grow in all inward ſtrength, and abilities of the ſoul, to perform all holy duties,

† being rooted & founded in love, that ye may be able, ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε

17. That Chriſt may dwell in your hearts by faith, * that ye being rooted and grounded in love,]

17. That ye may continue conſtant in the faith of Chriſt, and by your zeal and ſincerity of love toward him be ſo faſtned to him (as a tree that hath taken deep root, or as a building firmly founded) that no temptation, or perſecution be able to ſhake you, v. 13.

* or, the ſuperlative love of the knowledge of Chriſt; for the Kgs MS. reads, ὑπερβολὴν τοῦ γνῶναι

† to it

* ſuperabundantly ὑπὲρ ἃ πάντα †

18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height,

19. And to [b] know * the love of Chriſt, which paſſeth knowledge, that ye might be [c] filled † with all the fulneſſe of God.]

18, 19. That ye may be perfectly ſkilled, (as all holy men ſhould be) in the knowledge of the immenſe wiſdome, and other attributes of God (Job. 11. 8, 9.) or (as the antients are willing to underſtand theſe dimenſions) underſtand and ſearch into the immenſity of Chriſt's love to us, beſt expreſſed by the ſeveral dimenſions of the croſſe, to which he was faſtned, being extended upward, and downward, and on both ſides, I mean, that unſpeakable, and unfathomable love of Chriſt, the knowledge of which is a ſcience of great concernment unto us, farre beyond all that myſterious knowledge that the Gnoſticks boaſt of, or to conſider the infinite mercy of God in revealing Chriſt unto us, that this may inflame your hearts with the love of God, who thus loved us, and ſo fill you with that virtue, which is moſt divine, 1 Joh. 4. 16. and which will fortifie you againſt all the perſecutions which are now apt to diſcourage you, v. 13. b. c.

20. Now to him that is able to doe * exceeding abundantly, above all that we ask or think, according to the power † that worketh in us,]

20. Now to that all wiſe and all mercifull God, that can doe moſt abundantly above what we can imagine, and will doe liberally above what we can pray for to him, an evidence of which we have in that mighty work which is now wrought among you, in the preaching of the Goſpel, and affording ſuch miracles to be done among the Gentiles,

† which is wrought among us ἐνεργουμένην ἐν ἡμῖν, or, among you, for the Kgs MS. reads ὑμῖν

21. Vnto him be glory [d] in the Church * by Chriſt Jeſus, throughout all ages, world without end. Amen.]

21. To him be all honour aſcribed through Jeſus Chriſt, by what is now done in the Church, even by the means of the faith and doctrine of Chriſt, which is now preached to the Gentile world; And may this forever tend to the glory of God, and not only at this preſent time, but among all poſterities, through all parts of the world. Amen. d.

* or, and, or even by Chriſt, for the King's MS. reads ἐν Χ

Notes on Chap. III.

a. Χάρις

The word χάρις here, and χάρισμα in other places 1 *Tim.* 4. 14. ſignifies ſome *ſpecial favour* of *God's* in order to ſome *charge* or *office*, that eſpecially of the *miniſtery*. So when *Levi* is called *God's holy one*, *Deut.* 33. 8. the word there uſed in the *Hebrew* is חסידך, not *thy* ἅγιος] ſo properly, (that would be קדוש) as *thy* [κεχαριτωμένος] חסיד ſignifying χάρις *favour* here, and ſo the perſon to whom the חסיד belongs, is he that is *favoured* by *God* in a ſpecial manner, *preferred* to ſuch a *dignity*, (an *office*) before others, without conſideration of any *dignity* in the perſon, onely upon the *free mercy*, and *good pleaſure* of *God*.

b. τίνων

The meaning of this *verſe* will not eaſily be pitch'd on, becauſe it is not certain whether the reading be, [ὑπερβάλλουσῆ τὴν γνῶσιν ἀγάπην τοῦ Χριστοῦ] or, as the *King's MS.* reads, [ὑπερβάλλουσῆ ἀγάπην τὴν γνῶσιν τοῦ Χριστοῦ] If the firſt be the right reading, it muſt then be rendred [*the love of Chriſt which exceedeth knowledge*] where the *compariſon* being laid betwixt the *love of Chriſt*, and *knowledge*, and the *love of Chriſt* being by ver. 18. determined to ſignifie *Chriſt's love* of *us*, the *knowledge* muſt probably ſignifie thoſe things, which the *Gnoſticks* pretend to *know*, and boaſt ſo much in that *knowledge*, and ſo to *know the love of Chriſt*, *which paſſeth knowledge*, is to *ſtudy*, and contemplate that one ſubject, *Chriſt's* infinite *love* to us, which is infinitely more worth our *ſtudying*, then what they *boaſt* of, and ſo this is no improbable ſenſe of the place, that the *Apoſtle* having prayed, that they may *comprehend the immenſe love of Chriſt toward them*, v. 18. ſhould adde alſo, that they may *know that love of Chriſts*, *which excelleth knowledge*, i. e. (as the *Gnoſticks* are very proud of their *deep* and *ſecret knowledge*, and place great *perfection* therein, ſo they on the other ſide ſhould) look upon the huge *love* of *Chriſt* toward them, ſuch as being conſidered, will by way of gratitude, incline them to *ſuffer* any thing for *his ſake*, in oppoſition to being *diſcouraged* at *tribulations*, v. 13. and to poſſeſſe their hearts of that, as that which is farre more worth their thinking of, and ſtudying, then the *higheſt knowledge* or *skill* of *myſtical* interpretations, which the *Gnoſticks* ſo pretended to. As for the notion of γνῶσις for *knowledge* ſimply taken, ſo as [to *exceed knowledge*] ſhould ſignifie *unſearchable*, *unintelligible*, that cannot probably be the meaning of it, when at the ſame time he *prayes* they may *know* it, and beſides the *genitive caſe* γνῶσις] being the note of *compariſon*, ſeems rather to referre to the former notion to *compare* [*love*] and [*knowledge*] together, and preferre the former. But if the other be the right reading, then

'Αγάπην Χριστοῦ ὑπερβάλλουσαν γνῶσιν

the rendring will be plain [*the exceeding love of the knowledge of Christ*] and though that be capable of severall *interpretations*, whether 1. the *love* of *God* in *revealing*, and of *Christ* in vouchsafing to be *known* to us, or 2dly, *our love* of *Christian knowledge*, yet the *former* will be more commodious, because more agreeable to v. 18. where it is *Gods love* toward us, that they are to *comprehend*, and this is one speciall branch of that, his *revealing* his *Son* unto us; to which also it is consequent, that we should (which is the point in hand v. 13.) adhere *constantly* to him, endure *persecutions*, and not suffer our *love* to be *cooled* by them, And to this *interpretation* the words which follow, will well connect, ἵνα πληρωθῆτε &c. *that ye may be filled to all the fulness of God*, (see *note* c.) as an *effect*, in us, of this knowledge, or consideration of *Gods* infinite *love* toward us.

c. Πληρόω *to fulfill*] signifies to *fill up* vacuities, to *perfect*, to *complete*, see *note* on *Mat.* 5. h. so here having recommended to them the ὑπερβάλλουσαν ἀγάπην *exceeding love* or *charity* of *God* toward them, viz: *rich love*, and *promises* of *God* in *Christ*, he adds, that they may be *fulfilled*, i.e. (as an effect of their consideration of *God's love* toward them) *filled up*, and *perfected* to the *highest pitch*, that *God* now in *Christ* requires of us, and that is properly called πᾶν πλήρωμα Θεοῦ, *all the fulness of God*, i. e. all that *perfection* of *charity*, to which *God* in *Christ* hath designed to elevate the *Christian*, and wherein, in a manner, all *Christianity* doth consist, and to which wee are *engaged* by his *love* to us.

d. The variety of reading, either with, or without [καὶ *and*] makes it doubtfull how this verse should be rendred. If it be without [καὶ *and*] then it must first be observed, that the *preposition* ἐν, signifying sometimes *in*, as *in* a *place* (and so it may possibly be here, *in the assembly of Christians forever*) signifies also *through* and *by*, and so it may most probably signifie here, and be all one with διὰ τῆς ἐκκλησίας *by the Church* v. 10. that as there the *various wisdome* of *God* was demonstrated *by the Church*, i.e. by *God's* dealing in it, so here that *various wisdome* and *mercy* of his should be acknowledged with *thanksgiving*. And then, though 'tis possible ἐν Χριστῷ] may adhere to ἐκκλησίᾳ, and so be rendred, *the Church in Christ Jesus*, i. e. *the Christian Church*, yet because probably, if that were it, it would be expressed by repeating the article [τῇ] after ἐκκλησίᾳ, as it is 1 *Cor.* 1. 2. therefore it will be more reasonable to render ἐν Χριστῷ *through Christ*, as the *mediator*, *through* whom, as we *pray Rom.* 1. 8. so we *give thanks*, and *praise* to *God* also. And so the meaning will be, *All honour and glory be unto God through Jesus Christ* (by whom these mercies are conveighed to us) *for*, or, *by*, or, *through the Church*, i. e. through those gracious and wise disposals of his, that are now wrought by receiving the *Gentiles* into the *Church*, a thing which is likely to have main influence upon all posterities of the world *forever*. But if the καὶ be taken in, (as in that *antient MS.* it is) then as that must necessarily connect ἐκκλησίᾳ and Χριστῷ, *Church* and *Christ*, whether it be rendred [*and*] or [*even*] so the ἐν cannot signifie *in*, as *in* a *place*, because that cannot be applied to ἐν Χριστῷ *in Christ*, but must necessarily be rendred *by*, or *through*, and the *Church* and *Christ* must be the *two* means (though perhaps those *two* knit into one, by rendring καὶ *even*) whereby this *glory* is to come in to *God*, and so is ascribed to him, thus, *All glory be to God* the *Father*, the *wise* disposer of all, *through* that which is now done in the *Church*, *and*, or *even through* what hath been done *by Christ*, in reconciling the *Gentiles*, and bringing them into the same *fold* with the *Jewes*, making up one *Church* of both.

Paraphrase.

CHAP. IV.

1. I therefore the Apostle, that am at this time a prisoner for the cause of Christ, ch. 3. 1. (from whence to this place seems to be one long parenthesis, see note on Gal. 2. c.) doe exhort you to behave your selves like persons that have been vouchsafed by God that great mercy of revealing Christ to you in your Gentile state.

1. I Therefore the prisoner * of the Lord, † beseech you that you walk worthy of the vocation, wherewith ye are called,] * in it. † exhort παρακαλῶ

2. And that must be by the exercise of that Christian charity, and those many effects of it, (1 Cor. 13. 4, 5.) a lowly opinion of your selves, a mild behaviour toward others, a patient bearing (opposed to revenging) of injuries, much more of weaknesses and ignorances,

2. With all lowlinesse, and meekenesse, with long suffering, forbearing one another in love,]

3. Labouring your utmost to preserve that unity in the Church, which is kept in the body, by being animated by the same Spirit, and by being joyned one member friendly and peaceably to another, by sinews &c. i. e. unity of charity, as the Spirit, and of outward communion, as the sinews to knit you all together into a peaceable Church, loving, and living peaceably one with another.

3. Endevouring to keep the unity of the Spirit in the bond of peace.]

4. That as ye are one society, one body of Christians, so ye may have one soul, as it were, one Spirit of love to animate that body, according to that one aime (in which you all conspire, and to the obtaining of which Christianity gives you all the same pretension and hope) viz: eternal life.

4. * There is one body and one spirit, even as ye are called in one hope of your calling;] * One body Εἷς σῶμα

5. And according as ye have but one master, whose commands ye are bound to obey, one body of Creed to be believed by all, and the same form of initiation, the same vow of Baptisme appointed to be administred to all.

5. One Lord, one faith, one baptisme,]

6. And as having all of you the same God which created, and now owneth you for his children, who overseeth all actions, piereeth through all secrets, and powerfully worketh in you by his gifts and graces.

6. One God and father of all, who is above all, and through all, and † in you all.] † or, in all, the King's MS. leaves out ἐπὶ

7. But these gifts, and capacities, and

7. But unto every one of us is given grace, according to the measure of the gift of Christ.]

qualification

qualifications for the ſerving of Chriſt in the Church, are not in the ſame manner, and meaſure given to all, but ſeverally, and in diverſe degrees, ſuch as Chriſt in his ſeveral diſtribution of gifts is pleaſed to diſpenſe.

8. Wherefore he ſaith, * When he aſcended up on high, he led captivity captive, and [a] gave gifts for men.] 8. According to that of the Pſalmiſt a.

* or Having aſcended to the height, and led captivity captive, he gave for the King's MS. reads, ἀναβὰς ἐπὶ τὸ ὕψος ἠχμαλώτευσε αἰχμαλωσίαν ἔδωκε δόματα † unto us

Pſal. 68. 18. that at his aſcenſion he carried Satan, ſin, and death captive, and ſcattered many ſeveral gifts and extraordinary graces by ſending the holy Ghoſt upon his Diſciples, as Elias did upon Eliſhah at his aſcent.

9. (Now that he aſcended, what is it but that he alſo deſcended firſt † into the lower parts of the earth?) 9. (And what doth this his aſcent to heaven ſignifie, but that he firſt deſcended from heaven to theſe lower parts of the world, called the earth, or to the Virgins womb, to be conceived there in humane fleſh, which is by the Pſalmiſt alſo ſtyled [being faſhioned beneath in the earth] Pſal. 139. 15. (ſee Paulus Fagius on Targum Gen. 37. 36.) or elſe to the grave, called, The lower parts of the earth, Pſal. 63. 9.

10. He that deſcended is the ſame alſo that aſcended up farre above all heavens, that he might * fill all things.)] 10. And as his deſcent was on purpoſe to doe us good, to beſtow and ſcatter his graces among us, ſo his aſcending again, though it were for a time the leaving of us, yet it was deſigned to the ſending down the holy Ghoſt upon the Apoſtles, by that means to ſupply all our wants, to doe what was neceſſary to be done to the planting and governing of his Church).

* fulfill πληρώσῃ

11. And he gave ſome Apoſtles, and ſome Prophets, and ſome [b] Evangeliſts, and ſome Paſtors and Teachers,] 11. And to that end he hath conſtituted ſome to be founders and governours of all Churches, (ſee note on Joh. 20. 21. & on 1 Cor. 12. a.) others to teach and confirm them when they are founded (ſee note on Act. 1. 15. c. & 1 Cor. 12. b.) others, followers of the Apoſtles, ſent to preach the Goſpel, where the Apoſtles could not go, (ſee note on Joh. 20. 21.) others to reſide as Biſhops, and govern particular Churches, and inſtruct them alſo, b.

† compacting, or knitting together, καταρτισμὸν * of miniſtration διακονίας † acknowledgment ἐπιγνώσεως

12. For the † perfecting of the ſaints, for the work * of the miniſtery, for the edifying of the body of Chriſt:] 12. For the holding together the body of the Church, to frequent publick aſſemblies (ſee note on 1 Cor. 13. c.) and either for the maintaining the poor by the contribution of the rich (ſee note on Lu. 8. a.) or for the ſupplying all the ſpiritual wants of the Church, and for the building of the Church, and farther inſtructing thoſe that are in it, and bringing others into it:

13. Till we all come in the unity of the faith, and of the † knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt:] 13. Till Jewes and Gentiles all coming to the Church, and joyning in the ſame faith and profeſſion of Chriſt, attain to full age, as it were, and ſtature, ſuch as uſes to have full knowledge belonging to it, viz: the perfect knowledge of Chriſt's will revealed to them:

* ſubtilty of men, through their craftineſſe for the contriving of deceit, τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης † keeping the truth ἀληθεύοντες * increaſe in him αὐξήσωμεν εἰς αὐτὸν † compacted and cemented together by every joint of ſupply, according to its power in proportion of every part, works

14. That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſ * ſleight of men, and cunning craftineſſe, whereby they lie in wait to deceive:] 14. Which may ſecure us from that which we now ſee is c.

the fate of many, viz: to be (as children are wont) carried from one doctrine to another (as a wave of the ſea is carried about with every wind that comes, ſometimes this, ſometimes another way) through the cheats, and ſorceries uſed by the Gnoſticks, and the cunning and induſtry of ſuch falſe teachers, who are moſt dextrous in contriving of deceits, (ſee note on Jude b.) and laying them ſo, that they may get moſt proſelytes to them:

15. But † ſpeaking the truth in love, may * grow up into him in all things, which is the head, even Chriſt:] 15. But that preſerving unity of faith and charity, we may improve (as members in unity with the head) and grow in all Chriſtian knowledge whatſoever.

16. [d] From whom the whole body † fitly joyned together and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.] 16. Chriſt being that head from whoſe influence, (as from the influence of the principal member, the d.

the body of any living creature is ordinarily compacted, and by the ſupplies that the veines and arteries binding faſt the joints, afford to every part, proportionably to the power, or efficacy of the one, and the wants of the other, doth daily increaſe and grow, till it come to perfect maturity, and all this through the mutual amity that is preſerved in the body, ſo) the whole body of the Church being held together in frequent aſſemblies v. 12. by every man's doing his beſt in the capacity he is in, towards the ſervice of the Church, (or by means of the rich men's contributing to the maintenance of the poor, accordingly as one wants, and the other is able to ſupply) grows into a complete ſpiritual body fit for the ſervice of Chriſt, and all this by the means of mutual love and charity.

17. This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as * other Gentiles walk in the vanity of † their mind,] 17. This command therefore I give you with all earneſtneſſe in the name of Chriſt, whoſe Apoſtle I am, that being converted from heatheniſme to Chriſtianity, ye doe not any longer live after the manner of the heathens, in the vileneſſe of thoſe practiſes uſed in their idol worſhips (ſee note on Rom. 8. d.)

* the reſt of the Gentiles, τὰ λοιπὰ ἔθνη † their own αὐτῶν

18. Having the underſtanding darkned, being alienated from the life of God, * through the ignorance that is in them, becauſe of the † blindneſſe of their heart:] 18. That long courſe of ſin having blinded their underſtandings,

ſo that they ſee not that which by the light of nature they are enabled to ſee, and by that groſſe ignorance and obduration of heart run into all impiety, are farre removed from that life which God and nature requires of them.

* becauſe of the ignorance διὰ τὴν ἄγνοιαν † hardneſſe πώρωσιν

19. Who being * [e] paſt feeling have given themſelves over unto laſciviouſneſs, to work all [f] uncleanneſſe † with greedineſſe.] 19. And in a kind of ſenſleſneſſe and benummedneſſe yeild themſelves up to all ſoftneſſe and impurity, to the committing of all inordinate unnatural ſins of the fleſh. e. f.

* benumm'd † inordinate deſire, ſee note on Rom. 1. h.

20. But ye have not ſo learned Chriſt.] 20. The contrary to all which ye have been taught by the Chriſtian religion, and therefore ought not to permit your ſelves to be ſeduced by falſe teachers, the Gnoſticks, under pretenſe of Chriſtian liberty to ſuch unchriſtian licentiouſneſſe.

21. This certainly is your duty, and ſo you will believe, if you have known (ſee note on ch. 1. f.) and been throughly inſtructed in the truth of Chriſtian doctrine.

21. If ſo be that ye have heard him, and have been taught * by him, as the truth is in Jeſus,] * in it

22. To wit, that you ſhould change your former courſe of life, and put off all your idolatrous uncleanneſſes, that before you lived in, defiled and corrupted by unnatural luſts, (ſee 2 Pet. 1. 2.) which now your falſe teachers the Gnoſticks deſire to bring in again.)

22. That ye put off concerning the former converſation, the old man, which is corrupt according to the † deceitfull luſts:] † luſts of deceit, *Vitioſæ & erroneæ*

23,24. And being inwardly and cordially changed to new deſires and purſuits, conform all your actions alſo to this new rule of Chriſtian purity, and ſincere unfeigned holineſſe.

23. And be renewed in the ſpirit of your mind.

24. And that you put on that new man, which after God is created in righteouſneſſe and * true holineſſe.] * holineſſe of the truth, *veritatis & ἀληθείας*

25. To this purpoſe theſe ſo many ſinnes will be fit to be avoided at this time, Firſt that of lying, which is a ſin deſtructive to ſociety, and for the reſtraining of this, ye muſt conſider, that not only all Chriſtians, but all men are members of the ſame body, viz: of mankind, and ſure one member never ſpeaks falſe, or deceives another member, nor conſequently muſt we lie to any man in the world, though he be not a Chriſtian, much leſſe when it is to the injuring of your fellow-Chriſtians.

25. Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.]

h. 26. Another ſin to be guarded by you is wrath; and, if you be ſurprized ſuddainly with any commotion of mind for any thing done injuriouſly to you or others, yet let it not break out into bitter, or contumelious behaviour, or if it doe, make all haſt to ſubdue that rage, and to reconcile thy ſelf to him that hath been thus injured by thee.

26. Be angry and ſin not, let not the ᵍ ſun go down upon your wrath.]

27. And to this end take care that you give not ear to calumniators, Or doe not ſuffer the devil to gain in upon you, and bring you to thoſe black deteſtable ſinnes of malice, miſchievous machinations &c. by your continuing indulgently in this ſinne of wrath, v. 26.

27. Neither give place to the † devil.] †calumniator, ſee note on Mat. 4. a

28. A 3ᵈ ſinne is ſtealing, and deſpoiling of others, which ſome under pretence of Chriſtianity and their right to the creature, have freely ventured upon: They that have been thus guilty, let them reform, and reſolve that by their own labour and earnings they ought to get that which may ſuffice for their own neceſſities, and enable them to ſupply the wants of others.

28. Let him that ſtole, ſteal no more; but rather let him labour, ʰ working with his hands the thing that is good, that he may have to give to him that needeth.]

29. A 4th ſinne is that of filthineſs, from which ye ought to be ſo farre removed, that not ſo much as your tongue ſhould admit any impure word, and therefore be ſure that no unclean diſcourſe (ſo farre from uſefull, that 'tis poyſonous and infectious, as putrid, rotten meats) be indulged to among you, but in ſtead of it, that which is wholſome, profitable, inſtructive, in thoſe things that are neceſſary for a Chriſtian to know, that it may bring advantage to them that hear you, and increaſe of piety, ſee note on chap. 5. c.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the * uſe of edifying, that it may miniſter grace unto the hearers.] * inſtruction of uſe *ἀναγκαίας & χρείας*

i. 30. And repell not by your noiſome converſation, the holy Spirit of God, by which you are marked, and ſealed, and ſet by, as wares that are by Chriſt purchaſed, to be uſed in his ſervice, a Church of pure Chriſtians, (ſee note on ch. 1. c.)

30. And grieve not the holy Spirit of God, whereby ye are ⁱ ſealed unto the day of redemption.]

31. Let all bitterneſſe, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Notes on Chap. IV.

a. *Αἰχμαλωσίαν* It hath been the manner of many *nations*, in their *triumphs* after *victories*, to go up to the *city* in *pomp* and *ſplendor*, to bring in *captives bound*, all *people* coming forth to the *ſpectacle*, and then to give ſolemn *gifts* or *largeſſes* to their *friends*, and countrey-men, or kindred, as part of the ſolemnity; And this is here accommodated to *Chriſt* in his *victory* and *triumph* over *hell*, accompliſhed by his *death* and *reſurrection*; For to increaſe the ſolemnity of that, he *went up* to the heavenly *Jeruſalem*, his *own city*, from which he *came* forth, carried the *Devil*, and *ſin*, and *death captives*, *ſhew'd them openly*, ſhackled, and unarmed, the *Devil* gagg'd and ſilenc'd in his *oracles*, *death's ſting* pull'd out, and *ſin* left unable to hurt any that had truly *repented* of it; and, for a complement of all, he ſent his *largeſſes* to his *Diſciples* and *clients*, the *gifts* of the *Holy Ghoſt*.

h. The reſt of theſe *offices* of the *Church* have been explained, in the *notes* on 1 *Cor.* 12. a.b.c. And this of *Evangeliſt*, by the way, *note* on *Mat.* 9. 1. and *Joh.* 20. a. To which ſomewhat may here be added, for the giving the full notion of it. As firſt that the word *εὐαγγέλιον*, *good newes*, or *meſſage* being common to that which is *written*, and which is delivered by *word* of mouth, two notions there are of *Evangeliſt*, one for the *writer*, another for the *preacher* of the *Goſpel*; In the firſt notion we have the *four Evangeliſts*, of which two were *Apoſtles* of the *twelve*, *Matthew* and *John*, and yet thoſe as ordinarily called *Evangeliſts*, as the other two; But this is not the notion, which belongs to this place (where *Evangeliſt* is a diſtinct *office* from *Apoſtle*) but the *ſecond*, which denotes an *office* then known in the *Church*, when any, that was taken notice of for ſome eminent degree of *proficiency* in the *Goſpel*, and ſpecial abilities of *utterance* and *diligence* &c. was upon recommendation of the *Church* *Εὐαγγελιστής*

Church (as it is ſaid of *Timotheus*, *Act.* 16. 2.) choſen by any of the *Apoſtles* to *aſſiſt* them in their *work*, and ſent out with power of *preaching* the *Goſpel* (and of doing *miracles*, and with *gifts* of *healing*, to that purpoſe) and of *baptizing* thoſe that ſhould receive the *Goſpel*, and with other powers alſo of *ordaining Biſhops*, when the *Apoſtle* thought fit to allow it him. For as the office of *Evangeliſt*, being to *preach* to *unbelievers*, requires not the *donation* of all the *Epiſcopal power*, viz: of *ruling*, nor the power of *ordination* neceſſarily, becauſe when the *Evangeliſt* hath *planted* the *faith*, the *Apoſtle* himſelf may come and *confirm*, and *ordain Biſhops*, as we ſee in *Samaria*, *Act.* 8. 17. (and therefore the *Author* of the *Commentaries* on the *Epiſtles*, under S. *Ambroſe's* name, ſaith on this place, *Quamvis non ſint ſacerdotes, Evangelizare tamen poſſunt ſine cathedrâ, quemadmodum Stephanus & Philippus*, *Though they be not Prieſts*, (i.e. *Biſhops*) *yet they may Evangelize without a chair*) ſo the donation of that *ſuperior* power doth not yet make them ceaſe to be *Evangeliſts*, And accordingly as *Philip*, which was but a *Deacon* (and therefore only *preached* and *baptized* the *Samaritanes*, *Act.* 8. 12. *Peter* and *John* the *Apoſtles* being ſent to *lay hands on them* v. 17.) was yet an *Evangeliſt*, and is ſo ſtyled *Act.* 21. 8. ſo others that were *Evangeliſts* had alſo power given them by the *Apoſtles* that ſent them out, to *conſtitute Churches*, and ſo to *ordain rulers* over them, as of *Mark* it is ſaid that being ſent into *Ægypt* by S. *Peter*, he conſtituted *Anianus Biſhop* of *Alexandria*, and ſo when *Timothy* was conſtituted *Biſhop* of *Epheſus*, 1 *Tim.* 1. 3. he is yet commanded by S. *Paul* to doe the *work* of an *Evangeliſt*, 2 *Tim.* 4. 5. i.e. as he was *Biſhop* of thoſe that *beleived* under that *Metropolis*, and of thoſe alſo that ſhould come in to the faith in all *Aſia*, ſo he had alſo *authority* to make known the *Goſpel* to them that *knew* it not, to call them to the *faith*, which is the peculiar notion of εὐαγγελίζειν and κηρύσσειν, to *Evangelize*, and to *preach*, and μαθητεύειν, *Matth.* 28. 29. to *gather diſciples*, as thoſe words are oppoſed to *teaching*, *Act.* 15. 35. and c. 5. 44. and as ὁ λόγος *the word* differs from *doctrine*, 1 *Tim.* 5. 17. Now as he that from a *Deacon* is made a *Biſhop*, hath all the *powers* that belonged to a *Deacon* ſtill continued to him, and the addition of ſo much more, ſo he that is an *Evangeliſt*, if he be farther inveſted with *power* of *ordination*, may ſtill remain an *Evangeliſt*, the *power* of *conſtituting Biſhops* over them that *beleive* and are *baptized*, being reconcileable with the *power* of *preaching* to them that *beleived* not. Only the word *Evangeliſt* denoting no more then that of being *ſent* by an *Apoſtle* to *preach*, is indifferently uſed, whether he have the *power* of *Deacon* onely, as *Philip*, or more, as of *Timothy*, and *Mark* hath been affirmed, and ſo is here ſet after the *Apoſtles* and *Prophets*, and diſtinguiſh'd from *Paſtors* and *Doctors*, that come after, by which the *ruling Elder*, or *Biſhop* is underſtood.

c. κυβεία

The word κυβεία from κύβος a *dye*, might poſſibly ſignifie *inconſtancy* and *mutability*, becauſe nothing is more *variable* then that. And ſo in *Antoninus* l. 1. ἀνεμπαθὴς ἀκύβευτος] is ſet to ſignifie the *firmeſt conſtancy* of *mind*. In this ſenſe it might well enough agree with the πεπηρωμένοι] here, *being carried about with the wind* &c. and ſo *Xylander* upon that place hath taken confidence to interpret it, that S. *Paul* adviſes us to avoid κυβείαν ἀνθρώπων, i.e. ſaith he, *ne omni vento doctrinæ circumagi nos, & in errores abripi patiamur*, *that we doe not permit our ſelves to be driven about, and ſnatcht into errors by every wind of doctrine*. But the *Gloſſe* of *Phavorinus* is more to be heeded, who renders it πανουργία, *craft*, *ſubtilty*, *dexterity* to *deceive*, and agreeably the very word πανουργία is here ſet with it; in the ſenſe, wherein we *proverbially* ſay of a *cunning cheat*, that he *ſets the dice* upon us. And ſo *Euſebius* out of *Irenæus* ſpeaking of *Marcus*, ſaith he was μαγικῆς κυβείας ἐμπειρότατος, by κυβεία ſignifying *deceitfull artifice*, ſuch as *conjurers* uſe, *Eccleſ: Hiſt:* l. 4. c. 11.

This verſe hath much of difficulty in it, and the d. Κεφαλὴ
firſt part of that is, whether, *Chriſt* being called in the former verſe the *head of the Church* the *influences* that here are ſaid to come from him, and are ſet down by *analogie* with the *natural body*, are thoſe that come from the *head*, and not rather from the *heart*. To this the *ſolution* may be eaſie; 1. that it is very *probable*, that in a mans *body* the *growth* is from the *head*, For the *animal* ſpirits are by the *nerves* conveyed to the *nouriſhing*, and *encreaſing* the ſeveral *parts*, through the whole *body*, And thoſe *nerves deſcend* from the *brain* by the *ſpina dorſi*, and are from the *vertebræ* there, brancht out over the *whole body*, from whence it comes to paſſe in *crooked* perſons, where the *vertebræ* are diſplaced, that the *growth* is thereby hindered. And then the *analogie* will hold exactly to the *Church*, the *body* of *Chriſt*, that it receives its *ſupply* for *encreaſe*, or *growth*, from *Chriſt* the *head*: 2^dly, that if this be not ſo, but that the *heart* ſhould be found to be the *fountain* both of *life* and *growth*, yet the *analogie* here will ſtill hold, it being reaſonable to affirm, that *Chriſt* ſupplies the place of both theſe parts in the *Church*, is the *head* to *rule* and *direct*, and the *heart* alſo to *ſupply* it with all it wants, with *graces* for the *beginning* and *increaſe* of life. In the next place therefore, it is not eaſie to give an account of that phraſe [συμβιβαζόμενον διὰ πάσης Συμβιβάζω
ἁφῆς τῆς ἐπιχορηγίας] Συμβιβάζειν is ſufficiently expounded by *Heſychius*, εἰς φιλίαν ἄγειν, to *bring to friendſhip*, and ſo συμβιβαζόμενον] applied to the *body*, ſignifies a *cloſe conjunction*, ſomewhat above that *agreement* of *parts*, or *fitting* together, noted by ζωπερμολογούμενον precedent, that ſignifying the Συναρμολ.
fitting one part to another by *jointing* or *putting* συν
together, but the latter, the *faſtning* them, when they are ſo *jointed*, either as by *cementing*, or by *pinning*, or by clapping *plates* of *iron* upon them, which will keep them from *falling* (or *being pluckt*) aſunder, and this is done διὰ τῆς ἁφῆς ἐφ' σωνδέσμων *Col.* 2. 19. *firſt*, διὰ ἁφῆς, literally by *touAπαι
ches*, or *contiguous*, but not *continuous* parts, i.e. by *joints*, ſo called from ἅπτω *tango*, becauſe though the *joints*, like ſeveral pieces of timber, fitted together, doe *touch* one another, yet there is not that *continuity*, as in each part is diſcernible, and *ſecondly* διὰ ζωνδέσμων, *by ligatures*, and *bands*, and here διὰ πάσης ἁφῆς *by every touch*, i.e. *every joint*, without mention of the *bands*. Where there being no matter of doubt but that the ζωνδέσμοι *bands* Σύνδεσμοι
denote the *veines* and *arteries*, thoſe *ligaments* of the *body*, by which the *blood* and *ſpirits* are *conveyed*

veyed to every part, it muſt follow, that the ἁφαὶ joyned with it, muſt ſignifie the *joints* that are ſo *cemented*, and kept together with theſe *bands*, and ſo by both of them there, and by one here, (comprehending alſo the other under it) the *body* is ἐπιχορηγούμενον and συμβιβαζόμενον, *ſupplied* by the one, and *knit together* by the other. And then it being evident that this place and that are parallel, it will follow 1. that πᾶσα ἁφὴ here, *every touch* or *contignity*, or *joynt* will be all one with ἁφαὶ καὶ σύνδεσμοι *touches* and *ligaments* in the *plural* there; and 2^dly, that the *genitive* τῆς ἐπιχορηγίας, that muſt follow here, muſt be the *latter* of *two ſubſtantives*, and denote the *office* or uſe of the ἁφαὶ, the *joints*, and *veins*, and *arteries*, viz: ἐπιχορηγεῖν, to *ſupply* or *contribute* to every part that which it wants, as, in the place to the *Coloſſ:* the *body* is ſaid ἐπιχορηγεῖσθαι in the *paſſive*, to be thus *ſupplied* and *provided* for by them. The 3^d difficulty is, what is the importance of κατ' ἐνέργειαν, and that will now be more eaſily ſalved; For the *ſupply* being made by the *veines* and *arteries* (that *knit* the *joints*) to all the *parts* of the *body*, thoſe *parts* that receive the *ſupply* being after mentioned, and ἐν μέτρῳ] noting their *proportion* of *want*, the *degree* or *meaſure* of their *capacity* of *receiving* it, ἐνέργεια muſt needs belong to the *agent* in this *ſupply*, the *joints*, and *veins*, & *arteries*, that thus contribute to the *wants* of each *part*, and ſo κατ' ἐνέργειαν] will ſignifie, *by*, or *according to* their *operation*, or *operative virtue*, or *efficiency* or *power* ἐν μέτρῳ ἑνὸς ἑκάστου μέρους *in the proportion of every member*, i. e. in *proportion* to what *every member wants*, not only for its preſent *ſubſiſtence*, to *repair* what is daily loſt, but for *growth* alſo, till it attain to the full *dimenſions* that belong to it. The laſt difficulty is, why when τὸ σῶμα *the body* is the *ſubject* of the *propoſition*, and conſequently [ποιεῖται αὔξησιν *cauſes increaſe*] is the *predicate*, that connects with it, here is yet added τοῦ σώματος *of the body*, thus, *the body cauſeth encreaſe of the body*. But that is anſwered alſo by the uſe of the word גוף in *Hebrew*, to which τὸ σῶμα *body* in *Greek* is anſwerable, which ſignifies not onely *body*, but *being*, *eſſence*, and being joyned with any thing elſe, ſignifies that to which it is joyned, גופו *his body*, i. e. *himſelf*, and ſo here 'tis taken, and ſo ſignifies no more, but that the *body* by thoſe means ſpecified *cauſeth increaſe of it ſelf*, i. e. is daily *nouriſhed* and *increaſed*, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ, *to the building up*, or improving *it ſelf in love*, which is, as it were, the reciting of the whole verſe, and applying of it to the buſineſſe in hand, the *Church*, as it is the *body* of *Chriſt*; that as *union* and *kindneſſe*, and the *ſupply*, that is made by one part of the the *body* to the other, is that, that *ſuſtains* and gives *growth* to the *body*, ſo is *amity* and *joyning* together in common *aſſemblies*, and the *rich mens* and the *maturer* and *ſtronger Chriſtians* contributing their *ſupplies* to the *temporal*, but eſpecially to the *ſpiritual wants* of the *poorer* and *weaker*, a means of *increaſing* and *building up* the *Church* of *Chriſt*, whereſoever it hath been planted. By what hath been here ſaid thus largely, that other *parallel* place *Col.* 2.19. is ſufficiently explained alſo.

c. 'Απαγεῖν] is, ſaith *Pauſanias*, παύεσθαι ἀλγεῖν, *to ceaſe to feel cold*, as ἀλγεῖν is not πονεῖν, but πάσχειν, not *actively* to *labour*, but *paſſively* to *ſuffer pain*, So ἀπαγῶντες ὑπὸ τοῦ πολλοῦ ῥίγους, *they that through extreme cold are numm'd*, and can neither *feel*, nor *doe* any thing.

'Αποδυσφορία, τὰ ἀῤῥήτων, καὶ δυσλέκτων ἀῤῥυθμοστάτων, ſaith S. *Baſil ad Diodorum*, the word is uſed for thoſe *abominable ſins not to be named*, whether of *men*, or *women*. f.

What is here adviſed by the *Apoſtle*, is *parallel* to the directions of the *antient Philoſophers*, known by the *Epheſians*, to whom he wrote. *Ariſtotle* diſtinguiſheth in this matter, *Eth:* l.7.c.6. between ἀκρόχολοι thoſe that are *highly enraged*, and πικροὶ *bitter*, or *contumelious* in their *anger*, and χαλεποὶ *hard to be reconciled*, whom elſwhere he calls δυσδιάλυτοι thoſe that *hardly* are *diſſolved*, hardly put off their *diſpleaſure*, *Eth:* 4.5. Theſe three ſorts are here referred to by the *Apoſtle*, the firſt (ἀκρόχολοι) is intimated in the [ὀργίζεσθε *be angry*] whether by that be meant *ſuddain anger*, and *haſtineſſe*, or whether *diſtemper*, and *rage*, conceived upon any the *greateſt provocation*, This firſt degree is here ſuppoſed, and the *exhortation* founded in the *preſence* of it, which yet concludeth not this whether *ſuddenneſſe* of *paſſion*, or *inordinacy* of *rage* to be no *ſin*, for certainly the *contrary* to the *ſlowneſs to anger*] is elſwhere commanded βραδὺς εἰς ὀργὴν, *Jam.* 1. 19. and ſo of the *charitable* man it is ſaid 1 *Cor.* 13. 4. μακροθυμεῖ, *he is ſlow to anger*. The *ſecond* ſort [πικροὶ] is forbidden in the μὴ ἁμαρτάνετε, *ſin not*, this being the firſt aggravation of the fault of *anger* indulged to, that it becomes *bitter*, which is expreſt by παροξυσμὸς 1 *Cor.* 13.5. an *exaſperation*, or *paroxyſm* of this *evil* humour, And the *third* [χαλεποὶ or δυσδιάλυτοι] is here expreſt by the very ſame colour, that the *antient philoſophers*, the *Pythagoreans* had thought fit to expreſſe it by. For of them, ſaith *Plutarch*, *de Frat: am:* that when they fell into any λοιδορίαν ὑπ' ὀργῆς *contumely through anger*, πρὶν ἢ τὸν ἥλιον δῦναι--διαλύεσθαι, *before the ſun went down*, *the ſhook hands*, and *were diſſolved* (directly contrary to the δυσδιάλυτοι) or *made friends* again, and ſo here ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *Let not the ſun go down upon your wrath*, where παροργισμὸς being that παροξυσμὸς *exaſperation* of *anger*, which breaks out into *bitter words*, and ſo all one directly with the λοιδορία ὑπ' ὀργῆς, *the contumelious behaviour produced by anger*, the *Apoſtles* command is, that he that hath been guilty of it, muſt come to *temper*, and ſue for *reconciliation*, (as the ſame *Pythagoreans* did, τὰς δεξιὰς ἐμβαλλοντες ἀλλήλοις, καὶ ἀπαναπαύοντο, *ſhaking hands and embracing one another*) *before the ſun go down*, i. e. either *ſpeedily* (as *Chriſt* adviſes, *agree with thy adverſary quickly*) or elſe before the time of ſolemn *praying* to *God*, which was conſtantly at *evening*, and ſo the exhortation here will bear proportion with that *Mat.* 5. 23, 24. *If thou bringeſt thy gift unto the altar, and there remembreſt that thy brother hath ought againſt thee* (as he that hath been *reproached* by thee in thy *wrath* hath,) *leave there thy gift, and firſt be reconciled to thy brother* (i. e. obtain his *reconciliation* to thee) and *then*, and not till then, thou mayſt *offer thy gift*. g.

The reaſon of the conjoyning of the prohibition of *ſtealth*, and the precept of *labour*, will be diſcerned by remembring the old verſe in *Phocylides*, h.

Πᾶς γὰρ ἀεργὸς ἀνὴρ ζωὴν κλοπιμὴν ἀπὸ χειρῶν,

There

There is no way for a ſluggard to live, but by ſtealing, and acts of that kind, And ſo ſaith S. *Chryſoſtome*, Τὸ γὰρ κλέπτειν ἀργίας ἔργον, *ſtealing is an effect of idleneſſe.*

ι. ἔκτυπος

The ſpecial uſe of a *Seal*, and that which in this and other places of the *Scripture* is moſt commonly referr'd to, is that of a *mark* or *Character* ſet upon *wares*, or *commodities*, that are brought by any, and becauſe *men* were as ordinarily *bought*, as any other *commodity*, nothing was more ordinary then to ſet a *ſeal* or *mark* upon them, either in their *forehead* or ſome other part, to *diſtinguiſh* them from all others. Thus *Rev.* 7. 3. the *ſealing* is there accommodated to the *ſervants* of *God*, who are there ſuppoſed to be *bought*, and are now farther to be reſcued out of the *temporall* enſuing *danger*, and, as a token of that, *ſealed* in the *forehead*; as *ſervi*, *ſervants*, in reſpect of the *originall* of the word, *a ſervando*, is all on with σῴζωσι, who being ſpiritually *reſcued* and *ſaved* already from the *pollutions* of the *world*, are now to be *delivered* from the *approaching deſtruction*, when, without that *mark* of diſcrimination, the *good* and *ill*, might all be *involved* in the ſame *calamity*: See *note* on *Rev.* 7. c. Thus when *Joh.* 6. 27. 'tis ſaid that *God the father hath ſealed Chriſt*, the meaning is clear, that by the *miracles* which he did, and eſpecially by the *Holy Ghoſt's deſcending* upon him, with [οὗτός ἐστι, *this is he*] he had owned him his *ſervant*, *Iſa.* 42. 1. (ſee *note* on *Mat.* 3. 1.) and *demonſtrated* it as punctually as if he had *mark'd* him in the *forehead*, that this was his *anointed* ſpecial *ſervant*, ſent by *commiſſion* from him diſcriminated from all others, and that, whatſoever he ſaid, was the *will* and *pleaſure* of *God*. In reference to what was there ſaid of *God's ſealing Chriſt*, is that, which is here ſaid, to be underſtood alſo. For there the *ſpirit's coming* down upon *Chriſt* was the *ſealing* of him, the ſignifying that he was *God's ſervant ſent* on his *meſſage* to the *world*, and here in like manner the *Epheſians* are ſaid to be *ſealed* by the *Spirit*, *to the day of redemption*, i. e. by the *preaching* of the *Goſpell*, and ſettling of a *Church* among them, which is an effect directly of the *Holy Ghoſt's deſcending* on the *Apoſtles* (as before upon *Chriſt*) and an act of the *office* of the *Holy Ghoſt*, by which the *Epheſians* that were *believers*, were demonſtratively pointed out to be by *God* deſigned to his *ſervice*, to a gracious *Chriſtian* life, and nothing ſo contrary, *ſo grievous* to this *Holy Spirit*, as their neglecting and contradicting theſe deſignes of *God*, living *unchriſtianly*, v. 29. By this 'twill be eaſie to underſtand the like *phraſe* 2 *Cor.* 1. 22. where alſo, as here, to *God's ſealing* us is ſtraight added his *giving* his *ſpirit* as a *pledge*, &c. So *Eph.* 1. 13. ye were *ſealed* by the *holy Spirit* of *promiſe*, i. e. by that *holy Spirit promiſed* by *Chriſt*, and in the *Goſpell* called, *the promiſe of the father*, *Lu.* 24. 49. which whereſoever it is *given* (i. e. where a *Church* is ſettled and *eſtabliſhed*) is ἀρραβὼν κληρονομίας, *a pledge* or *firſt* part of that *inheritance* or *portion*, which ſhall hereafter be beſtowed on thoſe, which by this appear to be received, and acknowledged, as *ſervants*, and *ſonnes* of *God*.

CHAP. V.

Paraphraſe.

* imitators. μιμηταὶ

1. BE ye therefore * followers of God as dear children;]

1. Be ye therefore as diligent to render your ſelves the pictures or reſemblances of God, which hath thus vouchſafed to be your Father, as any children are by nature in the lineaments of the face, or by inſtitution in the qualities of the minde, like to their naturall parents;

2. And walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an * offering and ſacrifice to God for a ſweet ſmelling ſavour.]

2. And continue conſtant to death in the profeſſion of the Chriſtian faith, (ſee note on Rev. 2. b.) thereby imitating the love of Chriſt to us, who, that he might confirm and ſeal the truth of his preaching for which he was ſent by God, offered up his own life, was willingly content to dye; which death of his, as it was for our ſakes, ſo was it moſt acceptable to God, and ſo cannot be better compared, then to a meat offering or drink offering, which being offered for our ſins unto God (and of the former a part burn'd upon the altar, and the reſt for the uſe of the Prieſt. Lev. 2. 3. but the latter wholly conſumed on the altar,) is ſaid to be of a ſweet ſavour unto the Lord. Lev. 2. 3. and Gen. 8. 20. to ſatisfie for us, and work our peace. 2.

† inordinate deſire, ſee note on Rom. 1. h.

3. But fornication, and all uncleanneſſe, or † covetouſneſſe, let it not be once named amongſt you, as becometh Saints:]

3. And for the Gnoſtick noyſome foule practiſes, unlawfull, unnaturall riotous luſts let them never get the leaſt admiſſion among you, but be utterly deteſted by you, according to that obligation that lies on you as Chriſtians, in oppoſition to the heathens:

* And filthyneſſe, and fooliſh ſpeaking, or jeſting, which are things unſeemly, but rather graciouſneſſe.

4. * Neither filthineſſe, nor [b] fooliſh talking, nor jeſting, which are not convenient: but rather giving of [c] thankes.]

4. And ſo all unclean geſtures, and obſcene talking, or unſavoury jeſts to cauſe laughter, which are all unbeſeeming a Chriſtian; but purity, chaſtneſſe, graciouſneſſe of language, oppoſite to the filthineſſe before, or elſe bleſſing and praiſing of God, a fayre fitter ſubject for our rejoycing. b. c.

5. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.]

5. For by the Chriſtian doctrine ye are aſſured, that he that is guilty of any unlawfull, eſpecially, unnaturall, inordinate luſt (ſee Ro. 1. note h.) thoſe ſins which were uſed in the myſteries of the heathens, is an abſolute Gentile perſon, hath no portion in the Church of God under Chriſt, nor inheritance in heaven. See note on 1 Cor. 5. 1.

6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.]

6. Let no man flatter you, that theſe are tolerable for a Chriſtian, for they are the very ſins, for which God hath ſo plagued the heathens, as he did Sodome, &c.

7. Be not ye therefore partakers with them.]

7. Doe not ye then joyn in their ſins, that ye may not in their puniſhments.

8. For

8. For though yee were formerly heathens, yet now ye are become Chriſtians, and that layes an obligation on you, and all ſuch as you, to live like Chriſtians,

8. For yee were ſometimes darkneſſe, but now are ye light in the Lord: walk as children of light,]

9. (For that Spirit that God hath ſent among us in the preaching of the Goſpell, being the Spirit of God, muſt bring forth all kindneſſe, juſtice, fidelity, and ſuch like, (Ga 5. 22,)

9. (For the fruit of * the Spirit is in all goodneſſe, and righteouſneſſe, and truth.)]

* or light: for the King's MS. reads πνευμα ſee v. 8. and 11.

10. Searching and approving, and accordingly practiſing whatſoever you ſhall find acceptable to God, ſee note on Rom. 2. f.

10. † Proving what is acceptable unto the Lord.]

† Examining δοκιμαζοντες

11. And goe not ye to their heathen myſteries, comply not with their cloſe dark abominable practiſes, but oppoſe and help to bring them to light, that they may leave them, (the ſecrecy being the onely thing that ſecures and continues them in them.)

11. And have no fellowſhip with the unfruitfull workes of darkneſſe, but rather * reprove them.]

* diſcover them ελεγχετε

12. For thoſe ſecret practiſes are ſuch that they dare not appear in the light, and therefore are by the devill, who preſcribes them as parts of his worſhip, appointed to be uſed in cloſe receſſes, which are called their myſteries, as the higheſt, but indeed the vileſt part of their religion, (ſee note on Rev. 14. a.)

12. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.]

13. But Chriſtianity is a means to diſcover and diſplay theſe abominable cheats and villanies, as light is the direct means to diſcover what darkneſſe hath hid, and to make them renounce and forſake it, when they ſee it is ſeen and abhorred by men.

13. But all things † that are approved are made manifeſt by the light; for whatſoever doth make manifeſt, is light.]

† being diſcovered by the light are made manifeſt, ελεγχομενα υπο του φωτος φανερουται

14. According to that ſaying of Iſaiah, c. 60. 1. Ariſe, be enlightned, for thy light is come, and the glory of the Lord is riſen upon thee, i. e. this Chriſtian eſtate is a lightſome condition, and engages every man that expects to have his part in it, to get out of all theſe horrible dark ſecrecies, which are put to ſhame and diſcomfited by the light.

14. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall * give thee light.]

* ſhine upon thee επιφαυσει σοι

d. 15. See therefore and conſider how yee may walk moſt exactly and inoffenſively, to which end ye will need great circumſpection, as being placed in the midſt of ſuch temptations and dangers, by one or other ready to be inſnared on every ſide; If your circumſpection be not intenſe enough, ye will be inſnared as fooles in their luſts, and complyances, which bring ſuch carnal temptations along with them, and if ye be over earneſt in admoniſhing them, and vehement unſeaſonably, ye will exaſperate and incurre the danger Mat. 7. 6. of being rent by the ſwine.

15. See then [d] † that ye walk circumſpectly, not as fooles, but as wiſe,]

† how ye walk exactly, ακριβως περιπατειτε

e. 16. And therefore as you muſt be ſure to preſerve the innocence of the dove, ſo ye have need of prudence and waryneſſe, and wiſedome of behaviour, becauſe the world is at this time full of corruption, and of contumacy, and perſecuting of all good and orthodox Chriſtians.

16. * Redeeming the time, becauſe the dayes are evill.]

17. And therefore ſee that ye be not corrupted by their inſinuations, but let the knowledge of your Chriſtian duty ſo fortifie you, that ye be not befoold or inſnared by them.

17. Wherefore be ye not unwiſe, but underſtand what the will of the Lord is.]

f. 18. And do not ye, like thoſe heathens in their Bacchanals, inflame your ſelves with wine, to which all manner of inordinate luſt is conſequent, (and then think ye are inſpired, and able to prophecy by that means) but let your hearts be filled with zeal and devotion (ſee note on Lu. 9. d.)

18. And be not drunk with wine wherein is [f] * exceſſe; but be filled with the Spirit:]

* diſſolutenеſſe

g. 19. And let all your mirth and jollity be expreſs'd in the ſeverall kindes of hymnes, &c. that are uſed among Chriſtians, after a pious manner, ſinging, and inwardly in your hearts rendring praiſes to God, and not finding out ſuch groſſe carnall wayes of expreſſing your joyes, as the heathens uſe;

19. Speaking to your ſelves in [g] Pſalms, and Hymnes, and ſpirituall ſongs, † ſinging and making melody in your hearts to the Lord,]

† chanting (or with thankſgiving chanting, for the King's MS. reads εν χαριτι αδοντες as Col. 3. 16.) and ſinging, και ψαλλοντες

20. Upon all occaſions acknowledging the great and fatherly mercies of God to you, through our Lord Jeſus Chriſt;

20. Giving thanks alwayes for all things unto God * and the father, in the name of our Lord Jeſus Chriſt;]

* even και

21. Yeilding obedience to thoſe, to whom tis due, in ſubordination to God, obeying their lawfull commands upon God's command to honour them, but yet not doing any thing in obedience to them, which is forbidden by that ſuperior law of God.

21. Submitting your ſelves one to another in the fear of † God.]

† or, Chriſt, for the King's MS. reads Χριστου

22. All wives muſt be ſubject to their husbands by virtue of the Chriſtian law, which in this and other things doth no way diſannull, but rather confirm God's firſt inſtitution.

22. Wives ſubmit your ſelves unto your own husbands, as unto the Lord.]

23. And the ſame obligation that lies on the Church to obey Chriſt, viz. becauſe he is the head of it, lyes on the wife to obey the husband, who is the head of the wife, 1 Cor. 11. 13. by the law of creation, which is in force among all nations, and as Chriſt did for his Church, ſo it is the office of the husband, as of the head, to take care for, and ſecure, and defend the body which belongs to it, i. e. to doe all that hee can for the good of the wife.

23. For the husband is the head of the wife, even as Chriſt is of the Church, and he is the Saviour of the body.]

24. There-

24. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.] 24. And this subjection of the wife to the husband is not restrained to some sorts of things, but extended unlimitedly to all, where there is not a prohibition of some superiour law (see v. 22.) as the Church is to be regulated by Christ, and those whom he hath placed over it, in all things.

25. Husbands love your wives, even as Christ also loved the Church, and gave himself for it,] 25. And, by the same rule of analogie with Christ, the husbands are obliged to expresse that care of their wives, that love to their good, as Christ had to the good of his Church, which is his wife (for whom he laid down his life)

26. That he might sanctifie * and cleanse it with the washing of water, by the word,] * it, having cleansed it ἁγίσῃ, καθαρίσας 26. That he might purifie it from all sin, and to that end appointed baptisme, therein obliging us to forsake the devil &c. and covenanting to give us grace to doe so, and to that adding his word, the whole doctrine, commands, promises of the Gospel, as a powerfull means to oblige, and enable us to doe so.

27. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.] 27. And all this, that as a wife he may set it out in beauty and comelinesse, as a garment come new out of the fuller's hand, purged from spots, stretched from wrinkles, and so not having any of the base pollutions before mentioned v. 5. but that it may be perfectly clean without ever a blemish in it.)

28. So ought † men to love their wives, as their own bodies: he that loveth his wife loveth himself.] † husbands ἀνδρες 28. And this love of the husband to the wife, must be as to a part of himself (for so Eve was taken out of Adam.)

29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church.] 29. And not to love a man's self, and every part of that is unnatural, and therefore every sensible man will love his wife as part of himself, and endevour her good, as Christ doth the Churches, with all the zeal imaginable.

30. For we are [h] members of his body, of his flesh, and of his bones.] 30. (For he is the head of the Church, and we are members of him.) h.

31. For this cause shall a man leave his father and mother, and shall * be joyned unto his wife, and they two shall be one flesh.] * cleave ἐχόμενος συνδεθήσεται 31. And this is the reason of that precept in the first creation, that a man shall at marriage put off all other neerest relations, so farre as to preferre this newly contracted relation before them all, of two to make up one common person, Gen. 2. 24.

32. This is a great mysterie; but I speak concerning Christ and the Church:] 32. This place of Genesis is spoken literally of marriage, but it hath also a divine, secret, mystical sense in it, to denote the conjunction or marriage between Christ and his Church, who are literally one flesh, by Christ's assuming our nature upon him, and mystically one body, by the strict union which he hath made, both by infusing his graces, as the head to the members, and obliging us to continue in him, as members in union with, and subjection to the head. And so the Jewes themselves say of the taking Eve out of Adam's side, that it was to signifie the marriage of the most highest, God blessed forever.

33. Nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she † reverence her husband.] † fear φοβηται 33. The short is, that by the law of our creation confirm'd, and not disannulled by Christ, and exemplified to us in his dealings with his spouse the Church, every Christian husband is bound to account of his wife, as of a great part of himself, and accordingly to love and care for her, and she back again, as to the head, behave her self reverently toward the husband.

Notes on Chap. V.

a. Προσφορὰ καὶ θυσία

The difference of προσφορὰ *offering*, and θυσία *sacrifice*, is ordinarily observable, see *Heb.* 10. where in stead of θυσία and προσφορὰ, *sacrifice* and *offering* v. 5. is ὁλοκαύτωμα, καὶ περὶ ἁμαρτίας, *Burnt offering and sacrifice for sinne*, v. 6. where, as θυσία *sacrifice* is certainly expressed by ὁλοκαύτωμα, the *bodies of beasts wholly burnt* upon the *altar* (of which therefore no part came to the *Priest*, *Heb.* 13. 11.) so the προσφορὰ *oblation* is the מנחה, or *meat-offering*, the *flour* and *oyle Lev.* 2. 2. of which *part was burnt with fire*, and *the remnant was Aaron's and his sons*, v. 3. and as of the former of these, when it was *offered* by *Noah*, *Gen.* 8. 20. it is said that *the Lord smelled a sweet savour*, v. 21. and that as a token that his *wrath* was *pacified*, as it follows, *the Lord said in his heart, I will not again curse the ground any more*, &c. so *Lev.* 2. 2. the other is said to be *an offering made by fire, a sweet savour unto the Lord*. And accordingly here to the mention of *offering* and *sacrifice*, *meat-offering*, and *burnt-offering*, is added, εἰς ὀσμὴν εὐωδίας, for *a smell of sweet savour*, which notes this *death* of *Christ*, which is expressed by it, to be a means appointed by *God*, for the *averting* his *wrath* from us, for the *appeasing* and *reconciling* him to us, as those *sacrifices* were wont to doe, and an engagement to us to live such *lives* as may be *acceptable* to *God*, contrary to the *noysome* lusts, ver. 3.

εἰς ὀσμὴν εὐωδίας

That μωρολογία signifies *foolish speaking*, and that εὐτραπελία signifies the same, onely with this addition of designing it as *jest*, to move *laughter* (and therefore εὐτράπελος is ordinarily interpreted γελοιοδὴς, and γελωτοποιὸς, a *ridiculous* person, or one that *causeth laughter*) there is no question. But that the text may here reasonably be thought to confine them both to *obscene* and *filthy* discourse, may also appear, not onely by the company that they are set with, *fornication*, *uncleanesse*, *inordinate lust*, *filthinesse*, but especially by the reason that is rendred for the abandoning of all these, v 5. *For this you know, that every fornicator, or unclean person, or inordinate luster, which is an idolater, hath no inheritance in the kingdome of Christ or of God.* Where if these two be not of the same sort with the former, belonging all to *uncleanesse*, that enumeration in the *reason*, would not comprehend the severals in the *exhortation*, which b. Μωρολογία Εὐτραπελία

which it muſt be ſuppoſed to doe, To this purpoſe therefore it is 1. obſervable of the word μωρολογία *fooliſh-ſpeaking*, that it is the *ſcripture elegance* to expreſſe *uncleanneſſe* by *folly*, ſo *folly in Iſrael* is *adultery*; and ſo in *Eurypides* Ἀφροσύνα, matters of *venery*, are called μωρὰ *fooliſh*, and in *Ariſtophanes* ἀνόητα, which is the ſame, and ſo μωρολογία *ſpeaking folly* may be *ſpeaking obſcenely*: 2ly, that εὐτραπελία, (which is joyned with it by [ἢ *or*] and ſo is but an explication of it) as it is by *Heſychius* rendred κυβίστης *levity*, and μωρολογία *fooliſh-ſpeaking*, ſo it is alſo διαχεσλογία *filthy, unclean ſpeaking*: 3dly, that after all theſe here is added [τὰ οὐκ ἀνήκοντα] which being in the *plural*, belongs equally to all the foregoing words, and that ſignifying not barely that *which is not convenient*, but *indecent, foul, unbecoming*, doth by a kind of *propriety* belong to that of *immodeſt, unclean* behaviour: 4thly, by this way of rendring theſe words all manner of *uncleanneſſe* will be comprehended in this prohibition; that in the *members*, acted through all the ſorts, will be comprehended in the *three* words, ver. 3. that of *unſeemly* behaviour, *geſtures* &c. under the word αἰσχρότης *filthineſſe* v. 4. and that of the *tongue* in the other two words of *fooliſh ſpeaking*, or *jeſting*. 5thly, It is ordinarily known how much of the *wit* and *jeſting* of wicked profane perſons, conſiſts in this one ſubject of *obſcene* and *ſcurrilous* diſcourſe, and ſo how reaſonable it was, in the prohibiting all *uncleanneſſe*, to name that of *obſcene jeſting*, which, I ſuppoſe, was meant by the σαπρὸς λόγος *putrid, rotten communication*, c. 4. 29.

Σαπρὸς λόγος

c. Εὐχαριστία

What εὐχαριστία here ſignifies, may be matter of ſome queſtion; It ſignifies ordinarily *thanksgiving*; and that belonging eſpecially to *God* (from whom all *mercies* are received, and to whom all *thanks* are due) may be meant here by the word, though no mention of *God* be added to it, and ſo the context may well bear, *Let there be no unclean ſcurrilous jeſts* uſed among you, *but rather giving of thanks*, i.e. Let the *Chriſtian's* way of *mirth* be farre from that of *obſcene* wit; the recounting the *mercies* of *God* in *Chriſt*, *calling you from darkneſſe to his marvailous light*, will farre better become a *Chriſtian*, and to this purpoſe ſee ver. 20. But yet it may be obſerved what notion there is of χάρις (of which this word is compounded) ſeveral times in the *Epiſtles*, for *piety*, *Chriſtian virtue* in general, Thus c. 4. v. 29. where the *corrupt communication* is forbidden, and, in ſtead of it, the *good* commanded, for *profitable inſtruction*, or *edification*, this is deſigned ἵνα δῷ χάριν τοῖς ἀκούσι, *that it may give grace*, i.e. afford *ſpiritual* advantage, *in increaſe* of *piety in the hearers*. So *Col.* 4. 6. *Let your ſpeech be alwaies* ἐν χάριτι, *with grace*, i.e. *gracious, pious, ſeaſoned* with *ſalt*, contrary to the *putrid, corrupt*, mentioned to the *Epheſians*. So *Col.* 3. 16. ἐν χάριτι ᾄδοντες, *with grace ſinging*, i.e. after the manner of *pious, gracious* perſons, in a *Chriſtian* manner, and ſo 'tis alſo *Eph.* 5. 19. in the reading of the *King's MS.* And agreeably to this notion of χάρις, we have γυνὴ εὐχάρις, a *gracious pious woman*, *Prov.* 11. 16. And ſo perhaps εὐχαριστία may ſignifie in this place, *gracious, pious, religious* diſcourſe in general, being ſet oppoſite to the *filthy obſcene* diſcourſe preceding, and not to be reſtrained to one *ſpecies* of it, recounting the *mercies* of *God*.

Χάριν

ἵνα δῷ χάριν

ἐν χάριτι

The word πῶς] generally in the *New Teſtament* is not to be rendred [*that*] but [*how*] eſpecially when it follows βλέπετε, ſo *Lu.* 8. 18. βλέπετε πῶς ἀκούετε, *take heed how you hear*, and 1 *Cor.* 3. 10. βλεπέτω πῶς ἐποικοδομεῖ, *Let him take heed how he ſuperſtruct*. And ſo 'tis here to modify the accurate walking, and accordingly 'tis anſwered with ὡς σοφοί] that they behave themſelves warily between the two dangers of being *corrupted* on one ſide, and *devoured* on the other, in the firſt not ὡς ἄφρονες *as eaſie, ſeducible* people, in the ſecond ὡς σοφοὶ *as wiſe, prudent* men, that can manage their affairs to the beſt advantage, and not run *hazards* to no advantage. d. Πῶς

Ἐξαγοραζόμενος τὸν καιρὸν, though it have a ſenſe very unlike the *Engliſh* words [*redeeming the time*] yet cannot well be literally rendred otherwiſe, then either ſo, or *buying out* or *gaining the time*. *Theodotion* uſeth it in the *active*, ἐξαγοραζοντες καιρὸν, *Dan.* 2. 8. by that rendring the *Chaldee* זִדְנָא אַנְתּוּן זָבְנִין, and there the *vulgar* have, *redimitis tempus*, and we, *gaining* or *buying the ſeaſon*, referring particularly to the *delaies* that they ſought to make, thereby to ſave themſelves from danger, The full meaning of the phraſe in that place is, to uſe *caution*, and *cunning*, and *dexterity*, whether by *delaies*, or any other means, for the *ſaving* of themſelves from that danger, that was threatned them, v. 5. And it ſeems to be a *proverbial* ſpeech, which the uſe had made to ſignifie more, then the very *literal* of the words imported; and you may find it uſed in *authors* in the ſame, or like words, One for all, in *Nazianzen's* στηλίτευτ. α'. p. 14. of *Julian*, ὁ μὴ ἐξωνούμενος τὸν καιρὸν, ἢ κρύπτων ἐν ὑπονοίαις πολλαῖς τὸ κακοήθες, where *buying out* of *time*, is a *proverbial* expreſſion for carrying himſelf *cunningly, dextrouſly concealing* (what he had not a mind to *diſcover*) his ill *diſpoſition* under a diſguiſe of *gentleneſſe*. And proportionably 'tis ſo here, to uſe all *prudent, artificial* deviſes to *preſerve* them from the *evil times* then preſent, times of high *corruption*, and ſo of *danger* to their *ſouls*, wherein the carnal heathen *ſenſualities* (to which they had ſuch temptation, and which were uſed in their *myſteries* and *devotions*) were very frequent among them, and againſt which the warning is very particular in the former part of the *chapter*, v. 6, 7. &c. and to which he returns again, as farre as concerns *drunkenneſſe* (the expreſſion of the *heathens devotion* in ſome of their *worſhips*, the *Bacchanalia*) ver. 8. And that 'tis this *wiſdome* and *dexterity* which is here primarily meant, in reſpect of thoſe *ſpiritual* dangers, the *ſnares* that were neer their *ſouls*, may be conjectured by the verſe immediately following, where διὰ τοῦτο *for this* cauſe, for this *evilneſſe* of the *daies*, they are adviſed not to be ἄφρονες *fools* (as v. 16. μὴ ὡς ἄφρονες, ἀλλὰ *not as fools*, and μηκέτι νήπιοι, *no longer children* or *fools*, c. 4. 14.) but *underſtanding* (Συνίετε, noting that *prudence*, Σύνεσις, that we ſpeak of) *what the will of the Lord is*, i.e. how contrary *Chriſtianity* is to thoſe *heathen* courſes, which now by the *cheats* of the *Gnoſticks* are put off, and commended to them, v. 6. as things that are abſolutely *indifferent*. Beſides this it may be applied alſo to that other *prudence* for avoiding of *perſecutions*, as thoſe are expreſſed by *evil daies*, *Gen* 47. 9. & *Pſal.* 49. 5. not to throw our ſelves upon *dangers* unſeaſonably. e. Ἐξαγοραζόμενος τὸν καιρὸν

Συνίετε

unſeaſonably, where there is no probable advantage in our *proſpect*, but to *ſpeak* and *exhort* when 'tis likely to *proſper*, and at other times to refrain; and this may properly be ſtyled *gaining the time, watching opportunities*, and when interpoſing would prove gainleſſe, then to hold the peace, and expect ſome fitter *ſeaſon*, ſee *Rom.* 12. 11.

f. Ἀσωτία The word ἀσωτία ſignifies generally being *given up* to all *wickedneſſe*, particularly *luxury*, meaning by that not onely *exceſſe* of *drinking*, or *eating*, or *waſting* an *eſtate*, but eſpecially giving himſelf up to *riotous* enormous *luſts*; thus *Heſychius* renders ἀσώτως by ἀκρατῶς, ἀκαθάρτως, *filthineſſe, inſatiableneſſe*, and ſo when of the *prodigal Lu.* 15. it is ſaid that the means of *ſpending* his *patrimony*, Ἀσώτως was his *living* ἀσώτως ver. 13. that is interpreted v. 30. by καταφαγὼν τὸν βίον μετὰ πορνῶν *devouring his livelihood with harlots*. And then we may diſcern the meaning of this phraſe [ἐν ᾧ ἐστὶν ἀσωτία] ſpeaking of *drunkenneſs* and *filling* themſelves with *wine*, *in which*, ſaith he, *there is* (not *exceſſe*, as that ſignifies *immoderate drinking*, for that was contained before in *drunkenneſs*, or *being filled* with *wine*, and to ſay that in *drunkenneſs* or in *wine* were *immoderate drinking*, would not be ſo commodious, but) *unclean inordinate* behaviour, all kind of *venery* and *enormous luſts*, and ſo it is true not onely in common obſervation that *inflaming* themſelves with *wine* betraies men to all *uncleanneſs*, but particularly in the *heathen Bacchanals* (to which he ſeems to referre, by oppoſing to them the being *filled* with the *Spirit*, and expreſſing that in *Pſalms* &c. the *Chriſtian* way of *rejoicing*, contrary to their *prophecying Wiſd.* 14. 28. or their *mad howlings* in their *Orgia*) where after their *drinking*, *uncleanneſs* was wont to ſucceed, as in the *Iſraelites Idol-feaſts*, after their *ſitting down to eat and drink*, 'tis added, *they roſe up* παίζειν, *to ſport*, or *mock*, which that it belongs to this of *uncleanneſs*, ſee *note* on 1 *Cor.* 10. c. And ſo this is a ſeaſonable exhortation to the *Chriſtians* at *Epheſus*, living among the *heathens*, and in danger to be ſeduced by the *Gnoſticks* to the *Idol-feaſts*, that in ſtead of the *Bacchanals*, and *unclean* conſequents of them, which were their way of *worſhip* to their *idols*, or *devils*, they ſhould entertain themſelves after the *Chriſtian* manner of *ſinging Pſalms*, *bleſſing* and *praiſing* of *God*, which is the *Chriſtian* jollity, to be preferred before thoſe heathen *beſtial* practiſes. παίζειν

The difference of theſe three [ψαλμοὶ, ὕμνοι, ᾠδαὶ, *Pſalmes, hymnes, ſongs*,] muſt be fetch'd from the *Jewes*, who have three ſorts of *Canticles*, 1. סִפּוּר from זמר *amputavit*, a *conciſe verſe*, which is here called ψαλμὸς a *Pſalm*; 2dly, תְּהִלָּה *Praiſe*, celebration, depredicating of any thing, which is here ὕμνος *hymne*; 3dly, שִׁיר *Canticum* or *cantio*, whence is שִׁיר הַשִּׁירִים *Canticum canticorum, the ſong of ſongs*, and to this anſwers here the ᾠδαὶ, and the word πνευματικαῖς added to it, *ſpiritual* or *Chriſtian*, is both in oppoſition to the ἐν οἴνῳ βάκχῃ, and the like *drunken*, ſenſual *ſongs*, and *ovations*, in their *Bacchanalia*, and perhaps in reſpect of the χάρισμα then among them, as of *praying*, ſo of *ſinging* alſo, by that extraordinary *gift* of the *Spirit*, 1 *Cor.* 14. 26. ſee *note* on *Jude* 1. g. Ψαλμὸς Τρόπος ᾠδῆς Πνευματικαῖς ᾠδαῖς

It is the manner of the *ſacred writers* to expreſſe a *complexe* body, by the enumeration of the ſeveral *parts* of it, as the *heaven* and the *earth* for the *world*, *evening* and *morning*, for the *natural day*, and many the like, ſee *note* on *Col.* 1. c. & 2 *Pet.* 3. b. and ſo here *his fleſh*, and *his bones*, ſignifies no more then *he*, and ſo the whole importance of the verſe is, that we are *members* of *Chriſt*, and nothing elſe. (ſee *note* on *Joh.* 6. d.) h. Χαὶς ἡμῖν

CHAP. VI.

Paraphraſe.

* juſt δίκαιον 1. CHildren obey your parents in the Lord: for this is * right.] 1. And ſo likewiſe all children and ſubjects muſt be obedient to their parents and Princes, now under the Goſpel: for this is commanded by the law in the Old Teſtament, which Chriſt came not to evacuate, but to confirm.

2. Honour thy father and mother (which is the firſt commandement with promiſe,)] 2. For ſo are the words of the fifth Commandement of the Decalogue, Honour thy father and mother, not onely thy natural, but civil Parents, and all other placed over thee by God, or the lawes under which God hath placed thee. And this is the firſt commandement of the ſecond table, and that with a promiſe annex't to it,

† thou ſhalt have a long time on the land, ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς 3. That it may be well with thee, and † thou mayſt live long on the earth.] 3. viz. of proſperity and long life in the land of Canaan, as it concern'd the Jewes, and to all others of proſperous peaceable living upon earth, (toward which obedience to ſuperiors is ordinarily an eminent means of ſecurity, ſee Mat. 5. 5.) and of eternall bliſſe in heaven by the promiſe of Chriſt.

* diſcipline and nurture, παιδείᾳ καὶ νουθεσίᾳ 4. And ye fathers provoke not your children to wrath: but bring them up in the * nurture and admonition of the Lord.] 4. And parents likewiſe are to behave themſelves lovingly and gently toward their children, and not to tempt them, by tyrannical uſage of their power, to diſobedience, but uſe all care to bring them up in the knowledge of their duty to Chriſt.

5. Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſſe of your heart, as unto Chriſt:] 5. And doe not think that Chriſtianity hath ſet all ſervants at liberty, or given them any privilege of diſobeying thoſe, whoſe ſervants they are according to the courſe of this world, be they heathens &c. But let all ſuch know themſelves to be obliged to perform obedience unto their maſters, with all diligence and ſincerity (ſee note on Phil. 2. c.) as unto Chriſt, who ſees their hearts, and laies this command on them.

† or, from the ſoule with good will doing them ſervice, for the King's MS. joins it thus, ὡς δούλοις Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες. 6. Not with eye-ſervice as men-pleaſers, but as the ſervants of Chriſt, doing the will of God † from the heart;] 6. And this not onely to avoid the diſpleaſures of their maſters, (which will extend no farther then to thoſe things which they can ſee whether they be done, or omitted, and conſequently puniſh in them) but upon ſenſe of obligation to the law of Chriſt, who can ſee the ſecrets of the hearts, and ſo muſt be ſerved accordingly;

viz: with uprightneſſe and cheerfulneſſe, a voluntary obedience, which may approve it ſelf to Chriſt, and not a forced one, which ariſes from fear of man, and ſo extends no farther then the maſter can ſee and puniſh:

7. With good will doing ſervice, as to the Lord, and not to men:]

8. Knowing that as all other performances of duty, ſo his faithfull ſervice to his maſter ſhall be rewarded in him by God.

8. Knowing that whatſoever good thing any man doth, the ſame ſhall be received of the Lord, whether he be bond or free.]

9. And the maſters muſt uſe their ſervants, as fathers were appointed to uſe their children v. 4. not wrathfully and imperiouſly, but calmly and gently, either as knowing that they themſelves have a maſter to obey, who commands them to doe thus, or knowing that you and they are but fellow-ſervants in reſpect of Chriſt, and indeed that if maſters doe not their duty, they ſhall be as puniſhable before God, as any others of the moſt inferiour degree, God favouring or ſparing none upon ſo ſlight conſiderations as theſe, of their being greater men in this world then others.

9. And ye maſters doe the ſame things to them, forbearing threatning: knowing that * your maſter alſo is in heaven, neither is there reſpect of perſons with him.]

* or, the Lord both of them and you, for the King's MS. reads ὑμῶν ἀμφοτέρων ὁ κύριος

10. Finally, brethren, conſider the allſufficience and omnipotence of his might, who is able to ſuſtain you againſt all oppoſition of men or devils, and confirm your ſelves in the faith, and chear up your ſelves with that conſideration.

10. Finally, my brethren, be ſtrong in the Lord, and in the power of his might.]

11. And make uſe of all the defenſatives and weapons that Chriſt hath afforded you, to the repelling of all the temptations and ſtratagems of the devil, that ye may be able to hold out againſt all his aſſaults, both of force and cunning.

11. Put on the † whole armour of God, that ye may be able to ſtand againſt the * wiles of the devil:]

† complete armour, πανοπλίαν
* contrivances, μεθοδείας

12. For the combat for which we are to be fortified, is not againſt any ordinary humane enemies, but againſt the ſeveral ranks of devils, the chieftains and gods of this preſent idolatrous heathen world, and againſt thoſe evil ſpirits that are in the aire, all groſſer carnal, and all more ſpiritual dangerous ſins, of pride, hereſie, and malice &c.

12. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt † the rulers of the darkneſſe of this world, againſt * ſpiritual wickedneſſe † in a high places.]

† the worldly rulers of this age, κοσμοκράτορας τοῦ σκότους τούτου
* ſpiritual parts, or ſpirits, for the Syriack appears to have read πνεύματα
† in heavenly places

13. The variety and greatneſſe of the danger being thus conſidered, makes it reaſonable for you to arm your ſelves in every part, with all that the Chriſtian faith hath provided you with, that in time of temptation ye may be able to hold out againſt the contrary allurements of thoſe hereticks, and in concluſion to be ſo farre victorious, as not to have been entnared on any ſide.

13. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.]

14, 15. Let your military preparations againſt theſe aſſaults be theſe, 1. Truth, the doctrine of the Goſpel in oppoſition to heathen errors, and heretical inſinuations, and let that be your military girdle (ſee note on Lu. 12. b.) that keeps on all the other armour, and fits you to make uſe of it, and withall will reſtrain you from all libertiniſme and licentiouſneſs, as a girdle reſtrains and keeps in the body. 2dly, Righteouſneſſe, ſincere faithfull obedidience to Chriſt, to guard the whole man from aſſaults of ſin, as the breaſtplate guards him, Iſa. 59. 17. 3dly, The practiſe of Chriſtian charity and peaceableneſſe, to ſupply the place of ſhooes, that ye may goe on expeditely in the Chriſtian courſe, and not fall or miſcarry by the way, through the traps that hereticks and ſchiſmaticks lay to wound, and gall you, and hinder your progreſſe.

14. Stand therefore, having your loynes girt with truth, and having on the breſt-plate of righteouſneſſe,

15. And your feet b ſhod * with the preparation of the Goſpel of peace;]

b. a.

* in the readineſſe

16. 4dly, Faith, or the beleiving both the promiſes of Chriſt to all reformed penitents, and of the threats to all impenitent ſenſual perſons, which will keep temptations from entring, and be able to allay the pleaſures of thoſe ſenſual baits propoſed to you, either by Satan or any other tempter, which, like poyſoned darts (which are wont to inflame the parts that are wounded with them, and therefore are called fiery darts, as the ſerpents with poyſonous ſtings, are called fiery ſerpents) will wound you to death, if the conſideration of your duty, the promiſes and terrors of Chriſt, received by your faith, doe not help to quench them:

16. † Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of * the wicked.]

† Unto all ἐπὶ πᾶσιν
* the wicked one, τοῦ πονηροῦ.

17. 5dly, The hope of ſalvation, which may ſerve as an helmet, Iſa. 59. 17. to bear off any blow (at leaſt ſecure you from the hurt of it) that can light upon you. And 6dly, The Spirit, i. e. the word of God, which may ſerve as a ſword to aſſault the aſſailants, and deſtroy them, to flay all that is temptation in them, by propoſing to the Chriſtian much ſtronger motives to obedience, then the world can afford to the contrary.

17. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:]

18. Praying heartily and fervently (ſee note on Lu. 9. d.) upon every opportunity and time of need, for God's aſſiſtance to enable you to perſevere, and for the removal or averting of temptations; and then adding vigilancy to prayer, and ſo continuing and perſevering in a conſtant performance of that office of prayer, for all virtues and graces that are needfull for you, and all means that may tend to the ſecuring or increaſing holineſſe in you.

18. Praying † alwaies with all prayer, and ſupplication in the Spirit, and * watching thereunto with all perſeverance, and ſupplication for † all ſaints,]

† at every ſeaſon, ἐν παντὶ καιρῷ
* to this very purpoſe watching, εἰς αὐτὸ τοῦτο γρηγοροῦντες

19. And let not theſe your prayers be wholly confined to your ſelves, but let me have my part in them, that I may be enlarged from my preſent reſtraint, and ſo have liberty to propagate the faith of Chriſt (ſee note on 1 Cor. 1. b.) and publickly, or freely, or with authority (ſee note on Joh. 7. a.) to preach to the Gentiles, and in ſtead of the heathen myſteries, wherein all their impieties are acted, to reveal to them the nature of the Goſpel, to which they are initiated, the purity and holineſſe, which are there required:

19. And for me that utterance may be given unto me, that I may open my mouth * boldly, to make known the myſterie of the Goſpel,]

for, concerning all holy things, ὑπὲρ πάντων τῶν ἁγίων
* with authority, ſee note on Joh. 7. a.

20. (For the maintaining of which I am perſecuted, and being impriſoned, doe ſtill continue to preach it) that I may by it be emboldned to ſpeak as I ought.

20. For which I am an Embaſſadour in † bonds: that therein I may ſpeak boldly, as I ought to ſpeak.]

† a chain ἁλύσει

21. But

* what I doe πραττω

21. But that ye also may know my affairs, * and how I doe, Tychicus a beloved brother, and faithfull minister in the Lord, shall make known to you all things:

22. Whom I have sent unto you for the same purpose, [that ye may know our affairs, and that he might comfort your hearts.]

22. to give you such an account of my afflictions and imprisonment, as may not afflict, but give you matter of rejoicing.

† or, compassion, for the King's MS. reads ἀγαπὴν

23. Peace be to the brethren, and † love, with faith from God the father, and the Lord Jesus Christ.]

23. I beseech God the father, and our Lord Jesus Christ to bestow upon your whole Church the grace of peaceablenesse, and charity, and true faith.

* incorruption ἀφθαρσία

24. Grace be with all them that love our Lord Jesus Christ in * sincerity. Amen.]

24. The blessing of God be on all those that continue constant in their love to Christ, and are not corrupted out of it by any of the baits, or seductions of these times. See note on Rev. 2. b.

Written from Rome unto the Ephesians by Tychicus.

Notes on Chap. VI.

a. Παρὰσις

What ὑπαρξις] signifies here, will be soon discerned, 1. by remembring that the several *regions* of the *aire*, and all above the *globe* of the *earth*, is in the *Hebrew* styled שמים, and in the *Greek* of these books, οὐρανοὶ *heavens*, and so ὑπαρξις will signifie those places, the several *regions* of the *aire*; 2dly, that the *Syriack* reading for [πνευματικὰ *spiritual parts*] πνευματα *spirits*, and the phrase, *spirits of wickednesse*, readily signifying *wicked spirits*, and those oft used to denote *devils*, the [*spirits of wickednesse in heavenly places*] will be no more then the *powers* of the *air* under their ἄρχων or *prince*, c. 2. 2. i. e. *devils* under *Beelzebub* the *prince* of the *devils*. These are here distinguisht from the κοσμοκράτορας τοῦ σκότους τούτου, *the worldly rulers of the darknesse of this age*, Noting several sorts of *devils*, either in respect of their mansions, ἀερίων καὶ ἐπιγείων πνευμάτων, saith *Ignatius ad Ephes*: *aërial* or *earthy spirits*; or else of the *inclinations* which they suggest. The *earthy devils* suggesting *grosser carnal* appetites, *filthinesse* of the *flesh* &c. the *aërial*, *pride*, *vain-glory*, *malice*, &c. the *filthinesse* of the *spirit*: And the *Gnostick heretick* by power of *sorcery* seducing men to both sorts of these *filthinesses*, all *fleshy* abominable *lusts*, and all *malice* and *rancour* against the *orthodox Christians*. It is here truly said, that they were to *contend* with both sorts of *evil spirits*, *terrestrial* and *aërial*, the *terrestrial* that *ruled* among the *heathen dark* parts of the *age*, and the *aërial wicked spirits*.

κοσμοκράτορας

b. Ὑποδησάμενοι

The use of *shooes* in the celebration of the *Passeover* hath been formerly observed; For so the *Israelites* were commanded at their eating of it, that they might be *ready* for their *journey*, to have each of them their *shooes on their feet*, so when the *Apostles*, *Mar.* 6. 8. were commanded to be *shod with sandals*, the meaning is, that they should be *ready* to take their *journey*. So in * *Plautus*, *calceati dentes*, *shod teeth*, i. e. *ready* to *devour* the *feast*. So the *Ægyptian virgins*, were not permitted to wear *shooes*, i. e. to be *ready* to goe *abroad*. All this belongs to the explication of this phrase, as it is joyned with ἐν ἑτοιμασίᾳ *in readinesse*, denoting the *preparation* or *readinesse* for the *journey*, the whole *Christian course*, for which the doctrine of *peace* and *charity* doth *provide* and *furnish* them. But then this is not all, for the *shooes* are here mention'd among the *armour*, and so they clearly were, and were ordinarily made of *brass*. A mention we have of them in the story of *Goliah*, *his greaves of brass*, and so among the *Grecians* they were so ordinary, that they are known in *Homer* by that title of χαλκοκνήμιδες Ἀχαιοὶ, *the brazen-shooed Grecians*, οἷς πάντεσσι ἄρ᾽ ἦν χάλκειαι κνῆμαι saith *Phavorinus*, *who had greaves of brass or iron*. The use of these was to defend their *feet* against the *gall-traps* which were wont to be thrown in the fields, or waies, to stop their marches, sharp *stakes* sticking up to *wound*, or *gall* their *feet*, and make them that had fallen upon them, unable to goe afterward. This use then of the *shooes* for marching is here referr'd to, and the *Gospel* of *peace*, the obligation to *peace* and *charity*, (that lies upon *Christians* by the *Gospel*, and which is here set before *faith*, and *hope* of *salvation*) is the *furniture* or *preparation* for the *feet*, supplies the place of those *greaves*, fits us for our *Christian course*, which, beyond all things, consists in *preserving* of *peace with all*, and especially now in opposition to those *heretick*s, that broke the *unity* of the *Church*, and breath'd out nothing but *malice* and *persecution* against all the *orthodox Christians*, and laboured all they could to draw others to partake with them.

* in Captiv. ἑτοιμασίᾳ

THE EPISTLE OF PAVL THE APOSTLE TO THE PHILIPPIANS.

THE *conversion* of the *Macedonians*, and among them, first of the *Philippians*, to the *faith* by the *labours* of *Paul* and *Timothy* is set down *Act.*16.12. & *Act.*20.3. where having had very good *success* among them, and after his departure having received many *testimonies* of their *kindness*, and *constancy*, and now being prisoner at *Rome*, *Epaphroditus* their *Bishop* being sent from them to him with a supply of *mony*, about the *year* of *Christ* 59. he returns them this *Epistle* by *Epaphroditus*, full of kind *acknowledgments*, and *chearfulnesse*, and *Timothy* who had been with S. *Paul* at *Philippi*, being now at this time at *Rome* with him, he is joyned with *Paul* in the *front* of the *Epistle*. One thing is farther observable in this *Epistle*, that upon the newes of S. *Paul's* imprisonment at *Rome*, (certainly his *first imprisonment* there, see c.1.25,26. & c.2.23,24. and not that immediatly præceding his *martyrdome*) the *Gnosticks*, the known *enemies of the cross of Christ*, c.3.18. (which are not for *confessing* a *crucified Saviour*, or a *persecuted faith*) were very ready to infuse their *discouragements*, perswading to *Judaize*, though they were not *Jewes* themselves c.3.2. as among the *Galatians* they had done. And by way of necessary *antidote*, against these *seducers* he opposeth the *benefit*, which *Christianity* had received by his *sufferings*, c.1.12. and the no *losse*, but *advantage* which should come to him by it, v.19. and then *conjures* them to *unity* and *perseverance* c.2. warns them against the *Gnosticks* c.3. and again *encourages* them to *constancy*, c.4.

Paraphrase.

CHAP. I.

1. PAVL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus which are at [a] Philippi, with the [b] Bishops and [c] Deacons,]

2. Grace be unto you and peace from God our father, and from the Lord Jesus Christ.]

1. I Paul the Apostle that preached the Gospel to the several cities of Macedonia, but first to Philippi, Act. 16. 12. and Timothy that accompanied me in that work, Act. 16. 1. to all the Christians that are in Macedonia, of which Philippi is a Metropolis, and therein especially to the several Bishops of the several cities, and the Deacons that attend upon and assist them,

2. Send greeting in the Lord.

3. I thank my God upon every remembrance of you,]

3. I cannot but render thanks to God (the author of all the good which is wrought in any) as often as I think of you,

4. Alwaies in every prayer of mine for you all making request with joy,]

4. And accordingly whensoever I pray for you, I cannot doe it without rejoicing.

5. For your * fellowship in the Gospel from the first day untill now :]

* communication toward

5. To consider your great liberality toward the propagating the Gospel (see note on Act. 2. d.) which hath been observable in you since your first receiving the faith untill this present time.

6. Being confident of this very thing, that he which hath begun a good work † in you, will * perform it untill the day of Jesus Christ,]

† among you
* perfect

6. And I make no doubt but that God, who hath wrought this, and all other Christian graces in you thus farre, will proceed to consummate it, (upon your persevering to make use of his grace) and to reward it at the great day of doom.

7. Even as it is meet for me to † think this of you all, because I have you in my heart, * in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my [d] grace.]

† to have this care for
* as those that — are all my copartners of grace,

7. This affection to you it is but justice for me to have, as considering that you both in sufferings, and in the defence (see v. 7.) and maintenance of the Gospel have joyned and participated with me, done and suffered the same things that I have done.

8. For God is my record how greatly I long after you all, in the bowels of Jesus Christ :]

8. And before God I solemnly protest to have it in the highest and most passionate degree of Christian love imaginable :

9. And this I pray, that your love may abound yet more and more in † knowledge, and in all judgment :]

† acknowledgment & all sense,
charity

9. And I daily pray that your Christian

charity (which already expreſſes it ſelf in liberality toward the Goſpel, and ſuffering for it, v. 5, 7.) may yet farther increaſe more and more, ſo that ye may acknowledge and diſcern whatever ye ought to doe, have a quick ſenſe of your duty in every particular:

* pure ειλικρινεις

10. That ye may approve things that are excellent, that ye may be * ſincere and without offence till the day of Chriſt,] 10. That ye may continue conſtant unto the truth, examine firſt, and then approve, and like, and practiſe all Chriſtian virtues in the higheſt degrees (ſee note on Rom. 2. f.) and not be led into evil under the ſhew of good, but remain unblemiſhed and ſpotleſſe unto the day of judgment, and ſo being Chriſtianity into a reputation among men,

11. Being filled with the fruits of righteouſneſſe, which are by Jeſus Chriſt unto the glory and praiſe of God.] 11. Bringing forth all manner of Chriſtian fruits, thoſe works of piety and charity, which are commanded by Chriſt above what was by the law of nature or Moſes, required, which may tend to the honour and praiſe of God.

† that concerned me τα κατ' εμε

12. But I would ye ſhould underſtand, brethren, that the things † which happened unto me, have fallen out rather unto the furtherance of the Goſpel:] 12. As for my ſelf, and the things that concern me, my ſufferings and impriſonment at Rome, you may pleaſe to take notice, that they have tended to the advancement rather then hindrance of the Goſpel.

* hall, or place of judicature † to all others, τοις λοιποις πασιν

13. So that my bonds in Chriſt are manifeſt in all the * * palace, and † in all other places.] 13. For by my ſufferings it is that the Goſpel hath come to be taken notice of, and ſo to be propagated both to all the officers of the Emperour in the Courts, (the Romans that act under him) and alſo to all others. e.

14. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the word without fear.] 14. And withall many that have received Chriſtianity, through the confidence and courage that the example of my ſufferings and patience hath infuſed into them, have with much more zeal and conſtancy then formerly, made confeſſion of the faith.

15. Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will.] 15. Some indeed publiſh and make known the Chriſtian doctrine out of a malitious intent, either to defame it, and me by that means, or elſe to bring perſecutions on me v. 16. who am known to be the Preacher of it, and ſome doe it out of good liking of what I have done in preaching it.

* or, ſtirre up, for the King's Mſs. reads εγειρουσι

16. The one preach Chriſt of contention, not ſincerely, ſuppoſing to * adde affliction to my bonds:] 16. The former ſort of theſe doe it by way of oppoſition, not that they would have any man beleive that Goſpel of Chriſt, which they thus publiſh, but that they may bring farther ſufferings on me, who being known to be the ſource of that doctrine, all ſpreading of it will be thought to derive from me, and conſequently encreaſe ſeverity towards me:

17. But the other of love, knowing that I am ſet for the defence of the Goſpel.] 17. But others out of a ſincere beleif of the doctrine, and kindneſſe toward me, as knowing that what is befall'n me, is in defence of the Goſpel, or for my defending it, and conſequently but duty in me who have not intruded my ſelf, but am by Chriſt from heaven call'd and ſent with commiſſion for diſcharge of this office.

† by occaſion, or by

18. What then? notwithſtanding every way, whether † in [r] pretenſe, or in truth, Chriſt is preached, and I therein doe rejoice, yea and will rejoice.] 18. And ſo by one means or other, ſome to vex me, others out of reſpect to the words preached by me, doe farther propagate it, and though this is by the former ſort done maliciouſly, and the good that comes from it be only accidental, not intended, but only occaſioned by them, yet 'tis matter of rejoicing to me that the Goſpel of Chriſt is preached, and publiſhed by this means. f.

* to ſalvation εις σωτηριαν

19. For I know that this ſhall turn * to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,] 19. For I am confident by the help of your prayers, and by the aſſiſtance of the Spirit of Chriſt, attainable thereby, that what hath thus befallen me, ſhall be a means of advancing the ſalvation of many,

20. According to my earneſt expectation and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſſe, as alwaies, ſo now alſo, Chriſt ſhall be magnified in my body, whether it be by life or by death.] 20. As I verily perſwade my ſelf, and hope that God will ſo aſſiſt me, that I ſhall expreſſe no puſillanimity in any thing, but continue as conſtant as ever, and as bold (Joh. 7. 2.) to confeſſe Chriſt and preach the Goſpel, and ſo, whether by life or death, advance the kingdome of Chriſt, by preaching it, if I live, by ſigning the truth with my blood, if I die.

† living is Chriſt, and dying gain, το ζην Χριστος, και το αποθανειν κερδος

21. For to me † to live is Chriſt, and to die is gain.] 21. For as for my ſelf, thus it ſtands with me, if I live, my life ſhall be ſpent in Chriſt's ſervice; and if I die, my death tends to mine own unſpeakable advantage and joy, and to the ſervice of Chriſt alſo, whoſe glory may be advanced by my dying his martyr (ſee ver. 20.)

* But if I be living in the fleſh, αλλ' ει το ζην εν σαρκι † to mee worth my labour, and

22. * But if I live in the fleſh, this is ‡ † the fruit of my labour; yet what I ſhall chooſe, I wot not.] 22. On the other ſide my living in the fleſh is matter of ſome advantage alſo, life is in it ſelf, and for the advantages of ſerving God, and encreaſing our crown, a deſireable thing, and ſo the ſcales being in a manner even, I know not what to chooſe. g.

* for this is much rather to be preferred, or better, πολλω μαλλον κρεισσον

23. For I am in a ſtraic betwixt two, having a deſire to [h] depart, and to be with Chriſt, * which is farre better.] 23. But I am in a great difficulty, equally inclined on both ſides, on one ſide having before me the benefit of death, which is the viſion and ſociety of Chriſt, and that very much more deſirable both in reſpect of the glory that will redound to Chriſt by my martyrdome, and of the benefit, that will redound to me; h.

‡ But, δε

24. † Nevertheleſſe to abide in the fleſh is more needfull for you.] 24. And on the other ſide conſidering the advantage, which may accrue to you, which is farre greater by my life, and that which you can very ill ſpare.

i. 25. And on this latter conſideration of the want you have of me, and the benefit ye may reap from my life, I am ſure that this is the thing I deſire and hope, that I ſhall be ſome time permitted to live as a means of growth and proficiency to you, and of giving you comfort in your Chriſtianity,

25. And i * having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith,] * this, I know, I hope, that

26. That you may rejoice the more through the goodneſſe of Chriſt, by reaſon of me, i.e. of my coming yet again to be preſent among you.

26. That your rejoicing may be more abundant in Jeſus Chriſt † for me, by my coming to you again.] † through me in ipsa

27. Onely let your courſe of life be ſuch as becomes the citizens of this divine city, the members of the Church of Chriſt, whoſe faith ye have received, that whether preſent or abſent, I may hear ſuch things of you, that I may take comfort in, viz: that you have the ſame affections and common deſignes, all joyntly contending, the beſt you can, to propagate the faith of Chriſt, to gain men to embrace the Goſpel.

27. Onely * let your converſation be as it becometh the Goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel:] * behave your ſelves worthy of ἀξίως πολιτεύεσθε

28. And whatſoever oppoſition ye meet with, let it not diſcourage or affright you, but look on it only as a ſigne or teſtimony that they are wretched obdurate people, but that you are the true penitent beleivers, reſcued out of the ſnares of ſin, and that this teſtimony is given by God himſelf of you,

28. And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God.]

29. Who hath vouchſafed you this favour, to ſuffer for, as well as to beleive in Chriſt, which is a proof of your ſincerity and conſtancy, and an inſtance of God's goodneſſe and favour to you:

29. For unto you it is given in the behalf of Chriſt, not onely to beleive on him, but alſo to ſuffer for his ſake:]

30. Suffering in the ſame manner as ye ſee, and hear of me that I ſuffer.

30. Having the ſame conflict, which ye ſaw in me, and now hear to be in me.]

Notes on Chap. 1.

a. Φιλιππήσιοι

The *Philippians* here named muſt (by *analogie* with the *Corinthians*, and the reſt to whom the other *Epiſtles* are addreſt) be interpreted to be of a larger extent, then the inhabitants of that *one city*, and either to contain all the *Chriſtians* throughout *all Macedonia*, or at leaſt all that were under that *Metropolis*. For that *Philippi* was ſuch, is the diſtinct affirmation of S. *Luke*, *Act.* 16. 12. ἐκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος Μακεδονίας πόλις, *Philippi is the prime*, or *firſt city of the Province of Macedonia*, i.e. either of all *Macedonia*, as one wider *Province*, or at leaſt of *one Province* of it. And it is there added that it was then a *colony*, i.e. inhabited by *Romans* (from whence it is that v. 21. they ſpeak of themſelves as *Romans*) and ſuch *colony-cities* that were ſo inhabited by *Romans*, were generally (though not onely they) pitched on by the *Roman Prators* or *Preſidents* to be the *cities*, whither the neighbouring *regions* ſhould come for *juſtice*, the places of *aſſiſes*, &c. and ſo became the *chief cities*. And therefore when *Philippi* is by the *Geographers* (and out of them by the *author* of the *argument* of this *Epiſtle*) affirmed to be μικρὰ πόλις ὑπὸ Μητρόπολιν Θεσσαλονίκην πολίχνη, *a little city under the Metropolis Theſſalonica*, it muſt be remembred that that definition belongs to ſome other time, probably long before that of S. *Paul's writing* here, or, in the *Acts*, his *preaching* to them. For ſo 'tis certain that this *city* built, and thus named by *Philip*, *King* of *Macedon*, had formerly been called Κρηνῖδες, and then Δάτος (whence was the proverb, Δάτου ἀγαθῶν, becauſe of a *golden mine*, which *Appian* ſaith was near it) and was then a ſmall city, which hinders not but that now under the *Roman Empire* it might be improved and advanced, eſpecially being now a *Colony* of *Romans*; For that many *cities* became *Metropoles*, which formerly were not, there is no doubt, and is affirmed in the 12. *Can:* of the *Councel* of *Chalcedon*, πόλεις διὰ χαιμάτων βασιλικῶν τῷ τῆς μητροπόλεως ὀνόματι τιμηθεῖσαι, *Cities are honoured with the names of Metropoles by the Emperors letters.* So alſo *Strabo*, *Geog:* l. 17. p. 840. Αἱ ἐπαρχίαι μὲ διαφέρουσι ἄλλοτε μὲ ἄλλας, *Provinces have been at ſeveral times variouſly divided*, which concludes the *Metropoles* to be changed alſo, and l. 13. p. 629. giving an account of the *confuſion* of *Provinces* by him obſerved, he ſaith it was cauſed διὰ τὸ τοὺς Ῥωμαίους μὴ κατὰ φύλα διαλέγειν αὐτοὺς, ἀλλ' ἔστιν ὅτε τόπον διατάξαι διοικήσεις, ἐν αἷς τὰς ἀγορὰς ποιοῦνται καὶ τὰς δικαιοδοσίας, *becauſe the Romans diſtributed them not according to the diviſions of tribes, but another way according to the keeping of courts and aſſiſes.* And thus doth * *Pliny* ſet down for *Metropoles* of *Aſia*, *Laodicea*, *Sardis*, *Smyrna* and *Epheſus*, upon this onely account, that the *courts* were kept there, to which other *cities* reſorted. And as in *civil*, ſo in *Eccleſiaſtical diviſions* ſuch varietie is obſervable. Thoſe *cities* were *chief* and *Metropoles*, where the *Goſpel* was *firſt* planted, and thence *communicated* to the neighbouring regions. And ſuch was *Philippi*, as 'tis clear by the ſtory of S. *Paul's preaching* the *Goſpel* in *Macedonia*, *Act.* 16. 9, 10, &c. and 1 *Theſſ.* 2. 2. firſt at *Philippi*, then after at *Theſſalonica*. In which reſpect, though *Theſſalonica* were a *Metropolis* alſo, yet *Philippi* was not onely a *Metropolis* too, but the *prime* or *chief Metropolis* of *Macedonia*, as *Epheſus* of the *Proconſular Aſia*. Hence it is that the *liberality* of the brethren of *Macedonia* (in common) 2 *Cor.* 11. 9. is imputed to the *Philippians* peculiarly, *Phil.* 4. 16. by which it appears that all the *Chriſtians* of that *region* are contained under that title. And ſo though there be but one *Epiſtle* written by S. *Paul* to theſe *Philippians*, yet S. *Polycarpe* mentions *Paul's Epiſtles* (in the *plural*) to them, by which *learned* men underſtand thoſe other inſcribed to the *Theſſalonians*, that other *city* of *Macedonia*, which might

Πρώτη πόλις τῆς μερίδος

Κολωνία

* *Nat. Hiſt.* l. v. c. 29.

might therefore belong to *Philippi* alſo, And to that the ſevere *adjuration* of the *Apoſtle*, 1 *Theſſ.* 5.27. ſeems to belong, where he *adjures* them *by the living God*, that *that Epiſtle* be read *πᾶσι to all the holy brethren* indefinitely, i. e. I conceive, to all the *Chriſtians* in each *Church* of *Macedonia*. And ſo it is evident that the *Epiſtle* inſcribed to the *Corinthians* belonged to all the *Churches* of *Achaia*, 2 *Cor.* 1. 1. and ſo that inſcribed to the *Coloſſians* was alſo to be read *Col.* 4. 6. by the *Church* of *Laodicea*, the chief *Metropolis* of *Phrygia*, to which *Coloſſe* is adjoyn'd as a ſecundary, *Col.* 2. 2. By all this appears how in *Philippi* there may be more *Biſhops* then *one*, indeed as many as were in all *Macedonia*, at leaſt as in the *cities* under that *Metropolis*.

b Ἐπίσκοποι What the word Ἐπίσκοποι and Ἐπισκοπὴ notes in the *Old* and *New Teſtament*, hath been ſaid already, *note* on *Act.* 1. h. viz: *prefecture* or *ruling power* in the *Church*. But whether this belonged to *ſingular* perſons, *one* in each *city* and *region* adjoyning, or to a number of ſuch, ruling together as *collegues*, hath been of late controverted by ſome, and this place, which mentions, in *Philippi*, *Biſhops* in the *plural*, hath been a principal *teſtimony* to conclude that in *one Church* there were *many Biſhops*. This, if it were granted, and conſequently, that *Biſhops* here denote no other then thoſe whom we now call *Presbyters*, would be of no force to inferre this concluſion, that *Churches* in the *Apoſtles* times were ruled not by *ſingle Biſhops*, but *many Presbyters*, becauſe 1. it were poſſible that the *Apoſtle* himſelf might at this time retain that *ſupreme Epiſcopal* power in his own hands, and though *abſent in body*, yet by *letters* (being *preſent in ſpirit*) exerciſe that power over them; Or 2^dly, if the *Apoſtle* had conſtituted a *Biſhop* over them, yet 'tis poſſible that at the writing this *Epiſtle*, the *Chair* might be vacant, or that the *Biſhop* might be *abſent*. And indeed *Epaphroditus*, who is by *Theodoret* and others affirmed to be *Biſhop* of *Philippi*, appears c. 4. 18. to have been with *Paul* at this time, when he wrote the *Epiſtle*, and to have carried the *Epiſtle* to them, which one thing might make it inconvenient to inſcribe the *Epiſtle* to him. And yet in the body of the *Epiſtle* c. 4. 3. there is an *Apoſtrophe* which in all probability belongs to *him*, under the name of *his yoke-fellow*, that is to *look* to the *relief* of the *widows*, ſuppoſing him preſent at the *opening* of the *letter*. But there is no need of ſuch anſwers as theſe to avoid the force of this argument; That which hath been ſaid *note* a. will give a clear account of it, that *Philippi* being a *Metropolis*, under which were many other *Churches*, which had each of them a *Biſhop*, All thoſe *Biſhops* are here meant by ἐπίσκοποις in the *plural*, as this *Epiſtle* was written to all thoſe *cities* or *Churches*, and not only to that of *Philippi*. Of this it is clear in *Eccleſiaſtical writings*, that there was a *Biſhop* conſtituted by the *Apoſtles*, For ſo * *Tertullian* diſtinctly mentions it for one of thoſe *Churches*, which derived the pedegree of *Biſhops* from the *Apoſtles* as *founders*: And *Ignatius*, S. *Paul's* ſucceſſor at *Antioch*, in his *Epiſtle* to them, names *Vitalis* as their *Biſhop*, and the *Latine* old copie of *Polycarpe's Epiſtle* to them mentions *Vitus*, which is ſurely the ſame. And though that *Epiſtle* mentions πρεσβυτέρους καὶ διακόνους *Elders and Deacons* onely, yet conſidering the notion of πρεσβυτέρου Πρεσβύτερος τέρους, ſet down, *note* on *Act.* 11. b. there will be little doubt but that *Elders* there and *Biſhops* here are all one, viz: all the *Biſhops* of the *cities* under that *Metropolis*, which may well be contained under the title there prefixed to it, Ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ Φιλίπποις, *to the Church of God adjoyning* or *belonging to Philippi*. And indeed as the word Πρεσβύτεροι *Elders* is a note of *prefecture*, and ſo may fitly belong to the *Biſhop* in each *city* (ſee *note* on *Act.* 11. b.) in all places of the *New Teſtament*, ſo there is little reaſon to doubt of the word Ἐπίσκοποι *Biſhops*; The firſt mention of it is *Act.* 20. 28. where thoſe that had been called *Elders* of the *Church*, v. 17. are ἐπίσκοπους τοῦ ποιμαίνειν, *Biſhops of the flock*, ſet over it by the *Holy Ghoſt*, where, if the *flock* were the *Chriſtians* of *any* one city, there might be ſome pretenſe that the *Elders* or *Biſhops* in the *plural*, might be thoſe, which are now called *Presbyters*, But it is apparent, that the *flock* is the *Chriſtians* of all *Aſia*, of which it is ſaid c. 19. 10. that *all that dwelt in Aſia heard the word of the Lord*, and *almoſt all Aſia* were *converted*, ſaith *Demetrius* v. 26. which *Paul* calls the *opening* of a *great dore* to him in thoſe parts, 1 *Cor.* 16. 9. And conſequently the *Elders* or *Biſhops* there, are the *Biſhops* of all *Aſia*, at leaſt thoſe that belonged to *Epheſus* as their * *Metropolis*. To which purpoſe is that of S. *Irenaus* l. 3. c. 14. *In Mileto convocatis Epiſcopis & Presbyteris ab Epheſo & proximis civitatibus*, *the Biſhops and Elders being aſſembled at Miletus, from Epheſus & the next of the cities*. And therefore S. *Paul* in his oration to them tells them, they had *known how he had been with them all the time from the firſt day that he came into Aſia*, c. 20. 18. noting thoſe, to whom his ſpeech was addreſt, to be the *Biſhops* of *Aſia*, and not of that *city* only. The next mention of *Biſhops* (beſide that in this place) is that 1 *Tim.* 3. 2. *He that deſires the office of a Biſhop* &c. *A Biſhop therefore muſt be blameleſſe*, &c. and in the ſame words *Tit.* 1. 7. In both which places, as it is agreeable to the affirmations of the *Antients* (ſee *note* on *Act.* 11. b.) that there ſhould be conſtituted *Biſhops* only and *Deacons* in the ſeverall *Churches*, (there being no *middle* order yet in uſe) ſo that Ἐπίσκοποι diſtinctly notes thoſe *Biſhops*, and not thoſe whom we now call *Presbyters*, is the joynt affirmation of *Chryſoſtome*, and *Theophylact*, and *OEcumenius*. † Ἐπισκόπων ἤδει † *Chryſ. in* πολλῶν, καὶ καθ' ἑκάστην πόλιν προχειροτονίαν, *there was need of more Biſhops, and of thoſe which preſide in every city*. And again, * Κατὰ πόλιν * *Theoph. in* προεστῶσας] Ἐπισκόπους ἅπερ ἐνταῦθα φησι, ὡς καὶ ἐν *Tit.* 1. 5. τῇ πρὸς Τιμόθεον, καὶ πόλεις δέ φησι, καὶ γὰρ ἐβούλετο πᾶσιν ἐπιτρέψαι ἑνί, ἀλλ' ἑκάστῃ πόλει ἴδιον ἔχειν ποιμένα, *Elders in every city*] *he there means Biſhops, as alſo in the Epiſtle to Timothy, And when he ſaith in every city, it is becauſe he would not have the whole Iſland intruſted to one, but that every city ſhould have their own Paſtor*. And ſo ſaith † *Euſebius* of *Titus*, that there being an *hundred cities* in *Crete*, *converted* to the faith by S. *Paul*, *Titus had the biſhoprick of them all*, i. e. the *Metropolitical* power, that he might ordain *Biſhops* under him, ſaith * *Theodoret*, that he might exerciſe

* Ἐπισκοπὴ δὲ τῆς Ἀσίας Μητροπόλεως, *Chryſ. in Arg. Epiſt. ad Epheſ.* Τῶν Ἐφεσίων μητροπόλεως τῆς Ἀσίας. *Theod. Epiſt. ad Dioſcor.* Ἦν Ἐπίσκοπος τῆς Καινῆς τῆς Ἀσίας. *Euſeb.* l. 4. c. 23'. Ὁ Ἐφέσου ἐπισκοπήσας, καὶ ἐξαρχὴν πάσης Ἀσίας. *Ord. three Metrop. ad Calcem Codini*

† l. 3. c. 4'.

* *Arg. Epiſt. ad Tit.*

* *Præſcript.* c. 36.

exercise *judicature* and *ordination*, saith *Chrysostome* and *Theophylact*. There are no more mentions of this word Ἐπίσκοπος in the *New Testament*, and in all these it is fairly appliable to the *Bishops* or *single Prefects* or *Governours* of *Churches*; And so though it be generally resolved that the word *Bishop* and *Elder* are equivalent, in the *Scripture*, yet is not this to be understood so, that either, and both of them signifies indifferently those whom we now call *Presbyters*, but that they both signifie the *Bishops*, *one* setled in *each Church* by the *Apostles*, there being no use of that *second order* in the *Church*, till the number of *beleivers* increased.

c. Διάκονος Of the word διακονῶν] we have spoken at large, *note* on *Lu.* 8. a. both as that signifies indefinitely to *serve*, and as to *wait* at the *table*, and give every man his *dimensum* from the ἀρχιδιάκονος, and from thence to *distribute* to the poor, to all that *want*; And thus the *seven Deacons institution Act.* 6. may be thought to confine their name and *office* in the *Church* of *Christ* to that (especially and principally) of διακονεῖν τραπέζαις *serving tables*, *distributing* to the *poor*, v. 2. called the καθημερινὴ διακονία, *daily ministration* v. 1. But, (beside that those *seven* were not wholly imployed in those *inferiour* imployments, but *Stephen* and *Philip* made use of for the *preaching* of the *Gospel*, c. 7. 8. and *Samaria converted* and *baptized* by the latter of them, and he therefore called *Philip* the *Evangelist*, *Act.* 21. 8.) It is every where clear, that the word διάκονος is not to be restrained to that notion, but taken in a more general, for any *officer* or *servant*, or *minister*, without particular notation of the kind, wherein the *service* or *ministerie* consists, and being taken in an *Ecclesiastical* notion, shall signifie any inferiour *Church-officer*, however imployed by the *Bishop* or *Apostle* to whom he belongeth. The *original* of this *word* and *office* is to be taken from the *Jewes*, among whom the *ministers* and *officers* that attended the *Judges* in every *city*, *Deut.* 16. 18. are in the *Scriptures* called שטרים, by the *Rabbines* חזנים *ministers*, and, with the addition of והכנסות, *ministers of the Synagogue*, or *Consistory*, and *juniores*, the *younger*, saith *Maimonides*, such as had not attained to the *age* of *Doctor*, and these sure are the νεώτεροι, that *buried Ananias*, *Act.* 5. 6. These † *Epiphanius* calls ἀζανίτας (a word lightly varied from the *Hebrew* חזנים) and saith the *Deacons* in the *Christian Church* are directly parallel to them, For as they were the ταμιοφύλακες, *keepers of the treasure*, so did they also διακονικὰς χρείας ὑπηρετῶν, *perform* all *ministerial offices* indifferently. And of them the *Jewes* have a saying, that *About the time of the destruction of Jerusalem the learning of the wise men*, i. e. *Doctors*, *was degenerated into that of the Azanitæ*, *and the learning of the Azanitæ into that which was competible to the Notaries*, noting the *subordination* of the *Azanitæ* to the *Doctors*, and of the *Notaries* to the *Azanitæ*. From hence appears the *notion* and *office* of these *Deacons* in the *Christian Church*, those that attended and waited on the *Bishop*, and did whatsoever he appointed them, *preach*, *baptize*, &c. *read* the *Gospel*, *attend* the *Bishop* in *ministring* the *Sacrament* of the *Lords supper*, receive the *oblations* from the *sub-deacon*, and *bring* them to the *Bishop*, mind the *people* in performing the several *parts* of the *divine office*, call on them to *pray*, to *sing*, to *hear*, to *kneel* &c. And as these were first trained up for these *ministeries* in the *family* of the *Bishop*, so were they after, in *religious houses*, and *colleges*, or *monasteries*, (which appear by the *antients* to have been *seminaries* of the *Church*, and not instituted onely for *prayer*, and *devotion*) and such, when they have used the *office* of a *Deacon* well, καλῶς διακονήσαντες, 1 *Tim.* 3. 13. *purchase to themselves a good degree*, i. e. πρόκριτον ἑαυτοῖς τὸ ἀνωτέρω ἐλθεῖν, say the *scholiasts*, *shall soon ascend higher*, as *Clemens* being *Peter's Deacon* at *Rome*, succeeded him in the *Episcopal chair*. Proportionable to which it was, that afterwards the *Bishops* were *chosen* out of *monasteries*, *Gregory Nazianzen*, *Basil*, *Chrysostome*, &c. Thus is the word *Deacons* to be understood in this place, being joyned to *Bishops*, as those that *attend* on them in every *Church*, and were then next to them, there being not then (as farre as appears) any *middle* sort of *Church-officers* instituted betwixt the *Bishops*, and them. And the same is certainly the notion of it in that other place, 1 *Tim.* 3. 8, 12. where the rules are given for the *qualifying* them that are *ordained* to that *office* (as before had been given for the *Bishops*) in stead of which are the πρεσβύτας *antient men*, *Tit.* 2. 2. all one with διακόνους *Deacons*, in this more comprehensive notion, as it contains the διαιρέσεις διακονιῶν *diversities of ministrations*, 1 *Cor.* 12. 5. And these are elsewhere called διάκονοι Θεοῦ *ministers of God*, 1 *Thess.* 3. 2. the title that was then bestowed on *Timothy*, as the *fellow-labourer* of *Paul* in the *Gospel*, and ἐν Χριστῷ, *in Christ*, as of *Epaphras* 'tis said, *Col.* 1. 7. *our fellow-servant* (all one with his *fellow-labourer* before) *who is for you a faithfull minister in Christ*, and ἐν Κυρίῳ, *in the Lord*, as of *Tychicus*, *Ephes.* 6. 21. *our beloved brother and* πιστὸς διάκονος *faithfull minister in the Lord*. In all which places διάκονος with those adjuncts is applied to those *assistants*, and *attendants* on the *Apostles*, that were, as they pleased, employed by them in the *Gospel*. Besides these, other places there are, wherein 'tis applied to the *Apostles* themselves, διάκονοι *deacons* or *ministers*, simply, 1 *Cor.* 3. 5. Θεοῦ *of God*, 2 *Cor.* 6. 4. *of Christ*, 2 *Cor.* 11. 23. *Ephes.* 3. 7. 1 *Tim.* 4. 6. *of the Church*, *Col.* 1. 25. *of the Gospel* v. 23. of the *New Testament*, 2 *Cor.* 3. 6. And this still in a more general notion, as it denotes *servants*, *officers*, of what kind soever.

That the word χάρις which signifies any *favour*, or *mercy* of *God*, should here peculiarly be used for the *sufferings*, which had befaln S. *Paul* in the discharge of his *office*, will not appeare strange, if 1. it be considered, how often this state of *suffering* is mention'd by *Christ*, and by S. *Paul*, S. *Peter*, and S. *James*, as an eminent mercy of *God's* to them, who are thus *honoured* by him, and accordingly that it is to be lookt on, as matter of *all joy* (in their account) whensoever it befalls any, 2^dly, if it be compared with ver. 29. where the *Philippians suffering* for *Christ*, as eminently as their *beleiving* in him, is mention'd as that which ἐχαρίσθη ὑμῖν *was granted them*, by way of χάρις *grace*, or *mercy*, or *special favour* of *God*. As for that which is affirmed in both these verses, that this *Church* of *Philippi* was thus *persecuted* for *Christianity*,

† *Hær. Encra.*

d. Χάρις μου

ſtianity, and ſo *participated* with him in his *bands*, or *ſufferings*, though it be not mention'd in the *ſtory* of the *Acts*, yet it is in it ſelf eaſie to be beleived, (and by theſe *teſtimonies* put beyond all queſtion) the *Jewiſh unbeleivers* every where ſtirring up the *Roman magiſtrates* to perſecute the *beleivers* in their *Provinces*.

e. Πραιτωριον ſignifies in the *Latine* (and ſo in *Greek* the ſame) the *common hall*, or *court*, where *judgment* uſed to be had, the *Prator* being a *Roman officer* in their *judicatures*, τουτ' ἐστι ὅλον τὸ κριτηριον ὁ λαὸς, *the place where the people meet*, ſaith *Phavorinus*, and ſo ſure it ſignifies here, and S. *Paul's* being *impriſoned*, and brought before the *judges* might be a means to make *Chriſtianity* known to the *bench* and the whole *court*; Thus one of his *Judges* had told him that he had *perſwaded* him ὀλίγου *a little way* to be a *Chriſtian*, which is the thing that here ſeems to be related to, or ſome other of the ſame nature.

f. Προφασει The word προφασις ſignifies not only a *pretext* or *pretenſe* (and ſo is oppoſed to ἀληθεια a *true cauſe*) but alſo an *occaſion*, as προφασεις ζητει, *he ſeeks occaſions*, *Prov.* 18. 1. and ſo it ſeems to be taken here, (and ſo more fitly to connect with παντι τρόπῳ, *by all means*, then it could doe, if it were rendred *in pretenſe*,) thus, *by all means*, εἴτε προφασει, *whether by occaſion onely*, i.e. *accidentally*, and not by a deſigned *cauſality*, εἴτε ἀληθειᾳ, *or whether by truth*, i.e. *by a direct real way* of *efficiency*.

g. Καρπὸς ἔργου] ſeems to be a *Latiniſme*, *opera pretium*, and ſo to ſignifie accordingly, *worth my labour*, *worth doing*, as we ſay, a *deſirable* thing.

h. Ἀναλύσειν Of the many acceptions of the word ἀναλύειν, none ſeems more proper to this place, then that which is in its ſelf moſt *ſimple* and *plain*, that it ſignifie to *depart* this *world*, or *remove* out of this *life*, *migrare*, *abire*, *diſcedere*, every of which is uſually taken for an expreſſion of death, and are anſwerable to the *Hebrew* פטר, which the *Syriack* here makes uſe of, the ſame which is by the *Chaldee* uſed of *Moſes* on *Cant:* c. 1. when *Moſes's* time came לסלקא מן עלמא *to depart*, or, *that he ſhould depart out of the world*, and ſo 2 *Tim.* 4. 6. ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, is ordinarily rendred, *the time*, or *ſeaſon of my departure*, or *deceaſe*. And ſo ordinarily in *Chriſtian Authors* ἀναλύειν, and ἀνάλυσις ἐκ τοῦ σώματος, and the like. And for the *original* of this uſe and acception of the word, nothing can be more probable, then that it is a phraſe of the *mariners*, who are ſaid to *looſe* from the *haven*, when they *depart* from the *ſhore*, *oram ſolvere*, and abſolutely *ſolvere*, *to looſe*, which is all one with this ἀναλύειν.

Τοῦτο πεποιθὼς οἶδα] is ſomewhat an *obſcure* phraſe, and may beſt be explicated by two *conſiderations*, 1. That πεποιθὼς ſignifies *hoping* with ſome *confidence*, anſwerable to the *Hebrew* בטוח which is ordinarily rendred ἐλπὶς *hope*, but 2 *Kin.* 18. 20. πεποιθησις *perſwaſion*, *confidence*, So v. 6. πεποιθὼς αὐτὸ τοῦτο, *hoping confidently this very thing*, So 2 *Cor.* 1. that which is expreſt by ἐλπίζω *I hope*] v. 13. is τούτῃ τῇ πεποιθήσει *in this perſwaſion* v. 15. Then for the phraſe πεποιθὼς οἶδα, that is in ordinary conſtruction all one with οἶδά με πεποιθότα, *I know that I hope*, or, *am perſwaded*,] or, *of this I am ſure*, (ſo οἶδα τοῦτο is ordinarily uſed) *that I hope*, or *am perſwaded*, And this is very agreeable to the matter in hand, where to *comfort* them in their *ſadneſſe* for his *afflictions*, he minds them, that, in order to their *good*, he foreſees it very *probable* that he may be permitted to *live*, and though he *knows* not by any certain *revelation*, whether he ſhall, or no, yet this he *knows* that he *hopes*, and conſidering *Gods* diſpenſations of *providence*, is verily perſwaded (which alſo includes his *deſire*) of it. i. Probable ſo

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CHAP. II.

Paraphraſe.

1. IF there be therefore any conſolation in Chriſt, if any comfort of love, if any * fellowſhip of the Spirit, if any bowels and mercies;

1, 2. I therefore conjure you by all thoſe benefits which are afforded us in Chriſt, by the great

* communication of ſpirit κοινωνια πνευματος

2. Fulfill ye my joy, that ye † be like minded, having the ſame love, being of one accord, of one mind.]

† mind the ſame thing αυτο φρονητε

joy and pleaſure there is in loving one another, by that liberal effuſion of graces from the Spirit of God (ſee note on Act. 2. d.) and by your affection and compaſſion toward men in calamity, and particularly toward me, at this time a priſoner for Chriſt, that to all the other matter of rejoicing that I have concerning you, you will adde this alſo, (and ſo make my joy complete) that you live in unity, loving one another mutually, having as it were the ſame ſoul, and ſo affections and deſignes, All ſtudying and taking care for this ſame thing.

3. Let nothing be done through ſtrife or vain glory, but in lowlineſſe of mind let each eſteem other better then themſelves.]

3. That ye doe nothing out of oppoſition and contention one againſt another, nothing ambitiouſly or oſtentatiouſly, but on the contrary doe all things with that quietneſſe and humbleneſſe, as if ye had every one a better opinion of the others wiſdome and piety, than his own.

4. Look not every man on his own things, but every man alſo on the things of others.]

4. And to this end let not men look ſo intently on thoſe gifts and abilities which they diſcern in themſelves, but let them withall, and much rather conſider the gifts and abilities of other men more eminent then they, And this will be an expedient toward the performing of that which is required, v. 3.

5. * Let this mind be in you, which was alſo in Chriſt Jeſus,]

* For let this Τουτο γαρ

5. According to the example of Chriſt,

6. Who being in the [a] form of God, thought it no robbery to be equal with God:]

6. Who being truly God, thought it no incroachment to be in equality with his father. a.

† emptied himſelf

7. But [b] † made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſſe of men,]

7. And yet being thus, (the eternal word of God) he ſet himſelf at nought, leſſened and humbled himſelf from the condition of being Lord of all, to that of a ſubject, and ordinary man, b.

8. And

8. And being by his incarnation thus low, in the nature, and all the outward deportment and guise of a man, he yet humbled himself lower, to death, even the vilest and most cruel death, that in use among the Romans for their slaves, crucifixion.

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse.]

9. And for this great act of humility God hath advanced his humane nature to the highest degree of glory, and made this God-man, the supreme prince of his Church, given him all power in heaven and earth,

9. Wherefore God also hath highly exalted him, and given him a name which is above every name;]

10. That to him (see Act. 1. d.) should be paid all subjection, and acknowledgment of subjection from all rational creatures, Angels, men, and devils, Lu. 4. 36.

10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,]

11. And his doctrine and faith and soveraignty be received and embraced by all nations of the world, to the honour of God the father, who hath thus sent him, and thus ordered his humility and exaltation.

11. And that every tongue should confesse that Jesus Christ is Lord, to the glory of God the father.]

12. And therefore, my dear brethren, as ye have hitherto done c. all that I have commanded you, so I still beseech you, that now in time of my absence, ye will be much more diligent, then, when I was present with you, ye were, to perfect the good work which ye have begun, viz: a pious Christian course, (see note on Rom. 10. a.) making your performances agreeable to your resolutions, and never giving over till ye are landed safe at eternal blisse, and to that end using all possible diligence, and sollicitude, and care, that ye be not wanting to your selves.

12. Wherefore, my beloved, as ye have alwaies obeyed, not as in my presence only, but now much more in my absence; work out your own salvation c with fear and trembling.]

13. Upon this very consideration, on d. which some are secure and negligent, because both to that good resolution, and to every good performance, you are enabled by God, who doth what he doth, of his free undeserved mercy to you, by his preventing and assisting grace, without any merit of yours to deserve it from him, and consequently may justly be expected to withdraw all from them that walk negligently before him.

13. For it is God which d worketh * in you both to will and to † doe of his good pleasure.]

* or, by his power in you, for the King's MS. reads ἐνεργῶν ἐν ὑμῖν † to work ἐνεργεῖν

14. And let your obedience be cheerfull, without any querulousnesse or reluctances, without questioning or disputing of commands.

14. Doe all things without murmurings and disputings.]

15. That ye may be unreprovable before men and God,

15. That ye may be blamelesse and * harmlesse,] the sons of God, † without rebuke in the midst of a crooked and perverse * nation, among whom ye shine as lights in the world:

* sincere ἀκέραιοι † unblemished ἀμώμητα * generation γενεᾶς

16. Persevering in the acknowledgment and practise of the Christian doctrine, which will be matter of great comfort to me, and rejoicing in the great day of retributions, that my Apostleship hath been so successfull among you.

16. † Holding forth the word of life, * that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.]

† Holding fast ἐπέχοντες * for a glorying to me unto εἰς καύχημά μοι εἰς

17. And if, as in the law the wine was e. poured out on the sacrifice, so it fall out, that my blood, like wine, be poured out for the offering you up a sacrifice to God, i.e. in bringing you in to the faith, this will be matter of infinite joy unto me.

17. Yea, and if I be * † offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.]

† poured out on

18. * For the same cause also doe ye joy and rejoice with me.

* In like manner, Τὸ δ' αὐτὸ

19. But † I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

† I hope ἐλπίζω

20. For I have no man that I can fully trust to tend your businesse intirely, unlesse it be Timothy.

20. For I have no man * like minded, who will † naturally care for your state.]

* equally affected ἰσόψυχον † sincerely γνησίως

21. For divers of those which were assistant to me in preaching the Gospel, have left me, and betaken themselves to their several affairs, see note on 1 Tim. 3. a.

21. For all seek their * own, not the things which are Jesus Christs.]

* owne interests, not those of τὰ ἑαυτῶν, οὐ τὰ τοῦ

22. But for Timothy you know what experience I have had of him, how in the preaching the Gospel he assisted me, taking all the pains of a servant, and paying me all the obedience and willingnesse and love of a son to a father.

22. But ye know the proof of him, that as a son with the father, he hath served me in the Gospel.]

23. Him therefore I mean to dispatch to you, as soon as I discern what is now likely to befall me, how I shall presently be disposed of here.

23. Him therefore I hope to send † presently, so soon as I shall see how it will go with me.]

† as soon as I see the things concerning my self presently ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ ἐξαυτῆς

24. And through God's mercy I verily hope and perswade my self, that I shall soon be set at liberty, and so come to you personally within a while.

24. But I * trust in the Lord, that I also my self shall come shortly.]

* have confidence πέποιθα

25. In the mean time I thought it necessary to return to you Epaphroditus, one that hath been my partner of labor and danger also, and is your Bishop, set over your Church (see note on Rom. 16. b.) and he which by you hath been enabled to relieve me in my necessities.

25. Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow souldier, but your † messenger, and he that ministred to my wants.]

† Apostle Ἀπόστολον

26. For he had an earnest desire to return to you, and was exceedingly disquieted to think what sorrow the report of his sicknesse brought to you.

26. For he longed * after you all, and was full of heavinesse, because that ye had heard that he had been sick.]

* or, to see you all, for the Kgs MS. reads ἰδεῖν ὑμᾶς

27. For

27. For indeed he was ſick nigh unto death, but God had mercy on him: and not on him onely, but on me alſo, [leſt I ſhould have ſorrow upon ſorrow] 27. not permitting me to be overburthened with the addition of one grief unto another, his death to my impriſonment.

28. I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſſe ſorrowfull.] 28. In which reſpect I was the more carefull to ſend him, that ye may ſee, how well he is recovered, and be cheared up concerning him, and that the knowledge of that may remove a ſorrow from me, who have had an acceſſion to my ſorrow from his danger, by thinking what ſadneſſe the newes of it would coſt you.

† account ſuch men pretious ταῦτα τιμίους ἔχε

29. Receive him therefore in the Lord with all gladneſſe, and † hold ſuch in reputation:

30. Becauſe for the work of Chriſt he was nigh unto death, [f] not regarding his life, to ſupply your lack of ſervice toward me.] 30. For it was in the cauſe of Chriſt, in the preaching of the Goſpel, that he was in danger of death, ſetting no value on his life, that he might bring me relief, and ſo doe that which you, by reaſon of your abſence and farre diſtance, were not able to doe, See note on Mar. 12. b.

[f] venturing his life that he might ſupply your defect of miniſtring to me. παραβ. – ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς μὲ λειτουργίας.

Notes on Chap. 11.

2. Μορφὴ] ſignifies not onely an *external* and *accidental form*, as *Mar.* 16. 12. nor at all an *image* or *picture* (as μόρφωσις ſeems to doe, *Rom.* 2. 20. 2 *Tim.* 3. 5. and is rendred by *Heſychius* χαμαιτύπου, εἰκών, a *perſonation* or *image*) but it is taken alſo in good *authors*, for an *internal eſſential form*, or *being*. Thus in *Æſchylus*, ſpeaking of θεὸς ἐξ ἀϊδίου γαῖα, they are, ſaith he, πολλῶν ὀνομάτων μορφὴ μία, *one form*, i.e. *thing*, *under divers names*. The words of *Phavorinus* are moſt obſervable for the explication of this place, Μορφὴ τὸ καθ' ἑαυτὸ ὄν, ἐξ οὐσιωτικῆς ἑτέρου εἰς τὸ εἶναι ἀδιάφορον, the word ſignifies that *which hath a being of it ſelf, and needs not the aſſiſtance of another to its being*; and again, Μορφὴ κυρίως ἡ οὐσία, it *properly* ſignifies *eſſence*, and then cites theſe very words ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, which is, ſaith he, ἐν οὐσίᾳ Θεοῦ γνωσθεὶς, *known in the Eſſence of God, being God*, and by the *raies*, and beams of his *divinity*, (ſhining even in his firſt *conception* and *birth*) *diſcerned*, and *known* to be ſo. This here appears to be the notion of the word, by μορφὴν δούλου, the *form of a ſervant*, that follows ver. 7. for that was not onely an *external*, but alſo a *real form*, he was *really* a *ſervant* of *God's*, in his *humane* nature, undertaking an *office* deſign'd him by *God*, and moſt ſtrictly *obeying* him in all things, and ἠλαττώσας αὐτὸν βραχύ τι παρ' ἀγγέλους *Heb.* 2. 7. *he was a little lower*, or for a *little while* (the *time* that he ſpent here on *earth*) *lower than the Angels*, who we know are the *ſervants of God*; and ſo the words ὁμοίωσις, and σχῆμα ver. 8. (which frequently ſignifie *likeneſs*, and *external* habit, and *forms*) doe here ſignifie that *outward appearance*, which doth not *exclude* but *include* the *inward being*, and *reality*, for it is certain, and by all acknowledged, that he was *really* a man, and not onely in *likeneſs*, and *appearance* ſo. This being thus evident of this *firſt* phraſe [ἐν μορφῇ Θεοῦ ὑπάρχων,] where *Chriſt's divinity* is aſſerted, and that *præcedaneous* to his *humiliation*, and as the *terminus à quo*, the *term of elevation*, *from which* his *exinanition*, and *humiliation* takes the *riſe*, and is much *encreaſed* thereby, there would now be little gained to the cauſe of the *Photinians*, or *Arrians*, in caſe the phraſe that follows [οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ, which we render, *thought it no robbery to be equal with God*] ſhould appear to be miſtaken. For when it is once acknowledged, that *Chriſt* was *God* before his *aſſumption* of our *humane nature*, and that being *really God*, or ὑπάρχων *ſubſiſting* in the *real form of God*, he *took* our *humanity* upon him, it is by neceſſary conſequence concluded, that he was *equal* with *God*, which is all that is pretended by any from this *ſecond phraſe*. For as to them that affirm *Chriſt* a *Deus factus*, a *God* that had a *beginning* of being ſo, and from thence deny his *equality* with the *Father*, it is evident that they date his *divinity* from his *reſurrection*, and *exaltation*, (which is manifeſtly confuted by his *being God* before his *humiliation*) and they that affirm him ὁμοιούσιον, *of like*, (but not ὁμοούσιον, *of the ſame*) *being* with the *Father*, are ſufficiently confuted by the *notion* of μορφὴ here ſet down, as it ſignifies the *real being of God*, wherein he was ὑπάρχων *ſubſiſting*, for that includes *equality*, and not *likeneſs* onely. Now for the phraſe οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ, that it ſhould ſignifie *Chriſt's not aſſuming to appear like God*, or *ſpectari tanquam Deum*, *to be look't on as God*, and ſo belong to his forbidding many times to have his *power*, and *divine greatneſs* proclaimed, there is but one *argument* which to me makes it any thing probable, (and that not taken notice of by them that defend that ſenſe) and that taken from the ἀλλὰ *but*] which follows v. 7. For in this notion of the phraſe it would moſt commodiouſly agree with *that*, [he would not *aſſume*, or own ſo much greatneſſe, *but* humbled or *emptied himſelf*, &c.] where that *aſſuming*, and that *humbling* are directly *oppoſite*, and ſo moſt agreeable to the *importance* of ἀλλὰ *but*, a note of *oppoſition*. And indeed this notion of the phraſe would very well connect it to the *antecedents*, thus, [*he being in form* &c. i.e. *really and eternally God*, when he came down on *earth*, *would not thus aſſume*, and magnifie this *power*] but ἐκένωσεν, *diminiſht*, or *leſſend* and *humbled himſelf*, *aſked* at one time, *Why callſt thou me good? none is good ſave God*, and at another, commanded that his *miracles*, which demonſtrated him to be *God*, ſhould not be *divulged*. And this notion conſiſts very well with the *context*, and the aſſertion of *Chriſt's divinity*, for *being God* he might yet chooſe to *conceal* his being ſo; But yet after all this, there is no reaſon to adhere to this interpretation, For 1. ἁρπαγμὸν ἡγεῖσθαι] doth no where appear to ſignifie *jactare*, or *oſtentare* or *venditare*, to *aſſume*, or *take upon* one, And though ἁρπαγμὸς may ſignifie *prey*, or *prize* in *warre*, yet ἡγεῖσθαι *to eſteem* or *account*] being joyned with it,

no

no way inclines it to this notion, but to that which the ordinary *interpretation* affixes to it, that he *counted it no prey, prize, acquisition*, or (which is all one) *robbery to be equal with God*. And whereas it is pretended that it is a *Syriack phraſe*, and that proved by a paſſage in the *Syriack Liturgie*, where upon *Chriſt*'s asking *baptiſme* of *John*, *John* anſwers, לא אלבוך גולחא *I will not aſſume rapine*, that is no proof of this *notion*. For 1. that which *John* thus expreſſed, was, that he *would not doe ſo injurious a thing* as to *pretend* to have greater *authority* then *Chriſt*, and conſequently to admit him to his *baptiſme*, and ſo, it ſeems, *to aſſume rapine*, in *Syriack*, is to doe an *injurious* thing; And 2^dly, there is ſome difference between *aſſuming*, and *thinking*, and conſequently ἡγεῖσθαι *to think*, being joyn'd with ἁρπαγμὸν *rapine*, muſt ſignifie to *think*, or *count* it a *rapine*, or an *injury*, (which is very diſtant from *boaſting* of it as a *prize, triumphing*, or *aſſuming*) and that is the notion that the ordinary interpretation gives of it.

ἴσα Θεῷ As for the phraſe [לא ישוה לאלהא ἴσα Θεῷ] there is as little reaſon to render that, *ſpectari tanquam Deum*, to be *looked* on as *God*, for neither is לא ישוה *to be looked on*, but *to be*, nor ἴσα, *tanquam ai*] but *equal*, or as *great* as another. It is true in the verſe cited out of *Homer*, Τὸν νῦν ἴσα Θεῷ Ἰδαιήονι ἰσοφάωσι that ἰσοφᾶν ἴσα Θεῷ is to *look on* him as *equal to God*, and that proves that ἴσα Θεῷ ſignifies either *a God*, or one *equal to God*, but then לא ישוה and ἰσοφᾶν *to be*, and to *be looked on*, are not the ſame, and ſo לא ישוה is to *be equal*, and not onely to *be looked on as* ſuch. The true notion of ἴσα may be diſcerned by *Lu.* 6. 34. where they that *lend* to the *rich*, are ſaid to doe it, ἵνα ἀπολάβωσι τὰ ἴσα, *that they may receive from them loanes* or *benefits* of as great a *value*, where τὰ ἴσα in the *plural*, (juſt as here) ſignifies that which is *equally valuable*, and as there ἀπολαβεῖν τὰ ἴσα] is *to receive* that which is *equal*, or *equivalent*, ſo לא ישוה *is to be equal*, and ἴσα Θεῷ *equal to God*, of the ſame *value*, and *real power* and *divinity* with *God* the *Father*. And then follows ἀλλὰ ἐκένωσε, either in the notion of ἀλλὰ for *yet*, [though he were thus *great*, *yet* he *vilified*, *ſubmitted* himſelf, or as ἀλλὰ ſignifies *but*, He was *God*, and without any injury, *equal* to his *father*, *but* for *all this*, or *notwithſtanding* this, he *vilified* himſelf &c. And this is the clear rendring of this whole place.

b. Κενόω ſignifies to *leſſen, diminiſh*, ſo *Phavorinus* κενωθῆ· ἐλαττωθῆ· ὑποπέσῃ, to *ſuffer* or *undergo diminution*, ſo the *Hebrew* אזל, which *Jer.* 14. 4. & 15. 9. is rendred κενόω to *empty*, is *Joel* 1. 10, 12. *Nehem.* 1. 4. ὀλιγόω *to diminiſh*, and *Hoſ.* 4. 3. σμικρύνω, *to make little*.

c. That the phraſe μετὰ φόβου καὶ τρόμου, *with fear and trembling*] ſignifies μετὰ ταπεινοφροσύνης *with humility*, is ordinarily ſaid from the *Antients*, and may here have a very commodious ſenſe, ſo as to be anſwerable to thoſe words in the ſecond part of this ſpeech v. 13. *for God worketh in you to will and to doe, of his good pleaſure*, which is a foundation of all *humility*. But the notion of the phraſe in other places of theſe books, ſeems to imply ſomething more, not onely *lowlineſs* of *mind*, but *diligence*, and *caution*, and *ſollicitude*, and *fear* of *diſpleaſing*, as a qualification of *obedience*, (and ſo *fearing the Lord with all the heart and ſoul*, *Deut.* 10. 12. conſiſts in *keeping* his *commandments* &c.) ſuch as will be required to render it *acceptable* to *God*. Thus *Epheſ.* 6. 5. *Servants obey your maſters with fear and trembling*, i. e. a very great *fear* of *offending*, *terror*, or *trembling*, leſt they ſhould doe any thing *amiſs*. So 2 *Cor.* 7. 15 upon S. *Paul*'s *orders* of ſeverity, v. 9. either delivered by *Titus*, or made known to him by S. *Paul* v. 14. (and ſo he an *officer* of S. *Paul*'s, ſent to ſee how they behaved themſelves under it) *Titus* tells him of the *Corinthians* obedience (ὑπακοὴν again) ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτὸν, *how with fear and trembling ye received him*, i. e. entertained him, and his meſſage from *Paul* with all *readineſs* of *obedience*, all *diligence*, and *fear*, and *zeal* v. 11. to approve your ſelves unto him. Thus ἐν φόβῳ *in fear* ſignifies, 1 *Pet.* 1. 17. with all *diligence* and *care* to approve themſelves to *God*, and ſo 2 *Cor.* 7. 1. *in the fear of God*] is the qualification of their *cleanſing from all filthineſs, and perfecting holineſs*, and *Heb.* 12. 28. as the qualification of *ſerving God acceptably*, is added μετὰ αἰδοῦς καὶ εὐλαβείας *with reverence and fear*; and that back'd with the conſideration of [*Our God is a conſuming fire.*] And accordingly the *worſhippers* of *God*, the *pious* among the *Gentiles*, are called εὐλαβεῖς & φοβούμενοι *men of reverence, and fear*, their *fear* ſignifying their *ſollicitude* and *diligence* to pleaſe *God*, wherein their *piety* conſiſted. And ſo 1 *Pet.* 3. 15. ἕτοιμοι *ready* (as *ſervants* are to be at every call) to *give anſwer to every one that aſks you an account of the hope in you*, (i. e. to *confeſs Chriſt* even in *perſecutions* and *dangers*) with *meekneſs* and *fear*, as with all *meekneſs* to men, ſo with all *care* to approve your ſelves to *God*. And thus it is here ſet as the qualification of *godly obedience*, *As*, ſaith he, *you have alwaies obeyed-- ſo* &c. *work out-- with fear and trembling*, χωρὶς γογγυσμῶν καὶ διαλογισμῶν v. 14. *without murmurings and diſputings*, which are the worſt evidences of an *untoward obedience*, and ſo moſt contrary to the *ſincere diligence* and *zeale* to *God*'s *ſervice*, meant by the *fear and trembling*.

The word ὁ ἐνεργῶν *that worketh*] being joyned with [ἐν ὑμῖν *in you*] on one ſide, and with [ὑπὲρ τῆς εὐδοκίας *of his good pleaſure*] on the other ſide, muſt in reaſon ſo be interpreted, as ſhall be moſt directly anſwerable to the *exhortation* given to them, v. 12. of *working out their own ſalvation with fear and trembling*, To which it will be conſequent, that as this which is done by *God*, is done of his own *free mercy*, without any *merit* of *ours*, which may claim it from him, and therefore requires not only our *humility*, but our *diligence*, and *caution*, and *ſolicitude*, and *fear* of *diſpleaſing* ſo gracious a *father*, who may, if he be provoked by our *unworthineſs*, *withdraw* it from us, ſo it is not to be conceived to be wrought by *God* in ſuch an *irreſiſtible* manner, as that it ſhall be impoſſible for thoſe, in whom *God* thus *works*, to *contradict*, or *reſiſt* his *working*. For if it were ſo, there could be no place for the *exhortation* to doe that, which could not be otherwiſe, *to work out their own ſalvation* &c. *To work* then in us the τὸ θέλειν καὶ τὸ ἐνεργεῖν *the willing, and the acting*, or *operating*, is the *giving* us that *ſtrength*, *working* in us thoſe *abilities*, which are required to our *willing*, or *working*, as neceſſary to *prepare* and *aſſiſt* us to doe either, So

d. ὑπὲρ τῆς εὐδοκίας

Gods

(*Gods* χαρίσματα & ἐνεργήματα, *gifts*, and *operations* being all one) δοῦναι λατρεύειν, *to give to serve him Lu.* 1. 74. signifies his affording that *grace*, which *enables* us to *serve* him, not which *forceth*, or *necessitateth* us to doe so. The *King's MS.* here adds the word δυνάμει *by his power*] which as it agrees well with this sense, so hath it a farther *energie* in it, to *encourage* our *diligence*, which is wont to be *disheartned* by the *difficulty*, and *impossibility* of the task; Be we never so *weak*, and *insufficient* of our selves, *God* hath *all-sufficient strength*, and by that *strength* of his, he *worketh in us the willing and the doing*, and so if we be not *wanting* to our selves, but *work*, and *work out our own salvation with all diligence*, we shall have no reason to *complain* of want of *strength*, *we are able to doe* what he requires of us, διὰ τοῦ ἐνδυναμοῦντος, *through him that strengthneth us.*

e. Σπένδομαι

The word σπένδομαι denotes the *pouring* out of *wine* upon the *sacrifice*, ἡ τὸ οἶνον ἐπιχεῖν ἐπὶ τὰ ἱερουργήματα, *the effusion of wine on the sacrifices*, saith *Ammonius* of σπονδὴ, and ἡ ἐπιχύσις τοῦ θύματος οἶνος, saith *Hesychius*, *wine poured out on the sacrifice*. This *wine* being thus offered up to *God* is said to *chear* the *heart* of *God*, *Jud.* 9. 13. And to this S. *Paul* here compares the *effusion* of his own *blood*, which is most fitly resembled by *wine*. And the words that follow, make the *resemblance* complete, For the *bringing in* of men to the *faith* of *Christ*, to the embracing and receiving the *Gospel*, is elsewhere compared to a *sacrifice*, *Rom.* 12. 1. *your bodies a living sacrifice*, and 15. 16. *an offering of the Gentiles acceptable*, &c. And a *sacrifice* being first *kill'd*, then *dress'd* and *prepared* by the *Priests* and *Levites*, the former of these is called θυσία, the latter λειτουργία, and both are made use of here, the *sacrifice*, and the *service* of their *faith*, where their *faith* signifying their *receiving* of the *Gospel*, the *converting* them, is this θυσία τῆς πίστεως, *sacrifice of their faith*, and the farther *labour* bestowed upon them (in the *confirming* and fitting them for this honourable employment of being *offered* up to *God* a *living sacrifice*,) is the λειτουργία *the service*, and *Paul's spending* his *life*, *shedding* his *blood* in the employment, is the *pouring* out the *wine* on the *sacrifice*. Thus 2 *Tim.* 4. 6. speaking of his *sufferings*, and *danger*, under *Nero*, ἤδη σπένδομαι, saith he, *I am already poured out.*

f. Παραβολευσάμενος

The word παραβολεύομαι is not ordinarily to be met with, unlesse in *Hesychius* and *Phavorinus* and other *glossaries*, which seem, not only to have taken it from hence, but also to have read the word παραβολευσάμενος (though the impressions have it otherwise) for they place it betwixt παραβολὴ and παράβολον which would not be done according to the order of the *letters*, if it had been παραβλ: It is therefore very probable that the reading here should be [παραβολευσάμενος τῇ ψυχῇ] so περίβολος in *Aristophanes* is ῥιψοκίνδυνος, *he that casts himself into danger* (In which sense we have παραβεβλημένος, 2 *Mac.* 14. 38.) which is the very notion of this word in *Hesychius*, εἰς θάνατον ἑαυτὸν ἐκδιδούς, *one that gives himself up to death*, for so saith *Phavorinus*, the phrases are usual, παραβάλλομαι τῇ ἐμαυτοῦ κεφαλῇ, *I venture*, or, *gage my head*, παραβάλλομαι ἀργυρίῳ, *I lay any money*. Thus in * *Plutarch*, παραβολώτερον ἀγωνίζεσθαι, to be *more venturous in fighting* than ordinary, and in *Pliny's Epistles*, *parabola*, i. e. *periculosa*. So doth *Chrysostome* expound this place, ἐξέδωκεν ἑαυτὸν, ὡς κἂν ἐπῆν δεῖν πάσχειν, *he gave himself up to suffer whatsoever should be necessary*, and again καταλελοιπὼς θανάτου, *contemning death*. So *Theophylact*, πάντας κινδύνου καταφρονῆσαι, *despising all danger*, and ἐπιῤῥῖψαι ἑαυτὸν τῷ θανάτῳ, *he threw himself upon death*, and at length ῥιψοκινδύνως, the very expressions that are set by the *Glossaries* to explain περίβολος. For the explaining of this *the learned Isaac Casaubon* in *Epist.* 438 saith that he found in *Putean's* copie this reading, with this interpretation to it, *Parabolanus fuit de animâ suâ*, in the same manner as in *Justinian's Code* they that goe to them that are *sick* of the *plague* are called *parabolani* and *paraborarii*. As for the word [τῇ τῆς ψυχῆς] that follows, I conceive, that signifies not *life*, (for that was sufficiently contained in the word παραβολευσάμενος) but rather belongs to the *purpose* and *resolution* of *mind*, that though he did not actually *cast himself* upon *death*, yet in *preparation* of *mind* he did. To which purpose is that of S. *Chrysostome*, Τί γὰρ εἰ μὴ ἀπέθανε, θεῷ οὐκονομήσαντι, ἀλλ' ἑαυτὸν παρεβ: &c. *What if he died not, God ordaining it so, yet* &c. And *Theophylact*, ἀλλ' ἑαυτὸν γε τῷ προθύμῳ τῆς ψυχῆς, *but he shewed his resolution* (προθυμίας being set to signifie ψυχῆς) *and came to Paul*, ὅτε ἐπικίνδυνον ἦν τινα προσελθεῖν αὐτῷ, ὡς τοῦ Καισαρὸς ἀπροσίτου λίαν ὄντος, *When 'twas dangerous for any to come to him, the Emperour being angry with him.*

* in Galbâ

CHAP. III.

Paraphrase.

* these very things τὰ αὐτὰ † is not cowardly in me

1. FInally, my brethren, rejoice in the Lord. To write * the same things to you, † to me is not [a] grievous, but for you it is safe.] 1. To conclude, my brethren, I salute you in the Lord, somewhat I have to write to you, which flows not from any cowardise in me, though I have tasted of the sharpnesse of it, but from my great care to preserve you from the great dangers, into which I have fallen my self. 2.

2. Beware of dogs, beware of evil workers, beware of the [b] concision.] 2. There are a sort of men I would have you take especial heed of, very malicious persons, that bark at, and bite every orthodox professor, and that live themselves in all villany, that take upon them to be the circumcision, but are only the concision, those that teare the Church in pieces, the heretical Gnosticks. b.

3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:] 3. For sure we are the true children of Abraham, and the circumcision indeed, who live piously, and confesse Christ crucified, and depend upon God's mercy only through that promise sealed to us in Christ's blood, and so place no confidence in circumcision, nor any such outward performance.

4. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:] 4. Though, if you speak of confidence upon privileges and advantages of a Jew, no man hath more reason for it, more right unto it, than I.

5. Thoſe greateſt pretenders have nothing of the Jew in them, neither birth nor circumciſion, nor obſervation of the law, but I was circumciſed at eight daies old, as the law preſcribes, my parents and anteceſſors Iſraelites, of an eminent tribe, the tribe of Benjamin, ſo dearly beloved by Jacob, both my parents of Abraham's, not of a proſelyte's race, and, in reſpect of my zeal to the Moſaical law, of the ſtricteſt ſect among the Jewes.

5. Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;]

6. And ſo zealous for the law that I perſecuted the Chriſtians with great rage and fury as thinking them enemies to the law; and for all legal obſervances, I never neglected any, as long as I lived in that courſe.

6. Concerning zeal, perſecuting the Church, touching righteouſneſs which is * in the law, blameleſs.] * by the

7. But whatever advantages I enjoyed as a Jew, I may part with well for Chriſt, and if they would keep me in the leaſt manner from embracing the Chriſtian doctrine, they would be very farre from being advantages to me, but loſſes rather.

7. But what things were gain to me, thoſe I accounted loſſe for Chriſt.]

8. Yea, and whatſoever I ſhould place any confidence in, I ſhould be a great loſer by it, in compariſon to the huge advantages of being a Chriſtian, for which I am content to be ſtript of all, and count them nothing worth, deſpite them all, that I may have the favour of Chriſt, the higheſt of all privileges,

8. Yea doubtleſſe, and I count all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſſe of all things, and doe count them but dung, that I may win Chriſt,]

9 And be ingraffed into him, become a member of the Chriſtian Church, not pretending to juſtification by any performance of mine own, by the way of the law, but by that other Evangelical courſe, that is ſet down in the Goſpel, that from God's pardoning of ſins to all penitent beleivers.

9. And be found in him not having mine own righteouſneſs, which is of the law, but that which is of the faith of Chriſt, the righteouſneſs which is of God by faith:]

10. The condition of which, or termes whereon we are juſtified, are theſe, to acknowledge Chriſt, and the virtue which his reſurrection hath toward the raiſing me out of ſin and the participation of his ſufferings (ſee note on Act. 2. d.) in my conforming my ſelf to his death, dying to ſin, as he died to the world:

10. That I may know him, and the power of his reſurrection, and the † fellowſhip of his ſufferings, being made conformable unto his death:] * communication autorice

11. That ſo dying with him, or after his example, I may conſequently obtain to riſe with him to everlaſting life.

11. If by any means I might attain unto the reſurrection of the dead.]

12. Not as if I had already gotten my crown or reward, but I am, as the racer, in my purſuit, on the way, running as hard as I can, in ſome hope that I may at length poſſibly catch or receive that prize, to which very end it is that Chriſt himſelf hath contended for me as for a prize of his, ſuffered infinite agonies on the croſſe, that he may purchaſe unto himſelf a peculiar pious people, make me and others ſuch, who were farre from being ſo.

c. d. e. f.

12. Not as though I had already † [c]attained, either were already [d]* perfect, but I [e]† follow after, if * that I may apprehend that for which alſo I [f]am apprehended of Chriſt Jeſus.] † received, * conſummate, † purſue * to be I may lay hold. for which I have alſo been laid hold on.

13. Beloved Chriſtians, I do not think that I have my crown, or am ſo ſure of it that I cannot miſſe it, but this one thing I doe, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,]

g.

13. Brethren, I count not my ſelf to have † apprehended; but this one thing I doe * forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,] † laid hold on obtained * not looking after the things behind, and ſtretching my ſelf out to

14. Having in my eye the goale, and the way marked out for me to run to it, I make as much ſpeed as I can poſſibly, that ſo I may get the crown, which is by God in heaven propoſed to me in Chriſt Jeſus.

h.

14. † I preſſe toward the [h]mark for the prize of the * high calling of God in Chriſt Jeſus.] † By the goale I haſten to the prize * ſupernal

15. As many therefore of us as are ſincere in our Chriſtian courſe, the orthodox, fauhtfull, pure Chriſtians, let us take care of this; And if any body differs in underſtanding any particular thing, there is no reaſon that ſuch a difference ſhould breed any diviſion among you, diſturb or break the peace, which is moſt precious to be preſerved, for though at preſent ye are not, yet hereafter ye may, no doubt, be inſtructed in all that is neceſſary to you.

14. Let us therefore, as many as be perfect, † be thus minded, and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.] † mind this

16. But, or, In the mean time, though we are advanced, ſome before others, yet let not that hinder our unity or peace, Let us obſerve our way, that we run not over the lines, and to that end, that we run not one one way, another another, but that all take the ſame courſe chalk'd out before us, ſee note on c. 4. b.

i. k.

16. * Nevertheleſſe, whereto we have already [i]attained, let us walk by the ſame [k] rule, let us mind the ſame thing.] * In the mean while, as farre as we have gotten the ſtart

17. All of you together follow my ſteps, and conſider and emulate thoſe that doe ſo, that follow our pattern, our example, that ye may doe likewiſe.

17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.]

18. For many there are now adaies abroad in the Church, of a moſt unhappy, unchriſtian temper, that will not ſuffer any thing for Chriſt, or venture that, that may bring any affliction or ſuffering upon them (ſee note on Apoc. 2. b.) and therefore comply with the Jewes to avoid perſecutions from them,

18. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſſe of Chriſt:]

19. But ſhall in fine gain little by it, but be deſtroyed with the Jewes in their approaching ruine, 2 Pet. 2. 1. The Gnoſticks I mean, who mind nothing but their ſenſual appetites, boaſt of all thoſe things which they ought to be aſhamed of, their baſe luſts, &c. and ſo can never look up toward heaven.

19. Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.)]

20. For

* we are citizens of heaven, or, heaven is the city of which we are free

20 For * our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus,]

20. To which yet all Chriſtians belong, l.

and have the right of citizens, though they dwell on this earth, as in a province out of the city, and as thoſe provinces are ruled and defended by ſome governour ſent them out of the city, ſo doe we expect Chriſt from thence as our prince and Saviour (who by his care will in the mean time defend us from all enemies.)

† transform, μεταμορφώσει

* virtue, or energie of his being able τῆς ἐνεργείας τῦ δύνασθαι

21. Who ſhall † change our vile body, that it may be faſhioned like unto his glorious body, according to the * working, whereby he is able even to ſubdue all things unto himſelf.]

21. Who ſhall change this our vilified, perſecuted, calamitous

ſtate, incident to this our mortal life, and make it conformable to his preſent glorious ſtate; a work indeed of his omnipotency, of his having all power given unto him in heaven and earth.

Notes on Chap. III.

a. Ὀκνηρὸν

What ὀκνηρὸς] here ſignifies will be cleare enough out of *Phavorinus*, Ὀκνῶ, ſaith he, is uſed by *Homer* for ὀκνηρὸς ἦχεν, and is τὸ μὴ κονεῖν, or ἀεργεῖν, *not to work*, or *doe* any thing, thence ἄκνος, ſaith he, ῥᾳθυμία, *cowardiſe* or *idleneſſe*, and φυγὴ πόνων, *avoiding of labours* and φόβῳ μᾶλλον ἐναργείας, *fear of approaching action*, and again of ὀκνῶν, 'tis ἀλόγῳ καὶ ἀναλγήτῳ ῥᾳθυμίᾳ καὶ ἀχαδίᾳ, ὅθεν καὶ ὀκνηρὸς, *to be held* or *poſſeſs'd with an irrational and cauſleſs ſluggiſhneſs, and from thence the word* ὀκνηρὸς comes, which here we ſpeak of. So then it ſignifies *avoiding of danger*, or *labour*, *fear of action, when 'tis near*, an *unreaſonable* and *cauſleſs cowardiſe*, and from thence it comes in *Homer*, ſaith he, generally or for the moſt part (ὃ πολὺν χρῦνον) to ſignifie φόβῳ *fear*, *cowardiſe*, and ſo 'tis often uſed in *Sophocles*. πολὺ γὰρ χρῆν φόβῳ Σοφοκλεῖ, ſaith he, in this ſenſe. And therefore this will be a proper rendring of it, ὀκνηρὸν *cowardly*, and ſo the *context* beſt bears alſo; That to *write* what he is about to *write* next, viz: thoſe *cautions* againſt the *dogs*, the *evil workers*, the *conciſion* (βλέπετε, *take heed of them*, thrice in a verſe) οὐκ ὀκνηρὸν ἡμῖν *is not cowardiſe in* the *Apoſtle* (that is the notion of ῥᾳθυμία) but yet *ſafe* for them, viz: to be ſo *warned*, and *admoniſhed* by him.

b. Κατατομὴν

That κατατομὴν ſignifies *to cut* or *rend aſunder*, there is no queſtion, but the reaſon why the word κατατομὴ, *conciſion* or *cutting aſunder*, is here uſed for a *ſort* of men called before, *dogs*, and *evil workers*, is the onely thing to be conſidered; That the Περιτομὴ *Jewes* are called περιτομὴ, the *circumciſion*, meaning by it thoſe that are *circumciſed*, is clear from many places, *Gal.* 2. 8, 9. Now the *Gnoſticks* which were not all of them *Jewes*, nor themſelves *circumciſed*, did yet comply with, and take upon them to be very *zealous Jewes*, and would *conſtrain* all others to be *circumciſed*, *Gal.* 6. 12. Hence it is that *Rev.* 2. 9. they are expreſſed by λέγοντες ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, *they that ſay they are Jewes, but are not*, ſee *note* on *Rev.* 2. *c.* And hereupon, becauſe theſe *Judaizers* that pretend ſuch *zeal* to the *law*, and particularly for *circumciſion*, doe neither perform any part of the *law* (but are *evil workers* here, *the ſynagogue of Satan*, *Rev.* 2. 9.) nor are *circumciſed* themſelves (οὐδὲ περιτεμνόμενοι, *Gal.* 6. 13.) and all that they doe, is, as *dogs*, to *tear* and *rend* all they come near, and *cut aſunder* the *unity* of the *Church*, (which comes no nearer true *Judaiſme*, than *dogs* and *ſchiſmaticks* doe to *circumciſion*) therefore by an *elegance*, and *ſarcaſme*, the *Apoſtle* calls them κατατομὴ *conciſion*, or *cutting aſunder*, they that, in ſtead of *circumciſing* themſelves, *cut aſunder* the *Church* of *Chriſt*. In oppoſition to whom followes, ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, *for we are the circumciſion*, we, that are the true, *orthodox beleivers* are the *true circumciſion*, the *true children* of *Abraham*, that actually perform that, to which *circumciſion* was deſigned to engage his poſterity, and they that pretend thus to engage his poſterity, and they that pretend thus to be *Jewes* and *Chriſtians*, but are not, are κατατομὴ, more truly than περιτομὴ, the *conciſion*, than the *circumciſion*.

What καταδράμω] ſignifies among the *agoniſtical* c. *writers*, hath been formerly noted, the *receiving* Καταδράμω the *reward*, that is due to the *conquerour*, ſee *note* on *Rom.* 9. d. and 1 *Cor.* 9. e. and accordingly it is uſed of him that hath finiſhed his *race* and *courſe*, *conquered* and *gained* the *prize*, although he have not yet *received* it, and ſo 'tis here taken οὐχ ὅτι ἤδη ἔλαβον, *not that I* have *finiſhed* my *courſe*, or that my *crown* is ſo *immutably* and *irreverſibly* yet aſſigned me (for that he was not yet in *heaven*, he needed not have ſaid, 'twas ſufficiently known to all) as that I ſhould ſpeak *confidently* of it; That which is fitter for me to entertain my ſelf with, is, to uſe all *diligence*, that I *miſcarry* not.

The word τετελείωμαι is an *agoniſtical* word, d. and ſignifies likewiſe the being *crowned*, or *receiving* τετελείωμαι *the reward*. So in *Gregory Nyſſen*, ſpeaking of the *Martyrs*, the phraſe uſed is τελείους ἀθλήτας (in the ſame ſenſe that we had καταξίους 2 *Cor.* 12. 10.) agreeable to the uſe of [τέλεια νικητήρια, *perfect prizes*] in the *agones*. For of their *prizes* there were ſome more *valuable* than others, the meaner, ſuch as the *tripodes* and *ſhields* and *cups* but the more eſteemed, the *crowns*, which had nothing of *mean profit* in them, but only the *glory* and *renown* of the *victory*, the *crowns* being made but of *leaves* only, as hath been formerly ſaid. Now the more *illuſtrious* were called τέλεια νικητήρια the *perfect rewards* or *prizes*, and to this, ſaith *Peter Faber*, referres that of S. *James* c. 1. 17. where πᾶσα δόσις ἀγαθὴ is *every good donative*, parallel to thoſe δόσις ἀγαθὴ of the *meaner firſt* kind of *rewards*, and πᾶν δώρημα τέλειον, this more *illuſtrious* of a *crown*. And δώρημα τέλειον proportionably to this, τελειῦσθαι will be to *receive* this *crown*. So *Heb.* 11. 40. ſpeaking of the *ſaints* of the *old Teſtament*, which, ſaith he, were *afflicted* in this *life*, and *received* not *perſonally* the completion of the *promiſes*, that were made unto them, but *received* them by *faith* then, and we their poſterity now *really*; And that he there calls τελειωθῆναι, *to be perfected*, all one with κομίζεσθαι ἐπαγγελίαν, *receiving the promiſe*, ver. 39. for which *Oecumenius* puts, στεφανωθῆναι, καὶ τῶν ἀγαθῶν ἀπολαῦσαι, *to be crowned, and receive the perfection of good things*. So *Heb.* 2. 10. *God* was pleaſed τελειῶσαι τὸν ἀρχηγὸν σωτηρίας *to crown*, or *conſummate the captain of our ſalvation* (that hath *reſcued* us out of the *ſins* and *hazards* of this *life*) διὰ παθημάτων, *by ſufferings*. So *Heb.* 12. 23.

Δίκαιοι τῶν λαμβάνειν *Justi* πλεονεμίαν, *the just that have received their reward.* Thus the *Hebrew* word עֵקֶב signifies both τέλος *an end*, and βραβεῖον *a reward*, in the former ſenſe 'tis *Pſal.*119.33. *I will keep it* עֵקֶב (underſtanding לְ) *in finem*, where the *Chaldee paraphraſt* reads עַד נְצִיחָא *even to the conſummation*, and v.112. עַד סוֹפָא *even to the end.* In the ſecond ſenſe it is *Pſal.*19.11. *in the keeping of them there is* עֵקֶב *reward*, the *Greek* reads ἀνταπόδοσις, *retribution.* This is almoſt

† on Job 23. † S. *Chryſoſtome's* note, παρ' Ἑβραίοις ὁ τὸ τέλος, καὶ ἡ νίκη διὰ μιᾶς σημαίνεται λέξεως, *end* and *victory are by the Hebrews expreſs'd by the ſame word*, and thence it is, ſaith he, that in ſome *Pſalms* in

τέλος ſtead of εἰς τέλος *in finem*, the inſcription is νικοποιῷ *to him that overcomes.* Thus *Rom.* 6.21. τέλος is put for *reward*, the ſame with ὀψώνια v.23. and ſo 1 *Pet.* 1.9. τέλος πίστεως, *the reward of our faith*, and *Heb.*6.8. τέλος εἰς καῦσιν, *reward to be burnt.* Of another notion of this word ſee *Heb.*5.c.

c. Διώκων is the word that expreſſes the *contention*

διώκειν ἐν δρόμῳ *in the race*, and it ſignifies to *endevour* to *get before* thoſe that are before us, to *labour* and *ſtretch*, ἵνα καταλάβῃ *that he may get* the *prize* by being *foremoſt.*

f. The word καταλάβω] here is ſtill in the *agoni-*

καταλάβω *ſtical* ſenſe, and being now applied to *Chriſt*, it ſignifies moſt elegantly, that *Chriſt* doth, as in a *race*, *contend* and *ſtrive*, and that for no other *reward* that he hath in his eye, but only the *faithful diſciple*, whom when he *converts* and brings to *repentance*, he conceives himſelf to have *attained* his *reward* or *crown*, and ſo we are, as it were, the *crown*, that is *caught* and *worn* by him, as *Epheſ.*

κληρῶς 1.11. we are ſaid κληρῶς, i. e. to be the κλῆρος or *portion*, which he hath for his *patrimony*, as it were, or as he is ſaid to *purchaſe* λαὸν *a people*, *Tit.* 2.14. and as the *Church*, 1 *Pet.* 2.9. is ſaid to be λαὸς εἰς περιποίησιν *a people purchaſed* or *acquired* by him, *Act.*20.28.

g. This phraſe of ἐπιλανθανόμενος τοῖς ὀπίσω *not look-*

ἐπιλανθάνεσθαι τοῖς ὀπίσω *ing at that which is behind* or *paſt*] referres likewiſe to the *cuſtome* of the *racer*, who doth not uſe to *ſtand ſtill*, and *look behind* him, to ſee either how much of his *journey* he is *paſt*, or how farre the *reſt* are *behind* him (for this is the *ſluggards* trick) but ſets bodily to his buſineſs, to *overtake* and *outrun* all that are *before*, and to get through the remainder of his *race*, and that is ἐπιτείνοντος τῇ ἄμιλλῃ, *to ſtretch himſelf as vigorouſly* as he can (for ſo ſaith *Heſychius* ἐπιτείνεται ἡ ὅλῃ πολὺ πάνυ) to get to the *goale firſt.* This hath *Horace* expreſſed diſtinctly in his deſcription of a *racer* in a *chariot*, *Serm:* l.1. *Satyr:*1.

Ut cum carceribus miſſos rapit ungula currus,
Inſtat equis auriga ſuos vincentibus, illum
Præteritum temnens, extremos inter euntem.

The ruler of the chariot preſſeth to overtake thoſe horſes that are before his, but contemns and never looks after him that is behind, and outrun by him.

That σκοπὸς ſignifies the *goale*, hath been ſaid already, *note* on 1 *Cor.* 9.f. and that βραβεῖον is the *prize*, or *crown*, which either *hung* over the *goale*, or was given the *conquerour* by the *judges*, and ſo the meaning of κατὰ σκοπὸν εἰς βραβεῖον] is, that the *racer* takes the *goale* in the *way* to the *crown*, firſt *conquers*, and then is *rewarded*, the *goal* being the *concluſion* of the *race*, but the *way* to the *crown.* h. κατὰ σκοπὸν εἰς βραβεῖον

That φθάνειν] is an *agoniſtical* word, and ſignifies to be *foremoſt* in the *race*, ſee *note* on *Rom.*9.d. & 2 *Cor.*10.b. and ſo εἰς ὃ ἐφθάσαμεν will ſignifie, *In as much as we are gotten before* other men in the *race*, have attained ſome *degree* of *ſpiritual proficiency.* i. φθάνειν

What κενὸν in the *ſtadia* ſignifies, ſee *note* on 1 *Cor.*9.f. & 2 *Cor.*10.a. viz: the *white line* that *marked* out the *path* wherein they were to *run*, and ſo αὐτῷ στοιχεῖν κανόνι] here is, *to goe* or *run by the ſame line*, in that *path*, never *ſtepping* over, or out of it, leſt they loſe all. And thus are they moſt concerned to doe, that are before other men, and if they have but this one *care*, are not likely to *miſcarry* by any thing elſe. That which is moſt *contradictory* to this in our *Chriſtian race*, is, *dividing* into *factions* and *ſides*, *Peace*, *unity*, and *charity* being the *white*, within which they are commanded to *walk*, and therefore it follows that they ſhould τὸ αὐτὸ φρονεῖν *mind the ſame thing*, live in *unity* and *amity*, *run* all the *ſame way* to the *ſame end*, and be σύμψυχοι v.17. all *fellow-followers* of the *Apoſtle.* k. κανὼν κατὰ κανόνα τοῦ σκοποῦ

Πολίτευμα] from πολίτης *citizens*, is literally *citizenſhip*, and denotes a *municipium*, which is the *ſtate* and condition of thoſe, who dwelling out of the *city*, have yet the *jus civitatis Romanæ*, the *privileges of the city of Rome* belonging to them. Thus ſaith *Cicero de Legib:* l.2. *Omnibus municipibus duas eſſe patrias, unam naturæ, alteram juris, Catonis exemplo, qui Tuſculi natus in populi Romani ſocietatem ſuſceptus eſt*, *All ſuch have two countreys, one of nature, the other of law, after Cato's example, who being born at Tuſculum, was received into the ſociety of the people of Rome.* And *Tacitus*, *ibi municipes fiunt, ubi in civitatem recepti*, But this ſo, that theſe ſhall differ from thoſe that had their *habitation* in the *city*, who alone might be *choſen* to *offices* in it. Thus is πολιτεία *Act.* 22.28. the *privilege* of being a *free-man* of *Rome*, belonging to one that lived in *Judæa*, and that *bought* by the χιλιάρχος there, but by *birth* belonging to S. *Paul.* And thus is the *Chriſtian* here on *earth*, συμπολίτης τῶν ἁγίων, *Epheſ.* 2.19. a *fellow-citizen of the ſaints*, not ξένος or πάροικος, a *ſtranger* or *ſojourner*, but a *free-man* or *municeps* of *heaven*, though while he *dwells* here, he be in an *inferiour* condition to them who have *domicilium in urbe*, the *ſaints* that are in *heaven*, who alone are capable of *reigning* with *God.* See *Act.* 22.d. l. Πολίτευμα Πολίτευμα συμπολίτης τῶν ἁγίων

Paraphraſe.

CHAP. IV.

1. Wherefore my beloved brethren, ſo

1. THerefore, my brethren, dearly beloved, and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved.]

paſſionately affected by me, whoſe good is matter of all joy and felicity to me, according to theſe former directions of peace, chap.3.15. continue ſtedfaſt in the faith, I beſeech you.

2. I be-

* Syntyches Συντύχην

2. I beſeech Evodias, and beſeech * Syntyche, that they be of the ſame mind in the Lord.]

2. And particularly I beſeech Evodias and Syntyches to preſerve peace, and not to be contentious and unquiet.

† or, Yea I beſeech, for the King's MS. reads Nai

* combated, or contended ſuffering

3. † And I intreat thee alſo, true yoke-fellow, help thoſe women which * laboured with me in the Goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names are [a] in the book of life.]

3. Yea I earneſtly beſeech thee, Epaphroditus, Biſhop of Philippi, (bearer of this Epiſtle) and ſo my fellow-labourer in the Goſpel, which haſt ſhewed thy ſelf to be ſincerely what thou oughteſt to be, take care of and relieve thoſe women, which for their zeal in the Goſpel have ſuffered perſecutions (ſee note on 1 Theſ. 2. b) with me, or in the ſame manner as I have done, and ſo likewiſe Clemens and all that have undertaken the ſame taſk with me in preaching the Goſpel to the Gentiles, thoſe pious good men, faithfull ſervants of Chriſt. a.

4. Rejoice in the Lord alway, and again I ſay rejoice.]

4. Whatever afflictions befall you in your ſervice of Chriſt, they are matter of continuall rejoicing to you, and not any way of grief.

† gentleneſs το ἐπιεικὲς

5. Let your † moderation be known unto all men: The Lord is at hand.]

5. And therefore let your patient enduring of them (ſee note on 2 Cor. 13. d.) be diſcernible to all; and to this you may receive encouragement, by conſidering that ye are not likely to expect long; The famous coming of Chriſt in judgment viſibly to puniſh his crucifiers, and to ſhorten the power of the perſecutors, and reſcuing all faithfull patient ſufferers out of their hands all the world over, in Greece, as well as Judæa, is now neer approaching, ſee Heb. 10. 37.

6. Be carefull for nothing, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.]

6. And for this your reſcue, it will not at all be uſefull, that ye be ſollicitous, or anxious how to deliver your ſelves, doe but recommend your eſtate to God in prayer ardently and importunately, rendring him your acknowledgments for all the mercies received from him, (even for your preſent afflictions, with Job, ſee v. 4.) and that is all that belongs to you.

7. And the [b] peace of God, which paſſeth all underſtanding, ſhall keep your hearts and * minds through Chriſt Jeſus.]

* thoughts νοήματα

7. And this Chriſtian unity & peaceable mindedneſs bequeathed to all by Chriſt (and ſo recommended to you c. 3. 1. &c. and c. 3. 15. &c. and here v. 3.) which is to be preferred before all deep (eſpecially pretended) knowledge, ſhall be an excellent armature to keep you from all heretical practiſes and doctrines. b.

† venerable, σεμνὰ

8. Finally, brethren, whatſoever things are true, whatſoever things are † honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; If there be any virtue, if there be any praiſe, think on theſe things.]

8. And to conclude, I conjure you, as you have any care of what is virtuous or commendable, that ye ſo farre remember and conſider what I have now ſaid to you, that ye adhere to the truth of doctrine, and in your practiſe doe nothing but what is agreeable to gravity and ſobriety, to exact juſtice, and purity or chaſtity, and farther ſuperadde that care of abounding in all Chriſtian virtue, that whatſoever is moſt deſirable and amiable in the eyes of men, whatſoever moſt venerably thought and ſpoken of, that ye will propoſe to your ſelves, as the pitch to be aſpired unto by you.

9. Thoſe things which ye have both learned and received, and heard and ſeen in me, doe: and the God of peace ſhall be with you.]

9. What both by my doctrine and practiſe hath been inſtilled into you, ſee ye be carefull to perform; meaning by my doctrine, 1. what I taught in the firſt preaching the Goſpel to you, 2. what I have farther revealed in the confirming you, and 3. what in familiar diſcourſes I have let fall to you. And if thus ye doe, that God which is ſuch a lover of peace and amity, will abide with you and direct and proſper you in all things.

* you have reviv'd your care of me, or made your care of me to flouriſh again, † wanted ability.

10. But I rejoyced in the Lord greatly that now at the laſt * your care of me hath [c] flouriſhed again, wherein ye were alſo carefull, but ye † lacked [d] opportunity.]

10. It was matter of great Chriſtian joy to me, and thankſgiving to God, that now after ſome decay ye have revived your liberality toward me, wherein I ſuppoſe formerly ye failed not, but only wanted ability of ſhewing it. c. d.

11. Not that I ſpeak in reſpect of want: for I have learned in what ſtate ſoever I am, therewith to be content.]

11. Which I ſay, not in reſpect of any eminent want that I was in, at the coming of Epaphroditus (ſee note on Mar. 12. b.) for Chriſtianity hath taught me (and I thank God I am able to doe it) to be very well ſatisfied with my condition, whatever it is.

* at all time ἐν παντὶ † or, initiated μεμύημαι

12. I know both how to be abaſed, and I know how to abound, * every where, and in all things I am † inſtructed both to be full, and to be hungry, both to abound, and to ſuffer need.]

12. Nay I can contentedly bear a yet lower condition then that which hitherto I have been in; And yet the abundance which now I have by your liberality, I can make uſe of to the glory of God, It is a ſpecial part of that learning with which Chriſtianity hath imbued me, to be unconcerned in theſe outward things of plenty and want, and that too, whatſoever the circumſtances are, at what time ſoever, and in what ſort of adverſity ſoever I am exerciſed.

13. I can doe all things through Chriſt which ſtrengtheneth me.]

13. 'Tis the great mercy of Chriſt which hath thus enabled me, but thanks be to him, I am able to doe all this (ſee 1 Cor. 13. note i.) without much difficulty.

14. Notwithſtanding ye have well done that ye did communicate with my affliction.]

14. Yet doth not this at all leſſen your kindneſſe or charity in ſending me that ſupply by Epaphroditus, when I was in ſome ſtraights.

communicated in reſpect- συνκοινωνήσαντός μοι λόγον

15. Now ye Philippians know alſo that in the beginning of the Goſpel, when I departed from Macedonia, no Church * communicated with me, as concerning giving and receiving, but ye only.]

15. And indeed this was no new thing in you, for at my firſt preaching the Goſpel among you, when, after I had made an end, I was departing out of your region, you continued ſo mindfull of me, as to ſend me contributions, which no other Church but you had then done.

16. For firſt while I was at Theſſalonica, another eminent Chriſtian city of Macedonia, and ſince I came thence, more than once, you made a collection and ſent it to me.

16. For * even in Theſſalonica ye ſent once and again to my neceſſity.]

* both at Theſſalonica, and once ὅτι ἐν Θεσσαλονίκῃ, καὶ ἅπαξ

17. And that I thus commend you, v. 14.

17. Not †becauſe I * deſire a gift: but I deſire fruit that may abound to your account.]

it is not by that means to draw any more from you, that I may have the more, but to give you occaſion of exerciſing your liberality, the more acts of which there are, the richer ſhall your reward be, which it will bring you in from God.

† that ὅτι

* require ζητῶ

18. What you ſent by Epaphroditus I received and here ſigne my acquittance for it (ſee note on Mar. 14. d.) and thereby I have all abundance and plenty, having received your almes and charity, which under the Goſpel is the prime kind of offering, which God accepts and receives, as which ſupplies the place both of incenſe and of ſacrifice.

18. But I have all, and abound, I am full, having received of Epaphroditus the things which were ſent from you, * an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.]

19. And you will have no reaſon to repent of your liberality, for God, that looks on it, as given to him, is both able, and willing to ſupply this, and all other your wants (through Chriſt Jeſus, by whom he diſpenſes all his gifts to you) to make you the richer by having been ſo charitable, and to pour out all his other graces on you.

19. But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.]

20. Now to him, who, as he is our God, ſo is he our father alſo, be all glory aſcribed for ever and ever. Amen.

20. † Now unto God and our father be glory for ever and ever. Amen.]

† Now to our God & father τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν

21. My love I preſent to every Chriſtian among you, All the believers that are conſtantly with me, Titus, Linus, Clemens &c. ſalute you.

21. Salute every ſaint in Chriſt Jeſus; the brethren which are with me greet you.]

22. Nay all the Chriſtians in Rome, but eſpecially they that belong to the Emperor's family, the ſervants of his court, ſalute you.

22. All the ſaints ſalute you, chiefly they that are of Cæſar's houſhold.]

23. The grace of our Lord Jeſus Chriſt be with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

Notes on Chap. IV.

a. Βίβλος ζωῆς

The *Book of life* referres to the *cuſtome* of well-ordered *cities*, which kept *regiſters* containing all the *names* of the *citizens*, out of which as *Apoſtates* and *fugitives* and *infamous* perſons were *raſed* (and agreeably there is mention of *blotting out* of *names* out of God's *book*, *Rev.* 3. 5.) ſo they that did continue obedient, orderly *citizens*, their *names* were ſtill continued in. Accordingly *life* ſignifying *ſpiritual life* here, (the ſtate of *grace* and *favour* of *God*, the *inchoation* of that future *eternal life*) the *Book* of this *life* is the *regiſter* of all ſincere *Chriſtians*, (as the *book* of the *living* in the *Pſalmiſt* is the number of men that *live* in this *world*) from which they are *expunged*, that ceaſe to continue ſuch. (This is expreſſed in another like phraſe *Rev.* 3. 12. *I will write on him the name of the city of my God, and new Jeruſalem.*) And as this was ordinary in *cities*, ſo was it every where in *armies*, into which whoſoever entred, he had his *name* taken, and put into the *muſter-rolle*; And thus the *life* of every *Chriſtian*, but eſpecially of thoſe that *labour* in the *word* and *doctrine*, being a *warfare*, the phraſe is ordinarily uſed, in all *authors*, of all *Chriſtians*. Thus in *Cyril's* κατηχήσ: p. 1. ſpeaking to thoſe that were *baptized*, ἀνομαλογήσεια τῶν ὑμῶν γόνων, καὶ φατνίαι κλῆσις, καὶ νυμφαγωγίαι λαμπάδες, καὶ ἀρχὴ στολισμοῦ ἐνδυμία. καὶ σφάγιον ἀγαθὸν, καὶ ἅλμης ἐπιχυθῆναι, Where the *writing* of their *names*, and, which is all one, the *calling* to the *militia*, are uſed to ſet down the ſtate of a *Chriſtian*, as alſo thoſe other expreſſions of the *lamps*, for fetching of the *bridegroom*, and *deſire* of the *heavenly citizenſhip*, the *good purpoſe*, and the *conſequent hope*. And as of all *Chriſtians*, ſo in a more eminent manner of the *Apoſtles*, and their *fellow-labourers* here 'tis affirmed, that their *names* were *written in the book of life*, either as *actual ſouldiers* in the *Chriſtian camp* or *Church* (as the *Apoſtles* called themſelves) or as thoſe that had right to that *ſuperior heavenly citizenſhip*, to which all *labourers* had title; and conſequently all theſe συνεργοὶ or *fellow-labourers* of S. *Paul*. Which at that preſent was perfectly true of them, though afterward *Demas*, one of them, *apoſtatized*, *Philem.* 24. And as of *cities* and *armies*, ſo in *families* the phraſe and cuſtome is uſed, to which that of *Ulyſſes* in *Homer* referres,

Τύνομα δὲ Διὸς αὐλῇ —— *His name was in Jupiter's court*, i. e. he was born of a *Goddeſſe*, ſee *note* on *Rev.* 3. b.

b. Εἰρήνη Θεοῦ

That by *peace* is meant, the *ſtudy* of *preſerving peace*, among *men*, appears *Gal.* 5. 22. where εἰρήνη *peace* is ſet among the *fruits* of the *Spirit*, where conſequently it muſt not be that *good* of *peace*, which is a *felicity* but no *virtue*, (no *effect* or *fruit* of *God's ſanctifying Spirit*) but the *peaceable-mindedneſs*, *deſire* and *purſuit* of *peace*, called in other places διώκειν εἰρήνην, *purſuing peace*, and εἰρηνεύειν διώκειν εἰρήνην *having peace*, *Rom.* 13. 18. Accordingly the *peace* of *God*, *Col.* 3. 15. is (not *God's peace* or *reconciliation* toward us, but) that *peaceableneſſe* which *God* hath commanded and *bequeathed* to us. And accordingly there it follows, εἰς ἣν ἐκλήθητε, *to which ye are called*, which determins it to be a *duty* of ours. And then 'tis not improbable, but this may be the notion of εἰρήνη τοῦ Θεοῦ, *the peace of God*, or, as the *King's MS.* reads, Χριστοῦ *of Chriſt*, in this place alſo. That the *Apoſtle* is exhorting them to *peace* and *unity*, is apparent ch. 3. where the *dogs* that *rend*, the *evil workers* that *deſile*, the *conciſion*, that (under pretenſe of kindneſſe to the

Moſaical

Mosaical law) *cut* and *tear* all to pieces, and are to be look'd to, and *avoided* in that *Church*, are certainly the *Gnostick hereticks* v. 2. Against these he sets himself in the remainder of that *chapter*, and concludes v. 15. *As many therefore as are perfect,* Τοῦτο φρονῶμεν *let us be of this mind*, and εἴ τι ἑτέρως φρονεῖτε, *if in any thing ye be otherwise minded*, i.e. if in any particular there be any *difference* of opinion in any among you, *God shall reveale even this unto you*, i. e. there is no reason that such a *difference* should breed any *division*, destroy that *unity* and *peace*, which is to be preserved among you; for, though at present ye doe not, yet upon your *prayers* to *God*, and applying your selves to use of this means, no doubt ye shall receive instructions from him by the *Apostles* &c. in all that is necessary for you: πλὴν εἰς ὃ ἐφθάσαμεν &c. v. 16. *But*, or, *In the mean, as farre as we are advanced*, some *before* other, let not that *hinder* our *unity* and *peace*, *let us* (all, both those that are *foremost*, and that are not so forward) *walk by the same rule, and mind the same thing*, All for *peace* and *unity* still, and so on to the end, in advise to adhere to those that continue in the *doctrine* he had taught them, and avoid all *hereticks*. And then begins this *chapter*, *Wherefore, my brethren*, &c. *so stand in the Lord*, i. e. according to these former directions. *stand*, in opposition to *apostatizing*, or falling off, and *so stand*, preserve this *peace*, all this while *exhorted* to, and v. 2. *I beseech*, or *exhort Evodias and Syntyches* τὸ αὐτὸ φρονεῖν *to mind the same thing in the Lord*, i. e. to *preserve* this *peace* of *God*, to live in the *unity* of the *Gospel*, And then the exhortation, v. 4, 5, 6. belonging to that great *Christian duty* of *constancy*, and *rejoicing* in *prayer to God*, in stead of *sollicitude* (here, as *Mat.* 10. 19. seasonably forbidden) in respect of the present *pressures*, (and all this inforced with the mention of the *near approach* of *Christ's coming* to destroy the *persecuters*, and *rescue* the *faithfull*) is directly designed to fortifie them against the *Gnostick* compliances, and so is not aliene from this matter. After all which follows this of ἡ εἰρήνη τοῦ Θεοῦ, that if they take this course prescribed, this *peace of God* by *Christ* commanded, (and to which the *Apostle* had all this while so *sollicitously* exhorted them) would *guard* and fortifie their *hearts* (the principles of *action* and *practise*) and (νοήματα) *their understandings*, which were the parts subject to *errors*, *in Christ Jesus*, preserve them in the right way against all the *errors*, and temptations of those times. The onely remaining difficulty is, what is meant by this *Epithet*, added to the *peace of God*, ὑπερέχουσα πάντα νοῦν, that *surpasseth all understanding*.] Which will also be intelligible by what hath been præmised. For as they that did τὸ αὐτὸ φρονεῖν, c. 2. 15. i.e. *differed somewhat in opinion* from others, were obliged v. 16. not to *disturb* the *peace* of the *Church* for that, but to expect, till *God* should farther *reveal*, or *instruct* them, (which concludes, that *Peace* was more *excellent* and valuable then that *exact knowledge*, or understanding of all things, which might be *revealed*, and much more than the *pretended knowledge* and *understanding* of the *Gnosticks*) so it is most fitly here said, that this *love* and *care* of *preserving* that *peace*, prescribed by *God* and *Christ*, is to be preferred before any *understanding*, that either some were thought to *want*, or others to *abound* in. As for the ordinary notion, which is had of this phrase, for *quiet* and *serenity* of *mind*, as a special *mercy* of *God*, though that may be thought agreeable enough to the *not caring* &c. v. 6. yet 1. it will be hard to find any place, where that is the notion of the *peace of God* (though of *peace* and *rest* it is.) As for that of *my peace* *Joh.* 14. 27. see that place; And then 2dly, though the *no-sollicitude* doe here come as an attendant on the precedent *rejoicing* in *afflictions* (and that a seasonable means to keep from breaking the *unity* of the *Church*, and joyning with the *heretical Gnosticks*) yet 'tis not necessary, that this concluding form [*The peace of God* &c.] should be restrained to this last particular of *no-sollicitude*, which came in but incidentally, but may rather be applied to the grand matter of the *Epistle*, that of *preserving* of *peace* in the *Church*.

c. That ἀναθάλλειν which signifies to *resflourish*, or *revive*, may be here used *actively* to *make revive*, or *flourish again*, may appear first by *analogie* with other words of the same nature, so θριαμβεύειν *to triumph*, is used in the sense of the *conjugation Hiphil* to *make triumph*, 2 *Cor.* 2. 14. So ἀνατεῖλαι *to arise*, is *Mat.* 5. 45. *to make arise*, see more, *note* on *Mar.* 14. 5. And thus is this word clearly used *Ezech.* 17. 24. ἀναθάλλω ξύλον ξηρὸν *I make the drie tree to flourish*, And so S. *Chrysostome* seems to understand, and use the word in this place, ὃ γὰρ ἦν μικρὸν τὸ μεγαλύνειν τὰ ἀναθάλλειν, *For it is no small thing to make things that are withered grow green, and flourish againe.*

d. That ἠκμάζετε here signifies, as we have rendred it, not *wanted opportunity*, but *ability*, is the expresse affirmation of S. *Chrysostome*, οὐκ εἴχετε, saith he, ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε. Τοῦτο γάρ ἐστιν ἠκμάζετε ἤ, *Ye had not in your hands, or power, neither were you in plenty. For that is the meaning of this word.* So *Gal.* 6. 10. ὡς καιρὸν ἔχωμεν, not *as we have opportunity*, but *as we have ability*, (all one with τὰ ὑπάρχοντα δότε ἐλεημοσύνην *Lu.* 11. 41.) For indeed that is an *opportunity*, when the *wants* of others, and our *plenty* meet together; Of this use of these words we have frequent *example* among Authors. So for the simple [καιρὸς] *Nazianzen* περὶ φιλοπτωχείας, Τί γὰρ μὴ βοηθοῦμεν τῇ φύσει καιρὸν ἔχοντες; *Why doe we not help our common nature*, i. e. other men, *having ability?* (for if we have not *ability*, the *opportunity* of anothers want layes no obligation upon us.) And accordingly it follows there, μὴ μοι γένοιτο πλουτεῖν τότων ἀπορουμένων, *God forbid I should have wealth and they want*, where πλουτεῖν *to have wealth*] is all one with καιρὸν ἔχειν præcedent. So *Plutarch* in the *Apophthegmes* of *Kings*, mentions it as a speech of *Philip*, (on occasion of being told that he could not encamp in such a place, where he desired, because there was no *food* for the *cattel*) οἵου ἡμῖν ὁ βίος, εἰ δεῖ τὸν τῶν ὄνων καιρὸν ἐπιλεύειν ζῆν; *What a life is ours, if we must live according to the provision of the asses? ad id quod commodum est asinis*, saith *Is. Casaubon.* So in *Xenophon*,

Xenophon, ὑπὲρ ἃ χρὴν πίμπλαδς *to be fill'd above plenty*, So thoſe that are well provided for, he calls ὀπυιεῖς, So in *Polybius* l. 10. ſpeaking of the *King of Perſia* his *court* at *Ecbatana*, it *demonſtrates*, ſaith he, *by the coſtlineſſe of it*, τὸ μεγάλων τῶν ἐξ ἀρχῆς καλλιτεχνημάτων ὑπυελίαν, *the great plenty of them that firſt built it*, and li. 1. κατὰ τὰς τῶν βίων ὑπυελίας, *according to their ſubſtance*, or *abilities*. And then if ὑπυελία ſignifie *ability*, or *ſufficience*, ἀπυελία muſt needs be *want of ability*, And ſo the *Syriack* renders here, *you were not ſufficient*. See *Andr: Downes* on Saint *Chryſoſtome* on *Gal.* 6. p. 760. and on this place, where he confirms this notion of the word by authorities.

There were two *altars* in the *Temple* of the *Jewes*, θυσιαστήριον the *altar* of *incenſe*, *within* the *Temple*, and θυσιαστήριον, the *altar* of *ſacrifice*, *without* in the *court*. On theſe two were *offered* all things that were *offered* to *God*; and, under theſe two *heads*, of *incenſe* and *burnt-offering*, are *almes-deeds*, or *works* of *charity* here ſet down, as being the prime things now under the *Goſpel*, to obtain *God's* favour and *acceptation*. c. Ὀρθῶς ἐκκλησίας θυσιαστήριον λέγει τὸν ναόν

THE EPISTLE OF PAUL THE APOSTLE TO THE [a]COLOSSIANS.

a.

COloſſe was a *city* in *Phrygia*, not farre from *Laodicea* and *Hierapolis*, in the *Lybian* or *Proconſular Aſia*. To theſe S. *Paul* had not *perſonally* preached the *Goſpel*, nor ſo much as been among them c. 2. 1. but had ſent *Epaphras* his *diſciple* to them, and he had converted them to the *Faith*, c. 1. 7. This *Epaphras* was at the writing of this *Epiſtle* (from *Rome*, about the *year* of *Chriſt* 59.) a *fellow-priſoner* of S. *Paul* there, *Philem*: 23. And by him (as an *eye-witneſſe* and principal *actor* in it) S. *Paul* being advertiſed of the reception of *Chriſtianity* among them, and the agreeableneſſe of their *actions* to their *faith*, ſends them this *Epiſtle* of *conſolation*, to *ſtrengthen* and *confirm* them, and the tenure and *ſubject* (and oft-times the *expreſſions*) of it, is muchwhat the ſame, as that to the *Epheſians* had been, and we may thence conclude it to have been written neer upon the ſame time with that. 2. Κολασσαῖς

CHAP. I.

Paraphraſe.

1. PAVL an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus our brother,

2. To the ſaints and faithfull brethren in Chriſt, which are at Coloſſe, grace be unto you, and peace from God our father, and from the Lord Jeſus Chriſt.

* to the God and father of our Lord &c.

3. We give thanks * to God and the father of the Lord Jeſus Chriſt, praying alwaies for you,]

3. We conſtantly render God thanks for you, that by his grace ye have embraced the Goſpel of his ſon Jeſus Chriſt, and in all our offices of devotion we remember you in our prayers.

† Hearing, or, Having heard ἀκούσαντες

4. † Since we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints;]

4. To which we are the more incited by hearing the news as of your faith, ſo of your charity alſo, and liberality extended to the Chriſtians every where;

* of the Goſpel of truth, τῷ λόγῳ τῆς ἀληθείας

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word * of the truth of the Goſpel:]

5. That being an effect of your Chriſtian hope, which being faſtned on a rich treaſure in heaven; the reward of all your good works, makes you very liberal of your earthy treaſure, and that is fully agreeable to the doctrine of the Goſpel of Chriſt, Mat. 6. 20.

† alſo through all the world, or, through all the world it bears fruit, and increaſes, even ſo

6. Which is come unto you, as † it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and * knew the grace of God in truth.]

6. Which Goſpel as it hath been preached, and brings forth this fruit among you, and hath done ſo from the time of the firſt preaching of it, (ſee note on Heb. 13. 2.) ſo all the world over, where it is preached and received into honeſt hearts, it brings forth the ſame fruit, and by doing ſo attracts multitudes to the profeſſion.

the King's MS. reads ἐν παντὶ τῷ κοσμῷ τῷ καρποφορούμενον καὶ αὐξανόμενον, καθὼς

* acknowledged ἐπέγνωτε

7. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithfull miniſter of Chriſt;]

7. This indeed was according to that doctrine preached to you by Epaphras, whom we ſent to publiſh the Goſpel unto you, and he hath faithfully diſcharged his duty toward you;

8. Who alſo declared unto us your love in the ſpirit.]

8. And hath given me an account of your ready receiving the faith, and the effect of that, your Chriſtian charity.

† acknowledgment ἐπίγνωσιν

* prudence σοφίᾳ

9. For this cauſe we alſo, ſince the day we heard it, doe not ceaſe to pray for you, and to deſire that ye might [be filled with the † knowledge of his will, in all wiſdome and ſpiritual * underſtanding:]

9. abound to all perfection of divine knowledge both in underſtanding the myſteries of Chriſtianity, and in ordering and regulating your lives according to the rules thereof.

† to the acknowledgment of God, τῆς ἐπιγνώσεως

10. That ye might walk worthy of the Lord unto all pleaſing, being fruitfull in every good work, and increaſing † in the knowledge of God;]

10. That your behaviour may be ſuch as is agreeable to the divine promiſes and precepts of the Goſpel, perfectly ſuch as God will accept of, upon all occaſions bringing forth the fruit of Chriſtian living, and by that means daily increaſing in divine knowledge, which as it is it ſelf the practiſe of all virtue, ſo doth it by daily act on grow into a habit, every day more perfect and complete.

11. Strengthened

11. To which it is consequent, that through the grace and

11. Strengthened with all might according to his glorious power, unto all patience, and long-sufferance with joyfulness ;]

divine power of God ye shall be enabled to continue to the end, and bear whatever afflictions and persecutions ye meet with in your Christian course, not onely patiently, but cheerfully.

12. And even acknowledging it with thanksgiving as a special mercy and favour of Gods, that hath enabled us to bear persecutions and afflictions, and so to have our part in that inheritance, which is allowed Christians under the Gospel, i. e. to be persecuted here, and rewarded eternally.

12. Giving thanks unto the father, which hath * made us meet to be partakers of the inheritance of the saints in light :]

* fitted us for the portion [ικανωσαντι ημας εις την μερίδα]

13. That God, I say, who hath rescued you from a state of ignorance and heathenisme, and made you heires of everlasting glory, to which he will bring you in the same method and manner, as he hath brought his own dearest son (who was first crucified, then glorified.)

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdome of † his dear son :]

† the son of his own love [του υιου της αγαπης αυτου]

14. Through whom we have pardon of sinnes.]

14. In whom we have redemption through his blood, even the forgiveness of

sin, purchased by his death, and so are redeemed out of the power of Satan, and made capable of a resurrection unto life.

a. 15. In whom God, who is invisible, is to be seen, and his will clearly declared by the Gospel (so that he that seeth him, seeth the father, Joh. 14. 9.) and who being first raised out of the grave, and assumed to heaven, as the first begotten from the dead, v. 18. hath all power given unto him by right of inheritance, as dominion is the birthright of the first-born.

15. Who is the image of the invisible God, the [a] first-born of * every creature.]

* the whole creation of every creature

b. 16. And this very agreeably, He being that eternal Word by whom, saith the Psalmist, were the heavens made, and all the creatures in the world, both those which are to be seen, being corporeal, and those which, being spiritual, as Angels, souls of men, cannot be seen, all these, I say, what degree soever they are of, they were all by him created, and therefore are in reason to serve him, as the Lord of all.

16. For by him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be [b] thrones, or dominions, or principalities, or powers, all things were created by him, and for him :]

17. And he hath an eternal being, before any thing, which now is created, was, and as all was created by him, v. 16. so doe all owe their continuance and preservation to him.

17. And he is before all things, and by him all things consist.]

18. And another title he hath to us, beside that of Creator, as he hath redeemed us, and purchased us to be a congregation called by his name, a Church of Christians, and as by rising from the dead he hath conquered death, and given us victory over it, that we may after him rise also, and so by all titles he hath right of dominion over all.

18. And he is the head of the body, the Church : who is the beginning, the first-born from the dead, that in all things he might have the præeminence.]

19. For in the man Christ Jesus it was thought fit that the whole divine nature should reside, and inhabit, ch. 2. 9.

19. For † it pleased the father, that in him should all fulness dwell ;]

† it seemed good that in him should [ευδοκησεν εν αυτω]

c. 20. And that having, by his sufferings and satisfaction for our sins, made peace between God, and the world, he should reconcile all mankind unto God, not onely the Jewes, among whom he was born, and who had formerly been his people, and had the promises of Christ made to them, but the very Gentiles also.

20. And (having made peace through the blood of his crosse) by him to reconcile all things unto * himself, by him, I say, [c] whether they be things in earth, or things in heaven.]

* him [αυτον]

d. 21. And you that were strangers from the worship of the true God, and had engaged your selves in idolatry, and all the wicked practises that attend that, he hath now brought back to his service, used means by preaching of the Gospel to reform you, to make you lay down your hostilities against God, the wickednesses of your lives ;

21. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,]

22. And to that end laid down his very life for you, by that means to present you to his father, as those, which, though sinners, are yet reconciled unto him, and are now acceptable in his sight, free from all charge of sin from the accuser of the brethren.

22. In the [d] body of his flesh, through death, to present you holy and unblameable, and unreprovable in his sight :]

23. Upon this condition onely that having given up your names to him (received the faith) ye continue firm, and constant to the end, and whatever persecutions assault you, hold out by virtue of that hope, which the Gospel hath furnished you with, that Gospel, I mean, which is now made known and preached to all the heathen world, (see note on Rom. 8. d.) and of which I am by Christ constituted an Apostle, and publisher of it.

23. If ye continue in the faith grounded and setled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature under heaven, whereof I Paul am made † a minister.

† or a preacher and Apostle and minister, for the King's MS. reads [κηρυξ και απ]οστολος και διακονος

24. And though it cost me dear, bring many persecutions upon me, yet is not this matter of any thing but joy unto me, as knowing that what I suffer is but some small proportion, and remnant of those sufferings which Christ began on the crosse for the Church his body, and doth now again, though he be in heaven, indure in the persecuting of me an Apostle of his

24. Who now rejoice in my sufferings for you, and * fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,]

* by way of correspondence fill up the remainders [αντανα]πληρω τα υστερηματα

25. And a minister of his Church appointed immediately by God, to bear his word, to preach the Gospel to the Gentiles, and particularly to you (to whom by Epaphras I have done so, ver. 7.) and to leave no place, (whither I ca[n]not come by my self or others,) without preaching the Gospel to them.

c. 25. Whereof I am made a minister according to the dispensation of God, which is given to me † for you, to * * fulfill the word of God ;]

† toward you [εις υμας]

* to perform

26. Even

26. Even the mysterie which hath been hid from ages, and from generations, but now is made manifest to his saints:] 26. That Gospel, I mean, or revelation of the will of God, which was not revealed so clearly in former ages, but kept under shadows and dark prefigurations, but now is freely preached to all that receive the faith of Christ:

27. To whom God would make known what is the riches of the glory of this mysterie among the Gentiles, which is Christ * in you, the hope of glory.] 27. God being willing to exhibit to such, (and no longer to keep close) this illustrious mercy of his to the Gentiles, so long concealed, viz: Christ preached, the Gospel revealed to these, and in it hope of pardon, and of blisse afforded them, upon reformation of their former lives, and receiving and practising the commands of Christ.

* among you ἐν ὑμῖν

28. Whom we preach, warning every man, and teaching every man in all wisdome, that we may present every man perfect in Christ Jesus:] 28. Whose doctrine we now publish to the world, his precepts of divine purity, and his glorious promises, first preaching the fundamental heads of the truth of Christ, and then superstructing all farther knowledge of Christian duties, and this to Gentiles as well as Jewes, that by this means we may bring in servants to God, as many as possibly we can, to serve him in all that holinesse of life, that Christ Jesus himself exemplified, and prescribed.

† is wrought in me in power, ἐνεργουμένην ἐν ἐμοὶ δυνάμει

29. Whereunto I also labour, striving according to his working, which † worketh in me mightily.] 29. Of which number I am one, who endure some travail and toil, and withall some persecutions and afflictions (see 1 Thess. 2. note b.) according to the measure of that grace, which he hath effectually bestowed upon me to that end.

Notes on Chap. 1.

a. Πρωτότοκος The word πρωτότοκος, beside the ordinary notion of *first-born* (which cannot so well here referre to *Christ's eternal generation*, because of that which is added to it, *the first-born of every creature*, which only gives him a *precedence*, before all other *creatures*, and doth not attribute *eternity* to him) is used sometimes for a *Lord*, or person in *power*, who hath the *privilege* of the *first-born*, *dominion* over all his *brethren*, and according to this notion 'tis used κοινῶς in *scripture*, for a *Prince*, or *principal* person. So *Psal.* 68.27. *David* is called the *first-born of the Kings of the earth*, i.e. the *most glorious* among them, and *Job* 18.13. we have the *first-born of death*. And so among the *Civilians*, *Hæres*, *heir*, signifies *dominus*, *Lord*, *Justinian: Instit:* l.2.tit.19. *de hæred: qualit: & diffe:* §. *ult:* And thus may it fitly be a title of *Christ incarnate*, in respect of his *power* over his *Church*, the *key* of the *house* of *David* laid upon him. But it is possible it may peculiarly referre to his *resurrection*, in which he was *the first-born from the dead*, v.18. the *first* which from the *grave* was *raised* and *exalted* to *heaven*, and being so *risen*, *all power* was given unto him in *heaven* and in *earth*.

b. Θρόνοι Κυριότητες Ἀρχαὶ Ἐξουσίαι These severall *titles* here rehearsed may possibly be no more, but the expressions of severall degrees of *dignity* among men; So θρόνοι, *thrones* may denote *Kings*, or *Monarchs*, and *Princes*; Κυριότητες, *dominions* (or *Lordships*) may be the *Regnli*, the *honours* (whether of *Dukes* or *Earls*) next under *Princes*; Ἀρχαὶ, the *Prefects* of *Provinces* and *cities*; and Ἐξουσίαι *inferior magistrates*, and if so, then may they be here set down to denote all sorts, and conditions of men in the *Gentile* world, by the chief *dignities* among them here on earth. But because they may also signifie the *several degrees* of *Angels*, and because, there follows mention of Ὁρατὰ, καὶ ἀόρατα, *visible*, *and invisible*, and the *Angels* may most probably be contained by the *latter* of them, as this *lower* world of men by the *former*, and because it is the *creation* that is here referred to, and the *creating* of the *Angels*, as well as *men* &c. belongs truly to *Christ*, as *God*, therefore it will be most reasonable in this place to interpret it in the greater extent to comprehend *Angels*, and *men* too, the *highest*, and most *eminent* of *both* sorts, thereby to set out the *eternal divinity* and *power* of *Christ*, who is *creatour* of Ὁρατὰ καὶ ἀόρατα all, and consequently before the most *principal Angels*, which were *created* before *men*, see v.17. Of the great *blasphemies* of the *Gnosticks*, and their followers the *Valentinians* in this matter, of *Angels* creating the *world* &c. see *Irenæus*, and note on 1 *Tim.* 1.d. And to that *Theologie* of theirs the *Apostle* may here referre.

c. Τὰ ἐπὶ τῆς γῆς, τὰ ἐν τοῖς οὐρανοῖς What is here meant by [εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in the heavens*] will, I conceive, be best discerned, *First* by comparing this place of the *reconciliation* wrought by *Christ*, with the *parallel*, *Ephes.* 2. 14 16. where it clearly signifies the compacting the *Jewes*, and *Gentiles* into *one Church*, and so again *Ephes.* 1. 10. the *gathering in one all things*, *both which are in heaven*, *and on earth*] doth signifie all *men* of *all* sorts. *Secondly*, by remembring two observations, frequent in this *Book*, 1. that it is the manner of the *Hebrew* writers to expresse this *inferiour world* (for want of *one word* to signifie it) by these *two*, the *heavens* and the *earth*, and indeed any *aggregate body* or *totum*, by mentioning, and enumerating its *parts*, as the *natural day*, by the *evening* and the *morning*, and so to set down so many *daies*, and so many *nights*, where the truth of the *story* will not allow us to interpret it literally of so many *nights* distinctly, but of so many νυχθήμερα, or *natural daies* of which any the least part is computed for one. See *note* on *Mat.* 12. h. & on *Ephes.* 5. h. And not to multiply examples, but to confine the discourse to this particular, Thus very frequently the *heavens* and the *earth*] are set to signifie the *whole lower world*, made up of the *firmament* or the *aire*, that *expansum*, which is called *heaven* (as when we read, *the fowls of the heaven*) and of the *terrestrial globe* of *earth* and *water* (see *note* on 2 *Pet.* 3. b) and then (consequently to this) τὰ πάντα *all things* here, explained and interpreted by, [εἴτε τὰ ἐπὶ γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in heaven*,] and in the like phrase v. 16. τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς *all things that are in the heavens and on the earth*, shall signifie no more then what is in other places expressed by ὁ κόσμος, *the world*, (as 2 *Cor.* 5.19. in the very same matter that here is spoken of, *God in Christ reconciling the world to himself*) ἡ κτίσις *the creation*, πᾶσα κτίσις, *the whole creation*, or *all*

all creatures, the whole world of creation, or *the whole world* without restriction. Now what is meant by the *whole world* or the *whole creation*, will appear by another 2d observation, which is taken notice of, and enlarged on, *note* on *Rom.*8.d. that κτίσις *creation*, and κόσμος *world* simply, and πᾶσα κτίσις *the whole creation Rom.* 8. 22. and here v.23. signifies *all* the *Gentile world*, in opposition to the *Jewish enclosure*; Not *all* the *creatures* absolutely, but *all men* of *all nations*, particularly the *Gentile Idolaters* mentioned here in the next verse, ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους, *you that were formerly alienated* &c. And then the meaning of the place will be clearly this, that it pleased *God* by *Christ* to *reconcile to himself* (or as it is possible, εἰς ἑαυτὸν, *to him*, may be read εἰς ἑαυτὸ, *into one*, or *the same*, and so be more perfectly *parallel* to ἀμφοτέρους ἐν ἑνὶ σώματι, *both in*, or *into one body*, *Eph.* 2.16.) *all the men of the world*, the *Gentiles* and the *Jewes* both; the same thing which was meant by καταλλαγὴ κόσμου, *Rom.*11.15. *the reconciling of the world* (i. e. the *Gentiles* in opposition to the *Jewes*, that there in the words immediately precedent are said to be *cast off*) and 2 *Cor.* 5.19. by [*God was in Christ reconciling the world to himself*,] And though the word πάντα *all things*] be here in the *neuter*, yet will that be no *objection* against this, it being ordinary for the *neuter* to be taken for the *masculine*, as when *Christ* is said to have come σῶσαι τὸ ἀπολωλὸς, *to save that which was lost*, i.e. all the *men* that were *lost*, and so *Gal.* 3. 22. that *God hath shut up together* πάντα ὑπὸ ἁμαρτίαν, *all things*, i. e. *all men*, *under sin*, and innumerable the like; and therefore that which v.20. is πάντα *all*] in the *neuter*, is ὑμᾶς *you men*, *you Gentiles* v.21. and that joyned with the ἀποκατήλλαξεν, *he hath reconciled*] there, as πάντα *all*] with the ἀποκαταλλάξαι *reconciling*] here. That I doe not conceive the τὰ ἐν οὐρανοῖς *things in heaven* to signifie *Angels*, the reason is clear, because *Christ* οὐκ ἐπιλαμβάνεται ἀγγέλων, *Heb.*2.16. came not to *take hold* of, or *reduce*, or *relieve*, or consequently to *reconcile* the *Angels*, but onely *mankind*; and indeed the *Angels* that are ἐν οὐρανοῖς *in the heavens*, never *fell*, and so needed no *reconciling*. And though τὰ ἐν οὐρανοῖς *the things in heaven*] may possibly signifie the *saints departed*, which are now in *heaven*, in respect of their *souls*, contrary to the *Psychopannychists*, and were so at the *Apostle*'s writing this, and even at the time of *Christ*'s death, yet the *context* seems not to have any particular aspect on that matter, but onely to look upon *Christ*, and to set him up as the one *universal redeemer* and *reconciler* of *all mankind*, of the *Gentiles*, as well as of the *Jewes*, and to shew what interest the *Gentile world* hath in his *death* and *resurrection*, and therefore I preferre the *interpretation* first given, as being directly pertinent to this purpose, and agreeable to the consequents, And that will more appear, if you look on the place forementioned, and parallel to this, *Ephes.* 1. 10. where this *reconciling of all things in heaven and on earth*, expressed there by ἀνακεφαλαιῶσαι *gathering into one*, is called v.9. μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, *the mysterie of his will according to his good pleasure*, noting it to be some act of *free* undeserved mercy, imputable to nothing but *God's* meer *grace* (and such most notoriously was the calling of the *Gentile Idolaters*) and that a *mysterie*, such as no man ever dream'd of, or hoped for before; and what that *mysterie* was, is in the remainder of that *Epistle* largely shewn, especially c.2. 14,16,17. and under the name of the *mysterie*, c.3. 3. 5. viz: the bringing in the *Gentiles* into the *Church*, preaching ἐν τοῖς ἔθνεσιν *among the Gentiles*, (c. 3. 8.) *the unsearchable riches of Christ*. And thus, I conceive, the phrase is to be understood, *Ephes.*3.15. where of *Christ* 'tis said, that, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, *the whole family in heaven and on earth is named by*, or, *from him*, i.e. surely, *all the world*, *Gentiles* as well as *Jewes*, are now vouchsafed by him to be *called* by his *name*, i.e. to be *Christians*, called and received into his *family*.

The body of his flesh signifies no more than *his flesh*, according to the *Hebrew* notion of בָּשָׂר, which, as it signifies *body*, so it is oft applied to things which have no *body*, and signifies *essence* or *being*.

Πληρῶσαι τὸν λόγον, *to fulfill his word*, is a phrase which we meet with, 1 *Mac.* 2. 55. spoken of *Joshuah*, that *for fulfilling the word he was made a Judge in Israel*, where, as the *word* signifies the *will* and *pleasure* of *God* revealed to him, so πληρῶσαι *to fulfill* it] is to *perform* it in a very *eminent* manner. But in this place ὁ λόγος being by the *context* confined to another notion, the *preaching* or *publishing* the *Gospel* of *Christ* peculiarly, πληρῶν τὸν λόγον τοῦ, *to fulfill the word of God*, will be, to *fulfill* that *preaching*, i. e. to *proceed* as farre in the *preaching* of it, as by all his *diligence* and care, by *himself* and *others*, he could doe, and so belongs to the *preaching* it to these *Colossians*, to whom, being out of his way, he yet had sent *Epaphras* v.7. Thus we have a like phrase *Rom.*15.19. πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, *to fill up the preaching*, or *Gospel of Christ*, i. e. *to preach* it from city to city, from *Jerusalem* as farre as to *Illyricum*.

Paraphrase.

CHAP. II.

1. For I am willing ye should be advertised how earnestly I contend for you in desire to come to visit you, and in prayer and zeal and sollicitude for you, and for those of Laodicea, whose conversion wrought by Epaphras, who was sent by me, I look upon with much comfort, though I never saw any of them (as not being able to go to either of those cities either in my first or second passage through Phrygia (of which Laodicea is the Metropolis, and Colossæ another city) Act.16.6. & 18. 23.)

1. FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh,]

2. That they may receive the joy and true comfort, which the doctrine of Christ truly taught and practised will yeild every one, that being first united together in the Christian charity, they may be filled with all graces in all abundance, and come to know the bottome of this great secret or mysterie of God, viz: of the Gospel, or Christianity, i.e. of the course which hath more obscurely been taken by God

2. That their hearts might be comforted, being knit together in love, * and † unto all riches of the † full assurance of understanding, to the acknowledgment of the mysterie of God, * and of the father, and of Christ.]

* even of
† fulness πληροφορίας, see Lu. 1. note a.
* both the father and Christ of

God the father under the Old Teſtament, and more clearly now by God in Chriſt under the New, to bring ſinners to ſalvation;

* In which 'Ev ᾧ

3. * In whom are hid all the treaſures of wiſdome and knowledge.] 3. In which courſe is wrapt up all the depth of divine wiſdome imaginable.

† probabilities πιθανο-λογία

4. And this I ſay, leſt any man ſhould beguile you with † enticing words.] 4. And this care of mine and ſolliciude for you, I mention, that it may make you cautious, that no cunning impoſtor ſeduce you, by ſaying things that look like truth, but are not.

5. For though I be abſent in fleſh, yet I am with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſſe of your faith in Chriſt.] 5. For though I am not perſonally preſent among you, yet by the adverti ſments I received from Epaphras I underſtand how all things goe with you, and ſo am in heart, or ſpirit preſent with you, (as when Eliſha's heart is ſaid to have gone with his ſervant, when he knew what he did, 2 Kin. 5. 26.) and rejoice much to ſee the regularity of Eccleſiaſtical affairs among you, and your conſtancy in the truth, in deſpight of all that have tried to lead you out of the way.

6. As ye have therefore received Chriſt Jeſus the Lord, ſo walk in him;] 6. And therefore all that I have to adde is onely this, that as you have received commands from Chriſt for the regulating of your lives, ſo ye be carefull to doe accordingly;

7. Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.] 7. As having not only received the faith at firſt, but having been farther inſtructed and improved in it, as when walls are ſuperſtructed on a foundation, yea and confirmed in it, and therefore goe on according to theſe beginnings, and abound in all Chriſtian practiſes, and let that be your way of returning thanks to God for his great mercies of revealing the Goſpel to you;

* deſpoil or carry you captive † Elements

8. Beware leſt any man * [a] ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the [b] † rudiments of the world, and not after Chriſt.] 8. And take care that no body plunder you, rob you, cheat you of all that you have, your principles of Chriſtian knowledge, by that vain, empty, frothy, pretended knowledge and wiſdome which the Gnoſticks talk of, 1 Tim. 1. 4. & 6. 20. taken out of the heathenish Pythagorean Philoſophy, together with the obſervances of the Moſaical law, and very diſtant, and contrary to Chriſtian divinity. a, b.

9. For in him dwelleth all the fulneſſe of the Godhead [c] bodily.] 9. For the whole will of God is by Chriſt really made known to us, as his divinity really dwels in him, and therefore there is little need of the additions of the Gnoſticks, which they borrow out of the heathen and Jewiſh theologie, to ſupply the defects of the Evangelical doctrine. c.

† filled πεπληρωμένοι

10. And ye are † compleat in him, which is the head of all principality and power.] 10. And by him you have knowledge ſufficient to ſatisfie and complete you, without ſuch ſupplies as theſe from the doctrines and divinity of the Gnoſticks, about their æones, (ſee 1 Tim. 1. note d.) look'd on by them as divine immortal powers, of which, whatſoever they are (if they be not idol-nothings) be they Angels of a ſuperiour, or ſecond degree, Chriſt is the head, and they which have Chriſt need not trouble themſelves with theſe acceſſions.

11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt,] 11. And as you need not take in theſe fragments of heathen theologie into the Chriſtian, ſo is there as little need of the Judaical obſervations, circumciſion &c. which are urged by the Gnoſticks alſo, Chriſt having in his Goſpel helped you to the true gainfull circumciſion, not that outward, the cutting off the fore-skin with a knife, but the inward, ſpiritual, the putting off, throwing away all thoſe carnal ſins, which the Gnoſticks again doe ſo abound in, and this is the true Chriſtian circumciſion.

12. Buried with him in baptiſme, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead.] 12. And to all this you are engaged (and have undertaken it) in your baptiſme, whereof one part, referring to the burial of Chriſt, denotes not only your dying to your ſins, forſaking the impurities of your heathen lives, but alſo the abrogation of, and liberty from the Moſaical performances, Epheſ. 2. 15. and your laying all down in the grave, to be buried with Chriſt, never to live or have power in, or over you again; and another part (that of coming out of the water) referring to the reſurrection of Chriſt, denotes your vow and engagement to riſe to all Evangelical performances, and to all purity of life, by the virtue of your faith in that God, whoſe power and ſufficience to make good all his promiſes to you, is demonſtrated, by his raiſing up Jeſus from the dead.

13. And you being dead in your ſins, and the uncircumciſion of the fleſh, hath he quickened together with him, having forgiven you all treſpaſſes.] 13. And you being heathens and uncircumciſed (and ſo without requiring thoſe legal performances of you) hath he received into covenant, taken you out of your heathen, dark, dead condition, and having pardoned you all your paſt idolatries and provocations, he hath called you into the free eſtate of the Goſpel, requiring none of thoſe legal yokes of you, which the Judaizing Gnoſticks lay upon you,

*Having by his doctrines blotted out the hand-writing againſt us

14. * Blotting out the [d] handwriting of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſſe:] 4. Having by that proclamation of pardon to all penitent beleivers, Gentiles as well as Jewes, (which is a doctrine of Chriſt's now peculiarly revealed in the Goſpel) blotted out that bill which the Jewes were bound by, having as it were ſigned it with our own hands againſt our ſelves (by profeſſing to expect juſtification by the law) a bill indeed contrary to our peace, deſtructive to us, and having taken it away, cancelled it, and that (as bonds are wont to be cancelled) by ſtriking a nail through it, viz: nailing it to his croſſe, i.e. cancelling it by his death, undergoing a vile death for us, and obtaining pardon of ſins for us by that means. d.

† deſpoiled or diveſted ἀπεκδυσάμενος * with authority ἐν παῤῥησίᾳ † by it ἐν αὐτῷ

15. And having † ſpoiled principalities and powers, he made a ſhew of them * openly, triumphing over them † in it.] 15. By which means alſo of his death he hath deveſted the evil ſpirits of their power, thrown them out of their temples, ſilenced their oracles, &c. and hath made it publickly diſcernible to all men, carried them as it were in triumph, as thoſe that he had taken captive victoriouſly, (ſee Job 7. 2.) brought them from their idolatrous practiſes, to the true Chriſtian religion.

e. 16,17. Let no man therefore impoſe on you, their doctrines of Moſaical abſtinencies &c. and condemn, or ſentence Chriſtians (ſee note i.) for eating or drinking things prohibited by the Jewiſh law, not obſerving thoſe things, which are ſet down in their ſection of feaſts, or new moons, or ſabbaths, which were all but types of Chriſtianity, and therefore now in the preſence of Chriſtianity it ſelf, are not obligatory.

16. Let no man therefore judge you in meat or in drink, or * in reſpect of an holy day, or of the new moon, or of the ſabbath daies,
17. Which are a ſhadow of things to come, but the body is of Chriſt.]

* by the particular of feaſt, or new moon, or ſabbaths.

f. g. h. 18. Let no man pleaſe himſelf, and condemn you in point of worſhipping Angels, as mediators to God, as if there were ſome ſpecial humility in ſo doing, undertaking to ſearch into thoſe things which he knows nothing of, having no other ground for his doctrine but his own carnal phantaſie,

18. Let no man † beguile you of your reward, in a * voluntary humility, and worſhipping of Angels, * * intruding into thoſe things which he hath not ſeen, † vainly puft up by his fleſhly mind;]

† condemn you pleaſing himſelf in humility. * ſearching † without cauſe puffed up by the imagination of his own fleſh, φυσιούμενος τῷ νοῒ τῆς σαρκὸς αὐτοῦ

19. Which they that are guilty of, doe diſclaim Chriſt, who is indeed the head of his Church, the only interceſſor to the Father, from whoſe influences (as in the natural body, the animal ſpirits are from the head conveyed to all the body by the nerves, and thereby all the joynts cemented together, for the ſupplying all the wants of every part, ſo) the Church by the unity maintained, and continued with Chriſt the head, and by amity, liberality, and charity of one towards another, ſhall thrive and proſper and increaſe to that proportion which God requires; (ſee note on Epheſ. 4. d.)

19. And not holding the head, from which all the body by joints and bands * having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.]

* being ſupplied ἐπιχορηγούμενον

20. If therefore ye have received the Chriſtian faith, and as ye ought to doe, made that uſe of the death of Chriſt, as to have forſaken all other doctrines, and practiſes, to receive his, and ſo to look upon the rites of the Jewes, and the philoſophy of the Gentiles as abolifhed and outdated, why doe you now ſubject your ſelves to ſuch abſtinencies, as either out of the heathen, or Jewiſh practiſes are brought in among you?

20. Wherefore if ye be dead with Chriſt, from the † rudiments of the world; why, as though living in the world, are ye ſubject to ordinances,]

† elements, ſee note b.

21,22 (Such are thoſe of abſtaining from marriages, and ſome ſorts of meats, as utterly unlawfull, which though they might lawfully be abſtained from, as indifferent things, yet when they are taught and believed to be deteſtable things, and utterly unlawfull, by that abuſe they tend to the bringing of all unnaturall and horrible villanies among you) as precepts and doctrines of men, contrary to that liberty which Chriſt hath purchaſed for us, and thoſe doctrines of inward purity which he hath taught us.

21. (Touch not, taſt not, * handle not:
22. Which are all † to periſh with the uſing) after the commandements and doctrines of men?]

* come not neer (ſee note i.) † to corruption by the abuſe of them, εἰς φθορὰν τῇ χρήσει

i. 23. Which obſervances are indeed (as it was before intimated v. 4 and 8.) ſet off by ſome ſpecious fair ſhews, as that they are voluntary ſervices, or freewill-offerings to God, that there is great humility in them (as in that of worſhipping Angels v. 18.) that they are a great auſterity, and puniſhing of the body, that they are quite contrary to the placing any honour in the ſatisfying the deſires of the fleſh though it be by conjugal enjoyments (but for all this, are but ſpecious, and not real ſervices, have nothing of true worſhip in them.)

23. Which things have indeed a ſhew of wiſdome in i will-worſhip and humility, and * neglecting of the body, not in any honour to the ſatisfying of the fleſh.]

* auſterity to ἀφειδίᾳ

Notes on Chap. II.

a. Συλᾶν

Συλᾶν is to *ſtrip* or *rob*, as the *pillagers* in *warre* are wont to doe, ἐκδύειν ὅπλων ἢ κόσμου, *to ſtrip one, as he lies, of his armour*, ſaith *Phavorinus*, and agreeably to this ἁρπαγὴν, αἰχμαλωτίζειν, *to carry away captive*. Hence συλαγωγεῖν is both ἀπογυμνοῦν *to deveſt*, to *ſtrip*, and being here applied to the *Gnoſticks*, it belongs to their *divinity*, which mixes all the *heathen gods* (under the title of αἰῶνες, a word corrupted from the *Hebrew* חיות *living creatures*, which is ſet to ſignifie *Angels*, *Ezr.* 1. 5. ſee *note* on 1 *Tim.* 1. d.) with *Chriſt*, and makes uſe of all the *Theologie* of *Orpheus* and *Heſiod*, and *Pythagoras*, which is called ἀπείρους γενεαλογίας *endleſſe genealogies*, 1 *Tim.* 1. 4. μάταιολογία *idle ſpeaking*, ver. 6. and here *Philoſophy* and *vain deceit*, and ſo by bringing others to them, συλαγωγεῖ, either *carries* them *captive* to their own *heatheniſh* errors, or elſe *robs* them, *deſpoils* them of all their *Chriſtian ornaments* and *weapons*, leaving them *naked*, as it were, of all that rich proviſion, which *Chriſt* had laid in for them, *depriving* them of all the advantages of the *Goſpel*; But that of *carrying captive* ſeems rather to be the notion of it.

b. Στοιχεῖα

Στοιχεῖα ſignifies *elements*, *rudiments*, *firſt principles*, the *letters* of the *Alphabet*, among *Grammarians*, the *firſt principles*, or *elements* of which the *body* is compounded, among the *Naturaliſts*. And ſo they may fitly ſignifie, all imperfect lower ſorts of doctrines or precepts, in oppoſition to that which is more perfect; Thus when *Heb.* 5. 12. the higher *Chriſtian knowledge* is expreſt by στερεὰ τροφὴ *ſolid food*, and all the inferior ordinary doctrines thereof, but as *milk* for *Children*, or *babes* to feed on, thoſe *lower doctrines* there (ſet down c. 6. 1. of *Repentance*, and *Faith*, &c.) are call'd στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *the Elements of the beginning of the Oracles of God*; Now as *Chriſtian religion* is the true *manly knowledge* and *wiſdome*, ſo are there *two* ſorts of *Elements*, *imperfect childiſh beginnings* of *knowledge*, the one among the *Jewes*, the other among the *Gentiles*, Among the *Jewes*, the *rites* and *ceremonies* preſcribed them, are fitly call'd *Elements*, or *beginnings*, being a παιδαγωγία τοῦ νόμου, a *padagogie of the law*, a way to bring up, and diſcipline *children*, by thoſe groſſer means, as they were able to bear it, to *initiate* them to ſome kind of *piety* and *virtue*, And to them that have received the *faith*, the *Apoſtle* calls them ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggerly elements* *Gal.* 4. 9. and ſuch as were fit only for νήπιοι *babes* to be *ſubjected* to, v. 3. Among the *Gentiles*, the *Philoſophers* and the *Magi* had ſome waies of *wiſdome* and of *Religion* alſo, wherein they exerciſed their *diſciples*, many *abſtinencies*, and waies of *purgations*, *ſacrifices*, and *ceremonies* of *worſhip* to their *Damons*, eſpecially the *Pythagoreans*, who

who *abſtained* from *wine*, and *fleſh*, and *venery*, &c. So ſaith *Porphyry* in his *book* περὶ ἀποχῆς, and ſo *Clemens Alex: Strom:* 3. Διὰ φησὶδοι ἔφη τοῖς Μάγοις οἴνου ἐμοῦ καὶ ἐμψύχων καὶ Ἀφροδισίων ἀπέχεσθαι, *Their Magi teach them to abſtain from wine, and things that have life in them, and the uſe of venery*, and he adds, Λατρεύουσι Ἀγγέλοις καὶ δαίμοσιν, *they worſhip Angels and Damons*; Now which of theſe are here referred to, is the only *queſtion*. And that may beſt be reſolved by conſidering the addition of [τῷ κόσμῳ *of the world*] which is joyned to it. That word doth once ſignifie the *ſervice* of the *Jewiſh Temple* Eccleſ. 50. 21. *The people beſought the moſt high God* ἐν προσευχῇ κόσμῳ Κυρίου καὶ λειτουργίαν αὐτοῦ ἐπιτελέσαι, *till the worſhip of the Lord were finiſhed and they had perform'd their office*: where κόσμῳ and λειτουργία are uſed in the ſame ſenſe, for the *worſhip* or *ſervice* of the *Temple*. And if this were the notion of τῷ κόσμῳ, it would confine it to the *Jewiſh ceremonies*, but the ordinary notion of κόσμος for the *world*, is that which is generally uſed in the *New Teſtament*, and ſo muſt denote the *men* of the *world*, all ſorts both of *Jewes* and *Gentiles*, as they are oppoſed to *Chriſt*, and ſo *the Elements of the world* will be thoſe *imperfect* waies of *piety* and *virtue*, which either the *Jewes* or *Gentiles* adhered to before *Chriſt*, or before receiving the *faith of Chriſt*. And ſo it muſt ſignifie here, the *Gentile doctrines* eſpecially, noted by *Philoſophy* at the beginning of the verſe, and the *worſhipping of Angels* ver. 18. but withall the *Jewiſh abſtinencies*, and *obſervations*, ver. 14, & 16. For it is certain that the *Gnoſticks divinity*, which, through this whole chapter, is peculiarly noted, was a compoſition of *Judaiſme* & *heatheniſm* both, and thoſe doctrines of theirs, which they laboured to *impoſe* on *Chriſtians*, are here expreſt by the *elements of the world*, and ſo v. 20. (ſee note i.) though *Gal.* 4. 3, & 9. where the matter confines it to the *Moſaical law*, it fitly belongs to *that only*.

c. Σωματικῶς may denote, not *corporeity*, but *eſſence*, according to the notion of עצם, often mentioned (ſee c. 1. *note* d.) for *eſſence*, as well as *body*, ſo v. 11. σῶμα ἁμαρτιῶν τῆς σαρκὸς, *the body of the ſins of the fleſh*, i. e. *the ſins of the fleſh*. Or elſe it may be taken in oppoſition to *ſhadows* or *dark reſemblances*, God's *will* being in *Chriſt* (not in *ſhadows*, as among the *Jewes*, but) *plainly* and *ſubſtantially* revealed, for the *practiſe* of *inward purity*, and not for the obſervation of thoſe *ſhadows* thereof which had been among the *Jewes*. And thus the 17th verſe ſeems to interpret it, the *ſabbaths* &c. though they were, as *commemorations* inſtituted for the *Jewes*, by ſtrength of that *inſtitution*, to be obſerved by *them*, yet had they alſo a *farther aſpect*, to ſomewhat under the *New Teſtament*, and as ſuch, are ſaid to be *a ſhadow of things to come*, *the body* or *reality* whereof *is of Chriſt*; Where the *Chriſtian doctrine* is affirmed to be that *ſubſtantial divinity*, of which that which was under the *law*, was a *ſhadow*. But this cannot well be otherwiſe applied to the *fulneſs* of the *Godhead dwelling in Chriſt* (which is the primary ſenſe, in which that other is contained, of the *manifeſtation* of *divine knowledge* in the *Goſpel*) but as the word *ſhadow* is a generall word to ſignifie any *image*, eſpecially a *dark* or *imperfect* one: Thus every *body* naturally caſts its *ſhadow*, which as it is the *dark image* of the *body*, viz: of ſome *lineaments* of it, ſo is it farre from the *ſubſtance* of it. Thus the *Ghoſts*, i. e. the *ſpecies* or images of men, but not their *real bodies*, are call'd their *umbra*, *ſhadows*; And according to this notion of the word *Shadow*, I ſuppoſe the word *Bodily* may here be interpreted in oppoſition to it, that as on the *earth* here below, the *ſun* caſts its *beams*, and ſo *dwells* here, in, or by its *beams*, or *irradiations*, but the *body* of the *ſun* is in *heaven*, and ſo, though here be ſome *light* below, yet there only the *fulneſs* of *light* is, ſo here *God* was in *Moſes* and the *prophets* (and in other *wiſe*, *holy* men, to whom he revealed his *will*) in ſome *degree*, in ſome *raies*, *beams*, *images* of his *perfections*, and more then ſo, *God* is ſaid to *dwell* in his *ſaints* (which differs from *being* in them, only by *permanence* or *continuance*) but ſtill he *is* or *dwels* in them, onely in thoſe *images* of him, *ſhadows*, or *raies*, not as the *ſun* doth in the *heaven*, where the *body* of it is, in a *fulneſs*, ſo as he cannot be more in any other; But in *Chriſt* he *dwels* in *fulneſs*, ſo as nothing could be added to it, and ſo in him *bodily*, i. e. as the *ſun* dwels in the *firmament*, where the *body* of it is, The whole *divine nature* is not onely in part, but *fully*, without abſence of any part of it, in *Chriſt*, and that not by a *ſpecies*, or *ſhadow*, or *image* onely, but *really* and *ſubſtantially*, and ſo *conſequently* (which is the thing which is here deſigned to be proved by it) the *will* of *God* muſt be ſuppoſed to be ſo *revealed* in *Chriſt* or by *Chriſt*, that there can be no need of addition from the *heathen philoſphy*, or from the *Jewiſh law*, which the *Gnoſticks* would needs have added to it. And that is the full ſenſe of theſe words.

d. Χειρόγραφον is a *bill* or *writing* under a mans *hand*, whereby he *binds* himſelf to ſome *payment* of *money* or *duty*, a *band* or *obligation*, and which ſtands in force againſt him, to bring any *forfeiture*, or *penalty* upon him, upon non-performance of the *condition*, to which he is *bound*. Thus is the *law* of *Moſes*, as it requires *abſtinence* from *meats*, *obſervation* of *daies*, &c. v. 16. and ſo laies *obligation* on a *Jew*, that others are not *bound* to, and *binds* him to *forfeiture* of all his *hopes*, and alſo to *puniſhment*, if he doe not perform them. In which caſe this *band*, or *bill* is here ſuppoſed to be brought againſt him, *ſigned* by himſelf, and ſtands in force againſt him. Now two waies there are to *cancell* any *writing*, the one by *blotting*, or *croſſing* it with a *pen*, the other by *ſtriking* a *nail* through it. The firſt is done by *Chriſt's doctrines*, (requiring now the *inward purity*, in ſtead of thoſe *external obſervances*) and that is the meaning of δόγμασι *doctrines* here (as *Epheſ.* 2. 15. (a place parallel to this,) it will more appear, by looking on the place) and the ſecond is done by *Chriſt's death*, expreſſed in that to the *Epheſians* by [ἐν Χριστῷ] but here by προσηλώσας τῷ σταυρῷ, *nailing it to his croſſe*.

e. The meaning of מקף here, which *Joſ: Scaliger*, and *Iſ: Caſaubon Ep:* 24. have pitched on, is, that by it is noted חלק פרק a *chapter*, or *tract* of the *Talmudiſts* upon that ſubject; For the leſſer parts of the *Talmud* are called פרקים *diviſions* or *parts*; Among their *writings* there is now one called מסכת יום טוב *the tract of a good day*, i. e. *a feaſt*,

feast, and in it many *chapters* or פרקים, μέρη or *sections*. From thence is the mention of Ἀρχισυναγώγους in *Justinian: Novel: de Heb:* 146. By which it appears that among the *Expositors* of the *Law* there were some called φαρισαῖοι, as it were μεστοὶ, that expounded their *heads* of *doctrine severally*, and the chief of them Ἀρχισυναγώγους. And so the meaning of the place will be, *Let no man passe sentence on you* by what you doe *in eating or drinking*, by that *section* of the *Rabbines* about *Feasts*, *New moons*, *Sabbaths*, i. e. by your observing or not observing of those things; which were required indeed by the *Jewes*, but meerly as *shadows*, and *types* of that ὁλόκληρον καὶ ἀδιάλειπτον ἑορτὴν, *entire and continual feast*, that a *Christians* life ought to be, now under the *New Testament*, see *Origen: Cont: Celsi:* l. 8. 404. That μέρη should be mistaken for ἡμέρᾳ *a day*, is a conjecture of some, which it is sufficient to have named, having no authority of any *MS.* to countenance it.

f. Καταβραβεύειν, κατακρίνειν, saith *Phavorinus*, the word signifies *to condemn*, βραβεὺς and κριτὴς being all one (onely the former peculiar to the ἀγῶνες or *Gracian games*, the other common to all *judicatures*) and proportionably the notion of the χ^ν in *composition* being the same too: and so the word will have the same significancy here, that κρινέτω v. 16. of *judging* or *condemning*.

g. The notion of the word θέλω in the *Greek* translation of the *Old Testament*, for *taking delight* in any thing, hath been mentioned in *note* on *Mat.* 22. g. and may be judged of by these examples not recited there, *Psal.* 1. 2. ἐν τῷ νόμῳ κυρίου θέλημα αὐτοῦ, *his delight is in the law of the Lord*, πρόθυμός με, *Psal.* 41. 12. *thou favourest*, or *lovest*, or *delightest in me*. And so being here joyned with ἐν ταπεινοφροσύνῃ *in humility*, it is most reasonably to be taken and rendred, *delighting in humility*, or, as S. *Hierome* explains it, *superbum fictâ humilitate*, *proud of a feigned humility*; but yet so, that ἐν ταπεινοφροσύνῃ *in humility* may be joyned with μηδεὶς καταβραβεύειν, *let no man condemn* you, ver. 16. so that the construction and full sense will run thus, *Let no man please himself, and condemn* or *judge you, in point of humility and worship of Angels.*

h. The word ἐμβατεύοντα is explained by ἐπιβαίνων, τὰ ἔνδον ἐξερευνῶντα ἢ σκοπῶν, *to enter into, to search, and spie what is within*, and again ἐξετάζειν *to enquire*, in *Phavorinus*; by ζητῶν *to seek and goe as farre as one can*, ἐπιβαθμεύοντα in *Hesychius*, It signifies *to seek*, or *search*, or *prie* into that which is *secret*, and *hardly* to be *discovered*, and so belonging here to the *doctrine* concerning *Angels*, it is fitly applied, because no man hath ever *seen* them, nor can speak upon knowledge concerning those points, when *Angels* are *present*, what they *can* doe, what they *have* done, what *use* hath been continually made of them by *God*, what hath been wrought by their *ministery*, &c. Now of the *Gnosticks* it is known how great a part of their *Theologie* was made up of conceipts concerning the *Angels*, of which as they had much from the *Theologi Poeta*, the *fictions* of the *heathens*, so had they therein gratified the *Judaizers* also, who affirming, that *the Law was given by Angels*, were very favourable to the *worship* of them, (see *note* on 1 *Tim.* 1. d.) This sort of men are said to have continued long in *Pisidia* and *Phrygia*, and therefore to have been forbidden by *Canon* in the *Councel* of *Laodicea*, the chief *city* of *Phrygia*; Among them there still are *oratories* remaining, wherein they were wont to *pray* to *Angels*, And the *heresie* of these *Angelita* or *Angelici*, was, under a shew of *humility*, that *God* was to be looked on with *reverence*, as *invisible* and *inaccessible*, and to be sued to by the *intercession* and *mediation* of *Angels*, first the *lower*, then the *higher*, till at last the request was presented unto *God* himself.

i. The word ἐθελοθρησκία, *voluntary worship*, is not elsewhere used in the *New Testament*, and being not at all to be found among the *Greek* translators, or *Apocryphal* writers of the *Old*, and by other later Writers taken particularly from this one place, it will be worthy our inquiry, how 'tis used here, whether in an *ill*, or a *good* sense, and that will be done best, by a full view of the whole place. The occasion of the *Apostles* discourse here, is, the *dogmatizing* of some, v. 20. i. e. *teaching* some things to be forbidden by *God*, which were not now *forbidden* by him (nor by any under *God*, which had *authority* to *command*) and so by their ἐντάλματα, *commands*, or *precepts*, *teaching for doctrines the commandements of men*, (their own *heretical phansies*) *Mat.* 15. 9. The matter of these *dogmata* is here set down, Μὴ ἅψῃ, μὴ γεύσῃ, μὴ θίγῃς, *touch not, taste not, come not neer*. The word ἅπτεσθαι to *touch*, as it is here distinguish'd from γεύεσθαι to *taste*, seems to refer to the use of *women*, so as we have μὴ ἅπτεσθαι γυναικὸς *not to touch a woman* 1 *Cor.* 7. 1. contrary to which is the ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, *Let every man have his own wife*, ver. 2. For this we know, that the *Gnosticks*, here opposed by S. *Paul* (as there also among the *Corinthians*) did *forbid marriage*, as a detestable, *abominable* thing, διαβάλλοντες γάμους, συκοφαντίαν, *calumniating or accusing marriage*, *getting of children*, &c. saith the *author* of the *Constitutions* l. 6. 16. See *note* on 1 *Tim.* 4. b. And this they seem to have had from the *Pythagoreans*, and the *Magi*, (who taught their disciples ἀπέχεσθαι ἀφροδισίων to *abstain from venery*, saith *Clemens*, *Strom:* l. 3.) but made a worse use of it, then they appear to have done. In the next place, the μὴ γεύσῃ *taste not*, belongs to *abstinencies* from *meats*, of which some there were among the *Pythagoreans*, ἀπ' ἐμψύχων, *from all living creatures*, (see *Porphyry* περὶ ἀποχῆς) and some among the *Jewes*, from *unclean*, forbidden meats. And accordingly this is another of the *Gnosticks* doctrines (annext to the former of *forbidding marriage*) 1 *Tim.* 4. 3. ἀπέχεσθαι βρωμάτων, *to abstain from meats*, according to that of the *Author* of the *Constitutions*, lib. 6. 8. πρὸ τῶν βρωμάτων βδελύσσονται, *they abominate some sorts of meats*, and φαυλίζουσι *they speak evil of them*, c. 26. As for the μὴ θίγῃς, which is ordinarily rendred [*handle not*] and may so be applied to some *Jewish rites* of not *touching* any thing that was *legally unclean*, I suppose, it may better be rendred [*come not near*] Thus the word is used *Exod.* 19. 12. of the *mount*, which they were not to *goe up to*, *or touch*, i. e. *approach near* it, and so it is used in the same matter, *Heb.* 12. 20. κἂν θὴρ θίγῃ τοῦ ὄρους *if it approach the mountain it shall be stoned*, And in this notion, I conceive it belongs to both the former *interdicts*, which are backt with this, as with an

anathema,

anathema, or deep *censure*, making it an *abominable* thing, to *marry*, or *eat* those *meats*, For therein did their *dogmatizing* consist, in making *marriage*, and *meats*, ἀποβλητα *detestable* things, bitterly *judging* all that *approacht* them, and so by the *Canons* of the *Apostles*, it appears the *haretickes* of the *first* times did, making *marriage* the *work of the Devil*, and the *eating forbidden meats*, a βδέλυγμα, an *abomination*. And so here v.17. *Let no man judge you in meat*, &c. i.e. *condemn* your *liberty*, as an *abominable*, *damning* thing, placing all *religion* in such *observances*. Of these *abstinencies* thus imposed on *Christians* by these *dogmatizing Gnosticks*, the *Apostle* v.22. makes his observation, Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *Which are all* &c. These words I conceive are ordinarily misunderstood, For 1. ἀποχρησις signifies not *use* simply but *abuse*, then φθορὰ is set in the *Epistles* to denote *abominable*, *unnatural uncleanness* (see *Rom.* 8. *note* i. and 2 *Pet.* 1. 2. & 2. 2.) and so the sense will be, that these *doctrines* of theirs, borrowed from others, *Pythagoreans*, and *Jewes*, are *abused*, and made *worse* by them, even to the bringing in all *unnatural villany*, set down *Rom.* 1. whilst they *detest*, and *abominate marriage*. As for that which follows [κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, *according to the commandments, and doctrines of men*] that is surely to be connected with συγκαλύζεσθε ver. 20. thus, *why doe ye subject your selves to those ordinances of abstinencies*, which are farre from being imposed by *God*, fetcht out of the *Philosophy* of the *heathen*, and *rites* of the *Jewes*, abolished by *Christ*, and yet most severely *imposed* on you by these *haretickes*; Having set down these *abstinencies*, thus *imposed*, and *abused* by *haretickes*, he then concludes with a brief *character* of the *abstinencies* themselves, as they were by them *pretended* to be, in their *plea* for them. Ἅτινα (or, in two words, Ἅ τινα) ἐστὶ λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ, &c. *Which things have in them some notion, or appearance of wisdome*, i. e. of extraordinary *perfection* (from whence they call'd themselves *Gnosticks*) or *piety* (which in the *Scripture*-style is called *wisdome*) viz: in *will-worship*, *and humility*, *and severity toward the body*, i. e. *first* in performing some *acts of voluntary*, uncommanded *perfection*; *Secondly* in shewing a *greater humility*, than others pretend to, in that of *worshipping* of *Angels*, v. 18. (see note g.) and *thirdly* in *austerities*, and *severities* toward the *body*, abstaining from *satisfactions*, which others use, (so ἀφείδια signifies) καὶ μὴ ἐν τιμῇ τινι πρὸς πλησμονὴν σαρκός, *and not in any honour to the satisfying of the flesh.*] These words have some *difficulty* in them, (but such, as hath no influence on the enquiry in hand concerning the notion of *Will-worship*) That which others have said from S. *Jerome* may well be admitted, that the *honour* here is the *supplying of wants*, as *Mat.* 15. 5. & 1 *Tim.* 5. 17. the word is used, and then (as an explication of the *austerity* precedent) ἐν ἐν τιμῇ] will be [*not in the administring of fewel*, or *supply*, *ad saturitatē carnis explendā*, *to the filling the saturity of the flesh*;] But 'tis possible, τιμὴ] may here be taken in a *peculiar* sense, so as *marriage* is said to be τίμιος *honourable in all men* *Heb.* 13. 4. in opposition there to these *Gnosticks* practises, πορνεία *fornication*, as it contains all *unlawfull*, *unnatural lusts*, which are accordingly called πάθη ἀτιμίας *Rom.* 1. 26. *affections of dishonour*, and ἀτιμάζεσθαι τὰ σώματα αὐτῶν, *dishonouring their bodies*, ver. 24. In this sense I suppose it evidently to be taken 1 *Thess.* 4. 4. that every *one know to possesse his vessel*, i. e. his *body*, ἐν ἁγιασμῷ καὶ τιμῇ, *in purification and honour*, i. e. in a *virginal*, or *conjugal purity*, μὴ ἐν πάθει ἀτιμίας, *not in passion of dishonour*, or *dishonourable passion*, so as the *Gentiles which know not God*, v. 5. Where I suppose *conjugal chastity*, under the name of τιμὴ *honour*, to be proposed by the *Apostle* in *opposition* to all the *Gnostick practises*, which there follow, whereas *marriage* was *detested* and *accused* by these, as a *work of the Devil*; And then in that notion τιμὴ may possibly be taken here, for the *lawfull*, *honourable* use of *marriage*, πρὸς πλησμονὴν σαρκός, *for the satisfying the desires of the flesh*, i.e. for the *avoiding of fornication*, or πρὸς ὕστερον, and all *villany*, in which case the *Apostle* prescribes *marriage*, 1 *Cor.* 7. 2, & 9. And so this *last* part of the *character* of these *abstinencies*, will also be here fitly added, to shew the *wickedness* of these *fair pretences* of these *Gnosticks*; in that they brought them to all *dishonourable lusts*, by *forbidding them* the use of *lawful marriage*, and allowing no *honourable* means of *satisfying* those *desires*, which are implanted by *nature* in them. The verse being thus rendred, it is already visible that there is no *ill*, but a *good character* set on ἐθελοθρησκία, *will-worship*, For 1. it is here joyned with two things which are confessedly *good*, 1. *humility*, 2. *severity* and *austerity* to, or *mortifying* of the *body*, the first a known *moral* and *Christian virtue*, the second an act of *self-denyal*, which, as such, cannot be unacceptable to *Christ*, and as a *species* of *revenge* 2 *Cor.* 7. 11. will be numbred among the *effects* of *sorrow according to God*. 2dly, These doctrines are said, in respect of *will-worship* discernible in them, to have λόγον σοφίας, *rationem sapientiæ*, somewhat of *piety* in them, which *somewhat*, if it be *real*, then will it be the same that is 1 *Tim.* 4. 8. said of *bodily exercise*, *abstinence*, *continence* &c. that it is εἰς ὀλίγον ὠφέλιμος, *a little profitable*, or *profitable for a little*; But if λόγος signifie *species*, onely a *shew* of *wisdome*, or *piety*, yet still the argument will be of force, For can any thing be said to have so much as a *shew* of *piety* in *will-worship*, if *will-worship*, which is thus pretended, passe confessedly for *foolish*, or *impious*? And accordingly the *Greek Fathers* that interpret λόγον for a *shew* onely, render *will-worship* by *piety*, onely they adde, that this *dogmatizer* is not *truly* so, but *pretends* to be so. Δοκεῖ εὐλαβὴς τις καὶ μέτριος, καὶ τοῦ σώματος καταφρονεῖν, ἀλλ' οὐ, *He appears pious and moderate, and to despise the body*, and then all the *fault* is, that he is not *truly* what he *appears*, and *OEcumenius*, ὑποκρίνεται εὐλάβειαν ἐν τῇ θρησκείᾳ, *he pretends piety and devotion in worship*, where it appears what they meant by ἐθελοθρησκία viz: εὐλάβεια *piety* (the thing so commended in *Simeon*, *Lu.* 2. 25. and prescribed, *Heb.* 12. 28.) and *religion* or *worship*, which caused the *interpreter* of *Clemens Alexandrinus* to render ἐν ἐθελοθρησκίᾳ *in religione*, *in religion*. And accordingly *Hesychius* expounds it by ἐθελοσέβεια *voluntary worship*, or *piety voluntarily* performed, the very notion of the עבודה the

free-will-offerings among the *Jewes*, rendred by the *Septuagint* ἑκούσια *voluntary oblations*, which were ſo farre from being *ill* becauſe *not commanded*, that they were farre the more *acceptable* for being *free*. "Α γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται πολὺν ἔχει τὸν μισθὸν κατ' αὐτὸ, ἃ δὴ ἐκ τῆς ἐντολῆς πέφυκε τοῦτο, *for thoſe that are done above the command, have a plentifull reward, in this very reſpect, but theſe that are according to command, not ſo great.* And ſo ſaith *Socrates* of *Eccleſiaſtical* rites, ἐπεὶδὲ οὐδεὶς φέρει τούτου ἔγγραφον ἔχει παράγγελμα, δῆλον ὡς ἐξ ἐλευθέρας προαιρέσεως ἐπήγειραν οἱ Ἀπόστολοι, ἵνα ἕκαστος μὴ φόβῳ, μηδὲ ὡς ἐξ ἀνάγκης τὸ ἀγαθὸν κερδαίνοιτο, *ſeeing there is of this no written command, 'tis manifeſt that the Apoſtles left this to mens choice, that every one might doe good, not of fear, or neceſſity.* 'Tis true indeed, where the *matter* of the *worſhip* is *unlawfull*, there the *will-worſhip* muſt needs be ſo, and therefore here ver. 18. when he ſpeaks of *worſhipping of Angels*, there the ὁ θέλων *he that takes pleaſure* in this ſort of *humility* and *worſhip*, is under an *ill character*, which notwithſtanding, the *voluntary worſhip*, where the *matter* is *perfectly lawfull*, not *forbidden*, nay *approved* by a *general* (though not *commanded* by a *particular*) *precept*, is farre from having any tincture of *ill* in it: And therefore when the word ἐθελοθρησκεία, *voluntary abundant worſhip*, is by *Epiphanius* uſed of the *Phariſees*, it is not by him taken in any *ill* ſenſe, but onely that it was the denotation of their *name*, which, though they might out of ſome *vanity* aſſume it to themſelves, yet had no *ill* in it, but was rather a *title* of honour, ἀφωρισμένοι τῷ Θεῷ, *ſeparate to God*, and their *ſect* by S. *Paul* ſtyled ἀκριβεστάτη αἵρεσις τῆς θρησκείας, *the ſtricteſt ſect of religion:* For ſo indeed it appears that the *original* of theſe *Phariſees* was the חסידים *Aſidæi*, ſo call'd for their *exceſſe* of *piety* & *charity*, their *voluntary* performances, above what the *law* required, ἑκουσιαζόμενοι τῷ νόμῳ, *volunteers to the law*, that to the *precepts* of the *law* ſuperadded ſome *uncommanded* acts of *piety*, 1 *Mac.* 2. 42. and ſo differed from the *Karai*, who did only that, which was *preſcribed* by the *law*. And conſequently though the *Phariſees pride* and *boaſting* be cenſured by *Chriſt*, and though their *forming* theſe *voluntary* acts of *devotion* into *precepts*, and entring them into *books*, and *ſeparating* themſelves from all that did not perform their *ſevere* preſcriptions, rendred them *Phariſees*, *divided* even from the *Haſidæi* themſelves, and then this became a *fault*, and ſo is looked upon in them, Yet the *voluntarineſs*, and *uncommandedneſs* of their *piety* was not amiſſe, and being the ſame in the *Aſidæi* and in them, (and in the former of theſe, being *ſeparated* from *dogmatizing* and *cenſoriouſneſs* &c.) it is alwaies looked on as *commendable*, and the more *abundant*, ſtill the more *rewardable*. Of this ſort, as the *free-will-offerings* among the *Jewes* are a known example (of which it is clear 1. that they were a *part* of the *worſhip* and *ſervice* of *God*, when they were performed, 2^dly, that they were not under any *particular command* of *God*'s in the *law*, but were left to every man's *liberty*, and ſo were *ſpontaneous*, not *neceſſary*, and 3^dly, that there is a *law*, *Lev.* 22. whereby he that *offers* them is forbid to *offer* them *maimed* or *blemiſht* ver. 20. by which it appears that they were *voluntary*, and yet *allowed* by *God*, and *accepted*) ſo many other there were in the *Old Teſtament*; *Abel*'s *oblation*, which was not by *precept* from *God*, ſay the *fathers* generally, And even of *ſacrifices* in general, 'tis obſervable what the *antient Author* of the *Conſtitutions* affirms, l. 6. c. 18. that before the *golden calf*, and their other *idolatries*, *ſacrifices* were not *commanded*, or *impoſed* on the *Jewes*, but onely left to their own choiſe, ἐὰν θέλῃς, *if they would doe* them, they ſhould be *accepted*, &c. and upon thoſe *provocations* of theirs, *impoſed*, ἵνα τοὺς μοχθηροὺς, καὶ ὡσὰν χαλινῷ ἀγχόμενοι ἀπὸ πολυθεΐας πάσης ἐκκόπτωσιν, *that theſe weights might traſh, and keep them from idolatry.* Such again was the *celebration* of *Purim*, the *feaſts* of the *fourth*, and *fift*, and *ſeventh*, and *tenth month*, the *feaſt* of the *dedication* of the *Altar*, inſtituted by the *Maccabees*, and yet obſerved by *Chriſt* himſelf; So *David*'s *deſigne* of *building* the *Temple*, which though not *commanded* by *God*, yet the *Prophet Nathan* affirms of it, *Thou didſt well that it was in thine heart*, 1 *Kin.* 8. 18. So likewiſe the *abſtinences* and *auſterities* of the *Rechabites*, in *Jeremy*'s time, which are ſo *commended* by *God*, and yet were ὑπέρμετρα τοῦ νόμου *over and above* the *proportion*, that was *required* in the *law*. And ſo in the *New*, *Paul*'s refuſing to receive *hire* from the *Corinthians* for all his *labour* among them, which matter is ſet down at large by him, 1 *Cor.* 9. The *preaching* of the *Goſpel* was *committed to him* as a *truſt*, and was *under precept*, and therefore that was no *free-will-offering* of his, That is his meaning when he ſaith, εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω, εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι, *If I doe this as a volunteer*, i. e. * *If I did preach the Goſpel without any command* (*and ſo neceſſity*) *to doe ſo, if I did it of my ſelf freely, this would be rewardable in me*, i. e. the very *preaching* would, without any other more *honourable* circumſtance to enhaunſe it, be matter of *greater reward* to me, then it can now 'tis *commanded*, but if *involuntary*, i. e. † *if my preaching be an act of obedience to a plain command, and ſo neceſſary*, v. 16. (and *woe to me if I doe it not*) *and not voluntary in me, then all that can be ſaid of me is*, that *being truſted with a ſtewardſhip, I doe diſcharge it*; and ſo * *there is nothing of excellence* in this, nothing of *contention* toward that which is *heroical* or *high*. Upon which it follows, Τί οὖν μοί ἐστιν ὁ μισθός; *What reward then ſhall be to me?* i. e. what in this whole matter ſhall bring in any *extrardinary reward* to me? To which he anſwers, ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, *that preaching the Goſpel, I doe it freely, without making it chargeable to the auditors*, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, *ſo that I make not uſe of my power* or *liberty which I have in the Goſpel*, i. e. of the *power* of *receiving maintenance* from others (ſuch as *Phœbe* and the like, referred to, v. 5.) *without putting my ſelf to bodily labour*, v. 6. or by any other ſuch means, perfectly juſtifiable for me to uſe, v. 7. 12. The doing of this *thus*, was that which would *yeild* him the *extraordinary reward*. And although this was not obſerved by *Cephas* and other *Apoſtles* ver. 5. yet ſure *Cephas* is not conceived to have ſinned thereby, but 'tis poſitively ſaid

* Εἰ μὲν οὖν ἑκὼν ἐκήρυττον τὸ εὐαγγέλιον, ἐδόκουν ἂν ἴσως ἔχειν τινὰ μισθόν· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. Theophylact. in 1 Cor. 9. 17.

† Εἰ ἡ κήρυξις ἐστὶν, ἀναγκαῖον ἐστὶν· οὐκ ἐπ' ἐμοὶ τοῦτο ἐστὶν, ἀλλὰ διακονίαν μοι ἐπέτρεψε τοῦτο. Ibid.

* διὰ τοῦτο ὁ μέγιστος τὸ σκόπημα.

ſaid that 'tis *lawfull* for all v.7,11,14. for *Paul* as for *Cephas* and others, though only *Paul* would *not* uſe it, v. 12. and accordingly both there, v.15. and after, 2 *Cor.* 11. 8, 9, 10. he diſtinctly counts, and calls it *matter* of *boaſting*, and *freewill-offering* of his, and ſo 'twas eſteemed by S. *Chryſoſtome*, τὸ μὲν ἦν διάταγμα, τὸ δὲ ἑκόντος προαίρεσις καὶ ἐλεύθερον, *one was a precept, the other a virtuous action of his choice*, ἃ μὲ γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται, πολὺν ἔχει τὸν μισθὸν καὶ τοῦτο, *for what is done above the command, hath proportionably a plentifull reward.* And again of the word *neceſſity*, that it referres to a *command*, ὅταν ἀνελεύθερον ᾖ καὶ ἀπρόθυμον ἐν τῷ λαμβάνειν, *in oppoſition to the freedome in receiving* (i.e. the *power* to *receive* v. 12.) forementioned. So again *Theophylact*, τὸ εὐαγγελίζεσθαι διάταγμά ἐστι, καὶ χρέος, καὶ ἐὰν πληρῶ τοῦτο, οὐδὲν μέγα ποιῶ, &c. *Preaching the Goſpel is a command to me, and ſo a debt, and if I doe it, there is no great matter of virtue in it*, Τὸ δὲ ἀδιαβόλως κηρύττειν, ὅταν αὐθαίρετος φιλοτιμία, καὶ διὰ τοῦτο καύχημά ἐστι, *But to preach without charging them is the honour of my will, and in that reſpect there is* place of *rejoicing*, or, I may *glory* or *rejoice* in it. So again he might have abſtained from going up to *Jeruſalem*, *Act.* 21. a *Prophet* told him that *bands expected* him there v. 11. in which caſe to *flie* was juſtifiable by *Chriſt*'s ſaying, *Mat.* 10. 23. yet *Paul* would needs go up, v.13. Of ſuch ſort of performances as theſe is that of S. *Hierome ad Demetriad: Vende omnia, & da pauperibus; non cogo, non impero, ſed propono palmam, præmia oſtendo, Sell all, and give to the poor; I conſtrain not, I command not, but I propoſe a crown, I ſhew thee a reward. Tuum eſt eligere, ſi volueris in agone coronari, It belongs to thee to chooſe, if thou meaneſt to be crowned.* And in *Epiſt: ad Pammach: Non tibi imponitur neceſſitas, ut voluntas præmium conſequatur, There is no neceſſity impoſed on thee, that the will may obtain reward.* And *adverſ: Jovinian: Ideo plus amat virgines Chriſtus, quia ſponte tribuunt, quod ſibi non fuerat imperatum, Chriſt therefore doth more value virgins, becauſe they give that freely, which was not commanded them.* And *adverſ: Helvid: Virgo majoris eſt meriti dum id contemnit, quod ſi fecerit, non delinquit, The Virgin is more rewardable, becauſe ſhe contemns that, which if ſhe indulged her ſelf ſhe offends not.* And ſo S. *Chryſoſtome* on *Rom.* 8. Οἱ πνευματικοὶ πάντα ποιοῦσιν ἐπιθυμίᾳ καὶ ἡδονῇ, καὶ τοῦτο δηλοῦσι τῷ καὶ ὑπερβαίνειν τὰ διατάγματα, *The ſpiritual doe all with appetite and delight, and demonſtrate it in exceeding*, or *going farther than is commanded.* And *Gregory* the *Great*, on *Job*, l. 26. c. 34. *Quidam præcepta legis perfectione virtutum tranſcendunt, Some men doe tranſcend precepts, (particular precepts) of the law by perfection of virtues.* And ſo *Maimonides* the ſober *Jewiſh Doctor*, *Ei datur præmium, qui quid injuſſus facit, More Nev:* l. 3. c. 17. The reward (meaning the *reward* above the *promiſed wages*) *is given to him who doth any thing when he is not commanded to doe it.* And *Greg: Nazianzen* hath an expreſſe ſaying to this purpoſe, παλαιὸς ὁ. *In our law*, ſaith he, *ſome things are commanded, and lay a neceſſity upon us, and the not obſerving them brings danger, Others have no neceſſity, but choice, which bring honour and rewards to thoſe that doe them, but no danger to them who obſerve them not.* And ſo 'tis apparent by S. *Paul*, not only in the matter of *cœlibacy*, 1 *Cor.* 7. 15. but alſo in his exhortation to the *Corinthians*, that they would *equal the Macedonians* in their *liberality* to the *poor Jewes*, where he profeſſes not to give them *precept*, v. 8. but γνώμην, his *adviſe* or *opinion* only. In this matter there is an obſervable miſtake, which the Reader is lyable to in our *Anglicane Councels*, p. 449. *Canonibus ſub Eadgaro*, *Can:* 60. where, among other particulars, we find theſe words pe lapad &c. *We teach that all Prieſts ſhall blot out all ſuperſtitions of the Gentiles, and we forbid* pilpeopþunga, which word, from the ſound of it (*wilweorthunga*) is there tranſlated in *Latine* into *fictas ad libitum adorationes*, and in the *margine* a reference is made to ἐθελοθρησκεία *will-worſhip*, *Col.* 2. But there is a miſtake in that *tranſlation*, which will be evident to any, by putting theſe two things together, 1. by comparing with this place an ancient *Saxon penitential*, which repeats thoſe very *Canons*, where an *ancient* hand hath expounded thoſe words, by *fontis veneratio*, the *worſhip of wells*, or *well-worſhip*, (the probability of which interpretation will be the greater, not only by obſerving that the *Saxon* word pil ſignifies a *well* or *fountain*, as frequently as it doth *voluntatem*, *will*, but alſo becauſe in this preſent *Canon* he ſpeaks of *heathen worſhips* of *ſtones* and *trees*, to which the rendring this of *wells* or *fountains* will be moſt agreeable) 2^dly, by adding to this another *Canon* in that *Penitential*, l. 7. c. 22. where there is a prohibition againſt *vowing or bringing almes or offerings to any well, or ſtone, or tree, or to any other creature, but only, in God's name, to God's Church*, and when we conſider how ordinary it was in former times to *worſhip* and bring *offerings* to *wells*, and *fountains*, the reaſonableneſs of ſuch prohibitions will be acknowledged. Of which kind are divers injunctions to be ſeen, particularly in the office of *Lincolne*, of *Oliver Sutton*, againſt the *worſhipping* of S. *Edward*'s *well* without S. *Clements*, at *Oxford*, and S. *Laurence*'s *well* at *Petroburgh*. So in a *Saxon Homily* of *Biſhop Lupus*, ſpeaking of *vicious* men, by the aſſault of *tribulations*, brought to ſome ſenſe of their eſtate, he ſaith that they ſuddainly, by the ſeduction of the *devil*, *vow* their *almes* oðþon to pylla, oðþon to ſtane &c. *fol.* 6. *either to well, or ſtone.* And in another *De Baptiſmo*, *fol.* 20. he warns them againſt *luxury*, *adultery*, *witchcraft*, &c. and then addes nepeoþdian ge pillar &c. *and worſhip not wells nor trees* &c. for all theſe are idle phantaſmes of the *Devil*. But this by the way to prevent miſtakings.

Τράπεζα θυσία

CHAP.

Paraphraſe.

CHAP. III.

1. If therefore ye beleive the reſurrection of Chriſt and the advantages which come to you by it (among which is that Chriſtian liberty from thoſe abolished Judaical obſervations, c.2.21.) and if ye be, after the example of Chriſt, truly riſen alſo, become Chriſtians indeed, there are then other cares much more material for you to be concerned in, the ſtudy and practiſe of a divine celeſtial life, ſuch (for kind, though not degree) as Chriſt now lives, being by his reſurrection placed next in glory to his father in heaven.

1. IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.]

2. Let this celeſtial purity be the copie for you to tranſcribe, and not theſe terreſtrial groſſer obſervances.

2. Set your affection on things above, not on things on the earth.

3. For ye by your baptiſme have vowed to put off your former life, and the life which now remains for you to live, is that which Chriſt lives in heaven; a life of purity here, and of glory hereafter.

3. For ye are dead, and your life is hid with Chriſt in God.

4. And if you live that firſt pure Chriſtian life after your divine pattern, then this ye may be ſure of, that when Chriſt comes to judge the world, all that ſhall be found ſo like unto him, ſhall by him be received into the glory which he himſelf enjoyes.

4. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.]

5. This may therefore engage you to ſubdue, and bring down all thoſe vitious affections that are in your members, and that ſavour, and deſire nothing but earthly things, I mean adultery, fornication, and all ſorts of unnatural filthineſs, ſuch as is ſo ordinary among idol-worſhippers, the fouleſt parts of it admitted into their religions, See note on Rom.1.h. and on 1 Cor.5.i.

5. Mortifie therefore your members which are upon the earth, fornication, uncleanneſs, * inordinate affection, evil concupiſcence, and † covetouſneſs, which is idolatry:] * paſſion πάθος Inordinate luſting πάθος † inordinate luſting πλεονεξίαν

6. Thoſe ſins which have alwaies brought God's judgments down upon the heathens.

6. For which things ſake the wrath of God cometh on the children of diſobedience.]

7. Of which ſins ye formerly were guilty, when ye converſed among the heathens, and followed their idol-worſhips.

7. In the which ye alſo walked ſome time, when ye lived * in them.] * among ἐν

8. But now that you are Chriſtians, ye are obliged to put off all, not only theſe forenamed, but of the other ſort of affections, all ſuddain inflammation of anger, all riſing of it to any height, all continuance of it upon you, till it be improved into malice, and for the tongue, let not that be guilty of any unſavoury, unclean, or reproachfull diſcourſe.

8. But now you alſo put off all theſe, anger, wrath, malice, † blaſphemy, filthy communication out of your mouth.] † evil ſpeaking βλασφημίαν

9. Never ſuggeſt or ſay any falſe thing to the injury of another (ſee note on Act.5.b.) for this is a principal part of that heathen courſe, which ye have renounced;

9. Lie not * one to another, ſeeing that ye have put off the old man with his deeds;] * ag inſtἀλλήλους

10. Quite contrary to that ſtate of renovation which ye have undertaken, and which conſiſts in the practiſe of all Chriſtian virtues, after the image of God, who is all truth.

a. 10. And have put on the new man, which is renewed † in [a] knowledge, after the image of him, that created him.] † unto knowledge εἰς ἐπίγνωσιν

11. With whom as there is no partiality or difference put between men, but all of all ſorts, even the worſt ſorts, are accepted by Chriſt, ſo ought it be with us, toward all men, of what quality ſoever, we muſt ſhew all manner of fidelity, without any falſineſs, or injuſtice (ver. 9.) toward them.

11. Where there is neither Greek nor Jew, circumciſion, nor uncircumciſion, Barbarian, Scythian, bond nor free: but Chriſt is all, and in all.]

12. See therefore that ye practiſe (as becomes thoſe who are prized and valued by God, that have the gifts of his Spirit poured out, for the converting and ſanctifying of you, and thereby are obliged to all that is moſt excellent) the higheſt degrees of Chriſtian kindneſs and liberality, that ye think very meanly of your ſelves, be very mild, hard to be provoked with injuries, never thinking of revenge,

12. Put on therefore (as the elect of God, holy and beloved) bowels of * mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering,] * compaſſions, bounty, οἰκτιρμοὶ, χρηστότητα,

13. Shewing that readineſſe to be reconciled to them that have wronged you, that ye have found, and which it extremely concerns you to find in Chriſt toward you.

13. Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo doe ye.]

b. 14. And over all put on that excellent Chriſtian grace of charity, that love of others, founded in Chriſt's love to you, and to all others, even his enemies, which will keep you united one to another in an indiſſoluble bond, much more perfectly than any other obligation can doe, or, which is the obligation to all mercifulneſs, whether in giving, or forgiving.

14. And above all theſe things put on charity, which is the bond of [b] perfectneſs.]

15. And let Chriſtian peace and union (ſee Phil. 4. note b.) be the moderator and guide in all your actions, and doe all that may tend to that end, it being the prime thing to which your Chriſtianity obliges you, and your being fellow-members of Chriſt with all others, To which ye may alſo take in that obligation of gratitude to God, who hath been thus mercifull to you, and ſolemnly expects this return from you, to be to others, as he hath been to you.

15. And let the [c] peace of God † rule in your hearts, to the which alſo ye are called in one body, and be ye thankfull.] † be umpire βραβευέτω

16. Let the doctrine of the Goſpel continue and abide in you, and bring forth abundant fruit, in all actions of ſpiritual wiſdome, i. e. piety, Of this ſort is the adviſing and admoniſhing

16. Let the word of God dwell in you richly in all wiſdome, teaching and admoniſhing one another in pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.]

monishing of others, in all things wherein ye can be helpfull to them, and such is singing in a pious Christian manner, (see Ephes. 5. c.) i.e. blessing and praising God (see Mat. 14. c.) heartily and affectionately, in all the severall waies usual to that purpose (see Ephes. 5. 19.)

17. And whatsoever ye doe in word or deed, doe all in the name of the Lord Jesus, giving thanks to God and the father by him.] 17. And whatsoever ye doe or speak, let it be with acknowledgment of the great mercies of Christ to you, that hath enabled you to doe, whatever it is, and for this mercy reached out in him, let God the father have the honour and thanks.

18. Wives, submit your selves unto your own husbands, as it is fit in the Lord.] 18. Let the wives pay fitting subjection to their husbands, and count it their Christian duty to doe so.

19. Husbands, love your wives, and be not bitter against them. 19. And upon the same account let the husbands be kind to their wives, and not provoke them by unkind behaviour.

20. Children, obey your parents in all things, for this is well pleasing unto the Lord.] 20. So again children are by their Christianity so farre from being set free from their obedience to their parents in any matter, that they are by that very relation obliged to it.

* give not ill words to your children

21. Fathers, * provoke not your children to anger, lest they be discouraged.] 21. The parents on the other side are taught their duty toward their children, not to rate or brawle with them, nor to reprove them causlesly, lest that be a discouragement to them. d.

22. Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God.] 22. Servants, of what sort soever, must pay obedience to those, which, according to the lawes of men, have the rule over them, and not pretend any liberty from Christ to doe otherwise, and their obedience must be performed sincerely for conscience sake to God, and not only in those things whereto the masters eye can reach.

† or, serving the Lord & not men. for the Kgs MS. reads τῷ κυρίῳ δουλεύετε.

23. And whatsoever ye doe, doe it heartily, as † to the Lord, and not unto men:] 23. And in all your services doe heartily and willingly what is required of you, without complaining or murmuring, knowing that your obedience to your masters is a duty to God:

24. Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.] 24. From whom consequently you shall receive your reward, that portion which belongs to you, for Christ is a master, that will not suffer any service performed on his command to be unrewarded.

25. But he that doth wrong, shall receive for the wrong that he hath done; and there is no respect of persons.] 25. As on the other side, he that doth any thing amisse, against the law of Christ, whether servant toward master, or master toward servant, shall not escape punishment by being a Christian, God shall deal with him according to the rules of justice, whatsoever he is, and neither favour the servants pretensions against the master, nor the masters against the servants.

Notes on Chap. III.

2. εἰς ἐπίγνωσιν

What εἰς ἐπίγνωσιν] signifies here is somewhat uncertain; If the *preposition* εἰς be taken, by an *Hebraisme*, for ἐν *in* or *by*, then it denotes the *means* of working our *renovation*, the *knowledge* of the *Gospel*, in which our *pattern* is set, according to which we are to form our *lives* for the future, and this is generally expressed by ἐπίγνωσις ἀληθείας, *the acknowledgment of the truth*, 1 *Tim.* 2. 4. *Tit.* 1. 1. *Heb.* 10. 26. But it is possible also that εἰς] being taken in the *proper* notion of it, ἐπίγνωσις may be set in *opposition*, or by way of *superaddition* to γνῶσις *knowledge*, which the *Gnosticks boasted* of, and from whence they had their *name*, and with it joyned all vitious corrupt *practises*; whereupon he requires his *Colossians* to forsake those sins, and to be *renewed* to that which the *Gnosticks* have not attained to, εἰς ἐπίγνωσιν *to acknowledgment*, or *discerning*, i. e. the *experimental*, *practical knowledge* of *God's* goodnesse to us in *regenerating* (which is more then the *first creating*) *us after his own image*, to live according to the divine pattern, which he hath set us.

b. Σύνδεσμος τελειότητος

Σύνδεσμος τελειότητος, *bond of perfectness*, may be by an *hypallage*, the *most perfect bond*; But it may be also *bond of perfectness* in that notion that *perfect Mat.* 5. 48. is all one with *merciful*, *Lu.* 6. 36. for so the *Christian charity*, that is a *transcript* of *Christ's love* to us, is a *conspiration* or *meeting together* (so σύνδεσμος may signifie, see *note* on *Act.* 8. c.) of all *mercifulness*, or else an *obligation* to it.

c. προκεῖται

Βραβεῖον, as it is an *agonistical* word for the ἀθλητικὸς ἆθλος the *reward* of the *Conqueror*, hath been already spoken of, Hence the βραβευταὶ are the διαιτηταὶ ἀγώνος, *they that adjudge and give this reward to those to whom it belongs*, the *rulers* or *administrators* of the *combat*, and they that decide all *controversies* about it, Hence is the word used for διαλλακτὴς, saith *Phavorinus*, an *umpire* or *daies-man*, that reconciles *doubts* or *differences* between any, and accordingly βραβεύειν, saith he, (referring, as I conceive, to this place) μεσιτεύειν, μεσοῦσθαι, διαιτᾶσθαι, and so here, *let the peace of God*, that *peaceable mindedness* that *Christ* commandeth you, *Mat.* 5. be the *umpire* to compose all *differences* between you and other men.

d. Ἐπαισχύνεται

Ἐπαισχύνεται is ὕβρεις, *contumely*, saith *Phavorinus*, and ἐπαισχύνειν, κακολογίαν δηλοῖ παρ' Ὁμήρῳ *it signifies evil speaking in Homer*, and πᾶς ἐπαισχυσμὸς ἐκ χαλεπῶν μύθων γίνεται δηλοῖ, *it consists in hard or bitter words*. The word signifies *contumelious*, *harsh language*, and that is most likely to be the meaning here, because of the mention of the ἀνδρῶσιν, that is here added, such words in *parents* being apt to *discourage children*.

CHAP.

CHAP. IV.

Paraphraſe.

1. You that are maſters deal juſtly and indifferently with your ſervants, require no more than they be able to perform, give them what is fit for them, reward the more diligent with more kindneſs, and the ſame dealing that you deſire to receive from God, doe you ſhew to them.

1. MAſters, * give unto your ſervants, that which is juſt and equal, knowing that ye alſo have a maſter in heaven.]

* afford right and equality τὸ δίκαιον καὶ τὴν ἰσότητα παρέχετε

2. Have your daily, conſtant, frequent houres of prayer, and uſe all diligence to have your hearts intent upon that performance, and with petitions for ſupply of your wants, joyn your thankfull acknowledgments for what ye have received.

2. Continue in prayer, and watch † in the ſame with thankſgiving :]

† on it in αὐτῇ

3. And let this be one conſtant requeſt in your prayers, that God will give me plentifull opportunities, and liberty publickly to preach the Goſpel, which, contrary to the expectation of the world, is now ſent to the Gentiles (for the preaching to whom I am in bonds at this time,)

3. Withall praying alſo for us, that God would open unto us a dore of utterance, to * ſpeak the myſtery of Chriſt, for which I am alſo in bonds,

* or, ſpeak with boldneſſe, for the King's MS. reads ὡς δεῖ με λαλῆσαι

4. And that I may doe it in ſuch a manner, as is my duty to doe.

4. That I may make it manifeſt, as I ought to ſpeak.]

5. Behave your ſelves with all Chriſtian circumſpection in reſpect of the heathens among whom ye live, that ye neither be corrupted by their ſenſual baits, nor give them any matter of ſcandal or averſion to the faith, but conſidering the danger of your preſent condition, apply your ſelves to it as circumſpectly, and as prudently as ye can, ſee note on Ephel. 5. c.

5. Walk in wiſdome toward them that are without, redeeming the time.]

6. Let your diſcourſe be alwaies gracious, pure, and Chriſtian, (ſee note on Epheſ. 5. c.) and, as ſavoury on one ſide, ſo alſo diſcreet and ſeaſonable ſeaſoned with prudence that may make it wholſome to the bearers, accommodating it dexterouſly, and skilfully to every mans condition and capacity and wants.

6. Let your ſpeech be alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.]

7. All things wherein I am concerned ſhall be declared to you by Tychicus, one that is employed by me, as an aſſiſtant, and intruſted (for his approved fidelity) in preaching the Goſpel to thoſe I cannot come to :

7. † All my ſtate ſhall Tychicus declare unto you, who is a beloved brother, and a faithfull miniſter and fellow-ſervant in the Lord :]

† All that concerns me τὰ κατ' ἐμὲ πάντα

8. Whom I have therefore ſent to you, that he might make you a relation of all that concerns me, and comfort you by doing ſo.

8. Whom I have ſent unto you for the ſame purpoſe, that * he might know your eſtate, and comfort your hearts ;]

* or ye may know the things that belong to us, for the King's MS. reads ἵνα γνῶτε τὰ περὶ ἡμῶν

9. With Oneſimus, a faithfull and beloved brother, who is † one of you : They ſhall make known unto you all things which are done here.

10. Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas [(touching whom ye received commandements ; if he come unto you, receive him)]

10. (who hath been recommended to you, (probably by letters from Barnabas) to which alſo I deſire to adde mine, and requeſt you to treat him with all reſpect, when he comes unto you)

and that he may — † of, or from you, ἐξ ὑμῶν

11. Which Mark, and Jeſus, called by the Romans, Juſtus, are Jewes, and are the onely men that have here of late at Rome aſſiſted me in any work of the Goſpel, and from whom I have received great comfort and advantage.

11. And Jeſus, who is called Juſtus, who are of the circumciſion. Theſe onely are my fellow-workers unto the kingdome of God, which have been a comfort unto me.]

12. Epaphras, that preached the Goſpel among you c. 1. 7. and is now elſwhere performing ſervice to Chriſt, wiſhes you all happineſs, and daily praies earneſtly to Chriſt for you, that ye may continue undefiled from the ſeduction of hereticks, and grow to a full maturity of Chriſtian knowledge and practiſe.

12. Epaphras, who is * one of you, a ſervant of Chriſt, ſaluteth you, alwaies labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.]

* of, or from you, ἐξ ὑμῶν

13. And I can teſtifie for him, that he is extremely kind, and induſtrious for your good, and not for yours only, but for thoſe two other cities of Phrygia, in the converting of which he was made uſe of, Laodicea and Hierapolis.

13. For I bear him record that he hath † a great zeal for you, and them that are in Laodicea, and in Hierapolis.]

† or much labour, but the King's MS. reads πόνον

14. Luke the beloved phyſitian, and Demas greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the Church which [is in his houſe.]

15. meets together in his houſe.

16. When this Epiſtle hath been read in your aſſembly, let a copie of it be ſent to Laodicea, that it may be read there, and in like manner take order that you receive from the Laodiceans, and read that Epiſtle which comes to them.

16. And when this Epiſtle * is read amongſt you, cauſe it to be read alſo in the Church of the Laodiceans, and that ye likewiſe read † the Epiſtle [a] from Laodicea.]

* hath been read ἀναγνωσθῇ † or, that of Laodicea

17. And bid Archippus (who now probably was placed and reſided Biſhop at Coloſſæ) be carefull to diſcharge that truſt duly, which from Chriſt is committed to him.

17. And ſay to [b] Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfill it.]

18. This foregoing Epiſtle being written by a Scribe or Amanuenſis, I now conclude it with mine own hand, and thereby ſalute you, and commend my love unto you. And particularly I would have you remember, that I am perſecuted, and now impriſoned for preaching to the Gentiles the Goſpel of Chriſt, and doe ye prepare your ſelves that ye may be armed for the like, and be kind to me, who am ſo kind to you Gentiles, as to ſuffer for you.

18. * The ſalutation by the hand of me Paul. Remember my bonds.] Grace be with you. Amen.

* The ſalutation of Paul by my own hand, ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου

Written from Rome to the Coloſſians by Tychicus and Oneſimus.

If

a. ἡ ἐκ Λαοδικείας

If the right reading in this place be ἡ ἐκ Λαοδικείας, *that from Laodicea*, then the meaning of it may be, *That Epistle* which the *Laodiceans* have received, doe you, when you send them a *copie* of this, require a *copie* of, and when you have received it, *read* it in your *assembly*. But if ἡ Λαοδικείας without ἐκ, be the truer reading, then it must be rendred that of *Laodicea*, noting again some *Epistle* sent to them, and in their *possession*, according to that of the *civil law*, L. *si Epistolam*. D. *de acquir: Rer: domin: Litera ejus sunt cujus tabellario sunt tradita, multò magis ubi sunt reddita, An Epistle is his to whose messenger 'tis delivered, especially when 'tis received by him.* And so which way soever it is, it referres to some *Epistle* sent to the *Laodiceans*, which *Tertullian* against *Marcion* seems to affirm of that *Epistle*, which is now inscribed to the *Ephesians*, that a copie of it was written to the *Laodiceans*, which, if it were done by S. *Paul*, is yet very reasonable to imagine to be sent from *Ephesus* to them, For *Ephesus* being the *chief Metropolis* of *Asia*; and *Laodicea* being a *Church* within that circuit, as appears *Rev.* 1. 11. as the *Epistle* written to the *Corinthians* belonged *to all the Churches of Achaia* 2 *Cor.* 1. 1. and so no doubt was *copied* out, and communicated to them, And as the *letter* from the *Councel* of *Jerusalem* to the *Church* of *Antioch*, did belong also to all *Syria* and *Cilicia*, and was by *Paul* communicated to all the *Churches* thereof, *Act.* 16. 4. And as the *Epistles* to the *Thessalonians* are said to belong also to *Philippi*, another *Metropolis* of *Macedonia* (And thereupon *Polycarpe* in his *Epistle* to the *Philippians*, mentions ἐπιστολαὶ) *Epistles* in the *plural*, which *Paul* had sent to them, whereas there is but one now known to be inscribed to the *Philippians*) And lastly as here the *Epistle* to the *Colossians* is expresly directed to be communicated to the *Laodiceans*, and this to be sent from *Laodicea* to *Colosse*, So there is no difficulty to conceive that the *Epistle* to the *Ephesians* was by them *communicated* (as by *Paul* meant) to the *Laodiceans* also, and so may fitly be called ἡ ἐκ Λαοδικείας, *the Epistle of Laodicea*, or which the *Church* of *Laodicea* had received.

It is the opinion of some that *Epaphras* was at this time *Bishop* of *Colosse*, but *imprisoned* at *Rome* with *Paul*, and that *Archippus* did now in his *absence* supply his *place*. That *Epaphras* was about this time *prisoner* at *Rome* is concluded probably by *Philem.* 23. where he calls him συναιχμάλωτος *his fellow-prisoner*, (for that that *Epistle* to *Philemon* and *this* were written from *Rome* about the *same* time, will be conjectured by the naming *Timothy* at the *beginning*, and all the same persons, (save onely *Justus*) as *Epaphras*, *Marcus*, *Aristarchus*, *Demas*, *Lucas*, at the *end* of both of them) but that he was then *Bishop* of *Colosse* appeareth not, onely he is here said ver. 12. to be ἐξ ὑμῶν, εἷς δοῦλος Χριστοῦ, *One of them*, or that came *from them*, *a servant of Christ*, that *heartily prayed* for, and had great *kindness* toward them. But all this may well belong to him, as the person, who, by *Commission* from *Paul*, had *preached* the *Gospel* to them, and so being their *spiritual father* might be allowed to *love* them *passionately*, and to be very sollicitous of their *prospering*; And then it will be more probable that *Archippus* should be their *Bishop*, Of whom it is here affirmed, that he *had received* διακονίαν ἐν Κυρίῳ, *a Ministry in the Lord*; Where it is certain that the διακονία *ministry*] signifies an *office* in the *Church*, which he is to take care that he *perform*, And it is no way necessary, that it should denote the *inferior office* of *Deacon*, (Or if it did, that would not sufficiently *qualifie* him to supply the *Bishops*, or *Rulers* place, whose *attendant* the *Deacon* was) but in a greater *Latitude* the *Episcopal function*, which being an *authority* and *presidency* over the *flock*, is yet, like that of a *Pastor*, a *laborious* one, to *attend*, and *wait* on them, as *Christ*, who being the *Lord* (Κύριος) of his *disciples*, was yet as the ὁ διακονῶν *he that ministred* unto them, *washing their feet* &c. and so καλὸν ἔργον, *a good work* 1 *Tim.* 3. 1. i.e. an *office* of *task* and *ministry*.

b. ἐπαφρᾶς ἠχμαλώτισται

συναιχμάλωτος

ἐξ ὑμῶν εἷς δοῦλος Χριστοῦ

διακονία

THE FIRST EPISTLE OF PAVL THE APOSTLE TO THE THESSALONI'ANS.

2. THat the *Epiſtles* to the *Theſſalonians*, though placed *laſt* of all thoſe which were written to *whole Churches*, were firſt in *order* of writing, hath been ſaid *note* b. on the *Inſcription* of the *Epiſtle* to the *Romans*. And the *time*, and *place* of writing this are perhaps diſcoverable, by comparing one paſſage 1 *Theſſ.* 3. 6. with *Act.* 18. 5. He had ſent *Timothy* from *Athens* to encourage, and confirm them, c. 3. 1, 2. and that with ſome *impatience* to hear of them v. 5. [And when *Timothy now came to us from you, and told us the good newes of your faith, and love* v. 6. *we were comforted* &c.] Now the *ſtory* of this we have diſtinctly in the *Acts*; *Paul* had preached at *Theſſalonica Act.* 17. 2. *and ſome of them*, i.e. of the *Jewes* in the *Synagogue* there, v. 1. and many others of the *Gentile inhabitants* v. 4. (referred to 1 *Theſſ.* 1. 10) *were perſwaded*, i.e. *received the faith*, v. 4. But upon a *perſecution* raiſed by others of the *Jewes*, and their *proſelytes*, he, and *Silas*, (and *Timotheus*, it ſeems v. 14.) were *driven* thence, and came to *Berœa*, and being followed thither by thoſe *perſecuters*, *Paul went to the ſea, and from thence to Athens*, v. 14, 15. and *Silas*, and *Timotheus*, which are ſaid to be *left* at *Berœa*, c. 17. 14. are warned to *make all haſte* to him, v. 15. And at *Athens Paul* expects them v. 16. And though it be not mentioned in the *ſtory*, yet it is to be ſuppoſed, that they came *thither* to him, and from thence were diſpatcht to *Theſſalonica*, *Paul* being content to ſtay at *Athens alone*, out of his earneſt deſire to *confirm* them by this diſpatch, and to *hear* from them, which is the ſumme of ch. 3. 1, 2, 3, 4, 5, 6. From *Theſſalonica* they return to him and find him at *Corinth Act.* 18. 5. (for that is the meaning of ἀπὸ Μακεδονίας there, *from Macedonia*, of which *Theſſalonica* was a *Metropolis*) and after this return of *Timotheus*, it is that S. *Paul writes* this *Epiſtle*, for elſe he could not mention it, as he doth ch. 3. 6. And conſequently, the *place*, from whence this, (and ſo alſo the other *Epiſtle*) was written to them, may moſt probably ſeem to be *Corinth*, where he is ſaid to have *ſtayed a year and ſix months Act.* 18. 11. Or if the *ſubſcription* be *authentick*, which dates it from *Athens*, it muſt be at ſome other time of his being at *Athens*, and not at that, *Act.* 17. (before his coming to *Corinth*) *Paul* being gone from thence before *Timotheus* came to him. And this gives us an evidence by the way that *Silas*, and *Silvanus* are all one, he that under the name of *Silas* is joyned with *Paul*, *Act.* 17. 4. and with *Timotheus* v. 15. being under the name of *Silvanus*, joyned with *Paul* and *Timotheus* in the *inſcription* of this *Epiſtle*, *Paul and Silvanus and Timotheus*, &c. ch. 1. 1. By this alſo the *time* of the *writing* this is concluſible, viz: about his firſt *preaching* at *Corinth*, which is placed by *Chronologers* in the *fiftieth* year of *Chriſt*, at the time of the *expulſion* of the *Jewes* from *Rome* by *Claudius* (*Act.* 18. 2.) i. e. in the *ninth* of his *reign*, as *Oroſius* concludes out of *Joſephus*. This being thus farre cleared, we cannot but diſcern the *occaſion* of writing this *Epiſtle*, *viz:* the *perſecutions* of thoſe that received the *faith*, and of *Paul* that *preacht* it among them, which was brought upon them by the *Jewes* (and their *Proſelytes*) that *beleived not*, in *Theſſalonica*, and through all *Macedonia*; He had, it ſeems, at the firſt *preaching* the *Goſpel* unto them, told them what they were to expect, very ſharp *perſecutions* (ch. 3. 4.) from the *Jewes*, and *Judaizers*, their *Proſelytes*, exaſperated by them, but withall, he had adverniſed them, what fate ſhould ſhortly befall theſe *obdurate Jewes*, and their *adherents*, viz: that *Chriſt* ſhould act revenge upon them (in an *eminent* manner,) *from heaven*, by that *power*, by which he *roſe* from the *dead*, and then *deliver* them from the *oppreſſions* they were under, and all that their *enemies malice*, or their own *fears* could repreſent unto them, c. 1. 10. & c. 2. 15, 16. & c. 5. 1. And this was the *occaſion* of all that he after ſaith, 2 *Theſſ.* 2. of the *coming of our Lord Jeſus Chriſt*, and the *day of Chriſt*, v. 1, 2. &c. 1. of which ſaith he, v. 5. *he had told them, when he was with them*, All which was exactly fulfilled in the *perſecutions* brought on the *Chriſtians* by the *Jewes*, and *Gnoſticks*, and the *deſtructions*, that ſoon after attended upon them; And this was by him very fitly inſiſted on about this time, *Simon Magus* having already (ſoon after the *beginning* of *Claudius*'s reign, as *Euſebius* ſets it, l. 2. c. 13.) ſet himſelf up at *Rome* (and a *ſtatue* erected to him,) as the *Supreme God*, and ſo being already capable of the titles of θεὸς ὑπάρχων, and ἐπὶ πάντων θεὸς, &c. *he that ſets himſelf up above all that is called God*; But being by the *preaching* of *Peter* (mentioned by * *Euſebius*, † *S. Jerome*, and * *Oroſius*) put to *ſhame*, and his *power extinguiſht* there at that time, (ὑπὸ τῆς Πέτρου ἀποστολῆς καὶ δυνάμεως καταλυθεὶς πάμπαν, ſaith *Euſebius*) it was ſome time, before he *got* up again, and yet longer before theſe *Gnoſticks* his followers found it *ſeaſonable* to break out in profeſt *hoſtility* againſt the *Orthodox Chriſtians*, which is called the *Revealing of this man of ſin*, 2 *Theſſ.* 2. 3.

* Eccleſiaſt. l. 2. c. 14. & in Chron.
† de ſcript. Eccleſ.
* l. 7. c. 6.

What

What is ſaid in theſe *Epiſtles*, on this ſubject, was fitly deſigned to confirm the beleivers in *Macedonia*, that the *perſecutions*, which were thus *ſtirred* up among them, and the *baits* of *carnality*, and worldly *advantages* offered them, might not *delude*, or gain in upon them.

CHAP. I.

Paraphraſe.

1. PAVL and Silvanus and Timotheus unto the Church of the Theſſalonians, which is in God the father, and the Lord Jeſus Chriſt: Grace be unto you and peace from God our father, and the Lord Jeſus Chriſt.]

1. Paul the Apoſtle of Jeſus Chriſt, and thoſe two, Silvanus & Timotheus, which came along with me, as companions and partners of my labours in Macedonia, to that Aſſembly of Chriſtians that reſide in, and appertain to Theſſalonica, that Metropolis of Macedonia, which, by the grace of God, and Goſpel of Jeſus Chriſt preached by me, have been called and converted to the faith, we moſt kindly ſalute you, and with all divine mercy and proſperity to you.

2. We give thanks to God alwaies for you all, making mention of you in our prayers,

3. Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God and our father:] 3. Bleſſing God for that obedience, which your faith, that induſtry, which your love, that indurance and conſtancy, which your hope in Chriſt hath wrought in you, ſuch as is required of you, and will be acceptable in the ſight of God:

4. Knowing, brethren beloved, your election of God.] 4. Knowing, my beloved brethren, the ſpeciall favour of God in decreeing to beſtow the Goſpel on you, to reveal Chriſt to you, being Gentiles, above that which you had reaſon to expect or hope.

* That 'Ον † fulneſs ἀπογραφὴ ſee Col 2. 2. * became ἐγενήθημεν

5. * For our Goſpel came not unto you in word onely, but alſo in power and in the Holy Ghoſt, and in much † aſſurance, as ye know what manner of men we * were among you for your ſake.] 5. In conſequence to which it was that I was appointed by God in a viſion, Act. 16. 9. to come and preach unto you, and accordingly I did, Act. 17. 1. and that with miracles, and extraordinary gifts, (ſee note on 1 Cor. 2. 4.) and matter of abundant conviction, as you know how we behaved our ſelves toward you, that we might work, and gain you to Chriſt.

† or imitators μιμηταὶ

6. And ye became † followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:] 6. And ye very cheerfully and readily received us, being content to ſuffer as the Apoſtles and Chriſt had done before you, embracing the Goſpel, though accompanied with perſecution, with moſt Chriſtian joy.

7. So that ye were enſamples to all that beleive in Macedonia and Achaia.] 7. And this in ſo eminent a manner, that your example had an happy influence, raiſed an emulation in all the Chriſtians of the other cities of Macedonia, and alſo of Greece, as Corinth, and Athens.

* hath gone forth ἐξελήλυθεν

8. For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to Godward * is ſpread abroad, ſo that we need not to ſpeak any thing.] 8. For from the plantation and good ſucceſs of the Goſpel among you, it was, that many others in thoſe places were inclined to receive the faith, and ſo your converſion being ſo eminently taken notice of, I need ſay no more in praiſe or congratulation of it.

† proclaim ἀπαγγέλλουσιν

9. For they themſelves † ſhew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God,] 9. Every man's mouth being full of it, how readily we were entertained by you, and how really and effectually ye converted from heatheniſme to Chriſtianity,

10. And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the wrath to come.] 10. In full beleif in Chriſt, and aſſurance of hope, that Chriſt, that was by God's infinite power raiſed from the dead, will protect and deliver his faithfull ſervants from that vengeance which will finally and eternally involve all others, An eſſay of which vengeance and deliverance, he will ere long ſhew on the perſecutors, and the beleivers, which are now perſecuted by them.

CHAP. II.

Paraphraſe.

* vain

1. FOR your ſelves, brethren, know our entrance in unto you, that it was not * [a] in vain.] 1. For ye, brethren, without my affirming it, know ſufficiently that our coming and preaching, was farre from being deceitfull, or to any treacherous aime of advantage or gain upon you. a.

2. But even after that we had ſuffered before, and were ſhamefully intreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the Goſpel of God with much [b] contention.] 2. But having had diſcouragements ſufficient at Philippi, moſt reproachfully handled there, we yet took courage to proceed (ſee note on Joh. 7. 2.) and came to your city, and preached the Goſpel there, though we were very much oppoſed there alſo. b

† pleading παράκλησις

3. For our † exhortation was not of [c] deceit, nor of uncleanneſs, nor in guile:] 3. For my preaching the Goſpel unto you was not to ſeduce any, nor to corrupt any, (as the Gnoſticks doe their converts) nor out of any wily worldly end, or deſigne. c.

* have been approv'd by God δεδοκιμάσμεθα ſee 1 Thes. 2. 4.

4. But as we * were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.] 4. But as God was pleaſed to chooſe me to be an Apoſtle, to think me meet for ſo great a truſt, ſo have I indevoured to approve my ſelf to God in the diſcharge

charge of it, not mentioning thoſe things to you, which you were likely to be moſt pleaſed with (for I knew that the Goſpel, which coſt me ſo many perſecutions, would coſt you ſo too, and that, requiring all purity, it hath nothing in it grateful to fleſh and blood) but thoſe, which are moſt likely to approve us all to God, which approveth nothing but purity and ſincerity.

d. e. 5. For I beleive no man ever accuſed me of flattering you with pleaſing doctrines (as the Gnoſticks doe) or of indulging to you any kind of inordinate luſt or filthineſs v.3. (ſee note on Rom.1. h.) This you know, and God is witneſs that I was farre from being guilty of.

5. For neither at any time * [d] uſed we flattering words, as ye know, † nor a [e] cloak of covetouſneſs, God is witneſſe.]

* were we ſpoken of for flattering. † nor accuſed of inordinate deſire

f. 6. Neither did we deſire to appear before you or others as perſons of any great authority, which yet we had, and might have exerciſed, as Apoſtles of Chriſt.

6. Nor of men ſought we glory, neither of you, nor yet of others, when we might have * been [f] burthenſome as the Apoſtles of Chriſt.]

* uſed ſeverity

7. But I have ſtill dealt with you in all mildneſs and tenderneſs imaginable, the ſame which is diſcernible in a nurſe to a child, of which, by feeding and making much of him, ſhe becomes extremely fond.

7. But we were gentle among you, even as a nurſe cheriſheth † her children:]

† her own

8. In like manner I confeſſe my ſelf to have an huge tenderneſs and fondneſs of love toward you, ſo that now having done you that greateſt good, preached the Goſpel to you, and nouriſht you up in the faith, I have nothing too dear for you, not my life it ſelf, (which is frequently called the ſoul in theſe books, ſee note on ch. 5. f.) if it may ſtand you in any ſtead.

8. So * being affectionately deſirous of you, we † were willing to have imparted unto you, not the Goſpel of God onely, but alſo our own ſouls, becauſe ye were dear unto us.]

* being in love ὁμειρόμενοι † are willing εὐδοκοῦμεν

9. An evidence of which I then gave you, and ye cannot but remember it, how that, beſide the ſufferings which I bare (ſee note b.) I alwaies laboured in my trade extremely hard, that ſo I might preach the Goſpel to you, and yet not put you to charges.

9. For ye remember, brethren, our * labour and travell: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the Goſpel of God.]

* toil and labour κόπον καὶ μόχθον

10. You, I ſay, know and can witneſs, and I doubt not of God's teſtimony, how I and the reſt of us, Silvanus and Timothy, have behaved our ſelves toward you that have received the faith, in the performance of all duties toward God and man, ſo as we cannot be blamed or charged by any:

10. Ye are witneſſes and God alſo, how holily and juſtly and unblameably we behaved our ſelves among you that beleive:]

11. Dealing with you as a father doth with his own children, every one of you ſingle, as if every one of you were my child, calling upon you to doe your duty, and cheering you up to perſevere againſt all diſcouragements,

11. As you know how we exhorted, and comforted, and charged every one of you (as a father doth his children)]

12. And conjuring you by all the obligations imaginable, that your converſation ſhould be ſome way proportionable to what God hath done for you in calling you to the honour and privilege of being Chriſtians here, and, if you continue conſtant in the faith, glorified ſaints in heaven.

12. That ye would walk worthy of God, who hath called you unto his kingdome and glory.]

13. And herein we have matter of continual joy and thankſgiving to God on your behalf, that when we thus preached the Goſpel to you, ye received it readily, not as any doctrine of ours, but as the Goſpel of Chriſt ſent by God from heaven, and which being thus embraced and beleived by you, hath alſo attained that end, that perfection, that accompliſhment among you, which every where belongs to it, viz: to bring on them that embrace it, the honour of being perſecuted for it, and glorifying God by that means, and withall to give them ſtrength to enable them to bear it Chriſtianly.

g.

13. For this cauſe alſo thank we God without ceaſing, † becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which * is effectually worketh alſo in you that beleive.]

† that is

* is accompliſhed among you

14. For as it fell out with the Churches of Chriſt in Judæa, all that beleived and held faſt to Chriſt have ſtill been perſecuted by the unbeleiving Jewes, ſo hath it fallen out to you, your own countrey-men the unbeleiving Jewes among you, have in like manner perſecuted you, as the Jewiſh unbeleivers have perſecuted the Chriſtian Jewes.

h.

14. For ye, brethren, became followers of the Churches of God, which in Judæa are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [h] countreymen, even as they have of the Jewes,]

15. And this which I ſay of the Jewes in Judæa was practiſed by them on Chriſt himſelf, and before him on the prophets ſent unto them, Mat. 23.37. and now is accordingly fallen on us, It being reaſonable that they which have caſt off obedience to God ſhould perſecute all men that come to tell them of their duty.

15. Who both killed the Lord Jeſus and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men:]

16. And this generally is the ground of their quarrel to us, that, in ſpight of their prohibition, we preach to the Gentiles, uſe means that they might repent of their Idolatries &c. by which, and the former things, the Jewes doe ſo fill up the meaſure of their ſins, that the wrath of God to the utter deſtruction of them, is now come out upon them, already denounced, and within a very little while moſt certain to overtake them.

16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath † is come upon them to the uttermoſt.]

† hath come haſtily upon them to the end, ἔφθασεν εἰς τέλος

17. And being detained from coming to you perſonally, we are nevertheleſſe very kind to you, and heartily deſire and wiſh for an opportunity of viſiting you.

17. But we, brethren, being taken from you for a ſhort time, * in preſence, not in heart, endevoured the more abundantly to ſee your face with great deſire.]

* in perſon προσώπῳ

18. Wherefore

18. Wherefore we would have come unto you, (even I Paul) once and again, but Satan hindred us.] 18. And accordingly I Paul had once or twice a full resolution to visit you, but by my imprisonment at Rome, I was kept from coming unto you.

19. For what is our hope, our joy, our i crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?] 19. For what greater matter of hope of a reward from God at the day of doom, and consequently of present rejoicing, can I have? what greater ornament of which I could boast, than the good successe of the Gospel which I have preached among you? i.

20. For ye are our glory and joy.] 20. For you are a prime congregation of Christians (as Philippi another, Phil. 4.1.) wholly converted by me, and observable for very great proficiency in the faith, and endurance of persecutions for it, and therefore I cannot but rejoice, and even boast of you.

Notes on Chap. II.

2. Κενὴ

The word κενὴ *empty, idle, vain*] is known to be proportionable to the *Hebrew* שוא, which (in the *third Commandment* and many other places) being rendred *vain*, doth yet signifie *false*, viz. *empty* or *void* of *truth*. And so here being applied to S. *Paul's* εἴσοδος *entrance* unto them, i. e. his *first preaching* the *Gospel* to them, it doth not signifie the *unaffectualness* of it, or *want* of *success* among them, for that he had spoken of, c. 1. 9. but, as the *consequents* here manifest, the *fallaciousness* or *treacherousness* of his aime in *coming*, which that it was not *imputable* to him he here proves v. 2. by remembring them of the *entertainment* which he found at *Philippi* very farre from such as would *encourage* a *worldly* designer from going any farther, nothing but *persecution* and *tribulations*.

b. Ἀγὼν

The word ἀγὼν *strife* or *contention* may be taken in an *active* or in a *passive* sense, i. e. either for *labour*, or *sufferance*, both in an *high* degree. In the former sense it is, when *Christ* commands us ἀγωνίζεσθε, *to strive to enter in at the straight gate*, i. e. to be very *diligent* & *industrious*. In the latter it is *Heb.* 12. 1. being joyned with ὑπομονὴ *sufferance*, and *persevering*, and *afflictions*, mentioned before c. 11. and after v. 2. &c. so *Phil.* 1. 30. & *Col.* 1. 29. where ἀγωνιζόμενος, *striving*, is *bearing*, *suffering afflictions*, and so more fit to be joyned with κοπῶ *toyling*, or *suffering hardship* there, for so κόπος signifies, the *toile* or *pains* in *bearing*, as μόχθος in *doing*, ver. 9. So 1 *Tim.* 4. 10. where we ordinarily read [ὀνειδιζόμεθα *suffer reproaches*] the *King's MS.* reads ἀγωνιζόμεθα, *we combat*, i. e. *suffer persecutions*, (which is joyned with κοπιῶμεν also) which they that doe, doe it in *hope*, and *trust* in the *living God*, which can, and will *reward* all their *sufferings*. And this is agreeable to the nature of the *agones*, *combats*, or *games* among the *Grecians*, whereof the *Poet* saith, *Multa tulit fecitque*, It is made up of *doing* and *suffering* both. And so we have ἄθλησιν παθημάτων, *combat of sufferings* *Heb.* 10. 32. and of the *women* *Phil.* 4. 3. αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, *which combatted or contended*, i. e. *suffered persecutions together with me in the Gospel*. And so here it is to be taken in this latter sense, though that also added to the former, *endurance* and *diligence* both, great *industry* and *labour* in *preaching* the *Gospel* to them, and withall great persecution for so doing. For so it is in the *beginning* of the *verse* προπαθόντες, καὶ ὑβρισθέντες *sufferings and contumelious, reproachfull usage*, such are *scourgings* &c. and thus *Phil.* 1. 30. τὸν αὐτὸν ἀγῶνα, *the same combat*, is the *enduring persecution*, expressed by συναθλοῦντες τῇ πίστει ver. 27. the word used in the *agones*. So 2 *Tim.* 4. 7. the *fight* or *combat* seems to referre to that, which he had then *lately* past through at *Rome*, before *Nero's tribunal*, v. 16, 17.

Κόπος Μόχθος

ἄθλησιν

That πλάνη, which signifies *deceit*, *errour*, is used not onely *passively* for *being deceived* by others, but especially *actively* for *deceiving* and *seducing* others, will appear at large, *note* on *Jude* b. And so also that in the *Epistles* it referres especially to these *grand seducers* that were then a foot, so rife in the *Churches*, the *Gnosticks*, whose *heresie* being accompanied with so much *uncleanness* and *carnality*, wheresoever the πλάνη or *seduction* is joyned with words that expresse or intimate that, there is great reason thus to interpret it. And accordingly here ἀκαθαρσία *uncleanness* (and that word signifies all manner of *unnatural lusts*) being subjoined to πλάνη *deceit* or *seduction*, it must be thought to referre to these *practises* of those *seducing hereticks*, to whom S. *Paul* desireth to oppose his *own* dealing among them, at once vindicating his own *simplicity* and *uprightness*, and accusing them for the contrary; He came meerly to *convert* them from all the villanies that they, while they were *Idolaters*, had lived in, and doing so, suffered great hardship of *persecutions*, but they (which took sure care not to be *persecuted*) infused into them all false *heretical doctrines* and *corrupt practises*, *uncleanness*, and *villany*. They *slily stole in* ἐν δόλῳ *in cunning*, but he παῤῥησιάζόμεθα v. 2. took all *boldness* and *confidence* to *preach publickly* the *Gospel* unto them. c. Πλάνη

Λόγος signifies *talk*, *discourse* of *men*, and so ἐν λόγῳ εἶναι *to be on the tongues of men*, and ἐν λόγῳ κολακείας γενέσθαι, *to be talked of for flattery*, to be *accused* by men for this *fault*. d. Λόγος

Πρόφασις signifies not only an *occasion* and *pretense*, but also an *accusation* or *charge* against any. So saith *Phavorinus*, πρόφασις, αἰτία, ἔφοδος, 'tis a *charge*, an *occasion* against any, and again πρόφασις ἐνδοξότερος λόγος ἐπὶ κατηγορίᾳ τινός, *a long specious oration in accusation of any man*, and therefore the rendring προφασίζω by λοιδορῶ ἐκκόπτω, may be a false print for ἐγκόπτω *accuso*, for that will best agree with προφέρομαι, ἐπιλογίζομαι, ὑπονοῶ, words that note *accusing* & *suspecting*, that went before. And so again πρόφασις ἢ ἀληθὴς ἢ ψευδὴς αἰτία, it is either a *true* or *false accusation*. So מליצות רברים are *clancular depravings* of men's *reputations*, raising *suspicions* of them, so *Dan.* 6. 4. ἐζήτουν πρόφασιν εὑρεῖν κατὰ τοῦ Δανιὴλ, *they sought some occasion*, i. e. *accusation against Daniel*. As for the πλεονεξία that is joyned with it, that signifies sometimes *unnatural lusts* and *filthiness*, as hath been formerly shewed, *note* on *Rom.* 1. h. and so it seems to signifie here, and to answer ἀκαθαρσία *uncleanness* v. 3. so notorious among the *Gnosticks*, which were the pest of *Christianity* at that time. Πρόφασις

Πλεονεξία

f. Βάρος *weight* is here taken for the *censures* of the *Church*, the *exercise* of that *Apostolical authority* and *severity*. So 2 *Cor.* 10. 10. βαρεῖαι βαρεῖαι *letters*, that had a great deale of *weight*, i. e. *severity*, threatning of *censures*, &c. and so ἐν βάρει εἶναι *to light heavy upon* them, to use *severity* toward them (which some desired to seem to doe out of *vanity* and *ambition*) and is here set opposit to the ἤπιοι ἐγενήθημεν, *we became gentle*, the *tender usage* of a *nurse* v. 7. and the *spirit* of *meekness*, 1 *Cor.* 4. 21.

g. That ἐνεργεῖται is to be rendred in a *passive* not *active* sense, and that it signifies πληροῦσθαι to be *perfected*, or *accomplished*, hath been largely shewn, *note* on *Gal.* 5. b. But to what the *accomplishment* of the *word*, or *Gospell* here referres particularly, must be concluded from v. 14. There the *proof* is set down of that which is here affirmed, and that with the particle *For*, ὑμεῖς γὰρ *For you*, &c. and therefore in all reason *that* must interpret this, Now that which is there mention'd, is the *Thessalonians* suffering *persecution*, after the manner, that other *Christians* had done before them, which as it is an evidence of their constancy in the *Faith*, so is that of their *proficiency* to the *highest* degree of *perfection*, which this life is capable of. And besides it being foretold by *Christ*, that they which will *receive* the *faith*, and live according to his *prescriptions*, shall *suffer persecutions*, their *sufferings* are a completion of that word of his.

h. Συμφυλέται men of the *same tribe*, or *race*, or *countrey*, with the *Thessalonian Christians*, to whom he writes, may not be resolved to be the *heathen* inhabitants of that *city* or *countrey*, but the *unconverted Jewes*, which were *dispersed* there, For at the *Apostles* coming to that city, *Act.* 17. the first thing we read of there, is a *synagogue of the Jewes*, v. 1. thither *Paul went unto them*, i. e. to the *Jewes*, and preacht *Christ* unto them, and some of them received the *faith*, and of *devout Greekes*, or *Gentile Proselytes a great multitude*, &c. v. 4. And immediatly the *unbelieving Jews*, making use of the *officers* of the *courts* of the city, raised a *tumult* against them v. 5. and the *Apostle* and *Silas* escaping, they seised upon *Jason* and other *brethren*, i. e. *Christians*, that had received the *faith*, and *haled* them to the *magistrates* of the *city*, & accused them for doing contrary to *Cæsars orders*, v. 7. And so the *persecution* thus early begun at *Thessalonica*, was evidently by the *Jewes*, which received not the *faith*, against the *Jewes* and *Proselytes*, which received it, and these *Jewes* of *Thessalonica* were so *zealous* in the matter, that as soon as they heard of the receiving the faith at *Berœa*, they went thither, and sollicited the *multitude* there against them v. 13. And so there is no question, but the ἴδιοι συμφυλέται their *countrymen*, that are here spoken of, are the *Jewish inhabitants* of *Macedonia*, and particularly of *Thessalonica*; and accordingly that they may not thinke it strange, that they should thus be used by those of their own *nation*, he gives them the *example* of the *unbelieving Jewes* in *Judæa*, that had *persecuted* the *Christians* there, as before they had *crucified Christ* himself &c. v. 15. And their special quarrell to the *Apostles* was, that they preached to the *Gentiles*, v. 16. for which and all other their *obstinacy* he foretels the *wrath of God* upon them, and their utter destruction *approaching*, v. 16. That in this *persecution* at *Thessalonica* some were *dead*, and others so evill handled, that there was need of this *Epistle* to *comfort* them for those that were *fallen*, and *confirm* them, by foretelling them the *approach* of *Christs coming*, to *relieve* the *constant* sufferers, and to *destroy* the *persecutors*, and those that cowardly fell off to them, will appear, c. 4. 13. and 5. 1. &c.

i. A *crown* was an *attire* or *dressing* for the *head*, and so is mentioned *Ezech.* 16. 12. together with *jewels on the forehead*, and *ear-rings in the eare*, and and so *Ezech.* 23. 42. *bracelets upon their hands*, and *crowns upon their heads*, not that this was an *Ensign* of *Majesty* peculiar to *Kings*, but the name of an *ornament* worn by others, both *men*, as the *Sabeans*, *Ezech.* 23. 42. and *women*, as in that description of the *Jewish nation* by a *woman* c. 16. So the *Misna* makes mention of *Crowns* that *bridegroomes* and *brides* were wont to *wear*, The *bridegroomes* was of *gold*, or *gilt*, or *painted*, or of *Roses*, or *Myrtle*, or *Olives*, and so the *brides* also, *Gemara Hierosol*: *ad tit*: *Sota* c. 9. But these interdicted by the *Jewes* about the time of *Vespasian*, saith the *Misna*, tit: *Sota*. c. 9. Of these there is also frequent mention among the *heathens*, στέφος γαμήλιον *a nuptial crown* in *Bions Epitaph* of *Adonis*, and in *Libanius declam*: 8. speaking of *nuptial rites* ἐν ἐστεφανώμην; *was I not crowned?* But as of all other *ornaments*, so of this it must be observed, that they were either of *every dayes use* (unlesse dayes of *fasting* and *mourning*) or for *extraordinary* or *festivall dayes* (In like manner as there was an every dayes *anointing* (unlesse upon dayes of *humiliation*) *Mat:* 6. and the *oile of gladnesse* or *festival oile*, *Psal.* 45. 7.) and the latter of these is in those places of *Ezechiel* called a *beautiful crown*, and here στέφανος καυχήσεως *a crown of boasting*, i. e. either of *rejoycing* or *festivity*, as *rejoycing* and *boasting* is all one, (such, we know, was the *nuptiall crown*, *wherewith his mother* is said to have *crowned Solomon in the day of the gladnesse of* his *heart*, *Cant.* 3. 11.) or of *boasting*, as that sounds literally, such as are the speciall kind of *ornament*, wherein one is set out most *pompously* and *magnificiently*, so as *vain-glorious* persons adorn themselves.

Paraphrase.

CHAP. III.

1. And therefore being no longer able to bear the want and desire of seeing or hearing of you, I resolved to deprive my self of Timothies company, and to stay alone at Athens a City in Greece,

1. WHerefore when we could no longer forbear, we thought it good to be left at Athens alone,

2. To settle you in the doctrine of the Gospell, which wee had planted among you, and to comfort you against all the tribulations which were befallen you for the profession of the faith of Christ;

2. And sent Timotheus our brother and minister of God, and our fellow-labourer in the Gospell of Christ, [to establish you, and to comfort you concerning your faith;]

3. That

3. That no man ſhould be moved by theſe afflictions : for your ſelves know that we are appointed thereunto.] 3. To keep you from being diſcouraged or falling off by reaſon of theſe afflictions, by putting you in mind, of what I am ſure you know already, that this is to be look'd for by all true believers, the Goſpell being the covenant of the Croſſe, and ſo nothing in it ſtrange, that God ſhould determine to permit, and not to reſtrain the malice of wicked men, but leave Chriſtians to be exerciſed by them.

4. For verily when we were with you we told you before, that we ſhould ſuffer tribulation, even as it came to paſſe, and ye know.] 4. For of this at our firſt preaching the Goſpell to you we advertiſed you, that afflictions are the Chriſtians portion, And it hath accordingly come to paſſe, and ſo you have the experimentall knowledge of it.

† not forbearing any longer μηκέτι στέγων

5. For this cauſe † when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have [a] tempted you, and our labour be in vain.] 5. And therefore the occaſion of our late ſending of Timothy was to ſee whether you continued conſtant, or whether the devill and the world bringing perſecutions upon you for your faith, had wrought upon you by thoſe temptations, and ſo all our labour in planting the faith were caſt away and loſt upon you. a.

6. But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us alwayes, deſiring greatly to ſee us, as we alſo to ſee you:] 6. And now he at his return telling us that joyfull newes of your conſtancy in the faith, and of your love to God caſting out all fear of perſecution, and that your kindneſſe to me continues, and that you are as deſirous to ſee me, as I to viſit you :

* or, your, for the King's MS. reads ὑμῶν

7. Therefore brethren we were comforted over you in all * our affliction and diſtreſſe by your faith.] 7. This was matter of extreme joy to us in the midſt of our afflictions, or in the midſt of yours, that though the Goſpell had brought perſecution and diſtreſſe upon you, yet you continue faithfull and conſtant in deſpight of all.

8. For now we [b] live, if ye ſtand faſt in the Lord.] 8. For whatſoever befall us, we have matter of exceeding joy, Joh. 14. 19. ſuch as if a man ſhould return to life again, ſee Pſal. 22. v. 26. b.

9. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before God,

10. Night and day praying exceedingly, that we might [ſee your face, and might perfect that which is lacking in your faith ?] 10. once more be able to viſit you, and complete, or fill up thoſe things which are neceſſary to your faith (ſee Mat: 12. 6.) and perſeverance in it.

† make ſtraight κατευθύναι

11. Now God himſelf and our father, and our Lord Jeſus Chriſt [† direct our way unto you. 11. give us a ſpeedy journey

12. And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we doe towards you:

13. To the end he may eſtabliſh your hearts unblameable in holineſſe before God even our Father, at the coming of our Lord Jeſus Chriſt with all his * Saints. 13. Which is the ſure means of obtaining that grace from both our God and our

* holy ones ἁγίων

God, which may preſerve you pure and holy, ſo as may be acceptable before him, who is father, at that great day now approaching to the deſtruction of the obdurate unbelievers, and reſcue of the faithfull, which is one coming of Chriſt with his Angels (ſee Jud: 4.) and ſo in like manner at the dreadfull day of doome.

Notes on Chap. III.

a. Παράδῃ

It is ordinary in the *ſcripture-dialect* for *verbs* to ſignifie, beſide the *action*, or *paſſion*, noted by them, the *effect*, which is conſequent thereto. Of *paſſives* it hath been noted at large, *note* on *Mat.* 11. b. And of *actives* there want not *examples*, eſpecially in this one word πειράζειν which now we ſpeak of. For *to tempt* doth ordinarily ſignifie no more then to *offer temptations*, to *propoſe*, or *ſuggeſt* thoſe *objects*, which if the man *reſiſt*, and *reject*, are matter of *virtue* in him, but [*having tempted*] here, ſignifies evidently, having *brought* them unto *ſinne*, i. e. *wrought* upon them, *corrupted* them by *temptations*, for otherwiſe his *labour* in preaching the *Goſpel* to them, would not *become vain* by that means. So when *God* is ſaid to *give* men to *Chriſt*, *Joh.* 6. 37. the meaning is, that by *Gods preventing* and *preparing* grace, they do *effectually* come to *Chriſt*, *receive*, and *embrace* the *Goſpell*.

ἀδίκως

To live, beſide the *literal* notation of it, ſignifies alſo *to be cheerfull* or *merry*, *to rejoyce*. So *Pſal.* 22. 26. *your heart ſhal live forever*, which is a conſequent of *eating* and being *ſatisfied*, & *praiſing God*, So *Joh.* 14. 19. *Becauſe I live ye ſhall live* alſo. In the firſt place it is literally taken for *Chriſt's reſurrection*, but in the ſecond for their *rejoycing*, ſuch as was cauſed by the *recovery* of a friend from *death* to *life*, (and theſe joyned by the *figure* ἀντανάκλασις obſerved on *Mat.* 8. *note* h.) And this is ordinary in all languages, *Hebrew*, *Greek* and *Latine*. And ſo here it is evidently uſed, *we live, if* &c. i. e. it is matter of *infinite joy* to us, and accordingly it followes as an expreſſion of *exultancy*, *For what thanksgiving can we return for all the joy*, &c. b. Pſal. 22.

CHAP. IV.

Paraphraſe.

† here the Kings MS. adds καθὼς καὶ περιπατεῖτε even as ye alſo walk

1. FUrthermore then we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walke, and to pleaſe God, † ſo ye would abound more and more.] 1. Now my brethren, by all the kindneſſe which you bear

to us, we intreat you, and by all the obligations that the Christian faith layes upon you, and the care of your own eternal welfare, we advise you, in the presence of God, that ye walk exactly by the rule that is set you, and daily improve and grow in that piety which is already in you,

2. According to the strict commands to this purpose, which we gave you in our first preaching to you.

2. For ye know what commandments we gave you, by the Lord Jesus.]

3. For this is punctually required of you by Christ under the Gospell, that ye should preserve your selves in chastity or perfect purity from the sinnes of the flesh, of what kinde soever:

3. For this is the will of God, even your * sanctification, that ye should abstain from fornication:]

* purification, ἁγιασμὸς

a. 4. Every one most strictly to preserve himself in perfect chastity, in a married or single life;

4. That every one of you should know how to possesse his [a] vessell in sanctification and honour;]

5. Not in any vile unnaturall practises, as, for want of knowledge of the true God, the Gentiles doe.

5. Not in the † lust of concupiscence, even as the Gentiles which know not God :]

† passion of lust, πάθει ἐπιθυμίας

b. 6. Not to yeild to irregular inordinate lust, to commit filthynesse with his fellow Christian, in those things that are not to be mentioned plainly, for as these are the sins that on Sodome, on the nations, and in all times on those Gentiles God hath punished severely with utter excision, so is the like still to be expected on all that are guilty of such villanies, as I have formerly assured and warned you.

6. * That no man [b] goe beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified.]

* Not to exceed or be inordinate in a matter with his brother

7. And accordingly you must resolve that Christianity is far from giving liberty for unnatural uncleanesse, it is on the contrary an obligation to all the purity imaginable.

7. For God hath not called us unto uncleanesse, but unto holinesse.]

8. And he that despiseth these commands of ours in this matter, given by me from Christ v. 2. as speciall parts of the Christian faith, and indulgeth to those contrary sins, he despiseth the commands, and provoketh the displeasure, and wrath of God, and sinneth against that sanctifying Spirit, which God giveth to believers.

8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.]

c. 9. And as to that of purity from all the impure infusions of the Gnostick heretick, so for charity and peaceableness (out of which they are as likely to seduce you, and infuse malice and bitterness against all orthodox Christians) this I need not inlarge on by Epistle, there being nothing to which the Christian faith more engages you, then this, and your having received the faith makes it superfluous for me to exhort you to it, this is an inseparable effect of that, and that which hath been actually impressed on you.

9. But as touching brotherly love, ye need not that I write unto you : for yee your selves [c] are † taught of God to love one another.]

† the taught of God, to the loving of one another.

10. And accordingly your practise hath been toward all your fellow Christians in Macedonia, there hath been unity and peace in all those Churches, Onely I exhort you to increase every day more and more in this grace,

10. And indeed ye doe it towards all the brethren, which are in all Macedonia, but we beseech you brethren, that ye increase more and more;]

11. And to be as earnest to exceed all others in quietnesse and peaceableness, as the most ambitious are to get the greatest honours, or the most factious to contend and make debate, and not to meddle with other mens matters, but every man to follow diligently the businesse of his calling, as when I was with you, I commanded you,

11. And that ye * study to be quiet, and to doe your own businesse, and to work with your own hands (as we commanded you,)]

* contend φιλοτιμεῖσθαι

12. That by spending your time in honest labour, you may both preserve your reputation entire among the Gentiles, (who will have an ill opinion of Christianity, if it make men idle) and that you may earn so much by your labour, as may supply all your wants and necessities.

12. That ye may walk honestly toward them that are without, and that ye may have lack of nothing.]

d. 13. As for the state of the dead (those especially that have fallen under the persecutions brought upon you by the unbelieving Jewes (see note on c. 2. h.) for your receiving, and maintaining the Faith) wherein by your excesse of sorrow it seemes you want advise, I must exhort you to moderate that passion, and not to behave your selves as they that beleive not any resurrection or reward for their sufferings in an other life.

13. But I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not even as † others which have no hope.]

† the rest οἱ λοιποὶ

14, 15. For upon our belief of Christ's death and resurrection, depends also the raising of their bodies that dye for the testimony, or by occasion of the faith of Christ, and that so certainly and speedily, that they that doe not dye at all shall at the day of judgement have no advantage of them, whose bodies have lain in the graves so many years, the rising of the one being in the same twinkling of an eye, 1 Cor. 15. 52. with the change of the other who are found alive.

14. For if we believe that Jesus dyed and rose again, even so them also which sleep * in Jesus will God bring with him,

15. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.]

* through διὰ

16. For this shall be the method of it, Christ shall come from heaven, and call all the world to appear before him, assembling them as with a shout, or a voice, or a trumpet, every of them used to call assemblies together, and to summon them to appear before tribunals (see Psal. 47. 5. 8. Jer. 4. 5. and 6. 1.) And then first all the bodies of all pious men that ever were in the world shall rise out of their graves;

16. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God : and the dead in Christ shall rise first;]

17. Then

17. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the aire, and so shall we ever be with the Lord.]

17. And, in the very moment that that is done, all that are alive on earth, as we now are, shall be carried by the Angels into the clouds, there to meet Christ, and appear before him, and being adjudged by him to eternall blisse, shall never part from Christ again, but enjoy his presence forever.

18. Wherefore, comfort one another with these words.]

18. This consideration is certainly sufficient to yeild you matter of comfort and support in the death of any that is neareſt to you, and to assure you, that Christ's promise of delivering the persecuted, is no whit lesse performed to them, that die under the persecutions, then to them that live to see their persecutors destroyed, which shall now ere long come to passe. See ch. 2. 16.

Notes on Chap. IV.

a. Σκεῦος ἑαυτοῦ

It is the conceipt of a *learned* man, that σκεῦος ἑαυτοῦ *his own vessel*, here signifies his *lawful* or *proper wife*: But there is no *example* nor *analogie* for this interpretation, unlesse that the *wife* is elsewhere called the *weaker vessel*, 1 *Pet.* 3. 7. But that supposes the *man* to be a *vessel* too, and concludes no peculiarity of that title to the *woman*, but onely that she is the *weaker*. The *wives* are indeed by some call'd ἄγρους ὑμῶν *your fields* in *Demetrius Cydonius*, by others τοὺς ὑμῶν *your dwelling*, in *Euthymius Zygabenus*, but no where σκεύος *vessel*. And indeed the *context* doth otherwise incline it to denote the *man's own body*. For that which is opposed v. 5. to this *possessing his own vessel with chastity and honour*, is πάθει ἐπιθυμίας, *the passion of lust*, i.e. *inordinate lust, as the Gentiles* &c. Now those *Gentile* impious *unnatural practises* were not peculiarly opposed to *conjugal chastity*, but simply to *chastity* or *purity*, whether in *marriage* or out of *marriage*. And to that best agrees the notion of his *own vessel*, as it signifies, his *own flesh*, his *owne body*. Now the word σκεῦος signifying simply an *utensil* or *instrument* of use, (see *Mat.* 21. *note* b.) the *body* being the great *utensil* or *instrument* of the *mind*, is fitly so called: Thus *Barnabas* in his *Epistle* calls the *body* of *Christ* σκεῦος τοῦ πνεύματος, *the vessel*, or *utensil of the Spirit*, and so the *Jewes* call the *body* כְּלִים an *instrument*, and the *Greek* σκεῦος is very near that, onely the first σ. abundant. This *possessing*, or (as κτᾶσθαι signifies sometimes in the *idiome* of these *Writers*) *preserving* or *keeping* (*Lu.* 21. 19.) *the body in purity and honour*, is the *perfect chastity* either in *celibacy* or the *conjugal* state, in opposition to all those *unnatural lusts* which are called πάθη ἀτιμίας, *Rom.* 1. 26. *dishonourable affections*, the *basest*, *vilest* submissions imaginable, and the same is here called πάθος ἐπιθυμίας, which makes it not improbable, that that should be read ἀτιμίας also, but however it signifies the same thing, *inordinate desires* or *lusts*, And to this also agrees that which follows v. 6. see *note* b.

Πάθος

b. Ὑπερβαίνειν

Ὑπερβαίνειν is a general word to signifie *transgressing* of the *due limits* in any thing, ὑπερβαίνειν ὁρισθέντα, *to goe beyond the bounds*, παραβάσεις ὁρκων, *transgressing of oaths* and *obligations*, saith *Hesychius*, and when the close of *Hesiod's* ἔργα καὶ ἡμέραι is, ὑπερβασίας ἀλεύειν, that is, saith *Proclus*, ἐκκλίνειν τὰς παρεκβάσεις τῆς ὀρθῆς καὶ καλῆς σκοπῆς, *to avoid all deviations from the right and good mark*, and so in *Phocylides*, μὴ δὲ ὑπερβαίνε, and ὑπερβασίηδ' ἀλεείνειν, *mischievous transgressing*, This being applied to matters of *uncleanness* (as appears v. 7. and by the *modest*, *civil*, expression of ἐν τῷ πράγματι, *in a matter*, and by the addition of πλεονεκτεῖν, which hath formerly been explained to belong to *inordinacy*, or *unnatural lusts*) will beconcluded most probably to signifie those *filthinesses*, which *exceed* the *bounds* and *law* of *nature*. Hence perhaps it is that *Hesychius* hath rendred ὑπερβάντας, ὕβρει, *contumely*, in that notion of the word wherein *Clemens* in his *Padagogus* l. 2. cites it, ἀδ' ἐπ' ἄρρενα ὕβριν &c. that *dishonourable*, *villanous practise* here mentioned v. 5. And thus we find ἀνδρεραστίαι used by *Epiphanius* of the *Gnosticks*, πᾶν εἶδος ἀνδροβατῶν, καὶ παγκοίνων ὁμιλιῶν πρὸς γυναῖκας, &c. And to this purpose it may perhaps be farther observable that the *Hebrew* בא or בוא from whence is the *Greek* βῶ or βάω (the old word, from whence the rest of the *tenses* of βαίνω come) doth in the *Old Testament* signifie the *husbands companying* with the *wife*, and is rendred *going in* unto her, and accordingly βαίνειν and ἐπιβαίνειν are by *humane* Authors used in that sense, applied to other *creatures*, *Aristot: Hist: Animal:* l. 5. c. 14. speaking of an *Elephant*, Βαίνει πόλλ' ἐτῶν ἓξ ἢ ἑπτὰ ὤν, and —ὡσάντ' ἐπιβήσεσθαι πόδεσσιν in *Homer*, *Odyss:* ψ'. and ἀναβαίνουσι δὲ τὰς μάλιστα οἱ ἵπποι, *Arist: Histor: Animal:* l. 6. c. 12. And to the same sense βαλεῖν, and in *Cicero* the *Latine batuere*. Another ordinary notion there is, wherein these two words ὑπερβαίνειν and πλεονεκτεῖν, which are here used together, doe agree, viz: to denote *superiority*, or being in a *more eminent degree*, So saith *Chrysostome* of the *Bishops superiority* above *Presbyters* in the point of *ordination*, Τῇ χειροτονίᾳ μόνῃ ὑπερβαίνουσι, καὶ τούτῳ μόνῳ δοκοῦσι πλεονεκτεῖν, *In this they exceed*, or *have more power*. But this notion being by the *context* rendred unappliable to this place, will onely signifie, that these two words being of the same importance in other things, may probably be so in this matter also, wherein πλεονεξία is so visibly used in these *sacred writings* for *unnatural*, *unclean excesses*. See *Ephes.* 5. 5.

ἐν τῷ Πράγματι

The word θεοδίδακτοί] is all one with διδακτοὶ ὑπὸ θεοῦ *the taught of God*] *Joh.* 6. 45. of which see there *note* d. Yet some difference there is, There θεὸς is peculiarly *God the father*, as appears v. 37, 39, 44, 65. and so *the taught of God*, are the *followers*, *disciples* of him, who as being first such, (having that *honest heart*, which hath alwaies been *taught* them by *God*, and by his *preventing grace* wrought in them, and *accepted* by him) doe, when *Christ* is revealed to them, constantly *receive* and *entertain* him, But here θεὸς, *God*, seems rather to signifie *Christ*, speaking of that which was not in them, till they were *Christians*, viz: *brotherly love*, at least was *taught* them, and *required* of them most eminently by *Christianity*. And therefore the [εἰς τὸ ἀγαπᾶν] *for the loving of one another*, may either be a notation of the *end*, or onely of the *effect*, and it is uncertain which, The word [εἰς] will bear either. If it be the *end*, then the sense is, that to this especially is their *Christianity designed*,

c. Θεοδίδακτοι

Διδακτοὶ θεοῦ

εἰς

signed, that they love one another, and therefore their being *Christians* obliges them sufficiently to that, and makes his *exhortation* to it *unnecessary*. If it be the *effect*, then the meaning is, that, by their having been thus *formed* by the *Christian faith*, they doe *already* (see ver. 18.) perform this, and therefore need no *exhorting* to it.

d. Κεκοιμημένοις That κοιμᾶδς *to sleep*] signifies to *die*, to *depart* out of this world, (according to the *Scripture*-stile) there is no question. Onely two things are here to be observed, 1 that the word which is in the ordinary reading κεκοιμημένων in the *preter* tense, *those that have fallen asleep*, is in the *King's MS.* κοιμωμένων, *they that sleep*, in the *present*, to note simply those that *die*, not onely those that are *already* dead, but that *die* daily; remembring withall, that κοιμᾶδς to *sleep*] is the word, which is proper to expresse the *death* of the *righteous*, whose *death* is but a *repose* of their *bodies* in their *graves*, or *dormitories*, and a *rest* of their souls in *Gods hands*; 2*dly*, that the men here peculiarly spoken of, are those that *die in* the *cause*, or *for* the *faith* of *Christ*. That sure is expresst by κοιμηθέντας διὰ τ̃ Ἰησοῦ, *those that sleep through Jesus*, i. e. by *occasion* of him, or for *Christianity* sake. And so signifies those that have been *persecuted*, and died either by the hands of the *persecutors*, or before the time comes of *Christ's* destroying the *persecutors*, and releasing the *persecuted* by that means. And the considering of this will give us the *occasion* of this *discourse* and of that concerning the *times* and *seasons* following it ch. 5. 1. That the *Christians* at *Thessalonica* were sorely *persecuted* by the *unbeleiving Jewes*, and haled and *dragg'd* to the *Roman officers*, as disturbers of the *civil* peace, hath been evidenced, *note* on ch. 2. h. Against these *persecutions* the *Apostle* designed to *confirm*, and *comfort* them by this *Epistle*, And the direct way of doing it, was to put them in mind of what he had told them, when he was with them, that *Gods judgments* should shortly seise upon the *unbeleiving Jews*, their *persecutors*, c. 2. 16. and bring the relief by that means. Of this he speaks as of a thing *known* to them, ch. 5. 1. But yet one *objection* there was, either *expresst* by them, or foreseen, and here answered by him, viz: that this *deliverance* being not yet come, some of the *faithfull* either were daily put to *death* by the *Roman officers* upon the *Jewes* instigation (for the *accusations* brought against them were *capital Act.* 17. 6, 7.) and so were not thus *rescued*, or else did *daily die*, before this promised *deliverance* came, And to this the *Apostle* gives answer here, that they should not be *discouraged*, or *grieve* for those which thus *died*, especially in the *cause* of *Christ*, because their *souls* being by *death* brought to their *harbour*, and their *crown* the sooner, their *bodies* which alone were supposed to be the *sufferers*, were no way *losers* by it, being sure to be *raised* by *Christ*, (whose *resurrection* converted his *death* into *advantage* to him) and that so speedily, at the *sound* of the *dooms-day trumpet*, that they which should then be *found alive*, which have never *died*, should have no *advantage* of them, but on the other side, they that were *dead* for the *faith* of *Christ*, should *first* be *raised* before they that were *remaining alive*, should be *caught up with Christ*. And this was full matter of *comfort* to them, and *answer* to the *objection*. After which he fitly resumes the discourse of the *times*, and *seasons* of the *vengeance* on the *Jewes*, and *deliverance* of the *faithfull* by that means ch. 5. 1. And so this is a perspicuous account of the coming in of this discourse of the *resurrection* in this place.

Paraphrase.

CHAP. V.

2. 1. But concerning that notable time or season of Christ's coming in judgment on the Jewes and others, to destroy the obdurate and rescue the beleivers, I shall not need to say much to you;

1. BUT of the [2] times and the seasons, brethren, ye have have no need that I write unto you;]

2. For this hath been oft told you, that, as it is not now farre off, so, when it comes, it shall come on a suddain, Mat. 24. 17, & 42. Lu. 17. 27. (see 2 Pet. 3. 10.) and this not onely in Judæa, but in other places where the obdurate Jewes and Gnosticks shall be (see Mat. 24. 28.) and continue to persecute the Christians.

2. For your selves know perfectly, that the day of the Lord so cometh as a thief in the night:]

3. For as in the still and quiet part of the night, when men are fast asleep, the thief comes v. 4. and Joel 2. 9. and by the windows enters into, and rifles the house; so when they are most secure, persecuting the Christians in the bitterest manner, without all fear, then shall this ruine come upon them on the suddain, as pangs and throws of child-birth doe on a woman (for suddainness and for sharpness much like them) and there shall be no more possibility for them to escape, then there is for a woman in that condition to escape those pains.

3. For when they shall say, Peace, and safety; then suddain destruction cometh upon them, as travail upon a woman with child, and they shall not escape.]

4. But ye, my brethren, are not so ill instructed, nor are your actions and lives such, as that this danger should thus surprize you unawares.

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.]

5. Your profession engages you to such practises, wherein if you live constant, none of these evils can befall you.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.]

6. And this is an obligation on you, that ye be not by company, and enticement of others, drawn to any of their evil wales.

6. Therefore let us not sleep, as doe others, but let us watch and be sober.]

7. For it is negligence and voluptuousness that is likely to betray men to this destruction that comes as a thief in the night, these being those deeds of darkness, which are to be thus punished.

7. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.]

8. But

8. But let us, who are of the day, be ſober, putting on the breaſtplate of faith, and love, and for an helmet the hope of ſalvation.] 8. But we Chriſtians, let us keep out of all theſe, and to ſecure us from the temptations that may invite us to them, let our conſtant adherence to Chriſt, and that love of him that caſts out fear of perſecution, ſupply the place of a breaſt-plate to us, and the ſtedfaſt aſſurance and confidence of our preſent reſcue and deliverance (if we adhere to Chriſt) and eſpecially of our eternal reward from Chriſt, let that ſupply the place of an helmet (to ſecure our heads,) to confirm us in the truth againſt all heretical corruptions, that may ſollicite our judgments.

9. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt.] 9. For of this be ſure that this great judgment which is now a coming, is not deſigned by God againſt the pure conſtant Chriſtians, but upon their enemies and perſecutors, nor for ſuch as we are to be deſtroyed, but to be delivered by that means.

10. Who died for us, that whether we wake, or ſleep, we ſhould [b] live together with him.] 10. For he that died on purpoſe to bring us to good life, to redeem us from all iniquity, will certainly preſerve and ſecure thoſe that are thus redeemed, that live thoſe lives which he requires, and adhere conſtant to his commandements, and therefore for us, without the help of our worldly providences, he will certainly ſecure us, preſerve theſe lives of ours ſo long as he ſees that beſt for us, and that moſt remarkably at this time, in deſtroying the perſecuters, and reſcuing the perſecuted, and in another world preſerving us to eternal life. b.

11. Wherefore comfort your ſelves together, and edifie one another, even as alſo ye doe.] 11. And therefore continue, I pray, to encourage and confirm one another, as already ye doe, in this matter.

12. And we beſeech you, brethren, to know them which labour among you, and [c] are over you in the Lord, and admoniſh you,] 12. One thing it is needfull for me here to interpoſe, that ye pay all due reſpects to the Biſhops of your ſeveral Churches, that belong to this Metropolis, and ſo all others through all Macedonia, and all others that are employed for your ſpiritual good. c.

* more then abundantly ὑπὲρ ἐκ περισσοῦ

13. And to eſteem them * very highly in love for their works ſake. And be at peace among your ſelves.] 13. And to pay them as great a reſpect as is poſſible, for the pains that they have taken among you; And then to that I muſt adde this exhortation, that one with another ye live in perfect unity and peace.

† the irregular

14. Now we exhort you, brethren, warn † them that are [d] unruly, comfort the feebleminded, ſupport the weak, be patient toward all men.] 14. And for the preſerving your Churches from the inrodes of ſchiſmaticks and hereticks, the Gnoſticks, of whom you are in greateſt danger, 1. be carefull when you ſee any man forſake his ſtation, grow idle, forſake his work, to proceed with ſuch a man according to Chriſt's rule Mat. 18. 15. and ſo firſt to admoniſh him of his fault, and never leave till ye have reduced him (for this idleneſſe is an ill ſymptome) 2. be as carefull to encourage the fearfull, that may be in danger to be wrought on by the ſharpneſſe of perſecutions, 3. thoſe that are ready to fall, hold up as well as you can, and 4. thoſe that are fallen, deal as gently with them as is poſſible, that ye may reſtore them, Gal. 6. 1. d.

15. See that none render evil for evil unto any man, but ever follow that which is good, both among your ſelves, and to all men.] 15. And be ſure that they that are injured or perſecuted, doe not think of avenging themſelves, Rom. 12. 19. But doe as much good both to your fellow-Chriſtians, and to your enemies, and all without exception, as is poſſible.

16. Rejoice evermore.] 16. Rejoice in time of perſecution, in adverſity as well as proſperity, Phil. 4. 5.

17. Pray without ceaſing.] 17. Not omitting the frequent conſtant times of prayer, as oft as they return, (as continual ſorrow, Rom. 9. 2. is not that which is never diſcontinued in the act, but that which hath conſtant frequent returns to him, though ſometimes intermitted.)

18. In every thing give thanks, for this is the will of God in Chriſt Jeſus * concerning you.] 18. And in adverſity as well as proſperity continue your acknowledgments of God's goodneſſe to you, Job 1. 21. For this is the condition of the Evangelical covenant, which is the covenant of ſufferings, that we ſhould rejoice in them, Mat. 5. 12. and give God thanks for them, 1 Pet. 3. 15. & 4. 16.

* toward εἰς

19. Quench not the Spirit.] 19. The gifts of tongues, healing, &c. which were given in form of fire, muſt be uſed accordingly, not quenched with neglect, vanity, wicked life, but preſerved by prayer, thankſgiving, and holy life.

20. Deſpiſe not prophecyings.] 20. And for that faculty of interpreting ſcripture, ye ought to ſet a ſpecial value upon it, 1 Cor. 14. 5.

21. Prove all things, Hold faſt that which is good.] 21. Trie all thoſe who pretend to extraordinary gifts, and examine whether they have them or no, by that gift of diſcerning of ſpirits, and make uſe of thoſe who approve themſelves to have what they profeſſe.

† every ſort of evil

22. Abſtain from † all * appearance of evil.] 22. There is no ſin ſo ſmall, but ye ought carefully to abſtain from it. e.

* the whole of you, the ſpirit –

23. And the very God of peace ſanctifie you wholly: and I pray God * your whole [f] ſpirit and ſoul and body be preſerved blameleſſe unto the coming of the Lord Jeſus Chriſt.] 23. And that God which is the author of all good things, and particularly of that peaceableneſſe recommended to you v. 13. and appointed to be ſecured by the following means, work all kind of purity in you, that of the fleſh and ſpirit, And I heartily pray that all and every part of you may be kept immaculate, that whenſoever Chriſt comes, either in his ſignal puniſhments here forementioned, or in that judgment after death, ye may be approved and rewarded by him. f.

24. Faithfull is he that calleth you, who alſo will doe it.] 24. And I doubt not but that Chriſt, who hath called you to the knowledge of his truth, afforded you ſuch privileges and advantages, advanced you thus farre, will farther enable you to perſevere ſpotleſſe unto the end.

25. Brethren pray for us.

26. Greet

ſee Rom. 16. note c.

26. Greet all the brethren with [an holy kiſſe.]

27. I require you with all the weight of adjuration, that this Epiſtle be read and divulged to all the Chriſtians of your Church, and ſo likewiſe to all the Churches under the Metropolis of Theſſalonica, and to all the Churches of all Macedonia. See note on Phil. 1. a.

27. I charge you by the Lord, that this Epiſtle be read unto all the holy brethren.]

28. The grace of our Lord Jeſus Chriſt be with you. Amen.

* See *note* a. on the Title of the *Epiſtle*.

The firſt Epiſtle unto the Theſſalonians was writen from * Athens.

Notes on Chap. V.

2. Χρόνοι καὶ Καιροὶ

Ἡμέρα Κυρίου

What χρόνοι and καιροὶ, *times and ſeaſons*, here ſignifie, appears ſufficiently by v. 2. where in another phraſe the ſame thing is expreſſed by ἡμέρα Χριστοῦ ἔρχεται, *the day of Chriſt cometh*, which is without queſtion the ſame, which is ſo oft called, *the coming of Chriſt*, for the deſtroying the *enemies* of *Chriſtianity*, (which he ſhould do καιροῖς ἰδίοις *in the proper ſeaſons* 1 *Tim.* 6. 15.) and, *the day approaching*, and *day* in all *languages* ſignifies *judgement* (ſo 1 *Cor.* 3. 13. *the day ſhall declare*, i. e. the *judgment* that ſhall ſit upon them; and ſo *diem dicere*, is to *call* a *man* into any *court* of *judicature*, and a *ayes-man* among us is *a judge*) and ſo the word καιρὸς *ſeaſon* is uſed *Rom.* 13. 11. εἰδότες τὸν καιρὸν, *knowing the ſeaſon*, and that *ſeaſon* expreſſed in the end of the verſe, as here, by ἡμέρα ἤγγικεν the *approaching* of the *day*. So *Matt.* 16. 3. σημεῖα καιρῶν *the ſignes of the times*, were the *ſignes* of that *approaching deſtruction*, and accordingly *Lu.* 12. 56. it is call'd καιρὸς οὗτος this *time*, or *ſeaſon*. And to this matter (plainly ſet down before, c. 2. 16. the full vials of *Gods* wrath, falling on the *perſecuting Jewes*) the reſt of this diſcourſe to v. 12. doth evidently belong, and the *ſuddainneſſe* and *unexpectedneſſe* of it (and the *ſurprize* of all *carnal* men, which joyned with the *perſecutors*, or went on in *unchriſtian* ſinnes) deſcribed, as it is frequently in the *Goſpell*, *Mat.* 24. *Lu.* 19. and in the *Epiſtles*, *Rom.* 13. 2 *Pet.* 3. and elſewhere. And that it cannot belong to the *laſt coming* of *Chriſt* to *judgement*, or *finall doom*, appears both from hence, that that was the ſubject of the *former* diſcourſe, c. 4. 13. &c. and this as a *diſtinct* matter is entred upon, with a Περὶ δὲ &c. *But* concerning the *times* and *ſeaſons*, and ſecondly by the *end*, to which this diſcourſe is here deſigned by the *Apoſtle*, *viz.* to comfort the *Chriſtians* that were under *perſecution*, and give them *patience* and *conſtancy*, for which this was a fit *conſideration*, that this *judgement* of *God* would come *ſuddenly*, and when it was leaſt *expected*, and ſo would *ſurprize* them, if they were not *watchfull*, And this but a *tranſcript* of *Chriſts* words on this matter, *Mar.* 13. 32. (and the very word καιρὸς *ſeaſon*, there made uſe of v. 33.) And more punctually, under the *phraſe* of the *thief* in the *night*, *Mat.* 24. 43. all which belonged peculiarly to *this doom* upon the *Jewes*, and not to the *generall judgment*, which, it is to us certain, that thoſe that *then* lived, were not *concern'd* in, but only in this other. And if it be here queſtioned how this *deſtruction* of the *Jews* ſhould concern the *Chriſtians* in *Macedonia*, and ſo be matter of ſuch particular advertiſement to the *Theſſalonians*, here I anſwer, that the *Jewes* being at this time diſperſt into ſeveral parts, much farther from *Judea* then *Macedonia*, did likewiſe, whereſoever they were, *oppoſe* the *Apoſtles* preaching to the *Gentiles*, and not onely ſo, but *perſecuted* thoſe that received the *faith* with all *bitterneſſe*; and how peculiarly this was obſervable at *Theſſalonica*, ſee *note* on c. 2. h. The *Jewes* were the *fountains* of *perſecutions*, ſaith *Tertullian*, and as they *proſecuted* the *Chriſtians* before the *heathen powers*, ſo all the *falſhearted*, *temporizing*, *carnal Chriſtians*, that were not willing to bear *perſecutions*, *complyed* and joyned with them againſt the *pure* and *Orthodox*, and all that did ſo, being engaged in the ſame *courſe*, were involved alſo in the ſame *deſtruction*, and ſo the *Jewes* and *Gnoſticks*, which at this time were the *cockle* among the *wheat* in every *Chriſtian plantation*, and ſo over-ran all the *Churches* of *Aſia* &c. as appears by the *Apoſtles* (& *Chriſt's Rev.* v. 2. 3.) *Epiſtles* to them, and infeſted this *plantation* in the *Churches* of *Macedonia* alſo (as oft appeared in the *Epiſtle* to the *Philippians*, another *Church* of *Macedonia*) It was moſt fit for the *Apoſtle* to forewarn them of their dangers, which were likely to aſſault their *conſtancy*; and to *fortifie* them againſt *timidity* on one ſide, and the *carnal* baites on the other (as he doth in the former part of this *Epiſtle*,) by this aſſurance that *God's* judgments would ſuddainly ſurprize theſe *enemies* of his, and nothing but *conſtancy* and *purity* be likely to preſerve any from that heavy *deſtruction*.

To *live together with Chriſt*] though it *comprehend* under it, yet muſt not neceſſarily be *confined* to the *future immortall life*, but may beloog *firſt* and *literally* to *preſervation* and *deliverance* here, ſo as σώζεσθαι which is ordinarily rendred, *to be ſaved*, doth (v. 3. 8, 9. and oft elſewhere) denote *deliverance* out of *calamities*, and *deſtructions* here, which is alſo *attended* conſtantly (and, when the *temporal* is not had, *ſupplied*) with *eternal* life. Thus doth the matter here in hand incline to interpret it; being the deſcription of that *coming* of *Chriſt* for the *deſtroying* of the *enemies* of *Chriſtianity*, which is deſigned as a meanes of *preſerving* the *conſtant Chriſtians*, and giving them *quiet halcyonian* dayes after the *ſtormes*, wherein they had been toſſed. And ſo to *live*, is *to live proſperouſly* and *cheerfully* in the profeſſion of *Chriſtianity* here, together with an *aſſurance* of *living* and *reigning* with him *eternally*. And according to this muſt the *phraſe* [*whether we ſleep or wake*] be interpreted, not ſo as *ſleeping* ſignifies *death*, and *waking* being not yet *dead*, but *alive* (though that ſenſe will have truth in it alſo applyable to the notion of *life* for *eternal life*) but as may beſt agree with the *contexture* of this *Chapter*. Here this *calamity* approaching the *Jewes* and *Gnoſticks* is ſaid to *come as a thief in the night*, v. 2. Upon which he tels the *pious Chriſtians* that they are in no danger of receiving *hurt* from this, v. 4. they *are not*

Ἐλεύσεται ὡς κλέπτης

b. εἰς ἀπώλειαν

σώζεσθαι.

in

in darkneſſe, that this *day* or *judgment* ſhould thus *ſurprize* them, and ſo again v. 5. on which he builds his *exhortation* v. 6. *wherefore let us not ſleep, but watch and be ſober*, in the *figurative* notion of *ſleep* for *ſin*, and *watching* for *carefulneſſe* and *conſtancy*, and v. 7. the ground of that *figurative* notion of *ſleep* is ſet down, becauſe as *ſleep* is a *night-work*, ſo *drunkenneſſe* is a *night work*, and ſo every *ſin*, and therefore that *viſitation* that comes as a *thief* in the *night*, is likely *to ſurprize* them, and none elſe. And on the contrary the *ſober, pure, conſtant Chriſtian*, he is ſure to *eſcape*; which he farther proves v. 9. by *Chriſt's dying* to that end, to bring us to that *purity*, and conſequently being *riſen* again, and coming to doe *vital* acts (ſuch is *executing vengeance* on *enemies*) he will be ſure to *preſerve* thoſe which are thus *qualified*, and that *whether they wake or ſleep*, That cannot now be in that *figurative* ſenſe formerly uſed, for *piety* and *ſin*, for they that *thus ſleep* ſhall not *thus live*, but (as by the *figure* ἀδιαφθαλλαξία, *noted* on *Mat.* 8. k. it is ordinary, in the *vulgar* ordinary ſenſe of *waking* and *ſleeping*, the one noting *ſollicitude*, the other *ſecurity*; and ſo the ſenſe will be moſt *currant*, that *without* their *ſpecial care* and *ſollicitude* (referring all to *God*, and ſo *laying them down to ſleep, and taking their reſt*) they ſhall be *ſecured* by *Chriſt*, and *live*, when others, that were more *ſollicitous* for their *ſafety*, the *Gnoſtickes*, were *deſtroyed* with the *Jewes*.

a. Ἀδιαφθαλλαξία

Προϊσταμένους ὑμῶν, *thoſe that are ſet*, or, *rule over you*, are ſure the *Biſhops* of ſeverall *Churches*, called in the firſt times, Προεστῶτες *Prefects*, and *Preſidents* in the *Latine Church*. As for that *objection* which may ariſe here from the *plural* number, which argues that they were *more* then *one*, the account is to be the ſame, that was given for ἐπίσκοποι *more Biſhops* then *one Phil.* 1. 1. becauſe 1. as *Philippi* was a *Metropolis* of *Macedonia*, and contained *many Churches* and conſequently *Biſhops* under it, ſo was *Theſſalonica* here alſo, and all the *Churches* that were under it were written to alſo in this *Epiſtle* inſcribed to the *Metropolitan Church*. 2dly, It hath been before obſerved (*note* on *Phil.* 1. a.) that *Theſſalonica* and *Philippi* being both *Churches* of *Macedonia*, theſe *Epiſtles* were written to both, and indeed to all the *Chriſtian Churches* of *Macedonia* (as the *Epiſtle* to the *Corinthians* belonged alſo to the *Saints* or *Chriſtians* of all *Achaia*) And there being many *Biſhops* conſtituted in that whole country, they are all here contained under theſe phraſes, κοπιῶντας ἐν ὑμῖν, *they that labour among you*] i. e. *labour* in *the word*, and *doctrine*, 1 *Tim.* 5. 17. And προϊσταμένους, thoſe that are *ſet over you*, and νουθετοῦντας, *they that exhort you*, it being the *Biſhops office* to doe all theſe.

b. Προϊσταμένους

c. Κοπιῶντας

Ἀτακτοις *irregular*] is a *military* word, and ſignifies *diſbanded Souldiers*, that have left their *employment*, or *ſervice* or *obedience* to their *commanders*, and ſo may here be ſet to expreſſe thoſe that live not in *obedience* to the *Apoſtles* rules, or to the commands of their *ſuperiors*, the *Biſhops* in their *Churches*, who are here firſt *admoniſhed*, according to *Chriſts directions*, *Mat.* 18. 15. and ſo again a *ſecond* time, 2 *Theſ.* 3. 12. and if they reform not are then to be *cenſured*, and *excommunicate*, 2 *Theſ.* 3. 6. But the *context* in that place ſeemes to refer to one particular kind of *irregularity* (contrary to the expreſſe orders of the *Apoſtle* there, v. 10.) *viz.* living idlely, giving over the *workes*, and duties of their *callings*, v. 11. which, beſide the *diſobedience* to his *orders*, was literally alſo a *forſaking* their *colours*, *leaving* that *rank* wherein they were placed by *God*, and ſo there v. 7. Ἀτακτῶν is ſet oppoſite to *labouring*, v. 8.

d. Ἄτακτος

The word εἶδος] which is ordinarily rendred *appearance*, is known to ſignifie (as the *Latine ſpecies* among authors,) *kind*, or *ſort*. Thus they that interpret it otherwiſe, acknowledge the *Syriack* to render it; And ſo the meaning of the place will be, ἀπὸ παντὸς εἴδους πονηροῦ, *from all ſort*, or *the whole kind of evill*, from all that is *truly* ſo, be it never ſo *ſmall*, according to that of *Ribbi* in *Pirche avoth* c. 2. יְהִי זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה *be as carefull in the keeping a light, as an heavy commandment*. Thus the place ſeemes to be underſtood by Saint *Baſil* who oppoſes πᾶν εἶδος πονηρὸν *every kind of evill to* τὸ δόκιμον, which will, upon *triall*, bear the *touch*, on the beginning of the *Prov.* Δόκιμος βαπτίζεται τὸ μὲν δόκιμον κατέχειν, ἀπὸ δὲ παντὸς εἴδους πονηροῦ ἀπέχεσθαι, *A good merchant will keep that which is good, unadulterate metall, but will abſtain from all kind of evill* or *adulterate*, not from that which *appears* ill, if it be not, for to what purpoſe then is his *skill* or touchſtone? but from that which is *ill*, what ever it *appear*.

e. Εἶδος

The ὁλόκληρον ὑμῶν, the *all*, or *whole of you*, the *intire* or *complete* man is here divided into *three* parts, *ſpirit*, *ſoul*, and *body*. There ſeemes to be a particular mention of each of theſe in the *creation*, *Gen.* 2. 7. Firſt עָפָר מִן הָאֲדָמָה *the duſt of the earth*, that *viſible* maſſe, the *fleſh*, or *members*, i. e. the *body*; Then 2dly, נֶפֶשׁ חַיָּה *the living ſoul*, ψυχὴ, the *animal* or *ſenſitive* faculty, common to man with *beaſts*, and other *ſenſitive* creatures, and that is Ψυχὴ, the *ſoul*, which therefore in the *New Teſtament* ordinarily ſignifies the *life*, *Lu.* 12. 20, τὴν Ψυχήν σου ἀπαιτοῦσιν, *they require thy ſoul*, i. e. thy *life from thee*. So *Matt.* 10. 39. and 16. 25. 26. and elſewhere. See c. 2. 8. Thirdly, נְשָׁמַת חַיִּים *the breath of life*, the *rational* faculty, capable of *divine illumination*, and ſo called πνεῦμα *the ſpirit*, or that which was at firſt *breathed* into man by *God* and returns *immortal* into his hands again. And ſo this may be the full meaning of the words, *your ſpirit, ſoul and body*, i. e. your *rationall, immortall ſpirit*, your *ſenſitive, mortall ſoul*, and your *body* the place of *reſidence* of both, which *three* make up the *whole man*, the ὁλόκληρον ὑμῶν *the whole of us*. But there is another notion of the word [*ſoul*,] which may poſſibly make a *change* in this matter; For the *Hebrew* נֶפֶשׁ *ſoul*, *Gen.* 23. 8. is by the *Chaldee paraphraſe* rendred רְעוּתָא *the will*, and ſo it muſt there ſignifie, for there *Abraham communed with them, ſaying, If it be your ſoul* (we render it *mind*) i. e. *your pleaſure, your election*, or *choiſe*, (that is an *act* of the *will*) *that I ſhould bury my dead out of my ſight, hear me* &c. So *Pſ.* 27. 12. the *ſoul of my enemies*, muſt ſignifie the *pleaſure*, and is rightly rendred the *will of my enemies*, ſo as they may deal with me, as they *pleaſe*; and ſo the ſame *phraſe* is again uſed *Pſ.* 41. 2. So *Deut.* 21. 14. *Thou ſhalt let her goe* לְנַפְשָׁהּ *according to her ſoul*, i. e. *her will*, whither ſhe *pleaſe*, or *chooſe* to goe, i. e. *freely*, the *will* being that *free* faculty, which *chooſes* what it *pleaſe*,

f. Ὁλόκληρον ὑμῶν

Σῶμα

Ψυχὴ

Πνεῦμα

pleaſe, and accordingly the *Septuagint* read there ἀλλ᾽ ἐπὶ σοὶ ἡ ἀποστροφή σου, *free, to go whither ſhe will.* That this is the notion of the ψυχὴ *ſoul* here, is the opinion of the moſt *antient* writers, *Origen*, and *Irenæus*, as ſhall anon appear; And if it be ſo, then the word σῶμα *body* muſt be taken in a more *comprehenſive* latitude, ſo as to contain the *ſenſes*, and *ſenſitive appetites*, that are ſeated in the *body*, in the notion that the *fleſh* and the *members* are oppoſed to the *ſpirit*, and the *mind* Rom. 7. and Gal. 5. And then this will be the *diviſion* of the *man*, the *fleſh*, or *body*, or *ſenſitive*, *carnall appetites* on one ſide, and the *ſpirit*, or *upper ſoul*, the *rational* propoſals on the other ſide, and the *will*, or *choice*, that freely inclines to one or the other of theſe, as it *pleaſeth*. For the firſt of theſe three, the *Fathers* are wont to ſet τὰ πάθη *the paſſions*, ἐπιθυμίαν, *ſenſual deſire*, τὸν δῆμον *the common people* of the *ſoul* in *Maximus Tyrius*, τὸ θῆλυ *the woman part* in *Philo*, τὸν παῖδα τὸν ἐν ἡμῖν, *the child in us*, in *Simplicius* on *Epictet*: p. 70. and again p. 296. πρωτίζωον ψυχῆς μέρος, *the lower foot part of the ſoul*, by which the *ſoul communicates* with the *body*, τὰ ἄλογα πάθη, *the unreaſonable affections* generally among the *Stoicks*, and ἀλογία, *unreaſonablenes*, ἵππος, *the horſe*, in *Socrates*, θηρίον, the *beaſt* in *Plotinus*, or ζωοδὲς τὸ σῶμα, *the body enlivened*, θηρία καὶ τετράποδα, *the beaſts, and fourfooted creatures* of the *ſoul*, which ſtill *allure* us to *beſtial* things οὐκ ἀνθρώπια ἢ ἄνθρωπος, *not of man as man* (ſaith *Nemeſius de Nat: Hom*: c. 1.) ἀλλὰ ζῶν μὲν πρωτογενέστερον, ἀνθρώπου δὲ ὑστερογενέστερον, ὑποδὰ καὶ ζῶον ὁ ἄνθρωπος, *but of the living creature primarily, and conſequently of the man, in that man is a living creature.* For the *ſpirit* they ſet to ἡγεμονικὸν the *leading* faculty of the *ſoul*, τὸν νοῦν, and νοερὸν, the *intellectuall* faculty, ἡνίοχον the *rider* of that *horſe* in *Socrates*, τὸν παιδαγωγὸν ῥυθμίζοντα, καὶ μίξαντα τὰς ἀλόγους ἐν ἡμῖν ὀρέξεις, καὶ σὺν τὸ ὠφελιμὸν ἀποδίδοντα αὐταῖς, *the padagogue that modulates the irrational appetite, and ſets it right to that which is profitable*, in *Simplicius*, τὸν ἐν ἡμῖν θεὸν *the God in us*, in *Julian*, κυριώτατον ψυχῆς εἶδος καὶ ὡς ἄρχ. αὐτὸν δαίμονα ἑκάστῳ δοθέντα, εἰκότως ἐπ᾽ ἄκρῳ τῷ σώματι, σχεῖς δὲ τὴν ἐν ἀέρι σύγκρισιν ἀπὸ γῆς ἡμᾶς ἀίροντα, *Orat.* 2. p. 127. *the chief part of the ſoul, the demon that is given to every one, dwelling in the top of the body, and raiſing us from the earth to our kindred in heaven*, τὸ ἄῤῥεν *the maſculine* part, in *Philo*, τὸν ἄνθρωπον, *the man* in others, the *inward man* in Saint *Paul*, and τὸν νοῦν, *the mind*, διάνοιαν, the *underſtanding Mar.* 12. 30. and σύνεσιν in the ſame ſenſe v. 33. Betwixt theſe two then as in the middle of them, is placed ψυχὴ as that ſignifies the *will*, *the elective faculty*, called by the *Ancients* ἀντεξούσιον and αὐθαίρετον, the *will*, or *choice*. This *Philoſophy* concerning the *parts* and *diviſion* of *man* we may ſee in *Irenæus* l. 5. c. 9. together with the notion of [ὁλόκλη ρον ὑμῶν] for *the whole of you*] which we have given, *Sunt*, ſaith he, *tria, ex quibus perfectus homo conſtat, Caro, anima, ſpiritus. There are three things of which the entire, perfect man conſiſts, fleſh, ſoul, ſpirit.* And again, *Anima eſt quidem inter hæc duo, aliquando ſubſequens ſpiritum elevatur ab eo, aliquando autem conſentiens carni decidit in terrenas concupiſcentias. The ſoul is betwixt the fleſh and ſpirit, and ſometimes following the ſpirit is elevated by it, ſometimes conſenting to the fleſh falls into earthly concupiſcences.* So *Origen* l. 1. *ſup: Epiſt: ad Rom: Triplex hominis portio, Corpus, ſeu caro, infima noſtri pars, cui per genitalem culpam legem inſcripſit peccati ſerpens ille veterator, quâque ad turpia provocamur, ac victi diabolo mancipamur. Spiritus, quo divina Natura ſimilitudinem exprimimus, in qua conditor optimus de ſuæ mentis archetypo, æternam iſtam honeſti legem inſculpſit digito, hoc eſt, ſpiritu ſuo, hoc deo conglutinamur, unúmque cum Deo reddimur; Porrò tertia, & inter ea media, Anima, qua velut in factioſâ republicâ non poteſt non alterutri partium accedere, hinc atque hinc ſollicitatur, liberum habet utrò velit inclinare; ſi carnis renuncians ad ſpiritus partes ſeſe induxerit, fiet & ipſa ſpiritalis, ſin ad carnis cupiditates ſemet abjecerit, degenerabit & ipſa in corpus. There are three parts of a man, the body, or fleſh, the loweſt part of a man, on which the Serpent by original ſin inſcribed the law of ſin, and by which we are tempted to filthy things, and as oft as we are overcome by the temptation are joyned faſt to the devill, The ſpirit, by which we expreſſe the likeneſſe of the divine Nature in which God from the pattern of his own mind engraved the eternal law of honeſt. with his own hand, or ſpirit, By this we are joyned faſt to God, and are made one with him. Then the ſoul which is the middle betwixt theſe two, which, as in a factious commonwealth, cannot but joyn with one or other of the former parties, being ſollicited this way and that, and having liberty to which it will joyn, If it renounce the fleſh and joyn with the ſpirit, it will it ſelf become ſpiritual, but if it caſt it ſelf down to the deſires of the fleſh, it will it ſelf degenerate into the body.* All moſt diſtinctly and largely to the ſame purpoſe, when the *ſoul* or *will* thus *conſents* to the *body* or *fleſh*, then *luſt* is ſaid to *conceive and bring forth ſin*, Jam. 1. 15. Thus, the *fleſh* or *lower ſoul* like the *harlot*, *ſollicites* the *will*, the *middle* faculty of the *man*, to *impure*, unlawfull *embraces*, δελεάζει, *invites* and *attracts* it with ſome *pleaſant* baite, then when it hath obtained its *conſent*, by this meanes it *conceives ſin*, which, when by ſome degrees it is grown to *perfection*, proceeds from *conſent* to *act*, from *conception* to *birth*, from *act* to *delight*, from *delight* to *frequent iteration*, thence to *habit*, from *habit* to *obduration*, and at laſt it ſelf is able to *bring forth* again, it *brings forth death*, with which agrees that of the *Poet*. Ἄτης ἄρουρα βλάστην ἐκκομίζουσα, *Æſchyl*: ἐπὶ τοῖς Θηβ: *That which is ſin in the field, is death in the harveſt.* And ὕβρις γὰρ ἐξανθοῦσ᾽ ἐκάρπωσε φύλλον Ἄτης, ἴδιον πικρολαγῆ ἐξαμᾶν θέρος, Ib: Πέφυκε, *Luſt bloſſomes and fructifies ſin, from whence comes a lamentable harveſt.* So again when the *Spirit* gets the *conſent* and the *embraces*, the *fruits* of the *ſpirit* follow alſo. To this is referred the *ſpirit's luſting* againſt the *fleſh*, and the *fleſh* againſt the *ſpirit*, and many the like paſſages of the *New Teſtament*, and in *Julian Or*: 4. p. 267. διττὴ μαχομένη φύσις, ἐν ᾗ κεκραμένη ψυχῆς καὶ σώματος, τῆς μὲν θείας, τῆς δὲ σκοτεινῆς καὶ ζοφώδους, *the double nature that is at ſtrife, mingled together, viz. ſoul and body, one divine, the other dark and black*, from whence, ſaith he, riſes the μάχη καὶ στάσις *the ſtrife and diſſenſion* in *man*.

Ἐνθυμῆσι συλλαμβάνουσα

δελεάζει.

THE

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

THis *second Epistle* seems to have been written not *many months* after the former, about the 51 of *Christ*, whilst the *Apostle* yet remained at *Corinth*, or was removed to *Athens* perhaps. For having in the former expreſt his *intentions*, and *desire* to *visit* them again in *Macedonia*, 1 *Thess.* 3. 10, 11. it no where appears that he did find an *opportunity* to doe so, and then it is not *improbable*, that being by the interveniency of *affairs*, and perhaps of *dangers* hindred from making good his *resolution*, he should thus haſten to send this *Epistle* to supply that *defect*, to *confirm* their minds, and to correct an *errour*, which he saw they were in, concerning that *coming of Christ*, (mention'd in the former *Epistle* ch. 2. 16. & 5. 3.) for the acting *revenge* upon his *enemies* the *Jewes*, which they either from the words of his *Epistle* (see ch. 2. 2. note c.) or by some other means had perswaded themselves, would come more *speedily*, than in truth it was likely to come; The ill consequence of this *mistake* the *Apostle* foresaw, viz: that if they *depended* on it as *instant*, ὡς ἐν ἐνεστῶτι, and should find their *hopes* of immediate *deliverance*, which was to attend it, *frustrated*, this would be sure to *shake* their *faith*, and their *constancy*. And therefore discerning their *error*, he thought it necessary to *rectifie* it, by mentioning to them some things, which were necessarily to be *precedent* to it, and *reminding* them, that this was exactly according to what he had *told* them, when he was *among* them. And this is visibly the *summe* of the *two* first *chapters*, the *third* being enlarged occasionally to some other *particulars*.

a. Ἀνατροπὴ τῆς Ὀρθοδοξίας.

CHAP. I.

Paraphrase.

1. PAVL and Silvanus and Timotheus unto the Church of the Thessalonians, in God our father, and the Lord Jesus Christ,

see 1 Thess. 1. 1.

2. Grace be unto you, and peace from God our father, and the Lord Jesus Christ.

3. We are bound to thank God alwaies for you, brethren, as it is meet,* because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth:]

3. We count our selves bound to give God especial thanks, for his mercy, and grace afforded you, by the help of which it is that your adherence to the Christian faith grows every day more constant, for all your persecutions, ch. 2. 14. and so also your mutual love and charity, unity and amity one toward another, without any breach or schisme among you.

* that ὅτι

4. So that we our selves glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye indure.]

4. And accordingly we expresse our joy by boasting of you to other Churches of Christians, that you have with great patience endured sore persecutions, and yet continued firm and constant in all.

5. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the [a] kingdome of God, for which ye also suffer:]

5. Which is a notable means of evidencing the great justice of God's providence, and dispensations of the things of this world, when all the persecutions that fall on you, tend but to the trial and approving of your constancy and fidelity to Christ, and so to the making you capable of that glorious deliverance, which Christ will shortly work for all that adhere to him, when the unfaithfull and cowardly are destroyed with the persecutors. And indeed this is it for which they persecute you, as they have done us, that we professe to beleive that Christ will shortly exercise this regal power of his for the destroying of his enemies, and rescuing the persecuted out of their calamities: 2.

6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;]

6. It being most just with God to punish your persecutors, to deal with them, as they have dealt with you;

7. And to you who are troubled, rest with us, when the Lord Jesus shall be [b] revealed from heaven with his mighty Angels,]

7. And to give you in proportion to your sufferings, a participation of ease and joy with the Apostles of Christ, at that glorious coming of his to the punishing of his enemies foretold Mat. 24. with those notable messengers and ministers and executioners of his power (see note on 2 Pet. 3. d.)

8. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ,]

8. In rendring a most severe vengeance to all the obdurate Jewes, and wicked carnal heretical Gnostick Christians,

9. Which ſhall be finally deſtroyed by the judgment of God, at his powerfull appearance in vengeance againſt his crucifiers.

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,]

10. At which time alſo he will ſhew miraculous acts of mercy to all pious faithfull Chriſtians, to deliver them, (and ſo conſequently you, who have received the Goſpel preached by us) in the day of his vengeance on his enemies, ſee note on Heb. 10. a.

10. When he ſhall come to be glorified in his ſaints, and to be admired in all them that beleive, (becauſe our teſtimony among you was beleived) in that day.]

11. To which purpoſe we pray for you continually, that God will by his grace enable you to walk worthy of that high calling or privilege, that of being Chriſtians, owned and vindicated by him, and powerfully accompliſh and complete in you all the good works and fruits of faith and patience, which may render you acceptable in his ſight,

11. Wherefore alſo we pray alwaies for you, that our God would * count you worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of faith with power,] * make you worthy ἀξιώσῃ

12. That Chriſt may have the honour of your patience, and you be rewarded for it, according to the great mercy and goodneſſe of God in Chriſt Jeſus.

12. That the name of our Lord Jeſus Chriſt may be glorified † in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.] † among ἐν

Notes on Chap. I.

a. ἐκκλησία Θεοῦ

That *the kingdome of God* ſignifies the *ſtate* of the *Goſpel* or *Chriſtian profeſſion*, appears oft in the *Goſpels*, eſpecially in the *parables* of *Chriſt*; when the *kingdome of God* is likened to a *net*, to a *pearl* &c. and to that the addition of ὑπὲρ ὧν πάσχετε *for which ye ſuffer*, may here ſeem to incline it, But the πάσχειν θλῖψιν that goes before, is not well appliable to that, For that ſignifying to be *vouchſafed* or *thought worthy* to have their *parts* in it, or to have it *beſtowed* upon them, it muſt referre to ſomewhat yet *future*, which through the *mercy* of *God* ſhould be *beſtowed* upon them, and then that whatſoever it is being *hoped* for and *depended* on by them, it may well be ſaid that they *ſuffer for that*, i.e. either for the *profeſſing* that *hope* of theirs, whereby the *malice* of others is *provoked* againſt them, or at leaſt in *hope* or *intuition* of it. Two other notions therefore there are of the *kingdome* of *God*, 1. that of *reigning* with *Chriſt* in *endleſs bliſs* in another world, and 2^dly, the *exerciſe* of *Chriſt's regal power*, which was then ſo oft foretold to be *approaching*, in *deſtroying* his *enemies*, and *preſerving* his *faithful ſubjects*, according to that double office of a *King*, *Rom.* 13. of *avenging* of *offenders*, and *rewarding* them that *doe good*. Of this ſee *note* on *Mat.* 3. c. And that this is the notion of it in this place appears very *probable* by that which follows, where it is ſaid, that it is *juſt with God to repay tribulation* to their *perſecutors*, and *to the perſecuted* ἄνεσιν *releaſe*, *refreſhment* from the *perſecutions*, under which they had been: This was it that the *Apoſtles* had *foretold* them in their preachings (ſee *note* a. on the *title* of the *Epiſtle to the Romans*) and the benefits and fruits whereof they had been *promiſed* upon their *perſeverance* in the *faith* through all their *perſecutions*, not excluding their *eternal reward* (but ſuppoſing that for the *future*, and in caſe they did not *outlive* the *preſent diſtreſſes* 1 *Theſ.* 4. 13.) but withall giving them into the *bargain* this aſſurance of an eminent *deliverance* here, *halcyonian* daies of *reſt* to the *Church*, upon the *deſtruction* of their *perſecutors*, according as it fell out in *Veſpaſian's* daies, after the *deſtruction* of the *Jewes*. And this the *Apoſtles* profeſſed to expect, and ſo did the *Orthodox Chriſtians* generally, and as S. *Stephen* was *ſtoned* for that expectation *Act.* 6. 14. ſo were the *Apoſtles* and their *followers perſecuted* alſo, and ſo it was literally ὑπὲρ ὧν πάσχετε, *for this* avowed *expectation* of this *kingdome* thus underſtood, they *ſuffered* perſecution.

ἄνεσιν

b. Ἀποκάλυψις Χριστοῦ

Ἀποκάλυψις Χριστοῦ *the revelation of Chriſt*] as the *coming* of *Chriſt*, is a phraſe of a doubtfull ſignification, ſometimes ſignifying the *coming* to the *final* doom, but ſometimes alſo that *coming* that was deſcribed *Mat.* 24. and was to be within that *generation*. And ſo ſure it ſignifies in ſeveral places of S. *Peter*, 1 *Pet.* 1. 7, 13. and ch. 4. 13. and the ἑτοιμὴ ἐπὶλυ ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *the deliverance ready to be revealed in the laſt time*, ch. 1. 5. the *deſtruction* of the *Jewes* being the *time* of the *deliverance*, and *eſcaping* to the *Chriſtians*, that were *perſecuted* by them. (ſee *Rom* 13. 11.) ſo again 1 *Pet.* 5. 1. where S. *Peter* ſaying of himſelf that he was a *witneſs* of the *ſufferings* of *Chriſt*, addeth he was alſo ὁ μέλλουσα ἀποκαλύπτεσθαι δόξης κοινωνός, *partaker of the glory that ſhould be revealed*, i.e. *preſent* at the *tranſfiguration*, where, by *Moſes* and *Elias*, were repreſented and declared the glorious conſequents of his *crucifixion*, i. e. the *deſtruction* of his *crucifiers*, and deliverance of his *faithfull diſciples*, ſee *note* on *Mat.* 17. a. *Lu.* 9. b. & 2 *Pet.* 1. 16. And ſo here it moſt probably ſignifies, where the *vengeance* on the *oppreſſors*, i. e. the *crucifiers* of *Chriſt*, and *perſecuters* of *Chriſtians*, is deſcribed, and an *appendix* of that, *reſt* and *releaſe* to the *oppreſſed*, which is that ἄνεσις *deliverance* ſo oft promiſed to them that *perſevere* and *endure* and *outlaſt* thoſe *perſecutions*, and that ἐν ἡμέρᾳ ἐκείνῃ v. 10. *in that day*, which is the notation of that *time* of *vengeance* upon the *Jewes*, ſee *Heb.* 10. a. As for the mentions 1. of the *Angels*, 2^dly, of the *flame of fire*, 3^dly, of the *everlaſting deſtruction*, which may here ſeem to interpret this *Revelation of Chriſt*, ſo as to ſignifie the *day of the general doom*, It is evident 1. that the *Angels* being *miniſters* of *God* in *executing* his *judgments* on *nations*, this remarkable *vengeance* on the *Jewes*, may well here, and is elſwhere fitly expreſt by his *coming*, or *revealing* himſelf *with*, or *by* his *Angels*, So *Mat.* 16. 27. and elſwhere often. See *note* on *Jude* g. Then 2^dly, for the πῦρ φλογὸς, πῦρ φλογὸς *fire of flame*, or *flaming fire*] that is ordinarily the expreſſion of the *appearance* of *Angels* (*he maketh his miniſters a flaming fire*, ſaith the *Pſalmiſt*) and ſo adds little to the former. And ſecondly *Gods judgments*, if they be *deſtructive*, are ordinarily in *prophetick phraſe* expreſt by *flaming fire*,

ſee

ἀνδρὸς τῆς ἀπωλείας

Πυρὸς αἰωνίου δίκην

see *Mat.* 3. 12. *Thirdly* for the ὄλεθρος αἰώνιος, that ſignifies an *utter deſtruction*, as of *Sodom* it is ſaid *Jude* 7. that it endured πυρὸς αἰωνίου δίκην *the vengeance of eternal fire*, which in all reaſon belonging to the *fire*, and *brimſtone*, that deſtroyed *Sodom*, muſt ſignifie not the *eternal* burning of that *fire*, but the *utter* conſumption of the *city*, by that *fire*, or the *fires* never ceaſing to *burn*, till it had *utterly conſumed* the *city*, and ſo when of the *chaffe* it is ſaid, *Mat.* 3. 12. that it *ſhall be burnt with unquenchable fire*, it referres to the cuſtome of *winnowing*, where the *fire*, being ſet to the *chaffe*, and aſſiſted with the *wind*, never goes out, till it have *burnt* up all. Mean while not excluding the *eternal torments* of *hell fire*, which expect all impenitent ſinners, that thus fall, but looking *particularly* on the *viſible deſtruction*, and *vengeance*, which ſeiſeth on whole *nations*, or *multitudes* at once in *this* life. And that this is the meaning of the ὄλεθρος αἰώνιος *everlaſting deſtruction*, here, appears by all that here follows in this *chapter*, the *time* aſſign'd for it, ὅταν ἔλθῃ ἐνδοξασθῆναι &c. *when Chriſt ſhall come* (the ordinary expreſſion of this his *vengeance* on his *crucifiers*) *to be glorified in his ſaints, and to be admired among all beleivers in that day*, which that it belongs to ſomewhat then *approaching*, and wherein thoſe *Theſſalonians* were then concerned (not to the *general* judgment, yet *future*) is evident by his *prayer* for them, that they may have their *part* in that great *favour* of *God*, v. 11. and *that the name of the Lord Jeſus may be glorified in* ὑμῖν *among them*, to whom he writes, καὶ ὑμεῖς ἐν αὐτῷ *and that they may be glorified in*, or *through him*, by this remarkable *deliverance*, which ſhould ſhortly befall them, which were now *perſecuted*.

CHAP. 11.

Paraphraſe.

*concerning the † our

1. NOW we beſeech you, brethren, * [a] by the [b] coming of our Lord Jeſus Chriſt, and † by our gathering together unto him,] a. b.

1. But now, Brethren, concerning that famous coming of Chriſt ſo often ſpoken of ch. 1. 5. &c. (and mentioned to you by me 1 Theſſ. 5. 1.) for the deſtroying and cutting off the crucifiers of Chriſt, and perſecutors of Chriſtians (*ſee* note on Mat. 24. b.) the thing which is juſtly looked on by you as the period of your miſeries and perſecutions, ſo univerſally cauſed by them, and which conſequently will be attended with the plentifull coming in of diſciples to the Chriſtian profeſſion, and with a greater liberty of publick aſſembling for the worſhip of Chriſt, than our perſecutions and diſperſions will now afford us, (*ſee* note on Rev. 1. d.) concerning this matter, I ſay, I beſeech you,

* from your opinion ἀπὸ τοῦ νοὸς

2. That ye be not ſoon ſhaken * in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt [c] is at hand.] c.

2. That ye be not removed out of the truth (which ye have already been taught, and beleived from Chriſt, and us) either by the pretended or miſunderſtood revelations, or inſpirations of ſome, or by any thing ſaid to you by me, when I was with you, by word of mouth, or by that which I wrote to you in the former Epiſtle, ch. 5. 2. as if it were our affirmation, that this now were the period of time, wherein the day of the Lord, his coming to judge and deſtroy the Jewes, were inſtantly a coming; I foreſee the danger of this miſtake to you, that if you beleive this, and find your ſelves confuted by the event, it will be matter of great trouble to you, and may poſſibly ſhake your conſtancy, and tempt you to disbeleive our Goſpel, and forſake your profeſſion.

† the departure muſt needs come firſt.

3. Let no man deceive you by any means; for † that day ſhall not come, except there come a [d] falling away firſt, and that [e] man of ſin be revealed, the ſon of perdition,] d. e.

3. And therefore let not this cheat by any artifice be put upon you, being of ſo dangerous importance, if you beleive it to be taught by us; but reſolve on this, that before that come, firſt there muſt be, according to Chriſt's prediction, a great departure, or defection from the faith to the hereſie of the Gnoſticks, (or perhaps this may be the meaning of the departure, That in the order and method of things foretold by Chriſt, one thing muſt ſolemnly precede, the Chriſtians breaking off their compliance with the impenitent Jews, leaving them, as obdurate, and departing avowedly to the Gentiles, Mat. 24. 13.) And 2dly, Simon Magus that wicked Impoſtor, and accurſed perſon owned to ruine, together with his followers the Gnoſticks, ſhall ſhew themſelves in their colours, having for ſome ſpace concealed their malice,

* worſhip

4. Who oppoſeth and exalteth himſelf above all that is called God, or * that is [f] worſhipped; ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God.] f. g.

4. He, I mean, who oppoſes himſelfe againſt Chriſt, ſetting himſelf up (and being acknowledged by the Samaritanes and others) for the chief or firſt God, ſuperior to all other Gods, and accordingly is publickly worſhipt by them, (*ſee* note on Rev. 14. b.) and aſſumeth to himſelf diſtinctly that he is God.

5. Remember ye not that when I was yet with you, I told you theſe things?] 5. If you remember, this very thing I foretold you, when I was among you, preaching the Goſpel, and therefore in any reaſon I muſt not now be interpreted to any contrary ſenſe, v. 2.

† that he be revealed, ἵνα ἀποκαλυφθῇ

* in his own ſeaſon, ἐν τῷ ἰδίῳ καιρῷ

6. And now ye know what [h] withholdeth, that † he might be revealed * in his time.] h.

6. And now you cannot but diſcerne what 'tis, which makes ſome ſtop in their buſineſſe, Their ſeaſon of ſhewing themſelves and making open profeſſion of all hoſtility, and hatred againſt the Orthodox Chriſtians, is not yet come. The peculiar ſeaſon will be, when the Apoſtles have given over preaching to the Jewes, as hopeleſſe and refractary, and ſo goe to the Gentiles, Mat. 24. 13. and conſequently break off that more tender compliance with the Jewes; For as long as that holds, the Jewes will not be ſo ſharp againſt the Chriſtians, and conſequently 'twill not be yet ſo fit a ſeaſon for the Gnoſticks to diſcover their veneome againſt them.

† is already acted ἤδη ἐνεργεῖται

* only there is that withholdeth as yet, μόνον ὁ κατέχων ἄρτι

7. For the [i] myſterie of iniquity † doth already work, * onely he who now letteth, will let, untill he be taken out of the way:] i.

7. And therefore though this ſort of men be already formed into a ſect, under their ringleaders Simon, and Carpocrates, &c. yet at this time 'tis carried more cloſely, they are not broken out into ſuch open renouncing of, and oppoſition to Chriſt, and Chriſtians, they have no occaſion as yet to ſide with the Jewes againſt the Chriſtians, nor ſhew of quarrel whereupon to exaſperate the Jewes againſt them, becauſe the Chriſtians walk warily, and doe nothing contrary to the Moſaick law, which is the thing which holds them from breaking out, v. 6. But as ſoon as ever that which withholdeth is removed, i. e. as ſoon as the Apoſtles depart v. 3. go profeſſedly to the Gentiles, give over the Jewes, and permit not Chriſtians to Judaize, but call them off from obſerving the law,

k. 8. Then immediately ſhall this ſect of Gnoſticks ſhew it ſelf, joyn with, and ſtirre up the Jewes, and bring heavy perſecutions upon the Chriſtians, and (having this opportunity to calumniate them to the Jewes) behave themſelves as their profeſſed oppoſers. And Simon Magus ſhall ſet himſelf forth in the head of them; Whom, as a profeſt enemy of Chriſt, Chriſt ſhall deſtroy by extraordinary means by the preaching and miracles of S. Peter: and for all the Apoſtatizing Gnoſticks that adhered to him, they ſhall be involved in the deſtruction of the unbeleiving Jewes, with whom they have joyned againſt the Chriſtians.

8. And then ſhall * that k wicked be revealed, whom the Lord ſhall conſume † with the ſpirit of his mouth, and ſhall deſtroy * with the brightneſſe of his coming,]

* the wicked one

† by the breath of his own mouth τὸν ἄνομον ὃν ὁ κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ

* by the appearing of his own preſence τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ

9. This perſon whom now I ſpeak of, and his followers, are ſuch, as by Magick doe many ſtrange things to deceive men into an admiration of themſelves,

9. Even him whoſe coming is after the working of Satan, with all power and ſignes, and lying wonders,]

10. And by baits of luſt, &c. they work upon the generality of wicked carnal Chriſtians, and this as a puniſhment for their not being brought to ſincere repentance and true faith by the Goſpel, but preferring the ſatisfaction of their own humors, and paſſions, and prejudices, Joh. 8. 45. before the doctrine of Chriſt, when it came with the greateſt conviction, and evidence, and authority among them, Tit. 2. 11.

10. And with all deceivableneſs of unrighteouſneſs, in them that periſh, becauſe they received not the love of the truth, that they might be ſaved.]

11. And this is the cauſe why God ſuffers meer Magicians to deceive them by falſe miracles, and by that means to bring them to beleive all kind of falſeneſſe, falſe gods, falſe waies of worſhip, deceitfull, cheating, falſe miracles to get authority to thoſe, and all manner of heathen, licentious, vicious practiſes, the conſequents of thoſe errors, and the moſt contrary to Evangelical truth:

11. And for this cauſe God ſhall ſend them † ſtrong deluſions, that they ſhould beleive a lie:]

† deceitfull working ἐνέργειαν πλάνης

12. That ſo filling up the meaſure of their obdurations, they may fall under condemnation, or be judged and diſcerned to be, what they are, impenitent infidels, and accordingly remarkeably puniſhed.

12. That they all might be * damned, who beleived not the truth, but had pleaſure in unrighteouſneſs.]

* judged κριθῶσι

13. The more of truth there is in all this, the more are we bound to bleſſe and praiſe God for his goodneſſe to you, brethren, that he hath been ſo favourable to you above others, as to appoint the Goſpel to be preached to you, and you to be called to the faith of Chriſt ſo early (ſo theſe being Jewes at Theſſalonica, are ſaid to have beleived before others Epheſ. 1. 12.) and ſo to be taken out of that wicked generation by the preaching of the Goſpel, and that grace which is annext to it, and by your receiving of the truth (by which means you are ſafe both from the Apoſtaſie v. 3. and the deluſions v. 10. and from the deſtruction that ſhall ſhortly come upon the Jewes and Gnoſticks, v. 1, 8, & 12.

13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, † becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and beleif of the truth,]

† that he in

14. Unto which honour and advantages God hath by our preaching advanced you, that thereby ye might have your parts in all the glorious effects of Chriſt's power in his ſervants, and over his enemies.

14. Whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.]

15. To conclude therefore, Doe you, brethren, take care to retain conſtantly all the doctrine, which I have, (both at my being with you for the preaching of the Goſpel to you, and ſince in mine Epiſtle) delivered to you, all ſuch, I mean, as I have truly told or written to you, not ſuch as are unduly put upon you under that pretence, v. 2.

15. Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our Epiſtle.]

16. And I beſeech that Lord and Saviour of ours, Jeſus Chriſt, in the notion of a Father, who out of his meer love to us hath thus given us his ſon, and through him afforded us matter of endleſſe comfort, even the hope of eternal joyes to reward our temporary ſufferings, and revealed this to us in the preaching of the Goſpel (ſee note on Heb. 13. c.)

16. Now our Lord Jeſus Chriſt himſelf, and God, even our father, which hath loved us, and hath given us everlaſting conſolation and good hope through grace,]

17. That he will now in your tribulations and perſecutions refreſh and cheer you up, and confirm you to perſevere ſtedfaſt and conſtant in the profeſſion of the truth, and in all Chriſtian practiſes.

17. Comfort your hearts, and ſtabliſh you in every good word and work.]

Notes on Chap. 11.

a. ὑπὲρ

The *preposition* ὑπὲρ is oft taken in the notion of περὶ *of*, or *about*, or *concerning*, or *for*, as that denotes the *matter* of the inſuing *diſcourſe*, as when we ſay in *Engliſh*, *Now, for ſuch a matter*, or *point*, or *queſtion*, which is the *form* of *entring* upon any diſcourſe. And thus it ſeems to be underſtood here, making the *coming* of *Chriſt* &c. the things which he proceeds to diſcourſe of, which having been touched upon in the former *Epiſtle*, c. 5. 1. (and, it ſeems, that which was ſaid in that *Epiſtle*, miſunderſtood by them, in ſome circumſtances) he proceeds, as in a known matter, to ſpeak of it, and ſo ὑπὲρ] will be beſt rendred, *concerning*.

b. Παρουσία τ Κυρίυ Παρουσία τ Κυρίυ

Παρουσία τ Κυρίυ &c. *the coming of the Lord*, hath been at large explained, *note* on *Mat.* 24. b. to ſignifie the *coming* of *Chriſt* as a *Judge* to *deſtroy* the *Jewes*, (as *Pſa.* 96. 13. *For he cometh, for he cometh to judge the earth*, and as *Pſal.* 97. 5. *the hils melted like wax at the preſence of the Lord*, the very παρουσία τῦ Κυρίυ here,) and by that meanes to *reſcue* thoſe that were *perſecuted* by them, and this is by Saint *James* c. 5. 7, 8. called by this title, παρουσία τῦ κυρίυ, *the coming of the Lord*, and that then ἐγγίζουσα, *approaching*, and farther expreſſed v. 9. by *the Judge ſtanding before the dores*, and ſo there is little reaſon to doubt but that it ſo ſignifies here; 'Tis true indeed that 1 *Theſ.* 4. 15. παρουσία τῦ Κυρίυ, *the coming of the Lord*] is uſed for the *final* day of *doom*; but the *phraſe* here appears not to refer to that place, for after the deſcription of *that* to the end of that fourth *Chapter* the *Apoſtle* c. 5. begins περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν *but concerning the times* and *ſeaſons*, as of ſomewhat which was then approaching, and preſumed to be ſufficiently

Ἡμέρα Κυρίου.

only *known* among them, and on that subject he tels them, that they *know that the day of the Lord cometh as a thief in the night*, Now to this *coming of the day of the Lord*, it is, that the *Apostle* here refers, in this *second Epistle* (that which he had said of it in the *first Epistle*, and particularly the ἀιφνίδιος ὄλεθρος *suddain destruction* v. 3. being misinterpreted by some of them, and changed into ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ *the day of Christ is instantly approaching*) as may appear by the end of the second verse, where the very *phrase* is us'd, *the day of the Lord*; which therefore is to be taken for the interpretation of παρουσία Χριστοῦ *the coming of Christ*, v. 1. the one, as well as the other, ordinarily denoting this *judgement* of *Christ* upon the *Jewes* (see *note* on *Ro.* 13. d.) And then the ἐπισυναγωγὴ ἡμῶν ἐπ᾽ αὐτόν, *our assembling to him*, must be proportionably explained to signifie that greater *liberty* of the *Christians* to *assemble* to the *service* of *Christ*, the *freedom* of *Ecclesiasticall assemblies*, which was a consequent of that great *judgement* on the *persecutors* in the times of *Vespasian* and *Titus*, see note on *Rev:* 1. b. and c. 3. 10. and c. 7. 15. Thus is the phrase used 2 *Mac:* 2. 7. where *God's gathering his people again together*, an effect of his *receiving* them into *mercy*, is his giving them the *liberty* of the *Temple*, and his *service* there. And so ἐπισυναγωγὴ ἑαυτῶν *the assembling of themselves*, *Heb:* 10. 25. is their *meeting together* in the *publicke service* of *Christ*. And this, as it was an happy consequent of this *deliverance*, so was it to be used as a solemne meanes of expressing their *gratitude* to *Christ*, who had thus delivered them, and so was peculiarly a *gathering together* εἰς αὐτὸν *to him*.

Ἐπισυναγωγὴ εἰς αὐτόν

c. Ἐνίστημι

The word ἐνίστημι] here notes the *immediate approach* of this *day*, or the *instant coming* of it. So ἐνεστῶτα, the *things* just *at hand*, *Ro.* 8. 38. and 1 *Cor.* 3. 22. are set opposite to τὰ μέλλοντα, *the things to come*, which were *future*, but after some time, not so *immedtately* to *come* to passe. And this being the *direct* and *exact* notion of the word, is a *key* to the whole matter; For that *this day* was ἐγγίζον *drawing neer*, had been oft affirmed by the *Apostle*, and as *Lactantius* saith (see *note* on *title* of the *Epistle* to the *Rom:* 2) commonly foretold by *Peter* and him, in all their preachings, and 1 *Thes.* 5. 1. he had farther given them warning, that it would *come as a thief in the night*, i. e. on a *suddain*, *unobservably*, or *unexpectedly*. This it seems was *mistaken* by them, and the *suddainnesse* and *unobservablenesse* of it when it should come, interpreted by some to denote the *immediate*, *instant approach* of it, at that time wherein he spake. This error of theirs they founded on *three* things, first, on the *Revelations*, which some had *received* in this matter, and which were understood to this sense; which is the meaning of διὰ πνεύματος *by spirit*, the *spirit* of *prophesy*, either *truly* such, or *pretended* to be such; 2*dly* on the *discourses*, and affirmations of Saint *Paul*, when he was among them, which is the meaning of διὰ λόγου *by the word of mouth*; 3*dly* on the words of his *former Epistle*, where he had said c. 5. 2. that it *cometh as a thief in the night*, and that *when they said peace and safety*, τότε ἀιφνίδιος αὐτοῖς ὄλεθρος ἐφίσταται *then a speedy destruction invadeth them*, which last they interpreted, as if he had said, ἐν ἐνέστηκεν, that it were now *instant*, or *present* at hand, and so founded their doctrine upon Saint *Paul*, which is the meaning of ὡς δι᾽ ἡμῶν, *as if we* had thus *taught*, either by *word of mouth*, or by that *Epistle*, or by both, that this *day* of the *Lord* was now *instantly* a *coming*, where, as the mistake was no more, then by interpreting ἐνίστημι by ἐνέστηκα, the *approach when they said peace*, i. e. when they *least looke for it*, by the being *now immediatly* at *hand*, so it was an error of *ill* consequence, and directly *contrary* to what the *Apostle* had taught them, *when he was with them*, v. 5. and therefore their *embracing* it was justly branded by him with the title of σαλευθῆναι being *suddainly shaken from the sense*, or *understanding*, or *notion* of that *coming*, which he had imparted to them. And besides it was a mistake that, he foresaw, would *shrewdly disturb* them, when *looking* for it, according to that *belief*, they should finde themselves *defeated*, and so be *tempted* to call the *Apostles truth* in question, from whom they took themselves to have it; And as this would be apt to give them doubts of the *truth* of the whole *Gospel*, which they had beleived on the same *authority*, so would the *sharpness* of the *present persecutions* be in danger to *shake* them quite out of their *constancy*, when they found themselves thus deluded in their expectation of *relief*; and this is the meaning of θροεῖσθε, *being troubled*. And accordingly we finde in Saint *Peter*, 2 *Epist:* c. 3. 4. that many thinking *Christ's promise* broken concerning this his *coming*, went over to the *Gnosticks*, joyned with them in *infidelity* and *carnality*, *walking after their own lusts*, *and saying*, *Where is the promise of his coming?*

Σαλευθῆναι ἀπὸ τοῦ νοὸς

Θροεῖσθαι

d. Ἀποστασία

That ἀποστασία in its natural signification imports no more then *abscession* or *departure*, is clear by the *verb* ἀφίστημι, from which it immediatly comes, So *Act.* 15. 38. when 'tis said of *John*, τὸν ἀποστάντα ἀπ᾽ αὐτῶν ἀπὸ Παμφυλίας, sure it signifies no more then that he had *departed from them*, not from the *faith* of *Christ* in our modern notion of *Apostasie*, and in that place the *King's MS.* reads ἀποστάντα, whic is a *verb* made from ἀποστάτης *Apostate*, and yet there signifies no more, then *leaving* or *forsaking* their *company*, not the *faith* of *Christ* at that time. Thus the word is used distinctly in this matter of *Moses's law*, *Act.* 21. 21. ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, *thou teachest the Jewes in Asia* &c. *to forsake the Mosaical law*. And therefore it is possible that the word ἀποστασία here may signifie either 1. this *departing* of the *Apostles* from the *Jewes*, *leaving* them and *departing* to the *Gentiles*, which was indeed a great *provocation* to the *Jewes* to *persecute* them most bitterly, and so might be made use of by the *Gnosticks* as the *opportunity* most fit to *exasperate* the *Jewes* against them; Or else 2*dly* the *departing* of the *beleiving Jewes* from the *Mosaicall observances*, *circumcision* &c. And this also *sharpned* the *persecutors* against them. And so Saint *Luke* uses the word ἀποστάς, *Act.* 19. 9. of *Paul*, when the *Jewes* were *hardned* and *disobedient*, and *spake evill of that way before the multitude*, ἀποστὰς ἀπ᾽ αὐτῶν, ἀφώρισε τοὺς μαθητὰς, *he departed from them*, *and separated the disciples*, i. e. he (and the *Christian beleivers*) *forsook* and *separated* from them and *betook himself* to the *Gentiles* of *Asia*, and so at other times he did, *Act.* 13. 46. and finally, *Act.* 28. 28. And to this the *Apostle* seems

Ἀποστασία τῶν Μωσαϊκῶν

Ἀποστὰς ἀφώρισε

ſeemes to exhort the *Hebrew believers*, *Heb.* 13. 13. *Let us therefore come forth to Chriſt without the camp*, make an expreſſe *ſeparation* from the *unbelieving Jewes*, *bearing Chriſt's reproach*, i. e. although we be *perſecuted* by them for doing ſo. But beſides theſe, there is the ordinary *vulgar* notion of *Apoſtaſie*, which may very probably be meant here, a notable diſcernible *apoſtatizing* of *Chriſtians* to that abominable *impiety* of the *Gnoſtickes*, of which Saint *Paul* 1 *Tim.* 4. 1. affirmes ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, *ſome ſhall apoſtatize from the faith, giving ear to deceitfull ſpirits*, and this, ſaith he there, *the ſpirit ſaith expreſſely*, i. e. *Chriſt* hath diſtinctly *foretold*, *Mat.* 24. 10. *And then ſhall many be ſcandalized*, i. e. *fall* off from the *faith*, *and falſe prophets ſhall ariſe and deceive many*, v. 11. and the *love of many ſhall grow cold* v. 12. contrary to the *enduring to the end*. And this there as the *immediate forerunner* of that *great day*, for, as it there followes v. 14. *Then ſhall the end come*. And againſt this the *Apoſtle* warns them to take heed *Heb.* 3. 12. *leſt there be in any of you an evil heart of unbelief in departing from the living God*, and they that did ſo, he ſaith they doe ἀποστολῆς οἱ ἀπολλυσιν *draw back*, or *fall off unto perdition*, *Heb.* 10. 22. And (beſides that by theſe *warnings* and *intimations* (ſee *Heb.* 12. 15.) it appears that many did, according to *Chriſt's prediction*, *fall off*) it is farther moſt certainly known, that *Samaria*, which was the *firſt-fruits*, as it were, unto *Chriſt*, after his *aſcenſion*, and embraced the *faith* univerſally, *Act.* 8. 12. 14. did alſo, by the *ſubtlety* of *Simon Magus* and the *Gnoſticks*, fall off from their *firſt faith* to that abominable *hereſie*. And ſo this may very fitly be here referred to by the *Apoſtle*, as that which muſt neceſſarily come to paſſe, before the *coming* of this *day*.

c. ὁ ἄνθρωπος τῆς ἁμαρτίας the *man of ſin*, is here the denotation of a *very wicked ſort* of people, and though it be in the *ſingular* number, muſt not yet, in any reaſon, be confined to a *ſingle perſon*, but to ſome one, or more *ringleaders*, and their *followers*. Thus we know χριστὸς *Chriſt*, ſignifies *him*, as he is the *head* of his *Church*, and is ſometimes uſed to ſignifie the whole *ſociety* of *Chriſtians* (ſee *note* on *Gal.* 3. d.) And ſo ἀντίχριστος *Antichriſt*, is ſure no *ſingle* perſon, conſidered alone, but in conjunction with his *followers*, And in this latitude proper names of *perſons* are *propheticall* uſed, to ſignifie *people*, *Jezebel*, for this *hereſie* of *Gnoſtickes*, the *whole ſet* of them, (ſee note on *Rev.* 2. n) and many the like. And accordingly here it cannot be ſtrange, that the ἄνθρωπος ἁμαρτίας *the man of ſin*, ſhould ſignifie more then *one* ſingle perſon, *viz.* *Simon* and the *Gnoſtickes*. So likewiſe for all that follow, υἱὸς ἀπωλείας *the ſon of perdition* (one *fit*, and *ſure* to be *deſtroyed*, as בן מות *the ſon of death*, one that ſhall ſurely dye, 2 *Sam.* 12. 5.) ὁ ἀντικείμενος *he that oppoſeth himſelf*, (a *circumlocution* of *Antichriſt*) and ὁ ἄνομος *the wicked one*, v. 8. All which are here ſet to denote that *impious* ſect, under him which is known by the *antients* by the title of πρωτότοκος τοῦ Σατανᾶ, *the firſt born of Satan*, that *accurſed Simon* the *Magician*. That 'twas ſome *Magician*, is clear by what is ſaid of him v. 9. of the *working* of *Satan* evidenced in him, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους, &c. v. 10. *in all power*, *and ſignes*, *and lying wonders*. (which *one*, beſide many other *circumſtances*, ſufficiently prove, that it was not *Cuinus*, or any other of the *Roman Emperors*, as ſome have conceived) and that it was particularly *Simon Magus*, appears by *Euſebius* l. 2. c. 13. who at the beginning of *Claudius's* reigne mentions his *coming* to *Rome*, and there deſcribes him Διὰ τὴν ἐπιφανῆ δαιμόνων πλῆθος δυνάμει μαγικῇ πεποίηται, (words directly *parallel* to this *ninth verſe*) doing ſuch *miracles* there by the *help* of the *devils*, that he was taken for a *God*, and accordingly had a *ſtatue* erected betwixt the two *bridges* built on *Tiber*, with this *inſcription*, *Simoni Deo Sancto*, and, ſaith he, almoſt all the *Samaritanes*, and ſome of other *nations* confeſſed him τὸν παρ' αὐτοῖς θεὸν *the firſt* or *principal God*, and accordingly *worſhipped* him δημοσίαν ᾗ θυσίαις ᾗ σπονδαῖς, with *all* ſorts of *ſacrifices*, and with him alſo *Helena* (which went about with him, but had before been a *proſtitute ſtrumpet* in *Tyrus*) calling her ἣ ἀπ' αὐτοῦ πρώτην ἔννοιαν, that *firſt cogitation* that proceeded *from him*, a kind of *Pallas* out of *Jupiter's head*. Of him we may read at large in *Irenæus*, and by both ſee how truly not only that title belongs to him (given to him by *Euſebius*) that he was πάσης ἀρχηγὸς αἱρέσεως *the ring-leader of all the hereſie* that crept into the *Church*, and ſo of the *Apoſtaſie* here ſpoken of among the *Samaritans*, and of all the doctrines and practiſes of the *Gnoſticks* quickly following in the *Church*, but alſo how perfectly appliable to him is that which is here added, that he *exalted himſelf above all that is called God*, or *worſhip* &c. For before his *baptiſme* it is ſaid of him *Act.* 8. that he was by all the *Samaritans* cried up to be Δύναμις τοῦ θεοῦ μεγάλη (or, as the *MSS.* read ἡ καλουμένη μεγάλη, *the divine power which is called great*, i. e. the *Divine Majeſty* called diverſly by ſeveral *nations*, but by all acknowledged as the *greateſt* and *ſupreme Deity*) and after the feigned reception of the *faith* and *baptiſme*, he did not leſſen, but rather increaſe his *pretenſions*. And accordingly ſaith *Irenæus* l. 1. c. 20. *Simon Magus intendit contendere adverſus Apoſtolos, uti & ipſe glorioſus videretur eſſe, A Claudio Cæſare ſtatuâ honoratus eſſe dicitur propter Magiam. Hic igitur à multis quaſi Deus glorificatus eſt, & docuit ſemetipſum eſſe, qui apud Judæos quaſi filius adparuerit, in Samariâ autem quaſi pater deſcenderit, & in reliquis Gentibus quaſi Spiritus ſanctus adventaverit. Eſſe autem ſe ſublimiſſimam virtutem, hoc eſt, eum qui ſit ſuper omnia pater, & ſuſtinere vocari ſe quodcunque eum vocant homines. Simon Magus ſet himſelf to contend againſt the Apoſtles, that he alſo might appear glorious. He was for his Magick honoured with a ſtatue by Claudius Cæſar. He was glorified by many as a God, and taught that himſelf was he that appeared as the Son among the Jewes, that in Samaria he deſcended as the Father, and in other nations came as the Holy Ghoſt, That he was the moſt ſublime virtue, that is, he which was the father over all, and that he was content to be called by the higheſt titles that any men did call him.* And ſo ſaith *Tertull: de Animâ*; *Simon* (ſpeaking of *Helena* his *prima ennoia* by which he *created* the *Angels*, and *powers which made the world*, and whom he called alſo the *loſt ſheep*, becauſe of her having

been

been in a *brothel-house*) ſaith that *ad hanc deſcendit pater ſummus, to her deſcended the ſupreme father*, (calling himſelf by that title) and having *carried her back* to his *palace*; *vt deinde ad hominum reſpexit ſalutem, from thenceforth had all care to the ſalvation of men*. Again that *ſtatue* of his was made, ſaith *Irenæus*, *in figuram Jovis, after the figure of Jupiter, and Helena's after the figure of Minerva*, and theſe, ſaith he, *were worſhipped by them*. And at laſt among the doctrines of his followers, *Saturnilus* and *Menander*, he ſets down, *Judæorum Deum unum ex Angelis eſſe*, c. 22. *that the God of the Jewes was but of the ſeven Angels that made the world. Ipſum vero Simonem unum Patrem eſſe qui fecit Angelos, Archangelos, Virtutes, Poteſtates, But that Simon himſelf was the onely Father that made the Angels, Archangels, Virtues, and Powers*, So clearly making himſelf *ſuperior* to the God of the *Jewes*, and indeed *creator* of him. So ſaith *Juſtin Martyr Apol:* 2. (ſee *note* b. on *Jude*.) Now for the ἀποκάλυψις, this man and theſe *Gnoſticks revealing* themſelves, that ſignifies their putting off that *diſguiſe* of *Chriſtianity* under w^ch they *vailed* themſelves a while, and ſetting up, he and his followers, profeſſedly againſt *Chriſt* and his *Apoſtles*. For *Simon himſelf*, that at firſt he was *baptized* and made a ſhew of being a *Chriſtian*, hath appeared *Act.* 8. but this without any *ſincerity* at that time, any γνησία αἵρεσις, *genuine purpoſe* of *change*, ſaith *Cyril* of *Jeruſalem*, *Cat:* 1. After this he went on in his way of *deceiving* the people by his *ſorceries*, as appears by his deſiring to *buy* the *power* of working *miracles* from the *Apoſtles*, and being denied that, ſoon after he ſet up, and *oppoſed* himſelf againſt *Chriſt*, and accordingly is here called ὁ ἀντικείμενος, *the adverſary*, or, *he that oppoſeth himſelf*, and by S. *John*, ὁ Ἀντίχριστος *the Antichriſt*, which is the ſame, And about the time of *erecting* the *ſtatue* to him at *Rome*, being by the *preaching* of the *Goſpel* driven out of that *city*, it was ſome *ſpace of years*, before he appeared there again, in *conteſtation* with S. *Peter*, which may paſſe for his *revealing* of himſelf, that at the *writing* of this *Epiſtle* was yet *future*. As for the *Gnoſticks*, the *followers* of *him*, and *other* ſuch leaders, thus it was. The *Jewes perſecuting* the *Chriſtians*, and thoſe *perſecutions* ſhaking the *faith* of *many*, and the *Gnoſticks* keeping themſelves ſafe from thoſe *perſecutions*, by *forſwearing* of *Chriſt* in time of danger from the *Jewes* (as they *ſacrificed* to *Idols*, to ſecure them from the *Gentiles*) and having other *carnal* baits, all manner of *filthineſs* to invite *carnal*, or *fearful* perſons to their party, did ſoon draw all *Samaria* from *Chriſt*, and ſo, wheresoever *Chriſtianity* was planted in other parts, at *Rome*, in *Aſia* &c. corrupted the *believers* every where, ſo that *many were polluted*, or *infected* by their *poyſon*, *Heb.* 12. 15. and at length joyned with the *Jews* in the greateſt *bitterneſs* of *perſecuting* the *orthodox Chriſtians*, firſt *ſecretly*, ὡς κύνες λαθροδήκται *as dogs* that *bite* and *bark* not, ſaith *Ignatius*, and then they were the *myſterie* here, but at laſt *openly* and *avowedly*, and that is the meaning of ἡ ἀποκάλυψις] the *revealing this myſterie*; And this *avow'd oppoſing* and *perſecuting* the *Chriſtians*, was to be a *forerunner* of that *day* of the *Lord*, and till that was *come*, the *day* was not yet *inſtant*, though *neer at hand*.

Σέβασμα in this place being joyned with θεὸν *called God*, not to *diſtinguiſh* it from the *former* but with an [i. e.] to *explicate* the former, or to *extend* it farther then the former might be thought to *extend*, muſt ſignifie not the *worſhip* it ſelf, but that which is *worſhipped*, whatſoever that is; The *nations* and *people* of the *world*, all of them, acknowledged and *worſhipped* ſomewhat, which they called *God*, or *Numen*, but all *falſe* and *Idol nothings*, ſave only the *one creator* of *heaven* and *earth*, yet on theſe they beſtowed thoſe *magnificent* titles of *God*, and *Great power of God*, and other the like, and to comprehend all thoſe titles by which all thoſe *falſe Gods* were known, this word σέβασμα *worſhip*, or *deity*, or (by repeating the word λεγόμενον) all that is *called worſhip* or *deity*, is here uſed. And ſo the word is uſed by the *Author* of the *Book of Wiſdome*, ch. 14. 20. and rightly rendred, *a God*. So *Act.* 17. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν *I beholding your worſhips*, i.e. their *Salvians*, their *idols* and *Armours*, of which their *city* had and *worſhipped* ſo many. For ſo v. 16. it is ſaid of him that he did θεωρεῖν, *behold*, *that their city was* κατείδωλον, *full of Idols* or *falſe Gods*, and v. 22. that he did θεωρεῖν *behold* again *that they were* δεισιδαιμονεστέρους *worſhippers of more Idols* or *Damons*, than any other *city*. So in *Photius Ep:* 162. Τὰ τῶν Ἑλλήνων σεβάσματα ζῶα, θεὸς &c. Not the *worſhips*, but the *Gods that are worſhipt by the Grecians*; and again ἀτιμάζων ἐσεβάσμιον σέβασμα *he reproached his own God*. And ſo 'tis truly here ſaid of *Simon Magus*, that he did *ſet himſelf up above all* that is any where *worſhipped*, *true* or *falſe God*, making himſelf the *ſupreme father* of all, who had *created* the *God* of the *Jewes*, as appeared *note* e.

What καθίσαι εἰς ναὸν τοῦ θεοῦ εἰς θεὸν *to ſit on the Temple of God as God*, ſignifies, cannot now be difficult after the conſideration of the former paſſages *note* e. and f. For being owned by all *Samaria* as the *ſupreme God*, and *worſhipt*, as was ſaid, θυμιάμασι, καὶ θυσίαις, καὶ σπονδαῖς, *by incenſe and ſacrifices* &c. it cannot be doubted but theſe were performed to him in thoſe *places* which had been ſet apart to the *worſhip* of the *true God*, and ſo that is [*to ſit* or *place* himſelf *in the Temple of God*] ἀποφαίνειν ἑαυτὸν ὅτι θεὸς *vaunting* or *declaring himſelf that he is God*, aſſuming thoſe *honours* to himſelf. Thus ſaith *Juſtin Martyr*, *Apol:* 2. of ſome, i. e. of him and *Helena* his *ſtrumpet*, that they did λέγειν ἑαυτοὺς εἶναι θεούς, *affirm themſelves to be Gods*. And ſo *Irenæus*, *Docuit ſemetipſum* &c. *He taught that he was God*, ſee *note* e. To this purpoſe it is that *Juſtin Martyr* affirms that *Claudius* erected him a *ſtatue* at *Rome* on *Tiber*, betwixt the *two Bridges*, inſcribed *Simoni Deo Sancto*, *To Simon the holy God*, Every ſuch *ſtatue* or *image* being according to the *theologie* of the *heathens*, a kind of *vaile* or *temple* or *chappel*, where the *God* to whom the *ſtatue* was conſecrated, was ſaid to *dwell*. And although *Petrus Ciaconius in Opuſc:* ſuſpects this to be a miſtake of *Juſtin*, becauſe about that place in *Rome An: Dom:* MDLXXIV. a *baſis* of a *marble ſtatue* was digg'd up with this inſcription *Simoni Sancō Deo Fidio ſacrum* &c yet the authority of *Juſtin*, writing this ſo ſoon after, to the *Emperors* of *Rome*, who could and would have diſcerned his *falſity*, if it had been ſuch, will be abundantly ſufficient to oppoſe to this *conjecture*

f. Σέβασμα

g. Καθίσαι εἰς ναὸν θεοῦ

jecture, especially when *Irenæus* insisting on it soon after him, and *Tertullian* better acquainted with that *city* and story, then to be thus imposed upon, have added their *confirmations* of it, and many writers of the *Church* of *Rome* after them, continued the *tradition* unquestioned, till this *conjecture* set up against it.

h. κατέχον

Κατέχων here signifies to *hinder*, to restrain him that is here spoken of, i. e. the ὁ ἀντικείμενος, the *impious* proud *adversary*, *Simon Magus*, and his *Gnosticks* v. 11. from putting off their *disguise*, and *revealing* themselves in their colours, i. e. *cruell* professed *enemies* to *Christ* and *Christians*, and by the addition hereof [ἐν τῷ ἑαυτῶ καιρῷ *in his own season*] some conjecture may be made what the [τὸ κατέχον *that which hinders*] signifies. For it being thereby manifest that there was a *season* most *proper* for them thus to *reveal* themselves, the τὸ κατέχον must be the *absence*, or *not approach* of that *season*. Now what the *Gnosticks season* of *shewing* or *revealing* themselves was, appeares by what hath formerly been said, *viz.* the *Christians separating* from the *Jewes*; Till they did this, the *Gnosticks* wanted a *pretence* to *exasperate* the *Jewes*, but then having that *advantage*, they shewed themselves in their *colours*, and so this is their *season* of *revealing* themselves. And the point of *time* when this *season* came, was, when the *Apostles departed* professedly from the *Jewes* (see *Paraphrase* on *Rom.* 7. 1.) and not onely gave over *tempering*, and *complying* with them, but *preaching* to them also, as *contumacious* and *hopeless*, with a *Behold we turn to the Gentiles*] For this made the *Jewes* to become implacable to the *Christians*, to *persecute* them bitterly (see *Eph.* 3. 1. 13.) not onely as *contemners* of *Moses's law*, which interdicted that *free commerce* with the *Gentiles*, but as those that *hated* them, and thought them *unworthy* of the *Gospel* of *Christ*, *Act.* 13. 46. And from thence sprang the *Apostasie* of many *weak Christians* to this party, through this *necessity* of *adhering* to one side or other, either of *persecuting* with the *Jewes*, or *being persecuted* with the *Christians*, the *Apostle*, *Heb.* 13. 13. calling the *Christians* to come from among them, to *goe out unto Christ without the Campe, bearing his reproach*, i. e. to leave off the *Jewish ceremonies*, which now became *obstructions* and *hindrances* to the *progresse* of the *Christian faith*, and to doe it, though it brought all *persecutions* upon them. And accordingly all were now forced to make their *choice* and *avow* it, and so they did (to avoid the *persecution* from the *Jewes*) many profest themselves *Jewes*, though they were not so by *birth* (nor *circumcised*, many of them, *Gal.* 6. 12, 13.) and, then having *departed* from the *faith*, soon proceeded to the greatest *hatreds of them* which did not, expres'd the fiercest *zeal* against the *Christians* of any, according to *Christ's* saying, that the *Jewish Pharisaical proselytes* became *doubly more the children of the devil, then themselves* (see *note* on *Mat.* 23. d.) This then being the *season* of the *Gnosticks* breaking out against the *Christians*, the *absence* of that *season*, must consequently be the *Apostles* and *Orthodoxe Christians* keeping faire with the *Jewes*, and being not yet *departed* to the *Gentiles*, their observing some *ceremonies* in *complyance* with, and in hope of gaining the *Jewes*. This we know they did for some time, upon a *double* consideration, 1. On *hope* of doing good upon the *Jewes* by that meanes, (so *Paul circumcised Timothy*, *Act.* 16. 3. and so he *purified* himself *Act.* 21. 26.) and 2dly to avoid the *persecutions* of the *Jewes*, which it seemes Saint *Peter* did, *Gal.* 2. 12. *fearing those of the circumcision*. And as yet the *Apostles*, it seemes, had not given over these *compliances*, when Saint *Paul* wrote this. And this, as long as it *lasted*, kept it from being a *fit season* for the *Gnosticks* to *shew* themselves, and so in all probability is the τὸ κατέχον here, *that which hindred*, and the ὁ κατέχων, ordinarily rendred, *he that hinders* v. 7. (which is in all reason the same, the *gender* making no difference in this matter, and, if it did, yet the ὁ being applyable to the *law*, ὁ νόμος, and not any necessary denotation of a *person*, and withall the *neuter* as fit to interpret the *masculine*; as the *masculine* to interpret the *neuter*) 'Tis true indeed divers of the *Ancients* expecting still some farther *Antichrist* continually, did phansie the *Roman Empire* to be the τὸ κατέχον, or *that that hindered*, But that was caused by looking for that as *future*, which was some time *past*, and now out of their *minds*, and by the *Apostles* not mentioning what it was; which omission of his was occasioned by his having told them of it *formerly*, and supposing that they *knew* it sufficiently (καὶ νῦν οἴδατε, *and now ye know* &c.) so that there was no *no need* of *repeating* it, and it seems they had been, at his being among them, so fully instructed in it, that he tels them 1 *Thes.* 5. 1. that he *need not write* to them of this subject.

Καιρὸς ἑαυτῶ

ἐξαγχόμεθα ἐξω τὴς παρεμβολῆς

It must here be explained 1. what ἀνομία *iniquity*, and 2. what μυστήριον *mystery*, and 3. what ἐνεργεῖται *acted*] here signifie. For ἀνομία, that may signifie no more then some *great enormous sin* or *conjuncture* of *sins*; and so will very fitly be applyed to this *sect* of the *Gnosticks*, who were the *vilest* sort of people in the world, in respect of their *abominable lusts*, *perjuries*, joyning with *idols* &c. But the notion which seemes to be most proper to this place, is somewhat superadded to all this, *viz.* their *malicious bitter persecuting* of the *Orthodoxe Christians*. This is the notion of ἀνομία *iniquity*, *Mat.* 24. 12. upon the *increasing* of which *many* should be *offended* v. 10. and their *love* of *Christ*, *zeal* to *Christianity* should *grow cold*. And then 'twill be easie to conjecture what is the *mystery* of *iniquity*, *viz.* this *villany* in both parts of it, the *vile sins* of these men, and their *bitter hatred* to *Christians*, both somewhat *disguised*, and kept *secret*, not *profess'd*, and *avowed* (because it was not yet *seasonable*) but yet *acted* under hand more *warily*. And that is the meaning of ἐνεργεῖται *agitur*, for the word is generally used in a *passive* sense, (see *note* on *Gal.* 5. b.) and so signifies this, which is spoken of, to be *already acted*. And so in other the *Epistles* it is affirmed, that there were among them *emulations*, *contentions*, *strifes*, *seditions*, *confusion*, and *every evill work*, all this together, with the *unclean abominable* sins, ἤδη, *already*, *acted* among them, but as yet more *secretly* and *closely*, onely waiting their *opportunity* to break out, and shew themselves at a time of the best advantage, when that *compliance* of the *Christians* with the *Jewes*, the *observation* of the *Mosaicall rites* (one of which was, that they that were

i. Ἀνομία Μυστήριον Ἐνεργεῖται

ἤδη, *already*

Jewes

Jewes should not *converse with those of another nation*, *Joh.* 4. 9.) should be *laid down*, *removed* out of the *way*, the *Apostles* every where *leaving* the *Jewes*, and *departing* to the *Gentiles*, laying down the use of the *Mosaical rites*, and calling their *disciples* to come out from the *Jewes*, as they doe *Act.* 19. 9. *Heb.* 13. 10, 13. *Gal.* 2. & 3. & 4. and 5.

k. ὁ Ἄνομος

That ὁ ἄνομος *the wicked* here is the same with ὁ ἀντικείμενος *the opposer* v. 4. there is no question; and that this was *Simon* and his *followers* hath been shewed (*note* c.) and clearly appears by the *character* v. 9. that his *coming* is κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the working of Satan in all power and signes and lying wonders*, i. e. that they used *sorcery*, and did many *strange* things (such *prodigies* as the *devil* could help him to act) by that means, and, as it follows v. 10. succeeded very *prosperously* among many *hypocritical*, *unsincere*, *carnal Christians*, who were (by their *indulgence* of *lusts*, and *promise* of *immunity* from *persecutions*, and by the *strangeness* of their *sorceries*, *Simon* undertaking to *flie* in the *aire* &c.) *corrupted* and *seduced* by them. And this is farther described in the destruction, that, upon this *revelation* of themselves, should soon involve him and his. The relations of which are punctual among the *antients*; Of *Simon* saith *Arnobius adv: Gent:* l. 2. *Viderant currum Simonis Magi, & quadrigas igneas Petri ore dissilatas, & nominato Christo evanuisse, Viderant pondere precipitatum suo, cruribus jacuisse prafractis: post deinde perlatum Brundam, cruciatibus, & pudore defessum, ex altissimi culminis se rursum precipitasse fastigio. The chariot and fiery horses of Simon, with which this magician undertook to fly in the aire, were blown away by Peters mouth, and vanisht at the name of Christ, And so he fell down, and brake his legs, and after some time was brought to Brunda, and through the torments, and the shame, became weary of his life, and cast himself headlong from the top of an high place, and so perisht.* Many other testimonies of this are elswhere mention'd, (see *note* a. on 2 *Tim.* 3.) And for the *Gnosticks*, his followers, 'tis *Eusebius's* affirmation of them l. 3. c. 28. Λόγου δεῖσθαι οὐ τὸ παράπαν ἀποβήσεται, *In a moment they were utterly destroyed*, the ἀφνὼ καὶ ὀλεθρον *swift destruction*, foretold 1 *Thess.* 5. 2. And two means are here mentioned by which this should be done, 1. by the *breath* of *Christ's mouth*, 2dly, by the *brightness* of his *coming*; the former noting the *power* of the *Gospel* in the *mouth* of the *Apostles Peter* and *Paul*, who *contended* with him *personally* at *Rome*, and brought *ruine* and *shame* upon him: and the 2d noting the *vengeance* that befell the *Jewes* by the *Roman armies*, at which time the *Gnosticks*, that sided with them, were *destroyed* also (see *note* on 2 *Pet.* 2. 9. & *Jude* 2. & *Rev.* 14. *note* b.) And this seems to be so called 1 *Tim.* 6. 14. where he is *charged* to continue *constant* to *Christ*, whatever *combats* he meet with, μέχρις τῆς ἐπιφανείας, *untill the appearance of our Lord Jesus Christ*, which was surely somewhat then *approaching*, that was likely to fall out in *Timothy's life time*, and which, as he adds ver. 15. *God*, as the *blessed and onely potentate*, expressing his *mercy* and *power* together to all that *adhere* unto him, and as *King of Kings*, and *Lord of Lords*, *subduing*, and *bringing* down the *stoutest persecutors*, should *shew* forth, καιροῖς ἰδίοις in those *proper seasons*, which he had *appointed* for it.

Πνεῦμα τοῦ στόματος

Ἔπιφάνεια παρουσίας

μέχρις τῆς ἐπιφανείας

CHAP. III.

Paraphrase.

* Furthermore Τὸ λοιπὸν
† may run τρέχῃ
* among or toward παρὰ

1. * FInally, brethren, pray for us, that the word of the Lord † may have free course, and be glorified even as it is * with you;]

1. And as I pray for your comfort and constancy, ch. 2. 17. So it becomes you to be constant in prayer for me and the rest of the Apostles and ministers of the Gospel, that our preaching may be successfull and prosperous, meeting with no such obstacles as may hinder the progresse of it, but may be every where received, and obeyed, and honoured by the good lives of the believers, as it hath among you;

† absurd

2. And that we may be delivered from [a] † unreasonable and wicked men; for all men have not faith.]

2. And that we may be rescued out of the hands of these villanous hereticks the Gnosticks, that deal in all unnatural impieties, and are ready to oppose us, wheresoever we come, and keep many from receiving the faith, and corrupt other hypocritical professors, And such there are in the world, all are not sincere.

2. 8.

* the evil one τοῦ πονηροῦ

3. But the Lord is faithfull, who shall stablish you, and keep you from * evil.]

3. But for you I trust in that God who hath promised to secure and defend you from being overcome with such temptations of these cunning diabolical hereticks.

4. And we have confidence in the Lord touching you, that ye both doe and will doe the things which we command you.]

4. And through the grace of God watching over you, I am confident that ye will still continue to obey our advises to you, as hitherto ye have done.

† patience of ὑπομονὴν

5. And the Lord direct your hearts into the love of God, and into the † patient waiting for Christ.]

5. To which confidence I shall joyn my prayer to that God, that he will direct you so to love him, as to endure any persecutions rather then deny the faith, to confesse Christ, whatsoever it cost you.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother, that walketh disorderly, and not after the tradition which he received of us.]

6. Now I charge you by virtue of that Apostolicall power given me by Christ, that if you observe any man to cast off obedience to those rules which we gave at our being with you, i. e. to forsake his work, the businesses of his calling (see 1 Thess. 5. note d.) then (after a first admonishing of him 1 Thess. 5. 14. and a second here v. 12.) you proceed to the Censures of the Church against him, by that means to keep others from being corrupted by him, or doing as he doth, see v. 14.

7. For your selves know how ye ought to follow us; for we behaved not our selves disorderly among you.]

7. For you cannot but remember, how, beside

beſide my admonitions to this purpoſe, I ſet you, by my own example, a pattern in this, by my not ſpending my time idly among you.

8. Being very carefull to put no man to any charges, nor to eat what we did not pay for, but earning our living by hard labour in our occupations.

8. Neither did we eat any mans bread for nought, but wrought with * labour and travell night and day, that we might not be chargeable to any of you.] * wearineſs and toile κόπῳ καὶ μόχθῳ

9. Not becauſe we might not lawfully receive from you if we would, 1 Cor. 9. 4. but on purpoſe to give you a pattern, that you labour as we have done.

9. Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.]

b. 10. For when we were among you preaching Chriſt, it was our command to all, what the Jewes have thought fit to require of all men proverbially, that they muſt labour themſelves, and not expect to be maintained by others labours, being idle themſelves.

10. For even when we were with you this we commanded you, b that if any would not work, neither ſhould he eat.]

11. Some ſuch idle perſons, wee heare, there are among you, that are diſobedient to our orders, and give over their work, and ſpend their time impertinently in things that they ſhould not meddle with.

11. For we hear that there are ſome which walk among you diſorderly, worſking not at all, but † are buſie-bodies.] † buſie themſelves about that which belongs not to them. περιεργαζομένους

12. And to theſe we again give warning now, (as before we did 1 Theſſ. 5. 14.) that they live and labour quietly, and ſo earn their living, (and if upon this ſecond admonition they reform not, let them be cenſured v. 6.)

12. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat thier own bread.]

13. And as for you, brethren, be carefull to doe as much good as you can, and be not idle.

13. But ye, brethren, be not * weary in well-doing.] * ſlugg iſh ἐκκακήσητε

14. And as before ver 6. ſo now I ſay again, if upon this ſecond admonition given by this Epiſtle v. 12. any man ſtill continue refractary in this matter, let him be cenſured and branded by you, and dealt with as an excommunicate perſon, that ſo by ſhaming ye may poſſibly reform him. See note on 1 Cor. 5. g.

14. And if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed.]

15. Yet mean while apply unto him your friendly Chriſtian admonitions, that thoſe, together with that ſhame, may work effectually upon him, which is your duty to endevour on every ſinner, and not to deal with him, as men deal with their enemies. For how ill ſoever he is, you are to doe him all good imaginable, and therefore I preſcribe you that of withdrawing familiar commerce from him, as a method of all others moſt probable to doe him good, and then that may be a ſeaſon of advantage for your exhortations to work upon him.

15. Yet count him not as an enemy, but admoniſh him as a brother.]

16. Now * the Lord of peace himſelf give you peace alwaies, by all means. The Lord be with you all.

† the ſame Lord of peace αὐτὸς

17. This concluſion, wherein I ſalute you, I write with mine own hand, and ſo it is my cuſtome to doe in all my Epiſtles.

17. The ſalutation of Paul with mine own hand, which is the token in every Epiſtle; ſo I write.]

18. The grace of our Lord Jeſus Chriſt be with you all. Amen.

* See note a. on the Title of the firſt *Epiſtle.*

The ſecond Epiſtle to the Theſſalonians was written from * Athens.

Notes on Chap. III.

2. Ἀτόπων

That *ἄτοποι abſurd men*, with the addition of πονηροὶ *wicked* or *villanous*, ſignifie the *Gnoſticks* here (deſcribed ch. 2.) will appear 1. by a place in *Polycarpus's Epiſtle* to the *Philippians*, p. 18. where citing the place 1 *Cor.* 3. 9. againſt μαλακοὶ and ἀρσενοκοῖται, thoſe that were guilty of *effeminacy* and *unnatural luſts*, he adds, ὅτι οἱ πονηροὶ τὰ ἄτοπα, *neither they that doe abſurd things*, noting the ἄτοπα to be an expreſſion of thoſe *filthy ſins* againſt *nature*. 2dly, by the prayer which here follows v. 5. that *God would direct their hearts to the love of God, and patience of Chriſt*, i. e. that *conſtancy* of *love* to *God*, which conſiſts in *confeſſing* him in time of *perſecutions*, the want of which is often noted in the *Gnoſticks*, and thoſe that were *corrupted* by their *infuſions*, ſee *note* on 1 *Joh.* 2. a. And accordingly in that *Epiſtle* of *Polycarpus* p. 20. deſcribing *Simon Magus* the *father* of the *Gnoſticks*, he makes up his *character* of theſe 4. things. 1. *denying Chriſt* to be *come in the fleſh*, 2. *not confeſſing the teſtimony of the croſſe*, 3. *converting the oracles of God to their own luſts*, 4. *denying the reſurrection and judgment to come*. To which he ſets oppoſite the *Chriſtians patient ſuffering* for *Chriſt*, p. 21. and *loving him that died for them*.

This was a *proverbial* ſpeech among the *Jewes*, b. In *Bereſith Rabba* ראי לא לעי לא נגום, and in *Obel Moed* כל מי שאינו מיגונן אינו אוכל *Whoſoever doth not labour, doth not eat.* Of this ſee (beſide *Druſius de:* 2. *adag:* 3.) *Buxtorfe, Lex: Talmud:* in the word נגם. Of the like *proverbs* uſed by *Chriſt*, ſee note on *Mat.* 10. h.

THE FIRST EPISTLE OF *PAVL THE APOSTLE* TO a TIMOTHY.

a.

THat *Timothy*, first *converted* by *Paul* (and therefore here called his *own son in the faith*, ver. 1, 2.) and that some time before his coming to *Paul* at *Lystra*, *Act.* 16. (as appears by the *testimonial* which he then had of the *brethren* v. 2.) and then after employed by him for the *planting* of the *Gospel*, *Act.* 16. 3. &c. was at length placed *Bishop* of *Ephesus*, the prime *Metropolis* of *Asia*, appears sufficiently in the *records* and *writings* of the *antient Church*. So the *anonymous Author* of his *life* in *Photius*, *Num:* 254. Ἀπόστολος Τιμόθεον ὑπὸ τῶ μεγάλω Παύλω ἐν χειροτονίαις τῆς Ἐφεσίων μητροπόλεως ἔστησε, καὶ ἐκόσμησε, *The Apostle* (so were others called, beside the *primary*) *Timothy is ordained and installed Bishop of the Metropolis of the Ephesians by S. Paul.* So the *Fathers* of the *Council* of *Chalcedon Act.* 11. who from *Timothy* to their time reckon 27 *Bishops* of *Ephesus*; So *Eusebius* l. 3. c. 4. Τιμόθεος ἃ ἐν Ἐφέσῳ παροικίας ἰσχήκοτος θρόνου τὸ πρῶτον ἱστόρηται, *Timothy is storied to have been the first Bishop of the province of Ephesus.* And the same might be testified by innumerable more. S. *Chrysostome* may be taken for all, *Hom:* 15. in 1 *Tim.* 5. 19. Δῆλον ὅτι ἐκκλησίαν λοιπὸν εἶχεν ἐπιτετραμμένον ὁ Τιμόθεος, ἢ μᾶλλον ὅλον ἔθνος τὸ τῆς Ἀσίας, *It is manifest that Timothy was intrusted with a Church, or rather with a whole nation, that of Asia.* Now for the *time* when he was placed in this *Bishoprick*, as that will be usefull to direct us when this *Epistle* was written, so will that it self be concluded from this first *Epistle*, ch. 1. 3. where S. *Paul's exhorting* him to *abide* at *Ephesus*, that he might *admonish some not to teach other doctrine* &c. is an intimation of his leaving him *Bishop resident* there, and, that, saith he, he did πορευόμενος εἰς Μακεδονίαν, *going*, or when he *went into Macedonia*, i. e. in that part of S. *Paul's travaile* set down *Act.* 20. There v. 1. S. *Paul* went out from *Ephesus*, πορευθῆναι εἰς Μακεδονίαν, *to go into Macedonia*, at which time in all probability, (and by *analogie* with the words 1 *Tim.* 1. 3.) he *left Timothy Bishop* there: 'Tis true, that when S. *Paul* is in *Macedonia*, *Timothy* is with him there, 2 *Cor.* 1. 1. and after he had *wintred* in *Epirus*, *Tit.* 3. 12. and spent *three months* in *Greece*, *Act.* 20. 2, 3. and *returned* back into *Macedonia*, then *Timothy* is with him, *Act.* 20. 4. and goes straight to *Troas* v. 5. All which might well be after the *leaving* him at *Ephesus*, either on occasion of the business of that *Church*, about which he might go to consult S. *Paul*, being so *neer*, or in *obedience* to some *summons* of S. *Paul* (such as after, we see, he had to a longer journey, even to come to *Rome* to him, 2 *Tim.* 4. 9.) After this coming to *Troas*, *Act.* 20. 6. (although I suppose he was with him among the rest of the *Bishops* of *Asia*, at *Miletus* v. 17. yet) there is no farther mention of *Timothy* in the *book* of the *Acts*. Supposing then that this of *Act.* 20. 1. was the point of time to which S. *Paul* referres, when he speaks of his being left to reside at *Ephesus*, and supposing again that he could not *write* to him at any part of the time, when he was *with* him, and yet the whole *contexture* of the *Epistle* rendring it probable, that it was written (by way of *directions*) *soon* after his leaving him there, and that, whilst it was yet uncertain to S. *Paul*, whether he should come to *Ephesus* again, c. 3. 14, 15. (which also may be the reason, that there are no *salutations* in the *close*, because of his coming newly from thence, and his thoughts to be there again speedily) it will be from these *premises* reasonable to *conclude*, that either it was *written* on the way, as he went from *Ephesus* toward *Macedonia Act.* 20. 1. at *Troas* perhaps where he stayed a while (see note a. on title of 2 *Cor.*) or at his very *first coming* to *Macedonia*, or in *Epirus*, or in *Greece*; but the former of them, as neerest to his coming from *Ephesus*, is the most probable; That it was before his coming to *Miletus Act.* 20. 17. may thus appear, 1 *Tim.* 3. 14. he tells *Timothy*, that *he hopes shortly to come to him*, (to *Ephesus* that *chief Metropolis of Asia*) but at his being at *Miletus*, he tells them, that *he knows that they shall see his face no more*, *Act.* 20. 25, 38. and therefore that his being at *Miletus* must needs be after the *writing* this *Epistle*. His meeting them at *Miletus*, being to supply the place of his *coming* to *Ephesus*, which had formerly been designed by him, but now put off, through haste to get to *Jerusalem* by *Pentecost*, *Act.* 20 16. As for the *subscription* of the *Epistle*, that it was from *Laodicea* in *Phrygia Pacatiana*, 'tis *Cujacius's* observation, that that could not be *antient*, there being no *distinction* between *Pacatiana* and *Salutaris*, till the time of *Constantine*. and it is farther evident by *Col.* 2. 1. that *Paul* had not at the writing of that *Epistle* to the *Colossians*, been at all at *Laodicea*, and yet that that was long after the *writing* of this *Epistle*, that being set by *Chronologers An: Chr:* 59. Soon after this, as S. *Paul* tells the *Ephesians* and *Asiaticks*, *Act.* 20. 29. that *after his departure grievous wolves should enter in among them*, so he here saith, he left *Timothy* at *Ephesus* to *fortifie* the *Church* against them.

a. i. more Theodoret.

Ἐπιμεῖναι

Πορευόμενος εἰς Μακεδονίαν

and

and who those *wolves* are appears by their *Fables* and *Genealogies* here c. 1. 4. which are the known *character* of the *Gnosticks* then, and the *Valentinians* afterward; And so is the *swerving from charity, good conscience and faith unfeigned* &c. v. 5 6. Besides this *suppressing* of *hereticks*, another special use there was of *leaving Timothy* at *Ephesus*, that, as *Metropolitan* of *Asia*, he might *ordain Bishops* and *Deacons* in all the other *cities*, where they were wanting, as is said of *Titus* in *Crete*. And accordingly this *Epistle* brings him particular directions to that purpose c. 3. Which is a proof that this *Epistle* was written to him soon after his *fixing* there, to furnish him for the discharge of this *office*. Mean while this is evident, that the *Gnosticks* were now scattered in *Asia*, and so *characterred* by him c. 4. and c. 6. and there distinctly specified (more than in any other place of the *New Testament*) under the title of ψευδώνυμος γνῶσις c. 6. 20. *science falsly so named*, i. e. the men that assumed *falsly* to themselves the *name* of *Gnosticks* or *knowing* men. And against some *doctrines* and *practises* of theirs he here arms him.

Paraphrase.

CHAP. I.

1. I Paul that (Act. 13. 7.) was sent out & constituted an Apostle of Jesus Christ, according to the designation of him, who being God incarnate is both our Saviour and Lord to rescue us from the power of sin, and to rule and reign in our hearts, even he on whom all our trust and expectation and hope of good is founded and built;

1. PAUL an Apostle of Jesus Christ * by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope,]

2. Unto Timothy, my own son in the faith; Grace, mercy and peace from God our father, and Jesus Christ our Lord.]

* according to the appointment, κατ' ἐπιταγὴν

2. To my dearly beloved Timothy whom I first converted, and so begat to Christianity, I send my heartiest wish of all good from God our carefull and loving father, and Christ Jesus to whom he hath committed all power in his Church unto the worlds end.

3. This Epistle I now send thee for thy directions, in pursuance of that Commission which I gave thee, when I constituted and appointed thee to reside as Bishop at Ephesus, at the time, when I went thence to go to Macedonia Act. 20. 1. that presiding and governing the Church there, thou mightst suppresse the seeds of the Gnostick heresie sowed there, and keep men within the form of sound doctrine, that which in all Churches was delivered by us,

3. † As I besought thee to * abide still at Ephesus when I † went into Macedonia, that thou mightest charge some that they teach no other doctrine.]

† Even as καθὼς
* continue at προσμεῖναι
† was going, πορευόμενος

a. 4. And warn thy flock not to heed those fabulous pedegrees of the Gods, which, under the name of Æones, the Gnosticks (see note on Col. 2. 2.) talk so much of, and so bring in many perplext disputes, rather than instruct men in the way of salvation under the Gospel, or of Christian doctrine in matters belonging to God.

4. Neither give heed to fables and endlesse [a] genealogies, which * minister questions, rather than † edifying which is in faith so doe.]

* yeild παρέχειν
† the edification of God which is in faith, οἰκοδομὴν θεοῦ τὴν ἐν πίστει, or the dispensation of God, for the King's MS. and an Antient one in Magdalen College Oxon read οἰκονομίαν

5. The substance and perfection, or else the designe and aime of Christian duty being charity, whose genealogie is this, Faith unfeigned begets a good conscience, i. e. abstaining from all sin, that purity of heart, that love of all men:

5. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned:]

6. Which some aiming not at, have gone out of the way to a divinity made up of empty words, for so was the Gnosticks, see v. 4.

6. From which some having swerved have * turned aside unto vain jangling;]

* been turned aside to vain discourses, ἐξεκλίθησαν εἰς ματαιολογίαν

7. Joyning Judaisme to Christianity, and undertaking to expound the law, and to find those mysteries in it, which are the foundations of their impure doctrines, but observe no part of the law, nor at all apply it to the ruling of their lives.

7. † Desiring to be teachers of the law, * understanding neither what they say, nor whereof they affirm.]

† who will be doctors of the law, θέλοντες εἶναι νομοδιδάσκαλοι
* not thinking either μηδὲ νοοῦντες

8. Which is consequently a grievous abuse of the law, whose whole goodnesse consists in this, that a man order his actions so by it, as to abstain from the sins that it forbids, and doe the good, which it requires;

8. But we know that the law is good, if a man use it lawfully;]

9. It being certain that as good men will perform their duty without any law, so the law of Moses, as all other lawes, was given to the sons of those excellent Patriarchs, because it was foreseen they would not always continue so good, and so was on this very designe to keep in order such men as these, to restrain such impure Gnosticks as these from the sins they are guilty of, (and not to stand them in any stead, except they live according to it) Accordingly you know that Moses's law is very severe against the rebellious and contumacious, against blasphemers, and seditious, such as Corah Num. 16. 8. called Sinners there, (and to such are the Gnosticks compared Jude 11.) to the impure, and such as contemn all that is holy, such as Esau, to whom the Gnosticks are compared Heb. 12. 16. against parricides and murtherers,

9. Knowing this, that the law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy and profane, for murtherers of fathers and murtherers of mothers, for manslayers,]

10. Against fornicators, and those of the foulest sort of those, Lev. 18. 22. against those that steal and sell servants, Exod. 21. 16. Deut. 24. 7. against false and perjurious persons, and generally all those sins and sinners that now the Gospel of Christ makes to be such, and these hereticks are noted for,

10. For whoremongers, for them that defile themselves with mankind, for men-stealers, for lyers, for perjured persons, and if there be any other thing which is contrary to † sound doctrine,]

† wholesome ὑγιαινούσῃ

b. 11. According to the Gospel of Christ or of God, when he dwelt among us, appeared here on the earth, for the preaching of which I have been constituted an Apostle.

11. According to * the [b] glorious Gospel of the blessed God, which was committed to my trust.]

* the Gospel of the glory

12. And

† appointing me for Miniſter &c

12. And I thank Chriſt Jeſus our Lord who hath enabled me, for that he counted me faithfull, † putting me into the miniſtery,]

12. And I account it a great mercy of Chriſt both that he hath given me abilities, and that he hath vouchſafed to make uſe of me for ſo great a work, thinking me a fit perſon to be ſo intruſted, and ſetting me apart to doe him ſervice in the Church,

* a contumelious perſon, ὑβριστὴν

13. Who was before a blaſphemer and a perſecutor, and * injurious, but I obtained mercy, becauſe I did it ignorantly in unbeleif.]

13. Having been ſo hugely unfit and unworthy of ſuch an honour by my former behaviour whilſt I was a Jew, blaſpheming the name of Chriſt, perſecuting the Chriſtians, and uſing them moſt deſpitefully, Notwithſtanding all which God was mercifull to me, looked on it but as an act of blind zeal in me, and therefore laid it not ſo to my charge as to deliver me up to my ſelf, but recalled me mightily in the midſt of my carreer.

† hath ſuperabounded, ὑπερεπλεόνασεν

14. And the grace of our Lord † was exceeding abundant, with faith, and love which is in Chriſt Jeſus.]

14. Since which time he hath moſt plentifully poured out on me, the gifts of the Holy Ghoſt, and proportionably to them, a lively faith toward Jeſus Chriſt, and an earneſt zeale for his Goſpel, which hath been wrought in me by his grace.

15. This is a faithfull ſaying, and worthy of all [c] acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.]

15. O 'tis a truth of an huge price, and fit to be the onely tradition or Cabala among us Chriſtians, in ſtead of all the Jewiſh ſecrets and myſteries that are talked of by theſe hereticks, that Chriſt Jeſus came a Saviour into the world on purpoſe to reſcue out of their evil courſes, and to obtain pardon and ſalvation upon their reformation, for the greateſt ſinners in the world, of which number I have reaſon to look on my ſelf as the principal of all others. c.

16. Howbeit for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering for a pattern to them which ſhould hereafter beleive in him to life everlaſting.]

16. But being ſuch God hath dealt moſt mercifully with me, called me from heaven whilſt I was perſecuting him, that I might be a prime object of his patience and longanimity, and in order of time the firſt that was ſo miraculouſly called, that ſo the wickedeſt of the Gentiles may in me have an example of hope of mercy, if they ſhall come in unto Chriſt.

* of ages, or Angels

17. Now unto the King [d] * * eternal, immortal, inviſible, the onely wiſe God,] be honour and glory for ever and ever. Amen.

17. Now to the great ruler and wiſe diſpoſer of all ages of the world, Governour, and commander of Angels, the one true God, whoſe attributes are to be incorruptible, inviſible and wiſe beyond all imagination, ſo as none partakes with him, and from whom all the wiſdome of all others doth proceed. d.

† according to them τὰς ἐπὶ σοὶ

18. This charge I commit unto thee, ſon Timothy, according to the [e] * prophecies which went before on thee, that thou † by them mightſt [f] warre a good warfare,]

18. Now to thee, O Timothy, thou who wert firſt converſed by me, I give this commiſſion, as a truſt I commit to thee (agreeable to the revelations which were made of thee, that, though young, thou ſhouldſt be ordained a Biſhop in the Church ch. 4. 14. though we find no mention of this in the Acts, as we doe of Saul and Barnabas, Act. 13. 2.) that according to that appointment of God, thou ſhouldſt carefully diſcharge that Epiſcopal office committed to thee, e. f.

* Having Ἔχων

19. * Holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwrack,]

19. Holding faſt & continuing conſtant in the true faith, and diſcharge of a good conſcience, not as ſome which falling into impure lives, have afterward wholly renounced Chriſtianity,

† be diſciplin'd not, παιδευθῶσι

20. Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may † learn not to blaſpheme]

20. Such are in thy Church of Epheſus, Hymnæus, 2 Tim. 2. 17. and Alexander, 2 Tim. 4. 14. whom by the Cenſures of the Church I delivered into Satans power, to chaſten and afflict them, that they may reform, and recover from that great ſin of renouncing and forſwearing the faith in time of perſecution.

Notes on Chap. 1.

a. Γενεαλογίαι

Moſt of the *divinity* of the *Gnoſticks* (made up out of the *Greek Poets*, *Antiphanes*, *Heſiod*, *Philiſtion* &c.) conſiſted of ζυζυγίαι and ἀπαλογίαι, *conjunctions*, and then from them *Genealogies*, how one thing *joyns* with another and *begets* a third (out of *Night* and *Silence* comes forth *Chaos* &c.) and applies all the *theologie* and *genealogies* of the *Gods* in *Orpheus* &c. to the ἄιωνες, as they called the *Angels*, (ſee *note* d.) In reference and *oppoſition* to which it is, that the *Apoſtle* here v. 5. ſets down a true *Chriſtian genealogie* of that excellent *grace* of *Charity*, ſo much wanting in thoſe *hereticks*, accordingly as it is produced in a *Chriſtian*, and that, ſaith he, is the ſpecial *genealogie*, with the ſtudy of which we *Chriſtians* (eſpecially they that call themſelves *Gnoſticks*) need to trouble our ſelves. See *Tit.* 3. 9.

b. Δόξη

Δόξη here ſeems to referre to the *ſchechina* among the *Jewes*, which we have often ſpoke of, noting the *preſence* or *appearance* of *God*, of *Chriſt* on the earth among us, ſee *note* on *Mat.* 3. k. and 16. n.

c. Ἀποδοχὴ

What is the importance of ἀποδοχὴ here, muſt be learnt from the uſe of קבל among the *Jewes*, eſpecially in the *Chaldee idiome*, where it ſignifies to *receive* any thing for *undoubted*, and with an *honourable* reſpect, the ſame that they expreſſe alſo by שמע *to hear*, i. e. *obey*, and *beleive* with the exhibition of *honour*, ſee *Paulus Fagius* on the *Chaldee Paraphraſe*, *Gen.* 26. 5. Thus when 2 *Kin.* 14. 11. the *Hebrew* reads שמע, and the *Greek* ἤκουσεν *heard*, the *Chaldee Paraphraſe* reads קבל *received*, by which appears, what is the meaning of δέχεσθαι ἄνθρωπον προφήτου, *to receive a prophet Mat.* 10. 41. (which in like manner *Luke* expreſſes by ἀκούειν *to hear*, in oppoſition to ἀθετεῖν *to neglect*, *Lu.* 10. 16.) to wit, to *beleive* and *honour* him. So 1 *Cor.* 2. 14. ὁ δὲ ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος, *receives not the things of the ſpirit*. i. e. neither *beleives* nor *values* them, but, as it followes, they are *fooliſhneſſe* unto him. So *Joh.* 1. 12. λαμβάνειν *to receive* is explain'd by πιστεύειν *to beleive* in the end of the verſe, and ſo μεταλαμβάνειν v. 11. where the *Syriack* hath קבל in both places. Hence are the *Cabala* of the *Jewes*, their *receivings*, i. e. *traditions* (as *to give Eph.* 4. 8. is all one with *to receive*, *Pſal.* 68. 18. and as in

δέχεσθαι ἄνθρωπον προφήτου

δέχεται τὰ τοῦ πνεύματος

ἀναδέχεσθαι

the *Greek* λῆμμα and δόσεν *receipt* and *gift* are all one) which they eſteem ſo *undoubted* and *honourable*, For as the *office* of the *Doctor* is מסר *to deliver*, ſo of the *diſciple* קבל *to receive*, as in the beginning of *Pirche Aboth Moſes* קבל *received* the *law* from *Mount Sinai* וּמְסָרָה and *delivered* it to *Joſhuah*. And as from the former of theſe words is the *Hebrewes* קַבָּלָה *Cabala*, their *doctrine received*, and had in ſo much *reverence*, ſo from the ſecond is their מָסוֹרֶת their *doctrine delivered* by *hand* from their *anteceſſors*, and *without writing tranſmitted* to *poſterity*, the firſt expreſſed in the *New Teſtament* often by ἀποδοχὴ, the ſecond by παράδοσις. So that this is the full ſenſe of this place. If there be any *undoubted dogma*, worthy of *belief*, any true *Cabala*, this certainly is it, that *Chriſt came into the world to ſave ſinners*.

Παράδοσις

d. Αἰώνες

The αἰῶνες here of which *God* is ſaid to be the *King*, may poſſibly ſignifie the ſeverall *ages* of the *world*, and no more, that being the ordinary notaton of αἰὼν *age*. But it is alſo known what notion of αἰῶνες there was among the *heretickes* of thoſe firſt times, ſet down at large by *Ireneus* in his diſcovery of the *Valentinians*, where there is a great deal of *phantaſtical* unintelligible ſtuffe about the *æones*. And therefore conſidering that the *Gnoſtickes hereſie* was now abroad in the *Church* of *Epheſus*, named diſtinctly in the cloſe of this *Epiſtle* c. 6. 20. and referr'd to in a great part of this *Chapter* v. 3. 4 6. 7. 9. 10. and becauſe the *Valentinians* were but the *progeny* of theſe, ſaith *Ireneus*, and took their *doctrines* from them, and becauſe it hath been already ſhewn (*note* on *Col.* 2. a. and h.) that theſe were the titles of the *Angels*, who were in *Ezechiel* called חיות living *creatures* (and from thence theſe αἰῶνες formed by them) It is therefore not improbable that the *Apoſtle* might referre to this *Theologie* of theirs here, as he had done before v. 4. by their *genealogies*. And then this will be the meaning of the βασιλεὺς τῶν αἰώνων, the *King*, or *Ruler*, or *ſupreme Commander* (as of the whole *world*, ſo particularly) of the *Angels*, his conſtant ſubjects, and ſervants, and executioners of his will, thoſe to which, under the name of αἰῶνες, The *Gnoſticks* attribute ſo much to the ſame purpoſe is added [*the incorruptible*, *inviſible*, *onely wiſe God*] (in oppoſition to *Simon Magus* whom they taught to be the *ſupreme God*, being but a *corruptible*, *viſible man*, that by his *ſorcery* got the reputation of *wiſedom* among them) And the *giving glory* and *praiſe* to him is an *antient* form of *Confeſſion* of *faith*, which was wont to be done by way of *Doxologie*, And ſo is here ſet as a ſhort *Creed*, againſt the *Gnoſtickes*, ſo as the *Doxologie* in that form which is now continued in the *Church*, was framed againſt other *heretickes*.

Βασιλεὺς τῶν αἰώνων

e. Προφητείαι

That the *Apoſtles* received frequent *revelations*, and never more diſtinctly and frequently, than to this matter of *deſigning Biſhops* and *Governours* of the *Church*, may appear by many places; Thus concerning *Paul* and *Barnabas* the *text* is *diſtinct*, *Act.* 13. 2. *The holy Spirit ſaid*, *Separate to mee Paul and Barnabas for the work to which I have called them*, and ſo here of *Timothy*, and c. 4. 14. for that by *prophecy* here is meant ſuch *revelation*, may appear by comparing 1 *Cor.* 14. 25. with v. 30. for there what is προφητεύειν *to propheſie* in the former place, (and v. 31.) is ἀποκαλυφθῆναι ἄλλῳ to *receive a revelation* in the latter. To this ſenſe Saint *Chryſoſtome* and *Theophylact* are clear, Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὄν, τῆς τῆ Θεῷ δοκούσης ψήφου, οὐκ ἂν ἄξιον δέξαιτο, διὰ τὸ πολλοὺς ἀπὸ τῆς προφητείας ἐγκρίνειν οἱ ἱερεῖς, τότε ἐκ πνεύματος ἦν, ὅτε ὁ Τιμόθεος ἀρίζεται δεῖ τῷ ἱερατεύειν. *The dignity of being a Doctor and a Prieſt, being a great one, wants God's ſuffrage that a worthy perſon may receive it, thereupon the Prieſts were made antiently by propheſie*, i. e. *by the Holy Ghoſt. Thus Timothy was choſen to the Prieſthood*, i. e. his *Epiſcopacy*; And ſo generally 'tis ſaid of the *Biſhops* of *Aſia*, that the *Holy Ghoſt* had *ſet* them *over the flock*, *Act.* 20. 28. Thus ſaith *Clemens Romanus* of the *Apoſtles*, that at their *firſt* preaching in every *region* and *city*, κατίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους. *They conſtituted their firſt fruits*, *making trial* and *judgment* of them *by the ſpirit*, *into Biſhops & Deacons* and again, προγνοὺς ἐληλύθεις τελείαν κατέστησαν τοὺς προειρημένους, *having received perfect foreknowledge*, i. e. *revelation* or *prophecy*, *they conſtituted the forementioned Biſhops* and *Deacons*, and not onely ſo for the preſent, but for the next *courſe* or *ſucceſſion*, for ſo ſaith he, μεταξὺ ἐπινομὴν δεδώκασιν ὅπως ἐὰν κοιμηθῶσι διαδέξωνται λειτουργοὶ δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν, *Afterward they gave order that if thoſe whom they had conſtituted*, *ſhould dye*, *other men that were approved* (by the *ſpirit* alſo) *ſhould undertake their Miniſtery* or *employment*. So ſaith *Clemens Alexandrinus* of Saint *John*, that in *Aſia* he conſtituted *Biſhops*, ſometimes (ὅλας ἐκκλησίας ἀρμόσων) *made up whole Churches*, ὅπου δὲ κλῆρον ἔνα που κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων, *ſometimes ordained ſome certain perſons*, *ſuch as were ſignified to him by the Spirit*. (*See Act.* 8. note e.) That this ſhould thus be done in the *Apoſtles* time, beſides the *will* of *God*, there is this *reaſon* alſo diſcernible, becauſe in the *firſt* preaching of the *Faith* to any *City*, or *Region*, performed by the *Apoſtles* in their *journeyes*, as it was *neceſſary*, that the *Apoſtle* before he went away from them, ſhould leave a *Governour* among them, ſo it was not poſſible in ſo ſhort a *ſtay*, as ordinarily was made after the *converſion* of ſome in a *city*, to diſcern, by any *human* meanes, who of thoſe νεόφυτοι *new converts* would be fit for that imployment, and ſo this rendred it very neceſſary, that the *Apoſtles* either by the *diſcerning ſpirit* which they had *extraordinarily* beſtowed on them, or by particular *Revelation*, ſhould thus make *deſignation* of the *perſons*. But after, when *Churches* were ſeiled, and men had continued in the *faith* ſo long, as to give *teſtimony* of their *ſincerity* and *abilities* to qualifie them for that *office*, there was not that need of *Revelation* in this matter, *humane* meanes being in ſome meaſure *ſufficient* to direct in it; And accordingly by the *qualifications*, which Saint *Paul* names to *Timothy* and *Titus* in their *ordaining Biſhops* in every *Church*, it is evident, that they made *Biſhops* upon *obſervation*, and *experience* of mens *behaviour* and *abilities*, and upon the *teſtimonials* of the *brethren*, (and therefore were forbid to make a *novice Biſhop*, i. e. one *lately converted*, 1 *Tim.* 3. 6. becauſe of him they could not have this *experience*, or theſe *teſtimonies*) and were not afforded *divine Revelation* in it, or any thing *proportionable* to that.

Euſeb l. 3. c. 23.

What

f. Στρατιὰν στρατείαν

What is the meaning of the phraſe στρατιὰν στρατείαν] here muſt be fetch'd out of *Num.* 4. 3. where the *Levites* are ſaid to goe לָצָבָא *into the army* or *hoſt*, which is rendred by the *Septuagint* λειτουργῆσαι *to officiate*, and ſo *Num.* 1. 50. λειτουργήσουσι καὶ παρεμβαλοῦσι, *they ſhall miniſter and encamp*: ſo generally under the *law*, the *miniſtery* of the *prieſts* is compared to a *warfare*, the *Temple* to a *camp*, the *inferior officers* to *watchmen*, and the like, ſo *Exod.* 38. 8. when the *women* brought their *gifts* after *child-birth* to the *tabernacle*, they are expreſſed by הַצֹּבְאוֹת אֲשֶׁר צָבְאוּ *the warriers that warred in the dore of the tabernacle*. And therefore it is that 2 *Sam.* 6. 2. where there is ſpeech of the *bringing back* of the *Arke*, it is called *the Arke of the Lord, whoſe name is the Lord of hoſts, who dwelleth between the Cherubims*, i. e. the *Lord* of the *Arke* or *tabernacle* (the *Temple* being not then *built*) *dwelling* in it, between the *Cherubims*, and that perhaps is the reaſon, why in *Zacharies propheſie*, which concerns the *rebuilding* of the *Temple*, he is ſo oft intitled *the Lord of hoſts*, as the title moſt agreeable to ſtirre them up to that *work*, ſo when *Pſal.* 103. the *Angels* are called *his hoſt*, 'tis becauſe they *miniſter* unto him, and, as it followes, *doe his will*, and ſo the *Sun* and *Moon* are called the *hoſt of God*, as thoſe that *miniſter* unto him. Thus when *Iſa.* 40. 2. it is ſaid, *Their warfare is accompliſhed* (where the *Old Latine* reads corruptly *malitia* for *militia*) it belongs clearly to the *ceſſation* of the *Leviticall Prieſthood*, and ſo *Dan.* 8. 13. *the ſanctuary and the hoſt ſhall be trodden down*, And ſo *Iſa.* 24. 21. *In that day God will viſit the hoſt of the moſt high*, the *temple* in the like manner, Thus in the *New Teſtament* the *weapons* of our *warfare* 2 *Cor.* 10. 4. the *inſtruments* of the *exerciſe* of our *Apoſtleſhip*, the *Cenſures* of the *Church* &c. and 2 *Tim.* 2. 3. καλὸς στρατιώτης, *a good Souldier* of *Chriſt*, i.e. *miniſter*, and v. 4. *I have fought a good fight*, executed the *office* of my *Apoſtleſhip* as I ought to doe. And juſt ſo here, στρατιώτης πεμπὼ στρατίαν, to *diſcharge* the *office* of *Evangeliſt* firſt, then *Biſhop*, as he ought.

Ὅπλα στρατείας ἡμῶν

Καλὸς στρατιώτης

CHAP. II.

Paraphraſe.

2.

1. I Exhort therefore, that firſt of all, [a] ſupplications, prayers, interceſſions, and giving of thanks be made for all men,]

1. In the firſt place therefore I adviſe thee, and all the Biſhops under thy Metropolis, that you have conſtant publick offices of devotion, conſiſting 1. of ſupplications for the averting of all hurtfull things, ſins and dangers; 2. of prayers for the obtaining of all good things which you want; 3. of intercеſſions for others; and 4. of thankſgiving for mercies already received; and all theſe not only for your ſelves, but, in a greater diffuſion of your charity, for all mankind,

2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſſe and * honeſty.]

* gravity. σεμνότητι

2. For the Emperors & rulers of Provinces under them, to whom we owe all our peaceable living in any place, in the exerciſe of religion and virtuous life, and therefore ought in reaſon to pray and give thanks for them.

3. For this is good and acceptable in the ſight of God our Saviour,]

3. For this God under the Goſpel approves of, and requires at our hands,

† Who wills that all men ſhould eſcape, or be ſaved, Or θέλοντας ἀνθρώπους σῴζεσθαι

4. † Who will have all men to be ſaved, and to come unto the knowledge of the truth.]

4. In proportion to the example which he hath given us in himſelf, who earneſtly deſires the good of all mankind, and uſeth all powerfull means to bring them to reform their former wicked lives, and now to entertain the Goſpel.

* one alſo Mediator of God and men, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων

† a teſtimony in the proper ſeaſon, μαρτύριον ἰδίοις καιροῖς

5. For there is one God, * and one Mediator between God and men, the man Chriſt Jeſus.]

5. For it is but one God that is Creator of all, (who conſequently deſignes and wills the good of all) and ſo likewiſe but one Mediator and peace-maker between God and man, even he that hath taken our common nature upon him, and in it died for all thoſe whoſe nature he aſſumed, even Jeſus Chriſt;

6. Who gave himſelf a ranſome for all † to be teſtified in due time.]

6. Who died to redeem all men, and reſcue them out of their evil wales, laying down his life, pouring out his blood in our ſtead, and thereby gave alſo a teſtimony of the truth of his doctrine, thus ſealed with his blood, in the time appointed by God, and foretold by the prophets, as the ſeaſon for the working this great work.

* Or, with which I was intruſted, for the King's MS. reads ὃ πιστεύθην † or, the Spirit, for the King's MS. reads πνεύματι

7. * Whereunto I am ordained a preacher and an Apoſtle (I ſpeak the truth in Chriſt, and lie not) a teacher of the Gentiles in † faith and verity.]

7. Which doctrine of his hath been intruſted to me to divulge and preach unto all men, Gentiles as well as Jewes (Chriſt knows that I ſpeak the truth, whoſe commiſſion it were very unſafe for me to feigne) that I might be the Apoſtle and Biſhop of the Gentiles, to make known and adminiſter the Goſpel of Chriſt among them faithfully and truly, without concealing or adding any thing.

b.

* pure † diſputing διαλογισμοῦ

8. I will therefore that men pray every where, lifting up * [b] holy hands, without wrath and † doubting.]

8. Theſe directions then I give to all both men and women, firſt to men, that as the Jewes waſht their hands before they lifted them up at the altar, Ex. 40. 32. Pſal. 26. 6. ſo ſhould all Chriſtians pray, not onely in Jeruſalem, but any where elſe, with innocent hearts, without any anger or malice (ſee note on Mat. 15. c.) quarrels or diſſenſions, preſerving the bond of peace, (the one lip Zeph. 3. 9.) among all.

* modeſty αἰδοῦς

9. In like manner alſo that women adorn themſelves in modeſt apparel, with * ſhamefaſtneſs and ſobriety; not with broidered haire, or gold, or pearls, or coſtly array.]

9. The ſecond direction I give for women, that they come to the aſſemblies, and pray (in like manner, as was ſaid of the men, v. 8.) and that they doe it in ſuch attire, as is decent, accounting modeſty and ſobriety the greateſt ornament, that they are capable of, and not ſetting themſelves out vainly and with oſtemation, in curious dreſſings of hair, in embroidery, or jewels, or other waies of ſumptuous attire.

10. But in ſtead of them to adde to modeſty and ſobriety ver. 9. the richer embroidery and jewels of all good works, charity to others, which becomes Chriſtian profeſſors infinitely better, than thoſe other wales of expenſe upon fine clothes &c.

10. But (which becometh women profeſſing godlineſſe) with good words.]

11. And of the woman I farther command, that ſhe be content to learn, and to exerciſe obedience, and ſubjection to thoſe who are placed over her, both in the Church, and at home.

11. Let the woman learn in * ſilence with all ſubjection.]

* quietneſſe ἡσυχίᾳ

12. And that ſhe neither undertake to teach in the Church, nor at home to have any authority over her husband, but to be obedient and meek, and ſtill in both thoſe capacities.

12. But I ſuffer not a woman to teach, nor to uſurp authority over the † man, but to be in * ſilence.]

† husband ἀνδρὸς
* quietneſſe ἡσυχίᾳ

13. According to the type which God gave in this matter in the firſt creation, forming Adam the man firſt, then the woman out of him, to denote her ſubordination to, and dependence on him.

13. For Adam was firſt formed, then Eve.]

14. And there is little reaſon that this courſe, which was then ſetled, ſhould ſince be changed, Certainly no reaſon to be fetched from Adam's ſin and fall, for the guilt of that lay eſpecially upon the woman, for before Adam was deceived, (or, Adam being not deceived,) the woman being firſt cheated her ſelf by the ſerpent, was the cauſe and beginning of ſin and ruine on all mankind.

14. And Adam was not deceived, but the woman being deceived was in the tranſgreſſion.]

c. d. 15. But by means of the ſeed of the woman, the Meſſias which ſhould be born from her poſterity, ſhe had a promiſe of redemption, and ſo all others of her ſex, upon condition of their perſeverance in the faith, and love, and obedience to Chriſt, and performance of thoſe great Chriſtian duties of chaſtity, and modeſt behaviour, which I now require of them.

15. Notwithſtanding ſhe ſhall be [c] ſaved † in child-bearing, if [d] they continue in faith and charity, and * holineſs with ſobriety.]

† by *διὰ*
* purity *ἁγιασμοῦ*

Notes on Chap. II.

a. Of theſe *four* ſorts of prayer 'tis affirmed by S. *Chryſoſtome*, that they were in his time all uſed in the *Church*, ἐν καθημερινῇ λατρείᾳ *in the daily ſervice*, καὶ τοῦτο, ſaith he, ἴσασιν οἱ μυσταὶ, πῶς καθ' ἑσπέραν ἡμέραν γίνεται καὶ ἐν ἑωθινῇ καὶ ἐν ἀγρυπνίᾳ, *and this is ſufficiently known to all the Prieſts*, or thoſe that *officiate morning and evening*. And ſo it appears by the *Liturgies*. The word δέησις referring to the *larger* or *leſſer Collecta*, that in the *Letany* for *deliverance* from all the *evils* there named, and the other after, in which the phraſe Κύριε δεόμεθά σου *we humbly beſeech thee O Father*, is uſed, which is for the *averting* of *evils*. The 2d to the prayers for *mercy* and other *wants*. The 3d to the ἀπόδοσις, wherein the word ἀπολαμβάνει, *Let us pray for the whole ſtate of Chriſt's Church, for Kings* &c. is inſerted. And the 4th to the ſolemn *thankſgiving for all men*, and to the *hymnes* ſung to the *praiſe* of *God*. And it may be obſerved, that the direction here of *praying* for *Kings* &c. is agreeable to that of the *Hebrews*, *R. Chaninah* in *Pirche Aboth* c. 3. §. 2. חוי מתפלל בשלומה של מלכות שאלמלא מוראה אישא רעהו חיים בלעו *Pray for the peace of the kingdome, for unleſſe there be fear men will devour one another alive.* And ſo when *Petronius* came to ſet up *Caligula's image* in the *Temple*, they that would *die* rather than that ſhould be done, being asked then whether they would *wage warre* with the *Emperour*, anſwered No, but on the other ſide *twice a day* they *offered ſacrifice* for the *ſafety* of the *Emperor*, ſee *Joſephus*, and *Jer.* 29. 7. Accordingly was the *Chriſtians practiſe*, as long as the *Emperors* continued *heathen*, praying in their *Liturgies* ὑπὲρ βασιλέων *for Kings*. After, when they were *Chriſtian*, δεόμεθά σου ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων, *We pray thee for our moſt pious Kings, defenders of God, or of the faith of Chriſt*, as it is in S. *Chryſoſtome's Liturgie*, and that ὑπὲρ κράτους, νίκης, διαμονῆς, εἰρήνης, ὑγείας, σωτηρίας ἀνῶν, *for their power, victory, continuance, peace, health, ſafety*. The very things which they *prayed* for for them, when they were yet *Gentiles*, ſaith *Tertull:* in *Apoll:* *Sine monitore precamur pro omnibus imperatoribus, vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum. We pray for a long life to our Emperors, a ſecure empire, a ſafe houſe, valiant armies, a faithfull ſenate, a good people, a quiet world.* This was after done for *Arrian* and *heretical Kings*, as *Conſtantius*, Παραιτησάμενος τὸν ὑπὲρ τοιούτων τῶν ἐκκλησιῶν εὐχὴν, ὑπὲρ τῆς κοινῆς ἀνωμαλίας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, καὶ συμμάχων, ſaith *Cyril*, *Cat:* 10. *We beſeech God for the common peace of the Churches, for the quiet of the world, for our Kings, their ſouldiers, and auxiliaries.*

Δεήσεις

Πρεσβεῖαι

Ἔκτενεῖς

Ὑπὲρ πάντων

ἰδὲ Βασιλέων

The ceremony of *waſhing* was among the *Jewes* constantly uſed before *prayers*, and ſo among the *Mahometans*, So *Abul Farais de moribus Arab:* *Fundamenta legis ſunt* 1. *Munditiei cura*, 2. *Oratio. The foundations of the law are* 1. *Cleanneſſe*, 2. *Prayer.* Others, as *Al Gazal*, that mention the *fundamenta legis*, leave out *Mundities*, *Cleanneſs*, and comprehend it in *Oratio*, *Prayer*, according to that ſaying of *Mahomet* (in *Ebnol Athir*) *Non accipit Deus preces abſque mundatione, God receives not prayers without cleanſing* or *waſhing*, and *Orationis clavis eſt mundities, Cleanneſſe is the key of Prayer*, ſaith *Al Gazal*, and *Mahumet* again, *Fundata eſt Religio in munditie, Religion is founded in cleanneſſe.* This ſignificant *rite* the *Apoſtle* here applies to the thing ſignified by it, *cleanneſſe* of the *heart* and *actions*, and makes that neceſſary to the *offering* up any *acceptable* ſervice unto *God*. Of this *Al Gazal* an *Arabick* writer makes three degrees, 1. the *cleanſing* the *members* of the *body* from *unlawfull* actions, 2. the *cleanſing* of the *heart* from all manners that are worthy of *diſpraiſe*, all *vices* worthy of *hatred*, 3. the *cleanſing* of the *ſecret* (i. e. the *inward*) *affections* of the *heart* from every thing beſide *God*, that they may be at full *leiſure* to *meditate* of, or *pray* to him. See Mr *Pococke's Notes* on *Abul Farais* p. 302.

b. Ὅσοι χεῖρας

Some difficulty there is what is here meant by σωθήσεται διὰ τεκνογονίας, *ſhe ſhall be ſaved by child-bearing*. A *firſt* notion that may be thought to belong to it, is, that as σώζεσθαι *to be ſaved*, ſignifies oft *to eſcape*, noting ſome *temporal deliverance*

c. Σωθήσεται διὰ τεκνογονίας

(of

(of which see *note* on *Lu.* 13. b.) ſo διὰ may note *by*, i.e. *through*, not as a *means* or *condition*, but as the *term*, *out* of, or *through* which the *deliverance* is wrought, as σῴζεσθαι διʼ ὕδατος being *ſaved through the water* 1 *Pet.* 3. 10. and διὰ πυρὸς *through the fire* 1 *Cor.* 3.15. is being *delivered out of* the *water* and *fire*; and then the meaning of it will be, that *ſhe* ſhall *paſſe*, though with ſome *difficulty*, *ſafe through child-bearing*; and this as a *moderation* of that *curſe* inflicted upon *womankind* upon *Eve's ſin*, that ſhe ſhould *bring forth children in ſorrow*, or with *ſore travail* at their *birth*. But this doth not ſeem *probable* to be the meaning of the place, becauſe that which follows *if they continue in the faith* &c. v.15. is not a *condition* of that *deliverance* from the *peril* of *child-birth*, that being common to *beleivers* and *pagans*, *faithful* and *unfaithful*; And indeed the *curſe* being but this, that *in ſorrow ſhe ſhould bring forth*, *Gen.* 3. 16. there hath ſince been no change in that matter, no *promiſe* upon any *condition*, that that *puniſhment* ſhould be moderated. A *ſecond* interpretation then there is, by obſerving the importance of the word τεκνογονία (which is rendred *child-bearing*) c.5.14. where of the *younger widow* 'tis ſaid *let her marry*, and τεκνογονεῖν, where it is thought to ſignifie, not onely or peculiarly *bringing forth*, but alſo *breeding* and *bringing up children*. And then that may be conceived the meaning of it here, and ſo the phraſe will be, *ſhe ſhall be ſaved* διὰ τεκνογονίας *by bearing*, and *bringing up*, or *breeding* her *children* in the *fear* and *nurture* of the *Lord*, to which the next words are applied alſo ἐὰν μείνωσιν, *if they*, i. e. *the children*, *abide in the faith* &c. But againſt this there are two *exceptions* alſo, 1. that τεκνογονία in that c. 5. doth no way appear to ſignifie any more than *bringing forth* the *children*, for that other part of *breeding* or *bringing up* may well be contained under *ruling the houſhold* (which there follows) of which the *children* are a part, and then there is no *example*, that the word ſhould ſignifie in that *larger* ſenſe, and conſequently no reaſon that it ſhould be ſo interpreted here; 2*dly*, there is as little reaſon to apply the following words to the *children*, *if they*, i. e. *if the children ſhall continue* &c. for beſide that there is no other mention of the *children precedent*, ſave what is in that *compound* word; and again, if τέκνα *children* be underſtood, then that *plural neuter* muſt have a *verb ſingular* to joyn with it, according to *rules* of *Grammar* and *uſe* of theſe *Books*, and ſo it would be μείνῃ not μείνωσιν, beſides theſe, I ſay, there will be little reaſon that the *children's continuing in the faith* ſhould be the *condition* of the *ſalvation* of the *mother*, when ſhe is before preſumed to have done her part in the *breeding* of them. The difficulties thus diſcernible againſt either of theſe *interpretations* make it not unreaſonable to pitch upon a third interpretation, ſo as τεκνογονία ſhall ſignifie the *womans bearing* of the *promiſed ſeed*, which was the means foretold for the *bruiſing* the *ſerpents head*, and ſo for the reſcuing the *woman* from that *eternal puniſhment*, which was juſtly *deſerved* by her *ſin*. This is no *new interpretation*, but ſo *antient* as to be mentioned by *Theophylact*, though not accepted by him, and this perfectly agrees with every *circumſtance* in the *context*. For thus it will connect with what went before, *the woman*, i. e. *Eve*, v. 12. *being deceived was in the tranſgreſſion*, i. e. was *firſt guilty* of *eating* the *forbidden fruit*, but reſcued from the *puniſhment* by the *promiſed ſeed*, i. e. by her *child-bearing*, by the *Meſſias*, which was to be *born* of a *woman*, and ſo to *redeem* that *nature* which he *aſſumed*, but this not *abſolutely*, but on *condition* of *faith*, and *charity*, and *holineſs*, and *ſobriety*, and *continuing* in *all* theſe, and this advantage belonging not only to the *firſt woman Eve*, but to all her *poſterity*. In reſpect of whom it is, that the *number* is changed from the *ſingular* to the *plural*; She, as the *repreſentative* of *all women* had the *promiſe* made to her, *Gen.* 3.15. but the *condition* muſt be performed by all others, as well as her, or elſe the benefit will not redound to them. And this is the moſt literal importance of the διὰ alſo, being *ſaved by* this, as by a *means* of *all womens* and *mens redemption*, and *ſalvation*.

The changing of the *number* here from σωθήσεται *ſhe ſhall be ſaved* to ἐὰν μείνωσιν *if they abide*, hath had an account given of it already, *note* c. to which it may farther be added, that this is but agreeable to the former *diſcourſe* v. 9, 11. In v.9. it is in the *plural*, *that the women adorn themſelves*, but v. 11. in the *ſingular*, *Let the woman learn in ſilence*, and v.12. *But I ſuffer not a woman* &c. where it is certain that the *women* in one place are all one with the *woman* in the other places, And ſo it is here alſo.

CHAP. III.

Paraphraſe.

1. THis is a * true ſaying, If a man deſire the office of a Biſhop, he deſireth a ª good work.] 1. Now to proceed to other directions neceſſary for thee, thou art to conſider this great and weighty truth, that the Epiſcopal office, whenſoever any man is a candidate or ſuiter for it, is an honourable (though never ſo dangerous and burthenſome) a function, (ſee Jam. 3. 1.) and conſequently that thou muſt be very carefull in the choiſe of the perſon, whom thou, as Metropolitan of Epheſus, admitteſt to this dignity. a.

2. A Biſhop then muſt be blameleſſe, the [b] husband of one wife, † vigilant, ſober, * of [c] good behaviour, given to hoſpitality, apt to teach;] 2. And therefore theſe enquiries thou muſt make of any whom thou meaneſt to ordain, and receive the teſtimony of the Church concerning him (ſee note on Act.6.b.) And therein let theſe qualifications be obſerved, 1. that he be a perſon not ſcandalous for any ſin, ſince his converſion, 2. that he have not put away his wife (ſo as is ordinary both among Jewes, and heathens, but forbidden by Chriſt, except for fornication) and married another, 3. that he be ſober and intent to his buſineſſe, 4. moderate in all his actions, as that is oppoſed to diſtemper or giddineſſe, 5. of a grave compoſed behaviour, humanity and modeſty together, 6. apt to entertain ſtrangers, 7. one that is able and ready to communicate to others the knowledge which himſelf hath; b. c.

* faithfull *verè*

† ſober, temperate *ſobrium vultuoſa* * comely

3. 2. A temperate perſon in oppoſition to exceſſive drinking, 9. one that uſes no violence, 10. that uſes no ſordid courſe for gain, 11. of a mild and peaceable diſpoſition, (ſee note on 2 Cor. 10. 2.) 12. neither apt to be angry and quarrel, nor 13. inſlaved to the love of wealth;

3. Not given to wine, no ſtriker, not greedy of filthy lucre, but * patient, † not a brawler, not covetous;]

* gentle
† not quarrelſome

4. 14. That by ruling his own family well, and keeping his children in obedience to diſcipline, and in all probity of manners, ſhews that he is fit to be a Governour;

4. One that ruleth well his own houſe, having his children in ſubjection, with all gravity;]

5. (For ſure he that cannot rule ſo much a leſſe province, will be unfit to be made a Governour of the Church of God.

5. (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?)

d. 6. 15. Not one that is but newly planted or inſtructed in the faith, leſt ſo great a dignity ſo ſuddainly beſtowed on him may tempt him to pride and vanity, and ſo bring the ſame ruine upon him, that fell upon the devil, who was temped in like manner by that glorious condition wherein he was created, and for his pride was caſt out of heaven into the torments of hell, 2 Pet. 2. 4.

6. Not a * novice, leſt being lifted up with pride, he fall into the condemnation of the devil.]

7. To theſe qualifications muſt be farther added, 16. that he be a perſon of a good reputation, under no reproach for his former life among unbelievers, For if he be, there will be danger that he be contumeliouſly uſed by them, and be temped to revenge himſelf on them that uſe him ſo, and that will be a ſnare unto him.

7. Moreover he muſt have a good report of them which are without, leſt he fall into reproach and the ſnare of the devil.]

8. And as for the chooſing of the Biſhop all this care muſt be taken, ſo for the Deacons, that muſt every where be conſtituted to attend the Biſhop, they alſo muſt be choſen grave, ſober perſons, not cunning and deceitfull, not given to exceſſe of drinking wine or ſtrong drink, thoſe which uſe not any ſordid courſe for gain,

8. Likewiſe muſt the deacons be grave, not double-tongued, not given to much wine, nor greedy of filthy lucre,]

9. But ſuch as being orthodox in point of faith, live pure and Chriſtian lives, according to the doctrine and directions thereof.

9. Holding the myſterie of the faith in a pure conſcience.]

10. And before any be thus aſſumed into holy Orders, let them be well known, and by teſtimony approved for ſufficiency, piety, and good behaviour, and then being found blameleſſe, perſons of good report among all, let them then be aſſumed into Orders.

10. And let theſe alſo firſt be proved, and then let them uſe the office of a deacon, being found blameleſſe.]

11. So likewiſe the women that have any office in the Church (ſee note on Tit. 2. 2.) muſt be of a grave behaviour, not given to ſlander and calumniate, not given to any exceſſe, truſty in all that is committed to them.

11. * Even ſo muſt their wives be grave, not ſlanderers, ſober, faithfull in all things.]

* The women in like manner,

12. And as of the Biſhops, ſo of the Deacons, let them be thoſe that have not put away former wives upon diſlikes, and married others (ſee note b.) but thoſe which either have not married, or lived conſtantly with their firſt wives, and duly brought up their children, and governed their families.

12. Let the deacons be the husbands of one wife, ruling their children and their own houſes well.]

13. For though the office of a Deacon be an inferior degree, yet it is a ſtep to the higher, and they that behave themſelves well in it, are fit to be aſſumed to an higher imployment, that of rulers or Biſhops, that greater dignity in the Church of God, (ſee note on Job. 7. 2.)

13. For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great † boldneſſe in the faith which is in Chriſt Jeſus.]

† authority

14. Theſe brief directions I now give thee, for the neceſſity of thy preſent employment, hoping to come quickly to thee my ſelf, and furniſh thee with all farther inſtructions.

14. Theſe things write I unto thee, hoping to come unto thee ſhortly.]

15. But if it ſhall fall out that I cannot come, that then by theſe thou maiſt for the main be provided and inſtructed how to diſcharge the office committed to thee, being an office of ſtewardſhip or præfecture in Gods family, the Church, not of idol falſe, but of the one true God, the pillar and baſis which holds up the truth, ſuſtains and keeps it from ſinking.

e. 15. But if I tarry long, that thou maiſt know how thou oughteſt to behave thy ſelf in the * houſe of God, which is the Church of the living God, the pillar and ground of the truth.]

16. The truth, I mean, of Gods œconomy at this time, which is moſt precious, and valuable; and tends mightily to the begetting of all piety and vertue in our hearts. And it conſiſts of theſe ſo many degrees, 1. That God himſelf took on him our fleſh, and here on earth viſibly appeared among us, in an humane ſhape, and did thereby make known his will unto us, And that this might be done more convincingly, 2^dly, the Spirit deſcended on him at his baptiſme, and gave teſtimony of him, Mat. 3. 17. and by leading him into the wilderneſſe to be tempted by the devill, convinced him that he was the ſon of God, Mat. 4. and by the power of God upon him he wrought many great, and unheard of miracles, (and ſo his Apoſtles after him) which teſtified the truth of all he ſaid, and 3^dly, in theſe, and in the diſcharge of his deſigned office of revealing Gods will unto men, he was beheld, and confeſt and adored by Angels themſelves, good and bad, 4^thly, he was by his Apoſtles preached, and proclaimed not onely to the Jewes, but Gentiles, 5^thly, he was received, and beleived on by many of all nations through the world, and 6^thly, he was viſibly and with a glorious appearance of Angels taken up into heaven, there to reign forever in the glory of God the father, and to exerciſe power in his Church, and by converting of ſome, and deſtroying of others, to propagate his Goſpell over the world.

16. And * without controverſie great is the myſtery of godlineſſe, God was † manifeſt in the fleſh, juſtified * in the ſpirit, ſeen of Angels, preached † unto the Gentiles, beleived on in the world, received up * into glory.]

* confeſſedly, ὁμολογουμένως
† manifeſted by ἐφανερώθη
* by ἐν
† among ἐν
* in or with ἐν

a. Καλὸν ἔργον] here ſignifies *honeſtum opus*, a *work* of ſome *virtue* and *excellence* in it ſelf, as being that which is the *conſecrating* a mans life, at leaſt the greateſt part of it, to the *ſervice* of *God*, to which therefore an *immarceſſible crown of glory* is propoſed by Saint *Peter* as the *reward*, 1 *Pet.* 5. 4. where, as the *great reward in heaven*, *Mat.* 5. is an argument that the *virtue* to which it is aſſigned is a very *eminent virtue*, very *acceptable* in the ſight of *God*, ſo is this an evidence that the *good work* here, is look'd on as an *eminent* ſtate of *piety*, ſo far from being *cenſurable* in him, that *deſires* it, as he ought to doe, in order to the *glory* of *God*, or the *love* of our *brethren*, or the juſt proviſion for their *ſpiritual* wants, that it is very *commendable* in him, and the *deſire* of it, is an act of *Chriſtian piety* in the more *perfect* degree, as the deſigning this without putting the *flock* to any *charge*, is yet more *excellent* in Saint *Paul*, 1 *Cor.* 9. 18. And this may be farther evident by the *fault* of thoſe, who forſake this or any other *Eccleſiaſtical* office, and return to the *world*, *ad ſeculũ*, again; ſuch was *Demas* who had been a *fellow-labourer* of Saint *Paul's*, *Philem.* 24. *Col.* 4. 14. but after *forſook* him 2 *Tim.* 4. 10. ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this preſent age* or *world*, not that this *crime* was that *love* of the *world* (which 1 *John* 2 15. is a *crime* in any *Chriſtian*) but that he betook himſelf to his own *worldly ſecular* affaires again, forſaking the attendance on the *ſervice* of *God* in his *Church*, as he that *marries* a *wife*, is ſaid to be *ſollicitous for the things of this world*, *how he may pleaſe his wife*, which *love* of the *world*, though it be not in it ſelfe a *fault* (for then *marriage* could not be *faultleſſe*) yet if it be the taking one off from *Eccleſiaſtical* employments which hath *devoted* himſelfe to them, will be a fault in him; and that was *Demas's crime*, not, as 'tis thought, *forſaking* of *Chriſtianity*. And that was charged on ſome others, though *Timothy* ſtuck cloſe to him, *Phil.* 2. 21. *All ſeek* τὰ ἑαυτῶν &c. betake themſelves to the *care* of their own *ſecular affairs*, not to the *affairs* of *Chriſt* in attending on the *Goſpell*, v. 22. And the *criminouſneſſe* of this ariſing from hence, that he forſakes that which is *more excellent* for that which is *leſſe* ſo, though it be not otherwiſe *unlawfull*, *Eccleſiaſtical* for *ſecular* employments, is an evidence that the *Eccleſiaſtical employment* is καλὸν ἔργον in this notion a *good* i. e. *excellent work*, a *ſtate* (if lived in, as it ought) of ſome *perfection*.

Ἀγαπήσας τὸν νῦν αἰῶνα.

b. What is the meaning of μιᾶς γυναικὸς ἀνὴρ *the husband of one wife*] both here and v. 12. and *Tit.* 1. 6. and of ἑνὸς ἀνδρὸς γυνὴ *the wife of one husband* c. 5. 9. will not be eaſily reſolved. For if it ſhould be interpreted as an interdict of chooſing to the *office* of *Biſhop* or *Deacon*, any who had lived in *Polygamie*, i. e. had had *more wives at once*, though that might have ſome colour of ſenſe in it from the *practiſe* of the *Jewes*, as far as concerned the *man* (who among them was permitted *Polygamie*) yet this is not appliable to the *widow* or *woman* c. 5. 9. for never among *Jewes* (or even *Turkes*) was it permitted that the *woman* ſhould have *more* then *one husband at once*, and the reaſon is clear, becauſe the *multitude* of *husbands* did not help forward, but rather hinder *propagation*, for which it was that the *multitude* of *wives* was *permitted*. Onely among the *Barbarians* there is mention of the πολύανδροι a *people* ſo called, becauſe the *wife* among them had *many husbands*; and among the *Medes* that dwelt in the *Mountaines*, 'tis ſaid that a *woman* was *married* to *five husbands* at once. But there is no probability that this ſhould be referred to, or looked upon in this place. Then for the other interpretation, that here the *digamiſt*, or he that hath had *two wives ſucceſſively* one after another, ſhould be made uncapable of *holy orders*, or be under ſome *reproach* for ſo doing, and his having *married* but *once* ſhould be as neceſſary to a *Biſhop* or *Deacon*, as *ſobriety* &c. this is a little ſtrange, it being ordinary for the *wife* to *dye* ſoon after *marriage*, and without *children*, and in that caſe, the *ſecond marriage* tending as much to the ends of *matrimony* (*comfort of life*, *propagation*, *remedy* of *luſt*) as the former can be ſuppoſed to doe; And beſides, this *prohibition* being not to be found in the *lawes* of any *nation*, and being grounded on no other *text* but this (of the meaning of which the *queſtion* now is) väl no farther be concluded hence, then the words of this place doe inforce it. A *third* ſenſe the phraſe is capable of, which ſeems much fitter for the matter in hand, that he be ſaid here to be, or to have been the *husband* of *more wives* then *one* who married after divorce, i. e. who having put away his wife on any cauſe whatſoever, even for that of fornication, which the law of Chriſt allows, doth marry another. This hee that had done, was by the words of Chriſt, eſpecially as they are ſet down *Mar.* 10. 11. *Lu.* 16. 18. and by a ſpeech of Saint *Paul's* 1 *Cor.* 7. 39. under ſuch prejudices, that we cannot wonder that here he is not thought fit to be received into holy orders, and ſo the woman alſo. They that marry after divorces, are in the *firſt Canon* of the *Councel* of *Laodicea* expreſſed by οἱ ἀλλ' ὅμως καὶ νομίμως συναπτόμενοι δευτέροις γάμοις, *freely & legally coupled in ſecond mariages*. And the like mention we finde of them *Concil: Neocæſar: can.* 52. where ſuch a δίγαμος is ſuppoſed αἰτῶν μετάνοιαν τοῦ ἐντυχεῖν ἀφέσει. And *Concil: Ancyr: can:* 39. Δεκάμηνον ὅρον, *The term of Abſtention*, or *ſeparation*, which belongs to the *Digamiſt*, (in this notion of it) is mention'd as a *known* and vulgar thing, And *Concil:* 1^mi *Nicani Can:* 8. The *Novatians* error appears to have been, their refuſing to *communicate* with theſe *digamiſts*, upon their *repentance*, in like manner, as with thoſe that had *fallen* in *time of perſecution*, which ſignifies theſe two to be lookt on as *crimes* of *high* importance in a *Chriſtian*, for which the *Cenſures* of the *Church* fell heavy on them, though upon *Repentance* the *Catholickes* admitted them to communion again. And thus alſo in * *Athenagoras*, we *Chriſtians*, ſaith he, are commanded either to *remain* every man as we are, ἢ εἰς ἅπαξ ἐπὶ γάμῳ, *to contents our ſelves with one marriage* (which is no where *commanded* in that other ſenſe of *marrying* after the *death* of the *firſt*, and therefore muſt be underſtood of this other ſort, after *divorce*.) For the *ſecond marriages*, ſaith he, are εὐπρεπὴς μοιχεία, a *comely kinde* of *adultery*, *Adultery*, ſaith he, from *Chriſt's* words, *for he that puts away his wife, and marries again, committeth adultery* (which proof of his reſtraines his words to thoſe

Μιᾶς γυναικὸς ἀνὴρ

* πρεσβ. p. 37. B.

those *second marriages*, which are after *divorces*) but that a *well favoured*, *fashionable*, *comely* one, because the *Imperial lawes* say nothing against such *marriages* after *divorces* allowed by them; and again, saith he, *'Tis the law of Christ that no man shall put away her* ὃς ἔπνοινε τῷ πρώτῳ *whom he hath deflowred*, or made *no virgin*, and *marry* again. So *Plutarch* in his Ῥωμαϊκ: making mention of a *law* prohibiting to *marry second marriages* on *festival* dayes, saith that it was brought up, because either *widows married*, which might doe well to doe it in *secret*, or those whose *husbands* were *living*, and then they ought to be *ashamed* to think of any other *husband*. So *Valer: Max:* l. 2. c. 1. cals the *experience* of *many marriages*, *legitima cujusdam intemperantiæ signum*, a sign of *intemperance*, but such as the *law* of heathen men permits. So in * *Ærodius*, among the *Presbyters* that were brought as *witnesses* against *Marcellinus*, one being found to have *married* again after *divorce*, *placuit reprobari*, he was *rejected*, saith he, whence it appears that such *marriages* were not onely allowed by the *Imperial lawes*, but that they were practised also among *Christians*, which farther appeares by *Marculfus formal:* l. 2. c. 30. *Dum inter illum & illam non charitas secundum Deum, sed discordia regnat, & ad hoc pariter conversare minimè possunt, placuit utriusque voluntate ut se à consortio separare deberent, quod ita & fecerunt. See ing between him and her Christian charity doth not reign, but discord, and so they cannot converse together, it is agreed by the consent of both parties, that they should separate from one anothers companies, which accordingly they did*, This, it seems, was a *formula* used among *Christians*, as there was another to the same purpose, *Leg: Rom:* c. 19. and *Novell: Instit:* 117. And this being allowed by the *secular Imperial lawes*, and accordingly *practised*, the *Councel* of *Carthage* thought fit to make a *Canon* to *reform* it (*Can: Sec: Zonaram* 116.) and to reduce it to *Christ's* and Saint *Paul's institution*, and therefore appointed that the *Emperor* should be desired to make an *Imperial law* against it. He that would see more to this purpose for the confirming of this *interpretation*, may consult *Zonaras's scholia* on that *Canon*, and *Rodolphus Fornerius Rerum Quotid:* l. 6. c. 23. and *Burchard* l 9. c. 72. and the *Notes* on *Cod: Can: Eccl: Universa*. And that this custome was also among *women*, who thus *divorced* themselves from their *husbands*, will appear by *Justinian's Novell:* 117. which will therefore be appliable to the prohibition of the *widows* being chosen, which was not ἑνὸς ἀνδρὸς γυνὴ *the wife of one husband* also.

* *Pandect:* l. 6. tit: 1. c. 18.

Ἑνὸς ἀνδρὸς γυνὴ

c. Κόσμιος, ἀνεπίληπτος, *well ordered* or *composed*, saith *Phavorinus*, and so c. 2. 9. κατεσταλμένῃ κοσμίως, such an *habit* or *attire*, as argues *gravity* of *manners* and *mind*.

Κόσμιος

d. Νεόφυτος signifies not in respect of *age*, for *Timothy* himself was such, but in respect of *receiving* the *faith*, by *analogie* with the use of the word φυτεύω *to plant*, for *to instruct* in *Christianity*, to *teach* the *faith*, as when S. *Paul* saith, that he hath *planted*, and so saith *Theophylact*, 'tis all one with νεοβάπτιστος *newly baptized*, lately *received* into the *Church*.

Νεόφυτος

e. What οἶκος Θεοῦ *the house of God* here signifies, is evident by the *context*, The whole discourse here is to give *Timothy* directions for the *choosing*, and *constituting Bishops*, and *Deacons* in his *Province*, i. e. over all *Asia*, of which *Ephesus*, where *Timothy* was placed by S. *Paul*, was the *chief Metropolis*. This then being the *Province*, wherein he was to *ordain*, must needs be the οἶκος Θεοῦ *house of God*, wherein he is here directed *how he should behave himself*, being by S. *Paul* set there, as the οἰκονόμος, or *steward* in an *house*, who having, under the *Master*, *chief* power in the *family*, to him it belongs to *entertain*, or remove *servants*, and *officers* out of it. But this not so to restrain the *phrase* to that one *province*, but that both the *universal*, and every other *particular Church* of *Christ* is capable of that *title*, as truly, and *properly*, as that of *Ephesus*, or *Asia* at that time, For indeed the *phrase* is derived from the *Temple*, which as the special *place* of *Gods presentiating* and *exhibiting* himself, is called *Gods house*, where he *dwells*, and *delights*, and *meets* the pious votary, *receives* his addresses, *entertains*, and treats him, as in his *own house*, and *answers* the *petitions*, which he came to *offer* there, and where his *Angels*, which are his *attendants*, and *court*, as it were, are peculiarly *present* 1 *Cor.* 11. 9. As when the *Angels appeared* to *Jacob* at *Luz*, he presently calls it *Beth El*, the *house of God*, saying, *surely God is in this place, this is no other than the house of God* &c. Proportionably to this the *whole family* of *God*, as that comprehends the whole *corporation* or *community* of *all* the *Christians* alive, is fitly styled οἶκος Θεοῦ, this *great house of God*, And in like manner, every *lesser society* of *Christians* among whom *God* is pleased to *dwell* also, and rule by his οἰκονόμος, or *steward*, And such is every *Bishop* in every *particular Church*. Of this *house of God*, in this sense, *two titles* are here set down, fitly belonging both to the *whole*, and to *each branch*, but especially verified at that *time*, wherein the words were delivered, that *first age* of the *Apostles preaching*, and *planting* the *faith*. The first title is, Ἐκκλησία θεοῦ ζῶντος Ἐκκλησία θεοῦ ζῶντος, *the Church of the living God*, in opposition to the *false*, *dead*, *liveless Gods*, whose *pictures* were adored in their *heathen Temples*, Those were ἐκκλησίαι *places* of *meeting*, and assembling, but only for the *worship* of *Idols*, *empty* nothings, But the *house of God*, where *Timothy* was set the *œconomus*, or *steward* at *Ephesus*, contrary to *Diana's Temple* there, was the *Church* of the *living God*, and so was every such *regular* assembly of *Christians* under a *Bishop* (such as *Timothy* was) an *œconomus* set over them by *Christ*, Such again every *larger* circuit under the *Metropolitan*, who, as *Timothy* again, had χειροτονίαν καὶ χάριν *ordination* and *jurisdiction* over the whole *Province*, And such all the particular *Churches* of the whole world considered together, under the *supreme* head, *Christ Jesus*, dispensing them *all* by himself, and *administring* them severally not by any one *œconomus*, but by the several *Bishops*, as inferior heads of *unity* to the several bodies, so constituted by the several *Apostles* in their *plantations*, each of them having an αὐτοκρατία, a several distinct commission from *Christ* immediately, and *subordinate* to none, but the *supreme* donour, or *Plenipotentiary*. The second title is, that it is στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, *the pillar* Στῦλος καὶ ἑδραίωμα τῆς ἀληθείας

of

of truth, and the *basis* of that *pillar*. The *houses* anciently were built on *pillars*, *Judg.* 16. 26. where we find the *pillars whereupon the house standeth*, and v. 29. the *two middle pillars, whereon the house stood*, and on which it was *born up*, and upon the removing of which the house *fell*, and so when the *Psalmist* describes the *land* by this similitude of an *house*, he supposeth it set on *pillars*, and the *feebleness* of those *pillars*, when they want *bearing up*, are an evidence of the *weakness* of the *earth*, *The earth is weake, and the inhabitants thereof, I bear up the pillars of it*, *Psal.* 75. 4. Now of a *pillar* it is known, that it receives the *usefulnesse* from the *basis*, on which it stands, which being so *set*, that it cannot *sinke*, the *pillar* being firmly fastened on that, and standing *upright*, it is able to *bear* a vast weight of *building* laid upon it. And so these two, though *severall* in themselves, yet *joyning* together, and *consolidated* into *one*, they do, as *one*, not severally, *support* what is laid upon them. It is therefore necessary so to render these words, στῦλος καὶ ἑδραίωμα, *pillar and ground*] that they be not distinct *titles* of the *house of God*, a *pillar* one, and a *basis* another, but (by the *figure* of ἓν διὰ δυοῖν, *one described by two*) a *pillar upon its basis*, which firmely sustains that, which is *built*, and erected upon it. And so is *the house of God*, (the *Church*, both *Universall* of *Christ's*, and, under him, of all the *Apostles*, and each *particular*, of each single *Apostle's plantation*) this *pillar* erected firmly upon the *basis* to sustain, to uphold the *truth* of *Christ*, which being by *Christ*, and his *Apostles* erected, as a *roof* upon a *pillar*, is *sustained*, and upheld by it. If the *truth* of the *Gospell* had been scattered abroad by *preaching* to single men, and those men never *compacted* together into a society under the *Government* of *Bishops*, or *Stewards* &c. such as *Timothy* was, to whom was delivered by Saint *Paul* that παραθήκη 1 *Tim.* 5. 20. a *depositum*, or *body* of *sound doctrine*, to be *kept* as a *standard* in the *Church*, by which all other *doctrines* were to be *measured*, and *judged*. If I say such a *summary* of *faith* had not been deliver'd to all *Christians*, that came in, in any place, to the *Apostles* preaching, and if there had not been some *Steward* to keep it, then had there wanted an eminent means to *sustain*, and *uphold* this *Truth* of the *Gospel*, thus preacht unto men, But by the *gathering* of single converted *Christians* into *assemblies*, or *Churches*, and designing *Governours* in those *Churches*, and entrusting this *depositum* or *form of wholesome doctrine* to their *keeping*, it comes to passe, that the *Christian truth* is *sustain'd*, and *held up*, and so this *house of God* is affirmed to be the *pillar* and *basis of truth*, or that *pillar* on a *basis*, by which *truth* is supported; According to which it is, that *Christ* is said to have *given not only Apostles, and Prophets, and Evangelists, but also Pastors, and Teachers*, i. e. the *Bishops* in the *Church* (known indifferently by those *two* titles) εἰς καταρτισμὸν τῶν ἁγίων, *for the compacting of the Saints* into a *Church*, εἰς οἰκοδομὴν, *for the building up of the body of Christ*, *confirming*, and continuing them in all *truth*, *Eph.* 4. 12. *that we should be no longer like children carryed about with every wind of doctrine*, &c. v. 14. And so again when *heresies* come into the *Church in the* first ages, 'tis every where apparent by *Ignatius's Epistles*, that the only way of avoyding of *error*, and *danger*, was to adhere to the *Bishop* in *communion*, and *doctrine*, and whosoever *departed* from him, and that *form of wholsome words kept* by him, ὑγιαίνειν was supposed to be *corrupted*, and *immerst* in that sink of *corruption*, which was then among the *Gnosticks*, the *pests* of that *age* of the *Church*. To which purpose these sayings of that *divine martyr* are expresse, Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν, *Let no man do ought of those things which belong to the Church, without the Bishop*, and ὁ λάθρᾳ τοῦτό τι πράσσων, τῷ διαβόλῳ λατρεύει, *he that doth any thing without the privity of the Bishop, worships the devill*, *Epist: ad Smyrn:* And this is his meaning of [ἐντὸς θυσιαστηρίου εἶναι *being within the altar*] *preserving communion* with, and *dependence* on the *Bishop*, who sat in that part of the *Church* which was called the θυσιαστήριον, or *altar*, which he that did not, ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ, *fals short of the bread of God*, *Ep: ad Ephes:* from thence concluding, Σπουδάσωμεν οὖν μὴ ἀντιπίπτειν τῷ ἐπισκόπῳ, ἵνα ὦμεν θεῷ ὑποτασσόμενοι, *Let us take care not to resist or oppose the Bishop, that we may be subject to God*, Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι ὡς αὐτὸν τὸν πέμψαντα, τὸν οὖν ἐπίσκοπον δεῖ ὡς αὐτὸν κύριον προσβλέπειν, *For every one whom the Master of the house sends to his own stewardship, him must we receive as him that sent him, we must therefore look to the Bishop, as the Lord himself.* And in the *Epistle* to the *Magnesians*, Πρέπον οὖν ἐστὶ μὴ μόνον κληΐζεσθαι χριστιανούς, ἀλλὰ καὶ εἶναι, ὥσπερ καί τινες ὀνομάζουσιν μὲν καλῶν, χωρὶς δὲ αὐτοῦ τίποτε πράττουσι, *We ought not onely to be called Christians, but also to be such*, as *some call*, or *acknowledge* the *Bishop*, but *do all without him*, And again μηδὲ τοιοῦτόν τι λογίζου τι φαίνεσθαί σοι ἴδιόν ὑμῖν, *not to think it reasonable to entertain any private opinions of our own, for*, as he addes, *they that did so, were sure to be seduced in such times, being once grown wiser than their teachers.* So in *Ep: ad Philad:* Ὅσοι θεοῦ εἰσὶν καὶ Ἰησοῦ Χριστοῦ οὗτοι μετὰ τοῦ Ἐπισκόπου εἰσίν, *As many as are of God and of Jesus Christ, these are with the Bishop*, ὃν θυσιαστήριον, ὡς εἷς ἱερεύς, ἵνα ὃ ἐὰν πράσσητε κατὰ θεὸν πράσσητε, *There is one altar as one Bishop, that whatever* ye *doe, you may doe according to God.* And speaking of *seduced heretickes*, he mentions their onely way of *repentance*, ἐὰν μετανοήσωσιν εἰς ἕνωσιν θεοῦ, καὶ συνέδριον τοῦ ἐπισκόπου, *if they repent and return to the unity of God, and the councell of the Bishop.* And so every where in all those *Epistles* to the same purpose, to signifie that that *form* of *doctrine*, *depositum* with, and *kept* by the *Bishop* in the *Church*, is the onely sure means to *support*, and *preserve* the *truth*. Which how little it belongs to those *Congregations*, or *Churches* which have neither *cast* out that *Apostolical form* of *sound words*, or by *degrees* received in many *corruptions*, and *falsities*, either *against* the will of their *Governours*, or by *connivence*, or *assistance* of them, doth easily appear, by what hath here been said, because as the *good husbandman sowes seed* in his *field*, so the *enemy* may scatter *darnell*, and the *field* bring forth the *fruits* of one, as well as the *other*.

The notion of *piety*] in this place is observable for *Christian religion*, *doctrine* of *Christ*, whether as that, which is it self the tru way of *serving* & *worshipping* f. Eusebius

ſhipping of *God*, ſo as will be acceptable unto him (and ſo is *ἐυσέβεια piety*) or that which *preſcribes* and *delivers* the moſt *exact* and perfect way of *ſerving God*, and ſo by a *metonymie* is called *piety*. That it ſignifies ſo here, appears by the parts of this *myſterie*, as they are here ſet down; *God*, i. e. *Chriſt incarnate, manifeſted in the fleſh*, &c. the ſeveral *articles* of our *faith* from the *birth* to the *aſſumption* of *Chriſt*, which, all together, are called *μυστήριον ἐυσεβείας, the myſterie of piety*, the *parts* of our *religion*, into which all *Chriſtians* are *initiated* or *entred*, the *foundation* on which all our *Chriſtian practiſe* is built, *God* being ſo deſirous that men ſhould live according to that *law* of his, revealed by *Chriſt*, that to *preach* it to us, and inforce it on our *practiſe*, he was himſelf pleaſed to *aſſume*, and *manifeſt* himſelf in our *fleſh*, and to *teſtifie* the *truth* of this, the *Spirit* of *God* came down viſibly upon *Chriſt*, and the *voice* from *heaven*, *This is my beloved ſon*, *Mat.* 3. 17. and ſo in the ſeveral particulars here mentioned, as branches of our *initiation* into *Chriſtian religion*, *grounds* of our *beleiving*, and *practiſing* the *Chriſtian doctrine*. Thus c. 6. 5. where ſpeaking of the wicked *hereticks* of thoſe times, the *Gnoſticks*, he mentions it as a piece of their *doctrine*, that *ἐυσέβεια is μισθὸς, piety*, (i. e. the *Chriſtian religion*, the being of that *profeſſion*,) *is gain*, matter of *ſecular advantage*. Thus again c. 6. 3. 'tis called more expreſly *ἡ κατ' ἐυσέβειαν διδασκαλία*, the *doctrine* which is *according to piety*. So *Tit.* 1. 1. the *truth* which is according to *piety* is ſet to denote the *Goſpel*. Agreeable to which it is that *mercifulneſs* and *ſpotleſſe purity*, are called *θρησκεία καθαρὰ pure worſhip* &c. *Jam.* 1. 27. i. e. prime ſpecial branches of the *true religion*. In other places 'tis true that *ἐυσέβεια piety* is taken in a narrower ſenſe for that *virtue* particularly of *worſhipping God aright*, as *Tit.* 2. 12. in diſtinction from the *duties* toward *others*, and *our ſelves* 1 *Tim.* 6. 11. 2 *Pet.* 1. 6. and in one place 1 *Tim.* 5. 4. for the return of *gratitude* in *children* to their *parents*, which is a kind of *piety* alſo, as the *love* of our *country*, *honouring* of *magiſtrates*, that are a ſort of *Gods*, as well as *parents* to us, is ordinarily called *piety*.

Μυστήριον ἐυσεβείας

ἡ κατ' ἐυσέβειαν διδασκαλία

Ἀληθείας ἡ κατ' ἐυσέβειαν

θρησκεία καθαρὰ

Paraphraſe.

CHAP. IV.

1. But there are riſen up ſome among you, wch oppoſe this Chriſtian doctrine, mentioned in the cloſe of the third chapter, deny this form of Evangelical truth, viz: the Gnoſticks that deny Chriſt to be come really in the fleſh, 1 Joh. 7. And there is no wonder in this, for Chriſt expreſly foretold it Mat. 24. 11. that before the time of the Jewes ruine, before that notable coming of Chriſt (ſee notes on Mat. 24. b. c. d. Act. 2. b.) ſome ſhall forſake the faith, and follow erroneous ſeducing teachers (ſee note on Lu. 9. d.) though the doctrines which they teach, are moſt unclean, polluted, deviliſh doctrines. See 2 Pet. 3. note a.

1. NOW the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;]

2. Which they ſet off through the faire pretences of greater perfection and depth of knowledge, which theſe lyers make ſhew of among the people, men that have their conſciences ſtigmatized with the marks and brands of their ill works, notorious to all for infamous perſons.

a. 2. * Speaking lies with hypocriſie, having their conſcience † ſeared with an hot iron;]

* Through the hypocriſie of lying ſpeakers

† branded

3. Part of the character of theſe men is, to interdict marriages, and ſpeak againſt them as unlawfull, and ſo likewiſe to command abſtinences from ſome ſorts of meats, from which the Jewes abſtain, but by the liberty allowed by Chriſt are perfectly lawfull for all Chriſtians, ſo they be taken with thankſgiving and acknowledgment of the donour.

b. 3. [b] Forbidding to marry, and commanding to abſtain from meats, which God hath created * to be received with thankſgiving of them which beleive and know the truth.]

* for the faithfull, and thoſe that have acknowledged the truth to partake of with thankſgiving,

4. For indeed all the creatures in the world, being created for the uſe of man, may lawfully be uſed and eaten by a Chriſtian, if it be done with faith and acknowledgment of the donour (ſee Mat. 14. c.)

4. For every creature of God is good, and nothing † to be refuſed, if it be received with thankſgiving:]

† polluted, being received,

5. For there are but two things neceſſary to make any thing lawfull for our uſe, 1. God's permiſſion or freedome allowed us by him, and that we have in this matter by the expreſſe words of Chriſt that tells us, that which goes in, (i. e. meats &c.) is not that which defiles a man, And 2dly, prayer, which bleſſeth our meat to us, being, beſide the calling for God's bleſſing upon it, an acknowledgment of God from whom it comes, and who hath allowed it for food for us.

c. 5. For it is ſanctified by the * word of God and prayer.]

6. Such admonitions as theſe, which may help ſecure them from the infuſions of theſe men, thou art frequently and timely to give the Chriſtians under thee notice of, and by ſo doing thou ſhalt approve thy ſelf faithfull in the diſcharge of thy office of Biſhop, whoſe duty this is, and make returns for all the good inſtructions thou haſt thy ſelf received and imbraced obediently.

6. If thou * put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, † whereunto thou haſt attained.]

* ſuggeſt theſe things to the brethren,

† which thou haſt followed

7. But eſpecially be ſure that in ſtead of their doctrines of abſtinences from marriage and from meats, quite contrary to the Goſpel, which ſets an honourable character upon marriage, and takes away difference of meats, and in ſtead of idle ridiculous grounds, upon which they found theſe abſtinences, thou doe by diligent ſearch into the doctrine of the Goſpel, purſue that perfection of Chriſtian knowledge, which though thou art young, may fit thee for the diſcharge of that venerable office.

7. But * refuſe profane and old-wives fables, and exerciſe thy ſelf rather unto godlineſſe.]

* avoid

8. For though abſtinence from daily meats, and wines, and from marriage, be as an act of ſelf-denial and exerciſe, acceptable to God, yet if this be not obſerved with due limits, if meats be abſtained from as unlawful, and marriage in like manner as abominable and deteſtable, (as by the Gnoſticks, who yet indulged to all villany, it was) then there is no good, but hurt in them,

d. 8. For bodily exerciſe † profiteth [d] little, but godlineſſe is profitable unto all things, having promiſe of the life that now is, and of that which is to come.]

† is profitable for a little

Col.

Col. 2. 22. And indeed considered at the best Col. 2. 23. the profit of them is but little in comparison to that of piety, which is of the greatest value imaginable, will help us to all advantages that we can wish, If we would have a comfortable life here, this is promised to them that seek the kingdome of God and his righteousnesse, Mat. 6. 33. and so for many particular Christian duties they have promise of present beatitude, and whatsoever in any singular case may seem to be wanting to the felicity and prosperity of the pious man here, it is sure to be made up abundantly in another life.

9. This is a faithfull saying, and worthy of all acceptation.

9, 10. And to this purpose it is to be observed as a most certain and considerable truth, that to all truly pious persons there is so great assurance of an eternal reward, that this our hope in God is the onely ground of our suffering patiently any thing that falls upon us, being confident, that this God as he desireth the eternal welfare of all, so hath promised to save all that shall believe and obey him, and so consequently is the most assured Saviour of them that doe so.

10. For therefore we both labour and * suffer reproach, because † we trust in the living God, who is the Saviour of all men, specially of those that believe.]

* or combate, for the King's MS. reads αγωνιζομεθα, see 1 Thess. 2. b.
† we have hoped ἠλπικαμεν

11. These things * command and teach.]

11. These things doe thou put those in mind of, that have received them already, confirm them that they may continue in them (and not be depraved by the Gnostick hereticks which teach the contrary, as in those former particulars ver. 3, 8. so in this last of suffering persecutions for the Gospel) and teach them to those that have not as yet received them.

* exhort παρακάλει

12. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, † in spirit, in faith, in purity.]

12. And though thou art a young man in years, yet let the gravity of thy life supply the want of the years, that are wont to be required of thy office, and let thy discourse and all thy demeanour and course of actions be exemplary to all the Christians under thy jurisdiction, both in respect of constant love and adherence to God, and of profession of the faith, and of purity, or chastity, three main particulars wherein these heretical Gnosticks doe endevour to corrupt others.

† the words ἐν πνεύματι are not found in the King's MS.

13. Till I come, give attendance to * reading, to exhortation, to doctrine.]

13. Betwixt this & the time of my coming to thee, see thou be diligent in performing thy office in the several parts of it, expounding the Scriptures, confirming believers, and admonishing them of any fault or danger, and instructing the ignorant or unbelievers. e.

14. Neglect not the gift that is in thee, which was given thee by prophecie, with the laying on of the hands of the Presbytery.]

14. Make use of those gifts which in order to thy function were given thee (according to the revelation from the Spirit concerning thee ch. 1. 18.) at thy ordination (see note on ch. 5. f.) when besides me 2 Tim. 1. 6. some others also of the Apostles, one or more, laid hands on thee (see note on Act. 11. b.)

* Exercise thy self in these things † spend thy time in them, ἐν τούτοις ἴσθι

15. * Meditate upon these things, † give thy self wholly to them, that thy profiting may appear to all. f.

16. Take heed unto thy self, and unto thy doctrine, continue in them, for in doing this thou shalt both save thy self, and them that hear thee.

Notes on Chap. IV.

a. Κεκαυστηριασμένων τὴν συνείδησιν

The meaning of this phrase [κεκαυστηριασμένων τὴν συνείδησιν] is, I conceive, not rightly apprehended, when it is thought to signifie, an *insensate conscience*, as if the resemblance were here to *flesh*, when it is *seared* or *cauterized*, *Hesychius* and *Phavorinus* have both taken notice of the *phrase*, and rendred it to another *sense*, κεκαυλιασμένοι (it should be κεκαυληριασμένοι) βεβασανισμένοι, μὴ ἔχοντες τὴν συνείδησιν ὑγιῆ, saith *Hesychius*, the *phrase* denotes *those that being brought to the test, are found faulty, have not a good conscience*. The meaning of this must be collected from the *office* of the βασανισταὶ, *explorers* or *examiners*, or *triers*, by which he explains it, and of them, saith he, Βασανισταὶ, ὁ διαυλὸς καὶ ὁ ἀνδραποδιστὴς ἢ ἀλάστωρ τινὰ ἀνακρίνοντες, *One set to examine slaves to find out the truth*. And when any upon such *examination* is found *faulty*, he is wont to be *branded* for a *cheat* or *rascal*, and that *branding* or *stigmatizing* is here the thing referred to, and so κεκαυληριασμένοι τὴν συνείδησιν are *men of a prostituted, branded, stigmatized conscience, infamous villains*. And so saith *Phavorinus* also, κεκαυληριασμένος τὴν συνείδησιν, τουτέστι μὴ ἔχων ὑγιῆ (referring, no doubt, to this place) it signifies *having not a sound* or *whole conscience*.

b. Κωλυόντων γαμεῖν

Many *hereticks* there were in the *antient Church*, which prohibited *marriage*, and taught *abstinence* from *meats*, as *necessary*, having much of their *doctrine* from the *Pythagorean Philosophers*. Such were the *Encratita*, *Montanists*, and *Marcionites*. But these came after the *Apostles* times, and are not so probably spoken of here, as those which were *present* then in the *Church*. And such, saith *Ignatius*, there were in the *Apostles* times, *Ep: ad Philad:* and such, saith *Irenaus*, was *Saturninus* l. 1. c. 22. who with *Simon Magus* was the father of the *Gnosticks*. Of him *Theodoret* saith that he was the first, that among *Christians* affirmed *marriage* to be the work of the *devil*, and commanded to *abstain* from the *flesh* of *beasts*. And indeed that this was generally the doctrine of the *Gnosticks* appears from *Clem: Alex: Strom:* l. 3. where speaking of them he saith they doe ὑποκρίσει δ' ἐγκρατείας δοκοῦσιν, εἰς τὸ θεῖον καὶ ἅγιον καὶ δημιουργὸν, διδάσκοντες μὴ δεῖν ἐκγαμίζειν γάμον καὶ παιδοποιΐαν, μηδὲ ἀντιποιεῖσθαι τῷ κόσμῳ δυσχεραίνειν ὕλην, μηδὲ ἐπιχορηγεῖν τῷ δυνάτῳ ἔρωτι, *Under a pretense of continence they committed all villany against the creation, and the Creator, teaching that men ought not to receive marriage, nor get children, nor bring into the world such as would be miserable, nor furnish death with food* or *nourishment*, i. e. *people* the *world* with men, whom *death* will consequently *feed* on. And again, Εἰσὶν οἱ πορείαν ἀνελκύσαι τὸ γάμον λέγουσι, καὶ ὑπὸ διαβόλου ταῦτα ἐκφωνεῖσθαι διδάσκουσι, *There are that affirm* and *teach* for *doctrine*, *all marriage to be fornication*, i. e. utterly *unlawfull, and that it is brought in*, and *delivered by the devil*, p. 446. So *Irenæus* l. 1. c. 22. *Nubere & generare à Satana dicunt esse*, *The Gnosticks affirm marriage and generating to be from the devil*. So the *Author* of the *Constitutions* l. 4. 8. τὸν γάμον ἀθετοῦσι *they contemn marriage*, and set it at *nought*, γαμεῖν διδάσκουσι, *teach not to marry* at all,

all, l. 6. 10. and for *meats*, τινὰ τ βρωμάτων βδελύσσονται *they abominate some kinds of meats* l. 6. 8. & c. 26. βρώματά τινα φαυλίζουσι *they affirm some meats to be ill*, (see *Col.* 2. note i.)

c. Λόγου θεοῦ. The *word of God* in this place, by which *meats* are said to be *sanctified*, i.e. *rescued* and *freed* from all *uncleanesse* or *pollution*, so that they may *lawfully* be *used* and *enjoyed*, is certainly that *word* of *truth* now revealed in the *Gospell*, which *frees* the *Christian* from those *observances*, For this onely can satisfie *conscience*, that it is *lawfull* to doe so, and consequently that it may be done with *faith* or *assurance* that they doe not *sinne*; And as this *secures* us in *general* that no *meat* is now *unlawful* to a *Christian* under the *Gospell*, so to make it in the *particular*, *lawfull* to each one, the addition of *prayer* is the onely *requisite*, meaning by that the *prayer* of *faith* coming to *God* with the *assurance* it is *lawful*, and *acknowledging* it to be *received* of him, and *praying* for his *blessing* upon it.

d. Πρὸς ὀλίγον] is not to be taken in a sense wherein *little* signifies *nothing* at all, but as when it is set in *comparison*, and *opposition* to some *greater* matter, as here in *opposition* to πρὸς πάντα *for all things*, as in that speech of *Plato's* Σωκράτους ἐν ὀλίγῳ φροντιστέον, ἀλλὰ περὶ πολλοῦ, *Socrates is a little to be considered, but truth much.*

e. Ἀναγνωσει *Reading*, is the rendring of the *Nebrew* מקרא set *opposite* to the διδασκαλίας or *traditions* (which the *Rabbines* call the *oral word*) and in the *holy Scripture*, so called, because none but that was suffered to be *read* in the *Church*, but this not simply *read*, but *expounded* also. See *note* on 1 *Cor.* i. e.

f. Μελέτων The word μελέτα is *agonistical*, saith *Peter Faber*, and belongs to the ἀγωνιστὰς and ἀγωνάτας, in which the *young men* are *exercised* in *Ephebeo*, and from thence 'tis applyed to *exercises* in the *Schooles*, *declamations* &c. So *Hesychius* μελέτῃ ἀσκεῖ, ἐπιμελεῖται, γυμνάζεται, μελέτη γὰρ ἄσκησις, it signifies to *exercise*, as well as to *take care* or *meditate*, and so the relation which here it hath to *proficiency* doth inferre.

Paraphrase.

CHAP. V.

1. Deale not rigidly with a Bishop of the Church, (see note on Act. 11. b.) have that respect to his office, that when ever there is need of thy exhortation, thou doe it as to a father of the Church, withall humble respect to him, And for any inferior officers in the Church, let thy rebukes and correptions be fraternal, and full of kindnesse and friendlynesse to them.

1. REbuke not an Elder, but * intreat him as a father, and the younger men as brethren;] * Exhort παρακάλει

2. Behave thy self toward women, the antienter sort, or widowes of the Church, with great respect, the younger with modesty and civility, abstaining from any behaviour toward them, that may savour any thing of wantonnesse or turpitude.

2. The elder women as mothers, the younger as sisters, with all purity.]

3. Let those widowes which have neither husbands not children be respected and relieved (see note d) by you, i. e. by the Church, out of their stock which is intrusted to your disposing.

3. Honour [a] widowes that are widowes indeed.]

4. But if any widow which is a Christian be not perfectly destitute, but have children or grandchildren, let them relieve and take care for her, as of a part of their family v. 16. this being due by way of gratitude (see note on c. 3. e.) to the parents, which have done so much for them, and so consequently that, which as God approves of, so he requires at their hands.

4. But if any widow have children or nephewes, let them learn first to shew piety † at home, and to requite their parents; for that is good and acceptable before God.] † toward their own family τὸν ἴδιον οἶκον

5. But the widow that is truly so, and is fit to receive relief from the Church, is she that is wholly destitute, hath none of her children to relieve her, no body but God to hope in or rely on, and so continues hoping and praying at set constant times continually, without any other cares to distract, or businesse to employ her.

5. * Now she that is a widow indeed, and † desolate, trusteth in God, and continueth in supplications and prayers night and day.] * But ἡ † left quite alone μεμονωμένη

6. But she that abstaines from marrying, not in order to piety, but that she may live the more at her own disposal, she is not to be counted a widow or vitall member of the Church, but a kind of carcasse, or piece of noisomnesse in it.

6. But shee that liveth * in pleasure, is dead while she liveth.] * licentiously σπαταλῶσα

7. Give these rules that none but blameless persons may be taken in, and those that have need of it.

7. And these things give in charge that they may be blameless.]

b. 8. But if any man or woman doe not maintain those that belong to them, especially those of their family, (as their parents clearly are, having a right to live in their house, and a propriety to be maintained by them (or that they take care for and relieve them) supposing they are able to doe it) that man or woman doth quite contrary to the commands of Christ, and indeed performs not that duty to parents, that even infidels think themselves obliged to doe.

8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse then an infidel.]

9. Let none be listed as a widow into the number of those that are to be maintained by the Church (see note on Tit. 2. 2.) under the age of sixty, nor any that have parted with their husbands, and marryed again (see note on c. 3. b.)

9. Let not a widow be taken into the number, under threescore yeares old, having been the wife of one † man,] † husband ἀνδρὸς

10. And let them be such as have by their acts of duty and charity, approved themselves to those among whom they have lived in all things of which their condition hath been capable, such are good carefull education of their children, hospitality, friendlinesse and humility, and submission to the meanest offices for the relief of those that stand in need, care for all that are in any distresse, and in brief seeking occasions for all works of charity, and not onely embracing them when they have been offered.

10. * Well reported of for good works; if shee have brought up children, if she have lodged strangers, if she have washed the Saints feet, if she have relieved the afflicted, if she have diligently followed every good work.] * Which hath had testimony of her good works, ἐν ἔργοις καλοῖς μαρτυρουμένη

11. But

*grow weary of

11. But the younger widows refuse, for when they * have begun to wax wanton against Christ they will marry;] 11. But receive not into the Church offices those widows that are under that age, for there will be danger of such, that they will be weary of their employment in the Church, of living in that pious strict condition, ver. 6. and then they will relieve themselves by marrying; c.

†violated allowne

12. Having condemnation, because they have cast † off their first faith.] 12 Which is a great and a punishable crime in them, viz: that of violating their promise made unto the Church (a kind of conjugal tie) that they would attend it alone, and not forsake it, which when they doe, and return again to the world, what is it but a giving the Church a bill of divorce, and marrying another husband?

*being idle they learn to goe about to houses, and being not only idle, but tatlers also and busie-bodies, to speak things that are not fit

13. And withall * they learn to be idle, wandring about from house to house; and not onely idle, but tatlers also, and busie-bodies, speaking things which they ought not.] 13 And such young widows being unfit for such a recesse and vacancy, have nothing to doe with their time, but spend it in going about from house to house, in asking questions; and not onely so, but fall into tatling and loose discourse, into censuring and medling with other folks matters, intertaining themselves and others with unseemly discourse, either calumnizing or talking wantonly.

14. I will therefore that the younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully.] 14. My direction therefore is, that the younger women, widows or others that have not attained to this gravity of mind and command over themselves, doe in that case betake themselves to a married life, and serve God in that, bearing and bringing up children (see note on c. 2. d.) guiding domestick affairs, that so they may not doe any thing which may give advantage to those that are willing to take it, to accuse or find fault, or bring reproach upon such loose professors, and the Church for their sakes.

15. For some are already turned aside after Satan.] 15. For some such you know there are which have forsaken the Christian path, and betaken themselves to the Gnosticks, bitter enemies to Christians, and these would be glad to have somewhat to say against you.

16. If any man or woman that beleiveth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed.] 16. If any Christian hath any helpless widow of his family (see v. 8.) let him undertake the care and charge of them, and not cast them upon the Church to provide for them, lest if they doe, there be not in the stock of the Church sufficient to provide for all that are truly helpless.

†be allowed, enjoy, be rewarded with διπλῆς honour

17. Let the Elders that rule well be † counted worthy of [d] double honour, especially they who * labour in the word and doctrine.] 17. Let the Bishops that have discharged that function well, receive for their reward twice as much as others have, especially those that preach the Gospel to whom it was newes, and also continue to instruct congregations of Christians in setled Churches, see Act. 11. b. d.

*labour hard as oxen

18. For the scripture saith, Thou shalt not muzzle the oxe that treadeth out the corn; and, The labourer is worthy of his reward.] 18. For this is agreeable to that significative ceremony of the law, which allows the beast that is used to goe over the corn, and tread out the grain out of the straw, (after the manner that threshing doth,) to feed all the time that he doth the work, and so to have a certain reward in a liberal manner, for all his labour.

†upon it

19. *Against an Elder receive not an accusation, but † before two or three witnesses.] 19. Admit not any complaint against a Bishop of any Church, under thy Metropolis (see Act. 11. b.) unlesse it be testified by two or three at least. c.

20. Them that sin, rebuke before all, that others also may fear.] 20. All others that have committed any scandalous offence, thou art to admonish first, and rebuke in the presence of the community of the people, and if they reform not, inflict the censures of the Church upon them, that (beside other advantages to the offenders themselves, the reforming them by that means) others that see and hear this may be awed hereby, and kept from falling into the like.

*without prejudging any one, respecting † according to inclination, τῆς προσκλίσεως

21. I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things * without preferring one before another, doing nothing † by partiality.] 21. And I conjure thee by all that is holy, that with all imparciality and uprightnesse, thou proceed in Ecclesiastical Censures without favour.

22. [Lay hands suddenly on no man, neither be partaker of other mens sins. 22. And when thou hast inflicted the Censures on any, make not too much hast to absolve them again, before they have by good works approved the sincerity of their reformation. And, by the way, take special care, that by knowing other mens enormous acts, thou be not enticed, or inveigled, (1 Cor. 15. 13.) or brought to partake with them, and commit the same. Be sure that thou keep thy self unpolluted from those sins that are now so rife among you. f. g.

Keep thy self pure.]

23. Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.] 23. (Yet say not I this, to prohibite thee drinking wine physically and moderately in respect of thy sicklinesse, to which drinking of water is unwholsome; This may safely be done by thee, without incurring that danger of pollution, v. 22.)

*leading them to censure, προαγουσαι εἰς κρίσιν

24. Some mens sins are [b] open beforehand, * going before to judgment: † and some men they follow after.] 24. Some mens sins are discernible so as to bring them under the censures of the Church, by way of precedent demerit, and then are no more discernible in them, (and these may be the sooner absolved) but in some they follow after that censure also, i.e. are not reformed upon censure, but continued in by repeated acts visibly and discernibly, even when they are under the Censures of the Church, (in which case there must be no absolution.) h.

† but in or to some also they follow, ἀκολουθοῦσιν

25. Likewise also the * good works of some are manifest beforehand, and they that are otherwise cannot be hid.] 25. So in like manner men's good works, almes-deeds &c. in case they doe reform upon censure, are, or must be manifest before absolution, and when they are not so (but on the contrary, their deeds continue evil, or their good works but very few) they cannot be so concealed, but they will be discernible, and by them judgment will be made, who is to be absolved, who not.

*good works are conspicuous, τὰ καλὰ ἔργα πρόδηλα ἐστί

a. χήρας There were two ſorts of χήρας or *lone* perſons, which we render *widows*, in the *antient Church*, 1. Thoſe that were taken in to *ſerve* and *officiate* there as *diaconiſſa* (and thoſe were eſpecially, though not onely, choſen of *virgins*, παρθένοι that *alwaies continued* ſuch, as by a place of *Ignatius* may be collected) Theſe were a kind of *imitation* of thoſe, which in *Chriſt's* and the *Apoſtles* times *voluntarily* had *devoted themſelves* to the *ſervice* of *God*, and to *miniſtring* to, i.e. *providing* for the *neceſſities* of *Chriſt*, and the *Apoſtles*, and *Saints*, *out of their own ſubſtance*, ἐξ ὑπαρχόντων ἀνητῆς, *Lu.* 8. 3. Such was *Joanna a married woman*, and *Suſanna* and others there, Such was *Phœbe*, ἀδελφὴν ἡμῶν, τὴν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς *Rom.* 16. 1. *our ſiſter*, i.e. a *beleiver*, and ſhe *a Deaconeſſe of the Church in Cenchrea*, which τὴν ἀδελφὴν is moſt probably the γυνὴ ἀδελφὴ 1 *Cor.* 9. 5. the *Chriſtian woman* that went along with *Paul* and *Barnabas*, For before there was any *ſtock* in the hands of the *Church*, to make *proviſion* for either the *Apoſtles*, or any other, there could no other courſe be taken but this, to have them *ſupplied* by ſuch *perſons*, which did ἐκ τῶν ὑπαρχόντων ἀυτῆς *out of their own poſſeſſions* liberally *impart* to them. But when afterward the *faithful* had brought their *poſſeſſions*, and laid them at the *Apoſtles feet*, and when in ſtead of that greater *liberality*, yet by the help of the *offertory* at the *ſacrament*, *wealth* came into the hands of the *Church*, (and thereby, ſaith *Juſtin Martyr*, *Apol:* 2. ἐπιτρέπει πᾶσιν ὁ προεστὼς χρείᾳ τῶν δεομένων ἐγκεῖσθαι, the *Prefect became the guardian to provide for all that were in want*) then this *office* was inſtituted in the *Church*, firſt, of *men-deacons Act.* 6. and after, of *women* alſo, which were more uſefull for *œconomical ſervices*, and theſe were called πρεσβύτιδες *Tit.* 2. 3. *elder women*, and afterward *Diaconiſſæ*, *deaconeſſes*, and might be admitted into the *Church* at *fourty* years old, See *Can:* 5. of the *Councel* of *Chalcedon*. The ſecond ſort of *widows* were thoſe, who being *childleſſe* and *helpleſſe*, were to be *fed* and *maintained* by the *Church*, and theſe are particularly ſpoken of in this place, and thoſe, many of them, formerly *married*, and therefore were not to be received in till *ſixty years* old, v. 9. for ſo *Zonaras* on the *Councel* of *Chalcedon* gives the reaſon, becauſe, ſaith he, the *widow* which hath had an *husband*, is not at the *ſame age*, ſo likely to *continue unmarried*, as ſhe that hath *lived a virgin to that age*, ᾗ γὰρ ἀνανεύσει &c. μᾶλλον ἂν εἰς γάμους τὸ πάθος ὀλισθήσειε. And in caſe ſhe *marry*, that ſhe is to be *removed* out of this *liſt*, ſeems clear, both 1. becauſe in that caſe the *husband* muſt *provide* for her, and 2^dly, by what is here ſaid ver. 11. of the care in not *admitting* ſuch as are *young* and *likely* to *marry*. This *relief* which is here ſpoken of for *widows* being deſigned on purpoſe to give them the more *leiſure* and *vacancy* for *acts* and *exerciſes* of *piety*, v. 5. *waiting on God*, *continuing in prayer and ſupplication night and day*, which is not ſuppoſeable of *married* women, which have ſo many other affairs belonging to them v. 14. to *bring forth* and *bring up children*, to *manage* the *houſhold* and the like.

b. Προνοεῖν Προνοεῖν *to provide* here doth not ſignifie *laying up* by way of *careful*, thoughtful *providence*, before-hand, but onely taking *care* of for the *preſent*, as we are able, *relieving*, *maintaining*, *giving* to them that *want*, So ſaith *Heſychius*, προνοεῖ, θεραπεύει; προνοεῖται, θεραπεύεται, φροντίζει, *to take care for*, So *children* that are *expoſed* by their *parents* are ἀπρονόητοι in *Harmenopulus*, *unprovided*, *deſtitute*. So when *Alexander Aphrodiſæus* ſaith, πᾶν τὸ προνοοῦν πρὸς, ἀγαθόν τι τῷ προνοουμένῳ βέβαιον, ἀπορ: λυσ: βιζλ: α. ζητ: ιδ'. *he is ſaid to provide for any, who allowes him any good thing*. And *Ammonius* in his *ſcholia* on the ὁ φυτὰ, having reſolved that one of *God's* acts is προνοητικὸν τῶν πάλαι δυσιῶν, *providing for thoſe that want*, applies that of the *Poet* to it, Θεοὶ δώτορες &c. *God's giving them what they want*, making his [*providence*] and [*giving*] to be all one, and ſo προνοῦν here is interpreted by ἀπορεῖν, v. 16. which is the *ſons duty* to the *aged*, *helpleſſe parent*, and therefore *John* being by *Chriſt* commanded to be a *ſon* to *Mary*, preſently takes her *home* to his *houſe*, *Joh.* 19. 27. As among the *Samians* the *mothers* of thoſe which were ſlain in the *wars* were given to the *richer citizens*, to be *maintained* by them, and the *form* of ſpeech was like *Chriſt's* to *John*, Σοὶ ταύτην δίδωμι τὴν μητέρα *I give thee this mother*.

c. Καλαφρονίζειν, as (without the *propoſition*) φρονίζειν, is ὑβρίζειν, βαρέως φέρειν, and ſo φρονεῖν, φρυᾶν in *Phrynichus* and ἀπαλλᾶν in *Phavorinus*, to *grow ſtout* or *proud* or *diſorderly*, not willing to *bear* ſo much *ſtrictneſſe*, and ſo to put ones ſelf out of the *liſt* or *number* of the *votaries*, and here the *widows* that were ἐν κανόνι, as after times called it, in the *number* of thoſe that were to be *maintained* by the *Church*, and there to wait on the *ſervice* of the *Church*, when they begin to be weary of that kind of life, then they are ſaid καλαφρονεῖν τοῦ Χριστοῦ, or φρονεῖν κατὰ τοῦ Χριστοῦ, *to grow inſolent and weary of Chriſt*, i. e. his *ſervice* in the *Church*. Thus φρῶν *Rev.* 18. 3. ſignifies *irregular*, *diſorderly behaviour*, and φρονεῖν v. 7, 9. to *live diſorderly*, *enormouſly*.

d. The διπλῆ τιμὴ *double honour* referres to the *elder brothers portion* פִּי שְׁנַיִם *double portion*, *Deut.* 21. 17. and this going along with the *power* of *ruling* the *family*, *Gen.* 4. 7. (after the death of the *father*) is fitly accommodated to the *office* of *Biſhop* in the *Church*, and ſo the *electing* of *Barnabas* and *Paul* to the *Apoſtleſhip*, *Act.* 13. 2. is expreſſed by ἀφορίσατε *ſeparate*, the word uſed about the *firſt-born Exod.* 13. 2. and ſo in *Clem: Conſtit:* l. 11. 28. διπλῆ διδοῦς ἀφορίζω μοῖραν, *Let a double portion be ſeparated for them*. Thus the *double portion* of the *ſpirit* of *Elias* reſting on *Eliſæus*, was the making him his *ſucceſſour* in the *office* of *Prophet*, as the *Father* above the ordinary *ſons* of the *prophets*, to have *rule* over them. And ſo this verſe is the ſetting down the *reaſonableneſs*, that the *Biſhop* that diſchargeth his *duty* or *prefecture* well, ſhould be looked upon in all reſpects, as one that hath the *primogeniture*, of *maintenance* (to which v. 18. referres) as well as *dignity*, eſpecially if his *pains* be *extraordinary*, as it muſt be, if he both *preach* the *Goſpel* where it was not before heard, (which is called λόγος, *the word*, and εὐαγγελίζειν to *preach Rom.* 15. 20. and κηρύσσειν to *preach*) and take pains, in farther *inſtructing* the *beleivers* in the *Churches*, w^ch is διδασκαλία, *teaching* or *doctrine*.

For the word τιμὴ, that that ſignifies *wages*, *reward*

ward of *service*, appears (among many others) by the *third verse* of this *chapter*, *Honour widows*, i. e. *relieve*, *maintain* them. So *Job*. 12. 26. where speaking of those that *attend* on, and *minister* to *Christ*, he saith, πμήσει ἀυτὸν ὁ πατὴρ, *the father shall honour*, i. e. *reward* him, or *pay* him his *wages*, but especially *Mat*. 15. where the *command* of *God's*, of *honouring the parents*, v. 6. is expreſt v. 5. by *giving* them that, by which they may be *profited*, i. e. *maintenance*, &c. see *Col*. 2. *note* i. As for the ἀξιωθῇ] that is joyned to it, although that comes from ἄξιος *worthy*, yet it signifies, without any reference to that, simply to *enjoy*, to *receive*, to *have*, as might appear by many evidences among *authors*. One for all, that of *Justin Martyr*, or the *author* περὶ τ ἁγ: ᾳ ἱμων: πνευμ: where speaking of the *Father*, *Son*, *and Holy Ghoſt*, he saith of them, τ ἀνωτω ᾳ μιᾶς θεότητ ἀξίων), (not, they have been *counted worthy*, but) *they have had*, (have been endued with) *one and the same divinity*.

c. Κατηγορίαν παραδέχεσθαι] What is the meaning of κατηγορίαν ἀναδέχεσθαι *to receive an accuſation*,] here, muſt be explained by the *Judicial* proceedings among the *Jewes*, where before the giving of the *ſentence* there were three parts, 1. קבלת דין the *admiſſion* of the *cauſe* or *ſuit*, when the *Judge* doth not *reject* the *complaint*, or *accuſer*, and that is here κατηγορίαν ἀναδέχεσθαι, *to admit an accuſation*, and is the meaning of *Iſa*. 1. 23. *neither doth the cauſe of the widow come unto them*, the *character* of an *unjuſt judge*, that he *admits* not the *widows complaint* againſt the *oppreſſor*. After the *complaint* is *admitted*, then 2^dly, there is סמיכת דין the *confirmation* of the *ſuit* or *complaint*, when the *accuſer confirms* his *ſuggeſtion* by *oath*; for before that *oath*, one saying one thing, and the other the *contrary* (which is called ἀντιλογία *contradiction*, *Heb*. 6. 16. and in * *Lucian* διαίτ and ἀντιλόγων, as parts of *judicial proceedings*) the *judge* is *uninclined* to either ſide, but then comes in the *oath*, and is πέρας ἀντιλογίας *the end* of that *affirming* and *denying* (in the *Author* of that *Epiſtle*) takes away the *æquilibrium*, that the *judge* was in before, and by it he is now *confirmed* to the *beleiving* the one part againſt the other, whereupon the *oath* is ſaid to be πρὸς βεβαίωσιν *for confirmation*, in that place, *Heb*. 6. 16. as in the *Romane law* Ὅρκος ὁπωσδήποτε ἀμφισβήτησιν τίθησι, ſaith *Pſellus* in Συνοψ: νομ: v. 1213. *the oath coming in parts the controverſie* or *doubt*, and in *Leg*: *Bajuvar*: c. 12. *tit*: 15. 2. *In his verò cauſis ſacramenta præſtentur, in quibus nullam probationem diſcuſſio judicantis inveneri* (See *Bignon*: *not*: in *Marculfi Form*: l. 1. c. 38.) then is the uſe of *oaths*, when the *diſcuſſion* of the *plea* by the *judge* yeilds him no ſatisfactory *proof*. The 3^d part is חקר דין *Job* 29. 16. the *ſearching* out of the *cauſe* by *arguments* afterwards produced (*cauſa* κατακρίσεως) and conſidered of by the *judge*. The firſt of theſe onely it is that belongs to this place, the *admiſſion* of the *complaint* or *accuſation*, which againſt a πρεσβύτερος or *governor* of the *Church* is not allowed under *two* or *three witneſſes* in reſpect of the *gravity* of his *perſon* and *weight* of his *office* or *calling*, who muſt not be *defamed* (as the being brought into the *court* is a kind of *defamation*) if there be not great *cauſe* for it.

f. Περὶ τ ἐπιθέσεως] That χειροθεσία *laying on hands*] is a *ceremony* of *prayer* or *benediction*, is ordinarily known in the *Old Teſtament*, uſed firſt by the *father* to the *children*, in beſtowing the *bleſſing* upon them, and, with that, *ſucceſſion* to ſome part of the *eſtate*; So when *Jacob bleſſed* the *children* of *Joſeph*, *Gen*. 48. 14. *he laid his hands upon their heads*, v. 15. And from thence it was among them accommodated to the *communicating* of *power* to others as *aſſiſtants*, or *deriving* it to them as *ſucceſſors*: So when *Moſes* aſſumed the *ſeventy* to *aſſiſt* him, *Num*. 11. 17. this, ſaith *Maimonides*, was done by his *laying hands* upon them, *Sanhedr*: c. 4. And when he left the world, and *conſtituted Joſhua* his *ſucceſſor*, *God* appointed him to *take Joſhua*, and *lay his hands upon him*, *Num*. 27. 18. So *Deut*. 34. 9. *Joſhua was full of the ſpirit of wiſdome*, i. e. was his *ſucceſſor* in the *Government*, *for Moſes had laid his hands upon him*. From theſe three uſes of the *ceremony*, in *prayer*, in *paternal benediction*, in *creating* of *officers*, Three ſorts of things there are in the *New Teſtament* to which it is principally accommodated; In *prayer* it is uſed either in *curing diſeaſes*, or *pardoning ſins*; *Diſeaſes*, the *corporal bands*, *Lu*. 13. 16. were *cured* by *impoſition* of *hands*, *Act*. 19. 17. and 28. 8. and ſo it was foretold *Mar*. 16. 18. *they ſhall lay their hands on the ſick*, *and they ſhall recover*. And ſo *ſins*, the *ſpiritual bands*, were done away, or *pardoned* by the ſame *ceremony*, *laying on of hands*, uſed in the *abſolution* of *penitents*. Thus *Heb*. 6. 2. as the *baptiſmes* are thoſe uſed among the *Jewes* and *Chriſtians* for the *admiſſion* of *proſelytes*, ſo the *impoſition* of *hands* doth probably denote the *reſtoring* of *penitents* that were *lapſt* after *baptiſme*, (see note on *Heb*. 5. d.) From that of *paternal benediction* is that of *laying on hands* in *bleſſing* of *infants*, *Mar*. 10. 16. by that means ſignifying them to be fit to be *received* into the *Church* by *baptiſme*, as thoſe that have *title* to this *kingdome* of *heaven*, the *Church* here, and, through the ſame *mercy* of *God* in *Chriſt*, *heaven* hereafter. This *benediction* and *impoſition of hands* I ſuppoſe it is, that *Clemens Alexandrinus* referres to *Pædag*: l. 3. c. 11. in theſe words, Τίνι χρὴ πρεσβυτέρῳ ἐπιθεῖναι χεῖρα; πίνα δ᾽ εὐλογήσει; *On whom doth the Presbyter lay hands? whom ſhall he bleſſe?* meaning moſt probably in that place the *ſolemnity* with which the *Catechiſt* diſmiſſed thoſe that were *catechized*, preparatory to their *baptiſme*, and ſo ſaith *Euſebius* of *Conſtantine de vit*: *Conſtant*: l. 4. that to *prepare* for his *baptiſme*, ὁμολογήσας τ διὰ χειρὸς ἐυχῶν ἀξιῶν, *he made profeſſion*, (i. e. *confeſt* his *ſins*, and *profeſt* the *faith*) & then *was vouchſafed thoſe prayers that are given by impoſition of hands*, to wch purpoſe alſo the Author of the *Conſtitutions* called *Apoſtolical*, l. 7. c. 39. where having ſet down the ſeverals, in which the *Catechumenus* muſt be inſtructed, he adds, *But let him that laies on hands adore God* &c. 2^dly, That of *confirming* thoſe of full age, that had formerly been *baptized*; Such that of the *Epheſian diſciples* ſeems to be, *Act*. 19. who being *baptized*, v. 5. *Paul laid his hands on them* v. 6. To which in thoſe times many *extraordinary gifts* were conſequent, *ſpeaking with tongues* &c. as had formerly fallen out *Act*. 10. 44. Laſtly, from that in *creating ſucceſſors*, or *aſſiſtants* in *power*, came the uſe of *impoſition* of *hands* in *Ordination*, whether of *Biſhops*

or *Deacons*, *Act.6.6.* & 18.17. & 18.3. 1 *Tim.* 4.15. 2 *Tim.*1.6. To this laſt it is that this exhortation of *Paul* to *Timothy* is by many thought to referre, that he ſhould be careful to have thoſe whom he *received* into *Orders*, ſufficiently *approved* to him. But the *context* ſeems rather to referre it to that which was uſed in *abſolution*, that he ſhould not make too much *haſt* in *receiving* thoſe that were *under Cenſures*, to *abſolution*, for that was the thing which would moſt probably make him *partaker* or *guilty* of their *ſins*, which the *Cenſures* were deſigned to *reform* in them, but would not doe ſo, if, before they had approved their *repentance* & *reformation*, they were received to the *peace* of the *Church* again. And thus it *connects* with the words foregoing v. 20. *Thoſe that offend rebuke before all, that the reſt may have fear*, and v. 21. *I charge thee that thou obſerve theſe things, without prejudging, doing nothing by favour or inclination*, or *partiality*, whereon it follows, *Lay hands ſuddainly on no man*, and to that alſo belong the *following* rules, v. 24, 25. (ſee note h.) Thus in *Victor*, about the *Vandalick perſecution*, l.2. *Qui nobis pœnitentiæ manus collaturi ſunt, & reconciliationis indulgentiam, obſtrictos peccatorum vinculis ſoluturi, They that lay their hands of penance upon us, and conferre the indulgence of reconciliation, and looſe us from the bands of ſins*; where it is clearly uſed in this ſenſe. And in *Can:* 5. of the *Councel* of *Carthage*, *diſt:* 50. *Presbyteris & Diaconis ſi quando de gravi aliquâ culpâ convicti, miniſterio remoti fuiſſent, manus non imponerentur ut pœnitentibus, Prieſts and Deacons which had been convict of any grand fault, and ſo removed from their miniſtery, ſhould not have hands laid on them as penitents.* And in the *third Councel* of *Carthage* (that in S. *Auguſtine's* time) *Can.* 32. *Cujuſcunque autem pœnitentis publicum & vulgatiſſimum crimen eſt, quod univerſa Eccleſia noverit, ante abſidem manus ei imponatur, When the penitents ſin is known to the whole Church, the Biſhop is to lay his hands on him before the Abſis*, i. e. the *upper part* of the *Quire*, where the *Altar* is. And ſo *Hincmarus* concerning the *divorce* of *Thietberga*, *Sacri Canones jubent ut pœnitentes tempore quo pœnitentiam petunt, impoſituram manuum, & cilicium ſuper capita à Sacerdote, ſicut ubique vulgatum eſt, ante Abſidem accipiant, The holy Canons cõmand that the penitents when they demand repentance*, i. e. *admiſſion* to *penance*, and *abſolution*, *ſhall receive from the Biſhop impoſition of hands, and ſackcloth upon their heads, as it is every where known, before the Abſis, where the altar ſtands.* So in *Fulgentius Ep:*1. *de conjug: Acceptâ manus impoſitione, pœnitentiam, ſecundum morem quem habet Chriſtiana religio, peregit, He performed penance by impoſition of hands, according to the manner obſerved in the Chriſtian religion.* So in *Avitus Alcimus Ep:*24. *Manus impoſitionem adhibete converſo ab hæreſi, Uſe impoſition of hands to him that is converted from hereſie.* And in the *Author contra Prædeſtin:* l. 3. *Non auſi ſunt Eccleſiarum Pontifices manum imponere pœnitenti, niſi confeſſionem voluntariam oſtendenti, The Biſhops of the Churches durſt not lay hands on the penitent, but on his ſhewing his voluntary confeſſion.* And in the *Chronicle* of *Jo:Gerundenſis* ſpeaking of the *Arrians Synod* of *Toledo*, one of the *Canons* is, *De Romanâ religione ad noſtram Catholicam fidem venientes non debere baptizari, ſed tantùmmodo per manus impoſitionem, & Communionis perceptionem ablui, They that come from the Roman religion to our Catholick faith, ought not to be baptized, but onely purged by impoſition of hands and receiving the Communion.* And this is the notion which S. *Cyprian* had of this place, and *Pacianus in paranesi ad pœnit:*

What is the meaning of Σεαυτὸν ἁγνὸν τήρει, *keep thy ſelf pure*] will appear by the *antient Gloſſary*, Σεαυτὸν ἁγνὸν τήρει· Ἁγνὸς caſtus, it ſignifies that kind of *purity*, which conſiſts in perfect *chaſtity*, free from all ſhew of *impurity*. So 2 *Cor.* 11.2. ἁγνὴν παρθένον a *pure chaſt virgin*. So *Tit.* 2.5. the *widows* or female *officers* of the *Church* muſt be ἁγνὰς *pure*, or *chaſt*, and *Timothy* muſt behave himſelf toward the *yonger women* ἐν πάσῃ ἁγνείᾳ *in all purity*, or *chaſtity*, c.3.2. and ſo the *Hebrew* טהור anſwerable to ἁγνὸς ſignifies. So that this is a precept diſtinct from the former of not *laying on hands, abſolving offenders* too *ſoon*, and is rather a branch of that which follows, μηδὲ κοινώνει, neither *partake of others ſins*, and yet both are added *ſeaſonably* and pertinently to the former. For when this part of the *Epiſcopal office* is here conſidered, of dealing with *offenders*, of which a ſpecial part is *examining*, and ſo coming to *knowledge* of their *facts*, and the *ſins*, that were, through the *Gnoſticks* infuſions, become at this time moſt frequent in the *Church*, being thoſe of *uncleanneſſe*, It is here added on this occaſion, that he *partake not of other mens ſins*, but be ſure *to keep himſelf chaſt*, i. e. that by *knowing* what is *committed* by other men, he be not *corrupted*, or *defiled*, and *drawn* into the like, but remain ἁμίαντος (by which *Heſychius* interprets ἁγνὸς) *pure* and *undefiled*. One thing there is which ſeems to incline the words to another notion, and to affix them, as a *branch* of the former *precept of not abſolving ſinners* too *haſtily*, viz: the *ordinary interpretation* of κοινωνεῖν *partaking*, for *bearing part* of the *blame* of others *commiſſions*. But this is a miſtake, for κοινωνεῖν and συγκοινωνεῖν ἁμαρτίαις, ſignifies *to commit the ſins*, (not only to be *blameable* for *others guilts*.) So *Epheſ.* 5.11. Μὴ συγκοινωνεῖτε &c. *have no fellowſhip with the unfruitfull works of darkneſſe*, i. e. doe not you permit your ſelves to be *drawn* into their *dark* villainous *myſteries*, to commit thoſe *heathen ſins* which there are *committed, but rather diſcover them* and bring them to *light*. So *Rev* 18.4. *Go out of her my people, that you may not* συγκοινωνῆσαι *communicate with*, or *partake of her ſins*, i. e. be *corrupted* with, and *drawn* into the like *commiſſions*. And ſo here it will be a *general caution* to the *Biſhop Timothy* (as elſwhere *to avoid youthful luſts* 2 *Tim.* 2.22.) not to be by the *knowledge* of *other* mens *ſins, intangled* in them; and then it follows more *particularly*, that he be ſure *to keep himſelf free* from *all impurity*. That the words are here to be thus interpreted, as diſparate from the former *precept* of μὴ ταχέως, *lay not*, &c. appears not only by the μηδὲ *neither*, which thus *disjoyns* it, but eſpecially becauſe without this way of ſetting it, it will not be conceivable, how that which immediately follows, ver. 23. ſhould come in, *Drink no longer water* &c. For that the *verſes* following

g. Σεαυτὸν ἁγνὸν τήρει

κοινώνει ἁμαρτίαις

συγκοινωνεῖτε

μὴ συγκοινωνεῖτε

(v. 24, 25.)

(v. 24, 25.) belong and return back to the matter of *cenſures* and *abſolution*, is evident (ſee note h.) and ſo the 23th verſe muſt needs be read in a *parentheſis*, being quite of another matter, which yet muſt, after the manner of *parentheſes*, be introduced by *occaſion* of ſomewhat ſaid immediately before. And to this purpoſe it will be very agreeable in the notion, which we have here given, and noted in the paraphraſe, thus, Though I *adviſe* thee to be very *wary* that by the *cognizance* of other mens *ſinnes* whether *drunkenneſs* or *uncleanneſs*, thou be not *drawn* to the *committing* of them, yet this I ſay not, to *interdict* thee the *medicinall* uſe of *wine*, but rather I *adviſe* thee to it, which being ſaid on this *occaſion* incidentally, he returnes again to the former matter, v. 24. But if both theſe [*neither partake* &c. and *keep thy ſelf pure*] be interpreted to be an *effect*, or *conſequent* of his *laying on hands ſuddainly*, then there is no ſuch *occaſion* of introducing that *parentheſis*, and therefore ſure that is not the meaning of it.

h. Τινῶν ἁμαρτίαι πρόδηλοι

That theſe *two* laſt verſes of this *chapter* belong to the *buſineſs* of *Church Cenſures*, and *abſolution*, may appear by the *context*, v. 20. there is direction for the *publick rebuking* of *offenders*, whither by way of *correption*, or *inflicting* the *Cenſures*, and v. 21. there is a *conjuration* againſt *prejudging* on one ſide, and *partiality*, or *favour* on the other, and v. 22. *deliberation*, and *delay*, and obſervation of the *penitents behaviour* is required, before he be *abſolved*. *Lay hands ſuddainly on no man*, i.e. before the *ſincerity* of his *reformation* be *approved* to thee, according as in the *Primitive Canons*, they muſt exerciſe themſelves for ſome *ſpace* in *good workes*, before they are capable of *abſolution*; and then ſome words coming between, as proper to *Biſhop Timothies youth*, that he be ſure, that he fall not himſelf into thoſe *ſinnes*, which he ſees *committed* by others, and ſo his *office* of *juriſdiction* become a *ſnare* to him, (and on *occaſion* of that, the 23d verſe being added by way of *parentheſis*) it followes very pertinently to that former matter, *Some mens ſins are* πρόδηλοι *open before hand* &c. i.e. by not *abſolving offenders over haſtily*, by *obſerving*, and waiting a while, thou wilt be more able to paſſe a *right judgement*. *For* the *behaviour* of ſome men under the *Cenſures* is ſo ill, that they deſerve to be farther *cenſured*, rather than *abſolved*, and in that reſpect it is not good to be too haſty in *abſolving*. And the *good workes* of ſome men doe *approve* and *demonſtrate* the *ſincerity* of their *repentance*, which yet they cannot doe, if they be *abſolved* preſently, before they have ſo *approved* themſelves. And whether one way or other, mens *workes* will *manifeſt*, what they are, and though for a time they may be *concealed*, yet if the *Biſhop* make not over much *haſt* to *abſolve*, they will *diſcover* themſelves either by their *good workes* to be *ſincere*, or by their *ill* to be *unſincere*. And ſo ſtill this is the rendring of a *reaſon* for the point in hand, that the *Biſhop* make not over much *haſt* to *abſolution*.

CHAP. VI.

Paraphraſe.

* as are ſervants under yokes ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι

† the doctrine be not evill ſpoken of ἡ διδασκαλία βλασφημῆται

1. LEt as many * ſervants as are under the yoke, count their own maſters worthy of all honour, that the name of God and † his doctrine be not blaſphamed.]

1. Thoſe Chriſtians that are bondmen to heathens muſt perform all ſervice and obedience to them, which belongs to them by the law of ſervants among the heathens, that the profeſſion of Chriſtianity, and the doctrine of the Goſpell be not looked upon by the heathens, as that which makes men worſe livers then they were, neglecting their morall duties, for being Chriſtians.

* the rather ſerve them μᾶλλον δουλευέτωσαν

† becauſe they who help to doe good are faithful and beloved, ὅτι οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι πιστοί εἰσι καὶ ἀγαπητοί

2. And they that have beleiving maſters, [a] let them not deſpiſe them becauſe they are brethren; but * rather doe them ſervice, † becauſe they are faithful and beloved, [b] partakers of the [c] benefit. Theſe things teach and exhort.]

2. And thoſe Chriſtians that have Chriſtian maſters muſt not withdraw any of that obedience, which is due to them, upon this plea, that they are Chriſtians, and ſo their equals, or brethren; but thinke themſelves the more obliged to ſerve them, becauſe the faith and love that conſtitutes men Chriſtians, conſiſts in helping to doe good, and that is all, wherein their ſervice conſiſts, and conſequently their performing due ſervice to them, is a very Chriſtian thing, and that which Chriſtianity doth not leſſe, but more oblige them to. Theſe are things of ſuch a nature, ſo much required by Chriſtian religion, and the contrary at this time ſo taught by the Gnoſtick heretickes, that it is neceſſary for thee to give theſe admonitions to all, to tell them what is their duty, and exhort them carefully to practiſe it.

a. b. c.

3. If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſſe,]

3. But the Gnoſticks v. 20. that teach libertiniſme in ſtead of the doctrine of Chriſt and the Goſpell (ſee note on c. 3. e.) are to be known by this character,

* puffe up τετύφωται

† ſick νοσῶν

* wicked opinions ὑγιαίνουσι πίστει

† odde kind of diſputings of men that have their underſtanding perverted, παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν

4. He is * proud, knowing nothing, but † doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, * evill ſurmiſings,]

4. They are ſwell'd with an opinion of knowledge (whence they take their title, Gnoſticks) whereas indeed they know nothing, and ſtudy nothing but diſputings and verbal controverſies which have no matter of ſubſtance in them, Col. 2. 8. and this is a kinde of diſeaſe or diſtemper in them, and all that comes from it, is uncharitableneſſe, ſpeaking evill of their ſuperiors, Jude 8. and maintaining impious opinions contrary to moral life, as that of libertiniſme of all ſorts,

* thinking that pietie is advantage νομίζοντα πορισμὸν εἶναι τὴν εὐσέβειαν

† a competency αὐτάρκειαν

5. † Perverſe diſputings of men of corrupt minds and deſtitute of the truth, * ſuppoſing that gain is godlineſſe: from ſuch withdraw thy ſelf.]

5. Diſputings void of all ſolidity, empty and unprofitable, ſuch as are proportionable to men, whoſe very underſtandings are debauched and corrupted, and void of all truth, men that have taken up an opinion (that cauſed the diſcourſe at this time) that Chriſtian religion (ſee note on c. 3. e.) is an advantagious trade, a meanes of helping one to ſecular immunities and priviledges, (as that a ſervant ſhall be free by that means) ſuch men as theſe are fit for Eccleſiaſtical cenſures or diſcipline to be paſt upon them.

6. But godlineſſe, with † contentment is great gain.]

6. As for that opinion of theirs that Chriſtianity is an advantagious calling, though it be farre from true, nay impious, in that ſenſe whereto they apply it, yet in this other 'tis moſt orthodox, that a Chriſtian life with a competent ſufficient ſubſiſtence is all the wealth in the world, and much better than a greatdeal more wealth.

7. For for any thing above that
7. For we brought nothing into this world, and it is * certain we can carry nothing out.]
* manifeſt ἄδηλον
competency or ſufficiency for this life tis clear tis no way advantagious to us, for as we brought nothing with us into this world, ſo we cannot carry any out, and ſo that which we doe not ſpend or uſe, is loſt to us.

8. And what that competency or ſufficiency is, it is as clear, viz. food and rayment,
8. And having food and rayment, d † let us be therewith content.]
† we ſhal be ſufficiently provided for with theſe.
d.

9. Whereas on the other ſide, they that
9. But they that will be * rich, fall into temptation and a ſnare, and into many fooliſh and hurtfull luſts, which * drown men in deſtruction and perdition.]
e.
* ingulfe βυθίζουσι
ſet their minds on the getting of riches, are thereby betrayed into many temptations and ſnares to ſin, into many deſires and purſuits, which are both ridiculous and unprofitable of themſelves, bring nothing of ſatisfaction with them, and beſides bring great miſchiefs upon them, many times moſt contrary to the deſigned advantages, and which finally bring ruin even in this world, (and that the Gnoſtickes will finde) and eternall damnation in another.

10. For at this time tis evident what a deale of miſchief hath
10. For the love of money is the root of all evill, which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrowes.]
been cauſed by the love of this worldly traſh, for the preſerving of which many have forſaken the orthodoxe faith and fallen off to the Gnoſtick hereſie, and brought themſelves to a ſad and moſt wretched condition.

11. But thou which art by God appointed
11. But thou, O man of God, flee theſe things: and follow after righteouſneſſe godlineſſe, faith, love, patience, meekneſſe.]
to be a Governor in his Church muſt keep thy ſelf exactly from all theſe, and endevour earneſtly the attaining and exerciſing all thoſe virtues which are moſt contrary to the practiſe of theſe heretickes, viz. innocence, obſervation of the pure Chriſtian doctrine (ſee note on c. 3. e.) perſeverance in the faith, perfect charity to other men, a patient endurance of all the perſecutions that light upon thee, moderation toward offenders (oppoſed to too great ſeverity.)

12. Let Chriſtianity be the race
12. f † Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.
† Strive the good ſtriſe
f.
wherein you run, and in that ſo behave thy ſelf that you may obtain the crown (ſee note on Phil. 3. c. and 2 Pet. 1. d.) to the obtaining of which thou art put into a courſe by God, and haſt, as in one of the Grecian combats, quitted thy ſelf very well before many ſpectators, ſuffered a great perſecution for the faith of Chriſt (which many are witneſſes of) and held out valiantly.

13. And accordingly I now adjure thee
13. I give thee charge in the ſight of God, who quickeneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion,]
by all that is pretious, as thou believeſt God to be able to raiſe thee from the dead, if thou ſhouldeſt periſh in the combate, or as thou art a Chriſtian, and thereby obliged to imitate Chriſt, who when he came before the Roman Procurator, held out conſtantly even to death,

14. That thou keep cloſe to the Evangelicall rule, and continue conſtant without any blemiſh or blame,
14. That thou keep this commandement without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt:]
without any falling off in time of hazard (as ſome others are obſerved to doe) untill that coming of Chriſt (ſo often ſpoken of, and expected according to his promiſe) for the reſcue of his faithfull ſervants, and deſtruction of the perſecutors and the cowardly, (ſee note on 2 Theſ. 2. k.)

15. Which God ſhall declare in that
15. Which in his * times he ſhall ſhew, who is the bleſſed and onely potentate, the King of Kings and Lord of Lords,]
* proper ſeaſons, καιροῖς ἰδίοις
ſeaſon which he thinkes moſt fit and opportune for it, and thereby expreſſe his omnipotence, ſuch as no body can reſiſt, be he never ſo great or mighty, to the advantage of all his faithfull ſervants;

16. Even that God who onely is immortal in himſelf, and all
16. Who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen nor can ſee: to whom be honour and power everlaſting. Amen.]
immortality of others is derived from him, and therefore may ſafely be truſted with our ſafety, and who alone reigneth in heaven, and receiveth thither onely whom he pleaſeth, the great, unapproachable, inviſible God, who is by all men to be acknowledged and praiſed for ever. Amen.

17. And as at all times, ſo eſpecially in ſuch a ſeaſon as this,
17. Charge them that are rich in this world, that they be not high minded, nor truſt † in uncertain riches, but in the living God, who giveth us richly all things * to ‖ enjoy;]
† uncertainty of wealth ἀνωτάτου πλούτου
* to cheerfulneſſe
g.
when perſecutions reign already and vengeances are approaching from God upon thoſe that take moſt care to ſecure themſelves, it will be a ſeaſonable admonition from thee to all rich men, not to bear it high, to be proud or inſolent upon that ſcore, nor to depend or rely on their wealth, which they have upon ſuch uncertainties, but to keep cloſe and depend on God, who alone is able to preſerve them, and will, if adhered to, make a cheerfull plentifull proviſion for them;

18. And to that end to be bountifull, to
18. That they doe good, that they be rich in good workes, ready to diſtribute, willing to communicate,]
proportion their acts of charity to their wealth, to abound (not in poſſeſſions, but) in good deeds, to be alwayes a diſpenſing their wealth, liberal to all that want, ſee note on Act. 2. c.

19. Thereby making an advantageous proviſion for themſelves againſt another world,
19. Laying up in ſtore for themſelves a good h † foundation againſt the time to come, that they may lay hold on eternal life.]
† treaſure or pledge, bill or bond
h.
and by their acts of charity gaining ſecurity, that they ſhall through God's promiſe receive the reward of eternal life.

20, 21. My dear ſon Timothy, be ſure to hold faſt that form of ſound doctrine, which is delivered to
20. O Timothie, keep that which is committed to thy truſt, avoiding profane † and vain bablings, and * oppoſitions of ſcience falſly ſo called:
21. Which ſome profeſſing, have erred concerning the faith. Grace be with thee.] Amen.
* vanities or empty ſounds κενοφωνίας
† the contradictions of the knowledge falſly ſo called, ἀντιθέσεις τῆς ψευδωνύμου γνώσεως
Chriſtians

Christians from hand to hand, and give no intertainment to those homebrish empty discourses of theology brought in by the heretickes, and the contrary discourses of them that falsly call themselves Gnostickes or knowing men, v. 3. 4. (see note on 2 Pet. 1. b.) who pretending to more knowledge than ordinary, have quite forsaken the faith of Christ. I heartily wish all happinesse to thee.

† These words are not read in the King's MS.

† The first to Timothy was written from Laodicea, † which is the chiefest city of Phrygia Pacatiana.

Notes on Chap. VI.

a. Μὴ καταφρονεῖν πιστοὺς ὄντας ἀδελφούς

It is here somewhat *uncertain*, to whom these words ὅτι ἀδελφοί εἰσι *because they are brethren*] and ὅτι πιστοὶ &c.] doe belong, whether to the *servants*, that pretended themselves at *liberty*, because they were *Christians*; or to the *Masters*, whom the *servants* would not *obey*, but *despise*, because those *Masters* were ἀδελφοὶ *brethren*, and so but *equals*, no *better men* than they. That the *latter* is it, is made *probable* by this, that in the *beginning* of the *verse* we read πιστοὺς δεσπότας *beleiving Masters*, where the πιστοὶ *faithfull* or *beleiving*] is directly applyed to the *Masters*, But there is more reason to adhere to the *former*, 1. Because the *probability* for the latter is of no *force*, concluding only that the *Masters* here spoken of, are *Christians*, which is granted also in the *former* interpretation, and not that the *second* πιστοὶ &c. is not appliable to the *servants*, for it is certain that the *servants* here spoken of, are supposed to be *Christians* also, for otherwise the *Apostles* exhortation could not here be given to *them*, or to *Timothy* concerning them, neither *Paul* nor *Timothy* having *jurisdiction* over those, that were not *Christians*. 2dly because the *Libertine Christians* plea against *subjection* to their *Masters* cannot be supposed to have been taken from the *Christianity* of their *Masters*, for tis evident by the *first verse* that they excepted against *subjection*, and pleaded *exemption* from *obedience* to *Masters* that were not *Christians*, viz. those which kept them *under yoke*, (as *Christians* were not allow'd to doe to *Christians*) i. e. *heathen* *Masters*; But their *plea* against all *subjection* both to *heathens* v. 1. and to πιστοὺς δεσπότας *beleiving Masters* v. 2. was the same, only this that they were *Christians*, and therefore too good to *serve heathens*, and again *Christians*, whose title] ἀδελφοὶ *brethren*] was a style of *equality*, and so an *argument* that they were freed from *serving* their *fellow-Christians*, 3dly, because the *direct* rendring of the word being that, which we have given in the *margent*, the ἀντιλαμβανόμενοι τῆς εὐεργεσίας] with the *particle* εἰς before it, being in all reason the *subject*, and [πιστοὶ καὶ ἀγαπητοὶ *faithfull and beloved*] the *predicate* in the *proposition*, the sense will be obvious, by applying it to the *servants*, (but not so by applying it to the *Masters*) thus, *Let not the Christian servants despise their Christian Masters*, upon this score, that the *servant* by *Christianity* is made a *brother*, and *equall* to his *Master*, but *the rather serve them*, upon this very score of being *Christians*, *because* they that *help* and *assist* in *doing good*, (as *Christian servants* of *Christian masters* doe *assist* their *Masters in doing good*, whereas it cannot fitly be said of the *Masters*, though *Christians*, that they thus *help*, or *aid* their *servants*) *are faithfull and beloved*, i. e. such as *Christians* ought to be, exercising *fidelity* and *love* to *God*, and to their *Masters* for *Gods sake*, who hath commanded *obedience* to them. And for these reasons this notion seems the most *probable*, by applying all these to the *servants* in the *latter* part of the *verse*, but to those, as *servants* of the πιστοὶ δεσπόται *Christian Masters* in the *former* part of it. And if we consider the words in *severall*, and then all of them *together*, this will be yet more *evident*, Πιστοὶ and ἀγαπητοὶ are the ordinary titles of *Christians*, proportionable to the two prime *graces* of a *Christian*, *Faith* and *Love*, and so ἀδελφοὶ, *brethren*, is a title also signifying the same thing, but withall noting an *equality*, such as is among *brethren*. The *Gnosticks* upon this ground taught *liberty* and *manumission* of *servants* from their *Masters*, by their being *Christians*, and so *fellow-brethren*, not *servants* of their *fellow-Christians*. To which argument of theirs taken from one *title* of *Christians*, the *Apostle* answers, and makes *retortion*, by mentioning those other *titles* of *Christians* also, which may very well be reconcileable with *subjection*, as πιστοὶ, *faithfull*, which is an *Epithet* that belongs ordinarily to *servants*, noting *fidelity*, which is the special thing required in them. And so also ἀγαπητοὶ *beloved*] will be, which, as it is the title of *Christians* every where in the *New Testament*, so 'tis also a *title* of *servants* too, in that they *assist* their *masters* in doing *good*, which is but the work of a *wife* to a *husband*, of one *friend* or *beloved* to another. All this is said most clearly in reference to the *Gnosticks*, whose *doctrine* that was, and the *seeds* of it were visible in Asia (and affirmed to be so in one *Church* under *Timothies* care, that of *Smyrna*) in *Polycarp's* time, which caused *Ignatius's* admonition in his *Epistle* to him, that the *men* or *maid servants* should not be *puft* up, ἀλλ' εἰς δόξαν θεοῦ πλεῖον δουλευέτωσαν, *but to the glory of God let them serve the more*, as (here) become the better *servants* for being *Christians*, and μὴ ἐπαίρεσθαι ἀπὸ τῆς κοινῆς ἐλευθερίας &c. *Let them not desire*, or pretend to any *common liberty* upon the *score* of being *Christians*.

Πιστοὶ δεσπόται

b. Εὐεργεσία

The word εὐεργεσία is but once more used in the *New Testament*, *Act.* 4. 9. and there 'tis taken *actively*, *doing good*, not *receiving* it, *beneficentia* in the *active*, not *beneficium* in the *passive* sense, which, saith *Aristotle*, is εὐεργέτημα, as it is in the *receiver*. And thus εὐεργεσία is *doing*, not *receiving good*, with which this holds *analogie* directly.

c. Ἀντιλαμβάνεσθαι

Ἀντιλαμβάνεσθαι is to *help*, either from one notion of ἀντὶ, *contra*, to take up at the *other end*, and so to *bear part* of a *burthen*, as the *wife* is the *man's helper*; or as ἀντὶ signifies *vice*, or *pro*, to *bear* any *weight* in another's *stead*, ἀντιλαμβανόμενος βοηθὸς an *helper*, saith *Hesychius*, and so here ἀντιλαμβάνεσθαι τῆς εὐεργεσίας, to *assist doing good* (see *note* on *Mat.* 6. m.) But when it is joyned with a *genitive* of the *person*, it signifies somewhat more, see note on *Lu.* 10. b.

d. Ἀρκεσθησόμεθα τούτοις

Ἀρκεσθησόμεθα τούτοις] signifies, *we shall be satisfied with these*, So the *Syriacke* renders it, *wherefore*

Wherefore meat and cloathing are ſufficient for us, אכסא (from כסס or כסי) both in *ſenſe* and *ſound*, differing little from the *Latine*, *ſufficio*, onely in the *Latine termination.*

e. Βαλόμενοι πλοῦτον — That the βουλόμενοι πλουτεῖν] *they that will be rich*, is part of the *character* of the *Gnoſticks* in this place, and that they were a ſort of *Chriſtians*, that made no uſe of their *religion*, but to their *ſecular advantages*, ver. 5. and whenſoever it was not reconcileable with *thriving* in the *world*, (brought *perſecution*) made no ſcruple of *renouncing* their *Chriſtian* profeſſion, hath often been ſaid, and may appear from one eminent place of *Clemens Alexandrinus*, who (oppoſing ὁ ἀληθὴς γνωστικὸς *the true knower* of *myſteries* or *ſearcher* into *profitable Cabala's*, the *Chriſtian indeed*, to the *Gnoſtick*, or *knower* of *myſteries* here *falſly ſo called* v. 20.) hath theſe words, οἶδεν ἀντὶ τῆς τετάρτης τὰ ἀνίγματα τῇ ἡμερῶν τάξει ὁ πρῶτος, καὶ ὁ ἕβδομος, Ἑρμοκράτης, Ἀντὶ τῆς δὲ καὶ τὸν βίον φιλαργυρίας τε ὕλης καὶ φιληδονίας, ἐξ ὧν αἱ πᾶσαι ἐκφύονται κακίαι, *He knows the myſteries of the faſt-daies, the fourth and ſixt day of the week, one is named by the name of Mercury, the other of Venus, and accordingly he faſts* or *abſtains in his converſation from love of money, and love of pleaſures, from which all evil doth ſpring.* Where, as *love of pleaſures* every where imputed to the *Gnoſtick hereticks*, is mentioned as one *root* of all *villany*, ſo is *love of money* taken notice of as the other (v. 10.) and both in relation to the *Gnoſticks* here, to whom the *true Chriſtian* is oppoſed.

f. Ἀγωνίζῃ ἀγῶνα — This whole verſe alludes to the *exerciſes* of the *Grecians.* In which as there were *five* ſorts, *running*, *wreſtling*, &c. formerly mentioned, ſo every of them is commonly ſtyled ἀγὼν a *combat* or *ſtrife*, and they which *contended* in each of them, ſaid, as here, ἀγωνίζεσθαι ἀγῶνα, The rendring of this [*fight a good fight*] may make it beleived to belong peculiarly to that of *cuffing*, πυγμὴ, whence our *Latine pugna*, *fight* comes. But the word is not here to be ſo *reſtrained*, but ſet more *generally* in ſome common word, as *ſtrife*, or *combate*, (as ἀγωνίζεσθε εἰσελθεῖν *ſtrive to enter in at the ſtraight gate*, and ἐπαγωνίζεσθαι *Jude* 3. *to contend earneſtly*) and then 'twill by the *conſequents* be applied to that of *racing*, where the *crown* was *ſet* over the *goale*, that he that came *formoſt*, and ſo *conquered*, might *catch* it off, and *carry* it away with him, for ſo [ἐπιλαβοῦ *lay hold*, or *apprehend*] that follows here, and ver. 19. is the word that expreſſes the *catching* of the *crown* from the *top* of the *goale*, and *eternal life* is that *crown*, and the [ἐνώπιον πολλῶν μαρτύρων, *before many witneſſes*] denotes the many *ſpectators* that were wont to be at thoſe *games*, called from thence πανηγύρεις, *frequentia*, and *ſolemnities*, and ſo πανήγυρις may referre alſo, to the κήρυξ or *praco*, who *proclaimed* the *laws* and the *prize* or reward of the ἀγῶνες, and *called* the *company* together to *contend* for it.

Ἐπιλαβοῦ

ἐνώπιον πολλῶν μαρτύρων

Πανήγυρις

Εἰς ἀπλανεῖαν, εἰς πυρῶ, ſaith *Phavorinus*, a *cheerful, comfortable* condition, (agreeable to the πάντα, *all things*, and πλουσίως *richly*, preceding) and thus it is uſed, not onely in an *ill*, but *good* ſenſe, ἀπλανῶ πλούτῳ *enjoying wealth*, ſaith he, for εὐδαιμονῶ, being *happy*, and ἀπλανῶν τιμῆς *enjoying honour*, for ἐντυχῶ, that other kind of *happineſſe.* g. ὦ ἀπλανεστάτη

The word θεμέλιος in this place ſeems to have a peculiar *ſignification* (different from that other of *foundation* ſo ordinary in other places) and coming from τίθημι *to lay up*, as θησαυρὸς doth, it may poſſibly ſignifie no more than a *treaſure*, ſomewhat *laid up*, and ſo both ἀποθησαυρίζοντες, *laying up*, going before, and εἰς τὸ μέλλον *for the future*, or *time to come*, following it, would incline to render it. So *Tobit* 4. 9. in the ſame matter of *almeſgiving*, θῆμα γὰρ ἀγαθὸν θησαυρίζεις, *for thou layeſt up for thy ſelf a good treaſure*, a *good laying up*, *againſt the day of neceſſity.* Beyond this, it is the *obſervation* of a late *Critick Sam: Petit*, that the word θεμέλιος may ſignifie in the ſame *latitude* that the *Hebrew* עקר (which is anſwerable to it) doth, i.e. not onely a *foundation*, but, as the *Rabbines* uſe the word, a *bill* of *contract*, a *bond* or *obligation*, that he receives that *lends* out any thing, upon which he may *found* a *confidence* of having it returned to him again, To this perhaps it may be appliable that the *Hebrew* סיכן, which is rendred θεμέλιος ſometimes, is alſo rendred ζωθήκη, *Iſa.* 30. 1. *a compact*, And then it will have this weight here, that the *almes-giver* by his *liberality* receives and *layes up* an *obligation* from *God*, that this *mercy* of his ſhall be *rewarded.* And to this notion of the word that of *Prov.* 19. 7. is very agreeable, *He that hath pity on the poor lendeth to the Lord, and that which he hath given he will pay him again.* In this ſenſe, ſaith he, the word is again found 2 *Tim.* 2. 19. where *God's* θεμέλιος is ſaid to have a *ſeal affixed* to it, which ſeems to referre to a *bill* or *bond*, and becauſe thoſe *ſeals* had their *inſcriptions* on both ſides, agreeing to the *conditions* of the two perſons *contracting*, accordingly it is there added, firſt on *God's* part, *The Lord knoweth them that are his*, i.e. *God* will be *faithfull* and *conſtant* in owning thoſe that are his *ſervants*, Then 2dly, on *man's* part, *Let every one that nameth the name of Chriſt depart from iniquity.* So that *God's* θεμέλιος there may very well ſignifie his χειρόγραφον, *bill* or *band* (and ſo here the word may ſignifie alſo) which being left with any man, as a means to *ſecure* him, a *depoſitum*, a παραθήκη, a *pledge* or *pawn*, may well be ſtyled θεμέλιος, from τίθημι *pono*, ſomewhat delivered him as his *ſecurity.* h. θεμέλιος

Καλὸν

THE

THE SECOND EPISTLE OF PAVL THE APOSTLE TO TIMOTHY.

THat this *Epiſtle* was ſent to *Timothy* from *Rome* there is no queſtion, and that whilſt he was in *reſtraint*, and *danger* there. But whether this were at that firſt time of his being there, mention'd in the *laſt* of the *Acts*, *An: Chr:* 58. or whether immediately before his *martyrdome*, which was *ten years* after, about the *thirteenth* or *fourteenth* of *Nero*, there is this reaſon to *demurre*, becauſe he tells him c. 4. 6. that *he is*, (as the ordinary *Engliſh* reads) *now ready to be offered, and that the time of his departure is at hand*; Which ſeems, with the *ſubſcription* of the *Epiſtle*, to determine it to the *latter*; On the other ſide, ſome paſſages there are, which incline it to the *former*; as when he ſaith c. 4. 16. that in his *firſt defence* though *all forſook him*, yet the *Lord ſtood with him, that the preaching might be fulfilled, and that all the Gentiles might hear*, &c. which ſeems to referre it to his *firſt* being at *Rome*, after which time he *proclaimed* the *Goſpel* to the *Gentiles* in other *regions*, So ſaith *Clemens* in his *Epiſtle* to the *Corinthians*, p. 8. that he came εἰς τὸ τέρμα τῆ δύσεως, *to ſome remote parts in the weſt*. So S. *Jerome* in *Catal:* that being diſmiſt by *Nero*, he preacht the *Goſpel of Chriſt* in the *Weſtern parts*. So ſaith *Euſebius* l. 2. c. 22. Τότε μὲν οὖν ἀπολογησάμενον, αὖθις ὁδὸν ἐπὶ τὸ κηρύγμα & διακονίαν λόγου ἴσχυε τελειοῦν & Ἀπόστολον, *Then having made his defence, the report is that he did again betake himſelf to the office, or miniſtery of preaching the word*. So when he *remembers* to *Timothy* his *perſecutions* at *Antioch*, *Iconium*, and *Lyſtra*, c. 3. 11. and what *Alexander* at *Epheſus* had done to him, *Act.* 19. 33. it is not ſo probable, that this ſhould be repeated by him 14 *years* after the fact, and juſt before his *death*, as at his firſt being at *Rome*, which was not above *four* years after the *fact*. So when he ſaith c. 4. 12. that he had *ſent Tychicus to Epheſus*, it is probable that that was at the *writing* of the *Epiſtle* to the *Epheſians*, which he ſent from *Rome* by *Tychicus* about this time of his *firſt* being there. And for the *one argument on* the other ſide, the *approaching of his death*] to that may be oppoſed, what he adds c. 4. 17, 18. *that he was delivered out of the mouth of the lyon*, i. e. either from *Nero* under the title of the *Lyon*, or from his *great danger*, adding confidently for the *future*, that *the Lord ſhall deliver him*, which was literally true of this *firſt*, but cannot in the ſenſe of *delivering* him from his *danger*, (to which the 17th *ver.* belongs) be verified of his *laſt danger*, from which he was not *delivered*. And for the words v. 6. I ſuppoſe they may thus beſt be rendred, Ἐγὼ γὰρ ἤδη σπένδομαι, *for I am already poured out*, (ſee note on *Phil.* 2. d.) i. e. *my danger of death* is already ſo great (ſo in the *eye of man*) that I am as it were *wine poured out* upon the *ſacrifice*, to *prepare* it for *offering up*. To which he may fitly reſemble his being brought out to the *barre*, to be *tried* for his *life*. And when 'tis added, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε, *and the time of my departure hath been at hand*, that may denote no more than an *imminent danger* of death, mentioned as now *paſt*, without any *foretelling* that he ſhould now inſtantly *die*. And in this ſenſe it will be reconcileable with the *Lords having delivered him out of the mouth of the Lyon*, v. 17. viz: this *imminent*, but now paſt, *danger*. And thus may the *ſeventh* verſe be interpreted alſo, *I have fought a good fight* (of *afflictions*) (ſee 1 *Theſſ.* 2. *note* b.) *run great hazards*, and paſt *Chriſtianly* through them, *I have run my race* (ſo τελεῖν ſignifies, not to *finiſh*, but to *perform*, ſee *note* on *Act.* 21. 2.) *I have kept the faith*, not *ſwerved* from it, for all my *danger*; By δρόμος *race*, not referring to the whole *courſe* of *life*, but to this *one combat* of *afflictions* at *Rome*, now freſh in his memory, and recited in that *chapter*, v. 16, 17. That *Timothy* which is here appointed to *come* to him. c. 4. 9. did accordingly *come*, is generally acknowledged, and that after his *coming*, the *Epiſtles* to the *Philippians*, *Coloſſians*, and *Philemon*, were written, as appears by the place, *Rome*, from whence they all are *dated*, and the joyning of *Timothy*'s name in the *front* of them. Now of all thoſe *Epiſtles* 'tis clear, that they were written at his *firſt* being at *Rome*, and not immediatly before his *martyrdome*, For *Philip.* 1. 26. & 2. 23, 24. he expreſſeth his *confidence*, that he ſhall be *delivered*, and again *come unto them*, which is not reconcileable with his *perſwaſion* of the *inſtant approach* of his *death*, at the writing of this, and to *Philemon* v. 22. he ſends to make *proviſion for* his *lodging* at *Coloſſe*. As for the *ſubſcription* of the *Epiſtle*, which referres it to the δευτέρᾳ, *the ſecond time of his coming before Nero*, that may poſſibly ſtand good, by this interpretation, that he was *twice*, at his *firſt* impriſonment, brought out to the *barre*, before the *Emperor*, and freed *both* times, that the *firſt*, being his *greateſt* danger, was moſt *memorable* to him by all mens *forſaking* him, and the interpoſing of *Gods protection*, when all other means *failed* him. And this is more likely to be recited by him

2. Δεύτερον ἐλθεῖν ἐπὶ Ῥώμην.

him in an *Epistle* written soon after it, then in one of *ten years* distance from it. However, we know, that the *subscriptions* of the *Epistles* are not to be found in *all* the *antient Copies*. What the *designe* of this *Epistle* was, is manifest, to *stirre* him up to *caution, diligence*, and discharge of his *office*, on occasion of the *creeping heresie* of the *Gnosticks* c. 2. 17. *stolne* in among them, which had much *debauched* the *Asiaticks* c.1.15. and made use of *Magick* to *oppose* the truth of the *Gospel*, c.3.8.

Paraphrase.

CHAP. I.

1. I Paul, who (farre from any merit of mine, meerly by the good pleasure of God and his undeserved grace) have received commission to make known the Gospel or the promise of life, which now is made by Christ to all penitent beleivers,

1. PAVL an Apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,]

2. Send greeting in the Lord to Timothy by me converted to the faith.

2. To Timothy, my dearly beloved son; Grace, mercy, and peace from God the father, and Christ Jesus our Lord.]

3. In my thanksgivings and prayers to God (whom, as my progenitors of the tribe of Benjamin did before me, so have I obeyed sincerely all my time, even when through ignorance I persecuted the Christian faith, doing according to the dictate of my conscience, or as I was perswaded I ought to doe) I mention thee constantly, praying and giving thanks to God for thee,

3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,]

4. Desiring earnestly to see thee, whom I love so dearly, (and this passionate desire being inflamed by the remembrance of thy tears at our parting) that our meeting again may be as full of joy, as our parting was of sorrow;

4. Greatly desiring to see thee, being mindfull of thy tears, that I may be filled with joy;]

5. Remembring the sincerity of thy obedience to the Gospel of Christ, and being confident that, as thy mother and grandmother, which received the faith before thee, continued in it to the end, so thou also wilt persevere, and never fall off from it.

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am perswaded that in thee also.]

6. And that it may be so, I now write to thee, as a monitor or remembrancer, that thou consider the honourable calling which was conferred upon thee by my laying hands upon thee, and making thee Bishop (in which some others joyned with me, see note on 1 Tim. 5. f.) and the many extraordinary gifts consequent thereto, which thou art obliged to stirre up and quicken by the diligent exercise of them, and neither by fear nor compliance with any, to let them lie by thee unprofitably.

6. Wherefore I put thee in remembrance, that thou stirre up the gift of God which is in thee, by putting on of my hands.]

7. For sure that God that gave us this commission and gifts, hath not given thee or me so poor a cowardly spirit, as that we should be afraid of the dangers and threats of men against the preaching of the Gospel, but couragious hearts to encounter any difficulty, a love of God which will actuate this valour, and cast out all fear of danger, and withall a tranquillity of mind, and a full contentednesse in whatsoever state.

7. For God hath not given us the spirit of * fear; but of power, of love, and of a † sound mind.]

* timidity or cowardise
† sobriety

8. Whatever therefore the danger be of preaching Christ, be not discouraged, or whatever the example of my sufferings, doe thou resolve to doe and suffer the like cheerfully and couragiously, and to be a fellow-sufferer with the Gospel of Christ, to bear whatsoever falls upon that, by that strength which God gives thee,

8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou * partaker of the afflictions of the Gospel, according to the power of God,]

* a co-sufferer with the Gospel.

9. Who hath rescued us out of the evil world, and called us to sanctity, not because we had deserved that mercy of his, but of his own free mercy and goodnesse long agoe designed us in Christ;

9. Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, † before the world began;]

† long time agoe; see note on Tit. 1. 2.

10. And now hath revealed it to us, and made us partakers of it, by Christ's coming into the world, and preaching the Gospel to us, who hath thereby voided the power of death over us, and made a clear revelation of that life and immortality, which was not before so certainly revealed, that if we will obey him, we may certainly be made partakers of it.

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the Gospel;]

11. And for the preaching and teaching of this, especially to the Gentiles, God hath given me the authority and commission of an Apostle.

11. Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles.]

12. And that (viz: my preaching to the Gentiles) hath exasperated the Jewes, and brought persecutions upon me, but I am not discouraged with them, (see Rom. 5. 5.) because Christ, on whom I have depended, I am sure, will never fail me, And in his hands I can with all cheerfulnesse repose my life, as knowing him able and willing to preserve it to me, till he please to call for me out of this world.

12. For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have beleived, and am perswaded that he is able to keep that which I have committed unto him * against that day.]

* unto or

13. Hold

† short form of sound words

13. Hold fast the † form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.]

13. When thou were with me I gave thee a short summary of the chief things that were to be believed by all, in opposition to all growing heresies, and doe thou take care not to depart from it in any part of it, but keep constant to it in the outward confession and constant adherence to Christ, and in preaching and teaching others.

14. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.]

14. Hold thee constantly to the doctrine of the Gospel, or summary of it, agreed on by the Apostles to be taught in all Churches, and whenever thou art tempted to the contrary, remember that this stands by the direction of the Spirit of God that abides among us, and make use of that Spirit to confirm thy self in it.

* have forsaken, or turned aside from me, ἀπεστράφησάν με

15. This thou knowest that all they which are in Asia * be turned away from me, of whom are Phygellus and Hermogenes.]

15. Thou heares, I presume, that the Doctors, or Bishops in the other cities of Asia, beside thine of Ephesus, have generally rejected my authority, and, for fear of persecutions, refused to obey my directions, (see note a. on Title of 2 Joh.) of this number are Phygellus and Hermogenes.

16. The Lord give mercy unto a the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain,

16,17. I pray God reward the family of Onesiphorus, which is at Ephesus with thee, for the great

† being in Rome ye- ry- ry-

17. But † when he was in Rome he sought me out very diligently, and found me.]

kindnesse I received from him, who lately came to me at Rome, and (as oft before at Ephesus v. 18. so) now hath be in especial manner sought, and found me out, and relieved me, and owned me without fear or shame, in this time of my imprisonment.

18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministred unto me at Ephesus, thou knowest very well.]

18. I pray God this mercy of his to me may be repaid him; how liberal he was to

when it will most stand him in stead, for besides what he hath now done, thou knowest also me, and in how many things he relieved me, when I was at Ephesus, and thou with me.

Notes on Chap. 1.

2. of the Onesiphorus

What ὁἶκος Ὀνησιφόρου, *the house of Onesiphorus*,] here signifies, is thought fit to be *examined* by some in order to the *doctrine* of *praying* for the *dead*. For because the *prayer* is here for the *household*, and not for the *master* of it, *Onesiphorus* himself, it is by some presently concluded that *Onesiphorus* was *dead* at that time, And then that being supposed, it appears ver. 18. that S. *Paul praies* for him, *that he may find mercy in that day*; How farre it may be fit to *pray* for them that are *departed* this life, needs not to be disputed here, 'Tis certain that some measure of *bliss*, which shall at the day of *judgment* be vouchsafed the *Saints*, when their *bodies*, and *souls* shall be *reunited*, is not, till then, enjoyed by them, and therefore may safely and fitly be *prayed* for them, (in the same manner as *Christ praies* to his *father to glorifie him with that glory, which he had before the world was.*) And this is a very distant thing from that *prayer*, which is now used in the *Romish Church* for *deliverance* from *temporal pains*, founded in their *doctrine* of *Purgatory*, which would no way be concludible from hence, though *Onesiphorus*, for whom S. *Paul* here praies for *mercy*, had been now *dead*. Nay 'tis evident, that the *mercy*, for which they, which are conceived to be in *purgatory*, might be the *better*, must be *bestowed*, and consequently *prayed* for to *befall them* before the *day of doom*, at which time all that are there, are supposed by them to be *released*. But neither is there any *evidence* of *Onesiphorus* being then *dead*, nor *probability* of it here, For of this *Onesiphorus* these two things may be observed from hence, 1. that his *family* was now at *Ephesus*, and accordingly he *salutes* it there c. 4. 19. and consequently that there was his ordinary place of abode, and agreeably it is here said of him, that he had *relieved Paul*, when he was at *Ephesus*, v. 18. and that is the reason, why in an *Epistle* to *Timothy* residing in that *city*, this mention is made of his *family*, 2dly, That he was at this time (when *Paul* wrote this) absent from his *home*, in all probability at *Rome*, (for ἦλθεν must be rendred *being*, not *when he was*) at least, but lately *departed*, and so still on his way from *Rome*, where *Paul* was a *prisoner*, and where *Onesiphorus* had *sought*, and *found* him out, v. 17. and *without fear visited and relieved him*. And this is a fair *account*, why *Paul* writing to *Timothy*, where his *family* was, mentioned *them* with so much *kindness*, but joyns not *him* in that remembrance, because he was at *Rome*, from *whence*, and not at *Ephesus*, to *which* he wrote. And so all the force of that *argument* is vanished.

CHAP. II.

Paraphras.

1. THou therefore my son, be strong in the grace which is in Christ Jesus;]

1. Doe thou therefore my beloved son, take all care to strengthen thy self in the Gospel, see note on Heb. 13. 2.

2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.]

2. And the articles of faith and good life, which I have taught thee from Christ, agreed on and consented in by the testimony of all the other Apostles, doe thou communicate to others, whose ability and fidelity is known to thee, and appoint them as Bishops of the several Churches under thee, to teach others also.

* endure patiently συγκακοπάθησον

3. Thou therefore * endure hardnesse as a good souldier of Jesus Christ.]

3. And arm thy self against all difficulties, as one that hast undertaken Christ's colours to serve under him.

4. No

4. And therefore as the ſouldiers, according to the Roman rules of their militia, are forbidden to meddle with the employments of Tutors or Guardians of men's perſons or eſtates, or proctors of their cauſes, to undertake husbandry or merchandiſe &c. becauſe every of theſe is ſo diſtant from, that 'tis incompetible with the waiting on their colours, ſo whatſoever employments of the world are not competible with the diſcharge of thy office, as thou art a miniſter of Chriſt (as while the Empire and ſtate of the world remains heathen, and not Chriſtian, moſt ſecular employments are farre diſtant from the Chriſtian, and thy interpoſing in them will tend to no advantage of the ſociety of the Church) it is not fit for thee to meddle in them, but to apply thy ſelf to ſuch cares as may moſt conduce to the ſervice of thy General, who hath put thee into this calling, and expects it from thee.

4. No man that warreth intangleth himſelf with the affaires of this life, that he may pleaſe him, who † hath choſen him to be a Souldier.]

† hath impreſſed him ἐνστρατεύσατο

5. Thus if any man be deſirous to get the prize, and to that end enter the liſts in any of the exerciſes of the Olympick games, he is not crowned, unleſſe he conquer, nor will he be adjudged conquerour, unleſſe he have obſerved all the rules of the games, and then be victorious by thoſe rules, ſee note on 1 Cor. 9. f.

5. And if a man alſo ſtrive for maſteries, yet is he not crowned, except he ſtrive * lawfully.]

* legally νομίμως

6. And ſo in husbandry and all other things, there is required a great deal of pains, and care, and patience, and ſo at length he receives the fruits, and the hoped reward in harveſt.

6. † The husbandman that laboureth, muſt be firſt partaker of the fruits.]

† A husbandman muſt firſt toile, before he partake of the fruits, τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν

7. Lay this to heart, and God give thee a right uſe of it, and judgement to doe all that belongs to thee.

7. Conſider what I ſay, and the Lord give thee underſtanding in all things.]

8. And to fortifie thee in ſuffering whatever comes, there is nothing fitter, then that thou remember and conſider our Saviour, what befell him, that he was put to death, and then by God raiſed from death, (and ſo was herein like David, of whoſe progeny he was to be, who ſuffered ſuch ſad perſecutions from Saul, when he was deſtined to the kingdome, and accordingly came to it) and all this according to that doctrine, which I have preached every where:

8. * Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead, according to my Goſpell:]

* Remember Jeſus Chriſt raiſed" Μνημόνευε ἐγηγερμένον

9. And for preaching of which, I am impriſoned now at Rome, as if I were a malefactor, but this hath not reſtrained me in mine office, but the Goſpell hath been freely preached for all that, and my impriſonment hath been a meanes of divulging the Goſpell in this city.

9. Wherein I ſuffer trouble, as an evill doer, even unto bonds, but the word of God † is not bound.]

† hath not been bound δέδεται

10. And on theſe grounds I am very well content to ſuffer any thing for the good of the true Chriſtians, that they being confirmed by my example, may be partakers of all the benefits of the Goſpell, and attain to eternall glory.

10. * Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.]

* For this cauſe διὰ τοῦτο

11. There is not a more certain truth, not any that deſerves more to be conſidered and depended on by all Chriſtians, then this, that our ſuffering as Chriſt ſuffered in teſtimony and defence of the truth, (for that is the meaning of ſuffering with him Ro. 8. 17. ſuffering as he ſuffered) ſhall certainly be rewarded with participation of his glory.

11. It is a faithfull ſaying, for if † we be dead with him, we ſhall alſo live with him;]

† we have died συναπεθάνομεν

12. And as certain on the other ſide, that if for fear of temporall evils we fall off from the conſtancy of our profeſſion, we ſhall be rejected by Chriſt.

12. If we ſuffer, we ſhall alſo reigne with him: if we deny him, he alſo will deny us.]

13. For Chriſt's part of the promiſe it is certain that will never faile, we may through the wickedneſſe of our own hearts prove falſe to him, in which caſe we loſe all title to his promiſes, but let us adhere to him, and he can never faile us.

13. If we * beleive not, yet he abideth faithfull, he cannot deny himſelf.]

* be unfaithfull ἀπιστοῦμεν

14. Put all thoſe, that are commited to thy charge, in minde of thoſe things, that they be not tempted by the Gnoſticks on occaſion of the preſent perſecutions to forſake the Chriſtian courſe. And among other things charge them ſtrictly, as they will anſwer it to God, that they fall not into thoſe idle diſputes, mentioned 1 Tim. 6. 5. which as they tend to no poſſible good, ſo they infuſe uncharitableneſſe and factions into men's minds, and draw men into the Gnoſtick hereſie.

14. Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words, to no profit † but to the ſubverting of the hearers.]

† to no εἰς

15. In this and all other things approve thy courage, and conſtancy to the truth, truly and faithfully telling every one his duty, and by thy example and doctrine directing them the way wherein to goe.

a. 15. Study to ſhew thy ſelf approved unto God, a workman * that needeth not to be aſhamed, [a] rightly dividing the word of truth.]

* that is not to be ſhamed, ἀνεπαίσχυντον,

b. 16. But ſuffer not thy ſelf or thy flock to be inticed or fall in love with thoſe profane diſcourſes of the Gnoſticks, For they daily advance into higher impieties adding more new impious doctrines to the heap every day then the former;

16. But [b] ſhun profane † and vain bablings, for they will * increaſe unto more ungodlyneſſe,]

† vanities or empty ſounds 1 Tim. 6. 20. * proceed προκόψουσιν

17. And where they are once admitted, as the other parts of the body are infected, when there is a gangrene in any, for that doth not uſe to ſtop, but drawes that which is next it unto the ſame condition, and then creeps farther, untill it have infected the whole body, and that mortally, and ſuch are the Gnoſtick teachers now among you, by name Hymenæus and Philetus.

17. And their words will eat as doth a canker; of whom is Hymenæus and Philetus.]

† And their ſpeech as a gangrene will devour καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει

18. Who have lately fallen into a freſh but moſt dangerous error, and by allegorical expreſſions of Scripture have perſwaded themſelves and others, that there is no farther reſurrection, nor conſequently future ſtate to be expected, (ſee 1 Cor. 15. 12.) but that all the places that ſound that way are otherwiſe (after the Gnoſtick Cabaliſticall manner) to be interpreted, and have been ſo ſucceſſefull as to perſwade ſome thus to beleive them, have gained ſome followers in this impious doctrine.

18. Who concerning the truth have erred, ſaying that the reſurrection is paſt already, and overthrow the faith of ſome,]

19. Ne-

† Obligation, ſee note on 1. Tim. 6. 5.

19. Nevertheleſſe the † foundation of God ſtandeth ſure, having his ſeal, The Lord knoweth them that are his, And let every one that nameth the name of Chriſt depart from iniquity.]

19. But let not theſe, and the like falſe impious heretical teachers move any, for God will certainly perform his promiſe to us, his bill of contract with Chriſtians in Chriſt, his decree and purpoſe toward his faithfull ſervants remaines unchangeable, being under ſeal, and the ſeal of this contract hath two impreſſes, on one ſide, this, That God is ſure to all thoſe that are faithfull to him, to reward them both in body and ſoul to all eternity, which is ſufficiently deſtructive of their doctrine v. 18. that there is no future ſtate, and ſo no bliſſe for them who are perſecuted here, Another on the other, that every Chriſtian obliges himſelf to a ſtrict life (quite contrary to the vicious practiſes of theſe men) by undertaking the faith of Chriſt.

* ſhell, ſee note on 2 Cor. 4. a. † for, *viz*

20. But in a great houſe there are not onely veſſels of gold and of ſilver, but alſo of wood and of * earth: and ſome † to honour, and ſome to diſhonour.]

20. But it is to be expected in the Church as in any great family, that all ſhould not be equally good, ſome furniture of Gold, &c. others of wood and ſhels, ſome for more creditable, and ſome for leſſe creditable uſes, ſome hereticall, as other orthodox Profeſſions.

* for *ele* † uſefull *εὐχρηστον* * made ready *ἡτοιμασμένον*

21. If any man therefore purge himſelf from theſe, he ſhall be a veſſell * unto honour, ſanctified and † meet for the maſters uſe, and * prepared unto every good work.]

21. Which may therefore ſtirre up every man to be emulous of the beſt, to be ſure to rid himſelf from theſe pollutions of the Gnoſtickes, and then as he ſhall be more valued by Chriſt, ſo he ſhall be fitter to ſerve him in purity and every other Chriſtian duty.

22. Fly alſo youthfull luſts: but follow righteouſneſſe, faith, charity, peace with them that call on the Lord out of a pure heart.]

22. But be ſure to keep thy ſelf from all thoſe carnal affections, which younger men are moſt ſubject to, and not onely thoſe of impurity, which the Gnoſtickes indulge and allow to all, that they may inſnare them, but alſo contentions, and factions, and emulations, and love of glory, &c. And on the contrary be thou an emulous, and earneſt purſuer, and follower of innocence, fidelity, and firm charity, conjunction and agreement with all thoſe, that in purity and ſincerity adhere conſtantly to Chriſt.

23. But fooliſh and unlearned queſtions avoid, knowing that they doe gender ſtrifes.]

23. As for thoſe idle and unprofitable queſtions that are ſet on foot by the Gnoſtickes, that tend to no benefit, and have nothing of true knowledge in them, keep thy ſelf carefully from them, for they will breed debates and quarrels, and nothing elſe.

* bearing with evill, *ἀνεξίκακον*

24. And the ſervant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, * patient,

24. And there is nothing more unlike a true Chriſtian, then that ; be that is ſuch, muſt be milde, and quiet, and peaceable toward all others, and being in place as thou art, muſt be ready, and induſtrious to inſtruct others in the truth, and not apt, or forward to puniſh thoſe that doe amiſſe (ſee note on 1 Cor. 13. b.)

† whether God at length may not * or to come to the acknowledging for the King's MS. adds *ἐλθεῖν* † And they awake or recover *καὶ ἀνανήψωσιν*

25. In meekneſſe inſtructing thoſe that oppoſe themſelves, † [c] if God peradventure will give them repentance * to the acknowledging of the truth;] 26. † And that may recover themſelves out of the ſnare of the devill * who are taken captive by him at his [d] will.]

25, 26. With great calmeneſſe, and temper dealing with thoſe that are of different opinions from us, though in oppoſing us they oppoſe the truth, as counting it not impoſſible or hopeleſſe, but that by the grace of God they may be brought to repentance, and ſo come to acknowledge the truth at length, and recover out of Satan's ſnare, by whom they have been caught, to doe the will of God, i. e. that being delivered out of Satan's hands, they may prove fit inſtruments of God's ſervice.

c. d.

* (having been caught by him) to the will of him, *ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα*

Notes on Chap. II.

2. *Ὀρθοτομοῦντα*

That *ὀρθοτομεῖν*, *to divide aright*, ſhould referre to the *cuſtome* in *ſacrifices*, which were to be *cut* after a *certain* preſcribed *manner*, and of them ſome *parts* given to the *Prieſts*, &c. may probably be imagined; But another notion of the *phraſe* here, as it is joyned with [*the word of truth*] may ſeeme more *probable*: For in the *Old Teſtament* the *Greek tranſlators* uſe of the word, belongs to a *way* or *path* to goe in, which was wont to be *cut* out, that it might be *fitter* for *uſe*, thence the *Latine phraſe*, *viam ſecare*, *to cut a way*, i. e. *to goe before* and *direct* any in their *journey*. And with the word *ὀρθὸς*, *right*, joyned with it, it is to *goe before* one, and *direct* him the *ſtraight way* to ſuch a place: Thus *ὀρθοτομεῖν τὰς τρίβους Prov.* 3. 6. and 11. 5. is the rendring of יישר which ſignifies to *ſet right*, or *rectifie*, and ſo to *cut a way right*, is to *put* one, and *keep* one in the *right way*, we render it, *direct thy paths* and *way*, in thoſe places of the *Proverbs*; And then the *Goſpell* of *Chriſt*, the *word* of truth, being moſt fitly reſembled to a *way* (much better than to a *ſacrifice*) *ὀρθοτομεῖν λόγον ἀληθείας*, *rightly to cut the word of truth*, is to *goe uprightly*, and according to the *truth* before others in *Chriſtianity*. And that was *Timothies* part, as a *Doctor*, or *Biſhop*, to *lead* them both by his *example*, and *doctrine* the right way, that is preſcribed by *Chriſt*, without falling into any *errors*, or ill *practiſe*.

The *Hebrew* סבב *circumdedit* ſignifies alſo *divertit*, *turning away*, or *back*, as well as *going round*, and is by the *Septuagint* or *Greek tranſlator* of the *Old Teſtament* rendred not onely κυκλόω often, to *encompaſſe*, and περίειμι once, *Joſ.* 6. 3. but alſo ἐκκλίνω *declino*, to *decline*, or *avoid*, 1 *Kin.* 18. 11. and twenty times ἀποστρέφω *averto* to *put from* us, or *fly from*. From hence it is that one of theſe *interpretations* being ſet for the other (according to the frequent manner of theſe writers) or elſe by the power of the *paſſive* or *meane*, differing from the *active*, περίειμι here, and *Tit.* 3. 9. ſignifies to *avert*, *decline*, *avoid*, *fly from*, the ſame with παραιτοῦ, *avoid*, v. 23. for which, and in the ſame matter, the word περιϊστάμενος *avoiding*, is uſed, 1 *Tim.* 6. 20. Thus doth *Origen* uſe the word againſt *Celſus*, ſpeaking of *Chriſt's going aſide*, when the *Phariſees conſulted* to *kill* him, *Mat.* 12. 5. οὐκ ἔδει ἢ ἀφυὴς τὸ μετ' οἰκονομίας ἀποχώρημα πρὸ κινδύνου μὴ ὁμοῦ ἀνοήτοις χωρεῖν, *It is no*

b. Περίειμι

Παραιτοῦ.

degenerous or *cowardly thing to flie from dangers providently, and not to mix with them*, where it ſignifies *declining* and ſo *avoiding* of *dangers*. And ſo *Heſychius* renders εὐλαβεῖσθαι, not onely κύκλῳ σον (it ſhould be κυκλοῦσθαι) εὐλαβεῖσθαι, *encompaſſing*, but alſo εὐλαβοῦμαι, ἀναχωρῶ, *avoid, flie from*, and εὐλάβεσθαι *look to*, which is ſo to *look to*, to *conſider*, as to *avoid*, *Rom.* 16. 17. if there be *danger* in it. So *Joſephus* of *Moſes*, εὐλαβεῖτο, μὴ πολλοὶ τῷ τοῦ λόγου ἀσελγείᾳ αὐτοῦ μιμηταὶ γένωνται, *He avoided*, or *took heed, leſt many ſhould imitate the impurity of his ſpeeches*, and l. 2. *de Bell: Jud:* c. 12. τὸ ὀμνύειν ἀντῖις εὐλαβεῖται, *ſwearing is avoided by them*, in a *paſſive ſenſe*. Who they are which are here to be *avoided*, and *taken* heed of, is not obſcurely ſet down in the following words, viz: the *Gnoſticks*, that *colluvies* of *hereticks*, conſiſting of *divers branches*, differing one from the other, but all agreeing in *oppoſing* the *truth* of the *Goſpel*, and pretending to great *perfection* of *knowledge* by the *myſtical* interpretations of *Scripture*. That theſe are they, may appear 1. by the βέβηλοι κενοφωνίαι *profane dotages*, or *vanities*, or *empty ſounds*, which are imputed to the ψευδωνύμου γνώσεως, *Science falſly ſo called*, i.e. the *Gnoſticks*, 1 *Tim.* 6. 20. Secondly, by the *character* ſet upon them, that they are a growing, *ſpreading hereſie*, their words *eat*, and lay *waſt* as a *gangrene* doth, when 'tis gotten into any part of the *body*, and ſo this *hereſie* coming with thoſe *baits* to the *fleſh*, *ſecurity* from *perſecutions*, and *indulgence* to all *carnality*, debauched *many*, whereſoever it came, and accordingly c. 4. 3. the *Apoſtle* foreſees, that within a while they will *ſpread* ſo wide, that *ſound doctrine* from *Timothy* will not be *endured*, Thirdly, by the *growing* of the *hereſie* in its own *dimenſions*, every day adding ſome *new* opinions to it, and thoſe ſtill more *impious* than the former, which is the meaning of ἐπὶ πλεῖον προκόψουσιν ἀσεβείας, *they ſhall proceed, or advance to more of impiety*, in the end of this *verſe*, And an inſtance of this follows in *Hymenæus* and *Philetus*, and ſome others, who *affirmed the Reſurrection to be paſt already*, and ſo denied any *future reſurrection*, Which very thing is by *Tertullian* imputed to the *Valentinians*, (*Id de ſe Valentiniani aſſeverant*) which though they were not *yet* riſen, yet when they came, were a *ſpawn* of theſe *Gnoſticks*, and took up all the *hereſies*, which they found among them, and accommodated them εἰς ἴδιον χαρακτῆρα, *to their own manner of expreſſion*, as *Ireneus* ſaith.

c. Μήποτε

The notion of μήποτε here, is not rightly expreſt by [*if ſo be*] without any *negation* in it, for that is the notion of οὐκοῦν, the direct *contrary* to this; The beſt underſtanding of it will be by obſerving the force of it, *Lu.* 3. 15. προσδοκῶντος τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν τοῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, *The people being in an expectation, and all diſputing in their hearts of John*, not *if he were*, but, *whether he were not the Chriſt*. Where, in a matter of *expectation* or *diſpute* about a thing, which they looked on as *poſſible*, but *knew* it not, the word μήποτε is uſed, not as if it were to them a matter of *fear*, that it ſhould be ſo, but plainly the contrary, of *hope*, and *joy*, that it *might*, And ſo here the *Biſhop* is to proceed in the *mildeſt*, and moſt *winning*, and not *exaſperating* way, as conſidering hopefully, *whether* it be not *poſſible*, that *God* may at length be *pleaſed to give* them *repentance*, i. e. to *bleſſe* the *Biſhops inſtructions*, that they may be a *means* or *inſtrument* to work upon them. As for the phraſe [δῷ μετάνοιαν, *give repentance*] the grounds of explaining that have been elſwhere laid, by obſerving the force of ſome *verbs* both *active*, and *paſſive* in theſe *books*, to denote the *effect*, or *reception* of the *virtue* in the *patient*, and not only the *operation* of the *agent*, Thus *Iſa.* 53. 1. *Gods arm* is ſaid to *be revealed*, when the *revelation* of it is *aſſented* to, and *obeyed* by men, and ſo 'tis all one with *beleiving* their *report*, in the *former* part of the *verſe*. And to omit many more, thus is *Gods giving them an heart to perceive, and eyes to ſee*, *Deut.* 29. 3. which ſignifieth their *receiving* this *gift* of *God's*, making uſe of the *miracles*, and *ſignes*, and *wonders*, v. 3. being *effectually* wrought on, having their *hearts* affected by them, which they that had not there, it is ſaid of them, that *God had not given them hearts to perceive*, i. e. that thus it was in the *event*, or *effect*, they did not really *perceive*, For that any thing ſhould be required on *Gods* part towards their *perceiving*, which had not been performed by *him*, is unreaſonable to imagine, when the *catalogue* is ſo *punctual*, and ſo large v. 2, 3. of what *God had done among them*. So *God's giving men to Chriſt* Joh. 6. denotes their *receiving*, and *embracing* of him. And ſo here *God's giving repentance*] is their making uſe of *God's grace*, and *mercy*, and *long ſuffering* (and the *Biſhops mildneſs*, as an *inſtrument* of working on them,) their being wrought on by that means, and actually *repenting*, or *reforming* their *lives*, upon it.

d. τὸ θέλημα αὐτοῦ

That τὸ θέλημα, *will*, referres not to the *devil*, which is the *immediate antecedent*, but to *God*, which is the *remote*, v. 25. may be conjectured by the word ἐκείνου] joyned with it, for if it belonged to the *devil*, the [αὐτοῦ, *his*] immediately precedent would have ſerved the turn, and the addition of this other *demonſtrative*, not *ejus*, but *illius* (though our *Engliſh* hath no *diverſity*, or *variety* of words to expreſſe it,) clearly divides it from αὐτοῦ *him*. The onely difficulty will be, whether εἰς τὸ θέλημα ἐκείνου] ſhall be thought to denote, the *impulſive cauſe*, *God's will*, or *pleaſure* in *giving repentance*, (and ſo the words be rendred, *according to his will*) or the *terminus*, to which their *recovering* tendeth; To this latter the *context* ſeems to *incline*, by comparing this *verſe* with *ver.* 25. for there *God's giving repentance* ἐπίγνωσιν, *to the acknowledgment*, makes εἰς, *to*, a note of the *term*, to which that *repentance* tended, to wit, the *acknowledgment* of the *truth*, and then by *analogie* ἀνανήψωσιν εἰς τὸ θέλημα, *recover to the will*, will make θέλημα (the *will* of *God*) the *term* again, *to which* (as the *ſnare* of the *devil*, was the *term*, *out of which*) they *recover*; and accordingly θέλημα Θεοῦ, *the will of God* is his *will* to be *obeyed*, or *practiſed*, *Epheſ.* 6. 6. and ſo our *ſanctification* is ſaid to be *the will of God*. As for a third poſſible rendring of it, that they ſhould be ſaid to be *taken*, and *caught* by the *devil*, *at*, or, *according to the will of God*, *permitting* them ſo to be, that is made improbable by the *punctation*, the *comma's* before and after, ἐζωγρημένοι ὑπ' αὐτοῦ, *taken or caught by him*] putting thoſe words as in a *parentheſis*, and connecting εἰς τὸ ἐκείνου θέλημα, *to the will of him*]

to

to the *verb precedent* ἀνανήψωσιν *recover*] thus, *whether they may not recover to his will*, i. e. to that *ſtate*, thoſe *practiſes*, which *God* requires. As for the *diſtance* betwixt αὐτοῦ *of him*] here, and Θεὸς *God*] v. 25. which may make this *interpretation* leſſe probable, It is very ordinarily to be obſerved, and in the very *next chapter*, ver. 8, 9. we have an *example* of it, where the [οἱ & ἐκεῖνον *as alſo theirs*] in the *end* of the *ninth verſe*, is as farre *diſtant* from *Jannes and Jambres* in the *beginning* of the *eighth verſe*, (to which it certainly *referres*) as ἐκεῖνα is diſtant here from Θεός.

CHAP. III.

Paraphraſe.

ἐνστήσονται hard χαλεποὶ

1. THis know alſo that in the laſt daies * perilous times ſhall come.] 1. But you are to take notice of the prediction of Chriſt, Mat. 24. 9, 12. that in theſe times preceding that famous coming of Chriſt, to puniſh the crucifiers and perſecutors, and relieve the faithfull Chriſtians (ſee 1 Tim. 4. 1. Jam. 5. 3.) there ſhall approach very ſharp perſecutions from the Jewes cauſed by the Gnoſticks, whoſe character is made up of theſe ſo many vices following,

2. For men ſhall be lovers of their own ſelves,] covetous, boaſters, proud, 2. That in ſtead of

† impure or irreverent ἀνόσιοι

blaſphemers, diſobedient to parents, unthankfull, † unholy, Chriſtian charity, that takes care for the good of others, they conſider onely, and intend themſelves,

* cruel, not lovers of the good, ἀνήμεροι, ἀφιλάγαθοι

3. Without natural affection, truce-breakers, falſe accuſers, incontinent, [* fierce, deſpiſers of thoſe that are good,] 3. fiercely and bloodily diſpoſed, haters and perſecutors of all good men,

† Petulant, puffe up, Προπετεῖς, τετυφωμένοι

4. Traitors, † heady, high-minded, lovers of pleaſures, more than lovers of God,] 4. Betraying their fellow Chriſtians into the perſecutors hands, Mat. 10. 21. & 24. 9, 10. inſolent perſons (ſee note on 1 Cor. 13. d.) that pretend great depth of knowledge, but preferre their luſts before Chriſt,

* ſhew or image μόρφωσιν

5. Having a * form of godlineſſe, but denying the power thereof: from ſuch turn away.] 5. Pretending Chriſtianity, but doing nothing like Chriſtians, Theſe doe thou avoid, converſe not with them.

† and pleaſures for the King's MS. adds ἡδοναῖς

6. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts †,] 6. See note on Rev. 2. n.

7. Ever learning, and never able to come to the knowledge of the truth.] 7. Who being diſciples of the Gnoſticks (which undertake to know ſo much) pretend to be learning that deep knowledge of them, but certainly never learn any thing that is good or Chriſtian of them.

* Νῦν δὲ † that have their underſtanding perverted, κατεφθαρμένοι τὸν νοῦν

8. * Now as [a] Jannes and Jambres withſtood Moſes, ſo doe theſe alſo reſiſt the truth: men † of corrupt minds, reprobate concerning the faith.] 8. Theſe being given to ſorcery (ſee v. 13. & Rev. 9. c.) and making uſe of it to contend with the Apoſtles, and to draw men from Chriſt, cannot better be compared than to thoſe famous magicians Jannes and Jambres, who undertoook to doe as great miracles as Moſes, Exod. 7. 11. men that are drawn quite from the Goſpel, very farre from being true Chriſtians. 2.

* not proceed much farther, οὐ προκόψουσιν ἐπὶ πλεῖον

† or intention, for the King's MS. reads διάνοια

9. But they ſhall * proceed no farther, for their † folly ſhall be manifeſt unto all men, as theirs alſo was.] 9. But they are almoſt at an end of their work of deceiving, and perſecuting, and oppoſing Chriſtianity, for they ſhall be diſcovered to be impoſtors, as thoſe Magicians were.

* followed παρηκολούθησάς

10. But thou haſt * fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience,] 10. Thou haſt another pattern to follow, quite contrary to theirs, that which by my preaching I have taught, and by the conſtant form of all my actions exemplified to thee, viz: my reſolution of propagating the Goſpel where ever I was able, my fidelity in diſcharge of my office, my induring many neglects, and affronts, before I would give over my endevours to reduce impenitent ſinners, my zeal to the glory of God, and good of ſouls, and my perſeverance in all this, in deſpight of perſecutions,

11. Perſecutions, afflictions, which came unto me [at Antioch, at Iconium, at Lyſtra,] what perſecutions I endured, but out of them all the Lord delivered me. 11. at Piſidia, Act. 13. 45. at Iconium, Act. 14. 2. at Lyſtra, Act. 14. 18.

12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.] 12. Yea, and at ſuch times as theſe, when Chriſtianity is ſo violently oppoſed by the unconverted Jewes, it is to be expected by all that reſolve on a true conſtant Chriſtian courſe, that it ſhall infallibly bring perſecution upon them.

† ſorcerers γόητες

13. But evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.] 13. But ſuch impious godleſſe ſorcerers (ſee v. 7.) and deceivers as theſe ſhall grow every day worſe and worſe, and more pernicious than other, deceiving others, and themſelves at laſt moſt ſadly deceived and miſtaken of any, when all their arts of ſecuring ſhall but deſtroy themſelves, or being delivered up to be deceived themſelves, as a juſt judgment for their deceiving of others.

* with which thou haſt been inſtructed, ἐμπιστεύθης

14. But continue thou in the things which thou haſt learned, and * haſt been aſſured of, knowing of whom thou haſt learned them; 14. But doe thou hold faſt that form of ſound doctrine which was taught thee to teach others, and remembring from whom thou hadſt it, thou wilt have no reaſon to doubt or ſuſpect the truth of it;

15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. 15. And having been inſtructed in the underſtanding of the holy Scriptures of the Old Teſtament, ever ſince thou wert a child, thou wilt certainly, by the help of the Chriſtian doctrine which thou haſt received, be able to diſcern and underſtand the truth, and diſtinguiſh it from their falſe doctrines.

16. For all thoſe writings which either by God's ſpirit of propheſie, or by any other affliation or incitation from God, have at any time been written by the prophets, &c. and, as ſuch, received into the Canon of the Jewiſh Church, may by us be profitably made uſe of, to teach us many things, that Chriſt hath taught us, to convince us of the groſneſſe of many ſins which are confidently practiſed among men, to reduce thoſe that fall through error or ignorance, to build up thoſe that have begun, and ſet out in the way of righteouſneſſe:

16. All Scripture * is given by inſpiration of God, and is profitable for doctrine, for reproof, for † correction, for inſtruction in righteouſneſſe:]

* being inſpired by God, is alſo profitable θεόπνευστος, καὶ ὠφέλιμος

† reformation ἐπανόρθωσιν

17. That the teacher or preacher of the Goſpell, ſent and authorized by God, may by the ſtudy of the Scripture be furniſhed for all turns, enabled to diſcharge his whole duty toward the ſoules of others.

17. That the man of God may be perfect, throughly furniſhed * unto all good works.]

* for every good work, πρὸς πᾶν

Notes on Chap. III.

3. Ἰαννὴς καὶ Ἰαμβρῆς

These names of *Jannes* and *Jambres* are not to be met with in the *ſtory* of the *Old Teſtament*, but are here taken out of other *records* of the *Jewes* (as divers others things mentioned in the *New Teſtament*, for example, *Moſes's being brought up* in the *Ægyptian learning Act.* 7. 22. and ſo likewiſe his age of *forty yeares* v. 23. when he went to *viſit* his *brethren*, which is not in *Exod.* 2. but in *Midraſh Rabba Bereſchith*, and ſo his having beforehand ſome either *inſtinct* or *revelation* from *God*, that he ſhould be a *deliverer* of his *people*, which ſeemes to be referred to *Act.* 7. 25. but is not in the *Old Teſtament*) They are queſtionleſſe the *names* of the *chief Magitians*, who did the *miracles* before *Pharaoh*, *Exod.* 7. Thus in the *Babyloniſh Talmud*, *tr: Menachoth* c. 9. it is ſhewed how, *Johanne* and *Mamre* reſiſted *Moſes*, ſaying to him in the words of the *proverb*, *Affers tu ſtramen in Afraim?* which is in effect, *Doſt thou caſt water into the Sea?* i. e. ſhew *miracles* here in *Ægypt*, which is ſo full of *Magicians?* So in the *Chaldee Paraphraſe* of *Jonathan*, *Exod.* 7. 11. *Janis* and *Jambres* are named, and *Exod.* 1. 15. are ſaid to be *Princes* or *chief* of the *Magicians*. In the *Talmud* they are called *Jochanne* and *Mambre*, in the *life* of *Moſes*, *Jane* and *Mamre*, in *Zohar* upon *Num.* 22. 22. *Jones* and *Jambres*, In *Shalſhelet*, *John*, and *Ambroſe*, and in *Tanchuma Jonos* and *Jombres*. Of theſe, and what is ſaid of them in the *Hebrew writers* ſee *Buxtorf: Lex: Talmud: col:* 9. 545. And among the *heathens*, in *Pliny* (*Nat: Hiſt.* l. 30. c. 1.) there is talk of *Moſes*, *Jannes* and *Cabala* (or, as other copies read, *Jotape*) which he mentions as *Jewes* that uſed *Magick*. So in *Numenius* the *Philoſopher*, in *Euſebius Præp: Evang:* l. 9. c. 8. Ἰαννῆς καὶ Ἰαμβρῆς Ἀιγύπτιοι, ἱερογραμματικῆς ἀνδρες, οὐδενὸς ὑπολειπόμενοι μαγικῶνος χρημάτων εἶναι &c. *Jannes and Jambres skill'd in the holy things among the Ægyptians, inferiour to none in the art of Magick.* So * *Artabanus* cals them τοὺς ἱερεῖς ὑπὲρ Μέμφιν *the Prieſts above Memphis*. So *Origen contra Celſum* l. 4. p. 205. citing out of *Celſus* τὸν περὶ Μωϋσέως καὶ Ἰάννα καὶ Ἰάμβρα ἱστορίαν, *the ſtory of Moſes and Jannes and Jambres*, and *Palladius* in the life of *Macarius*, that ſpeakes of a κοιμητήριον τῶν Ἰάννα καὶ Ἰάμβρα τῶν μάγων ἐπὶ τῷ Φαραὼ *a monument* in a *garden of Jannes and Jambres magicians in Pharaoh's time*, but this cannot well be, if it be true which is ſaid by an old *Midraſh*, on *Exod:* 15. 10. that *John* & *Mamre* were *drowned* in the *red Sea*, And to that a MS. *Arabick Catena* on the *Pentateuch* agrees in theſe words, *Theſe are the names of the Magicians which ſtood up againſt Moſes, Dejannes, Jambarus, and Sarndat, and God deſtroyed them with Pharaoh and his hoſt in the red ſea.* And therefore it is reaſonable to conjecture, that the κοιμητήριον or *garden-ſepulchre* in *Palladius*, ſhould be κενοτάφιον, *an empty monument*, without either of their *bodies* incloſed in it, to record their *ſinne*, but not to *preſerve* their *aſhes*. To theſe *Apuleius* ſeemes to referre, *Apol:* 2. where among the *chief Magicians* names he reckons *Johannes*. And to theſe S^t *Paul* here very fitly compares the *Gnoſticks*, their chief founder *Simon* (and *Menander* and others after him) being a known *ſorcerer*, (ſee *note* on *Rev.* 9. c.) and *reſiſting the truth* by *lying wonders*, as thoſe *Magicians* did, And of him we find that *fulfilled* in the *event*, which is here *foretold* v. 9. that he ſhould meet with the *like fate*, and *diſcovery*, that thoſe *Magicians* met with; *Simon* came to *Rome* (a ſecond time about the *tenth* of *Nero*) grew into a great *eſteem* with him by his *ſorceries*, contended there with Saint *Peter* as the *Magicians* with *Moſes*; and accordingly *Suetonius* mentions one to *fly* in the *aire*, in the *eleventh* of *Nero*. But then, as the *Magicians* were confuted and diſcovered, when *Aarons rod ſwallowed up* their *rods*, *Ex.* 7. 12. and when they acknowledged the *miracle* of *Moſes* to be the *finger of God*, *Ex.* 8. 19. and the *boyle* was upon the *Magicians*, *Ex.* 9. 11. So was the *madneſſe* of *Simon*, and his *Sectaries*, *manifeſted to all men*, when he was caſt down by the *Prayer* of Saint *Peter*. And of this theſe words of Saint *Paul* are a *direct propheſie* in this place. This *hiſtory* of *Simon* is thus mention'd by *Arnobius* l. 2. *cent. Gent.* ſpeaking of *Rome*, *In quâ cum homines eſſent Numa regis artibus atque antiquis ſuperſtitionibus occupati, non diſtulerunt tamen res patrias linquere, & veritati coaleſcere Chriſtiana. Viderant enim currum Simonis Magi, & quadrigas igneas Petri ore diffiatas & nominato Chriſto evaniſſe. Viderant fidentem diis falſis & ab iisdem metuentibus proditum, pondere precipitatum ſuo cruribus jacniſſe prafractis, poſt deinde perlatum Brundam, cruciatibus & pudore deſeſſum ex altiſſimi culminis ſe rurſum precipitaſſe faſtigio.* *They that had been uſed to Numa's arts, and antient ſuperſtitions* (the *heathen Romans*) *forſook all and followed Chriſt, having ſeen Simon Magus's Chariot and fiery horſes diſpelled with Peters* † *mouth, and vaniſh at the* name of Chriſt, and ſeeing *him that relyed on his falſe Gods betray'd by them and fall headlong on the ground breaking his legs with the weight, and after that being brought to Brunda being tormented and aſhamed, he caſt himſelf down again from the top of a high houſe, and ſo periſht:* So Saint *Cyrill* in his ſixt *Catechiſm*, Ἐπλάνησεν &c. *He ſo deceived the city of Rome that Claudius ſet him up a ſtatue, And after his hereſie diffuſing it ſelf, Peter and Paul*

fol. 40.

* ap. Euſeb: Præp: p 254.

Ἐκβαλὼν ἐκ τῆς πατρίδος.

† Συντρίψαντος τὸ στόμα 2 Theſ. 2. 8.

Governours of that Church, destroyed him setting himself out and being by others esteemed and worshipt as a God, for when Simon undertook to flye, and was carried up in the aire by a chariot of the devils, these servants of God falling on their knees cast against him that dart, which Christ directs to, Mat. 18, 19. that weapon of agreement of two in prayer, and thereby cast him to the ground. So Sulpitius Severus hist. l. 2. Saint Augustin Serm. 3. in Natali S. Petri & Pauli, And Isodore Pelusiote, ἐξ ὕψους κατέπεσε ὁ δαίμων πρὸς τὸν μακαρίου θάνατον, &c. Miserable creature he was thrown down from aloft to a notorious infamous death.

CHAP. IV.

Paraphrase.

1. I Charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead [at his appearing and his kingdom:]

1. when he appears in his kingdom:

2. Preach the word, [* be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.]

* urge them θὶηγὸν

2. Urge them, presse them, call upon them both when they are at leisure to heare thee, when thou hast some special opportunity, or vacancy to fasten any thing upon them, and at other times, when thou hast not such probable opportunities, hoping that at some time or other it will succeed, convince the evill doers of their wicked courses, reduce by reprehension those that are fallen, but not so foully, through error &c. confirm those that have begun well, and let all this be done with lenity and diligent instructing of them.

3. For the time will come when they will not endure sound doctrine, but after their own lusts shal they heap to themselves reachers, having itching eares.]

3. This I prescribe, as the method proper for the present condition of those under thee, that thou mayst gain as many as is possible, as foreseeing that the number of obstinate hereticks will so encrease within a while, that there will be little for thee then to doe, little hope of working on them, when men begin to advance to the higher pitch of heresie, and (to get patrons for their base lusts and vicious practises) betake themselves to false teachers, any that will please or gratifie their humor.

4. And shall turn away their ears from the truth, and shall be turned unto fables,]

4. And refuse and reject all true doctrine, and betake themselves to the fabulous divinity of the Gnosticks, made up of Gentilisme and Judaisme, an odde mixture of both.

† endure patiently ὑπομονὴν ch. 2. 3.

* fulfill πληροφόρησον

5. But watch thou in all things, † endure afflictions, do the work of an Evangelist, * make full proof of thy ministery.]

5. But doe thou watch over thy flock with all diligence and waryness, be not discouraged with any pressures or dangers, hold out in despight of them all, doe that which belongs to one, that is by the Apostles of Christ intrusted (under them) with the propagating of the Gospell, and maintaining it, where it is taught, which being a task of some weight and largeness, see thou perform all the parts of it.

† already poured out, ἤδη σπένδομαι

* hath been nigh at hand ἐφέστηκεν

6. For I am † now ready to be offered, and the time of my departure * is at hand.]

6. And this the rather, because I have been in great danger, brought out to be tryed for my life, (see title of this Epistle note a. and Phil. 2. note d.) and my death hath been very nigh at hand.

7. [a] I have fought a good fight, I have finished my course, I have kept the faith.]

7. Which I can mention cheerfully, as having the testimony of my conscience, that I have behaved my self faithfully in my combate, run all the hazards, and past thorough them, and never fallen off from the discharge of my duty according to my Christian profession, and office Apostolicall.

† have loved ἠγαπηκόσι

8. Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that † love his appearing.]

8. For this I doubt not but God will give me my reward, when he comes to crown his combatants, even that eternall blisse and felicity, which as the judge or rewarder in the Olympick games or combates, he will certainly adjudge to me, as one who have endured much therein. And the same will be adjudge to all others, who shal have so spent their time, and continued in a Christian course, as that Christ's coming to reward the faithfull, and to destroy all opposers and unfaithfull, may be matter of desire and not terror to them, who if they live not to enjoy his deliverances here, will be abundantly recompensed by death.

* Hasten to come to me speedily, σπούδασον ἐλθεῖν πρός με ταχέως

9. * Doe thy diligence to come shortly unto me.]

9. I desire with all possible speed that thou come hither to me.

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. Crescens to Galatia, Titus unto Dalmatia.]

10. There being these motives to hasten thee, First because Demas, that did assist me in preaching the Gospell, Philem: 24. and Col. 4. 14. hath now left me, betaking himself to his wordly affaires (see note on 1 Tim. 3. a.) and is gone to Thessalonica, whether to his home there, or to trade, and get wealth in that place; As for Crescens, though he be gone into Gallia, (or France, saith Epiphanius, Hær: Ἄλλοι:) yet that is not for any such worldly end, but to preach the Gospell there, and so Titus is gone another way to Dalmatia;

11. Onely Luke is with me; Take Mark, and bring him with thee, for he is profitable to me for the ministery.]

11. By which meanes I am almost alone, no body but Luke remaining with me, which makes me stand in need of thy help, and presence, And when thou comest, bring Mark, Barnabas's kinsman, with thee, for I have especiall use of him, for the preaching of the Gospell;

12. And Tychichus have I sent to Ephesus.

† roll * will, or shall reward, for the Syriack and the King's MS. read κομιδὴν and so Scripser Rob: ad Or. thod.

13. The† [b] cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

13. When I came from Troas I left a Parchment-roll with Carpus and some books, I pray in thy passage call for them and bring them with thee hither, but especially the Parchment-roll.

b.

14. Alexander the Coppersmith did me much evill, the Lord * reward him according to his workes,]

14. Alexander, mentioned Act. 19. 33.

seemes to have done, calling it ἀνάθεμα, a prediction fit for an Apostolical person, see Theophyl:

(ſee note e. on that chapter) did me a great deale of wrong at my being there, He will one day meet with his juſt reward for ſuch injuries.

15. Of whom be thou ware alſo, for he hath greatly withſtood our words.]

15. The reaſon why at this time I mention him, is that thou mayſt beware of him, avoid him, look upon him as an excommunicate perſon, delivered up to Satan, 1 Tim. 1. 20. for he ſtands out contumacious againſt all our reprehenſions, and admonitions to repent.

16. At my firſt anſwer no man ſtood with me, but all men forſook me; I pray God that it may not be laid to their charge.]

16. At my coming to Rome when I was to plead for my ſelf, all my acquaintance (all that were able to have ſtood me in any ſtead, either by their power at Rome, or by their teſtimonies in my defence) forſook me, for fear of ſuffering (I pray God to pardon them for it)

17. Notwithſtanding the Lord ſtood with me, and ſtrengthened me, that by me the preaching might be * fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the ‡ Lyon.]

17. Yet God aſſiſted, and vindicated my innocence, that the Goſpel might be preached by my means, and ſo the Romans, the Gentiles might receive it (ſee Phil. 4. 22.) and to that end I was at that time delivered from a moſt conſiderable preſent danger, though not freed from priſon.

* fulfilled πληροφορηθῇ

c.

18. And the Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly kingdome: to whom be glory for ever and ever. Amen.]

18. And I am confident that God will at this time ſo guard me, that I ſhall be delivered from every enterpriſe againſt me, however that he will keep me from doing any thing unworthy of an Apoſtle and ſervant of his, that ſo when I loſe this miſerable life, I may attain to that eternal kingdome of God.

19. Salute Priſca and Aquila and [the houſhold of Oneſiphorus.]

20. Eraſtus abode at Corinth, but Trophimus have I left at Miletum ſick.

21. † Doe thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jeſus Chriſt be with thy ſpirit. Grace be with you. Amen.

† make haſt Σπούδασον ſee v. 9.

19. See c. 1. note a.

The ſecond Epiſtle unto Timotheus, ordained the firſt Biſhop of the Church of the Epheſians, was written from Rome, when Paul was brought before Nero † the ſecond time.

* See note on the Title of the Epiſtle.

Notes on Chap. IV.

a. Ἀγὼν

These two *verſes* are wholly *agoniſtical*, Ἀγὼν is any of the *four* famous *games*, *Olympick* &c. (and of that, as it ſignifies *ſuffering* of *afflictions*, ſee 1 *Theſſ.* 2. b.) Ἀγὼν καλὸς is one ſort of *combate* in either of thoſe *four*, that of *racing*; The ἀγὼν is called καλὸς *good*, either as being in a *good cauſe*, or as νομιμῶς c. 2. 5. according to the *laws* of the *agones*; and ſo his *fighting a good fight*] is ſuffering *Chriſtianly* and *valiantly*, Τελεῖν is to *perform*, and ſo τελεῖν δρόμον, *to run*, or *perform* the *race*, (ſee note a. on *Act.* 21.) Then τηρεῖν πίστιν] not referring to his *whole life*, but this *one combat* here inſiſted on, his danger at *Rome*. And then τηρεῖν πίστιν to *keep the faith*, is to *obſerve* the *Goſpel rules*, and ſo not to *offend* againſt the νόμοι *laws* of the *combat*, (ſee *note* on the *title* of this *Epiſtle*.)

Καλὸς ἀγὼν

Τελεῖν

Τηρεῖν πίστιν

Thus in thoſe *writings*, that go under *Triſmegiſtus*'s name, we have (Κλείδ. l. 4. p. 2.) ἡ ψυχὴ ἡ τὴν εὐσεβείας ἀγῶνα ἠγωνισμένη, *the ſoul that hath undertaken and performed this ſtrife* or *combat of piety*. Then the στέφανος *crown*, that is the βραβεῖον, the *reward*, and that is here called στέφανος δικαιοσύνης, *crown of righteouſneſs*, poſſibly in the notion that the *Hebrew* צדקה (to which δικαιοσύνη *righteouſneſs* is anſwerable) is taken, *Iſa.* 48. 18. *Nehem.* 2. 20. *Pſal.* 35. 27. that is, for *felicity*, As *Prov.* 8. 18. where *wealth* and *righteouſneſs* are put together, *Abenezra* interprets it *felicity*, or *proſperity*, and ſo δικαιοσύνη is uſed *Rom.* 6. 16. and oppoſed to *death*, by which it there appears to ſignifie *eternal life*, But it may alſo ſignifie a *righteous life*, which is thus *rewarded* and *crowned* by *God*. Then δίκαιος κριτὴς the *righteous judge* is the βραβεύτης, who gives the *crown* to the *conquerour*.

Στέφανος δικαιοσύνης

Δικαιοσύνη

Δικαίως κριτὴς

b. Φελόνης

The authority which I have for rendring φελόνην *the roll*, is from the *antient Gloſſaries*. Thus *Pharvinus* φελόνης εἶδος τὸ μέσον βιβλίαριον, which without queſtion ſhould be written thus, τυμάριον μεμβρανίνον, and ſo the explication of φελόνης will be, *a little piece of parchment folded up*, which perhaps may be all one with the μεμβράναι hereafter mentioned, becauſe they being added, with a [μάλιστα δέ, *but eſpecially*] ſeem to denote ſomewhat, which had been *formerly* mentioned, rather than any *new* thing. See *S. Hierome Ep.* 125. *ad Damaſ: qu.* 2.

c. Λέοντος στόμα

Στόμα Λέοντος, *the mouth of the Lyon*, is commonly thought here to ſignifie *Nero*, ſo ſtyled Λέοντος στόμα becauſe of his *cruelty*. But as there is no reaſon to beleive, that *Paul* was now admitted to *Nero*'s *own* hearing, but may more probably be thought to have been *heard* before ſome inferior *Judge* at *Rome*, So it is very reaſonable to expound the *mouth of the Lyon*, as a *Proverbial* form, to ſignifie ſome *preſent*, *devouring danger*, from the *gaping* of the *Lyon* after his prey, and the *direfulneſs* of that.

THE

THE EPISTLE
OF
PAUL THE APOSTLE
TO
a TITUS.

THat *Titus* a *convert* of *Paul's*, after imployed by him, was at length *ordained* by him the *Archbiſhop* of the *Iſland* of *Crete*, there to *ordain Biſhops in every city*, is intimated c. 1. 5. and cleared by all *antient* writers. So *Euſebius* l. 3. c. 4. affirms him ἐπὶ τῆς Κρήτης βαρβάρων ἐπισκοπὴν ἱεραρχῆσαι *to have been Biſhop of the Churches of Crete.* So * *Chryſoſtome*, that *Titus* was without doubt an *approved* perſon to whom was *committed* ὁλόκληρος νῆσος, *an entire Iſland*, καὶ πάντων ἐπισκόπων χεῖρες, *and the juriſdiction of ſo many Biſhops.* So † *Theodoret* that he was by *Paul ordained Biſhop* ἐν Κρήτῃ μεγίστῃ οὔσῃ, *of Crete being very great*, καὶ ὅσα ἀυτὸν ἐπισκόπους χειροτονῆσαι, *to ordain Biſhops under him.* So the *Scholiaſt* Ἀπέστελλε Τίτον ὅτι τὰ κατὰ τόπους ἐπιτάξαντα ἐπίσκοπον χειροτονῆσαι, *The Apoſtle left Titus to ordain Biſhops, having made him Biſhop firſt.* And S. *Jerome* in *Catal: Titus Epiſcopus Cretæ in eadem & in circumjacentibus inſulis prædicavit Evangelium Chriſti*, *Titus was Biſhop of Crete, and in it, and the ambient Ilands he preached the Goſpel of Chriſt*; making him *Biſhop*, in that *Iſland*, and extending his charge to other *Iſlands* alſo. The *time* when *Paul* thus *left* him at *Crete* ſeems to be rightly ſet by *Baronius*, when *Paul* went into *Greece* from *Macedonia*, *Act.* 20. 2. which he conceives he did not by *land*, but by *ſea*, in wch journey, ſaith he, by the *Ægaan ſea* he came to *Crete*. And this was about *An: Chr:* 54. Soon after this *an:* 55. when he came into *Greece*, he is ſaid to have written this *Epiſtle* to him, to *inſtruct*, and *direct* him in the *diſcharge* of his *office*; but whether it were at *Nicopolis* when he wrote it, or whether it were before the beginning of the *winter*, which he determined to *ſpend* there, is left uncertain, c. 3. 12.

a. Τίτου

* in Tit. hom 1.

† in argt. Epi: ad Tit:

CHAP. I.

Paraphraſe.

* ſot κατὰ

1. PAUL a ſervant of God and an Apoſtle of Jeſus Chriſt, [* according to the faith of Gods elect, and the acknowledging of the truth which is after godlineſſe:]

1. to plant that faith by which all Chriſtians become acceptable in the ſight of God, and to confirm them unto the acknowledgment, and practiſe of the Chriſtian religion; ſee note on 1 Tim. 3. f.

† long time agoe.

2. In hope of eternal life, which God, that cannot lie, promiſed * † before the world began;]

2. In expectation of that infinite reward, which God long ſince promiſed obſcurely to Abraham, and will certainly perform to all his true children, i.e. to all beleivers;

2.

* his own ſeaſons καιροῖς ἰδίοις

3. But hath in * due times manifeſted his word through preaching, which is committed unto me, according to the commandment of God our Saviour:]

3. And hath, in that ſeaſon which he thought fit to deſigne for it, moſt clearly now revealed by the preaching of the Goſpel, that which was committed to me as an Apoſtle by Chriſt's immediate appoinment:

4. To Titus mine own ſon after the common faith,] Grace, mercy, and peace from God the father, and the Lord Jeſus Chriſt our ſaviour.]

4. To Titus whom I firſt converted to the faith, preaching it according to Chriſt's appointment, to Gentiles (ſuch was he) as well as Jewes.

5. For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain Elders in every city, as I had appointed thee.]

5. In our paſſage through Crete, I conſtituted thee Biſhop there, that thou mightеſt diſpoſe, and ſettle thoſe things there, which I by the ſhortneſſe of my ſtay omitted to ſettle, and to ordain Biſhops in each city of that Iſland (ſee note on Act. 11. b. & 14. a.) according to the directions, which I then mentioned to thee, how they ſhould be qualified.

6. If any be blameleſſe, the husband of one wife, having faithfull children, not accuſed of riot, or unruly,]

6. To wit, that thou ſhouldſt ordain none but ſuch as ſhould be approved by teſtimony of the Church, (ſee note on Act. 6. b.) to be under no ſcandalous ſin, which live not with a ſecond wife after putting away the firſt (ſee note on 1 Tim. 3. b.) whoſe children, if they have any, have all received the faith (for if he bring not up his own children to be Chriſtian, what hope is there that he will be fit to convert others, and to rule in the Church?) and live temperately and regularly.

7. For

7. as becomes one that hath the government of God's family intruſted to him;

7. For a Biſhop muſt be blameleſſe, [as the ſteward of God:] not ſelfwilled, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8. But a lover of hoſpitality, a lover of good * men, ſober, juſt, holy, temperate,

* or things ἀγαθῶν

9. Holding faſt that doctrine which is agreeable to that which from Chriſt and us you have been taught, and ſeen exemplified, viz: that the truth of God muſt be confeſſed, though with the greateſt hazards, and loſſes, contrary to what is now infuſed by the new Gnoſtick-teachers, that ſo he may be able to inſtruct all in the truth, or to comfort thoſe that for their conſtancy to the faith are under any preſſure, and convince the hereticks of the falſneſſe of their popular, gratefull, carnal doctrine.

9. Holding faſt the faithfull word, † as he hath been taught, that he may be able * by ſound doctrine both to exhort, and to convince the gainſayers.]

† which is according to the doctrine, κατὰ τὴν διδαχὴν

* both to exhort in wholſome doctrine, ἐν παρακλήσει τῇ ὑγιαινούσῃ διδασκαλίᾳ τῇ ὑγιαινούσῃ, or to comfort thoſe that are in any tribulation, for the King's Mſs. reads ἐν παρακλήσει τοῖς ἐν παντὶ θλίψει.

10. For there are already many unruly perſons, that reſiſt our doctrine, and vent idle fanſies of their own, and ſeduce and corrupt others from the truth to their corrupt waies, which will be the ruining of them: And theſe are thoſe eſpecially, that ſtand up as advocates for the obſervation of the Jewiſh law,

10. For there are many unruly and vain talkers, and † deceivers, eſpecially they of the circumciſion:]

† deceivers of ſouls φρεναπάται,

11. And theſe are not to be permitted to vent their deceits, for they ſeduce, where they come, whole families at once, and infuſe abominable doctrines into them, and thereby make advantage to themſelves.

11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.]

12. And theſe are ſuch kind of men as thoſe which Epimenides, a Cretian Poet and learned man (ſee note on Lu. 1. m.) ſaid that Iſland was wont to be full of, lyers, beſtial, luxurious people.

12. One of themſelves, even a prophet of their own, ſaid, The Cretians are alwaies lyers, evil beaſts, * ſlow bellies.]

* idle ἀργαὶ

13. The truth of this his cenſure now appears, and therefore doe thou examine, and inquire narrowly into them, and ſuch as thou ſhalt find to be ſuch, inflict the cenſures of the Church upon them, that thou mayſt reduce and reform them by that means;

13. This witneſſe is true: wherefore rebuke them ſharply, that they may be found in the faith;]

14. That they may no longer hearken to thoſe myſtical Cabaliſtical explications of the Old Teſtament, which the Gnoſticks uſe, and to falſe doctrines of thoſe, which, under pretenſe of Chriſtian liberty, corrupt ſeducible perſons, and pervert them from the Goſpel.

14. Not giving heed to Jewiſh fables, and commandements of men, that turn from the truth.]

b. 15. To a Chriſtian that doth all things with a pure conſcience, all kinds of meats &c. are lawfull, but to impure unchriſtian Gnoſticks, every thing they doe (though it were in it ſelf lawfull) would become a matter of ſin to them, their wicked life hath ſo blinded their judgment, that they cannot judge aright, what is lawfull, what not.

15. [b] Unto the pure all things are pure, but unto them that are defiled, and unbeleiving, is nothing pure, but even their † mind and conſcience is defiled.]

† underſtanding νοῦς

16. They call themſelves Gnoſticks, aſſuming to themſelves eſpecial knowledge of God, but their lives are quite contrary to all piety, and acknowledgment of God, guilty of all deteſtable unnatural ſins, diſobedient to all that are placed over them in the Church, not wrought on by any admonition, and quite contrary to all Chriſtian practiſe.

16. They profeſſe that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate.]

Notes on Chap. 1.

a. πρὸ χρόνων αἰωνίων

Of the word αἰὼν that it ſignifies an *age*, or *long ſpace* of time, ſee *note* on *Lu.* 1. o. by *analogie* with which, αἰώνιος ſignifies *antient*, or *long agoe*, but not alwaies *eternal*; and χρόνοι αἰώνιοι here being ſpoken not of a *decree*, but of a *promiſe* of *God's*, and ſuch as cannot be *broken* without *lying* (which muſt therefore ſignifie ſuch a *promiſe*, which was made to *ſomebody*, and not onely his *ſecret unrevealed purpoſe*) cannot well be interpreted of *eternity*, but of ſome *long time agoe*, under the times of the *Old Teſtament*, ſuch as was made to *Abraham*, *Gen.* 15. 1. And thus the phraſe πρὸ αἰωνίων χρόνων] is all one with ἀπ' ἡλικιῶν ἀρχαίων, *from antient generations*, *Act.* 15. 21. ſpeaking of *Moſes's time*. And accordingly αἰώνιος is oft uſed in the *Old Teſtament*, either for that which is likely to *laſt long*, or whoſe *beginning* is long agoe, So *Prov.* 22. 28. αἰώνιος for *antient*, *Eſa.* 58. 12. & 61. 4. αἰώνιος *old*, *Ezech.* 36. 2. αἰώνια *antient*. And ſo 2 *Tim.* 1. 9. though the *ſcope* of the place will allow it to ſignifie *eternity*, *God's* mercy being *decreed* to us in *Chriſt* before all *time*, yet the *phraſe* of it ſelf ſignifies no more than *before antient times*, *long* while *agoe*.

b. The meaning of this verſe will be diſcern'd by conſidering the *doctrine* of the *Gnoſticks* (which here, and through this whole *Epiſtle* he arms them againſt) that talked much of *Chriſtian liberty*, and extended it to the partaking of *idol feaſts*, and to all the *filthineſs* of the *fleſh*, calling themſelves the *Spiritual* and *Perfect*, to whom all theſe things were *lawful* and *indifferent* or *free*. Theſe are they that *pervert the truth*, v. 14. *teach things which are not lawful* v. 11. and are μεμιαμμένοι *polluted*, in the latter end of this verſe; Now the notion of *lawful* or *indifferent*, is here expreſſed by *pure*, i. e. that hath no *impurity* or *turpitude* in it, *defileth* not the *conſcience*; Of which ſort of things the *Apoſtle* here pronounceth that to them that *live pure* lives, and *unſpotted* from the *pollutions* of the *fleſh*, theſe *indifferent* things may thus *freely* be *uſed*; And this he thus expreſſes, *To the pure all things are pure*, i. e. they that ſtrictly *abſtain* from *unlawful freedomes*, may with a ſafe *conſcience*

Εὐλογοῖς κεκαθαρμένοις

ſcience uſe any *lawful liberties*, but to them that *are defiled* and *unfaithfull*, i. e. to polluted, filthy, *Apoſtate Gnoſticks*, *nothing is pure*, there is no place for ſuch *pretences* as theſe; that what they doe they doe with a *good conſcience*, their *mind* and *conſcience* is *defiled*, they are far from thoſe *faithfull* and *knowers of the truth*, 1 *Tim.* 4. 4. who have this *liberty* there allow'd them, their *mind* is *polluted* with *peſtilent errors*, and their *conſcience* with *knowledge* and *memory* of their *foul ſins*, and ſo *Chriſtian liberty* belongs nothing to them. That this is the meaning of πᾶσι τοῖς καθαροῖς *to the pure*, and not onely [*to them that count theſe indifferent things lawfull*] may appear by the latter part of the *verſe*, where μεμιαμμένοις *the polluted*, are ſet oppoſite to the καθαροῖς *pure*, to whom *nothing is pure* or *lawfull*, i. e. the things that are in themſelves moſt *indifferent*, are by them done in a *polluted* manner, their *eating* things *offered* to *idols*, is far from being *lawfull* or *indifferent* in them, *Chriſtian liberty* can never *excuſe* them, or be pretended for them.

CHAP. II.

Paraphraſe.

1. BUt ſpeak thou the things which become ſound doctrine:] 1. But let thy preaching be of thoſe things, which agree perfectly with that doctrine, which thou haſt heard from me, ſee c. 1. 9. a

* antient 2. That the a * aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.] 2. And for the deacons, or other officers of the Church, beſide the Biſhops, c. 1. 7. they muſt be free from all manner of intemperance or exceſſes, of a reverend behaviour, diſcreet, orthodox, and ſuch as have not been guilty of the Gnoſtick hereſie, who have ſo much love to Chriſt, as to perſevere in that profeſſion in time of perſecution (ſee note on Reve. 2. b.)

† antient women likewiſe, that are in the liſt, that they behave themſelves as becometh ſacred perſons, * enſlaved δεδουλωμένας † bring up 3. The aged † women likewiſe, that they be in b behaviour as becometh holineſſe, not falſe accuſers, not * given to much wine, teachers of good things.] 3. So for the Deaconeſſes, that they behave themſelvs as becometh thoſe that are received into holy orders for the ſervice of God in the Church, not backbiters, not accuſtomed to intemperate drinking of wine, ſuch as by words and examples, may teach good, not ill leſſons unto others. b.

4. That they may † c teach the young women] to be ſober, to love their huſbands, to love their children, 4. Carefull of the inſtructing and adviſing of the younger women in all Chriſtian duties. c.

5. To be diſcreet, chaſt, [d keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed.] 5. Staying at home, taking care of the family, gentle and kind and charitable in all their relations, to ſervants at home, and to others that need their charity, reſpectfull and obſervant of their husbands, that Chriſtian religion be not thought to infuſe any thing into them contrary to morall virtue. d.

6. Young men likewiſe exhort to be ſober minded.] 6. Likewiſe for the men, all thoſe that are under authority (ſee note on Lu. 22. d.) adviſe them to take care that they be humble, and temperate.

7. In all things ſhewing thy ſelf a pattern of good workes: in doctrine ſhewing uncorruptneſſe, gravity, ſincerity,

8. Sound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evill thing to ſay of you.] 8. True doctrine, and coming with ſo much clearneſſe of expreſſion and conviction, that it is not lyable to the cenſures of any, but that they that doe not like, but oppoſe the Chriſtian profeſſion, may have nothing to lay to your charge, and ſo be aſhamed that they oppoſe ſuch excellent perſons.

9. Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things, * not anſwering again, * non contradicting μὴ ἀντιλέγοντας

10. Not purloining, [but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things] 10. But approving themſelves the moſt truly faithfull ſervants that can be, that by their actions the Chriſtian religion may be well ſpoken of by all men in this as well as other reſpects.

† ſaving grace of God, ἡ χάρις τοῦ θεοῦ σωτήριος 11. For the † grace of God that bringeth ſalvation hath appeared to all men,] (ſee note on Heb: 13. a.) hath been made known, and publiſhed to Gentiles, as well as Jewes, ſee Lu. 3. b. 11. For the Goſpell,

12. Teaching us, that denying ungodlyneſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;] 12. And the ſummary doctrines of that are, to oblige us Chriſtians to renounce, and forſake all impious, licentious practiſes, and perform all ſorts of duties, reducible to three heads, toward our ſelves, toward our brethren, toward God, ſobriety, juſtice, and piety, all the time of our living here;

* appearance of the glory of our great God and Saviour ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν 13. Looking for that bleſſed hope, and the * glorious appearing of that great God and our Saviour Jeſus Chriſt,] 13. with patience and perſeverance in well doing, attending God's good time of performing his bleſſed promiſe to us, on which all our hopes are faſtened, even that glorious appearance of Jeſus Chriſt, our powerfull God and deliverer,

14. Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a e peculiar people, zealous of good workes.] 14. Who came into this world in form of fleſh, and delivered himſelf up to a ſhamefull death, on purpoſe that he might ranſome us out of the power of Satan, from that courſe of vicious living, in which men were before engaged, Rom. 8. 10. and cleanſe us in an eminent manner to be an holy pious people, moſt diligent to advance to the higheſt pitch of all virtue. e.

† or, teach, for the King's MS. reads διδασκε 15. Theſe things † ſpeak and exhort, [and rebuke with all authority. Let no man deſpiſe thee.] 15. and thoſe that doe not practiſe accordingly, proceed to the cenſures of the Church againſt them; And take care that you permit not thy admonitions to be ſet at nought, or deſpiſed by any.

It

a. Πρεσβύτας

It is not certain here what is meant by πρεσβύτας, The word may denote the *antienter* sort of *men*, and no more: But the *context* seemes to incline it to *Church officers*. For this *Epistle* being written to *Titus* a *Bishop*, who was to *ordain* such, and that which is here said being the enumerating the *qualifications* of such, it is evident that it referres to some such *order*, unto which upon *choice* and *approbation* of their *qualifications*, some were to be *received*, and not others. Whereas of the νεώτεροι or *juniors*, i. e. the *ordinary Christians* assumed to no *office*, the style is altered, no more then this, that he should *admonish them to be sober*, ver. 6. Thus the *Commentaries* under S. *Hierome's* name, *Senes ætate & ordine possunt intelligi, Those antient men may be here understood that are such both for age and order*. But what *order* is here noted is uncertain still, The word πρεσβύτης may seem to be that which is turned into the *Latine*, *Presbyter*, the σ being ordinarily turned into r, as μαρτὺς, *martyr*, λιγὺς, *ligur*, κελὲς, *celer*, and the like, and so the *Commentaries* under S. *Hierom's* name interpret it, *Ecclesiæ Seniores, the Elders of the Church*: But it is much more likely, that it is the *order* of *Deacon*, 1. because the comparing of the *instructions* which are here given to *Titus* for his *Province*, with those to *Timothy* for his, 1 *Tim.* 3. 1. doth inferre this. There the *qualifications* of a *Bishop* are first set down, that he should be *blameless, the husband of one wife*, &c. And so here c. 1. 6, 7, 8, 9. almost in the same words; Both after the example of *Jethro's* direction to *Moses* for the choosing of *rulers* over the *Israelites*, *Exod.* 18. 21. And proportionably as after the *Bishops* the *Apostle* gives *Timothy* directions for *Deacons, the Deacons likewise must be grave*, &c. ver. 8. so here the directions are given for πρεσβύτ, that they be *sober, grave*, &c. By which it may reasonably be concluded, that the πρεσβύτ here, are the *Deacons* there. And accordingly they that are here called πρεσβύτιδες in the *feminine*, but to *Timothy* γυναῖκας *women* only, are generally in the *antient Church* called διακονίσσαι *deaconesses*. 2^dly, It is formerly cleared, *note* on *Phil.* 1. a. that at the first in every *city* the *Apostles* and *Apostolical* men instituted none but a *Bishop* and *Deacons*, and that there never was any *Bishop instituted*, but there were *Deacons* also. to attend upon him. To which it is consequent that here being mention of no other *style*, which can belong to *Deacons*, this of πρεσβύτ should denote them. As for the title of πρεσβύτ, *Senes, antient men*, it is not improper to signifie these, for as πρεσβύτεροι the *Elders* in the *comparative*, are the *Governors* of the *Church*, and νεώτεροι the *younger*, the *ordinary beleivers* under *Government*, so πρεσβύτ is the *middle* betwixt those, the *positive* to πρεσβύτεροι, and so *inferior* to them, & yet *superior* to νεώτεροι, as the *Deacons* are *under* the *Bishop*, but over the *brethren*, or *ordinary beleivers*.

Νεώτερος

b. Κατάστημα

Κατάστημα the *noun* cometh from the *verb* καταστῆσαι, which we find used chap. 1. 5. and *Act.* 6. 3. for *ordination* or *consecration* of *Church officers*, according to that which *Grammarians* have observed, καταστὰς (I suppose it should be καταστὰς) ἀρχιερεὺς in *Suidas*, noting *office*, or *function* committed to any. And therefore in all reason it must signifie the *rank* of those, who are thus *constituted officers* of the *Church*, in the same manner, as from καλεῖσθαι used for *choosing officers* of the *Church*, the *Ecclesiastical* word κατάλογος the *catalogue*, and ἱερὸς κατάλογος the *sacred catalogue* doth frequently signifie the *list* of *Ecclesiastical* persons. This is that which in after-times was called κανὼν, when οἱ ἐν κανόνι, *they in the rule*] is the *style* of the *officers* of the *Church*. Thus it may first appear by the *context* here, S. *Paul* giving *directions* to *Titus* for the *ordaining* of *Bishops* c. 1. 5. passes orderly to the next *degree* of *Church officers* c. 2. 2. under the name of πρεσβύτ, And then after those succeeds πρεσβύτιδες, as several sorts of *Church-officers* under one another. 2^dly, by the *qualifications*, which are here set down both for the πρεσβύτ, and πρεσβύτιδες (in like manner as for the διάκονοι and γυναῖκες 1 *Tim.* 3.) which sure cannot be applied to them under the notion of *aged men* or *women*, but onely as such, as *Titus* was to *ordain in each city*. Whereas the *younger women* are mentioned in another manner, thus, v. 4. 5. The πρεσβύτιδες must σωφρονίζειν τὰς νέας, *discipline the young women, to be sober* &c. which is again an intimation of a part of the function of the πρεσβύτιδες, to be as σωφρονισταὶ among the *Athenians* (of which see *note* c.) 3^dly, by the word ἱεροπρεπεῖς compounded of ἱερὸς, which is the word peculiar for *sacred*, whether *persons* or *things*, i. e. for those, which are *set apart* to the *service* of *God* (as ἱερομάρτυρες are peculiarly the *clergy martyrs*, see *note* on *Rev.* 3. c.) and so signifies such as having taken a *sacred habit* upon them, (ἐν τῷ σχήματι ἐξεταζομένους *Concil: Nic:* c. 19.) behave themselves *worthy* of it. 4^thly, By the nature of the word, which denotes *dignity* as well as *age*, and differs little from the word *Presbytera*, by which the *Deaconesses* are expresst by *Baronius*, out of some of the *Antients*. Thus doe the *Commentaries* under S. *Ambrose's* name understand it, *Anus in statu religione digno*, reading it in the *Greek* ἱεροφανεῖ, where *religio* signifies those that are in some *sacred function*, And those under S. *Jerome's* name, on 1 *Tim.* 3. 11. *Similiter eas ut Diaconos eligi jubet, unde intelligitur quòd de his dicat, quas adhuc hodie in Oriente Diaconissas appellant, He commands them to be chosen in like manner as the Deacons, from whence 'tis to be understood that he speaks of those which now in the East they call Deaconesses*. And the words are clear in the 11^th *Canon* of the *Councel* of *Laodicea*, Μὴ δεῖν τὰς λεγομένας πρεσβύτιδας ἢ ἤδη προκαθημένας ἐν ἐκκλησίᾳ καθίστασθαι, *those that are called antient women, to wit, those that preside in the Church, must not be ordained*. Where 'tis clear that the πρεσβύτιδες are said to be *Præsidentes*, a note of some *function*, over which they were set in the *Church*, as the addition of ἐν ἐκκλησίᾳ in the *Church* demonstrates (and not onely of *age*) And although the *Canon* there appoints μὴ δεῖν καθίστασθαι, *that they should not be ordained*, yet first that very *prohibition* is an argument that they were in the *Church*, and to that *Epiphanius* agrees *Hær.* 79. Φυλακτέον δ' ὅτι ἔχει διακονισσῶν τὸ ἐκκλησιαστικὸν ἐπήδιόν πλῆμα· χήρας τε οὐκ ἔμαθεν, ἢ τούτων τὰς ἐν χειροτονίᾳ πρεσβύτιδας, *It is to be observed that the Ecclesiastical order* (πλῆμα there, and κατάστημα here being all one) *wanted Deaconesses, and called*

called their widowes, and the elder of them πρεσβύτιδες, and 2dly for the *prohibition* it self, it signifies no more then this, that they should not be *ordained* by that *imposition* of *hands*, which belonged to the other *superior orders* in the *Church*. For there is a double χειροθεσία or *imposition* of *hands*, saith *Tharasius*, εὐλογίας and χειροτονίας, or καθιερώσεως, of *blessing*, and of *ordination* or *consecration*, These were received by the first, not second way. To the same purpose is the *Concil: Epaunense*, *can:* 21. *Viduarum consecrationem, quas Diaconas vocant penitus abrogamus, solum eis pœnitentiæ benedictionem imponendo*, that they were not to be *ordained*, but onely received with a *benediction* such as is used in the *absolution* of a *penitent*. And this was first done against the *heresie* of the *Cataphrygæ*, which would have them *ordained* and *teach*, or *preach* in the *Church* (in favour of *Montanus's Prophetesses*) as appears by the *Commentaries* affixt to Saint *Ambrose*, on 1 *Tim.* 3. *Cataphryges erroris occasionem captantes, propter quod Diaconas mulieres alloquitur, & ipsas mulieres Diaconas ordinari jubere defendunt &c. sed Apostoli verbis contra sensum utuntur Apostoli, ut cum ille mulierem in Ecclesia in silentio esse debere præcipiat, illi è contra etiam authoritatem in Ecclesia vindicent ministerii. The Cataphrygæ taking occasion of their error from* Saint *Paul's speaking to the Deaconesses, defend that they are to be ordained, but they use his words against his sense, and when he will not permit a woman to speak in the Church, they assert their authority of ministery in the Church.* By which it appears what was forbidden by those *Canons*, the *Deaconesses* having *authority*, or *power* of *officiating* in the *Church*, of *preaching*, in opposition to Saint *Paul's* precept of their *keeping silence*; of *administring* the *Sacrament*, * saith *Epiphanius*, (and consequently they *received ordination*, which belonged to such) not their being *constituted officers* in the *Church*, so as to *serve* in it; Which is all that I suppose here meant by χειροτόνημα. By what hath been said, it will sufficiently appear, how perfectly *parallel* this place is to 1 *Tim.* 3. where ἐπίσκοπος, διάκονος, and γυναῖκας, *Bishop, Deacons* and *women* v. 11. are just all one with ἐπισκόπους, πρεσβύτας, and πρεσβύτιδας in χειροτονίαν, *Bishop, antient men*, and *antient women in the list*, here.

* ἐν ἱερατείῳ ἐδίδου ἐπιχειρεῖν Φαρισαίοις, *Hær:* 79.

c. Χειροτόνησιν.

There were in *Athens* some persons to whom the *education* of *youth* was intrusted, and these are called σωφρονισταὶ. Ἄρχοντές τινες χειροτόνητοι (saith *Phavorinus*) δέκα τὸν ἀριθμὸν, ἐπῆσαν φυλῆς, ἐπιμελοῦντο δὲ τῶν τῆς φυλῆς σωφρονιστῶν, *chosen magistrates, ten in number of every tribe*, whose *office* it was to *take care* of the *education* of the *young people*, such were the ἁρμόστριαι to the *female sex* amongst the *Lacedæmonians* (see *note* on 2 *Cor.* 11. 2. a.) And proportionably with these, it was the *office* of these *Deaconnesses* to *instruct* and *take care* of the *younger women*, and infuse all *Christian practises* into them.

d. Οἰκουρόν

Οἰκουρῶν, *to keep at home*, is the *office* of *wives*, See *Artemidorus* Ὀνειροκ: l. 1. αἱ γὰρ δὴ τὸ πλεῖστον οἰκουροῦσιν αἱ γυναῖκες, *wives for the most part keep at home.* This *Phidias* expressed by the *Tortoise*, that carries her *house* about with her, *Pausan. Eliac:* 2. See *Faber's Semestria*, p. 29. And therefore *Plutarch* in his γαμ: παραγγελμ: saith 'twas the *custome* for *women* among the *Ægyptians*, to use no *shooes*, ἵνα ὦσιν ἐν οἴκῳ διατελοῦσαι, *that they might live quietly at home.* Thus the *Dogges* being called οἰκουροί, which are used ὅπως τῇ φυλακῇ κλωμάτων: *to keep our goods*, doe saith *Artemidorus*, signifie *women* in the *Oneiriticks*, or the *interpreting* of *dreams.* So in *Eurypides in Oreste* οἰκουρήματα signifies *wives* ἅτ' ἔνδον οἰκουρήματ' ἀλλαττόμενοι φθείρουσι, *they that are left within doores corrupt their wives.* Under this word οἰκουρεῖν are contained two things, both *staying at home*, and taking *care* of the *family*, as in *Naumachius.* Σοὶ δ' οἰκουρεῖν μᾶλλον, οἴκοισι φυλάσσειν, *thou art to take care of the profit of the house and to look to the family.* Contrary to these are the περιερχόμενοι τὰς οἰκίας *they that goe about to houses.* 1 *Tim.* 5. 13.

l. 2. p. 95.

e. Περιούσιος

The notion of περιούσιος is set down by the *Glossaries*, περιούσιος λαὸς, ὁ ἴδιος, saith *Phavorinus*, ὡς τὸ Ἰσραὴλ εἰς περιποίησιν ἑαυτῷ ἀνέλῃ τὸ εἰς αἷμα, it signifies *acquired* or *purchased*, as, *Israel for an acquisition, i. e. a possession to himself.* So περιούσιος περιούσιος, saith *Hesychius*, a *purchased people*, but especially as that referreth to the *richnesse, plentifulnesse*, *excellency* of the *possession*, Περιουσία, περισμὸς, πλῆθος, it denotes *wealth, plenty*, and περιουσιασμῶ, πλήθει *multitude*, and περιούσιον, πολὺ, περιοὐσιον, *abundant*, and περιούσιος, πλούσιος, πολὺς, *rich, much*, all in *Hesychius.* The full notion of it must be fetch'd from the *Hebrew* סגל from whence סגלה signifies *peculium, proprium, thesaurus, facultates, res chara*, that which is a man's *own*, his *treasure*, his *estate*, any thing *dear* unto him, and so עם סגל which is generally rendred λαὸς περιούσιος, *Exod.* 19. 5. *Deut.* 7. 6. & 26. 18. 14. 2, and 26. 18. is rendred by the *Targum* חֲבִיב *dilectus, beloved*, and so in *Exodus* also, and accordingly here it signifies a *beloved, pretious, excellent people* (for which *Symmachus* puts ἐξαίρετοι) as *Mal.* 3. 17. סגל is rendred by us *jewels*, and by *Aquila* περιούσιος.

CHAP. III.

Paraphrase.

1. PUT them in mind to be subject to Principalities and powers, to obey magistrates, to be ready to every good work,]

1. And let it be thy frequent and special care to exhort all Christians under thee to yeild all honest obedience to the Kings and Governors under whom they live, and to be ready and cheerfull to the practise of all acts of charity.

2. To speak evil of no man, to be * no brawlers, but [gentle, shewing all meekness unto all men:]

* peaceable ἀμάχους

2. very mild (see note on 2 Cor. 10. 2.) and patient toward those that oppose them, and truth it self.

3. For we our selves were sometimes foolish,] disobedient, deceived, serving † divers lusts and pleasures, living in malice and envy, hatefull and hating one another.

† various, ποικίλαις

3. As remembring that we our selves before our conversion to Christ, were as opposite to the truth, and as perversly so, as any can be now supposed to be.

4. But

4. But after that the kindneſſe and love of God our Saviour toward man appeared,]

4. But when Chriſt of his great mercy and bounty to mankind, was pleaſed to reveal himſelf to us,

5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt,]

5. Then out of his free undeſerved mercy toward us, not in reſpect of, nor by way of return unto any good action of ours, he reſcued and delivered us out of our ſinfull courſes, put us into a ſtate of ſalvation, upon our giving our ſelves up in baptiſme, his vowed reformed ſervants, ſealing unto us the pardon of all our ſins, and then beſtowing his Spirit upon us, to bring forth in us all fruits of new life,

6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour;]

6. Which Spirit moſt plentifully deſcended on us from God the father, Chriſt Jeſus his ſon obtaining that mercy from him;

7. That being juſtified by his grace we ſhould be made * heirs according to the hope of eternal life.]

7. That having our lives amended, and our ſins pardoned by his grace and mercy, we ſhould become, as children of God, his heirs (at preſent in hope) of eternal life.

* by hope heirs of eternal life, κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου

8. This is a faithfull ſaying, and theſe things I will that thou affirm conſtantly, that they which have beleived in God might † be carefull to maintain [a] good works: theſe things are good and profitable unto men.]

a. 8. This is an important ſpecial Chriſtian doctrine which I would have thee be earneſt in telling men, and convincing them of the importance of it, that all that have profeſſed to be Chriſtians, ſhould make their principal care, to ſee that all that belong to them, together with themſelves, doe not only live in the univerſal duties of Chriſtians, but alſo particularly follow ſome honeſt labour or vocation, v. 14. & Epheſ. 4. 28. for theſe are the things that are good in themſelves, and uſefull to mankind, of good report in the actors, and beneficial to the community, keep others from being burthened with the ſlothfull, and enable them to be themſelves helpfull to others.

† make it their care to ſet up good works,

9. But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law, for they are unprofitable and vain.]

9. As for the Gnoſtickes that employ themſelves in compiling a new model of divinity, made up of fooliſh diſputes, and of heathen notions of Poetical genealogies (ſee 1 Tim. 1. 4.) and contentions about the obſerving the Moſaical law, (that Chriſtians be circumciſed, Gal. 6. 12.) and by ſo doing put themſelves out of their calling, live idly, diſorderly, 2 Theſſ. 3. 6, 11. theſe ſpend their time upon vanities, that neither themſelves, nor others are the better, but the worſe for.

10. A man that is an [b] heretick, after the [c] firſt and ſecond admonition reject:]

b. c. 10. Whoſoever maketh any diviſion in the Church, that teacheth any doctrine contrary to that which hath been taught by Chriſt and the Apoſtles, and, that he may get followers, ſeparates from the Church, from the communion of Chriſtians there, It is thy office and duty toward ſuch an one, firſt to admoniſh him once or twice (Mat. 18. 16.) and if that will not work upon him, or reduce him, then to ſet a mark upon him, to inflict the Cenſures on him, and to appoint all men to break off familiar converſe with him;

11. Knowing that he that is ſuch, is ſubverted and ſinneth, being * [d] condemned of himſelf.]

d. 11. Knowing that ſuch a man is a perverſe, wilfull ſinner, inflicting that puniſhment on himſelf, which the Cenſures of the Church are wont to doe on malefactors, i.e. cutting himſelf off from the Church, of which he was a member.

* ſelf-condemned

12. When I ſhall ſend Artemas unto thee, or Tychicus, † be diligent to come unto me to Nicopolis, for I have determined there to winter.

† make haſt σπούδασον

13. * Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.]

13. Furniſh Apollos and Zenas the lawyer that are coming to me, with all things neceſſary for their journey (ſee note on 1 Cor. 16. 2.)

* ſet forth carefully σπουδαίως προπεμψον

14. And let * ours alſo learn to † maintain good works for [f] neceſſary uſes, that they be not unfruitfull.]

e. f. 14. But let not only the Gnoſticks v. 8. be, thus admoniſhed and convinced, but let all thoſe alſo that continue with us, all the Orthodox Chriſtians be taught by you to ſet up (in themſelves and families) ſome honeſt labours among men, to ſupply their wants, and provide for themſelves neceſſaries of victuals, &c. that they live not like drones on others ſweat, maintained out of the treaſure of the Church, but earn every one their own livings, 2 Theſſ. 3. 12.

* ours ἡμέτεροι

† ſet up

15. All that are with me ſalute thee. Greet [them that love us in the faith,] Grace be with you all, Amen.

15. all our loving fellow Chriſtians,

It was written to Titus, ordained the firſt Biſhop of the Church of the Cretians, from Nicopolis of Macedonia.

Notes on Chap. III.

2. Καλὰ ἔργα

That καλὰ ἔργα] both here and v. 14. ſhould ſignifie *honeſt trades* or *callings*, there will be ſmall doubt, or difficulty, when 'tis obſerved how ἐργάζεσθαι *to labour*, is uſed 1 *Cor.* 4. 12. & 9. 6. of S. *Paul's working* in his *calling*, and ſo 1 *Theſſ.* 2. 9. & 2 *Theſſ.* 3. 8, 10, 11, 12. Then by comparing *Epheſ.* 4. 28. ἐργαζέσθω τὸ ἀγαθὸν ταῖς χερσὶ, *working with his hands that which is good*, where *bodily labour* is called *working* of *good*. Thus a very *antient Greek author*, *Palaephatus* περὶ ἀπίστ. ſpeaking of *Actaeon* that ſpent all his time upon *hunting*, he adds, τῶν δ' ἀγαθῶν ἀφέμενος ἰδίων, *he neglected the good thing*, i.e. his *buſineſs*, all men being then, ſaith he, ἀνεργοὶ, having *no ſervants*, but doing their *own buſineſs* themſelves, *tilling* the *ground* &c. and he being the *richeſt* τῶν ἐν ἀγρῷ καὶ ἐργατικώτατος τῶν χωρίων, *who was moſt laborious in his husbandry*, whereas this man, ſaith he, ἀμελεῖ τῶν ἰδίων *neglected his domeſtick* or his *own affairs*. Where ἀγαθὸν πρᾶγμα *the good thing*,] and ἰδίων *his own* or *domeſtick affairs*] are all one, and ſignifie the *buſineſs* of the *calling*. Thus *Act.* 9. 36. *Tabitha* is ſaid to be *full of good works*, i.e. a very *laborious work-woman*, that *wrought* or made many *garments*

Ἐργάζεσθαι τὰ ἀγαθὰ

Ἀγαθῶν ἔργων

ments v. 39. and by that means, as it follows, was a very *liberal, charitable almes-giver*, gave the *garments*, when she had made them to *old widows* &c.

b. αἱρετικὸς

The literal notation of the word Αἱρετικὸς may best be taken from the *verb* αἱρετίζω, from which it immediately comes, as from δογματίζω δογματικὸς and the like; what that is, will be seen by these severals in *Hesychius*, Αἱρεῖται μᾶλλον, προτιμᾶται μᾶλλον ἢ ἄλλοι, *to preferre before others*, Αἱρετίζων, αἱρούμενος. *to choose, to be pleased*, Αἱρεῖται (it should be αἱρετίζει) παραλαμβάνει, αἱρεῖ ἀντὶ τοῦ ἰδιωτεύειν, *to take, or receive others to ones self*; All which put together, will make up this compound, to *take up* an *opinion* upon ones *own choice*, or *judgment*, and *preferre* it before the *doctrine established* in the *Church*, and to *gather*, and receive *disciples*, or *followers* to *himself*, in *opposition* to, or *separation*, and *division* from the *Church*, according to which the *heretick* is defined by that learned *Grammarian*, ὁ ἄλλο τι ἀντὶ τοῦ ἀληθοῦς αἱρούμενος ἔχων, *He that chooseth to have some other opinion* or *doctrine besides*, (or in *opposition to*, or *preferring it before*) the *truth*, (for so ἀντὶ signifies) where as αἱρετίζειν and αἱρεῖσθαι are all one, so, αἵρεσις coming from the latter of those, αἱρετικὸς that comes from αἵρεσις, and αἱρεσιώτης, that comes from the former αἱρετίζω, are all one also; And both denote a *leader* of a *faction*, a *teacher* of some *new doctrine*, which, that he may get *disciples* to him, makes a *rent*, or *division* in the *Church*. Such were those *false teachers*, that *crept in among them*, and *led silly women captives*, removed them from that *union* of the *Church*, in which before they were, and, (as *captives* are carried by the *conqueror* into his own *quarters*, so) took them off from the *society* of *Christians*, in which they had been, and led them into *separated assemblies*, or *congregations*. Not that the name *Heretick* is competible to none but those that are the *first* in *disseminating* a *false doctrine*, but that it belongs to all that endevour to *corrupt* others and draw them into the *faction* with them; Such were all the *Gnosticks* wheresoever they came, and those were principally here meant.

c. Μὶα καὶ δευτέρα νουθεσία

The *first and second admonition*] here referres to the method prescribed by *Christ* in proceeding against *Christian offenders*, *Mat.* 18. 15. but in some *circumstances* differs from it; There is mention of a *threefold admonition*, *one* by the *injured* person alone, a *second* by *two or three* taken with him, the *third* by the *Church*; But here onely a *first and second admonition*. The cause of this difference is to be taken from the *quality* of the *person*, to whom this *Epistle* is written, *Titus* a *Bishop*; whereas there the speech was addrest to every private *Christian*, that is injured by any. Here the *first admonition* of the *Bishop* carries an *authority* along with it, farre above that of the *private* person, and the *two or three* with him, and so may well supply the place of both those, and then the *second* here will be *parallel* to the *third* there, and so, after that is *despised* or proved *ineffectual*, it is seasonable to proceed to *Censures*, to *excommunicate* the *contumacious*, which is the meaning of the παραιτοῦ here, the *avoiding* of him. Thus 2 *Cor.* 13. 2. Immediately after the *second admonition* delivered by S. *Paul*, προλέγω τὸ δεύτερον, *I foretell you the second time* (characterized v. 1. by, *In the mouth of two or three witnesses*) he tells the *offenders*, οὐ φείσομαι, *I will not spare* but proceed to *Censures*. And v. 10. he tells them, that this *admonition* is, ἵνα μὴ ἀποτόμως χρήσωμαι, that he may not proceed *to excision*, or *cutting off*, which he there calls καθαίρεσις *taking away*, the word ordinarily used in the *Canons* for *excommunication*.

παραιτοῦ

προλέγω τὸ δεύτερον,

d. Αὐτοκατάκριτος *self-condemned*, signifies not the man's publick *accusing*, or *condemning* his own *doctrines*, or *practises*; for that *self-condemnation*, being an *effect* and part of *repentance*, would rather be a *motive* to free any from the *censures* of the *Church*, which were already under them, then aggravate their *crime*, or bring that *punishment* upon them; Nor yet 2dly can it denote him that *offends*, and yet still continues to offend against *conscience*, and though he *know* he be in the *wrong*, yet holds out in *opposition* to the *Church*, For, (besides that there are very *few* that doe so, and those *known* to none but *God*, and if that were the *character* of an *heretick*, then none but *hypocrites* could be *hereticks*, and he that through *pride* and *opinion* of his *own judgment* stood out against the *Doctrine* of *Christ*, and his *Church* in the *purest* times, should not be an *heretick*,) this *inconvenience* would farther be incurred, no *heretick* could possibly be *admonished* or *censured* by the *Church*, for no man would acknowledge of himself, that what he did was by him done against his *own conscience*, nor could any *testimony* be *produced* against him before any *humane tribunal*, no *man* being able to *search* the *heart*. It is rather an expression of his *separation* from, and *disobedience* to the *Church*, and so an *evidence* of the ἐξέπεσες ἀπὸ χάριτος, being *perverted* and *sinning wilfully*, and without *excuse*. For he that thus *disobeyes*, and breaks off from the *unity* of the *Church*, doth in effect *inflict* that *punishment* on *himself*, which the *Church* useth to *malefactors*. That is καθαίρεσις 2 *Cor.* 13. 10. & ἐκκόπτω *cutting off* from the *Church*, which he being an *heretick* (and therein a *schismatick* also) doth *voluntarily*, without the *judges sentence*, his very αἵρεσις *heresie* is a *spontaneous* καθαίρεσις or *excision*. So saith S. *Hierome*, *Whereas fornicators* &c. *are turned out of the Church*, the *heretick* inflicts this on *himself*, *suo arbitrio ab Ecclesiâ recedens*, *departing from the Church out of his own choice*, which *departing*, saith he, *propriæ conscientiæ videtur esse damnatio*, *seems to be a condemnation of his own conscience*. So in the *Councel* of *Laodicea*, *Can.* 40. after an *order* that no *Bishop* shall *disobey* a *citation* from the *Councel*, 'tis added, εἰ δὲ καταφρονήσοι, ἑαυτὸν αἰτιάσθω, *if he doe despise it*, *he shall* be conceived to *accuse himself*, which is the next degree to *self-condemnation*. So in the *African Codex Can.* 22. 'tis said of a *Bishop* that *appears* not on *citation*, ὅτι ἐὰν καθ' ἑαυτὸν ἡ καταδίκη ἢ ὑπὲρ ἐκπρωτείας κριθήσεται, *he shall be judged to have pronounced sentence of condemnation against himself*, according to that of *Apollonius Tyanæus* in *Philostratus* l. 7. c. 7. Οὐ γὰρ ἐκλιπὼν τὸ δικάζειν, πῶς ἂν διαφύγοι τὸ μὴ οὐκ ἐφ' ἑαυτῷ ἐψηφίσθαι, *he that declines a judicature*, *how shall he avoid the being thought to have condemned himself?* So in the 12 *tables*, *Præsenti litem addicito*, he that *appears not* is alwaies *cast*, and so most *nations* have observed it, *ut absens causa caderet*,

deret, ni ſomnia nuntiaſſet, that the *abſent* ſhould alwaies *loſe* the *cauſe*, *unleſſe* he *gave* his *juſt cauſe* of being *abſent*. So *Regula ab Abbat: Floriac: conſtituta*, *Qui non comparuerit, tanquam convictus judicabitur*, *he that appears not, ſhall be judged convict*, i. e. *damnabitur*. The like phraſe we have on another occaſion in *Joſephus*, l. 2. c. 12. *de Bell: Jud: Oathes*, ſaith he, *were wholly avoided, and counted worſe than perjury*, Ἤδη γὰρ κατεγνῶσθαι φασὶ τὸ ἀπιστούμενον δίχα ὅρκου, *For he*, ſay they, *that is not beleived without ſwearing, is already condemned*, His uſing an *oath condemns* him of *lying*, See *Marculf: form:* l. 1. c. 37. and *Hieron: Bignonius* on them, *Steph: Forner: Rer: Quotid:* l. 6. c. 21. *Juſtell:* in the *Notes* on *Cod: Can: Eccl: Univ:* p. 38. By all which it appears, that every one which *ſubmits* not to, but *ſeparates* from the *Orthodox Church*, whoſe *member* and *ſubject* he is (and this every *heretick* and *ſchiſmatick* doth) is properly ſaid to be *ſelf-condemned*, His *receding* from the *Church* is an evidence, that his *doctrine* or *practiſe* is contrary to that which the *Church* approves, and that being received from *Chriſt* and his *Apoſtles*, this *ſingular doctrine* or *practiſe* of his is *condemned* by the *contrariety* to that, and himſelf by his *non-ſubmiſſion* to the *Governour* of the *Church*.

c. Ἡμῖτες The ἡμῖτες here are all one with the οἱ ἐξ ἡμῶν, *they that are of us* 1 *Joh.* 2. 19. of which he ſaith μεμενήκασι μεθ' ἡμῶν, *they remained with us*, contrary to the *Gnoſticks* that *broke* off, and *ſeparated* from them. Thoſe are deſcribed ver. 8. and in reſpect to them peculiarly he commands the *doctrine* here ſpoken of, of following the *buſineſſe* of their *callings*, to be earneſtly preſt becauſe thoſe παραδιδόντες Παραδιδόντες there, the *Gnoſticks* that had been *profeſſors* of the *faith*, wanted that leſſon ſo much. But now he extends it to thoſe that are not fallen off to that *ſect*, that they be taught it too, that none *live idly* upon the ſcore of being a *Chriſtian*, or make that *advantage* of the *liberality* of other *Chriſtians*, but every man *labour to earn his own living*.

What ἀναγκαία χρεία, *neceſſary uſe*, ſignifies, is manifeſt by this place of S. *Baſil* in his Ἀσκητ: p. 560. *Edit: Baſ:* Ἄνδρωπι ὄντες δίκαιοι καὶ εὐσεβεῖς, πένητες δὲ, καὶ τῶν ἀναγκαίων ἐν ἐνδείᾳ, πόνοις σώματος ἀσχολοῦντο διὰ παντὸς, τῷ ἀναγκαίᾳ χρείᾳ τὴν ἑαυτῶν συμπορίζοντες, *Thoſe that were righteous and pious men, but poor, and not furniſhed with neceſſaries, continually laboured, that they might earne neceſſary uſe for themſelves.* Where it diſtinctly ſignifies all thoſe things which are *neceſſary* for *life*, *meat*, *drinke*, *cloathes*, &c. And ſo *Act.* 6. 3. the *Deacons* are ſet ὃν ἐφ' χρείᾳ ταύτῃ *over this uſe*, i. e. the *providing* for the *neceſſaries* of *life*, for them that *wanted*, out of the *ſtock* of the *Church*. f. Ἀσκητ: Ἀναγκαία χρεία

THE

THE EPISTLE OF PAUL TO PHILEMON.

Philemon, to whom this *Epiſtle* was written, is ſaid to have been an *eminent perſon* in *Coloſſa*, and ſo that of *Col.*4.9. inclines to beleive, where *Oneſimus*, *Philemon's ſervant*, is ſaid to be one of them. S. *Paul* had converted him to the *faith* ver. 19. but that not at *Coloſſa*, (for he had not been perſonally there, *Col.*2.1.) but in ſome other place, where he had alſo contracted a *friendſhip* with him. *Oneſimus* had been his *ſervant*, and had *ſtolne* and *run* away from him, and coming to *Rome*, while *Paul* was *priſoner* there, was *converted* by him, v. 10. and is now returned to his *Maſter* with this *Epiſtle* of *commendation*, to obtain a *pardon* and *reception* for him; which conſequently was written and ſent from *Rome*, where he now was in *priſon*, *An. Chr.* 59. And this at the *ſame time* that the *Epiſtle* to the *Coloſſians* was ſent, as may be conjectured by theſe *characters* common to them, 1. *Timothy* joyned with *Paul* in the beginning, 2. the ſame *ſalutations* in the *concluſion*, *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas*, and *Lucas*, and 3. *Archippus* called upon in both to take care, and look to the *truſt* committed to him.

CHAP. I.

Paraphraſe.

1. PAVL a priſoner of Jeſus Chriſt and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer,

2. And to our beloved Appia, and Archippus our fellow-ſouldier, and to [the Church in thy houſe,]

2. thoſe Chriſtians that are with thee.

3. Grace to you and peace from God our father, and the Lord Jeſus Chriſt,

4. I thank my God, making mention of thee alwaies in my prayers,

5. Hearing of [thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints,]

5. thy charity to all the ſaints, and thy faith in Chriſt (ſee note on Mat.7.d.)

6. That the communication of thy faith may become effectual by the acknowledging of every good thing, which is * in you † in Chriſt Jeſus.]

* among &
† toward us

6. That your liberality and charity to others that are in want, flowing from thy faith in Chriſt Jeſus, (ſee note on Act.2.c.) may be able to demonſtrate to all the zeal of your charity, and kindneſſe toward Jeſus Chriſt.

7. For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.]

7. This liberal charity of thine is matter of great joy, and comfort to me, to conſider how many Chriſtians are in their wants refreſhed and comforted by thee, my beloved Philemon,

8. Wherefore, though I might be much bold in Chriſt, to injoyn thee that which is convenient,]

8. And therefore though from my experience of thee I have great freeneſſe of behaviour toward thee, in or through Chriſt (ſee Joh.7.a.) and am not ſhie or backward to lay it upon thee, as an Apoſtolical command, knowing that thou wilt readily obey it,

9. Yet for love's ſake I rather beſeech thee, being ſuch an one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.]

9. Yet I chooſe rather to make it my requeſt, upon the ſcore of thy love toward me, who as an old man and a priſoner, ſhall obtain ſome kindneſſe and affection from thee.

10. I beſeech thee for my ſon Oneſimus, whom I have begotten in my bands,]

10. And my requeſt is not for my ſelf, but for Oneſimus, one whom I have converted to the faith, ſince I was a priſoner,

11. Which in time paſt was to thee unprofitable, but now profitable to thee and to me,]

11. A perſon that formerly injured thee, when he ran away from thee, but is now, if thou wilt receive him again (according to the ſignification of his name) likely to be profitable to thee, and, if thou pleaſe, to me alſo (ſee v. 13.)

12. Whom I have ſent again: thou therefore receive him that is mine own bowels.]

12. He is thy ſervant, and therefore I have remitted him to thee, I pray receive him, and entertain him with all kindneſſe, as one dearly beloved by me.

13. Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the Goſpel.]

13. Had it not been for the reaſon ſpecified v. 14. I would have kept him here with me, that he might attend and doe me all thoſe good offices, while I am in priſon for the doctrine of Chriſt, which I know thou wouldeſt doe, if thou were here.

14. But without thy mind would I doe nothing: that thy * benefit ſhould not be as it were of neceſſity, but willingly.]

* good deed
τὸ ἀγαθόν σου

14. But I would not doe ſo, till thou hadſt given thy conſent, that thy charity to me may be perfectly free, and ſo thy kindneſſe in affording him to me, if thou thinkeſt meet.

15. And for his leaving thee ſo injuriouſly there may come advantage to thee thereby; it is very poſſible that he was by God's ſpecial providence thus permitted to run away from thee for a little while, that by the reformation and converſion now wrought on him by me, he may be an uſeful ſervant to thee forever;

15. For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him forever;]

16. Being now ſo improved, that he will not only deſerve to be looked on as a ſervant, uſefull to thee ſo, but more than ſo, as a fellow Chriſtian, and uſefull to thee in thoſe beſt things, one very uſefull to me, and therefore in any reaſon to be ſo much more to thee, who haſt a double relation to him, as one of thy family, and one of thy faith.

16. Not now as a a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?]

17. If therefore thou lookeſt on me as a friend, if all be common between thee and me, as between friends, treat him as thou would'ſt doe me, if I ſhould come unto thee.

17. If thou * count me therefore a partner, receive him as my ſelf.] * haſt ἔχεις

18. And if at his coming away from thee he purloined any thing from thee, or hath any thing of thine in his hands, I will be anſwerable to thee for it.

18. If he hath wronged thee, or oweth thee ought, put that on mine account.]

19. I give thee this bill under my hand, whereby I oblige my ſelf to pay it, though I might put thee in mind, that a greater debt than that need not be ſtood on between me and thee, who oweſt thy converſion, and ſo thy ſoul and wel-being, and ſo thy ſelf to me.

19. I Paul have written it with mine own hand, I will repay it, albeit I doe not ſay to thee how thou oweſt unto me even thine own ſelf beſides.]

20. give me cauſe of rejoicing to ſee thee doe as becomes a true charitable Chriſtian to doe.

20. † Yea, brother, let me have joy of thee in the Lord: [refreſh my bowels in the Lord.] † I pray thee Nad

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt alſo doe more than I ſay.

22. that by the benefit of the prayers of you and others for me, I ſhall have liberty from my bonds, and be permitted to come and viſit you.

22. But withall prepare me alſo a lodging, for I truſt [that through your prayers I ſhall be given unto you.]

23. There ſalute thee Epaphras my fellow-priſoner in Chriſt Jeſus.

24. Marcus, Ariſtarchus, Demas, Lucas my fellow-labourer.

25. The grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

† his

Written from Rome to Philemon by Oneſimus † a ſervant.

Note on Philemon.

a. Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί

Theſe words are to be explained by the *Roman laws*, that of *Ulpian* among their *axiomes*, *Si quis ſcripſerit ſe fidejuſſiſſe, omnia ſolenniter acta videri*, *If any one write that he hath undertaken a debt, this is a ſolemne obliging of him.* And that of *Juſtinian*, *Ut quodcunque ſcriptum ſit, quaſi actum, etiam actum fuiſſe videatur*, *That whatſoever is written, as if it were done, ſeems*, and is *reputed to have been done.* Both to this purpoſe, that a man is *bound* as much by his *own hand*, or *confeſſion* under it, as if any other *teſtimonies* or *proofs* were againſt him of a *fact* or *debt*, or himſelf under a *ſolemn obligation.* So *Anianus paraphraſing* on *Paulus lib.* 5. *collect:* t. 7. *Si ſcribat aliquis ſe quamcunque ſummam redditurum, ita habetur quaſi ad interrogata iſta, Dabis? Promittis? reſponderit, Dabo. Promitto. Ideoque ad redhibitionem tenetur. If any one write that he will pay ſuch a ſumme, he is as much obliged as if he had anſwered to the ordinary interrogatories, Wilt thou give? Doſt thou promiſe? I will give. I doe promiſe. And therefore he is bound to make payment.* So in the *Novells* Διατ. ρλς. the diſtinction is put between thoſe who in *Contracts* χειρογραφίαι καὶ λογοθέσια ποιῶν, ἃ ἐπ' ἀγορᾶς πάντες, *enter in bands and obligations, which are done in courts*, and thoſe who ξυγγράφων τῇ ἰδίᾳ χειρὶ *write it under their own hands*; and preſently tis added, that he is as much *bound*, who οἰκείᾳ χειρὶ γράφει, *writes with his own hand*, (whence are all thoſe three words, ἰδιόχειρον, and χειρόγραφον, and ξυγγραφὴ,) as he who σύμβολον ἀγορᾶιον ποιήσας, ἢ ἐνεγράψατο ἐν τοῖς παρ' ἑτέρων χαρτίοις, ἢ χειρογράφοις, ἢ λογοθεσίοις, *hath entred an obligation in the court, or ſuperſcribed bills written by others, or bands and obligations.* And to this kind of *obligation*, which is not done by any *legal contract*, but onely *per chirographum*, or ἰδιόχειρον, referre theſe words of S. *Paul* here, ἐμῇ (i. e. ἰδίᾳ) χειρὶ ἔγραψα. See *P. Faber Sem:* 3.

THE

THE [a] EPISTLE
OF
PAUL THE APOSTLE
TO THE
HEBREWES.

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a. Ἐπιστολὴ πρὸς Ἑβραίους

WHether this *Epiſtle* were written by Saint *Paul* hath not only of late, but *antiently* been doubted. And as the *title*, or *ſuperſcription* which is in our *copie*, pretending not to be a part of the *Epiſtle*, is not ſufficient to conclude any more, than that it was, in that time, when this *title* was *prefixt*, beleived to be Saint *Pauls*, ſo there is no doubt but that it went without any *ſuperſcription* or known *author*, more *antiently*, and ſo hath left ſome place to *variety* of *conjectures*, who the *author* ſhould bee; Saint *Chryſoſtom* in his *proeme* to the *Epiſtle* to the *Romans* expreſſeth his opinion of it, that it was by Saint *Paul* written at *Rome* in his *bands*; (but that cannot well be imagined, when he tels them c. 13. 24. that *with Timothy*, if *he come ſhortly*, *he will ſee them*; for that ſignifies the author to be at *liberty*, when he thus purpoſed) Long before him, *Clemens Alexandrinus* (as we ſee in *Euſebius* l. 6. c. 11.) renders *reaſons*, why Saint *Paul prefixt* not his *name* in the *front* of it, as in all other *Epiſtles* of his he had done, [*Paul an Apoſtle*, &c.] which though it be an *evidence* of that *antient* writers *opinion*, yet it is alſo of its being *queſtioned* in that time, and is alſo an acknowledgement, that it was not own'd by Saint *Paul* at the time of writing it, or then *publickly acknowledg'd* to be his; Others were *antiently* inclinable to father it on *Barnabas*, others on *Clemens Romanus*, others on *Luke*, which is a farther *argument* of the *uncertainty* of it. And for the *laſt* of them, there is a *paſſage* c. 2. 3. which is conceived to make it more probable to be written by him, than by Saint *Paul*; For ſpeaking of the *ſo great ſalvation*, whether that be the *Goſpel*, and *doctrine* of *Chriſt*, or whether the *deliverance of the faithfull* out of their perſecutions (ſee c. 2. note b.) he ſaith of it, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, *it was confirm'd to us by them that heard it*, whereas it is known of Saint *Paul*, *Gal.* 1. 12. that he profeſſeth *not to have received the Goſpell by man*, *nor to have been taught it*, but by the *Revelation* of *Jeſus Chriſt*, and ſo likewiſe of the *deliverance* of the *faithfull*, of which he ſo often ſpeakes ſo confidently, there is no doubt, but among the many *Revelations*, which he had received 2 *Cor.* 12. 7. this was alſo *revealed* to him; But to this the *anſwer* is eaſie, 1. that ἡμᾶς *us*] is not to be reſtrained to the *writer* only, but ſo as to comprehend thoſe, *to whom* he writes, as we ſee it uſed *Tit.* 3. 3. and *Eph.* 2. 5. *we being dead in treſpaſſes*, &c. for it followes immediately, [*by grace ye are ſaved*] and ſo [*we*] is all one with [*ye*] And 2dly, it is no new or ſtrange thing, for Saint *Paul* to *confirm* the *truth* of the *Goſpel* by the *teſtimony* of others, and *tradition* from them, which *ſaw*, and *heard*. See 1 *Cor.* 15. 3. &c. Other *κριτήρια* are added by the *learned Hugo Grotius*, from the obſervation of the *ſtyle*, and *idiom*, which render it probable to be written by Saint *Luke*; But as all which can be ſaid in this matter, can amount no higher, than to *probable*, or *conjecturall*, ſo is it not matter of any weight or *neceſſity*, that it be *defined*, who the *author* was, whether Saint *Paul*, or Saint *Luke*, a conſtant *companion* of his for many years, the *author* of two other *bookes* of the *ſacred Canon*. And as for the *author*, ſo for the place, from whence it was *written*, it is *uncertain* alſo, the *ordinary copies* reading, in the *ſubſcription*, ἀπὸ τῆς Ἰταλίας, *from Italy*, but the *Kings MS.* ἀπὸ Ῥώμης *from Rome*. And the *argument* which is produced in favour of the *former*, becauſe c. 13. 24. in the *ſalutations* are mention'd οἱ ἀπὸ τῆς Ἰταλίας, which is ordinarily rendred, *they of Italy*, is not of much force, becauſe that may more fitly be rendred, *they from Italy*, i. e. thoſe that *came from* thence to *Rome*, or to any other place where the *author* now was at the *writing* of it. So again that *Timothy* was the bearer of this *Epiſtle*, (as is affirmed in the *ſubſcription*) it is not certain, nor, if we will judge by c. 13. 24. probable, for there mentioning *Timothies* being *ſet at liberty*, it is added [*with whom*, *if he comes ſhortly*, *I will ſee you*] which referres to the *authors* intention to *bear Timothy company* to them, which is not well reconcileable with *Timothy's* carrying this *Epiſtle* from him. So that in all theſe *circumſtances* there is very little *certainty*. As for thoſe, *to whom* it is written, the *Hebrewes*, they are the *Jewes-Chriſtian*, which the *author* had known in *Judea*, and *Syria*, (which all belonged to *Jeruſalem* as the *chief*, and *principal Metropolis*) who being *perſecuted* by the *unbeleiving Jewes*, were by the *infuſions* of the *Gnoſticks* inclined to great *caution*, and *complyances*, and conſequently began to *forſake* the *Chriſtian aſſemblies*, and to *fall* off from the *profeſſion* of the *faith*; which being the *occaſion* of this *monitory Epiſtle*, the *ſubject* of it conſequently is, to *confirm* them in the *truth* of the *Goſpel* againſt the *Jewiſh* pretenſions,

to *repreſent* the great *danger* and *ſin* of *falling* off, and to *fortifie* them with *conſtancy* and *perſeverance* by many *examples* of *faith*, and *patience*, putting them in *mind* of the *deliverance* from their *perſecutors*, which ſhould now very *ſhortly* befall them, c.10. 37. That this *Epiſtle* was written in *Hebrew* is phanſied by ſome, but without any reaſon, the *Hebrewes* to whom it was written, underſtanding and ſpeaking *Greek*, from whence they are called *Helleniſts* in many places, And accordingly the places of the *Old Teſtament*, which are cited in this *Epiſtle*, are generally ſet down in the words of the *Septuagints* tranſlation, which was in uſe with the *Helleniſt Jewes*, and read in their *Synagogues*.

Paraphraſe.

CHAP. I.

1. God which uſed formerly ſeveral ſteps or degrees, and likewiſe ſeveral waies & means of revealing to men the things to come, delivering them out in portions, not all together, and that ſometimes by viſions, or by dreams, ſometimes by the oracle, ſometimes by the coming of his Spirit upon the prophets, and ſometimes by voice from heaven.

1.* GOD who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets,]

2. Hath in theſe laſt daies ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds,]

* God having in many parcels ſpoken of old time

2. In this latter age of the world, hath ſent his Son out of his boſome, the eternal ſon of God, to exerciſe this office, to take our humane nature upon him, therein to declare with more authority his fathers will unto us, and as a prophet to foretell his deſigne of dealing with his Church (ſee c.2. note b.) And to reward his fidelity in this office, he hath given him dominion over all things, power to command and judge men, to rule and govern the Church, as it was he alſo by whom he hath created the heaven and the earth,

3. Who being the means of reflecting to us the ſight of him, who is otherwiſe inviſible, Joh 1.18. and having perfect dominion over all, and accordingly adminiſtring all by his divine power, having by his death and reſurrection done his part toward the juſtifying and ſanctifying us, pardoning our ſins, and reforming our wicked lives, he aſcended to the right hand of his Father in heaven, there to reign, and as a king to defend his faithfull ſervants, and puniſh his enemies.

a. 3. Who being the † brightneſſe of his glory, and the * expreſſe image of his perſon, and † [a] upholding all things by the word of his power, when he had by himſelf * purged our ſins, ſat down on the right hand of the majeſty on high,]

† beam
* character of his ſubſiſtence
† bearing, or ruling
* wrought the cleaning

4. And ſo is advanced to a ſuperiority even over the Angels themſelves, which you may diſcern by the compellations that are beſtowed on him, farre higher than any that are beſtowed on the Angels.

b. 4. Being made ſo much [b] † better than the Angels, as he hath by inheritance obtained a more excellent name than they.]

† ſuperior

5. As that of Son, in the Pſalms, which though in ſome ſenſe it belong to David, yet is by the Jewes themſelves acknowledged in a more ſublime ſenſe to belong to the Meſſias.

5. For unto which of the Angels ſaid he at any time, Thou art my ſon, this day have I begotten thee. And again, I will be to him a father, and he ſhall be to me a ſon.]

6. And again when the Scripture deſcribes the bringing Chriſt into the ſuperiour world, the heavens, v. 3. & c. 2. 5. the words are

6. And again when * he bringeth in the firſt begotten into the world, † he ſaith,] And let all the Angels of God worſhip him.

* it brings
† it ſaith

7 Whereas the titles which he gives the Angels, are no higher than of winds and flames.

7. And * of the Angels he ſaith, Who maketh his Angels † ſpirits, and his miniſters a flame of fire.]

* to the or
† winds

8. But he gives farre higher tirles to the Meſſias, calling him the eternal King and God, mentioning his throne and ſcepter, and his great juſtice in exerciſing his Regal power in ſuccouring the faithfull, and puniſhing the obdurate.

8. But unto the ſon he ſaith, Thy throne, O God, is for ever and ever, a * ſcepter of righteouſneſſe is the ſcepter of thy kingdome.]

* the rod of uprightneſſe

9. All thy doctrine and practiſe, thy words and thy example, have been deſigned for the advancing of all kind of virtue; and by way of reward for that, God hath entertained, or treated thee more liberally than any other, (ſee note on Mat.26.c. and on Act.10.c.) preferred and dignified thee before all Angels and men.

9. Thou haſt loved righteouſneſſe and hated iniquity, therefore God even thy God hath anointed thee with the oile of gladneſſe above thy fellows.]

10. Another place Pſal. 102. 5. applies that which is ſaid of God Gen.1.1. about the creation of the world, to the Meſſias, calling him Lord and Creatour of heaven and earth, (which is a proof of what is added in the end of v. 2.)

10. And, Thou Lord in the beginning haſt laid the foundation of the earth: and the heavens are the works of thine hands.]

11,12. They ſhall at laſt be deſtroyed, and in the mean time decay daily, be put off like clothes, and worn no more, But the Meſſias ſhall continue immutable, and immortal.

c. 11. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment,

12. And as a veſture ſhalt thou [c] fold them up, and they ſhall be changed, but thou art the ſame, and thy years ſhall not fail.]

13. And accordingly thoſe words ſpoken of him, that he ſhould reign till all his enemies were ſubdued, and brought to the acknowledgment of him, that he ſhould act a ſignal revenge upon his crucifiers, were never delivered, or applied unto any the moſt dignified Archangel, but only to this eternall ſon of God.

13. But to which of the Angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool?]

14. Are

* for miniſtery for their ſakes who are ready to inherit ſalvation, or deliverance, εἰς διακονίαν διὰ τὸν μέλοντας κληρονομεῖν σωτηρίαν

14. Are they not all miniſtring ſpirits, ſent forth * to miniſter for them who ſhall be heirs of ſalvation?]

14. The higheſt dignity that is beſtowed on them is, that they are ſervants under God for the uſe of men or Chriſtians, thoſe eſpecially, who are now under perſecution, and ſhall ſhortly be reſcued out of it, by a ſignal deliverance, and upon their conſtancy and perſeverance, ſecured of eternal ſalvation, (ſee c. 2. note b)

Notes on Chap. I.

2. Φέρων

a. The *Hebrew* נשׂא ſignifies two things, *fero*, to *bear*, and *rego*, to *rule*, and from the latter of them it is, that נָשִׂיא is the ordinary word for a *Prince*; Agreeably to this, φέρων,] which is ſometimes the rendring of the *Hebrew* נשׂא, as *Num.* 11. 14. *Deut.* 1. 9. may accordingly ſignifie, to *rule*, to *govern*, διοικῶν to *adminiſter*, as a *Commander*, or *Governour*, or *Procurator* of a *Province*, and ſo 'tis here taken, to denote the *regal* power of *Chriſt*, to which he is advanced by his *reſurrection*.

b. Κρείττων ἀ- γέλων

When we read *Iſa.* 52. 13. *Behold my ſervant ſhall proſper, he ſhall be exalted, and extolled, and be very high*, the *Chaldee* reads, *my ſervant the Meſſiah*; And *Abrabanel* a *Jew* confeſſes, that the antient *wiſe men* of the *Jewes*, did interpret that place of the *Meſſiah*, after this manner, that the *Meſſiah* ſhould be *exalted* above *Abraham*, above *Moſes*, and that he ſhould be higher than the *Angels* themſelves. And agreeably to this known doctrine of theirs it is, that the *Apoſtle* here writing to them, thus ſpeaks, ſignifying *Chriſt* to be indeed the *Meſſiah*, and ſo *ſuperior* to the *Angels* themſelves.

c. ἑλίξεις

That this whole *text* is cited out of *Pſal.* 102. 25,26,27. 'tis evident. In that place of the *Pſalmiſt*, the *Septuagint*, or *Greek tranſlation* in the ordinary copies read, ἑλίξεις, *thou ſhalt fold*, and from that 'tis ſtill continued here, at leaſt our copies read it ſo. But there is little doubt, but that the reading of the *Greek* there, was not ἑλίξεις *thou ſhalt fold*, but ἀλλάξεις *thou ſhalt change*, for ſo the ᾧ ἀλλαγήσονται, *and they ſhall be changed*, that followes, doth manifeſt, and ſo alſo the *Hebrew* תַּחֲלִיפֵם clearly ſignifies; For חלף *mutavit*, is thus ordinarily applied to *changing* of *garments*, 2 *Sam.* 12. 22. וַיַּחֲלֹף שִׂמְלֹתָיו *and he changed his clothes*, and *Gen.* 35. 3. *change your garments*, the ſame word is again uſed. By which it is clear, that either the copie here is by *tranſcribers* corrupted (as it is eaſie to ſuppoſe, when we remember that the copies of the *Greek Pſalterie* reading ἀλλάξεις] might very eaſily occaſion their conforming that, which here they found, to what was before them in the place, from whence 'twas manifeſtly cited) or elſe that the *author* himſelf following the *Septuagint*, tranſcribed this teſtimony *verbatim* as the words then lay in the *copies* of the *Greek bible*, and did not reform it by the *original*, the ſenſe indeed, though a little *changed*, being not much *diſturbed* by this other reading, it being the manner, when a man *ſhifts* or *changes* his *ſuits*, to *fold* and *lay up* that which is put off. If in the time of writing this *Epiſtle* the *Septuagint* were thus corrupted in the copies, then this is likely to be the truth of it, it being ordinary for the *Apoſtles* to cite *Scriptures*, as they were found then in the *Greek Bibles*, though they varied from the *Hebrew*, becauſe thoſe *Greek bibles*, and not the *Hebrew*, were in uſe among thoſe to whom they wrote. But if the *corruption* in the *Pſalms* were of a later date, then 'tis probable, that the *tranſcriber* of the *Epiſtle* corrupted it from ἀλλάξεις to ἑλίξεις. That one of theſe is the truth, there will be little ground of doubting, though which it is, it be not certain. Mean while the meaning of the place is clear, that the *heavens* ſhall be *changed*, after the manner of mens *changing* their *clothes*, *putting off* the *old*, and *putting on new*, i. e. that there ſhall be *new heavens*, a *new* ſort of *world*. The *heavens* having no more ſervice to doe to the *earth*, by *inlightning* and *ſhining* on it, ſhall be *changed* into a form, which ſhall be moſt agreeable to the *preſent* imployment, or uſe of them.

CHAP. II.

Paraphraſt.

* fall away

1. THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we * [a] ſhould let them ſlip.]

1. Wherefore Chriſt being a prophet ſo much ſuperior to all before him c. 1. 2. and now elevated above Angels to his regal office in heaven, whereby he is certainly able to perform what he foretold, we ought in all reaſon to heed his predictions, which have been delivered to us from him (ſee v. 3.) and to make uſe of them as means to fortifie us, that we be not tempted to apoſtatize, and fall off from Chriſt, miſcarry, and be loſt after all this. a.

† became γενόμενος ἐβε- βαίωθη

2. For if the word ſpoken by Angels † was ſtedfaſt, and every trranſgreſſion and diſobedience received a juſt recompenſe of reward;]

2. For if the law were given onely by the mediation, or miniſtery of Angels, and yet the threats on the breaking of that did come to paſſe (ſee note on 2 Pet. 1. d.) and all the ſins committed by the Iſraelites againſt that, were ſeverely puniſhed in the wilderneſſe, and they that had provoked, were not permitted to enter into the promiſed land of Canaan;

* or deliverance

3. How ſhall we eſcape, if we neglect ſo great * [b] ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him,

3,4. How ſhall we avoid that puniſhment, or the like, being involv'd with the crucifiers in their deſtruction, if we doe not now by conſtancy and perſeverance make our ſelves capable of that deliverance, which Chriſt firſt at his being on earth, and the Apoſtles that heard it from him, have aſſured us of, and which God himſelf hath teſtified both by many prodigies, and ominous preſages of it, and by giving them, that have foretold this, *power* to doe miracles, and other extraordinary abilities of his Spirit, as he hath thought fit to diſpenſe them to one man, one ability; to another, another; by this means giving authority to their predictions. b.

† diſtributions μερισμοῖς

4. God alſo bearing them witneſſe both with ſignes and wonders, and with divers miracles and † gifts of the Holy Ghoſt, according to his own will?]

5. For

5. And that ye may know, that what Chriſt hath thus foretold, he is able to perform, ye are to know that all power is given to him in heaven and earth, which is a dignity far above that of the Angels, For God gave not them any Regall power to exerciſe now under the Goſpell (ſee note on c. 6. a.)

5. For unto Angels hath he not put in ſubjection the world to come, whereof we ſpeak.]

6. But this was given to Chriſt onely, And accordingly of him are thoſe words to be underſtood in the diviner ſenſe, which the author of Pſal. 8. hath, that he is a mean and vile man in outward appearance, not worthy to be conſidered or reguarded by God,

6. But one in a certain place teſtified of him ſaying, What is man, that thou art mindfull of him; or the ſon of man that thou † viſiteſt him?

† regardeſt θεωρεῖς

c. 7. Who for the ſpace of 33. years was ſubjected to a condition inferiour to that of Angels, but then after his ſuffering in our fleſh, he was by God moſt honourably advanced to the higheſt dignities, made the ſupreme ruler and King of heaven and earth.

7. * Thou madeſt him a little lower than the Angels, thou crownedſt him with glory and honour, and didſt ſet him over the workes of thy hands.]

* Thou haſt leſſened him a little while below ἠλάττωσας αὐτὸν βραχύ τι παρ'

8. And all his enemies and the perſecutors of his Church ſubjected to him, and he advanced above all created beings, This prophecie of the Meſſias cannot be fulfilled, if any enemy be left which is not brought under him, and from thence it is manifeſt, that there is a yet future ſubduing of his enemies to be expected, for as yet the Jewes and Gnoſticks doe perſecute the Orthodox Chriſtians, and are not ſubdued or deſtroyed, and the Chriſtians delivered by that meanes.

8. † Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing that is not put under him: but now we ſee not yet all things put under him.]

† Thou haſt put all things under his feet, for in putting all things under him, he left nothing unſubjected to him, Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, ἐν τῷ γὰρ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.

9. Only this wee ſee already, that the Meſſias that was humbled for a while even to the death of the croſſe, for the benefit of all mankind and every man in the world, is now after, and for that humiliation of his rewarded and crowned with glory and honour, and a throne erected for him in heaven, of which this is but conſequent that his enemies ſhall be made his footſtool.

9. But we ſee Jeſus, who was * made a little lower than the Angels, for the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſte death for every man.]

* a little while leſſened below, v. 7.

10. For God, the univerſal deſigner of all, in his wiſedome foreſeeing the oppoſitions and ſufferings that would befall his people, beleivers in this world, thought it fit that Chriſt his own ſonne, the author of their deliverance, ſhould through ſufferings come to his reward and crown, (ſee note on Phil. 3. 13.) that ſo he might after his own example deliver thoſe that ſuffer conſtantly and patiently.

10. For it became him, for whom † are all things, and by whom * are all things, in bringing many ſonnes unto glory, † to make the captain of their ſalvation perfect through ſufferings.]

† were all things τὰ πάντα

* were

† to conſummate τελειῶσαι

11. For as among the Jewes both the firſt fruits and the whole harveſt are of the ſame nature; and as the prieſt that wrought expiation, and the people for whom it was wrought, were of one beginning, ſo are Chriſt and all mankind of one making, and Chriſt and the Jews from one original, (to wit, of Abraham v. 16. who was called One, Mal. 2. 15.) and therefore we muſt expect in our way to exhaltation or deliverance, to paſſe through the like condition of afflictions; In which reſpects Chriſt and we are brethren, and we ſo owned by him,

11. For both hee that ſanctifieth and they that are ſanctified, are all * of one; for which cauſe he is not aſhamed to call them brethren,]

* from ἐξ

12. According to that of the Pſalmiſt ſaying,

12. Saying,] I will declare thy name unto my brethren, in the midſt of the Church will I ſing praiſe unto thee.

13. Another proofe alſo of the ſame (viz. that both Chriſt and we are brethren in this, both to paſſe by ſufferings v. 10.) is that of Iſa. 8. 17, 18. where firſt he ſpeakes of waiting on the Lord that hideth his face, and withall truſting in him, being confident of his uncovering his face, giving deliverance, in whatſoever adverſity relying and depending on him, thereby noting that he is to paſſe through ſuch, and after ſpecifying and inſtancing in himſelf and his children given him by God, i. e. (in the antitype to Iſaiah and his children, given him by God for a ſign) Chriſt and all faithfull Chriſtians, which are his children ſpiritually begotten to him by God.

13. And again, I will put my truſt in him. And again, Behold I and the children which God hath given me.

d. 14. Seeing therefore that Chriſtians or beleivers, thoſe that are to be brought to heaven by Chriſt, are here in humane fleſh and ſufferings, and ſeeing that brethren, or fellow-children are of like natures, Chriſt therefore, who is called our brother, is to be ſuppoſed to have part with us in fleſh and ſufferings, and ſo to ſuffer alſo, And by ſo doing he was to fruſtrate and make void the devils deſign, (which was to keep men for ever under the power of death) to rob death of its ſting, and to reſcue men from the bands or power of death, by a reſurrection from death to life,

14. For as much then as children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might † * deſtroy him that had the power of death, that is, the devill,]

† evacuate, fruſtrate.

15. And ſo take away all that fear of perſecutions and death it ſelf, which makes men ſo cowardly, and keeps them in ſuch awe, i. e. in a moſt unchriſtian and ſervile condition, whilſt they ſee no hope of deliverance.

15. And deliver them who through fear of death were all their life time ſubject to bondage.

e. 16. For tis not ſaid any where, that he catches hold of Angels, as they are falling, or running, or carryed captive from him, to ſave or reſcue them from ruine, or to bring them out of captivity, but onely to men doth he this favour peculiarly.

16. * For verily he * took not on him the nature of Angels, but he took on him the ſeed of Abraham.]

* For he doth not any where lay hold on Angels, but he layeth hold on the ſeed of Abraham

17. And therefore he was not to come in an Angelical glorious guiſe, but in an humble ſuffering condition, whereby he is the better qualified to have compaſſion on thoſe that

17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high prieſt, in things pertaining to God, † to make reconciliation for the ſins of the people.]

† to expiate ἱλάσκεσθαι

are

are in any sad estate, and we thereby secured that he will discharge his priestly office faithfully, and negotiate for us in all affaires between God and us (see note on Act. 13. g) but especially by suffering obtain pardon for us

18. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.] 18. For by the sorrowes which himself suffered, 'tis very proper and agreeable that he should become compassionate, and willing to relieve those that fall into the same or the like evils, that are under the sharpest persecutions in this life.

Notes on Chap. 11.

a. Παραῤῥυῶμεν is a phrase used from the *water*, which when tis not kept within *limits*, *fals away*, *runs* about: *Hesychius*, Παραῤῥυῶμεν ἐξολισθῶμεν, and *Phavorinus*, παρατρωμεν, it signifies to *be lost* or *fall away*, and so *Prov.* 3. 21. when μὴ παραῤῥυῇς, *fall not away*, is set opposite to τήρησον δὲ, *but keep*, and so here to προσέχειν *take heed*, and therefore the *Syriack*, render it, *lest we fall*, and so the *Arabick Interpreter* also. Παραῤῥυῶμεν

b. It may here be matter of some *question*, what is the meaning of the word [σωτηρία *salvation*, or *deliverance*] Three notions of the *verb* σώζειν] have been oft mention'd, one for *escaping* out of the *vitious customes* of the world, *repentance*, and *conversion* to *Christ*, *receiving* the *faith* (see *note* on *Lu.* 13. b.) the other for *deliverance* out of *calamities* (from whence comes a *third notion*, for *eternall blisse* in *heaven*, as an *eternal deliverance* from all *evill* whether of *sinne*, or *punishment*:) and accordingly σωτηρία is oft taken for that *eminent deliverance* from *persecutions*, which was to befall the *faithfull*, at the *time* of the *utter destruction* of the *Jewes*, (see *note* on *Rom.* 13. c.) If the word be here used in the *first* notion, then it must signifie the *preaching* of the *Gospel*, the meanes of *converting*, and *bringing* men to *good life*. And so it may possibly be, comparing the *Gospel* here delivered by *Christ*, with the *Law* delivered by *Angels*. The *second* notion also, having *two* parts, one to signifie a *signal deliverance here*, another to signifie *eternal salvation*, it is not impossible, that both here and c. 1. 14. it should belong to the *latter* of these, especially *there*, where there is mention of *inheriting* it. But yet the *former* of these two *latter* notions, that for the *signal deliverance*, of the *faithfull*, long *promised*, and at the writing of this, now *approaching*, and 1 *Pet.* 1. 5. call'd the *deliverance ready to be revealed in the last season*, may very probably be it, that is here meant in both places. In the former c. 1. 14. where the *Angels* are said to be sent εἰς διακονίαν, *for ministery*, διὰ τοὺς μέλλοντας, *for them that are ready to inherit this deliverance*, that is very agreeable to the manner of expressing it elsewhere, by his *coming* with his *angels* or *holy myriads*, to punish the *Jewes*, and *rescue* the *faithfull Christians*, and accordingly in the 7th of the *Revelation* the *Angel* is sent to *seal* the *faithfull*, when the rest are to be *destroyed* by the *four Angels*. And this *deliverance* being a *fatherly* act of *mercy* in *God*, made over by *promise* to all that should *persevere*, may well be said to be *inherited* by such, and the *neerneſse* of it, at that time, every where spoken of, may be denoted by the μέλλοντας, their *readinesse* to *receive* it, as in *Peter*, it was *ready to be revealed*. And so for the πηλικαύτη σωτηρία here, if we will judge by the *context*, it must most probably signifie this, For 1. this will by the *consequents* appear to be the design of the *whole Epistle* (see *note* on the *title* a) to *fortifie* the *beleiving Jewes* by the *approach* of this *deliverance*, 2dly, the *Epistle* beginning with *Gods* speaking in these *last times* by *Christ*, as he had formerly by ordinary *prophets*, c. 1. 1. and the rest of that *chapter* being spent in the setting out the dignity of this *prophet* above all, even *angels* themselves, he applies it to this very matter c. 2. 1. that they *give heed to what hath been thus foretold by Christ*, *lest they should fall away*, and this enforced by the *danger* of so *falling*, v. 2, 3. and by the *greatnesse* of this *deliverance*, such as was thought fit to be foretold by Christ, and his *Apostles*, who were *furnished* with *power* of working *miracles*, to *confirm* their *prophecy*. Where, as the σωτηρία that *began to be spoken* of v. 3.] is all one with the ἀκουσθέντα *the things heard*, v. 1. so both are fitly appliable to this matter, which we know *Christ* solemnly *foretold*, *Matt.* 24. and the *Apostles* in their *preachings*, and in their *Epistles* (see *note* on the *title* of the *Epistle* to the *Romans*, a.) And 3dly the *consequents* in this *chapter* agree to this *interpretation*, where *Christ* is set out as a *King* v. 5. *all things to be subjected to him*, which being not yet *fulfilled*, as long as his *enemies prosper*, and *prevail* against the *Christians*, that is there used as an *argument*, that some *farther exercise* of this *power* of his, some *deliverance* of the *faithful* was yet to be expected. So again v. 9. where he is *exalted* by way of *reward* for his *sufferings*, that by the same way as he past, they might passe also, i. e. through *persecutions* to *deliverance*. v. 10. 11. and so be as his *brethren* v. 12. 13. which in the *last verse* of the *chapter* is expresst by his *succouring them that are tempted*, i. e. relieving them that are *persecuted* (for so πειρασμὸς *temptation* signifies.) And so on in the *next chapter*, where by occasion of the mention of the *Israelites provoking* and being excluded *Canaan*, he re-inforceth his *exhortation* of *not falling off*, that they may *enter* into *Gods rest*, which expects the *Christians*; which that it belongs to this mater of their *deliverance* from *persecutions*, and *halcyonian* dayes attending it, see *note* c. on *ch.* 3. So likewise may the phrase εἰς σωτηρίαν] be interpreted c. 9. 28. Where the mention of *Christs second appearing*, or *coming*, and that quite *contrary* to the first, (when he came to *dye* for our sinnes) a coming in *power* to *destroy* his *crucifiers*, may very fitly determin it to that *deliverance*, which the *persecuted Christians*, that held out *constantly*, in expectation of his making good this his *promise* to all such, should *reap* by it; But not so in any of these, as to *exclude*, but farther to *comprehend* that eternall *deliverance*, which we ordinarily call *salvation*. Κλησεως σωτηρίας. Πειρασμὸν πάσχοντας. εἰς σωτηρίαν: ἐν σωτηρίᾳ ἑτοίμῃ.

c. The *Hebrew* עוֹד hath a double notion, in respect of *quantity*, or of *time*. *Psal.* 8. 5. whence this verse is taken, as the comparison is set betwixt *Enosch*, or *Ben Adam*, the *lowest man* on *earth*, and the *heaven* and *Angels*, so the words will bear the *first* sense, that *man* is *little lower than the Angels*, but as those words were *a prophecie*, & the application of them here an enunciation concerning *Christ*, so עוֹד is an *adverb* of *time*, & signifies a *little while*. Βραχύ τι.

d. That καταργῶν signifies to *frustrate*, *evacuate*, *invalidate*, take away all *force*, or *power* Καταργήσῃ

from

from any, hath been formerly said, *Ro. 7. note* a. And so it must be taken here, and καταργῆσῃ διάβολον will be to *evacuate* or *frustrate* the *devils design*, and *cancell* that *deed*, by which, upon sinnes coming into the world, men were *bound* over to *death*. For by *Christ*, though *death temporall* be not *quite taken* away, yet it is rob'd of the *sting*, and *victory*, or *reigning* power over man, who by *Christ* is rescued from *death*, i. e. from the κράτος, or *power* of it here, κρατῶν, (as of *Christ* it is said *Act.* 2. 24. that it *was not possible* κρατεῖσθαι αὐτὸν ὑπὸ θανάτου for him *to be held under death*) and *raised* to *eternal life*, and meane while, while the *body* lies in the *grave*, 'tis but as in a *still*, *quiet sleep*, a *freedome* from the *pressures* of this *life*, and so hath nothing of *evil*, or *formidable* in it. This notion of the *phrase* doth fitly belong to it here, where it is laid as the *foundation* of *comfort* to them that *dread persecutions*, because they *fear death*, v. 15. by assuring them, that *Christ* hath taken away the *sting* of *death*, and that consequently, if they that are now under *pressures* for *Christ*, do not *outlive* them, or enjoy the *promised deliverance* here, yet *death* shall be no *losse*, or *diminution* to them, they shall *rise* to *eternall life*.

κατεργεῖν διάβολον

κράτος θανάτου

c. The notion of ἐπιλαμβάνεται is best expres'd by *Chrysostome* in these words, φεύγουσιν ἀπ' αὐτοῦ οἱ ἀνθρωποι πόρρω φεύγουσι δὲ πρόσω φύσει Χριστὸς κατεδίωξε καὶ ἐπιλαβέσθαι, *when mankind fled, fled far from him, Christ pursued and caught hold of it*, and this he did by *fastning* on our *nature* in his *incarnation*, wherein the *Angels* were not concerned, for he did not so to them, but onely to us, according to that of the *Antients*, that that which was not *assumed* was not *ransomed* by him, that the *nature* of *man* being only *assumed* by *Christ*, and not the *nature* of *Angels*, *man* onely had the *benefit* of it, all his *coming* and *preaching* designed to bring *sinful* man to *repentance*, but not to *recall*, or *recover* the *lapst Angels*.

c. ἐπιλαμβάνεται γένους Ἀβραάμ.

Paraphrase.

CHAP. III.

1. Upon these grounds I may most

1. WHerefore holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession Christ Jesus,]

reasonably exhort you my Christian brethren, who are called and admitted to the same common faith, disciples of this crucified Saviour, to consider and imitate Jesus Christ, who was sent with commission by his father to preach that Gospell to us, which we professe, and to ratifie it with his own blood, the effusion of which denominates him our high-priest, who sacrificed himself for us,

2. And hath with all fidelity discharged

2. Who was faithfull to him that appointed him, as also Moses was faithfull in all his house.]

his office, to which he was designed by God in every particular, in like manner as is affirmed of the fidelity of Moses, who governed and administred not any one part, but all the house of Israel.

2. 3. Nay Christ's condition is much

3. For this man * was counted worthy of more glory than Moses, in as much as he who hath [a] builded the house hath more honour than the house.]

more honourable than that of Moses, as farre as that of the Master of the family above any the most eminent servant in the house.

* was vouchsafed or had more honour πλείονος δόξης ἠξίωται

4. For every family or kingdome hath

4. For every house is builded by some man, but he that built all things is God.]

some originall or founder, but God is the founder of all, both of the Church of the Jewes, and now of the Christians, and such is our Christ, of whom now we speak.

see 1 Tim. 5. 17.

5. And Moses's fidelity was

5. And Moses verily was faithfull in all his house as a servant, for a testimony of those things wich were to be † spoken after;]

only as that of a servant, or officer, in giving or promulgating those commands, which God commanded him to promulgate;

† spoken, λαλησθησομένων

b. 6. But Christ was as the eldest sonne,

6. But Christ as a sonne over his own house, whose house are we, if we hold fast the confidence and the [b] rejoycing of the hope firm unto the end.]

who is the master and ruler of the family, and that family of his are we, if we continue our Christian profession couragiously, in despight of all fear (see note on Joh. 7. a) and our cheerfulnesse in all that befals us here, founded on our hope of deliverance and relief from Christ, on those terms, on which he hath promised it.

7, 8. Which is an obligation to us to adhere to Christ and

7. Wherefore as the Holy Ghost saith, To day if ye will hear his voice,
8. Harden not your hearts as in the provocation, * in the day of temptation in the wilderness,]

persevere, whatsoever difficulties we meet with, and not to apostatize, or fall off from him, as the Israelites did when the Scripture saith of, and to them, Psal. 95. 8. To day if ye &c. i. e. Take heed that you bring not destruction on your selves, by revolting from, and rebelling against God, as your forefathers did ten times after their coming from Ægypt, Num. 14. 22.

* according to, κατὰ

9. While they tempted & provoked God,

9. † When your fathers tempted me, proved me, and saw my workes forty yeares.]

and would not beleive his power, though they had testimonies enough of it, by the miracles which they saw done, for the space of so many yeares together.

† where?

10. Which was a grieving and wearying of my patience,

10. Wherefore I was * grieved with that generation and said, They doe alway erre in their hearts, and they have not known my wayes.]

they never doing what they ought to doe, but all wayes the contrary to that.

* wearied προσώχθισα

c. 11. Upon which my irreversible oath went out against them,

11. So I sware in my wrath, † they shall not enter into * my rest.]

Num. 14. 23. and 28, 29, 30. that they should never come into Canaan, but leave (every one of them, but Caleb and Joshua) their carcasses in the wilderness.

† Therefore οὖν
* If they shall εἰ εἰσελεύσονται

12. And therefore let the terrors of that

12. Take heed, brethren, lest there be in any of you an evill heart of unbeleif, in departing from the living God.]

Scripture

Scripture move you, and from the example of those murmurers and complainers (that were perpetually mutinying against God, when any hardship approached them, ready to turn back into Ægypt upon every slight fear and discouragement, and for so doing, were excluded from the promised land, and rest) doe you take heed, lest the present discouragements and pressures, meeting with covetous or fearfull hearts, make you fall off from the Christian profession or practise.

13. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.] 13. But daily cheer up one another with

incitations and exhortations to persevere, that none of the baites, that are now abroad in the world, those of the Gnostick heresie, which undertake to secure your feares, and gratifie your lusts, be able to gain in upon you.

* or, his confidence, for King's MS. reads ὑπος-τασεως αυτῆ

14. For we are made partakers of Christ, if we hold the beginning of * our confidence stedfast unto the end.] 14. For all our Christian profession

hitherto will stand us in no stead, unlesse we persevere constant unto the end, in the courage and patience, which himself hath exemplified to us, (see note on c. 11. 2.)

15. While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.] 15. And thus the words in the Psalmist ly, To day &c.

16. For some when they had heard, did provoke: howbeit not all that came out of Ægypt by Moses.], 16. Whence it appears that some that

were first obedient, that heard and received the law from heaven, did after rebell, and fall off, and murmur against God: but Caleb and Joshua did not so, and consequently not all that by the conduct of Moses came out of Ægypt, which may be matter of admonition to you, that you imitate those few that adhered to, and not the many that fell off from God.

17. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wildernesse?] 17. And so when it is said that he was

provoked, and wearied with them forty years, tis apparent it was with those disobedient murmurers, that would have gone back to Ægypt, and never a man of them came to Canaan, but dyed every one of them in the wildernesse, and that may be a warning for us.

18. And to whom sware hee that they should not enter into his rest, but to them that † beleived not? 18. Lastly when tis said that he sware

† were disobedient ἀπειθήσασι

they should not come into Canaan, tis apparent who they are, that doe not come, the contumacious murmurers, v. 10. which gives us this matter of observation, that those that would not trust God with their preservation, shall be sure to be destroyed by that means, by which they expect to be preserved, by going back, renouncing Gods conduct, and so will it be with you, falling off from Christ will bring certain ruine on you.

19. So we see that they could not enter in because of unbeleif.] 19. And so the

short is, that unbeleif, and falling from God upon our carnall fears, or impatiences, or murmurings at the present persecutions, and hardships, that befall Christians, will deprive us of all reward of our faith, as it did the Israelites, that followed Moses for a time, but after murmured and fell off.

Notes on Chap. III.

a. Κατασκευάζων οἶκον, to *build a house*, is here an *Hebrew* form of speech, in which language as οἶκος *house* signifies not onely the *material* house, but those that *inhabit* it, the *houshold* or *family*, so κατασκευάζειν to *prepare* or *build*, is answerable to בנה, which as it signifies to *build*, so it is vulgarly used for *begetting*, so farre that *Ben* בן which is the *ordinary* word for a *son*, comes from thence, and so to *build a house*] is to *beget* or *raise a family*, and κατασκευάσας οἶκον here, is but a *periphrasis* of a *Pater familias*, the *father* or *master* of a *family*. Οἶκος

b. That *glorying* and *rejoicing* are one in the *New Testament*, is sufficiently known, and that there is no difference unlesse of *degrees*, the *glorying* being the *higher* of the two. And so again that *hope* signifies the *hope* in *God*, *reliance* on him in expectation of the performance of his *promise* in the most *improbable* season, even when all things in respect of *this world* are most *improsperous* and *adverse*. And therefore that *hope* being the *foundation* of all a *Christian's rejoicing*, especially of that which is in time of *affliction* (and accordingly the phrase used *Rom.* 12. 12. *rejoice in hope*) this will clearly be the meaning of this phrase, The *rejoicing* in all that *befalls* us here, founded in a sure *hope* of receiving abundantly from *God* both here and in another world; And this is here joyned with παῤῥησίαν *free confession of Christ* in time of *persecution*. Thus *Rom.* 5. 2. καυχώμεθα *we glory*, or *rejoice in hope of the glory of God*; which is there attended with [οὐ μόνον δέ, *and not only so, but we glory in afflictions*,] ver. 3. which the *Apostle* really doth, 2 *Cor.* 11. 23. *boasting* distinctly of his *toyles*, and *stripes*, and *imprisonments*, and 2 *Cor.* 12. 9. *most gladly will I glory in my weaknesses*, i. e. the *afflictions* that have befallen me. Contrary to which is *sorrowing as they that have no hope*, 1 *Thess.* 4. and *forsaking* or *falling* off through *persecution*. Ἐλπὶς Καύχημα Παῤῥησία

c. What is meant by Κατάπαυσις μου *Gods rest*, in this place is evident, viz: that *peaceable*, *prosperous* possession of the *promised land* of *Canaan*, which after all their *expectation*, and *endurance* they should at last enjoy, (all that *obeyed God*) whereas *God's oath* is gone out against the *disobedient* murmurers, (that *revolted* from *God*, and in *their hearts* returned to *Ægypt* again) that they *should never enter into that rest*. The *original* of this phrase we have *Deut.* 12. 9. *Ye are not as yet come to the rest, and to the inheritance, which the Lord your God giveth you*, where the *rest*, is the *quiet possession* of that *inheritance* so long *promised* them by *God*, (as *Ruth* 3. 1. *seeking her rest*, is getting her a *quiet*, *prosperous condition*, and belongs there to getting her *an husband*, which was *childlesse*, *that it may be well with thee*, as there it followeth) and it is more fully explained v. 10. *When ye goe over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that you dwell in safety, Then there shall be a place which* Κατάπαυσις

the

the Lord your God ſhall chuſe to cauſe his name to dwell there, thither ſhall ye bring your burnt offerings &c. Where 1. the *reaſon* is manifeſt, why it is called *Gods reſt* here, becauſe *God giveth it them*, it is an eminent act of his *power* and *mercy*, that they ever come to it, 2^dly, it is clear, that the *reſt* conſiſts in the *expulſion* of their *enemies*, their *quiet* and *ſafety*, an immediate conſequent of which is their *peaceable publick* aſſembling to the *ſervice* of *God* at *Jeruſalem*. Now as it is the judgment of the *learned Jewes*, *David Kimchi*, &c. that the *ſtate* under the *Meſſias* is *fore-typified* by that *reſt* of *Gods*, ſo here it appears by this *Authors* application of it. And accordingly we may diſcern what is the meaning of *God's reſt*, which c. 4. 1. is ſaid to be promiſed the *Chriſtians*, even that which is moſt literally expreſt by that *deſcription* of that *reſt* in *Deuteronomy*, viz: a *quiet*, and *ſafety* from the *perſecutors*, *proſperous*, *peaceable* daies for the *publick worſhip*, and *ſervice* of *God*, which ſhould now ſhortly befall the *Chriſtians* by the *deſtruction* of their *perſecutors*, the *unbeleiving Jewes*, who, as the *Canaanites*, when they had fill'd up the *meaſure* of their *iniquities*, ſhould ſhortly be *rooted ont*. The only thing farther to be obſerved, (and wherein the *parallel* was to hold moſt *remarkably*, and which is the *ſpecial* thing that is preſſed in this place) is the *fate* of the *diſobedient*, *murmuring Iſraelites*, which were ſo impatient of the *hardſhips*, that befell them in their paſſage toward this *reſt*, that they frequently, and foully *fell* off from *God*, and returned to the *ſins* and *idolatries*, and *villanies* of *heathen Ægypt*, from whence they were reſcued by *God*, and all theſe were excluded from this *reſt* of *Gods* giving, their *carcaſſes fell in the wilderneſſe*, and of that whole *generation*, only *Caleb* and *Joſhua*, which were not of the number of theſe *provokers*, attained to that *reſt*, were allowed entrance into *Canaan*; And juſt ſo the *Gnoſtick Chriſtians*, thoſe that in time of *perſecution* forſook *Chriſt*, and returned to the *heatheniſh*, horrid *villanies*, from which *Chriſtianity* was deſigned to reſcue them, were never to *enter into this reſt* of *God's*, were certainly to be deſtroyed with the *Jewes*, with whom they ſtruck in, and complied, and deſiring to *ſave their lives*, *ſhould loſe them*, uſing their *own* waies to attain their *reſt*, or *quiet*, ſhould *miſcarry*, and never have part in *God's reſt*; Whereas all *that have beleived* c. 4. 3. i. e. that have, or ſhall *adhere*, and *cleave faſt* to *Chriſt* in the preſent *perſecutions*, and never *murmure*, nor *provoke*, doe *certainly enter into this reſt*; (as many as ſurvive theſe *perſecutions*,) happy, *Halcyonian* daies of a *peaceable*, proſperous *profeſſion* of *Chriſtianity* were very ſhortly to attend them. And this is a ſufficient means of explaining, and underſtanding that whole 4^th *chapter* of the κατάπαυσις and σαββατισμὸς, the *Reſt* and the *Sabbatiſme* (as that is diſtinctly ſevered from the *ſeventh daies Sabbath* v. 4.) which ἀπολείπεται *remaineth* (and is now ſhortly to be had) to *the people of God*, the *faithful*, ſincere, conſtant *Chriſtians*, the *true Iſraelites*, ver. 9. and ſo ver. 10, 11. where alſo the *parallel* is obſerved betwixt this *reſt* of *God's giving*, and that *Sabbatick reſt*, which *God* is ſaid to have *reſted*, on the *ſeventh day*. For as that was a *ceſſation* from all the *works* of the *ſix daies creation*, v. 10. ſo is this *reſt*, that is now to befall the *Chriſtians*, a *remarkable*, diſcernible *ceſſation* from all the *toyles*, and *labours* that their *perſecutions* under the *Jewiſh unbeleivers* had brought upon them, and is accordingly ſtyled ἄνεσις θλιβομένοις *reſt*, or *releaſe to the perſecuted*, 2 *Theſſ.* 1. 7. and ἀμέσεως ἀναψύξεως, *daies of refreſhment*, or *breathing* from theſe *toyles*, ſee *Act.* 3. *note* a. According as it fell out in *Veſpaſian's* time, immediatly after the *deſtruction* of the *Jewes*. See *note* on *Rev.* 1 d. And thus when *death* is mention'd as the *releaſe* of the *Confeſſors* from their *ſufferings*, *Rev.* 14. 13. it is expreſt by ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, their *reſting from their toyles*, or *labours*. See *Rev.* 14. e. And it is farther obſervable to this purpoſe, that the *inſtitution* of the *Sabbath* among the *Jewes*, though it be in *Exodus* 20. tranſcribed as a *copie* of *God's ſeventh daies reſt*, yet *Deut.* 5. where that *commandment* is again repeated, 'tis ſet *parallel* to, and *commemorative* of the *deliverance* out of *Ægypt*, *Remember thou waſt a ſervant in the land of Ægypt, and that the Lord thy God brought thee out thence with a mighty hand and ſtretched out arm, therefore the Lord thy God commanded thee to keep the ſabbath day*, v. 15. By which it appears how fitly, and with what analogie to *ſcripture-ſtyle*, this *deliverance from perſecutions*, and daies of *peaceable ſerving* of *God*, are here ſtyled *a reſt*, that had long been *promiſed*, and now *approached* the *Chriſtians*. For as the *Jewiſh Sabbath* in ſome things reſembled the *reſt* after the *creation*, (in being a *ceſſation* from *works* of *weight* and *difficulty* with which *formerly* the perſon was *exerciſed*, and ſo alſo in reſpect of the *time* of obſerving it, the *ſeventh* day) but in other things is the *repreſentation*, and *commemoration* of the *deliverance* out of *Ægypt*, in reſpect of the *taſks*, and *ſtripes*, from which they were *freed*, and of the *plentiful* condition to which they were brought, ſo may the word *reſt prophecied* of by the *Pſalmiſt*, as ſtill *future*, both *after* the *creation*, and *after* the *entring* into *Canaan* ſo many years, be fitly interpreted *reſt* from *perſecutions*, and have one *eminent completion* in this, the *Chriſtians peaceable* enjoying of *Chriſtian aſſemblies*, which was now through the *conduct* of *God* approaching them.

Ἐκκλησίαις τῶν λαλούντων

Paraphraſe.

CHAP. IV.

1. Upon thoſe words of God c. 3. 15. (an ominous admonition, if it be not heeded) we have great reaſon to fear, leſt that promiſe of coming to Gods reſt, (as for thoſe others, to Canaan) being made to us, a promiſe of deliverance from our perſecutors, and peaceable daies of profeſſing the Goſpel, attending it, (ſee c. 3. c.) we may yet (ſee note on Mat. 3. f.) by our diſobedience miſſe of attaining to it.

1. LET us therefore fear, leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem * to come ſhort of it.] * to miſſe ὑστερηκέναι

2. For as they had the law of God, the decalogue,

2. For unto us was the Goſpel preached, as well as unto them: but the word † preached did not profit them, not being mixed with faith in them that heard it.] † of hearing, or which was heard ἀκοῆ

decalogue, delivered to them, so we have the Gospel, the new law of God, preached by Christ on that other mountain, Mat. 5. 6, 7. But as then, so here, this word of God being only heard, and not digested by faith, will not be profitable, or stand them in any stead that have heard it, it being the practise of the Gospel-precepts, patience and constancy, &c. which will advantage any.

* or let us which have beleived, enter into the rest, for the King's MS. reads εἰσερχώμεθα † had been done yesterday

3. For * we which have beleived doe enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works † were finished from the foundation of the world.]

3. For as there is such a thing as a rest, yet future, for us to hope for, so it is most certain, that this is only for constant persevering beleivers to enter into, and such must we be if we mean to enter into God's rest; by God's rest, I mean not that which is so oft called by that name, the Sabbath of the seventh day after the creating of the world in six daies, there are more rests of God beside and after that, That mentioned in the Psalmist, Psal. 95. 8. is called God's rest, though it were many years after the creation of the world, And so there is now a yet future rest for us, happy, peaceable, Halcyonian daies here in the Church of Christ now persecuted, which shall shortly come, after the destruction of Christ's enemies, quiet seasons of worshipping of God (answerable to that Canaan that the Israelites (all but the murmurers) possest, after the expulsion of God's enemies, the Canaanites &c.) which they that hold out, and are not discouraged by the present pressures, shall attain to, if they live so long, and however an eternal rest in heaven. And it neerly concerns us now to attempt to enter into that, and to be very carefull to doe so.

4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.]

4. For one place of scripture speaks of that first sabbath immediatly after the creation, thus, And God &c.

5. And in this place again, If they shall enter into my rest.]

5. And another, in the Psalmist, long after, mentions this other rest as still future, which cannot referre to that after the creation, or that of the Israelites in Canaan, being written after them both.

* some enter εἰσερχοῦνται † disobedience, ἀπειθ. &c.

6. Seeing therefore it remaineth that * some must enter therein, and they to whom it was first preached, enter not in, because of † unbeleif;]

6. Seeing then there is such a thing as a rest for some to enter into, and the Israelites that came out of Ægypt, through their disobedience failed of entering into it,

* defines ὁρίζει

7. Again, he * limiteth a certain day, saying in David, To day, after so long a time, as it is said, To day if ye will hear his voice harden not your hearts.]

7. And again seeing the Psalmist, so long after the Israelites entring into Canaan, speaks of a set time of entring into his rest, and that at that time still future,

† Ioshua Ἰησοῦς * have spoken of another day after these things οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας † a sabbatizing, Καταπαύσεως

8. For if † Jesus had given them rest, then would he not * afterward have spoken of another day.]

8. (For if Joshua, which is in the Syriack dialect call'd Jesus, (see Act. 7. 45.) had completed that prophecie by leading them into it, whom Moses had not led, the Psalmist would not then have spoken of another future,)

9. There remaineth therefore † a rest to the people of God.]

9. It from all these premises clearly follows, that there is now for Christians a rest still behind, which all that adhere fast to Christ shall now have their parts in, and of which that place in the Psalm is a typical prediction.

10. For he that is entred into his rest, he also hath ceased from his own works, as God did from his.]

10. And this rest is a rest from toyl and labour, a quiet repose of the Church in a free exercise of the true religion, such as will be had after the destruction of the persecutors, parallel to that sabbath, wherein God rested from his labours, and hallowed it a day unto his service.

11. Let us labour therefore to enter into that rest, lest any man fall off after the same example of * unbeleif.]

* disobedience, ἀπειθείας

11. Let us then set carefully about this designe of getting our parts in this rest, and that must be, if we fall not from these promises and hopes, through disobedience, as the Israelites fell from their rest in the promised Canaan.

† living and active ζῶν καὶ ἐνεργὴς * nerves ἁρμῶν † imaginations and thoughts ἐνθυμήσεων καὶ ἐννοιῶν

12. For the [a] word of God is † quick, and powerfull, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the * joynts & marrow, and is [a] discerner of the † thoughts and intents of the heart.]

12. And let us not think to deceive or escape that vengeance that expects all that fall off from Christ how closely and cunningly soever they doe it, For what Christ hath foretold, that he that will save his life shall lose it, and that they only that hold out and endure to the end, shall escape, is sure to prove so true, that there is no hope by the most artificious dextrous managery, to avoid the force of it, The word of God being like God himself, vital and operative, piercing into the depths and secrets of men, distinguishing between those which are the hardest to be discriminated, the true and the hypocritical Christian, and when the actions doe not discover, searching into the thoughts, and most cunning contrivances (as the priest in dissecting the sacrifices, observes, and separates those things, which are most secret, and closest joyned together.)

* before it, ἐνώπιον αὐτοῦ † cut down the back, * that of which we speak ἀπὸ οὗ περὶ οὗ ὁ λόγος

13. Neither is there any creature, that is not manifest * in his sight: but all things are naked and [b] † opened unto the eyes of * him with whom we have to doe.]

13. And no man shall be able to disguise himself so cunningly but he shall be discovered, discloſed, layed open, and bare, as the sacrifice, when tis first flead, then cut down the back, and all laid open, and discernible before the priest.

14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the sonne of God, let us hold fast our profession.]

14. On these considerations therefore, (the rest which is promised upon our constancy, and the certain ruine, if we doe not persevere) and withall having such an example before our eyes, Christ that having suffered, ascended through the clouds unto the right hand of the Father in the supreme heaven, which is a token to us, that sufferings are the way to exaltation, let us take heed, and be sure, that what ever opposition, or afflictions we meet with in the way, we be not discouraged from our course of Christianity, and the acknowledging and professing it publickly.

† have compassion on συμπαθῆσαι * after our likeness ἐξ ὁμοιότητος χωρὶς ἁμαρτίας

15. For we have not an high priest which cannot † be touched with a feeling of our infirmities, but was in all points tempted, * like as we are, yet without sinne.]

15. For Christ our high priest, that is entred into heaven before us, hath also suffered before us all that we can suffer, and so will be sure to be sensible of our condition, and to assist, and aid, and relieve us, that if we be not wanting to our selves, we shall be able to stand.

c. 16. And accordingly let us adhere to him, and pray confidently to him, make an open free diſcovery of all our wants and requeſts to God, who though he ſits upon a throne, yet ſits there to hear our requeſts moſt freely, (ſee Joh. 7. a.) to relieve us in a fit ſeaſon, and will do ſo, when we moſt want and leaſt look for it.

16. Let us therefore come † boldly unto the c throne of grace, that we may obtain mercy, and find grace * to help in time of need.]

† with freeneſſe μετὰ παῤῥησίας
* for a ſeaſonable relief, εἰς εὐκαιρον βοήθειαν

Notes on Chap. IV.

a. ὁ λόγος τ. θ.

a. That ὁ λόγος τ. θ. *the word of God*, ſhould ſignifie *Chriſt*, the *eternal word*, is not impoſſible, it being among the *Jewes* the known title of the *Meſſias* (ſee *Lu.* 1. *note* b.) and to that the mention of *eyes* v. 13. doth ſomewhat incline it. But this phraſe being not elſewhere found in this ſenſe in the *New Teſtament*, ſave only in Saint *John*'s writings, who is therefore called θεολόγος, It is more reaſonable here to take it for the *word of God*, i. e. that which had been *delivered* by *Chriſt*, and particularly that *ſevere ſanction*, and *denunciation* of *judgment* againſt all, that hold not faſt to him in time of *temptation*, thoſe that *openly* or *clanculary deny* him by their *words* or *actions*. For it muſt be obſerved that this *Epiſtle* being accommodated to the preſent condition of the *Chriſtians* in *Judea*, who were now daily ſollicited by the *Gnoſticks*, and drawn off from their *conſtancy* and *purity*, doth labour by all arguments to fortifie them. And in this *chapter* doth it by two arguments, one depending on the other; Firſt, from the *advantages*, which they ſhall reap by a *conſtant adhering* to *Chriſt*, not only *eternal reſt* in *heaven*, an ample *reward* for all their *perſecutions*, whatever they are, but even in *this* life more *peaceable dayes* of *profeſſing* and *worſhipping Chriſt*, when the *unbeleiving Jewes* the *perſecutors* ſhould be deſtroyed, and that time was now *at hand* c. 10. 37. And this hath formerly been explained to be meant by the ἀνάπαυσις, the *reſt*, that is here ſpoken of, a *reſt* from the *labours*, i. e. wearyſome *perſecutions*, and *preſſures*, that lay upon them, This he reſembles to the *Iſraelites Canaan*, as in the *refreſhment* that it yeilded the *people* of *God* after a ſad *travaile* in the *wilderneſſe*, ſo in the *propriety* that the *faithfull* ſervants of *God* had in it, none but they *admitted* to it, when they that had been brought out of *Ægypt*, and received the *Law* from *God*'s *mouth* at *Sinai*, and ſo were highly favoured and dignified by him, yet upon their *murmuring* and *falling back* toward *Ægypt* in their *hearts*, through impatience of *hardſhips* and the like (herein directly parallel to the *Gnoſticks*, and thoſe that were ſeduced by them, who either *ſecretly* or *openly* forſook *Chriſt* in time of *perſecutions*) were cut off, and deſtroyed in the *wilderneſſe*, and not a man of them *entred* into *Canaan*. And accordingly the ſecond argument is here taken from the ſeverity of *Chriſt*'s *denuntiations* againſt theſe (every where in the *Goſpell*) which ſhall thus fall off from him, the *ſeed* on the *ſtony ground*, and they that are *ſcandalized in him*, and they that ſeek to *ſave* their *lives*, &c. which *denunciation* ſaith the *author* here, ſhall like a *divine vengeance*, certainly find out every one that is obnoxious to it, how *ſecretly* ſoever he have contrived it. This is here *rhetorically* and *figuratively* expreſs'd by the *reſemblance* of a *prieſt*'s *knife*, cutting up the *ſacrifice*, proceeding, and *entring* into the leaſt, and the moſt *ſecret* parts of it, the *nerves* the *leaſt*, and the *marrow* the inmoſt parts. And all this meant but to aſſure them, that they which thus *fall off*, ſhall never be *concealed*, This *vengeance* foretold will find them out, if they be not carefull to make good their *conſtancy*, and ſo to be of the number of thoſe, to whom the *reſt* is *promiſed*, which is the meaning of that exhortation v. 11. which this is ſet to back, as the reaſon of it, Ζῶν γὰρ ὁ λόγος τ. θ. *for the word of God is living*, &c. Upon which it followes v. 14. that we ſhould therefore *hold faſt our profeſſion*, or avowed *confeſſion*, and *acknowledgement* of *Chriſt*, conſidering what he hath *ſuffered* before us, by which we may be ſure, that he will *aſſiſt* and relieve us, if we ſtick faſt to him.

b. ταραχλίζειν

The notion of ταραχλίζειν here, hath been much doubted of; I conceive it is moſt clearly that which *Phavorinus* thus expreſſes, Ταραχλίζειν, διχοτομεῖν τὰ λάχανα, ἤγουν τὰ διὰ τῆς ῥάχεως χίζειν, it ſignifies *to cut in two*, *to divide downe the Spina dorſi*) (ῥάχηλος ſignifying, ſaith he, τὰ σπονδύλια τῶν ἀγγυλίων, *the ſpondyls of the back bones*) and ſo it belongs clearly to the *cuſtome* of the *prieſts*, in examining the *ſacrifices*, whether they were *intire*, and without *blemiſh* or no; This is called δοκιμάζειν and ἐξετάζειν ἱερεῖα, *to try*, and *ſearch* the *ſacrifices*, (as in *Lucian* περὶ θυσ: Οἱ θύοντες στεφανώσαντες τὸ ζῶον καὶ πολὺν πρὸτερον ἐξετάσαντες εἰ ἐνδελὲς ἐστιν &c. ἐπιτίθεσι τῷ βωμῷ, *The prieſts put a crown on the beaſt's head, and having firſt ſearched it a great while, if it be perfect, they bring it to the altar*,) and among the *fathers* μωμοσκοπεῖν, to *look* as a *Momus* or *Cenſor*, and conſider, whether there were in the *ſacrifice* any מוּם or *blemiſh*, whether all were ἄμωμα καὶ ἀπαῆ, *immaculate and unhurt*; They that did this, were the μωμοσκόποι, who to that end uſed to *flea* the *body* firſt, and then *cut* it *down the neck*, or *back-bone*, called τράχηλος, and being ſo cut, to *lay* it upon the *altar*, that the *prieſt* might *ſearch* and *look* into the *inwards*, and, as *Philo* ſaith, ἴσα δὴ γαστρὶ καὶ μηρῷς ἀνακείσθωσαν, *whatſoever is hid in the belly*, &c. To which refers that of *Solomon Prov.* 20. 27. *The ſpirit of the man is the candle of the Lord, ſearching the hidden parts of the belly*. As therefore the *entrails* of the *ſacrifice*, and the moſt *ſecret* parts are *conſpicuous* to the *Prieſt*, by the help of the μωμοσκόποι, and by *cutting* the *ſacrifice* thus down the τράχηλος, *neck*, or *back-bone*, ſo are all before the *word* of *God*, the moſt *ſecret* things *diſcerned*, and ſeen into, and that is the meaning of γυμνὰ and τετραχηλισμένα, *naked*, in *reference* to *fleaing*, taking off the *skin*, with which the *fleſh* was *clothed* and *covered*, and *cut down* the *back* alſo. Thus ſaith *Iſidore Peluſiote Ep.* l. 1. 94. that the phraſe here uſed is ἐκ μεταφορᾶς τῶν ἱερείων τῶν εἰς θυσίαν ἀγομένων, *by a metaphore of conſecrated beaſts brought to ſacrifice*, ὅταν γὰρ ἐκδύσαντες τῶν δορῶν ἀφαιρήσωσι πάσης τῆς φαινομένης ἀπογυμνώσωσι περιβολῆς καὶ τῶν κεκρυμμένων ἔνδοθεν ὑπὸ δέρμασι διάδηλα, καὶ ταραχλίζωσιν εἰς ὕδραν πολλὴν ἰόντα, καὶ μίλλας, ὅσα τὸ πολὺ ἐκκαθαρθῶσι, ὕπω &c. *For as they being ſtead are made*

τετραχηλισμένα

made naked and deveſted of all the viſible covering, and ſhew the placing of thoſe things which were hid within,' and are cut down the back bone, to the end that he may ſearch, and look into every bone and part, that all may be cleanſed, or found to be pure, before they are ſacrificed, ſo &c. Hence is that of *Heſychius*, πεπαχηλισμένα, πεφανερωμένα, and *Phavorinus*, ἀνακεκαλυμμένα, the word ſignifies *diſcovered*, and *made manifeſt*.

The *Jewes* mention a double *throne* of *Gods*, כסא רחמים the *throne* of *pity* or *mercy*, and כסא דין the *throne* of *judgment*, and they adde that when ſitting in the *throne* of *judgment* he ſees the *multitude* too great of thoſe that deſerve *puniſhment*, he then removes to the *throne* of *mercy*, or *pity*, i.e. of *pardon*. c.

CHAP. V.

Paraphraſe.

* being taken from men ἐξ ἀνθρώπων λαμβανόμενος † conſtituted καθίσταται

1. FOR every high prieſt * taken from among men, is † ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſinnes;]

1. To this purpoſe of Chriſt's being our high prieſt; and as ſuch, working deliverance for us c 4.15. it will not be amiſſe to inlarge a while by comparing the chief things obſervable in an Aaronical prieſt with the like which are obſervable in him, every one of them, They are chiefly three, Firſt, the Aaronical high prieſt is ſevered and ſet apart from the common multitude, and appointed to act in ſtead of them in all things between them and God, and particularly in matter of burnt-offerings, which are by men given to God, and ſo ſpent by the Prieſt wholly in God's ſervice, and of ſin-offerings, ſuch as Lev.4.3.

* Being able to συμπαθῆσαι † are in error πλανωμένοις

2. * Who can have compaſſion on the ignorant, and on them that † are out of the way, for that he himſelf alſo is compaſſed with infirmity.]

2. Both which he offers for the ſins of the people, thoſe which they commit without deliberation, through ignorance, ſurreption, or ſuddain paſſion, and this 2dly, he can doe affectionately, and with a fellow-feeling of thoſe infirmities which have betrayed them to ſuch ſins, through incogitancy, without malice or preſumption, as conſidering that he himſelf is ſubject to the like infirmities as well as others, and ſo the more inclinable in all reaſon to mildneſſe toward them.

3. And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.]

3. And becauſe the Prieſt is ſubject to thoſe infirmities, 'tis therefore appointed that he ſhall offer alſo for himſelf, not only in caſe of any actual commiſſion of this kind, of which he is at any time guilty, Lev. 4. 3. but alſo becauſe ſuch ſins may paſſe by him undiſcerned, he is therefore on the great day of expiation, when he offers for the ſins of the people, to offer for himſelf alſo, Lev. 16. 6.

* as Aaron alſo was καθάπερ καὶ Ἀαρών

4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.]

4. And 3dly, the nature of this office was ſuch, that no man might legally aſſume it to himſelf, but only he that was of Aaron's line, and ſo called to it by God that had aſſigned it to that line.

5. So alſo, Chriſt glorified not himſelf to be made an high prieſt, but he that ſaid unto him, Thou art my ſon, to day have I begotten thee.

6. As he ſaith alſo in another place, Thou art a prieſt for ever after the order of Melchiſedek.]

5,6. Now of theſe three things propounded of a legal high prieſt, the firſt, v. 1. the ſecond, v.2,3. and the third, v.4. Every of them are directly appliable to Chriſt, as firſt the laſt of them (ſee note on Mat 7. b.) that Chriſt did not intrude himſelf upon this office, but God called him to it; And that is the meaning of two places in the Pſalmes, firſt Pſal. 2. This day have I begotten thee, O my ſon, i. e. beſtowed this ſpecial dignity upon thee to be a King and Prieſt after thy reſurrection, i. e. upon the aſcending of Chriſt, which was his going into the holy of holies, whither none but the high prieſt went. The ſecond, Pſal. 110. Thou art ſuch a Prieſt as Melchiſedek was, that is, a king and a prieſt together, and that never to ceaſe, or to be ſucceeded by any, till all be delivered up to God the father, 1 Cor.15. 24.

† preſerve him out of death, σῴζειν ἐκ θανάτου ἐισακουσθεὶς * hearkned to, delivered from his fear

7. Who in the daies of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears unto him that was able to † ſave him from death, and was * [a] heard, in that he [b] feared.]

7. The ſecond parallel betwixt Chriſt and the Prieſt in his offering for himſelf, now follows; For ſo did Chriſt alſo in the time of his loweſt eſtate of infirmities, and deſtitution, (when upon the croſſe he cried out, My God, my God &c.) offer up prayers and very ſubmiſſe petitions to his father, that he would, if he died, yet deliver him out of death, preſerve his ſpirit, and reſtore it again, ſaying, Father, into thy hands I commend my ſpirit, and cried with a loud voice (Mat.27.50. Mar.15.37. Lu 23.26.) at the delivering thoſe words, and, it ſeems (though it be not mentioned in the Goſpel) added tears therewith, and accordingly he was delivered from that which he feared, and according to his ardent prayer, he was thus preſerved by God, and though he died, was yet reſtored from death by God, and not ſuffered to lie under the power of it. a. b.

8. Though he were a ſon, yet learned he obedience, by the things which he ſuffered.]

8. And having paſt through ſo much of ſufferings, even to the higheſt degree of death it ſelf, in obedience to his fathers will, and ſo having found how dear obedience coſt him, though he were the ſon of God in an eminent manner, he could not but learn from thence, what an hard thing it is to perform conſtant obedience, when death it ſelf ſometimes muſt be taken in the way to it, and conſequently he could not but learn to have compaſſion on thoſe that ſin out of weakneſſe v. 2. though in that he were unlike the prieſt, that he was not ſubject to ſin, like him, which taught the prieſt his compaſſion to ſinners.

† conſummate or conſecrated * Being pronounced by Γενηθεὶς ὑπὸ

9. And being † [c] made perfect he became the author of eternal ſalvation unto all them that obey him:

10. * Called of God an high prieſt after the order of Melchiſedek.]

9, 10. After this third and ſecond part of the parallel, the firſt now follows in the laſt place, that as the prieſt is taken from among men, and advanced to that office, to negotiate between God and man, in the things belonging to God, eſpecially in offering ſacrifices, ſo Chriſt is parallel to the prieſt alſo, though in an higher manner, not taken from the common multitude of men, as the prieſt was (in that unlike) but yet negotiating in the whole buſineſſe of ſouls, as the prieſt did conſecrated by his ſufferings, as the prieſt by the ceremonies of his conſecration, and being ſo conſecrated, he offers up himſelf unto his father (as the prieſt did gifts and ſacrifices v. 1.) preſents himſelf now at his right hand in heaven by way of interceſſion for

for us, for pardon and for grace, and by that means if we live ſincerely, though not perfectly obedient to him, becomes unto us the author of eternal ſalvation, being after his reſurrection from the grave, pronounced, or declared by God an high prieſt, ſuch an one as Melchiſedek was, a king and a prieſt together, the prieſt to pray for bleſſings on us, as Melchiſedek did on Abraham, and the king to doe that with power, actually to beſtow thoſe bleſſings on us.

11. Of which reſemblance alſo between Chriſt and Melchiſedek I might ſpeak very much, which would not eaſily be underſtood, if I ſhould ſpeak it, For I cannot boaſt much of the quickneſſe of your underſtanding, or perception in divine things, or your forwardneſſe to hearken to what is thus ſaid unto you.

11. * Of whom we have † many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.]

* Concerning which Prep. † much matter, and which would not eaſily be interpreted by ſpeaking, περὶ ὁ λόγος ἡμῖν πολὺς καὶ δυσερμήνευτος λέγειν * what are the elements or letters of the beginning τίνα τὰ στοιχεῖα τῆς ἀρχῆς, ſee note on Rom. 3. a. † partakes of μετέχων * taſts not] of γεύομαι

12. For ſome of you that have been long employed in the Church, and in that reſpect might be fit to be Biſhops, (ſee note a. on ch. 6.) in ſtead of that, have indeed need that the firſt doctrines and principles of Chriſtianity, neceſſary for all the youngeſt and tenderſt Chriſtians to know, ſhould be taught you again, and 'tis unfit to give you ſuch myſterious abſtruſe doctrine, concerning the prieſthood of Chriſt and Melchiſedek, who want inſtruction in the plaineſt parts of Catechiſtical doctrine.

12. For when for the time ye ought to be teachers, ye have need that one teach you again * which be the firſt principles of the oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat.]

13. For he that is gotten no higher than milk, will be hurt, not fed, by having more ſolid food given him; and ſo they that are not gotten beyond the loweſt, moſt neceſſary part of Chriſtian knowledge, muſt not be burthened with higher doctrines, ſuch as belong to proficients, for they are as children, which have neither teeth, nor ſtomach, to overcome ſuch harder food.

13. For every one that † uſeth milk, * is unskilfull in the word of righteouſneſſe, for he is a babe.]

d. 14. But 'ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.]

14. But these higher doctrines, like ſtronger meats, are for thoſe that are perfect men of full growth, (and, anſwerable to them, thoſe that are of full knowledge in Chriſtianity) that by long cuſtome and converſation in the ſacred writings, have ſo exerciſed and improved their faculties that they can diſcern between good and bad, true and falſe doctrines (which children, and raw rude perſons cannot doe) See *Origen. cont. Celſ.* l. 6. p. 262.

Notes on Chap. V.

ἐπακούειν

ἐπακούειν *to hear*] is uſed by the *Greek tranſlators* of the *Old Teſtament* to expreſſe שׁוּעַ to *preſerve*, or *deliver*, ſo *Pſal.* 55. 18. (to which the *Greek* σώζειν, which we ordinarily render *to ſave*, is directly anſwerable, and ſo is here joyned with ἐπακούειν in the ſame ſenſe) and it is alſo uſed in other places for עָנָה *reſpondit*, *anſwered*, which is in effect the ſame, [the *anſwering* a *prayer* for *deliverance*,] being all one with [*delivering*.] So *Pſal.* 22. 22. *Thou haſt heard*, or *anſwered me from the horns of the Unicorn*, i. e. *delivered* me from that great *danger*.

b. εὐλάβεια

εὐλάβεια, noting ordinarily a *pious fear*, doth in S. *Luke* (who ſome think to be the *author* of this *Epiſtle*) denote any other kind of *fear* alſo, ſo *Act.* 23. 10. where in the *commotion* the *commander* is ſaid to be ἐυλαβηθεὶς, *afraid*, that *Paul* would be *torn in pieces*. So מוֹרָא φόβος *fear*, from יָרֵא *timuit*, is rendred ἐυλαβοῦς *Exod.* 3. 6. And being here taken alſo in the ſame ſenſe, it is yet with ſome *difference*, being here uſed (as many other words which denote the *affections*) to ſignifie not the *affection*, but the *object*, or *thing* it ſelf which is *feared*. So 1 *Pet.* 3. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, i. e. the *puniſhments* which the *threaten*, and ſo *Iſa.* 8. 16. (from whence the place is taken) the *Hebrew* which is rendred φόβον αὐτοῦ *his fear* is מוֹרָאוֹ, which ſignifies the *terrible thing*, the *object* of *fear*, not *fear* it ſelf, which is יִרְאָה. and therefore it followes in that very place, Κύριον τὸν θεὸν φοβοῦ, *The Lord ſhall be thy fear*, i. e. ſurely, the *object* of it, he ſhall be *feared* by thee, and ſo the *Hebrew* is in other places rendred by ἐφόβους, *Deut.* 26. 8. *terrible ſights* or *appearances*, and c. 34. 12. θαυμάσια τὰ μεγάλα, *the great wonders* or *terrible things* that were done before them. So פַּחַד *fear*, is ſometimes rendred πόλεμος *warre Job* 22. 10. ſometimes ὄλεθρος *deſtruction* *Prov.* 1. 26. ſo *Jude* 23. οὓς δὲ ἐν φόβῳ σώζετε, *whom ſave in fear*, i. e. in time of *danger*, as it follows, *ſnatching out of the fire*, ſo φόβος *terror* is uſed for the *thing* that is *feared*, *Prov.* 3. 25. φόβος ἐπιπεσὼν, the *fear approaching*, explained by ἐμπεσὼν ἀσεβῶν ἐπιχείρησις, *the aſſaults* or *violences of the wicked that come upon them*. Of theſe and the like words, ſee *note* on *Lu.* 1. g. And thus ἐυλαβεια will be anſwerable to διὰ θανάτου *death* preceding, as εἰσακουσθεὶς *heard*] to σωζόμενος *being ſaved*. As for the other *interpretation* of the ἀπὸ τῆς ἐυλαβείας taken from the notion of ἀπὸ in that place, where 'tis ἀπὸ ſaid they could not *ſpeak* ἀπὸ χαρᾶς *for joy*, or in that they were ſo *full* of *joy*, by analogie with which ſome would render this, that he was *heard*, *in that he was ſo much afraid*, there will be little reaſon for that, even according to that analogie, his *joy* being the *cauſe* (and that noted by ἀπὸ) of what they did, or *abſtained* from doing, but his *fear* being not in like manner the *cauſe* of what *another* did, or of what he *ſuffered*, but the *pleaſure* or *mercy* of him that did *hear* him, i. e. of *God*, of which this *hearing* was the effect, and not of his *feare*.

τελειοῦς

τελειοῦς in the *Agoniſticall* notion, we have formerly explained, *note* on *Phil.* 3. d. Another notion there is of it not far diſtant from thence, uſuall among the *Greek tranſlators* of the *Old Teſtament*, to ſignifie the *conſecration* of a *prieſt*, who was to perform and paſſe through ſome *ceremonies*, and thoſe being done, and he actually *conſecrated*, hee was ſaid τελειοῦσθαι *to be conſummate*. The *Hebrew* word to which this is anſwerable, is מִלֵּא from מָלֵא *implevit*, to which τελειοῦν is not unfitly accommodated, becauſe τελειοῦσθαι and πληροῦσθαι, to be *perfected* and *filled*] are ſo neere *Synonyma*. The applying of this word to the *conſecration* of a *prieſt*, was perhaps from that cuſtome of *filling* the *hands*, of him that was *conſecrated*, with *fleſh* and *bread*, *Gen.* 29. 24. Hence the *ram* that was *offered* at the *conſecration* of the *prieſt* is called אֵיל הַמִּלֻּאִים *of impletions*, and the *fleſh* again, the *fleſh* of

c. τελειοῦς

of *impletions* or *fillings*, but in *Greek* δυσὶν τῶν πληρώσεων, the *sacrifice* of *consecration*, in the *septuagint*, *Exod.* 29. 34. That it is taken here in that notion, may appear by the προκεχρηματίσθαι ὑπὸ τοῦ ἀρχιερέως, that follows, as an explication of it, v. 10. *pronounced*, or *proclaimed*, or *declared high priest*, which belongs to *Christ* after his *resurrection*, and not *before*, that being the time, *wherein* all *power* was *given* unto him, viz. that *power* of *blessing*, wherein the *Melchisedek-Priesthood* consists. As for the *sacrifice* on the *crosse*, that was the *ceremony* of his *consecration*, answerable to that which was prescribed, *Exod.* 29. 11. after which he was *assumed* solemnely to this *office* of *priesthood*, according to that of *Menander* in *Artemidorus Oneicrocrit:* l. 4. who *dream'd* in *Greece* that he was *crucified* ἐμπεσόντα ἱερῷ Διὸς πόλεως, *before the temple of Dios polis*, or the *city* of *Jupiter*, upon which, saith he, ἱερεὺς ἀποδεχθεὶς ἐκείνου τοῦ Διός, λαμπρότερος ἐγένετο καὶ εὐπορώτερος *he was appointed* or *constituted priest of that God, and so became more splendid and wealthy* then he was.

d. Στερεὰ τροφὴ

What στερεὰ τροφὴ, *solid food*, literally signifies, hath no doubt or difficulty in it; 'tis that which is agreeable to *healthy* men's *stomachs*, and tends most to the nourishing of such, but is too *hard* and *heavy* for *children*, or *weak silly* persons, and doth rather *destroy*, then *advantage* such. What tis here *figuratively* applyed to, is clear also, viz. the explication of *figures*, or *types* in the *Old Testament*, so as to discover *Evangelicall truths* in them. As for example, the *comparing* of the *Priests* under the *old Testament*, whether *Aaron* or *Melchisedek*, with that which the *Gospel* teaches us of *Christ*, and shewing what those, *typically* or *mystically*, or in a *spiritual* sense, signifie. That these are here meant by *solid food*, appears by the discourse, which this *Author* had now in hand, though he tell them, that they are scarce *fit* to *receive* it, And on that occasion, by way of *Parenthesis*, that which is here said, and at the beginning of the next *chapter*, comes in, After which he returns to this kind of *discourse* again, at the end of c. 6. and beginning of c. 7. *Thus Melchisedek* &c. The only difficulty here to be explain'd, is, why or how the *Author* here fals off into this long *digression*, interserting this strange *parenthesis* in the midst of his discourse about *Christ's Melchisedekian Priesthood*, on which he was entred here in this c. 5. v. 10. and returns not perfectly to it again, till the beginning of c. 7. To this the solution is, that on occasion of this *mystical explication* of some passages in the *Old Testament*, he began to think of the *Gnostick leaven* among them, which consisted much in giving *figurative mystical interpretations* of the *Old Testament*, which being called γνῶσις *knowledge*, they assumed that title of *Gnosticks* or *knowing* men to themselves, upon this ground of their dealing so much in these *interpretations*, and gathering and confirming all the branches of their *heresie* from places of *Scripture* perverted by that means. Upon this occasion he therefore thinkes fit to tell them 1. that as the *interpreting Scripture* after this manner is a difficult task, and if it be undertaken by *unskilfull raw* teachers, it may doe a great deal of *hurt*, so if the *auditors* be *ignorant*, and not well and habitually setled in the truth of *Christianity*, and somewhat conversant in the *Scriptures*, so as to be *able* to *judge* between *true* and *false*, *Christian* and *hereticall doctrin*, this way may do them a great deal of hurt; may *seduce*, and *corrupt*, and *destroy* them, as *strong meat* doth *weak stomachs*. 2^dly, That this is the case of many of these *Hebrews*, even those that have been *Christians* long enough to bee better *proficients*, and *judges* of *true* and *false doctrine*, meaning no doubt those that had received some of these *Gnostick heretical infusions*, and either were already fallen off into their *abominable* practises, or else were very much in danger of doing thus. And of these hee resolves that (though he doth not now mean to do it, *c.* 6. 1. but may perhaps at some other opportunity *v.* 3. yet) it were most proper to begin with them, as with *new converts*, or *children*, not yet sufficiently *catechised* in the *principles*, and to instruct them in the nature of *faith* and *repentance* from *wicked* abominable *works*, of *Baptisme* and the *vow* of it (to *forsake* all *carnall* sins, and to stick close to *Christ* in despight of all *temptations*) of *imposition* of *hands* in the *absolution* of those that were *laps'd* (as many either were already, or were likely to be) and in like manner of the *resurrection* of the *dead* and *everlasting judgment* (which these *Heretick*s began to doubt of, see 2 *Tim.* 2. 18. and 1 *Cor.* 15. 12.) upon which he farther thinks fit to warn them of the danger of such *apostasie* from the *Christian faith*, c. 6. 4. And that enlargeth the *Parenthesis*. And that, having resolved them thus *unfit* to have this *solid food* allowed them, he yet proceeds, *ch.* 7. to give it them, entring there into this *mystical divinity* concerning *Melchisedeks Priesthood*, the reason is clear, 1. because this *touch* here given might be *sufficient* to avert the *danger*, and 2^dly, because of the *generality* of them, he was *perswaded* better things, *c.* 6. 9. though of *some* he had reason to passe this *severer censure*.

CHAP. VI.

Paraphrase.

* The discourse of the beginning of Christ ἡ ἀρχὴ τοῦ Χριστοῦ λόγος † be caried on φερώμεθα.

1. THerefore leaving * the principles of the doctrine of Christ, let us † go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,]

1. And that we may discourse at large of this high point of Christs Melchisedek-Priesthood, c. 5. 10. it is necessary (though some mens stupid ignorance and impenitent lives, or relapses to their former unchristian sins after their receiving of Christianity, would tempt one to return and plant again the first principles among them, see c. 5. note d.) to passe over those rudiments of Christian Religion, in opposition to perfection here, and the word of righteousnesse, c. 5. 13. or those first things that wee read of in the Gospel (see note on Rom. 3. 2.)

2. Of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.]

2. And these are referr'd to six heads, as so many stones in the foundation, 1. Repentance or change of mind, a resolute forsaking of all sinful works, 2. Faith

2. Faith on Chriſt, or embracing the Goſpel, 3. The Doctrine of Baptiſme now among Chriſtians, as before among the Jews, the ceremony to receive Proſelytes into the Church. 4. Impoſition of hands for thoſe that were fallen after Baptiſme, after the example of Chriſt, who laid his hands on the ſick when hee healed them, to which abſolution is anſwerable, (the cure of the ſick being the looſing from that band, Lu. 13.16. See note on 1 Tim.5.f.) 5. Reſurrection from the dead, and 6. Eternal judgment.

3. Of which, if God ſee fit, I may have another ſeaſon to inſtruct others Catechiſtically that ſtand in need of it, (but at this time I ſhall not doe it, but aſcend to higher parts of Chriſtian knowledge, the underſtanding of the figures and types of the Old Teſtament applicable to Chriſt under the Goſpel) the danger being ſo great to them that doe not underſtand them aright, and order themſelves accordingly.

3. And this wee will doe, if God permit.]

4,5,6. For as for thoſe that have been received into the Church by Baptiſme, and ſo by oath obliged themſelves to continue in the true faith, and Chriſtian practiſe to their lives end, and having done ſo, have for ſome time enjoyed the privileges of Chriſtians, pardon of ſin, and peace of conſcience, a conſequent of the mercy ſealed in Baptiſme, and yet farther have had ſome of thoſe extraordinary gifts of the holy Ghoſt poured out upon them (ſee Note on *Acts* 6.c.) and by their continuance in the Church for ſome ſpace, have had experience of the promiſes of Chriſt, and the wonderful works of mercy wrought for us by him under the Goſpel, *Eph.*1.19. If thoſe, I ſay, ſhall through the Gnoſtick infuſions apoſtatize from the faith, after all theſe engagements to continue in it, they muſt never bee received to the peace of the Church again, and thoſe conſequent advantages and privileges, from which they are falien, being guilty of the ſame ſin, that the Jews were in denying and crucifying of Chriſt, and making an Impoſtor of him: (for thus did all they that fell off to the Gnoſtick hereſie, in which Judaiſm, and denying of Chriſt was a ſpecial ingredient.)

4. For it is impoſſible for thoſe who were once inlightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt,

5. And have taſted the good word of God, and the powers of the * world to come,

2. b. 6. † If they [a] ſhall fall away, to [b] renew them again unto repentance, ſeeing they crucifie to themſelvs the Son of God afreſh, and put him to an open ſhame.]

* future age
† and have fallen away again to.

7,8. For as the ground that being ſowed and watered from Heaven, fructifies proportionably for the benefit & advantage of them to whom it is deſigned to be uſeful, is commended by God as good ground, on which the rain from Heaven is beſtowed to ſome purpoſe, and as far as it is capable, rewarded by him with more rain, more fructifying ſhowers & beams, that it may bring forth more fruit (like the good tree, & the good ſervant in the parable.) But contrariwiſe that ground or field, which after the like ſowing & irrigation, brings forth only thorns in ſtead of fruit, is given over, rejected by God, and man, and may juſtly expect to be curſed, as the fruitleſs Fig-tree, and is finally fit for nothing but to be burnt and deſtroyed (like that of *Sodome*) never to bear fruit again: So he that hath been baptized, and made partaker of the holy Ghoſt, and hath extraordinary gifts of the Spirit beſtowed upon him, on purpoſe for the benefit of others, if he renounce and apoſtatize from Chriſt, he is never to be reſtored to his dignity again, but is to be look'd on as one that in ſtead of edifying, hath endevoured and done his worſt to ruine the Church, and ſo is to bee caſt out of it irreverſibly, the curſe of a fruitleſſe Tree or Field to fall upon him. And ſo generally the Gnoſtick Apoſtatizers, eſpecially thoſe that from any extraordinary gifts, have fall'n into this foul noiſome hereſie, are to look for an heavy curſe, for fierce judgments approaching them, and in the concluſion for utter deſtruction.

7. For the Earth which drinketh in the rain, which cometh oft upon it, and bringeth forth herbs meet for them * by whom it is dreſſed, † receiveth bleſſing from God.

c. 8. But that which beareth thorns and briars is * rejected, and is nigh unto curſing, whoſe end is to be burnt.]

* for whom
† partaketh of
* reprobate and neer a curſe, ἀδόκιμος ἐγγὺς κατάρας

9. But beloved, wee are perſwaded better things of you, and things that

d. [d] † accompany ſalvation, though we thus ſpeak.]

† are neer

9. But after all this thus ſaid to you, by way of caution, I have more comfortable hopes of you, and perſwade my ſelf, that you will have your parts in the great ſignal deliverance, (ſee Note on ch. 2.b.) that now the faithful are to look for, preparatory to their eternal bliſſe, and not the deſtruction that attends others.

10. For God is not unrighteous, to forget your work and labour of love, which yee have ſhewed toward his name, in that yee have miniſtred to the Saints, and do miniſter.

10. And the ground of my hope is, becauſe you have been formerly ſo couragious in profeſſing of Chriſt, and ſo charitable to poor Chriſtians, and are ſo ſtill, which works of yours God is, according to his promiſe of mercy in the Goſpel, bound to reward with giving more grace, and not to forſake and leave ſuch without all grace, as thoſe which for their obſtinacy in ſin are accurſed by him, v.8.

11. And wee deſire that every one of you do ſhew the ſame diligence to the * full aſſurance of hope unto the end,]

* conſummation of your hope πληροφορίαν τῆς ἐλπίδος

11. All the deſign of my preſent admonition and digreſſion is, to ſtir up every one of you to the continuance of this diligence to the end, that you may perſevere in the performing that condition, upon which all the promiſes are propoſed, and your hopes grounded, (ſee note on Lu.1.2.)

12. That yee be not † ſlothful, but followers of them, who through faith and * patience inherit the promiſes.]

† cowardly, ſluggiſh νωθροὶ
* longanimity μακροθυμίας Syriac

12. That you doe not now like faint-hearted perſons give over your courſe, but imitate and follow their pattern, who by faith continuing, and enduring through all afflictions, did at laſt enjoy their part in the promiſes made unto them.

13. For when God made promiſe to Abraham, becauſe hee could ſwear by no greater, he ſware by himſelf,

14. Saying, Surely bleſſing I will bleſſe thee, and multiplying I will multiply thee.]

13,14. Such were thoſe promiſes which were made by God to Abraham under oath, under the ſtyle of bleſſing and multiplying him, by which was meant Gods bringing his ſeed into Canaan, and all faithful Chriſtians to the reſt, mentioned c.3. note c.

15. And ſo after he had patiently endured, he obtained the promiſe.]

15. And theſe promiſes being made under oath, were in themſelves moſt ſure, and being faithfully relyed on, and believed by Abraham, were though not preſently, yet in time performed to him, i.e. to his ſeed, the Jews.

16. For

† is to them the end of all contestation for establishment, πάσης αὐτοῖς βεβαίωσις πέρας

16. For men verily ſwear by the greater, and an oath † for confirmation is to them an end of all ſtrife.]

16. For as a man when he would ſwear alwaies ſwears by the greateſt perſon he knows, and an oath being taken by one of the conteſting perſons, one ſaying one thing, the other the contrary, ſets an end to that affirming and denying, and confirms the judge to the believing of one party againſt the other (ſee note on 1 Tim. 5. e.)

*Wherefore Ἐν ᾧ † he interpoſed by oath μεσιτεύσας ὅρκῳ * we may have ἰσχυρὰν

17. * Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, † confirmed it by an oath,]

17. So God was pleaſed to ſwear by himſelf, having no greater to ſwear by, v. 13. and by that means to aſcertain thoſe to whom his promiſes belong, i. e. all conſtant Chriſtians, of the performance of his promiſe concerning believers, the ſpiritual ſeed of Abraham,

18. That by two immutable things, in which it was impoſſible for God to lie, * we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:]

18. That by promiſing firſt, which, when the condition is not neglected, is immutable, and then by adding an oath to it, he might give us ſecurity of enjoying what we hope for, of receiving the reward propoſed to us.

† the inner part of the veil, τὸ ἐσώτερον τοῦ καταπετάσματος

19. Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into † that within the veile:]

19. This hope being that which keeps us from being toſt and ſhipwracke with the billows of the world, as being able indeed to ſee through the afflictions and perſecutions of this world, and ſee ſomewhat beyond them, dates of reſt and releaſe here, and beyond that eternal reſt hereafter in heaven, meant by the holy place, whither none but the prieſt could enter, and parallel thereto, the true faithfull Chriſtians:

20. Whither the forerunner is for us entred, even Jeſus, made an high prieſt forever * after the order of Melchiſedek.]

20. And whither, to make the way acceſſible to us, our Saviour Chriſt is gone as our harbinger, even he that king and prieſt, or powerfull intercceſſor of ours, of which I ſpake ch. 5. 10. And on occaſion of the mention of which, all that ſince hath been ſaid, hath by way of Parentheſis, as it were, been interpoſed, to fortifie you againſt thoſe that deceive you by figurative explications of Scripture (ſee note on chap. 5. d.)

Notes on Chap. VI.

2. Παραπεσόντας

What παραπεσόντας, *falling away*] here notes, may beſt be collected from the *context*, and that 1. from the *antecedents*, the *illumination*, and *taſting* the *heavenly gift*, and *partaking* of the *Holy Ghoſt*, and *taſting* the *good word of God*, *and the powers of the future age*, and 2^dly, by the *conſequents*, *crucifying again*, and *putting to an open ſhame the ſon of God*. The *former* ſhews from *whence* it is that they are ſaid to *fall*, and the *latter* how *deep* the *fall* is, that is here ſpoken of; The former conſiſts of ſeveral degrees, 1. φωτισθέντας, thoſe that have been *inlightned*, That certainly ſignifies *baptiſm*, which among the *Antients* was generally call'd φωτισμὸς, *illumination*, And this contained under it not only the *acknowledgment of the truth* c. 10. 26. but farther alſo the *vow* of *baptiſme*, that of *forſaking all wicked waies*, and *adhering* conſtantly to *Chriſt* to their *lives* end. Now all that were thus *baptized*, and thereby entred into the *Church*, were received to *abſolution* of all their *ſins* paſt, admitted to be *members* of the *Church*, and to enjoy the *privileges* of *Chriſtians*, the *mercies* afforded men there, called the *gift* of *God*, *Joh.* 4. 10. And they that have enjoyed the *benefit* and *comfort* of this for ſome time, may here fitly be expreſt by γευσαμένους & δωρεᾶς & ἐπουρανίου, *that have taſted the heavenly gift*, and that phraſe being annext to the φωτισθέντας, *illuminate*, with the *conjunction* [τε, *and*] may fitly be reſolved to belong to the ſame matter, as a fuller expreſſion of the φωτισθέντας *enlightned*] thoſe that by being *baptized* have been admitted to theſe *privileges* of *Chriſtians*, and have *taſted*, *enjoyed* them for ſome time. But then, as beſide theſe of *baptiſme*, and *pardon* of *ſin*, there were other χαρίσματα, *extraordinary powers* and *gifts* in the *Church*, So here beſide the mention of being *inlightned*, and *taſting the heavenly gift*, are added theſe other *phraſes*, that ſeem to be ſet on purpoſe to denote thoſe *higher endowments*, 1. Μετόχους γενηθέντας πνεύματος ἁγίου, *made partakers of the Holy Ghoſt*, thoſe which have the *Holy Ghoſt*, which *deſcended* on the *Apoſtles*, *Act.* 2. *communicated* to them, for ſo had many *believers* at that time in the *Church* of *Judea*, (ſee *note* on *Act.* 2. d. and on *Act.* 6. c.) and 2^dly, καλὸν γευσαμένους θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, *having taſted the good word of God, and the powers of the future age*; where 1. μέλλων αἰὼν, *the future age*, is the very *phraſe* uſed in the *Septuagint*, *Iſa.* 9. 6. for the *ſtate* of *Chriſtianity*, where *Chriſt* is called πατὴρ μέλλοντος αἰῶνος, *the father of the future age*, there being in the *Jewes* account *two ages*, the one *before*, the other *after* the *coming* of the *Meſſias*, and the *ſecond*, in reſpect of the *former*, called μέλλων *future*, (and ſo οἰκουμένη μέλλουσα, *the future world*, ch. 2. 5. that after the coming of the *Meſſias*,) and אחרים ימים *the after*, or *later daies*, ἐσχάτου ἡμερῶν, often mentioned in the *New Teſtament*. 2^dly, δυνάμεις, *powers*, is the ordinary word to denote *miracles*, and ſo δυνάμεις μέλλοντος αἰῶνος] will be either thoſe *miraculous powers*, *extraordinary gifts*, which were beſtowed on *believers* by the *coming* of the *Holy Ghoſt* upon them, for the *confirming* themſelves, and *converting* of others, (and ſo were generally the conſequents, and effects as of the *Holy Ghoſt's deſcending* on the *Apoſtles*, ſo of their *impoſing hands* on others, and their *receiving* the *Holy Ghoſt*, for of ſuch we oft read, that they *ſpake with tongues*, &c. which were theſe δυνάμεις *powers*, *miraculous* gifts here ſpoken of,) or elſe more ſimply, and ſo as to agree with the *good word of God*, (whereby the *Evangelical promiſes* are denoted) the *miraculous tranſcendent mercies* enjoyed under the *Goſpel*. And then that will be the importance of theſe ſeveral ſorts of *phraſes*, here put together, thoſe that are, not only *baptized Chriſtians*, but furniſhed with *extraordinary gifts* and *graces*, and ſuch as have had *experience* of the wonderfull *mercies* and performances of *Chriſt* to *Chriſtians* under the *Goſpel*. And ſuch as were ſo, will be the ſubject of this *propoſition*.

Μέτοχοι γενηθέντες πνεύματος ἁγίου

Then

Then for the *conſequents*, they expreſſe the *degree* of the *fall* here ſpoken of; They that are here ſuppoſed to have *fallen* from this *ſtate*, are ſaid ἀνασταυροῦν to *crucifie* Chriſt a *ſecond time*, and παραδειγματίζειν, i. e. to inflict *open puniſhment* upon him, (ſee *note* on *Mat.* 1. h.) That muſt needs include *renouncing* and *denying* of *Chriſt*, the looking on him as ſuch, as the *Jewes* pretended him to be, when they *crucified* him, i. e. as an *impoſtor*, and accordingly the *Hebrew* מרד anſwerable to ἀποστῆναι, *falling away*, ſignifies with them *Apoſtaſie*, and ſo מעל, which is oft rendred ἀποστῆναι *to fall away*, doth denote alſo, 2 *Chron.* 29. 19. and elſwhere, and ſo the *Gnoſtick hereticks* (which are in the *Apoſtles* eye) are ſuppoſed by S. *John* to deny *Chriſt*, and thereupon are called Ἀντίχριστοι *Antichriſts*; And both theſe put together ſeem to make up the full importance of this place, that they that being *baptized illuminate Chriſtians endowed* with *extraordinary* gifts, and having *continued* ſo for ſome time (and ſo *for their time ought to be Doctors*, c. 5. 12.) fall off after all this not only to ſome *waſting* ſin, but to *denying* of *Chriſt*, *renouncing* of him, *apoſtatizing* from him, could not poſſibly be again *renewed* to *repentance*, and what that ſignifies, will be ſeen *note* b.

b. What ἀνακαινίζειν ſignifies, may, I ſuppoſe, be beſt concluded by the notion of ἐγκαινίζειν to *dedicate*, from whence we have ἐγκαίνια the feaſt of the *dedication* of the *Altar*, in the book of the *Maccabees*, mentioned in the *Goſpel*. Agreeably when men, which by their *creation* after *God's image*, were *dedicated* to his *ſervice*, had fallen away from him, into *idolatry*, or *ſin*, the receiving them to *baptiſme*, upon *vow* of *new life*, was the ἀνακαινίζειν εἰς μετάνοιαν, *dedicating them anew to repentance*, or *new life*. And accordingly to prepare them for *baptiſme*, they uſed to *confeſſe* their *ſins*, and the *Catechiſt* to *lay hands* on them, and *pray* for *abſolution*, as it is ſaid of *Conſtantine*, Ἐξομολογάμενος τῶν διὰ χειροθεσίας ἰυχῶν ἔτυχεν, *He confeſt, and obtained the prayers by impoſition of hands. Euſeb: de vit: Conſt:* l. 4. Conſequently πάλιν ἀνακαινίζειν εἰς μετάνοιαν *again to renew to repentance*, is to uſe ſome *new* courſe of *dedicating* and *conſecrating* them anew, after ſome *foul fall*, or *waſting ſin* after *baptiſme*, and that was wont to be by *penance*, and *abſolution*. For μετάνοια *repentance* is ſometimes taken for *admiſſion* to *pardon*, or the whole proceeding of the *Church* with the *penitent*, in order to his *abſolution* from the *Cenſures*. So μετάνοιαν αἰτεῖν *to ask repentance*, is to *demand* or *beg admiſſion* to that courſe, which ſhould prepare them for *abſolution*, *Conc: Neocaeſ: Can:* 52. and elſwhere frequently. And ſo in our 16th *Article*, the *grant of repentance*, is put to explain that which had been before, in *King Edward's Articles*, the *place for penitents*, and in the *Auguſtan confeſſion*, *Abſolutionem impertire*, *to afford abſolution*, *Art.* 12. and this according to *Scripture-ſtyle*, where to *preach repentance* is to *proclaime admiſſion* to *pardon* upon *repentance*. And therefore when it is here ſaid that it is ἀδύνατον *impoſſible* (not to be *hoped* for, or *attained*) *again* to *re-dedicate* ſuch an one to *repentance*, the meaning will be, that ſuch as are here ſpoken of, *Apoſtate Gnoſticks*, that from ſo *high* a ſtate of *Chriſtians*, ſo long continued in, ſhall *fall off*, and joyn with the *Jewes* in denying of *Chriſt*, and perſecuting *Chriſtians*, are never to hope to be received to the *peace* of the *Church* again, to have the *benefit* of their *publick prayers*, as c. 10. 26. it is ſaid of ſuch, that there *remains no more ſacrifice for ſin*. For although for other foule *acts* of ſin, *ſacrificing* to *Idols*, &c. the *antient Church*, eſpecially of the *Roman Communion*, allowed *place* for *reconciliation*, and abſolution, after a *firſt offence*, (ſome denying it to a *ſecond*, *amplius nunquam*, ſaith *Tertullian de pœn:*) yet to *Apoſtates*, and thoſe which turned *open*, *obſtinate enemies*, after the *acknowledgment of the truth*, this was *not allowed*, (And accordingly we read of *Julian* the *Apoſtate*, that in ſtead of *praying* for him, they *prayed* againſt *him*.) And this, or the like underſtanding of theſe words, ſeems to be the reaſon that the *Roman Church*, which at firſt *received* not this *Epiſtle*, thinking it to oppoſe *admiſſion* to the *peace* of the *Church*, for any act of *known*, and groſſe ſin after *baptiſme*, did after receive it into the *Canon*, obſerving ſome other *interpretation* (*reconcileable* with their *doctrine*) of which the *words* were capable. And if this be not thought to come home to the force of the word ἀδύνατον *impoſſible*, becauſe though the *Church will* not *receive* ſuch, yet it is ſtill *poſſible* they *may*, that is eaſily anſwered, by obſerving, that that word is uſed ſometimes to ſignifie that, which by *law* may *not* be done, though *naturally* it *may*, So *Joſephus* againſt *Appion*, l. 2. ſpeaking of *great* offenders, ſaith, Ἀδύνατον ἦν τὴν χαλεπὴν ζημίαν, *'tis impoſſible to obtain remiſſion of the puniſhment*, i. e. *the law* permits it not. One other notion there is, that this place may be capable of, by applying it yet more peculiarly to the *Gnoſticks* at that time, that they that ſo foully fell off from *Chriſtianity* through the *Jewiſh perſecutions*, ſhould in the iſſue never be capable of *repentance*, the *deſtruction*, that *as a thief in the night*, ſhould come ſo unexpectedly on the *Jewes*, ſhould alſo *involve* them, and *ſweep* them ſuddenly away, And to this belongs that which is added v. 8. that they were *neer a curſe*, *whoſe end was to be burnt*; and to that the place *Heb.* 10. 26. very well accordeth. But the words here have generally been conceived by the *antient Church* to belong to the *Cenſures*, and *admiſſion* to *penance*, and *abſolution*, and to that the phraſe ἀνακαινίζειν εἰς μετάνοιαν *renewing to repentance*, hath a *propriety*, and that other may be the *interpretation* of v. 8. and preſuppoſe, and fitly be ſuperadded to this, and not be *excluſive* of it.

c. What εὐλογία *bleſſing* here ſignifies, is ſomewhat uncertain, the word being capable of ſeveral acceptions, that which is moſt commodious to the matter in hand, and contrary to κατάραν *curſing*] which follows, is, that it ſignifie *praiſe*, or *approbation*, by way of reward, the [*well done good and faithfull ſervant*] and the *bliſſe* attending it. And then, as any that doth his *duty*, is ſaid to be *approved*, and any that brings in *fruit* to be *commended* by *God* (eſpecially when it is conſidered that the *ſimilitude* of the *earth* is here uſed to ſignifie *men*, who are capable of ſuch *payments* by way of *reward* from *God*, if the *earth* be not) and becauſe the *ſimilitude* is not here applied, the ἀνταπόδοσις being left out, it was therefore more reaſonable to uſe this *phraſe*, (which belongs more properly to the

the *man*, than the *earth*) more ſignally to note, that what is ſaid of the *earth*, is meant of the *man*. It is here farther obſervable, of this *earth*, that the thing for which it is *rewarded*, (and for *want* of which the *reprobate earth* is *curſed*) is the *bearing fruit meet for them, by whom it is plowed*, not for *God*, that ſends it the *rain*; which notes the *perſons* which are meant under the *repreſentation* of the *earth* to be thoſe which had *gifts* given them by *God* for the *uſe* of others, and ſo *ſignally* denotes thoſe that had *received* the *Holy Ghoſt*, and the *extraordinary graces* thereof, (parallel to the *rain* from *heaven*) in order to the *inſtructing* and *profiting* of others; to which *end* they that make uſe of thoſe gifts as they ought, bring a great *bleſſing* on others, *convert many* to *righteouſneſs*, and withall themſelves *reap* the *fruit* of it, *ſhine* like *ſtarres*, ſee *Jam.* 5.20. And ſo this is a farther evidence, that it is not the *fall* of an *ordinary Chriſtian*, but the *Apoſtaſie* of one that had been *partaker* of *extraordinary gifts* which is ſpoken of in the former verſes, And that may be matter of *admonition* to the moſt *perfect*, not to be *high minded, but fear*, leſt he thus *fall* after all this.

d. That ἐχόμενα ſignifies *adjoyning*, and that proportionably to the *Septuagint*, who render מִן *next after*, by ἐχόμενα, hath been ſaid *note* on *Mar.* 1. b. and then ſo it muſt ſignifie here, things that *joyn neer upon deliverance*, or *ſalvation*. The onely difficulty will be, what notion belongs to σωτηρία *deliverance* or *ſalvation* in this place, And that will moſt probably be the *temporal deliverance* here, *preparative* to the *eternal reſt* hereafter, this being the *interpretation* of the promiſes, v. 12. which by *faith* and *endurance* are *poſſeſſed*, whereas they that now for *perſecutions fall off*, loſe both their *preſent* and *future reward*, are deſtroyed here with the *Jewes* the *perſecutors*, and are loſt *eternally*.

Κατὰ τάξιν *after the order*] may here ſignifie no more than *ſicut* or *quemadmodum*, *even as*, or *after the manner* of, for the words in the *Pſalmiſt* are עַל דִּבְרָתִי which *Aben Ezra* explains by *after the manner*, or *like as*. Not that τάξις ſhould ſignifie here, as it would doe, being ſpoken of the *Aaronical Prieſt*, for there it ſhould ſignifie a *natural ſucceſſion* in that *line* from *Aaron*, obſerved among all the *Levitical high Prieſts*, but onely a *ſimilitude* or *agreement*, in ſo many particulars nominated, with *Melchiſedek* (ſee *Cunæus de Rep: Heb:*) particularly that of being a *King* and a *Prieſt* together, which was ſo ſolemnly *preſignified* of *Chriſt* by the *prophets*, and perhaps from thence taken into the *heathen Oracles*, that about that time among the *Romans* the *dignity* of the *Pontificate* was joyned with the *Imperial*, firſt by *Auguſtus*, and afterwards by the reſt of the *Emperors*, ſee *Sueton:* in *Auguſt:* and in *Galba* c. 8. and in *Claud:* c. 22. and thereupon ſaith *Tacitus An:* l. 3. *Nunc Deûm munere ſummum Pontificem ſummum hominem eſſe*, *Now by the gift of the Gods, the chief prieſt is the ſupreme man* or *Emperour*. e.

CHAP. VII.

Paraphraſe.

1. FOr this Melchiſedek King of Salem, Prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the Kings, and bleſſed him;

2. To whom alſo Abraham gave a tenth part of all, firſt being by interpretation King of righteouſneſſe, and after that alſo King of Salem, which is King of peace;]

1, 2. Now that Chriſt was not onely an Aaronical Prieſt, but of a much higher kind, appears by the nature of the Prieſthood of Melchiſedek, after the manner of which Chriſt's Prieſthood was, For this Melchiſedek, who in his name [King of righteouſneſſe] and in his Title [King of Salem, or Peace] reſembled Chriſt moſt abſolutely, and is called Gen. 14.18. a Prieſt of the moſt high God, and ſo a King and Prieſt both; and who, as ſuch, when Abraham came from his victory over Kederlaomer and the other Kings, came out and treated him civilly, as a King, and, as a Prieſt, bleſſed him, and received from him the tenth of all he had there;

* pedegree ἀγενεαλόγητος

3. Without father, without mother, without * deſcent, having neither beginning of dayes, nor end of life; but made like unto the Son of God, abideth a Prieſt continually.]

3. One, of whoſe father, or mother, or pedegree there is no mention in the ſtory in Geneſis, (which notes him to bee no Prieſt by deſcent, as the Levitical Prieſts were, and accordingly their Genealogies, and pedegrees both on the fathers and mothers ſide, were preſerved exactly) as neither of his birth nor death, the time of his entring on, or leaving his office, and ſo ſtands in the ſtory as a kind of immortal Prieſt without any ſucceſſor mention'd in his Prieſthood (nay, perhaps the laſt Prieſt of the true God that was in Phœnicia, Idolatry preſently coming in) This Melchiſedek, I ſay, is in all this an embleme of Chriſt (and ſo is ſet down Pſal. 110.) who is ſuch a Prieſt as he, in reſpect of the conjunction of Prieſthood and Regal office, of the no predeceſſors or ſucceſſors in the line, of the title of King of righteouſneſſe, and Prince of peace, and of his continuing for ever in that office, i.e. as long as there ſhould be need of any (as Melchiſedek did, as long as the worſhip of God continued in Phœnicia.)

† out of the prime of his ſtore.

4. Now conſider how great this man was, unto whom the Patriarch Abraham gave the tenth † of the [a] ſpoils.]

4. And yee will ſoon diſcern what an eminent perſon this Melchiſedek was, when yee but remember that the Patriarch Abraham, that had undertaken the ſervice of the true God, and was the ſtock from whence all the Aaronical Prieſthood ſprang, did himſelf give him a tithe out of the choiceſt of the ſpoils which he took in the victory over the Kings. a.

5. And verily they that are of the ſons of Levi, who receive the office of the Prieſthood, have a commandment to take tithes of the [b] people according to the Law, that is, of their brethren, though they come out of the loins of Abraham.]

5. Now the Levitical Prieſts had commiſſion by Law to receive tithes of all Jews, that came from Abraham, as Levi did, i.e. from their own Countrymen. b.

6. But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.]

6. But Melchiſedek, who was no kin to

to Abraham, not of that people, a ſtranger to him, received tithes from him, (which is an argument of greater dignity, then to receive it onely from his own people) and bleſſed him who was ſo ſpecial a favorite of Gods, as to receive promiſes of ſuch a nature, ſo oft repeated to him.

7. And this is a clear argument that Melchiſedek was a greater perſon then Abraham.

7. And without all contradiction, the leſſe is bleſſed of the better.]

8. And in the Levitical Law they that receive tithes, dye, ſucceed, and are ſucceeded, their ſucceſſion of one after the death of another is recorded in the Scripture, and ſo their death punctually ſet down, but in that place of Geneſis, Melchiſedek hath no other mention made of him, but that he liveth, no kind of mention of his death.

8. And here men that die receive tithes, but there he receiveth them, of whom it is witneſſed that he liveth.]

9. So again if you compare it, you ſhall find that Levi alſo, who under the Law hath the privilege of receiving all the tithes, did in Abraham's perſon (as the ſons are included in the parents) pay tithes to Melchiſedek, which ſhews again the dignity of that Prieſthood, above the Levitical.

9. And as I may ſo ſay, Levi alſo who receiveth tithes, paid tithes in Abraham.]

10. For Levi was in the loins of his great grandfather Abraham, and as it were included in him, and ſo may be ſaid in ſome ſenſe to have done what he did, and paid what he paid.

10. For he was yet in the loins of his father, when Melchiſedek met him.]

11. This is an argument that the Levitical Prieſthood was not ſo perfectly able to make a perfect expiation of ſin, (although it be true that it was inſtituted by the Law of God for that time) for if it were, there would then have been no need, as it ſeems there was, that God ſhould inſtitute another ſort of Prieſt, to wit, his own ſon, to be ſuch a Prieſt as Melchiſedek was, and not ſuch an one as Aaron.

11. If therefore perfection were by the Levitical Prieſthood (for * under it the people received the Law) † what farther need was there that another Prieſt ſhould * riſe after the order of Melchiſedek, and not be † called after the order of Aaron?]

* about that
† What need now is there
* be raiſed
† named or ſaid

12,13. And the truth is, the Prieſthood being a thing about which the Moſaical Law was principally converſant, the changing of the Law about that, and tranſlating it to a Tribe, or family, that of Judah, and David, of which none by the Law were to be Prieſts, is an evidence that the Law is aboliſhed, and conſequently that neceſſity of legal obſervances, or continuing in all the words of that Law, and of the Moſaical yoke.

12. For the Prieſthood being * changed, there is made alſo of neceſſity, a † change of the Law.

13. For he of whom theſe things are ſpoken, pertaineth to another Tribe, of which no man gave attendance at the altar.]

* tranſlated
† tranſlation

14. Now this is clear by our Saviours being of the Tribe of Judah, a Tribe from whence the Prieſts were not to come.

14. For it is evident that our Lord ſprang out of Judah, of which Tribe Moſes ſpake nothing concerning Prieſthood.]

15. And more clear by the diſtinct words concerning him, of his being ſuch a Prieſt as Melchizedek was, not as Aaron.

15. And it is yet far more evident, for that after the ſimilitude of Melchiſedek * there ariſeth another Prieſt,]

* another Prieſt is raiſed up

16. For by that it is manifeſt, that Chriſt who is now our Prieſt, and inſtalled to it after his reſurrection, was not made a Prieſt by any Law that provides for the mortality of Prieſts, and ſo appoints them in a ſucceſſion, as the Aaronical Prieſthood was, but by that Spirit, that powerfully raiſed him from the dead, never to dy again, and ſo to be a Prieſt for ever.

16. Who is made not after the Law of a carnal commandment, but after the power of an † endleſſe life.]

† indiſſoluble

17. According as the Pſalmiſt teſtifieth, Thou art a Prieſt for ever &c.

17. For he teſtifieth, Thou art a Prieſt for ever after the order of Melchiſedek.]

18. And indeed that this Moſaical Law was aboliſhed, and the Levitical Prieſthood changed, and Chriſt made a Prieſt after the order of Melchiſedek, and not after that of Aaron, was neceſſary, becauſe the Law could not make the comers to God perfect, and ſo could not ſave them, and therefore it was fit it ſhould be changed for a better, which could do it. And this Law of Moſes, or Levitical Prieſthood, could not do it, becauſe it was not able to give ſtrength to the obſervers of it to keep it, and ſo could not procure pardon for the tranſgreſſors of it, but left them under the curſe of it, and therefore was to be changed for a better, which could do both.

18. For there is verily a diſannulling of the commandment going before, for the weakneſſe and unprofitableneſſe thereof.

Law ſhould be evacuated, there was reaſon, becauſe it was ſo unable and uneffectual to doe that which was deſigned, viz. the expiating of, or cleanſing from ſin.

19. For the Moſaical Law got no man any freedome from ſin, was able to give no man ſtrength to fulfil the will of God, and could not purchaſe pardon for any that had broken it. This therefore was to be done now afterwards by the Goſpel, which gives more ſublime and plain promiſes of pardon of ſin, which the Law could not promiſe, of an eternal and heavenly life, to all true penitent beleivers, which gracious tenders now made by Chriſt, give us a freedome of acceſſe to God, and confidence to come and expect ſuch mercies from him, to lift up pure hands &c. 1 Tim. 2. 8. and in all reaſon we are to make that uſe of it, and not to fall off from Chriſt to Moſaical obſervances.

19. For the Law made nothing perfect, but the † bringing in of a better hope did, by the which * wee [c] draw nigh unto God.]

c. * ſuperinducing of better
† or let us, for the King's MS. reads

20,21,22. And 'tis likewiſe added by the Pſalmiſt, that God ſware, and will not repent, interpoſed his oath in this matter, which is an argument of the immutability and weighineſſe of the matter, and of the eternal continuance of this Prieſthood of Chriſt, and ſo of the prehemineſce of it beyond the Aaronical, which was not eſtabliſhed by God by oath, And ſo as much as a durable, immutable, eternal Prieſthood, is more excellent then a tranſitory, mutable, finite Prieſthood (ſuch as the Levitical, being fixt in mortal perſons, one ſucceeding the other, and ſuch as was it ſelf mortal, not to laſt any longer, then the coming of Chriſt) ſo much was that Covenant, wherein Chriſt was Sponſor, and Surety for God, that it ſhould be made good to us on Gods part (on condition we performed that which was required of us) viz. the Covenant confirmed to us by Chriſt in the Goſpel, a better Covenant then the Covenant of the Law, wherein Moſes undertook for God to us.

20. And inaſmuch as not without an oath he was made Prieſt,

21. (For thoſe Prieſts were made without an oath, but this with an oath, by him that ſaid unto him, The Lord ſware and will not repent, Thou art a Prieſt for ever after the order of Melchiſedek)

22. By ſo much was Jeſus made a ſurety of a better * Teſtament.]

* Covenant

23. And

23. And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death.] 24. And the Levitical prieſts are a number of men ſucceeding one another, by whom proviſion is made for the mortality of the men, which otherwiſe will bring it to an end.

* a prieſthood that paſſeth not away † perpetuity or ἀπαράβατον

24. But this man, becauſe he continueth ever, hath *and unchangeable prieſthood.] 24. But Chriſt being now no longer mortal, hath no ſucceſſor in his prieſthood, his prieſthood paſſes not from him to any other. d.

25. Wherefore he is able alſo to ſave them to † the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.] 25. By all which evidences it appears, to our preſent comfort, that he living for ever can intercede for ever for us, beſtow on us whatever we ſtand in need of, and ſo from time to time relieve and ſuccour againſt all temptations thoſe that are true ſincere Chriſtians, that ſerve Chriſt with all their hearts, that adhere conſtantly to him.

* free from evil, undefilable, ἄκακος, ἀμίαντος

26. For ſuch an high prieſt became us, who is holy, * harmleſſe, undefiled, ſeparate from ſinners, and made higher than the heavens;] 26. And ſuch was a ſort of high prieſts, that we ſinfull weak creatures had need of, one that being mercifully diſpoſed, is alſo uncapable of ſuffering any hurt, of being defiled or corrupted, or conſequently of dying, v. 25. and to that end is advanced to a pitch above our ſinfull, corruptible condition here;

†upon a day ἐφ' ἡμέρας

27. Who needeth not † daily, as thoſe high prieſts, to offer up ſacrifice firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.] 27. Who hath no neceſſity oftentimes, as upon the great day of expiation once a year (ſee ch. 10. 11.) to offer ſacrifice firſt for his own, then for the peoples ſins, as the high prieſt did under the law. All that was neceſſary for him to doe, in proportion to thoſe offerings of the Levitical prieſt, was performed by him at once by his death upon the croſſe, by which he both offered for himſelf, i. e. made expiation as it were (not to deliver himſelf from ſin, for he was never guilty of any, but from the infirmities aſſumed by him, but eſpecially from death it ſelf, and ſo is now never likely to die, and determine his Melchiſedek-prieſthood) and for others alſo, offered one ſacrifice for the ſins of the whole world, which will ſerve turn without ever repeating it again.

28. For the law maketh men high prieſts, which have infirmity, but the word of the oath which was ſince the law, maketh the Son who is conſecrated for evermore.] 28. For the Levitical Law makes ſuch men prieſts and none elſe, which are ſubject to mortality, But the oath of God, Pſal. 110. concerning the immutable prieſthood, makes Chriſt the chief prieſt, whoſe life, and ſo whoſe prieſthood was never to determine, whoſe offering for himſelf, i. e. for the putting off his infirm, mortal body, was complete at that once, and needed never to be offered again by him, any more than the ſame offering of his, as it was for the ſins of the world, ſee ch. 10. 11, 12.

Notes on Chap. VII.

2. Ἀκροθίνια

The true notion of ἀκροθίνια will be beſt diſcerned by conſidering the parts of it, θῖνες, and ἄκρα; θῖνες ſignifies properly ζωγοὶ, *heaps* whether of *ſand* or *corn*, or any other *goods*, And *Phavorinus* obſerves that in the *feminine* gender it ſignifies (from that of *heaps* of *ſand*) αἰγιαλὸς, the *ſea ſhore*, but in the *maſculine* it is taken for χρημάτων ἢ λίθων, an *heap* of *goods* or *ſtones*, and the like, ſo again ſaith he, p. 110. θῖνες δὲ εἰσὶν οἱ ζωγοὶ τῶν πυρῶν ἢ κριθῶν, the word ſignifies *heaps* of *wheat* or *barley* (where by the way the ἢ πᾶσα ἀπαρχὴ that follows in the *author*, muſt not be taken as an *interpretation* of θῖνες, but ſubjoined to ἀπαρχὴ τῶν θινῶν before, and accordingly the *punctation* muſt be altered from what it is in the *printed* copie, thus, Ἀπαρχὴ τῶν θινῶν (θῖνες δὲ εἰσὶν οἱ ζωγοὶ τῶν πυρῶν ἢ κριθῶν) ἢ πᾶσα ἀπαρχὴ) Then for the word ἄκρα it ſignifies the *top* or *prime*, or *choiſe* part of any thing (as ἀκρόδρυα are the *prime* part of the *trees*, viz: the *fruits* upon them, οἱ ἀχρεῖοι δενδρεῶται) And then theſe two put together in compoſition, are the *prime*, or *chief* part of whatſoever it is that is meant by θῖνες, and what that is particularly in any place, the matter ſpoken of muſt determine: Thus when the notion of θῖνες is that of *corn* or *fruits* &c. then ἀκροθίνια are in the *Grammarians* αἱ ἀπαρχαὶ τῶν καρπῶν the *prime* or *choice of the fruits* or *firſt fruits*, ſuch as among all men were wont to be *conſecrated* to the *Gods* (not in order of time the *firſt* that are *gathered*, but) for *quality* the *faireſt* or *beſt* of the *heap*; So when the notion of θῖνες is the *heaps* of *goods* taken in *warre*, τὰ ἀπὸ τῶν πολεμίων, be it *gold* or other *pillage*, χρυσία, or σκῦλα, then the ἀκροθίνια are the *prime* and *choice* of thoſe, ἀπαρχαὶ λαφύρων the *prime part* of the *prey*, which generally was *dedicated* and *preſented* to *God* (ſuch as is mentioned 1 *Sam.* 15. 21. under the title of the *chief things* of the *ſpoil*, *ſheep* and *oxen* &c. to *ſacrifice unto the Lord in Gilgal*) And this is by *Herodotus*, *Thucydides*, *Xenophon*, and *Eurypides* called ἀκροθίνια. And there is a memorable place in *Arrian's* Κυνηγετ: χρὴ, ſaith he, ὅτι θήρᾳ ἀρχὰς ἀπὸ θεῶν &c. τῇ ἀπαρχὰς ἀλισκομένων ἀναθήσας, ἢ μεῖον ἢ ἐν τῇ τῶν πολέμων ἀκροθίνια, *Men ought in hunting to begin frō the Gods, and to preſent to them the firſt fruits of what they have taken, no leſſe then in a victory in war, the chief of the ſpoils.* So when θὶν ſignifies the *ſea-ſhore*, then ἀκροθίνια are the *prime* of thoſe *rarities* ἃς ἀναθήσειν οἱ ἐξ ἠπείρου, *which the merchants*, when they return from a *voyage*, *offer up*, as ἀναθήματα to the *Gods*. From theſe ſo many *notations* of the word, it comes not onely to ſignifie any or each of theſe, but in *general*, πᾶσα ἀπαρχὴ, *all the prime* or *choice* of any *kind*, but this καταχρηστικῶς, ſaith he, by way of *abuſe*, not in the firſt *propriety*. Agreeably hereunto, δεκάτη τῶν ἀκροθινίων] will here ſignifie a *tithe* or *tenth* given to *Melchiſedek*, as to the *prieſt* of *God* (not of the ἀκροθίνια, a *tenth* part onely of them, for that were δεκάτη ἀκροθινίων, but) *tenth of all*, *Gen.* 14. 20. and that *tenth* paid ἐκ τῶν ἀκροθινίων, *out of the choice* or *prime*, or *beſt* of the *ſtore*, for that was wont to be *pick'd out* and *dedicated* to *God*. The whole difficulty then remaining will be, not whether he paid a *full tithe* of all the *ſpoils*, for that is already cleared by *Geneſis*, he *gave him tithes of all*, and by this chap. v. 2. δεκάτην ἀπὸ πάντων, *a tithe from all*, to which ἐκ τῶν ἀκροθινίων is added, not to deny what was before ſaid, but to *ſpecifie*, that this *tithe* of *all* was *choſen* out

out of the *beſt* and *choiſeſt*, but, I ſay, the onely remaining *difficulty* will be, whether this *tithe* then paid by *Abraham* were of all his own *poſſeſſions*, and ſo that the notion of ἀπὸ πάντων v. 2. and *paid tithes of all*, Gen. 14. 20. or whether it were onely of the *tithes* of the *ſpoils* taken in that *warre* againſt the *four Kings*, and ſo that the notion of ἐκ τῶν ἀκροθινίων here. To which I anſwer 1. That there is little doubt but that ἐκ τῶν ἀκροθινίων here, and ἀπὸ πάντων ver. 2. referre to the ſame thing exactly, to wit, that which *Gen.* 14. 20. is called the *tithe of all*, and if that be the *tithe* of the *ſpoils* onely, then πάντα muſt be interpreted (with this reſtraint from the matter in hand) not *all his own goods*, but all that he had there *with him*, *all* that he had then *acquired*, *all* the *ſpoils*; Or if ἀκροθίνια ſhould ſignifie his *other ſtore*, his *corn*, and *fruits* at *home* (as, according to the notion of the word, 'tis clear it may doe) then πάντα ſhall ſignifie all his *tithable poſſeſſions* of any *kind*. But then 2. it muſt be conſidered that *Abraham* was not now at his *own home*, but in his return from the *conqueſt* over the *Kings* v. 1. and that, if it ſhould be doubted of, farther appears, becauſe *Melchiſedek king of Salem came out to meet him*, as a *ſtranger* in his *paſſage*, which ſignifies that he was then *paſſing* through *Melchiſedek*'s *dominions*; *And he*, i. e. *Melchiſedek*, *brought him forth bread and wine*, *Gen.* 14. 18. not *offered bread* and *wine* to *God*, as ſome would have it, but, ſaith *Cyril* of *Alexandria*, ἐξήνεγκεν αὐτῷ *brought it out to Abraham*; And *Philo Judæus* mentions this act of *Melchiſedek* as an act of *bounty* and *hoſpitality*, oppoſite to what *Amalek* after did to *Iſrael*, *Amalek*, ſaith he, *met not Iſrael with bread and water*, *but Melchiſedek met Abraham with bread and wine*, *and preſented it to him*, *and bleſſed him*. And *Joſephus*, Ἐχορήγησε ὁ Μελχιζεδέκης τῇ Ἀβραάμου στρατιᾷ ξένια, καὶ πολλὴν ἀφθονίαν τῶν ἐπιτηδείων παρέχει, καὶ δεῖπνα καὶ εὐωχίαν ἄντικρυς τε ἐπαινεῖν ἤρξατο, καὶ τὸν θεὸν εὐλογεῖν ἐπευχόμενος αὐτῷ ποιήσαντα τοὺς ἐχθροὺς, *He brought forth gifts*, *and abundance of victuals to Abrahams army*, *and at the feaſt began to commend Abraham*, *and bleſs God that had ſubdued his enemies*. All agreeing to make this *bringing forth bread* and *wine* to *Abraham* an act of *regal liberality* in that *King* of *Salem* toward that *ſtranger* or *paſſenger*, as his *bleſſing* him was of his *prieſtly* office. And therefore 3^dly, it cannot be imagined that *Abraham* had all his *poſſeſſions* there with him, at that time, but onely the *ſpoils* which his *conqueſt* had afforded him, and nothing elſe, unleſſe there were ſome ſmall remainders left of *proviſion*, which he had carried out for his *march*. Nay 4^thly, the manner of *paying tithes* being not ordinarily thus, that a man ſhould give the *tenth* of *all* his *poſſeſſions*, but onely the *tenth* of his *increaſe*, much leſſe that he ſhould give a *tenth* of that all, whenſoever, or as oft ſoever, as he meets a *prieſt*, but onely at the time of *harveſt*, or whenſoever he receives from *God*'s *hand* any kind of *encreaſe*, It will not appear reaſonable that *Abraham* ſhould at this time *pay* to *Melchiſedek* a *tithe* of *all* his *poſſeſſions*, not indeed of any thing, but what he had now *reaped* by way of *harveſt*, i. e. of the *increaſe* that *God*'s *proſpering hand* had given him in the *victory* over thoſe *Kings*. And of that it is, that it is here ſaid he preſented the *tithe* to *Melchiſedek*, and having done that, and allowed a *portion* to them that went with him, *Gen.* 14. 24. he reſtored all the reſt (but what was *eaten* in the *warre* v. 24.) to the *King* of *Sodome*, from whom it had formerly been taken, and ſo the truth is, Of the *whole tithe*, which *Abraham* gave *Melchiſedek*, no part was of his *own poſſeſſions*, but onely of the *King* of *Sodome*'s *goods*, which *Abraham* had taken, as lawfull *repriſal* from the *four Kings*, on whom he avenged the cauſe of his *nephew Lot*, and the *King* of *Sodome*, formerly *conquered* by them. All which notwithſtanding, it ſtill ſtands good in the 5^t place that *Abraham* did pay *full tithe*, and that of the *choiſeſt* of this *increaſe* of his, i. e. of the *ſpoils* taken in that *warre*, and that will be a ſufficient *example* and *teſtimony* of the *cuſtome* in *Abraham*'s time of *paying tithes* to the *Prieſt* of all our *increaſe*, of what kind ſoever it is. Though that this was *paid* to a *Prieſt* of another *countrey*, ver. 6. was a peculiar *dignity* and *honour* to *Melchiſedek*, as 'tis there intimated, the due being onely to receive *tithes* of their own *countrey-men*, ver. 5.

l. 1. *plerique de Abr. & Melchis*

l. 1. *Sacrificia Abelis & Caini* p. 106.

Antiquit. l. 1. c. 18.

Τὸν λαὸν here ſignifies the *Jewes*, *that people*, called oft τὸ ἔθνος *the nation*, and ὁ λαὸς *the people*, as when *Caiaphas* prophecies that it was *expedient that one man ſhould die for the people*, and that *the whole nation periſh not*, and many the like, And ſo here, with an addition, ὁ λαὸς κατ' ἐξοχὴν ὁ νόμων, *the people that were under the Moſaical law*, i. e. punctually the *Jewes*. And this is more probable than that κατ' ἐξοχὴν νόμων ſhould belong to ἀποδεκατῶν, *tithe according to the law*, for that had been ſaid before in ἐντολὴν ἔχουσι, *they have commandement*, and needed not again be ſo ſuddenly repeated, and 2^dly, the τουτέστι, *that is*, that follows, ſeems to ſet τοὺς ἀδελφοὺς αὐτῶν, *their brethren*, as an *interpretation* of what went immediately before, which cannot be of the κατ' ἐξοχὴν νόμων ἀποδεκατῶν, *tithe according to law*, but will very readily be ſo of the ὁ λαὸς κατ' ἐξοχὴν νόμων, *the people according to law*, in this notion of it, that *people* to which the *law* was *given*, the *legal people*, the *people* of the *Jewes*. b. ὁ λαὸς καθ' ὁ νόμος

What is the importance of ἐγγίζων here, will appear by the *Hebrew* קרב which ſignifies promiſcuouſly *to draw nigh*, and *to offer*. From it comes the ordinary word *Corban*, which the *Evangeliſts* render a *gift*, viz. that which is *preſented* and *conſecrated* to *God* in the *Temple*, and the *place* where the *offerings* were laid up, was alſo called by that name, and τὰ δῶρα *gifts*, *Lu.* 21. 4. So קָרְבָּן ſignifies alſo both to *draigh nigh*, and to *offer*. From the firſt notion of it the word ἐγγὺς *neer* ſeems to be derived, the *conſonants* or *radicals* in both being the ſame, and accordingly 'tis fitly rendred by ἐγγίζω *to draw neer*. So *Exod.* 19. 22. Οἱ ἐγγίζοντες ἱερεῖς Κυρίῳ *the Prieſts that draw nigh to the Lord*, and *Lev.* 21. 21. οὐκ ἐγγιεῖ τοῦ προσφέρειν θυσίας, *He ſhall not draw nigh to offer ſacrifices*. And this and the other ſignification of the *Hebrew* words are here both conteined under the word ἐγγίζω *to draw nigh*, which is here anſwerable to either of thoſe *Hebrew*, For that is the meaning of it here, that we by our *high Prieſt Chriſt* are made a kind of *Prieſts* our ſelves, enabled to *draw nigh* to *God*, and *offer up our ſelves* to him, to *preſent our bodies* to him a *living ſacrifice*, *Rom.* 12. 1. to *lift up pure hands*, 1 *Tim.* 2. 8. i. e. to c. Ἐγγίζειν Κύριον τὰ δῶρα

doe

doe as the *Priests* were wont to do. This the vulgar *Latine* seems to have considered, when he renders ἱερεύειν here *offerre*, to *offer*, not, as *Lucas Brugensis* conjectures, as if he had read ἀναφέρειν, but out of the exact *critical* notation of the word and ἀναφέρειν among these *writers* and the *translators* of the *Old Testament*.

d. That ἀπαράβατον here signifies that which *doth not passe from father to son, from one successor to another, is* upon the nature of the word ἀπαραβατὸς *transire, to passe*, and so they are the words of *Athanasius* concerning *Christ*, ἀπαράβατον ἔχει τὸν ἱερατεύειν, *he hath a pontificate or Priesthood that passeth not away*, or *doth not go by succession to others*.

ἀπαράβατον.

CHAP. VIII.

Paraphrase.

1. NOw of the things which we have spoken, this is the summe: We have such an high Priest, who is set on the right hand of the throne of the Majesty in the Heavens,]

1. Now to recapitulate all that we have said in this matter of Christs being our high Priest, The high Priest which intercedes for us Christians, is one that is entred into Heaven, and there sits at the right hand of God, i. e. reigns there, hath all power given unto him, and so is a King and Priest together, actually bestowes upon us all those things, for which he intercedes for us, grace and pardon to all obedient sincere Christians, and is able and ready to help us in time of need,

2. A Minister of the Sanctuary, and of the true Tabernacle, which the Lord * pitched, and not man.]

* hath built ἔπηξεν

2. One that ministers and officiates in his Church, that hath the ordering of the true, not typical, figurative Temple, and Tabernacle, that which is not built by humane workmen, but by God, (all power being given unto him in Heaven and in Earth, having dominion instated on him over his Church to deliver them, and over his enemies to destroy them.)

3. For every high Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity, that this man have somewhat also to offer.]

3. A Minister, I say, for so every Priest is, his business being peculiarly to sacrifice, and offer burnt-offerings, and sin-offerings &c. c. 5. 1. and agreeably Christ was to have some sacrifice to offer to God as a Priest, and that was himself presenting himself in Heaven, the true Sanctuary, after the slaying him upon the crosse, c. 9. 12.

† should not have been οὐκ ἂν

4. For if he were on earth, he † should not be a Priest, * seeing that there are Priests that offer gifts according to the Law,]

* Those being Priests ἱερέων

4. And for his being a minister not on Earth onely, but now more especially in Heaven, and there exercising his Priesthood, 'tis clear, because here on Earth, there be store of Priests which officiate according to the prescription of the Mosaical Law, viz. those that offer the Levitical sacrifices, and so there is no need that Christ should take that office upon him, if it were to be exercised onely here, because that legally belongs to others.

† wait upon the image ὑποδείγματι λατρεύουσι

5. Who † serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see, saith he, that thou make all things according to the pattern shewed to thee in the Mount.]

5. And those Priests which officiate here on Earth, do attend on and perform none but that figurative typical service, which signified and represented this offering of Christ, presenting himself to God in Heaven, and there interceding for us; (So that that which was by God himself said to Moses, when he was to make the Tabernacle, that he should take care to make it according to the pattern shewed him in the Mount, may fitly be applied by way of accommodation to this matter, This offering of Christ's in Heaven, being indeed that substantial idea, of which all the service of the Tabernacle was but a type or shadow, and so fitly styled an heavenly pattern.)

* exalted τετύχηκεν

6. But now hath he obtained a more excellent Ministery, by how much also he is the Mediatour of a beter covenant, which was * established upon better promises.]

6. But as for Christs office or Ministery, that he thus exerciseth, it is above that of the Levitical Priests, which consisted onely in typical observances, and as much above them, as the Covenant which Christ mediated between God and man, was above the Mosaical œconomy: Of this Covenant it is observable, 1. That is is now settled as a Law, in which both parties are mutually bound to each other, God to man, and man to God; and 2. That it is a much more excellent, perfect, beneficial Covenant, then the former, The duties now required more spiritual and sublime, and the promises now proposed, infinitely better promises, then those which were under the Law, (viz. not onely legal impunity, which the sacrifices under the Law yeilded, but pardon and remission, that pardon not onely for light faults, sins of error &c. for which those sacrifices were designed, but even for wilful sins, if forsaken and repented of, yea and the pouring out the Spirit on all flesh, giving spiritual gifts for the building up of the Church, not onely to a few, as to one or two Prophets under the Law, but to many, even to all, Gentiles as well as Jews, yea to all Christians in some measure; and Lastly, in stead of the promises of a temporal Canaan, the plain promises of eternal life and blisse.)

7. For if that first covenant had been faultlesse, then should no place have been sought for the second.]

7. For if the Covenant under the law had been so perfect, that it could not have been improved or bettered, there would have been no need of a second Covenant.

† he saith to them αὐτοῖς λέγει

8. For finding fault † with them, he saith, Behold, the dayes come, (saith the Lord) when I will make a new covenant with the house of Israel, and the house of Judah;

8,9. Which appears by this, because when he speaks in the Prophet Hieremy c. 31. 32. of making a new Covenant, he doth it by way of complaint, or finding fault with the weaknesse and imperfection of the former, (see c. 7. 18.) after this manner, or form of speech, The Covenant which I will now make, is not after the rate of the Covenant, which I made with the Israelites by Mo-

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Ægypt, * because they continued not in my Covenant, and I * regarded them not, saith the Lord.]

* for ἐγὼ

a, 1

ſes (a Covenant made up of external carnal commandments) when I brought them out of Ægypt, for that was not effectual to them, was not able to attract them to obedience, or perſeverance, but they fell off from me, and conſequently I forſook them, ſaith the Lord.

10. But this is the Covenant, which I will make in the latter dayes, or age of

10. For this is the Covenant that I will make with the houſe of Iſrael after thoſe dayes, ſaith the Lord, I will put my Laws into their mind, and write them † in their hearts, And I will be to them a God, and they ſhall be to me a people.] † or on

the Meſſiah, in time of the Goſpel, I will in ſtead of thoſe external carnal ordinances and obſervations, give them ſpiritual commands for the regulating their affections, precepts moſt perfectly agreeable to all rational minds, and by the exceeding greatneſſe of that grace and mercy, in this and many other particulars, v. 12. I ſhall incline their affections willingly to receive my Law, as well as convince their underſtandings of their duty, and ſo I will take pleaſure in them, and they ſhall perform obedience unto me, live like a people of God, worthy of ſuch a Leader.

11. and there ſhall be no need of ſuch pains in teaching men

11. And they ſhall not teach every man his neighbour, and every man his * brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt.] * or citizen, for the King's MSS. reads πολίτην.

what they are to do, as under Moſes Law, (which conſiſted of many outward performances, which had no ſuch inward eſſential goodneſſe in them, as that a mans own reaſon ſhould prompt him to them, and approve them as beſt and moſt excellent, if they were not taught by the Law-maker, and kept ſtill in their minds by inſtruction in the Law) but the precepts now propoſed being ſo agreeable to humane reaſon, they ſhall be found written by every man in his own heart (as it were) able of themſelves to approve themſelves to men, ſee Deut. 30. 11.

12. Eſpecially when that part of the Covenant is conſidered,

12. For I will be merciful to their unrighteouſneſſe, and their ſins and their iniquities will I remember no more.]

promiſe and aſſurance of pardon, for all forſaken ſins, as alſo for frailties and weakneſſes daily continuing upon us. For in all reaſon ſuch a covenant as this, giving us aſſurance of ſuch gracious uſage, will have great efficacy to move any man to devote himſelf wholly to Gods ſervice, that eaſie and bleſſed yoke.

13. And this form of ſpeech, A new covenant, is an argument that the former was old, and an evidence, that ſo indeed that legal Covenant or Moſaical Law was, and being now perfectly old and decaied, 'tis not likely to live long, but, with the Jewiſh Church and Common-weal, within few years (within ten after the writing of this Epiſtle) 'tis ſure enough to bee deſtroyed.

13. In that he ſaith, A new covenant, he hath made the firſt old: now that which decaieth and waxeth old, is ready to vaniſh away.]

Notes on Chap. VIII.

a. Ἠμέλησα αὐτῶν.

This whole place, being by this *Writer* cited out of *Jeremy*, *c.* 31. 32. ſome difficulty there will be to accord *this part* of the *citation* [ἠμέλησα αὐτῶν, *I regarded them not*] with that which we now find in the *Hebrew* there; For the words בְּעָלְתִּי בָם as our *Hebrew copies* now read, ſignifie [ἐκυρίευσα αὐτῶν, *I ruled over them*] which is very far diſtant both from the deſigned *ſenſe* of that place, if we will judge by the *context*, and from the words [*I regarded them not*] as they are here *recited*. The unfitneſſe of thoſe words in that place in the *Prophet*, is viſible to any *reader*, that obſerves the words immediately *precedent*, [*which my Covenant they brake*] to which theſe other cannot connect (but rather the *contrary*) [*and I ruled over them*, or, *I was their Lord*] Here our *Engliſh* have put [*husband*] for [*Lord*] and [*although*] for [*and*] and yet farther altered it in the *margent* [*ſhould I have continued an husband unto them?*] by way of *interrogation*; which as it makes the ſenſe directly *contrary* to what it would be, without the *interrogation*, ſo it is a *confeſſion*, that that *contrary* ſenſe is (in the truth) it, which *alone* is agreeable to the place. It is therefore far more reaſonable to conſider, that the words which are here recited in this *Author*, and are exactly agreeable to the *context* in the *Prophet*, (which is deſigned to ſet down the *Iſraelites* breaking of *Covenant*, and *Gods* dealing with them by way of *puniſhment*) are the very words, by which the *Greek Tranſlator* had rendred that place in the *Prophet*, which makes it neceſſary to conclude, that the *Hebrew Copy* now, is in this particular varied from what it was when they *tranſlated* it. That all *Copies* tranſcribed from *hand* to *hand*, ſhould be ſubject to ſome light *changes*, is nothing ſtrange, Nay, 'tis evident by comparing 2 *Kin.* 20. 12. with *Eſay* 39. 1. that ſuch miſtakes have been committed, for there in a *ſtory*, which in both thoſe places is exactly the *ſame*, we now read בְּרֹאדָךְ *Berodach* in the former place, and מְרֹדָךְ *Merodach* in the latter, which muſt needs be imputed to the hand of the *Scribe*, and not to any other *Original*. So in the ſame ſtory, in the very next verſe, 2 *Kin.* 20. 13. we read וַיִּשְׁמַע *And Hezekiah heard*, or *hearkned*, but *Iſai.* 39. 2. it is וַיִּשְׂמַח *And Hezekiah was glad of them*, where the light change of ח into ע is viſibly the *error* of the *Scribe*. And ſo the *eighteenth Pſalm*, which was certainly delivered by *David* in one fixt, certain form, is yet varyed in many particulars, 2 *Sam.* 22. which cannot be imputed to any cauſe, but that of the *Tranſcribers*; and the *Maſorites* pains, coming long after theſe *changes* were come in, can give no *ſecurity* or *fence* againſt them. And then there will be no reaſon to doubt, but that thus it hath happened in that place of *Jeremy*, which is here recited. Accordingly *Hugo Grotius* conceives it apparent, that the *Septuagint* read it בחלתי, not בעלתי, and accordingly rendred it ἠμέλησα, *I forſook*, them, *regarded* them *not*, *continued not* my *defence* unto them, but *permitted* them to be often *worſted* by their *enemies*; but Mr *Meade* ſuppoſeth it to have been נעלתי (which is as light an *alteration*, only ב for נ, as in the other ע for ח) which is alſo ἠμέλησα ἀφέστης, ἐβδελύξω, *I neglected them, departed from* them, *deteſted* or *abomin'd* & accordingly *forſook* them. Other examples of this nature we have in the *New Teſtament*, wch may here fitly be taken notice of, *Mat.* 15. 9. We have theſe words Καὶ μάτην σέβονταί με διδάσκον- Μάτην σέβο- νται με.

τῶν διδασκαλίας ἐντάλματα ἀνθρώπων, *In vain they worship me teaching doctrines the ordinances of men.* This verse is taken out of *Isa.* 29. 13. where yet the *Hebrew* reading now, וַיִּתּוּרֵנִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה hath nothing that can be duly rendred [καὶ μάτην *and in vain*] But by the *Septuagint* there, (and the *Evangelist* here) it it to be beleived, that it was otherwise read, when they so rendred it; and if for וַיִּתּוּרֵנִי in the beginning of the *verse* we read וַיְתוֹרוּ and onely *change* the *points* of the last word, without *change* of any *letter*, and read מְלַמְּדֵי, *docent, teaching*, in stead of מְלֻמָּדָה *taught*, it will then be exactly, as the *Septuagint* render, and the *Evangelist* cites it from them; For that תּוּר signifies [*μάτην in vain*] appears by the use of it in that sense, *Isa.* 45. 18, & 19. & c. 49. 4. and from thence it is, that the *Idols* are oft in this *Prophet* called תֹּהוּ *vanity*. So *Mat.* 27. 9, 10. we have these words *cited* out of *Jeremy* the *prophet*, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως καθὰ συνέταξέ μοι Κύριος. Wherein there are many *difficulties*. As *first*, how these words come to be cited out of *Jeremy*, which are found in *Zachary* onely. But that may be salved, either by saying, that this was *first* in *Jeremy's prophecie* (somewhat of his, not now *extant*, but by *tradition* delivered down to have been *originally* his) and afterward in *Zacharie's*, according to a saying of the *Jewes*, that the *spirit of Jeremy rested on Zachary*, or else by *affirming*, that those *latter* (the 10, 11, 12.) *chapters of Zachary* were really the *prophecies* of *Jeremy*, though, as other mens *Psalmes* are annext to *David's*, and *Agur's Proverbs* to *Solomon's*, so these *chapters* of *Jeremy's prophecie* (perhaps coming not to light till *after* the *captivity*) are affixed to the former *chapters* of *Zachary*. A second difficulty there is, how ἔλαβον and ἔδωκαν, *they received* and *gave*] can here connect with συνέταξέ μοι *the Lord commanded me*. And that may be answered also by observing that ἔλαβον being answerable to וָאֶקַּח in the *Hebrew*, must necessarily be rendred in the *first person singular, I received*, not in the *third plural, they*, and consequently that the ν in ἔδωκαν] is to be lookt on as a *mistake* of the *Scribe*, (conceiving that ἔλαβον had been the *third person plural*, and so *according* this unto it) whereas both the *Syriack* in *Matthew* reads it *I gave*, and the *Hebrew* in *Isaiah* וְאֶשְׁלַח *I gave*, or *sent*. And that this must be so read appears by the μοὶ retained in all, *as the Lord commanded* (not *them*, but) *me*. But then there is a *third difficulty*, which can no way be salved, but by making use of the *observation*, which we are now upon, For in stead of those words in *Matthew* [καθὰ συνέταξέ μοι Κύριος, *according as the Lord appointed me*] the *Hebrew* reads in *Zachary* בֵּית יְהוָה *the house of the Lord*, and the *Septuagint* agrees, with a little *change* (the *addition* of εἰς *into*) εἰς τὸν οἶκον Κυρίου, *into the house of the Lord*, rendring וְאֶשְׁלַח *I gave* or *sent*, (which belongs to *laying* down the *price* in the *purchase* of the *field*) καὶ ἐνέβαλον *and I cast*, as if it referred to the *casting* it down in the *Temple*. For salving of which, it must first be observed that the thing to which this *prophecie* is applied in *Matthew*, is the *high priest's buying the potters field*, v. 7. with that *money*, which *Judas returned* to them, ver. 3. *casting it down in the Temple*, v. 5. which accordingly they take up, λαβόντες, v. 6. which is an evidence that the *testimony* applied to that matter, must be *interpreted* of those *high priests*, represented *prophetically* in the *first person singular*, ἔλαβον *I received*, וָאֶקַּח and ἔδωκα, *and I gave*, or parted with them, אֶל הַיּוֹצֵר εἰς τὸ χωνευτήριον *in the Septuagint*, and εἰς τὸν ἀγρὸν τοῦ κεραμέως *for the potters field*. *Secondly*, the phrase בֵּית יְהוָה seems to be a mistake for somewhat else, and that Mr. *Meade* hath very probably conjectured to be (by an easie change of כ for ב, and ר for י) כְּמוֹ יְהוָה *according to the word of the Lord*, as the phrase is used *Hest.* 1. 8. & 15. and often in that book, and so that will be exactly rendred by the [καθὰ συνέταξέ μοι κύριος, *according as the Lord appointed*] And unlesse some such change be imagined, there will be no sense in the *Hebrew*, 1. because בֵּית יְהוָה, without any *preposition* before it, is to be rendred *the house*, not *into the house of the Lord*, and 2^dly, because the place, belonging to the *high priest's buying the field*, hath nothing to doe with *Judas's casting down the money in the Temple*, or *house of the Lord*, which act of his was precedent to the *high priest's* ἔλαβον, and ἔδωκα, *taking*, and *giving that money* for that *purchase*. Thus again *Act.* 15. 17. where we read Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τὸν ἄνθρωπον τὸν Κύριον, *that the residue of men may seek the Lord*, &c. the words are evidently taken out of *Amos* 9. 12. And yet there the *Hebrew* words, as now we read them, are quite another matter, לְמַעַן יִרְשׁוּ אֵת שְׁאֵרִית אֱדוֹם *that they may possesse the remainder of Edom*, And therefore, both by the *Septuagints translation*, and the *citation* in the *Acts* it must be resolved, that the *Hebrew* was then distant from what now we find in the *copies*, most probably thus לְמַעַן יִדְרְשׁוּ אָדָם שְׁאֵרִית אָדָם *that the residue of men may seek the Lord*, and all this by light changes of י for ד, ח for ת and ל and אָדָם *Edom* for אָדָם *man* or *men*, the *singular number collective*, being oft put for the *plural*. So when *Amos* 14. 2. we find in the *Hebrew* copie, which we now use, פָּרִים שְׂפָתֵינוּ *the calves of our lips*, but in the *Greek translator*, and from thence, *Heb.* 13. 15. καρπὸν χειλέων ὁμολογούντων, *the fruit of our lips*, there is little reason to doubt, but the *antienter* and true reading was פְּרִי (not פָּרִים) which signifies καρπὸς *fruit*. These *examples* all according in this matter (and many more discernible in the *Old Testament*, by comparing the *Hebrew*, as *now* we have it, with the *Greek*) make it very reasonable to receive this account, which hath here been given of [ἀναλόγως] on occasion of which these others have been here mention'd, because omitted in their *proper* places.

Paraphrase.

CHAP. XI.

1.* THen verily the † first covenant had also ordinances † of divine service, and a worldly sanctuary.]

* The first therefore † worships

1. That first covenant indeed had ceremonial lawes, peculiar waies of worshipping God, and a tabernacle 2 And first for the latter of them, (see Mat. 7.

note b.) the Tabernacle (that was a type of the whole world, of earth and heaven, this made by Moſes, but that by God, ch. 8. 2.) this conſiſted of two parts,

2. For there was a tabernacle made, the firſt wherein was the candleſtick, and the table, and the ſhew-bread; which is called the ſanctuary,]

2. For as this world conſiſts of two parts, this lower world, and the higheſt heavens, ſo alſo the Tabernacle had two regions in it, the firſt was called the Holies (or the Sanctuary) wherein was the candleſtick (with ſix branches, and one in the midſt to ſignifie the planets) and the bread, or twelve loaves ſet upon the table (to ſignifie the fruits of the earth, brought forth by that inſivening influence of the heavens, ſaith Philo.)

3. And after the ſecond veile, the Tabernacle which is called the holieſt of all,]

3. And the ſecond was a place of more ſanctity than the former, which was beyond the former, anſwerable to the place, where the oracle was in the former Temple, and is the image of the higheſt heaven,

4. Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant,]

4. Having a golden cenſer, not alwaies kept in it, but carried in, when the prieſt went in, who was not to goe without incenſe, and the Arke covered round about with gold, and neer this the pot of Manna, and Aaron's rod, and in it the tables of the commandements, in reſpect of which it is called the ark of the covenant,

5. And over it the cherubims of [b] glory, ſhadowing the [c] mercy-ſeat:] of which we cannot now ſpeak particularly.

b. c. 5. And over it the images of the Cherubim, by which God is wont to appear, and ſhew himſelf, Exod. 25. 22. and theſe ſhadowing the covering of the arke from whence God was wont to ſpeak with Moſes, to give him anſwers, and ſhew that he was propitious to the people.

6. Now when theſe things were thus ordained, the prieſts went alwaies into the firſt tabernacle, accompliſhing the ſervice of God,]

6. And this being thus deſcribed, we may aſcend to the former things mentioned v. 1. the prieſts officiating, and the ſtatutes about that; And that ſervice of the prieſts was of two ſorts, the daily ſervice, and that was in the former outward part of the tabernacle.

7. But into the ſecond went the high prieſt alone once every year, not without blood, which he offered for himſelf, and for the [d] * errors of the people.] * ignorances

d. 7. But into the inner part of the tabernacle, or the holy of holies none entred but the high prieſt, and he onely one day in the year, on the faſt, or great day of expiation, and then alwaies he carried with him blood of calves and of goats, of calves to offer for himſelf, and of goats to offer for the people, (By which it appears that the offering of Chriſt which is anſwerable to this, is after his paſſion, performed at his going into heaven, which was ſignified by the holy of holies.)

8. The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding.]

8. By which the Holy Ghoſt typically ſignified, that no man by the power of that firſt covenant could goe to heaven, or that the way to heaven was not there revealed, none being then admitted thither but the high prieſt once a year, who was a type of Chriſt; but now that that holy of holies is deſtroyed, and therewithall the Judaical law, there is now admiſſion, for all true Chriſtians or worſhippers of God, who now have promiſes and right to heaven, though till after death they are not admitted to their poſſeſſions.

9. † Which was a figure for the time then preſent, * in which † were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience,]

9. And the parabolical, typical meaning of this will be applicable to thoſe of this time, that ſtill obſerve and contend for the obſervation of the Judaical forms of worſhip, and think it is ſtill in force; For all theſe performances will not be able to give any man confidence to pray to God, to bring any man to heaven, or to obtain for him the pardon of any wilfull or preſumptuous ſin in the ſight of God, to free him from any ſin that hath waſted his conſcience, or give him grace to purge himſelf from ſuch ſin (ſee note on 1 Joh. 3. b)

† which parable belongs to the time approaching, Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα

* according

to which (parable) for the King's MS. reads κατ' ἣν † are offered προσφέρονται

* being not able to perfect the worſhipper μὴ δυνάμεναι τελειῶσαι κατὰ συνείδησιν λατρεύοντα

10. † Which ſtood onely in meats and drinks and divers waſhings, and carnal ordinances impoſed on them untill the time of reformation.]

† Being only impoſed for meats μόνον ἐπὶ βρώμασι καὶ πόμασι

10. But onely to purge him from legal uncleanneſſes or pollutions, as having eaten any unclean meat, drinking wine at any unlawful time, (ſee c. 10. 9.) or out of any unclean veſſel, omitting any waſhing commanded by the Moſaical law, and neglecting any of thoſe external carnal ordinances, upon which they were to be puniſhed here, or to be ſeparated from the congregation, (to gain them impunity for ſins of ignorance &c. ver. 7.) for to this end onely theſe ſacrifices were inſtituted, and ſo onely in order to this life, and meant onely to continue till the time of Chriſt, wherein the whole ſervice was to be reformed, and the whole courſe of bringing men to juſtification and ſalvation, a better covenant to be made with them.

11. But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle not made with hands, that is to ſay, not of this building,

12. Neither by the blood of goats and calves, but by his own blood he entred in * once into the holy place, having obtained eternal redemption for us.]

* for once, or, once for all, ἐφάπαξ

11, 12. But when Chriſt came to enter on the high prieſthood to obtain for us all thoſe bleſſings (of purging the conſcience, which could not be had by the law, of beſtowing on us our great reward, which is not to be had in this life, and ſo) which were future in reſpect of the law, and of this life, and to that purpoſe made uſe of a tabernacle that was of a more honourable nature than that under the law, to wit, his own body not made with hands as that was, but formed by the Holy Ghoſt in the Virgins womb, after an extraordinary manner (and ſo differing not onely from that tabernacle as fleſh from wood, but alſo from other humane bodies, as that which was conceived by the Holy Ghoſt, from that which was begotten after the ordinary manner) when, I ſay, Chriſt entred on his high prieſthood, he aſcended into heaven, in ſtead of the holy of holies, and did this once for all, in ſtead of the once a year of the high prieſt, and this with his own blood, or having laid down his own life, in ſtead of that blood of goats for the people, and of bullocks for himſelf, which the prieſt took with him to the holy of holies, having thus found out a way of purchaſing eternal redemption for us, from the guilt and power of ſin, by his death and reſurrection.

13. For

13. For if the bloud of bulls and goats, and of the ashes of an heifer sprinkling the unclean, * sanctifieth to the purifying of the flesh:]

or touching of unclean things &c. be expiated by bloud and ashes, so far as to keep them that are polluted so, from being turned out of the Congregation, and from any legal punishment:

13. For if the legal pollutions, the eating &c.

14. How much more shall the bloud of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?]

his bloud for you, and after that, his presenting himself to his Father in heaven, in a body that shall never die any more, raised from the dead by the Spirit and power of God, and now being not onely alive, but immortal, deliver you from the guilt of sin, and fit you to serve God in a vital Christian course, giving over all the sins of the former life?

14. How much more shall Christs death, the shedding of

* Covenant see note on the Title of these Books. ‡ Covenant.

15. And for this cause he is the Mediatour of the New * Testament, that by means of death, for the redemption of the transgressions that were under the first † Testament, they which are called might receive the promise of eternal inheritance.]

and establish and seal a new Covenant with us, that by the intervention of his death, for the expiation of all sins and transgressions, even such as could not be expiated under the old Covenant, they which are effectually called, the truly penitent reformed believers, may have heaven and eternal blisse made over, to, and possessed and instated on them, by way of inheritance.

15. And for this end was Christ made use of to intercede between God and us,

* be produced

16. For where a Testament is, there must also of necessity * be the death of the Testator.]

that a Testament be valid, or that any man enjoy any thing by the death of another, the death of the Testator is required necessarily, and must be avouched or produced by him.

16. He shed his bloud, I say, because

f.

† firm, stable

17. For a Testament is † of force after men are dead, otherwise it is of no strength at all, while the Testator liveth.]

as long as the Testator liveth, because he may change it, if he will, and besides it is to be supposed of him, that he meant not the benefit of it to his heir, till after his own death.

17. There being no stability in a Will,

* first was consecrated ἐγκέκαινισται

18. Whereupon neither the * first Testament was dedicated without bloud.

nature of Covenants, which are among the Eastern Nations still signed with bloud, and of Testaments which are not in force till the Testators death, we read in the Law, that the ceremony of bloud was used in the sanction of the first Covenant, that under the Law.

18. And therefore agreeably to this

19. For when Moses had spoken every precept to all the people, according to the Law, he took the bloud of calves and of goats, with water and scarlet wooll, and hyssope, and sprinkled both the book, and all the people,

by Moses recited to all the people according to Gods appointment, then, as it follows, Ex. 24. 6. he took &c. and sprinkled &c. (which noted this sanction of Covenants (as of Testaments by death) by the Ceremony of bloud and fore-signified the shedding of the bloud of Christ for the making of a new Covenant with us)

19. For when the Commandments, Ex. 20, 21, 22, 23. were

‡ covenant * commanded for or toward you, διατιθεμαι ὑμιν

20. Saying, This is the bloud of the † Testament which God hath * enjoined unto you.]

ny of establishing the Covenant which God hath made with you.

20. Saying, This bloud is the Ceremo-

† of service λατρειας

21. Moreover he sprinkled with bloud both the Tabernacle and all the Vessels † of the Ministery.]

Tabernacle, and all the utensils that were used in the worship of God, with bloud.

21. And so likewise he sprinkled the

22. And almost all things are by the Law purged with bloud, and without shedding of bloud is no remission.]

course was, that all things that were purified should be purified by that ceremony of shedding bloud, and so in like manner, that when any sin was committed, a beast should be slain for a sacrifice, by way of confession that that sin deserved death.

22. And generally under the Law the

23. It was therefore necessary that the patterns of things in the heavens, should be purified with these, but the heavenly things themselves with better sacrifices then these.]

bernacle which (in respect of the two parts of it, but especially the inmost part) is an image of the highest Heavens, should thus be purified with the bloud of bullocks or goats, i. e. that the Priest should never enter in thither without such bloud-shedding, it is most agreeable and proportionable to these types, that Christ should dye, shed his own bloud, and so enter into Heaven to be our high Priest (and in like manner that we through many sufferings should enter into the kingdome of God.)

23. And therefore the Law commanding that the Ta-

* copies ἀντιτυπα

24. For Christ is not entred into the holy places made with hands, which are the * figures of the true, but into Heaven it self, now to appear in the presence of God for us.)

any holy place built by men, the image or representation to signifie Heaven, but into Heaven it self, there to appear before God, as the Priest was said to doe in the holy of holies, and to recommend our wants and affairs to him, and negotiate for us, and so to relieve us when we stand in need of him.

24. For Christ was not so an high Priest as to enter into

25. Nor yet that he should offer himself often, as the high Priest entreth into the holy place every year with bloud of others,

him and an high Priest to hold in this, that as the Priest enters into the holy place every year with the bloud of bullocks and goats, so Christ should enter every year into that which was signified by the holy of holies.

25. Nor was the similitude betwixt

† at the consummation of the ages ἐπὶ συντελείᾳ τῶν αἰώνων

* hath he been manifested by

26. For then must he often have suffered since the foundation of the world: but now once † in the end of the world, * hath he appeared § to put away sin by the sacrifice of himself.

sacrificing of himself for the putting away of sin, δι' ἀθετήσεως ἁμαρτίας, διὰ τῆς θυσίας ἑαυτοῦ παραγενομένου.

26. (For then he should from time to time ever since the

§.

beginning of the world have dyed many times) But in this, his presenting himself in the sight of God, his going to heaven to intercede for us, differs from the Priests going into the holy of holies, that Christ doth shed none but his own bloud, and that but once for all, and that now in this last age, (see Note on Mat. 24 c.) this close or shutting up of the Jewish state, on purpose to obtain pardon for whatsoever sins repented of, and to work reformation among us:

27. For in this is the condition of Christ like to the condition of other men, that as they must die but once, and then be judged to all eternity:

27. † And as it is appointed unto men once to die, but after this the judgement:]

28. So Christ having yeilded up himself for a sacrifice for us, and so born our sins up to the crosse with him (dyed as our surety or proxy) shall doe this but once; When he comes again it shall be in another manner, he shall not come to this earth to dye again, but shall come in glory and power, (quite unlike that state, wherein he was, when he bare our sins) to the relieving and bestowing deliverance on those who expect and wait for him, and constantly adhere to his commands.

28. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin * unto salvation †.]

* and whereas there is reserved for men, κρῖσις δὲ ἀποκειται τοῖς

† for their deliverance εἰς σωτηρίαν, see note on c. 2 b.

* the King's Ms. adds here διὰ πίστεως, by faith.

Notes on Chap. IX.

a. Πρώτη

That it must be read ἡ πρώτη *the first*] without σκηνὴ, *tabernacle*] will appear by the authority of *antient* MSS. (as, besides others taken notice of by other men, in an antient one in *Magd. Col.* Library in *Oxon*) and of the *Syriack*, and *old Latine* Translation, and of Saint *Chrysostome*, and the *Greek Fathers*, who read it not: And then there is little doubt but the *Substantive* to it must be διαθήκη *Covenant*, mentioned in the former *chapter*, and called ἡ πρώτη, *the first*, in the *verse* immediately preceding this, c. 8. 15. which antiently was conjoined with this, before the *division* into *Chapters*. Besides the addition of σκηνὴ *tabernacle* will not be very congruous, for then the *tabernacle* must be said to have in it τὸ ἅγιον κοσμικὸν *the worldly holy*, i. e. the *tabernacle*, as appears v. 3. where σκηνὴ *tabernacle* is called ἅγια ἁγίων *the holy of holies*. As for δικαιώματα *ordinances*, see *Rom.* 8. d. and λατρείας is in any reason to be taken not in the *Genitive*, but the *Accusative plural*, and so will note *sacrifices* and other *institutions* for *Gods worship*, which belonged to that *Mosaical Covenant*.

Λατρίαι

b. Δόξα

Δόξα, *glory*, is here set to signifie the *Schechina*, or *appearing* of *God*, which was wont to be by *Angels*, of which these *Cherubims* were the *representations*. See *Note* on *Mat.* 16. n. and on *Mar.* 1. a.

c. Ἱλαστήριον

The word Ἱλαστήριον is answerable to the *Hebrew* כפרת, Now the word כפר signifies two things, 1. *to cover* (and indeed the *English* word *cover* seems to come from it) and that either simply to *cover*, or to *cover* with *pitch* &c. and secondly, in *Piel*, to *cleanse*, *expiate*, and *to be propitious*: Hence it is rendred sometimes ἀσφαλτοῦν *to plaster* or *cover* with *bitumen* or *pitch*, and sometimes, most ordinarily, ἱλάσκομαι, ἐξιλάσκομαι, καθαρίζω, to *propitiate* or *cleanse*. And accordingly כפרת is rendred sometimes καταπέτασμα, *a covering*, *Exod.* 26. 36. sometimes ἱλαστήριον *propitiatory*, and ἱλαστήριον *propitiatory*, when the sense is καταπέτασμα, *covering*, see *Note* on *Rom.* 3. g. And so in this place, where it notes a part of the *Ark*, it must be taken in the *notion* of the *Hebrew*, and rendred in that sense of καταπέτασμα, *covering*, as 'tis *Exod.* 26. 34. and 30. 6. or as the *Hebrew* כפרת, if it had been here retained, would have imported.

d. Ἀγνοήματα

The word ἄγνοια, though it signifies peculiarly *ignorance*, yet is taken among the *Greek Writers* in the *Old Testament* for *sinning* indifferently. So *Tob.* 3. 3. *Judith* 5. 20. *Eccles.* 51. 26. 1 *Mac.* 13. 39. 2 *Mac.* 13. 37. *Eccles.* 23. 2. and 3 *Mac.* σύστημα μηδὲν ἠγνοηκὸς, *a company that had not sinned* against the *King*, according to the notion of the *Hebrew* שגה, which as it signifies *ignoravit*, *erravit*, *ignorance*, *error*, so also it signifies *defecit*, *recessit*, *falling off*, *failing*, and so here it signifies all those *sins*, for which there was allowed *expiation* and *sacrifice* under the *Law*, i. e. all *sins* but those of *presumption*, or *will*.

e. Ἁγιάζει

Ἁγιάζειν to *sanctifie* in this place, signifies to *purifie*, in the notion, that belongs to the *Hebrew* טהר, which is sometimes rendred καθαρὸς *pure*, sometimes ἅγιος *holy*, and accordingly καθαρὰ and ἅγια, *impure* and *holy*] are set opposite 1 *Cor.* 7. 14. So also the *Hebrew* קדש which is vulgarly ἁγιάζειν to *sanctifie*, is used for *washing* among the *Jews*, see note on 1 *Cor.* 7. d. Thus it appears to be used here, not onely by the κεκοινωμένους *unclean* or *polluted*, immediately precedent, and the καθαρότητα *cleansing*, or *puritie*, following, but by the evidence of the matter here spoken of, For that was the design of the *legal sacrifice*, *bloud & ashes*, to *cleanse* them that were *legally polluted*, which is the meaning of πρὸς τὴν τῆς σαρκὸς καθαρότητα *for the cleansing of the flesh*, i. e. to *make* them *legally clean*, such as might come into the *congregation* again, But this still in a *metaphorical* signification, as *cleansing* signifies *expiation*, or *obtaining pardon* of *sin*, freeing from the *inconveniences*, or *Censures* that belong'd to it. In this same sense the word is used c. 10. 10. *Through which will we are sanctified*, ἡγιασμένοι ἐσμὲν, i. e. *our sins are expiated*, *through the offering of the body of Christ once for all*, which v. 26. is expressed by another phrase, that *he hath now once appeared to put away sin by the sacrifice of himself*.

Ἡγιασμένοι ἐσμὲν

What the word φέρειν] signifies here, will be best guest by the *context*, which looks to the *validity* of *Wills* and *Testaments*, and to the *pleading* of them in *Law*, to receive *benefit* from them; This is expressed, v. 17. by βεβαία and ἰσχύει, and of this it is sufficiently known in all *Laws*, what is here said, that *as long as the Testator lives*, there is no *validity* in his *will*, no *pleading* any thing from it, because *voluntas est ambulatoria*, say the *Lawyers*, a man as long he *lives* may *change* his *will*; In this sense may this 16. v. be thus *interpreted*, Ὅπου διαθήκη, *where there is a Testament*, i. e. where a *Testament* is *produced* or *pleaded*, or where a *Testament* is a *Testament*, or, to the *confirming*

f. Φέρεσθαι

Βέβαια

firming of a *Testament*, to the *proving* of a *will*, ἀνάγκη, *it is necessary*, φέρεσθαι θάνατον τοῦ διαθεμένου, *that the death of the Testator be brought, produced, alledged*, brought into the *Court*, *testimony* brought of it, for otherwise the *will* will not be βεβαία *firm*, nor ἰσχύει of *force*, ὅτε ζῇ &c. *as long as the Testator is alive*, or as long as there is no *constat* of his *death*. Thus is the word φέρειν and φέρεσθαι used sometimes in the *New Testament*, in a *forensical* sense, as κατηγορίαν φέρειν, *to bring an accusation*, 1 John 18. 29. ῥήματα φέρειν, Act. 25. 7. to *bring accusations* or *charges* against any, and φέρειν κρίσιν *to bring* or *enter a suit* against one.

Ἀθετῶν properly signifies to *frustrate*, as ἀθετεῖν βουλὴν θεοῦ, to *frustrate God's counsel*, i. e. *deprive* it of (*evacuate*) the *end* of it, and so here *Christ's death* is ἀθέτησις ἁμαρτίας, *depriving sin* of its *end* or *design*, which was first to *get* us into its *power*, to *reign* in our *mortal bodies*, and then *maliciously* to *bind* us over to *punishment eternal*, from both which *Christ's death* was designed to *redeem us*, from *living* in *sin*, and from being *punished* for it, according to the two *benefits* of *Christ's death*, signified in the *Sacraments*, *grace* and *pardon*. E. Ἀθέτησις

CHAP. X.

Paraphrase.

* the good things. † by the same sacrifices every year κατ' ἐνιαυτὸν θυσίαις

1. For the Law having a shadow of * good things to come, and not the very image of the things, can never † with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.]

1. For the Mosaical Law, which contained no more then an imperfect shadow or rude first draught of those mercies made over to us by the Gospel, eternal life &c. and not the lively representation, or effigies of them, such as the Gospel now affords us, is no way able by sacrificing every year, as long as the temple lasts, bullocks and goats, i.e. by repeating often those same kinds of sacrifices, to work that great benefit for the worshippers, which the Gospel is designed to doe, viz. to give men full pardon of sin, and purifie their consciences.

* Sure they would have ceased, for many other copies read ἐπεὶ ἂν ἐπαύσαντο Certe leaving out ἂν, † a commemoration ἀνάμνησις

2. For then * would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of sin.

2. For then they would not need to be offered again continually, when the work for which they were offered, were once wrought.

3. But in those sacrifices there is † again remembrance of sins made every year.]

3. Whereas now being only a commemoration of sins, not a purging them away, they are offered every year anew on the day of expiation, thereby commemorating not onely the sins committed that year, since the last day of expiation, but their former sins again, for which they had formerly sacrificed, at the the time of committing of them, and to typifie, that one true sacrifice of Christs, that alone is able to do the work for all our sins.

4. For it is not possible that the bloud of bulls and goats should take away sins.]

4. For the truth is, it is not in the power of any sacrifice of any beast to take away the guilt of sin, or purifie the conscience.

* thou hast not delighted in, καὶ ἐδοκίμασας † framed κατηρτίσω

5. Wherefore when he cometh into the world, he saith, Sacrifice and burnt-offering * thou wouldst not; but a body hast thou † prepared me.]

5. And therefore in the Prophetick Psalm concerning Christ's coming into the world, God's despising of those legal sacrifices is mentioned, and all that is thought fit to be depended on in order to obtaining pardon for sin, is the body of Christ, God giving him a body and designing that to crucifixion, fitting it for the Crosse, as the servants ear for the door-post, Deut. 15. 17. to which it was to be nailed, (on which ground of similitude it is, that in stead of opening or boaring my ear, in the Psalmist, 'tis here framing him or fitting him a body, see note on 2 Cor. 13. c.)

6. In burnt-offerings and sacrifices for sin thou hast had no pleasure.

6. And then hee adds in the name of Christ speaking to God his father, The offerings of legal sacrifices, I know, are not acceptable in thy sight, or able to reconcile thee to sinners.

* Indenture, or folding of the Bill, see note on Lu. 4. a. † that I may doe τὸ ποιῆσαι

7. Then said I, Lo, I come (in the * volume of the Book it is written of me) † to doe thy will, O God.]

7. Therefore I, i.e. Christ, come (according to what he had undertaken and bound himself by bond to his Father, in order to that great work of our redemption) to perform whatsoever thou my God shalt require of me.

* according to the Law κατὰ τὸν νόμον

8. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin, thou wouldst not, neither hast pleasure therein, which are offered * by the Law;]

8, 9. By which place of the Psalmist, Psal. 40. it is clear, that the sacrifices appointed by Moses's Law, are not of any force with God, but onely the sufferings and death of Christ, the first being in that place wholly renounced and disclaimed, and onely the second set up.

9. Then said he, Lo, I come to do thy will (O God:) He taketh away the first, that he may establish the second.]

† through which τῷ θελήματι * by διὰ τῆς

10. † By the which will we are sanctified*, through the offering of the body of Jesus Christ once for all.]

10. And by this gracious will of God (which Christ came to perform, in the body, which God prepared for him, v. 5.) by offering that body once for all, and not by those legal sacrifices, which were oft repeated, all our sins are expiated, (see note on c. 9. c.) and we received into Gods favour, as many of us, as by performing the condition of sincere obedience, still required of us, are rendred capable of that great benefit purchased for us by the sufferings of Christ.

† stood indeed μὲν ἕστηκε upon a day καθ' ἡμέραν

11. And every Priest † standeth * daily ministring and offering oftentimes the same sacrifices, which can never take away sins.]

11. Again, under the Law, the high Priest was wont every year once (see c. 7. 27.) on the great day of Expiation, to officiate and offer up yearly the same kinds of sacrifices, bullocks, &c. none of which have power to free the conscience from the guilt, or the offender from the punishment of sin.

12. But

12. But Christ having by his own death made one complete sacrifice, which will suffice for the sins of all the world, without need of repeating it, (sealing to all that shall ever live a covenant of mercy and remission upon repentance) hath ever since continued at the right hand of God, and shall doe so for ever,

12. But this man after he had offered one sacrifice for sins * for ever, sate down on the right hand of God,] * hath for continuance ἐκάθισεν εἰς τὸ διηνεκὲς see v. 14.

13. Exercising his regal office in mens hearts, and meaning to exercise it also over sin, and death it self, in abolishing or subduing them both in the resurrection.

13. † From henceforth expecting till his enemies be made his footstool.] † For the time to come τὸ λοιπὸν

14. For that one offering of his in his death hath done the whole work, once for all completely, for all obedient Christians, all sanctified disciples of his (that having the intercession of Christ in heaven, the sending the Spirit, &c. adjoyned with it, which are the grounds of furnishing us with all grace, &c.)

14. For by one offering he hath perfected forever them that are sanctified.]

15, 16, 17. And of this the scriptures of the Old Testament doe testifie, For after he had premised, as the first thing promised in his covenant, the writing his lawes in their hearts and on their minds, and revealing his will, and giving them his sanctifying grace for the reforming of their wicked lives, he then adds as a second part of his covenant, the free pardon of all the sins and transgressions of their former life, whatsoever they have been.

15. * Whereof the Holy Ghost also is a witnesse to us, for after that he had † said before,

16. This is the covenant that I will make with them after those daies, saith the Lord, I will put my lawes into their hearts, and * in their minds will I write them,

17. And their sins and iniquities will I remember no more.]

* And the holy Ghost also beareth us witnesse, Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ † first said προειρηκέναι * upon τὸν

18. And this being done once for all, there is no need of any farther sacrifices, or Judaical observances, for which some of you doe so zealously contend.

18. Now where remission of these is, there is no more offering for sin.]

19. The doctrine then of the superlative excellence of Christ's priesthood, above the Mosaical, being thus evidenced, and the benefit of it being to us so great, even to give us liberty (see Joh. 7. 2.) to approach unto God in prayer, and apprehension of his promises, to have title to heaven it self, through what Christ hath purchased for us,

19. Having therefore, brethren, † boldness to enter into the holiest by the blood of Jesus,] † liberty παῤῥησίαν

20. (Which confidence and liberty to enter he hath helped us to, by a way never known before, and that a clear or living way in opposition to the dead shadows and rudiments under the law, which, I say, he hath helped us to, by passing himself from the outer to the inner tabernacle, from this life to another, breaking through the veile or partition between them, i. e. through his flesh, being fain to die before he entred heaven)

20. * By a new and living way which he hath consecrated for us, through the veile, † that is to say, his flesh,] * Which he hath consecrated for us a new and living way by the veil, Ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν † that is, his own flesh τοῦτ' ἔστι τῆς σαρκὸς αὐτοῦ,

21. And having one that intercedes for us at the right hand of God, and that hath taken upon him the whole care of his Church, and of every faithfull servant of his, that shall adhere and keep close to him,

21. And having an high priest over the house of God,]

22. Let us serve & worship him unfeignedly, being fill'd with faith (see note on Lu. 1. 2. & h.) and having reformed our wicked lives in sincere resolution of heart, (without which there is no more reception to be hoped for at God's hands, Isa. 1. 15. than under the law there was liberty to come into the congregation, for them that had touched any impure thing, till they were sprinkled with water by the priest) and having our actions washed and pure also,

22. † Let us draw neer with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,] * Let us come to him in fulness of faith, Προσερχώμεθα ἐν πληροφορίᾳ

23. Let not all the afflictions and dangers that can approach us, move us so much as to waver in our Christian profession, which having the hope of eternal life joyned with it, is fortification enough against all the terrors of this world, having God's fidelity engaged to make good the promise to us.

23. Let us hold fast the profession of the * faith without wavering, (for he is faithfull that promised)] † hope ἐλπίδος

24. And let us weigh and consider all advantages that we can have upon one another, to provoke and excite one another to charity, and all actions of piety, (such as are joyning in the publick service, ver. 25.) whensoever we see any thing of fainting, or growing cold in any,

24. And let us consider one another to provoke unto love and unto good works,]

25. And not suffer our selves to proceed so farre toward defection, as to give over the publick assemblies (the forsaking of which is not onely deferring of the publick profession of Christ, but also of the means of growth in grace) but stirre up one another to the performance of this, and such other duties of confession toward Christ, by this argument among others, that now their deliverance from the persecutions which so discouraged them, is neer at hand, (by reason of the destruction of the enemies of the crosse, the Jews and Gnosticks, that have caused all these persecutions) which therefore would make it unreasonable for them now to give over their constancy, and lose all, when they are so near the end of their voyage, (see Rom. 13. 11. & Jam. 5. 7, 8.)

25. Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the [a] day approaching.]

2. a

26, 27. For if we obstinately commit such a sinne as this, defection from Christ, and forsaking Christianity (as they that forsake the publick assemblies are in danger to doe) after once receiving it (see note on Mat. 12. h.) there is no plea, or apologie of ignorance, or unwillingnesse for that; and consequently, as under the law no sacrifices are to be offered for such, nor ever any for Apostates, so now there is no way of remission, which will be profitable for such, all that is to be expected is the judgments and wrath of God, such as are like to be sent out speedily to utter destruction, against all such enemies of Christ, (see note on 2 Pet. 3. d. & Heb. 6. b.

26. For if we sin wilfully after we have received the knowledge of the truth, there remaineth [b] no more sacrifice for sins,

b.

27. But a certain fearfull looking for of judgment, and * fiery indignation, † which shall devour the adversaries.] * burning of fire πυρὸς † ready to ζῆλος

28. He

28. He that deſpiſed Moſes law, died without mercy, under two or three witneſſes.]
28. He that offended wilfully, and ſo capitally under Moſes's law, was not capable there of any mercy, but the thing being proved againſt him by competent teſtimony, he was to be put to death.

29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the ſon of God, and hath counted the blood of the covenant, wherewith * he was ſanctified, † an unholy thing, and * hath done deſpight unto the ſpirit of grace?]
29. How much ſadder then will his condition be judged to be, who againſt all light, and conviction received, and formerly aſſented to, ſhall thus fall off, and by doing ſo, joyn with thoſe Antichriſtian Gnoſticks, and Jewes the crucifiers of Chriſt, and enemies of Chriſtians, which have deſpiſed Chriſt, as vile, and nothing worth, yea as one that died as a malefactor, and ſo his blood no better than unclean, profane blood, not ſuch as will bring any benefit to us, (as it was deſigned to doe) and ſcorn, and reject the Goſpel it ſelf, revealed to us by the Apoſtles, authorized thereto by the deſcent of the Spirit on them, and other mercies in it ſo graciouſly beſtowed on us?

* he hath been-ioyned
† a profane thing κοινὸν
* hath reproached ὑβρίσας

30. For we know him that hath ſaid, Vengeance belongeth unto me, I will recompenſe, ſaith the Lord: and again, The Lord ſhall judge his people.]
30. For we know it is the Lord that ſaid, Vengeance &c. and again Pſal. 135. 14. that God will avenge his people, (his Church) and conſequently will avenge the cauſe of thoſe which now ſuffer among you, againſt their perſecutors, in his time, if you can patiently wait for it.

31. It is a fearfull thing to fall into the hands of the living God.]
31. To which purpoſe you may be armed with this conſideration, that 'tis not near ſo formidable a thing to be perſecuted and puniſhed by mortal men, as by him that lives forever, ſee Mat. 10. 20.

32. But call to remembrance the former daies, in which after ye were illuminated, ye indured a great † fight of afflictions;]
32. Now that the being perſecuted for Chriſtianity ſhould bring you to this defection, there is no reaſon, conſidering how, when you did firſt receive the faith, (ſee Rom. 13. 11.) ye indured afflictions courageouſly (and therefore ought not now at laſt to fail in any reaſon, leſt you loſe the fruit of all that.)

† combate ἄθλησιν

33. Partly whilſt ye were made a gazing-ſtock both by reproaches and afflictions, and partly * whilſt ye became companions of them that were ſo uſed.]
33. Suffering moſt courageouſly, and notoriouſly your ſelves, and ſhewing your fellow-feeling, and common concernment with them, that were thus afflicted.

* being made partakers of thoſe which ſo lived κοινωνοὶ τῶν οὕτως ἀναστρεφομένων

34. For ye had † compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, * knowing in your ſelves that you have † in heaven a better and an enduring ſubſtance.]
34. For (firſt to the latter of them, ſee note on Mat. 7. 2.) you expreſſed your ſenſe of my ſufferings (and perhaps of many others that were in like manner impriſoned) in mourning for me, and relieving me; and (for the former) ye parted with your worldly wealth, which was violently torn from you, with perfect patience, nay rejoicing, that you were thought worthy to ſuffer for Chriſt's ſake, and conſidering, and aſſuring your ſelves that ſuch ſufferings as theſe, yeild you (and will bring you by way of reward) a more valuable and durable kind of wealth, eternal bliſſe in heaven.

† or a fellow-feeling with priſoners, for the King's MS. reads τοῖς δεσμίοις συμπαθήσατε
* knowing that you have in your ſelves γινώσκοντες ἔχειν ἐν ἑαυτοῖς † a better being in heaven, and an abiding one, κρείττονα ὑπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν

* boldneſſe παῤῥησίαν

35. Caſt not away therefore your * confidence, which hath great recompenſe of reward,]
35. Having therefore indured ſo much fearleſneſſe (ſee note on Joh. 7. 2.) and patience, and Chriſtianity at laſt.

† that having done ἵνα ποιήσαντες

36. For ye have need of patience, † that after ye have done the will of God, ye might receive the promiſe.]
36. For Chriſtianity being a life of faith and hope, faſtned on future promiſes, both thoſe of this life, releaſe from perſecutions, and thoſe of another life, eternal bliſſe, which will not be had, till we have done what God appoints us in the interim to doe, or ſuffer, 'tis clear that patience is neceſſary for all Chriſtians at all times, and particularly for you at this.

* a very little while μικρὸν ὅσον ὅσον
† cometh ἐρχόμενος

37. For yet * a little while and he that † ſhall come, will come, and will not tarry.]
37. For the time is now very neer at hand, that Chriſt (ſee note on Mat. 11. 2.) ſhall come as a judge to deſtroy the enemies, and as a reliever to reſcue all faithfull diſciples (ſee note 2.) and though you may think he hath ſtayed ſomething long, yet now he will come very ſpeedily to that work.

* But δὲ
† And if he draw back or ſlink away Καὶ ἐὰν ὑποστείλῃται

38. * Now the juſt ſhall live by faith; † But if any man [c] draw back, my ſoul ſhall have no pleaſure in him.]
38. Mean while the true conſtant Chriſtian ſhall by the ſtrength of his faith live, and hold out againſt all theſe terrors, ſuſtain himſelf by his faith (ſee Rom. 1. 17.) and he that doth not ſo, but is affrighted and driven by afflictions out of his hold and profeſſion (as now ye are like to be) God will certainly reject and hate ſuch a man, never accept of ſuch temporary obedience. c.

* purchaſing, acquiring, finding, ποίησιν

39. But we are not of them who draw back unto perdition: but of them that beleive to the [d] * ſaving of the ſoul.]
39. But as Chriſt told his diſciples that in times of perſecution he that would ſave his life, ſhould be the moſt likely to loſe it, and he that would venture the utmoſt for Chriſt's ſake, ſhould be moſt likely to thrive, and ſecure himſelf even in this world, ſo it is likely to be at this time, and ſo I may ſay it with comfort of all true faithfull conſtant Chriſtians, that we doe not mean to forſake Chriſt, or fall off to the Gnoſtick compliances, which inſtead of delivering will prove the certaineſt way to ruine, but to ſtick conſtantly to him, as the likelieſt way to preſerve us here, and the only way of ſecuring us to eternity, whether to ſave our lives, or our ſouls. d.

v. 2. Ἡμέρα Χριστοῦ

The notion of ἡμέρα Χριστοῦ, *the day of Christ*, and ἡμέρα *day*, and παρουσία Χριστοῦ, *coming of Christ*, and βασιλεία Θεοῦ, *kingdome of God*, and many the like, signifying that *famous deſtruction* of the *Jewes*, hath been often mentioned. The other phraſes have been gathered together from their *diſperſions* through this book, *note* on *Mat.*3. c. *Mat.*24. b. c. &c. Now for this of ἡμέρα, *day*, or ἡμέρα Χριστοῦ, *day of Christ*, although ſomewhat hath been ſaid on *Rom.* 13. *note* d. yet now more fully it muſt be explained. The force of the phraſe may appear *Zach.* 14. 1. *Behold the day of the Lord cometh, and I will gather all nations againſt Jeruſalem to battel, and the city ſhall be taken* &c. and ſo in many places of the *Old Teſtament*, And accordingly in the *New*, *Lu.* 17. 24. *The ſon of man* ἐν τῇ ἡμέρᾳ αὐτοῦ, *in his day*, i. e. when he *comes* to *deſtroy Jeruſalem*, ſo *Mat.* 24. 36. περὶ δὲ τῆς ἡμέρας ἐκείνης *of that day and hour*, i.e. the punctual *time* of this *deſtruction* (not of the *day* of the laſt *judgment*, but of ſomewhat that was to come in *that age*, v. 34.) *knows no man*, So *Lu.* 17. 30. ἡμέρᾳ *the day wherein the Son of man ſhall be revealed*, and v 31. ἐν ἐκείνῃ τῇ ἡμέρᾳ *in that day*, and c.19.40. ἡμέραι *the daies ſhal come in which thy enemies ſhal caſt a trench*, So *Act.*2. 20. ἡμέρα Κυρίου μεγάλη καὶ ἐπιφανὴς, *the great and conſpicuous day of the Lord*, from which none of the *Jewes* ſhould eſcape, but onely the *beleivers*, In which place, as 'tis cited out of *Joel*, 'tis obſervable, that there is firſt mention of the *laſt daies* v. 17. (which as the *Jewes* render the *daies* of the *Meſſias*, ſo *Peter* interprets the time after the *reſurrection* of *Chriſt*, in which the *Spirit* was *poured out*) then of this *great day* v.20. which is as it were ἐσχάτων ἐσχάτη *the laſt of the laſt*, *fourty years* after his *reſurrection*, in which *Judæa* was to be laid *waſt*, So 1 *Cor.* 1. 8. *the day of the Lord Jeſus* agreeable to the ἀποκάλυψις Κυρίου Ἰησοῦ, *revelation of the Lord Jeſus*, ver. 12. both of them denoting this time of *judgment* on *unbeleivers*, and *deliverance* of the *faithfull*; See alſo c.3.13. So 1 *Theſſ.* 5. as χρόνοι and καιροὶ *times* and *ſeaſons*, v.1. reſerre to this matter (as, *the time is come*, *Ezech.* 2. 7.) ſo ἡ ἡμέρα Κυρίου, *the day of the Lord cometh as a thief* (the ſame that is ſaid of it 2 *Pet.* 3. 10.) belongs to this matter alſo. So 2 *Theſſ.* 1. 10. *In that day*. So here ἐγγίζουσα ἡμέρα, *the day approaching*, as *Lu.* 21. 8. ὁ καιρὸς ἤγγικεν, *the ſeaſon approacheth*, or as *Joel* 2. 1. ὅτι ἐγγὺς ἡμέρα Κυρίου, ὅτι ἐγγὺς, *the day of the Lord is come, it is nigh at hand*. So the ἡμέρα διαυγάζουσα *day dawning* is that *day* of *judgment* to the *Jewes*, and *deliverance* to the *beleivers* among them, 2 *Pet.* 1. 19. (ſee note g.) And that this phraſe ſhould thus ſignifie, will not be ſtrange, when it is conſidered, that in all *languages* and *idiomes*, the word *Day* ſignifies *judgment* here on *earth*. So ἡμέρα 1 *Cor.* 3. 13. *the day ſhall declare*, i. e. the *judgment*, or *trial*, and ἀνθρωπίνη ἡμέρα, *man's day*, 1 *Cor.* 4. 3. i. e. the *judgment* of *men*, ſo *dies* in *Latine*, *diem dicere*, *to implead*, and in *Engliſh* a *daies-man*, an *umpire* or *judge* (ſee *note* on *Mat.* 3. c. & *Mat.* 24 b.) That this is the meaning of this place will appear by the ſcope of the place, which is, to *comfort* them which were ready to *fall off* from *Chriſtianity*, upon the continued *perſecutions* of the *Chriſtians* by the *Jewes*, among whom theſe *Hebrew Chriſtians* lived, as will appear in the *ſtory*, *Act.* 11. 19. & 1 *Theſſ.* 2. 14. the *approach* of whoſe *deſtruction* muſt conſequently be matter of *comfort* to them that had ſuffered long, and ſo of keeping them from *falling* away, (ſee *note* on *Rom.* 13. c.) and 2^dly, 'twill appear by the plain words that follow to this very purpoſe, to ſuſtain their *patience* v.37. *Yet a little while and he that cometh*, ὁ ἐρχόμενος, i.e. *Chriſt*, which hath promiſed to *come* to their *puniſhment*, and your *relief*, *will come* (and that notes this particular, the *deſtruction* of the *Jewes*, which is called his *coming*, *Mat.* 24.) καὶ ὁ χρόνος, *and he will not tarry*, that notes the ἐγγίζειν, the *approach* of that *day*. And to this purpoſe to *confirm* men in patient *expectation* of this, without all *diſheartning* by the *delay*, follow all thoſe examples of *faith* c. 11. in which it appears that many depended by *faith* on *performances* of *promiſes* to their *poſterity*, which were never performed to *themſelves* perſonally, and ſo might very well fortifie the *Hebrewes* for an *expectation* of a farre *ſhorter* time, it being now very *neer at hand*. The ſame is expreſſed, when it *draws nigher at hand*, by ἐγγὺς ὥρα 1 *Joh.* 2. 18. *the laſt houre*.

What is meant by this phraſe Ἑκουσίως ἁμαρτάντων μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, *Sinning wilfully after receiving the acknowledgment of the truth*] muſt be collected by a brief ſurvey of every *part* of the *phraſe*. Firſt, ἁμαρτάνειν τὸ ἁμαρτάνειν] as it ſignifies in general any *kind*, or ſort of *ſin*, not onely *deliberate*, but of *ignorance*, or *paſſion*, or *ſurpriſe*, and again not onely an *act*, but *habit*, or *courſe* of *ſin*, (and is to be determined to either, by the *context* in any place) ſo in many places it appears to ſignifie the *great* ſin of *Apoſtaſie*, ſo c. 3.17. and is applied to the *Apoſtate Angels* 2 *Pet.*2.4. And ſo here ſure it muſt ſignifie, the *ſin* here ſpoken of, ver. 23, & 25. being the *not retaining*, i. e. *forſaking* the *profeſſion of their hope*, i.e. the *Chriſtian profeſſion*, & ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, *forſaking the aſſemblies of publick worſhip*, &c. which though done upon the motive of *fear*, to avoid *perſecution*, yet was an *Apoſtatizing* from the *Chriſtian* courſe, and that no *ſuddain*, *paſſionate*, but *weighed*, *deliberate act* and *courſe*, and is therefore defined v. 38. to be an ὑποστολὴ εἰς ἀπώλειαν a *drawing back to perdition*, an *Apoſtaſie* from the *Chriſtian profeſſion*, a *preferring* the advantages of the *world*, the *preſerving* their own preſent *ſafety*, before the *ſervice*, and *worſhip* of *God*, and *privileges* belonging to it; and accordingly this *ſin* of theſe *forſakers* is elſwhere ordinarily expreſt by *loving the world*, *and the things of the world*, in oppoſition to, and excluſion of the *love of the Father*, *loving of pleaſures more than of God*, *ſerving of the belly*, &c. and 'tis known of theſe *Gnoſticks*, that as they *renounced* the *Chriſtian profeſſion*, ſo they joyned with the *enemies* (called here ὑπεναντίοι *adverſaries* v.27.) againſt the *Chriſtians*, and to ſave themſelves *calumniated*, and *perſecuted others*. Now this ſin thus conſidered, is here farther expreſt to be ſo by the mention of their former *acknowledgment* of the *truth*, and by their continuing in this *courſe* ἑκουσίως *wilfully after the acknowledgment of the truth*, That may be taken in a *double* notion, Firſt to ſignifie the

b. Ἑκουσίως ἁμαρτάντων &c.

Ἁμαρτάνειν

Ἐγκαταλείποντες τὴν ἐπισυναγωγὴν

Ὑποστολὴ εἰς ἀπώλειαν

μετὰ τὴν ἐπίγνωσιν τῆς ἀληθείας

the *commission* of this *sin*, after the *acknowledgment* of *Christianity* in *general*, after having received the *faith*, and obeyed it (which must necessarily *deprive* them of all *excuse* of *ignorance*, or *involuntarinesse*) as 2 *Pet.* 2. 21. ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, *having acknowledged the way of righteousnesse*, and then ἐπιστρέψαι τὸ turn] clearly signifies; And this 'tis certain, is contained here, for they that thus *forsook* the *assemblies*, and *drew back*, were the δίκαιοι, the *just*, v. 38. But, I suppose, there is yet a *farther* notion of it, which must be added to this, the doing this *contemptuously* against the *Apostles doctrine*, and *admonition*, concerning the *infusions* of the *Gnostick hereticks*, and consequently a casting off the authority of the *Apostles*, and *Governours* of the *Church*, who *acted* in *power* of the *Holy Ghost*, and they that thus *disobeyed*, were lookt on, and dealt with, as *heathens*, and *Publicans*, desperate, and *incorrigible*, *Mat.* 18. 17. Thus, saith *Photius*, Πολὺ ἡ διαφορὰ τῶν ἐξ ἀγνοίας ἁμαρτημάτων πρὸς τὰς ἐν γνώσει καὶ μετὰ καταφρονήσεως πραττομένας ἀδικίας πλῆξις, *There is great difference between sins committed out of ignorance, and wicked practises committed in knowledge and with contempt, Epist:* p. 386. And that this was it, appears, not onely by the *exhortations*, and *admonitions* of the *Apostle* through this whole *Epistle*, [*Take heed brethren that there be not in any of you an evil heart of unbeleif in departing* or *Apostatizing from the living God*,] ch. 3. 12. and by his laying before them the *examples* of the *murmuring*, and *provoking Apostatizing Israelites*, which lost their *Canaan*, and by foretelling the like *vengeance*, that would suddenly fall on them, if they did thus *depart*, but also by one end, or consequent of their *forsaking their Church-meetings*, *contemning* and *rejecting* the *exhortations* and *admonitions* of their Governours, for which, among other things, these *meetings* were *ordained*. And this seemes to bee here noted by mention of the [ἀλλὰ παρακαλοῦντες *but exhorting*] which was especially the *Governours office*, and which they that *forsook* the *assemblies*, did *forsake* also, and did *not submit* themselves to it. And then they that thus *sinn'd* ἑκουσίως *wilfully* after the having *received* this *acknowledgment* of the *truth*, were they that did *contemptuously forsake*, and cast off the *Christian yoke*, which they had *once* submitted to, and that is the *character* of *Apostates*. Adde to this the consideration of v. 28. where, *parallel* to the state of the person here, is set Ἀθετήσας τὸν τοῦ νόμου Μωσέως, *Any one that despiseth*, or *setteth at naught Moses law*, *the man that will doe presumptuously and will not hearken to the Priest, or to the Judge*, *Deut.* 17. 12. Such an one, as when his *fact* is competently *proved* against him, *he must die without mercy*, And that is also the meaning of the οὐκέτι περὶ ἁμαρτιῶν θυσία, *there remains no longer any sacrifice for sin*, It is such a *sin*, for which the *high priest* among the *Jewes* was not allowed to *offer sacrifice*, for *expiation*, Ἀδύνατος ἡ καλούσης παραίτησις, saith *Josephus*, l. 2. *cont: Apion: there was no deprecating*, no *possibility of averting the punishment of death* which belonged to such. Accordingly we see the practise in *Maimonides* (in the *title of dressing oblations* c. 3. *num.* 3. 5.) that no *sacrifice* should be made for *Apostates*, though for *Ethnicks* there might. So again appears v. 29. by καταπατήσας τὸν τοῦ Θεοῦ, *trampling on the son of God*, i. e. *contemptuously* using him, as these *Apostatizing deserters* did, *counting the blood of the covenant an unholy thing* (as *Ezech.* 22. 26. to the *Priests* περισσῶς *violating God's law*, is added their *profaning God's holy things*) *contemning* the *covenant*, sealed by the *blood* of *Christ*, by which they have obliged themselves to *adhere* to him, and *contumeliously using* the *Spirit of grace*, i. e. again *despising* and *throwing* away those *pretious* advantages of the *Spirit* of *God*, which *had* been *bestow'd* upon them, but now are *repell'd*, and *rejected* by them, as in the *Canons* of the *Councels*, they that have undertaken the *office* of *Church-widows*, and after *marry*, are said to *doe despite to the grace of God* (see *Conc: Wormac:* c. 45.) for which S. *Paul* hath *casting off their first faith*, 1 *Tim.* 5. 12. By all which appears what the nature, and *aggravations* of this *sin* was, A forsaking the *Christian*, *orthodox*, and going over to the *heretical Gnostick* way, which was a downright *Apostasie* from *Christ* to *Antichrist*, And for such an one the *punishment* is *figuratively* expresst by [*there remains no* farther, or no *longer sacrifice for sins*] i. e. either the *blood* of *Christ trampled on* by him, v. 29. will not prove *beneficial* to him, and so, because there is *no other sacrifice*, he is capable of no *mercy*, Or else the *prayers*, and *oblations* of the *Church* which are used for those, that they have any *hopes* of, belong not to *him*; See *note* on chap. 6. b. and 1 *Joh.* 5. c.

What is here meant by ὑποστολῆς we have two waies of discerning, 1. by considering the word in the few other places of the *New Testament*, *Act.* 20. 20. οὐδὲν ὑπεστειλάμην τοῦ συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν, *I did not withdraw*, or *hold back from declaring to you any of those things that were profitable for you*, and almost in the same words and sense, v. 27. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι &c. *I did not withdraw* or *withhold my self from declaring to you the whole counsel of God*, So in *Phavorinus*, ὑποστολάδην, ὑποστρωφᾶσθαι *hiding* himself, *getting out of the way*, and ὑποστέλλω, παρατρέπομαι, the word used c. 12. 25. for *detrectare*, to *get off* from any *employment*, to be *unwilling* to enter upon it, to *hang back*, to *refuse*; So ὑπέστειλεν ἑαυτὸν, *Gal.* 2. 12. he *slunk away*, *withdrew himself*, got out of their *company*, and that as an effect of *fear*, φοβούμενος &c. *fearing* the *Jewish Christians*. So *Phavorinus* again, ὑποστολάδην, φοβητικῶς, and ὑποστολὴ, φόβος, *fearing*, *running away*. And so here the matter of the *discourse* being *exhortation*, and *encouragement* to *constancy* in the *Christian profession*, in despight of all the *terrors* and *assaults* that lay on them from the *Jewes* at that time, and that upon constant *expectation* of receiving a rich *reward*, *deliverance* here within a while, if they *live*, and continue *constant*, and *eternal blisse* in another world, for all that they could *suffer* here, (which is the meaning of the παῤῥησία *confidence* &c. ver. 35.) It will be most agreeable that the *just man's living by faith* in the beginning of v. 38. should be his *patient*, *cheerful*, *constant continuance* in the *Christian profession*, meerly upon the *strength* of the *promises*, that are made to *courage* and *constancy*, the *promised deliverance* in this, v. 36. & 37. and *eternity* in another world, and contrary to that,

the

the ὑποστολὴς *drawing back* here, and ὑποστολὴ, v. 39. must needs be a *fainting* in the *course*, a *pusillanimous falling off*, a *detrectation* or *failing* in point of *perseverance*, caused by *fear* or *pusillanimity*. And this will likewise appear by a second *medium*, by looking into the *prophet Habakkuk*, ch. 2.4. from whence 'tis clear those words immediately *precedent* are cited, ὁ δὲ Δίκαιος ἐκ πίστεως ζήσεται, *the just shall live by faith*. If that place of *Habakkuk* be observed carefully in the *Septuagint* and the *Hebrew*, this will clearly appear that the *Septuagint* read the *Hebr.* words a little otherwise, than now we read them, not עפלה *arrogans fuit, was lifted up*, as we read in the beginning of the *verse*, nor נפשו *his soul*, but עפלה for the former, and נפשי *my soul*, for the latter. Now the word עפל which they read there, is perfectly answerable to the ὑποστείλεται here (as 'tis clear the נפשי *my soul* is rendred here ψυχὴ μου *my soul*, otherwise than the *Hebrew* there will bear it) for the *Hebrew* signifies primarily *texit*, *covered*, (and so ὑποστολὴς was rendred by ὑποκρύπτεσθαι *being hidden* out of *Phavorinus*) and then also it signifies *turbatus fuit*, *was frighted*, or *troubled*, (which they that are, *slink*, or *hide* themselves out of the way) So *Is.* 50.20. *Thy children* עלפו the *Chaldee* reads, *were troubled*, the *Septuagint*, ἀπορήσουσι *were in distresse* or great *fear*, and *Jonah* 4.8. 'tis rendred ἀλγοψύχει *was ready to faint*, and so *Am.* 8.13. the *Targum* explain it by ישתלהון, *they shall be weary* or *faint*, and so in other places, the *Septuagint* render it by ἐκλύεσθαι *fainting* or *failing*, and so the *Septuagint* took it in *Habakkuk*. He that *falls* off, or *faints*, the *coward* or *fearful*, *my soul doth* not *like* him. And all this sets down the true notion of the word in this place thus; *But if* he that should *live by his faith*, shall *cowardly withdraw himself* from the *publick worship* of *Christ*, v.25. (as *Ignatius* saith they did, which had received the infusions of the *Gnosticks*, Εὐχαριστίας καὶ προσευχῆς ἀπέχονται διὰ τὸ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτῆρος: *they abstain from the Eucharist, and from prayer*, i.e. *publick assemblies*; and exhorts them to mend that fault, συνέρχεσθε σπουδαιοτέρως εὐχαριστίαν θεοῦ καὶ δόξαν αὐτῷ: *Assemble more frequent assemblies*, and so again ad *Ephes.*) if they withdraw from the ὑπομονὴς παθημάτων, the *patient*, *magnanimous encounter of afflictions*, v.32. from the παῤῥησία or *confident profession* of the *truth*, v.35. (in *expectation* of the future *reward*) from the ὑπομονὴ *patience*, and doing the *will* of *God*, v.36. and from the *faith*, v.38. whereby we depend securely on the *promises* of *Christ*, with confidence that they shall be performed to us, *If*, saith the *Author*, the just, the *Christian* prove thus *pusillanimous*, *hang back* from this *performance* of his *duty*, if by *afflictions* he be *disheartned* and *terrified*, *God's soul hath no pleasure in him*, he is utterly *rejected*, and *disliked* by *God*. And thus v.39. ὑποστολὴ *cowardise* is directly set opposite to πίστις *faith*, as περιποίησις ψυχῆς *saving the soul* or *life* to the ἀπώλεια *destruction* or *losing* of it. *a.* ὑπομονὴς παθημάτων

The word περιποίησις signifies *acquiring*, *purchasing*, *getting*, *possessing*. So περιποίησις δόξης, *purchasing of glory*, 2 *Thess.* 2.14. περιποίησις σωτηρίας *purchasing* or *acquiring of salvation*, 1 *Thess.* 5.9. But *Phavorinus* who hath that notion of it, gives us also σωτηρία ἀντὶ σωτηρίας, *saving*, *delivering*, and so being here set opposite to ἀπώλεια *destruction*, and joyned with ψυχῆς *of the soul* or *life*, it seems most probably to signifie as κτᾶσθαι ψυχὴν *to possesse the soul Lu.* 21.19. (which is the same with περιποίησις ψυχῆς *saving the soul here*, so saith *Phavorinus* κτῆσις περιποίησις *possessing is purchasing*) is σῴζειν ψυχὴν *to save* or *preserve the life*, *Mar.* 8.35. *Lu.* 9.24. See *note* on *Eph.* 2.d. 1 *Pet.* 2.c. *d.* Περιποίησις ψυχῆς

Paraphrase.

CHAP. XI.

2. 1. And that you may know to what your being Christians, and your professing the faith of Christ, obligeth you in this matter, you may consider what faith is, a confident dependence on God for the performance of his promise, a being convinced of the truth of those things, of which we have no ocular or sensible demonstration:

1. NOw Faith is the * a substance of things hoped for, the † evidence of things not seen.] * confident expectation † conviction, ἔλεγχος

2. And that you may not look on this faith, as a new and a strange thing, yee may through all times see the examples of it among pious men, which may excite you to the practise and exercise of it at this time, now you have so much need of it, c.10.36. For indeed yee may observe that this was it, by which the Antients or Fathers of the old Testament, received a testimony of Gods approbation of, and respect unto them.

2. For by it the Elders * obtained a good report.] * received a testimony ἐμαρτυρήθησαν

b. 3. One act of faith it is, by which wee rightly apprehend the omnipotent power of God in creating the whole world, heaven and earth, meerly by a word, saying, Let there be light &c. and there was light: and so by the same act of faith we see God can, and doth produce effects quite distant from the ordinary course of nature, for so all this visible world was framed not out of things conspicuous to our eyes, as now a man of a man, a tree from a kernel &c. but by the meer command of God out of nothing, or out of the earth, which is described as an invisible Chaos of confusion, Gen.1.2. (And then why may we not believe God's promise in the like manner at this time, that he is able to bring you deliverance out of your present persecutions, upon your continuing constant unto him, by those ways that are least discernible to you, meerly by acts of his own power, and wisdom?)

3. Through faith wee understand that the worlds were framed by the word of God, so that things which are seen † were [b] not made of things which do appear.] † were made not

4. Another act of faith it was (applyable also to your present purpose) which was discernible in Abel, who offered to God the firstlings and the fat, Gen.4.4. i.e. the best and fairest that he had in all his flock, whereas Cain did not proportionably, but onely brought of the fruit of the ground (without any choice of the best) an offering to God, v.3. This Abel certainly did upon a belief of God's essence and attributes, and a consequent love of him, willing to give him that which is most precious (and parallel to that is the faithful constant Christian now, that will lay down his life for Christ's sake, suffer any thing, part with all

4. By faith Abel offered unto God * a more excellent sacrifice then Cain, by which he obtained witnesse that he was righteous, God testifying of his gifts, and by it he being dead, yet speaketh.] * a sacrifice exceeding that of Cain πλείονα θυσίαν παρὰ

allthat is moſt precious) and from this faith it was that God pronounced him a righteous perſon, and expreſſed his approbation of his ſacrifice; and from this it was that God ſaid of him that his bloud cried from the ground, when he was dead, intimating that he had then a life with God, who was able to ſpeak to him (ſee Paſſo, *l. pejorem inſtituri meliori*) and that God would avenge his bloud, and the bloud of all ſuch upon their perſecutors.

5. By faith Enoch was tranſlated that he ſhould not ſee death, and was not found, becauſe God had tranſlated him; for before his tranſlation he had this teſtimony, that he pleaſed God.]

5. By faith Enoch did that which was acceptable in the ſight of God, and was rewarded by God by being tranſlated to heaven, in ſtead of dying (And that ſignifies that they that walk and perſevere in the ways of God, when they goe out of this world, they are never the worſe for it, they are removed to a place of endleſſe bliſſe)

6. But without faith it is impoſſible to pleaſe him; for he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.]

6. And this acceptation of God was a proof that hee had faith, for otherwiſe his actions could not have been acceptable to God, For without beleiving the power and wiſdome, and juſtice of God, 'tis impoſſible to doe any thing that can pleaſe God, or be rewarded by him: For he that undertakes the ſervice or worſhip of God in any kind, muſt beleive that he is God, and that he rewards all his faithful ſervants, that doe what they are enabled to doe toward the ſearch and performance of his will. And he that doth beleive this, what ſhould ever tempt him to forſake or diſobey him, when his ſincere, faithful performances, how dear ſoever they coſt him here, are ſure to be abundantly rewarded by God, and his forſaking and falling off to bring judgements and ruine upon him?

* delivering of his houſhold *ουωσιν ἑαυτῷ εἰς ἴαση αὐτοῦ*

† according to *κατὰ*

7. By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an Ark to the * ſaving of his houſe; by which he condemned the world, and became heir of the righteouſneſſe which is † by faith.]

7. A like example of faith we have in Noah, who beleiving the threats, and heeding the warning of God that foretold the drowning of the world, and aſſuring himſelf that God would deſtroy and drown the wicked of that age, and preſerve him and his family (an emblem of the Church of faithful obedient Chriſtians) did accordingly ſo fear the judgement of God denounced againſt the wicked, and beleive God's command of making an Ark for himſelf and his family, that he ſet preſently to making of that Ark, by that means to ſave both himſelf and his family, from the Floud (Parallel to which is your beleif of God's threats and commands, and making uſe of that way of ſecuring your ſelves, which Chriſt hath directed you, a careful obedience, and cloſe adhering to the commands of Chriſt in this time of approaching deſtruction) and he by doing this, reproached, and aggravated the contrary crime, and ſtupidity of the world, and himſelf was left the onely poſſeſſor of the earth, had it all for an inheritance to him and his poſterity, and no queſtion had the happineſſe of another world, as a reward of his pious fear and faith in God, and the actions which he did out of that principle.

8. By faith Abraham when he was called to goe out into a place which he ſhould afterward receive for an inheritance, obeyed, and he went out, not knowing whither he went.]

8. A like act of faith was Abraham's obedience to God's command of leaving his Countrey, and going whitherſoever God ſhould direct him, not knowing whither it was, onely receiving a promiſe from God, that his poſterity ſhould be the poſſeſſors of that place, whither hee was appointed to goe, but no way aſſured, that himſelf ſhould ever be owner of any part of it.

9. By faith he ſojourned in the land of promiſe, as in a ſtrange countrey, dwelling in Tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſes.]

9. And accordingly a like act of faith it was in him, that though he ſojourned in that Land which was promiſed him, in the ſame manner as he ſhould if he and his ſeed had had nothing to doe with it (he and his ſons, and his ſons ſons dwelling in it in Tabernacles, erected for a tranſitory paſſage through it, and not in houſes, as in a place of poſſeſſion, and thus they lived all their lives long till Jacob was removed into Ægypt) yet he firmly beleived that his ſeed ſhould poſſeſſe that Land, and was himſelf very well ſatisfied without it,

10. For he looked for a City which hath foundations, whoſe builder and maker is God.]

10. Upon this ground of Chriſtian faith, that God had for him an abiding firm building, which after a pilgrims life expected him in another world, (ſee 2 Cor.5.1. & Heb.11.28.) and would plentifully reward all his obedience, though he had no other reward to receive in this life.

* even *καὶ*

11. Through faith † alſo Sarah her ſelf received ſtrength to conceive ſeed, and was delivered of a child, when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.]

11. By the like belief and relying on Gods power and providence againſt all probabilities to the contrary, Sarah being both barren, and of an age paſt child-bearing, did not onely by her handmaid Hagar, but of her own womb, and that by Abraham, when he was very old alſo, receive ſtrength to conceive, and bring forth a ſon, having no ground to beleive this, or hope it poſſible, but that God had promiſed it, and ſhe was confident, he would not break his promiſe, but perform it.

† dead in theſe reſpects *νενεκρωμένου*

12. Therefore ſprang there even of one, and him * as good as dead, ſo many as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable.]

12. And as the reward of their faith of this, they became ſo fruitful, that from one Abraham (called by that title of One, Iſa.51.2) and that at a time when he was paſt power of getting children, there yet came a moſt numerous progeny, according to the promiſe of God made to him, and laid hold on, and depended on by his faith.

* By or according to faith all theſe died *Κατὰ πίστιν ἀπέθανον.*

† ſojourners on the land *παροικοῦντες ἐπὶ τῆς γῆς*

13. * Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, ᶜ and were perſwaded of them, and embraced them, and confeſſed that they were were ſtrangers and † pilgrims on the earth.]

13. And this his numerous poſterity did not, till the time of Joſhua, come to enjoy this promiſed land of Canaan, onely as Abraham went on chearfully, as beleiving that four hundred years after the promiſes ſhould be performed to his ſeed, ſo did they comfort themſelves with the aſſurance that their poſterity ſhould enjoy them, if they did not, and meanwhile calling themſelves guests and ſtrangers in that promiſed land, Gen.23.4. and 47.9. and not poſſeſſors of it, (which is an inforcement of that conſtancy, which is now called for of Chriſtians in perſecution, upon ſtrength of that promiſe of the ap-

proaching coming of Christ to rescue them, which in case it should not come in their dayes, yet being so sure to come to their posterity, so much sooner than the Canaan came to Abrahams posterity, this may be matter of faith and encouragement to Christians, as reasonably as the assured expectation of those promises was to Abraham and his posterity)

14. And this language of their calling themselves sojourners in Canaan, and not professors of it, signifies that they did not think themselves at home, but that they were in pursuit of a Countrey.

14. For they that say such things declare plainly that they seek a Countrey.]

15. And that not their own Countrey Chaldæa, from whence Abraham first went out upon God's command, for he and his posterity had many seasons to have gone back thither, if that had been the Countrey they lookt after.

15. And truly * if they had been mindful of that Countrey from whence they came out, † they might have had opportunity to have returned.

* if they had mentioned μνημονευον

† they had σχον

16. But now 'tis clear that the Countrey which they professt to expect, was that promised to their posterity, which being not come till after this life of theirs, was a type of heaven, and in having made this provision for them, God is most justly said to be the God of Abraham &c. for whom he made so rich a preparation, destining the land of Canaan, and in that a famous City Jerusalem (though it was not yet imaginable how it should be built) for their posterity, and in that mystically foreshewing an eternal City and Kingdome, the Canaan and Jerusalem above, which they should have, which continued constant to Christ, and obtained not the promises in this life.

16. But now they desire a better Countrey, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath provided for them a City.

17, 18. Another eminent act of faith it was in Abraham, that upon God's command to sacrifice his onely son Isaac, he presently and readily obeyed, took him and carried him to the Mountain, and was ready to have offered him up, if God had not stopt him, and having entertained, and embraced, and firmly beleived the promises of a numerous seed, and people, that should spring from him, and having no other son but this, from whom they should spring, nor possibility in nature, nor promise above nature, that he should have any more children, but a plain affirmation that this people, which should be counted his seed, to whom the promises belonged, should come from Isaac, he did yet absolutely obey that command of Gods, in resolving to kill that son, on whom all those promises depended, and yet never doubted of the performance of the promises,

17. By faith Abraham when he was tryed offered up Isaac, and * he that had received the promises offered up his onely begotten son,

18. Of whom it was said, that in Isaac † shall thy seed be called,]

* having admitted, or entertained the promises δεξαμενος

† shall the seed be called to thee, κληθησεται σοι σπερμα

19. Resolving with himself that rather then the promise should not be performed, which was made to him of a numerous posterity, to spring particularly from Isaac, God, who was able to raise from the dead, would so raise Isaac, when he should have killed him, having withall a kinde of pledge to assure him, that he would do that, because when he was conceived and born to him, it was a kind of coming from the dead, viz. from Sarah's womb, when she was past age of child-bearing, and from himself, who in this respect of getting children, was mortified, and dead also, v. 11, 12. (And this again is an example to encourage and confirm the faith of Christians, that in obedience to Christ they continue constant to death it self, or the utmost danger of it, knowing that God will perform his promises to them, yeild them the promised deliverance, though they cannot imagine the manner how.)

19. Accounting that God was able to raise him up even from the dead, from whence * also he received him in a figure.]

* in a figure he had also received him, ἐν παραβολῇ ἐκομίσατο

20. An act of Faith also it was in Isaac that after that manner that is storied of him, he blessed his two sons Jacob and Esau, i.e. prayed for blessings on them, nay, as a Prophet, foretold from God, what should befall them, assuring himself, that the promise made to Abraham should be fulfilled in him, Gen. 28. 4, 5. and so that what he had done, though through error, mistaking Jacob for Esau, would yet certainly be performed by God, Gen. 21. 33. 37. 4 (And the like faith will it be now in the Christians, that shall assure themselves, that God will now blesse and preserve the faithful constant beleiver, when the elder brother, the famous people of God, the Jews, for their infidelity are destroyed, and this though not yet present but future.)

20. † By faith Isaac blessed Jacob and Esau concerning things to come.]

† by faith concerning things to come Περὶ μελλόντων

21. Thus Jacob a little before his death, rose and set himself up upon his bed, and leaning upon his staffe, (which was an embleme of faith) depending and relying firmly upon God's promise, he prayed and worshipped God, and blessed prophetically Manasseh and Ephraim, forteold how God should deal with them, and the tribes that sprang from them, after his and their death.

d.

21. By faith Jacob, when he was a dying, blessed both the sons of Joseph and * worshipped leaning upon the [d] top of his staffe.]

* worshipped upon προσεκυνησεν ἐπι

22. By the same faith, and assurance that God would make good this promise of giving Canaan to Abraham's seed, though 'twere not yet given, Joseph before his death a little, mentioned the Israelites going out of Ægypt, and commanded that, when they went, his bones should be carried with them, which argued his assurance without all doubt, that they should possesse that promised land, and be delivered out of the Ægyptian thraldome, that they were for some years to lye under.

22. By faith Joseph when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones.]

23. Another act of faith it was in Moses's parents to break through all fear, to hide the child, and endevour to save him in spight of the King's bloody law, having been assured from God that there should be born from among them, one that should deliver them out of Ægypt, and judging by somewhat extraordinary in Moses's look, that he was that person thus promised them, (And a like act of faith it will now be, thus confidently to beleive this promised deliverance, and to act accordingly.)

23. By faith Moses when he was born was hid three moneths of his parents, because they saw he was a † proper child, and they were not afraid of the Kings commandment.]

† comely ἀστειον

24. An act of faith it was in Moses, that when he came to age, he would not accept the honour of being adopted by Pharaoh's daughter,

24. By faith Moses, * when he was come to years, refused to be called the son of Pharaoh's daughter,]

* being grown big μεγας γενομενος

25. Choo-

25. Choosing rather to suffer afflictions with the people of God, than to † enjoy the pleasures of sin for a season;]

† to have the temporary enjoyment, or delight of sin

25. Choosing rather to endure any affliction that should fall on the Israelites, than to enjoy all the pleasures and advantages of a palace, with the guilt of that cruel sin of persecuting the children of God, which he could not escape doing, if he lived in that court, when he came to be of age.

26. Esteeming the reproach of Christ greater riches, than the treasures in Ægypt; for he had respect unto the recompense of the reward.]

26. And counting that reproach which Christ and Christians endure now, and which the children of Israel, the anointed of the Lord, Psal 105 15. then endured in Ægypt, (being most reproachfully afflicted and oppressed) a far more desirable thing, then all the wealth and power in Ægypt; looking upon the great difference of rewards between those two states in another world, wealth and greatnesse and persecuting Gods children, being attended, as Dives, with flames; and affliction, and reproach with heaven, and blisse, like Lazarus. (And the like faith will it be in the Christian, to renounce all those secular advantages, that the Gnosticks now promise men, that will forsake the pure faith, and joyn with them in compliance with and assisting the persecutors; and rather to suffer any the sharpest persecutions from the Jews, then thus joyn and concur with them in persecuting the Christians.)

27. By faith he forsook Ægypt, not fearing the wrath of the King, for he * endured as seeing him who is invisible.]

* was constant in expressions

27. So after, it was also an act of his faith, and obedience to the word of God, delivered him in the bush, that, being threatned by the King, if hee should ever any more mention the going out of the people of Israel, Ex. 10.28. he went out from the King courageously, and having told Pharaoh that he would never treat with him more about it, he conducted the Israelites out of Ægypt, depending constantly on God, and as firmly, as if he had seen him present to secure and defend him, (And the like faith it is to confesse Christ now, be the danger never so great and imminent of doing so.)

28. Through faith he kept the Passeover, and the sprinkling of bloud, lest he that destroyed the first-born should touch him.]

28. An other act of faith it was and obedience to God, in Moses, that he did that which he did about the Passeover, and sprinkling the side postes of the door, to deliver by that means all the first-born of the Israelites; (by which was also typified the redemption wrought by Christ, and that which is now approaching foretold and promised by him, that he that endureth to the end, shall escape, that the beleivers shall be sealed and secured, before the destruction come out against this people, see Rev. 7.4. &c.)

29. By faith they [e] passed through the [f] Red sea, as by dry land, which the Ægyptians assaying to doe were drowned.]

29. And an act of faith it was in the people of Israel, that they ventured into the Erythræan sea, and went through part of it, as if it had been firm ground, whereas the Ægyptians persecuting and trying to follow them, were drowned; (And the like faith will now secure the constant sufferers, whilst their persecutors are overwhelmed and destroyed by the same means, that gives them deliverance.) e. f.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.]

30. An act of faith it was in Joshua, and the people in obedience to him, to go about Jericho seven days together, with the Ark before them, upon which followed the falling of the walls of it, (And the like in the Christians now, to trust confidently in God's deliverance, although they use no artifices, or secular policies, or means of their own to work it for them.)

† obeyed not disobedience

31. By faith the harlot Rahab perished not with them that † beleived not, when she had received the spies with peace.]

33. An act of faith it was in Rahab, who had formerly been an Idolatresse, and an harlot, (and now kept an Inne or Victualling house) to entertain the spies sent by the Israelites, safely, beleiving that God whom they worshipp'd to be the true God, whereupon she was saved alive, when the rest of the incredulous idolatrous people of that land were destroyed, (And the like faith will it be in them now, that shall use all kindnesse and fidelity to the persecuted Christians, and the doing thus will be much a more probable way to secure them that doe it, than all the Gnosticks treacheries and compliances with the persecutors.)

* and why do I yet talk or speak any more

32. * And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephtha, of David also, and Samuel, and of the prophets;

32,33. What need I give you any more examples of this matter? 'Twere Infinite to enlarge on this subject, to tell you all that might be said for your encouragement to trust God, and adhere constantly to him, such were the great champions of Gods people, who depending on Gods strength and blessing, constantly and fearlessly discharged their duty, and by Gods especial motion, and their obedience thereto, were raised up to govern the Israelites, and to fight their battels for them, and to make conquests, Gedeon over the Madianites, Barak over the Canaanites, Samson and Samuel over the Philistines, Jephtha over the Ammonites, David over the Amalekites, Jebusites, Moabites, Philistines, Idumæans, Syrians: And all these by faith, (not thinking they should be able to vanquish them without fighting, but) fighting valiantly, and depending on God's promise and power, to give them victories, with small, as well as with great numbers, who again by faith lived godly and righteous lives, received great mercies from God miraculously, onely by the strength of his having promised it. And some of them, Daniel by name, (contained under the word prophets v. 32.) obtained that miracle of mercy, and deliverance from God, that the Lions, when he was thrown into their den, did him no hurt:

33. Who through faith subdued Kingdomes, wrought righteousnesse, obtained promises, stopped the mouths of lions;]

34. Quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong, waxed valiant in fight, turned to flight the armies of the aliens.]

34. Others were so favoured by God, that the fire did them no hurt, when they (i.e. the three children) were cast into it; others escaped present danger of being killed by the sword, as David from Saul, Elijah and Michaiah from Ahab, the Jews in Hester from Haman, others were recovered from desperate diseases, as Job, and Hezekiah, others became wonderfully courageous in fighting, as Jonathan &c. and routed the armies of the Heathen Canaanites &c. very often.

† by resurrection ἐξ ἀναστάσεως

35. Women received their dead † raised to life again: and others § were tortured not accepting deliverance, that they might obtain a better resurrection.]

35. Some women (as the widow of Sarepta, 1 Kin. 17.21. and the Shunamitish woman, 2 Kin. 4.) had their children restored from death to life, upon their entertaining the prophets of God, cherishing and relieving Gods servants, Elias and Elisha; Others when g.

rack'd and tormented for the acknowledgment of the truth, had no deſire to be ſpared, but refuſed to be delivered, when they might, meerly by the ſtrength of faith, believing a reſurrection to life eternal after death, and looked upon that as much more deſirable, than a preſent remiſſion of torments, Thus the mother and ſeven children 2 Mac. 6. 19, 30. and chap. 7. 9.

36. Others, as Michaiah, and Jeremiah, and the Maccabees, had patience tried by whipping, very reproachfull and painfull, others by ſhackles and impriſonment, and ſo Joſeph in Ægypt, and others.

36. And others had trials of * cruel mockings, and ſcourgings, yea moreover of bonds and impriſonment.] * cum ludibrio ſpectandi

h. 37. Some were ſtoned, as Zacharias; others ſawn aſunder, (as Iſaiah by Manaſſes, ſay the Jews) others burnt alive, or broiled, or run through with hot irons, as the Maccabees; others, very many, kill'd by the ſword; others, the prophets that preached the coming of Chriſt, meanly arrayed in skins, as Ezechiel, John Baptiſt, &c. being very poor, in great dangers, and meeting with very ill uſage;

37. They were ſtoned, they were ſawn aſunder, † were h tempted, were ſlain with the ſword; they wandred about in ſheep-skins and goat-skins, being * deſtitute, afflicted, tormented.] † were burnt with hot irons; * in want, diſtreſſed, ill handled, ὑστερούμενοι θλιβόμενοι, κακουχούμενοι

38. Uſed thus, as men that were too good to live in this wicked world, and accordingly others of them lived recluſe and retired from the world, in deſerts and hills, and caves of the earth.

38. Of whom the world was not worthy, they wandred in deſerts, and in mountains, and in dennes, and caves of the earth.]

39. And all theſe valiant champions, & ſervants of God laſt mentioned v. 36, &c. and before v. 8, 13. being much commended for their faith, did not in their time receive the promiſes made to Abraham, had no deliverance in this life from their perſecutors,

39. And theſe all having † obtained a good report through faith, received not the promiſe,] † received teſtimony μαρτυρηθέντες

40. God having determined this, as the i. time moſt congruous in his wiſdome to give the utmoſt completion to all thoſe prophecies, and promiſes, to ſend the Meſſias into the world, and, as a conſequent of his reſurrection from the dead, to grant us thoſe privileges, and advantages, that the fathers had not enjoyed, a reſt after long perſecutions, a victory over all oppoſers of Chriſt's Church, that ſo what was promiſed to Abraham's ſeed, Gen. 22. 17. that they ſhould poſſeſſe the gates of their enemies, being but imperfectly fulfill'd to the fathers, might have the utmoſt completion in the victory and flouriſhing of the Chriſtian faith over all the enemies thereof.

40. * God having provided ſome better thing for us, that they without us ſhould not be made i perfect.] * God foreſeeing ſomewhat better concerning us, that they might not be perfected without us, Τοῦ Θεοῦ περὶ ἡμῶν κρείττονός τι προβλεψαμένου,

Notes on Chap. XI.

a. Ὑπόστασις The uſe of this word ὑπόστασις, both here and in the other places of the *New Teſtament*, will appear by obſerving the *Greek* rendring of the *Hebrew* יָחַל and תּוֹחֶלֶת from it. The word ſignifies *to hope*, and in *Piel* to *expect* with ſome *confidence*, and ſo to *ſtay* and *wait* for any thing, generally rendred by the *Targum* וְאוֹרֵךְ *and he expected*, *Gen.* 8. 10, & 12. but ſometimes by מְחַצְּפִין *auſi ſunt*, *Ezech.* 13. 6. *They took confidence.* Now this word *Mic.* 5. 7. is by the *Greek* tranſlators rendred ὑποστῆ, where the *Hebrew* יְיַחֵל לִבְנֵי אָדָם *he ſhall hope in the ſons of men*] is by the *Targum* rendred סַכְיַר *he ſhall expect*, we render it, *wait for them*, The ſenſe beareth *depending on them* for *aid*, and ſo *ſubſiſting* in them, and that is the literal notation of the ὑποστῆ. Thus likewiſe the *noun* תּוֹחֶלֶת ἐλπὶς, *hope*, *Lam.* 3. 18. *expectation*, *waiting*, is rendred ὑπόστασις *Pſal.* 39. 8. and ſo in the *books* of *Eſdras*, 2 *Eſdr.* 8. They who have not ὑπόστασιν καλῶν ἔργων the *hope* or *confidence* of *good works* (that μέγας πλοῦτος ὑποστάσεως in *Plutarch*) that *great treaſure of confidence*, that ariſeth from *well doing*. Agreeable to this notion of the word is the acception of it in every place of the *New Teſtament*, (ſave only that *Heb.* 1. 3. where ſpeaking of *Chriſt* he is called χαρακτὴρ ὑποστάσεως αὐτοῦ, *the character of his ſubſiſtence.*) Thus 2 *Cor.* 9. 4. μὴ καταισχυνθῶμεν ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *that we be not put to ſhame in this confidence of boaſting*, i. e. in having had that *confidence* of their *liberality*, and *readineſſe*, as to *boaſt* of them in that behalf: For to that belongs that *great ſhame*, in caſe his *confidence* ſhould miſcarry, as that *hope* which is rightly grounded upon *firm promiſes*, οὐ καταισχύνει *doth not put to ſhame*, ſaith the *Apoſtle*, *Rom.* 5. 5. and to the ſame purpoſe c. 9. 33. To the ſame ſenſe is that in the ſame words c. 11. 17. which is explain'd after by ἐὰν τὴν πλαῆ, πλωῦ κἀγὼ, *If any have confidence, I alſo have confidence*, according to that mention'd from the *Targum*, *Ezech.* 13. where the *Hebrew* anſwerable to ὑπόστασις is rendred *daring*, and ſo *Polybius* ſeems to have uſed the word ὑπόστασις for *courage* and *valour* or *good aſſurance*. So *Heb.* 3. that which is v. 6. ἐὰν πᾶν τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν καθάσωμεν, *if we hold faſt the confidence, and the boaſting of hope firm untill the end* (as the condition of being *Chriſtians* or the *houſhold* of *Chriſt*) is expreſſed v. 14. in this other phraſe, little differing from it, ἐὰν περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν καθάσωμεν, *If we hold faſt the beginning of confidence*, i. e. that *confidence* exemplified to us by *Chriſt*, which we had from the *beginning*, *firm unto the end.* And ſo here, *faith* is ἐλπιζομένων ὑπόστασις, the *expectation* (or *dependence*, or *confidence*) or the *confident expectation of things hoped* for by us. The *promiſe* of *Chriſt* being the *object* as of our *hope*, ſo of our *faith* alſo, and differing very little in that particular, but that *faith* ſeems to be the *greater adherence*, to have the leſſe of *doubring*, the more of *confidence* in it.

Ἀρχὴ τῆς ὑποστάσεως

b. μὴ φαινόμενα *things that appear not*] ſeems to denote the earth, *Gen.* 1. 2. in that *ſtate*, when 'tis ſaid to be *tohu vabohu*, *without form and void*, or, as the *Septuagint* render it, ἀόρατος καὶ ἀκατασκεύαστος, *inviſible*, *not to be ſeen.*

c. The words καὶ πεισθέντες, *and being perſwaded*, which are added in ſome *copies* between ἰδόντες καὶ ἀσπασάμενοι, *ſeeing*, and καὶ ἀσπασάμενοι, *and embracing*, are wanting in the *antient MSS.* of the *greateſt* reputation, and beſides others mentioned by other men, in a very *antient* one of *Mag. Coll.* in *Oxford.*

Καὶ πεισθέντες

d. The *Hebrew* מַטֶּה ſignifies both a *rod* and a *ſtaffe*, perhaps antiently the very ſame word for both, though now *Grammarians* have pointed it diverſly,

Ἄκρον τῆς Ῥάβδου

diverſly, and made a difference of *ſound* alſo betwixt them. The *Hieruſalem Targum* reads it, *Laudes Dei cecinit ſuper ſpondam ſuam*, *He ſang the praiſes of God upon his bedſtead*. The *Greek* here followes the *Septuagint's tranſlation*, and there is no queſtion of the truth of it; and indeed it may well be, that both notions of the *Hebrew* may here ſtand, and the truth be, that *ariſing* out of his *bed*, he *ſate* on it, and *lean'd*, as *ſick* perſons do, upon his *ſtaffe*, for we after read, that he *gathered* up, or returned again his *feet into the bed*, *Gen* 49.33. which is a ſigne that he was before *riſen out* of it, and *ſate* on the *ſide* with his *feet* on the *ground*, which was very fit for this poſture of *leaning* on his *ſtaffe*.

e. Διαβαλνειν doth not here ſignifie to *goe* from *one* ſide to the *other*, quite *through*, or *croſſe* the *ſea*, for the *Iſraelites journeying* makes it appear that they did not ſo, but to *goe* in into *part* of the *channel*, *Exod.* 14. 22. and paſſe on there a good way in the *midſt*, v. 29. and then to come out again on the *ſame ſide*, for ſo the *Iſraelites* did, as appears by the *ſtory*. This is expreſſed *Pſal.* 137. 14. by *God's dividing* the *Red-ſea*, and *leading* them בְּתוֹכוֹ *through the midſt of it*, agreeably to what is now ſaid. Διαβαλνειν

f. That *ſea* through part of which the *Iſraelites* paſſed (and in which the *Ægyptians* were *drowned*) is in the *Hebrew* ſtyled יַם־סוּף, *mare algoſum*, the *ſea* that was ſo full of *weeds* &c. (ſee *Pſal.* 106. 7. & 137. 13.) By the *ſide* or *ſhore* of this *ſea* did the *poſterity* of *Eſau* or *Edom* dwell, Now *Edom* is by the *Septuagint* called Ἐρυθρὰ *red*, becauſe as that comes from the *Hebrew* אדום *red*, with a very little change of one letter ו inſerted אדום, ſo from ἐρυθρὸς *red* doth the word Ἐρυθρᾶ alſo vary as *little*. From hence alſo (and not from *Erythraus* a *king drowned* there, as *Diodorus Siculus* ſaith) it is, that this *ſea* is by them rendred ἐρυθρὰ θαλάσσα in thoſe places of the *Pſalmiſt* (and elſwhere) where the *Hebrew* onely have יַם־סוּף *the weedy ſea*, and accordingly it is here retained ἐρυθρὰ θάλασσα, meaning that *Edumean ſea*, which by *analogie* would rather be ſtyled Ἐρυθρᾶλα than Ἐρυθρὰ, the *Erythraan*, or *Edumean*, than the *Red ſea*. Ἐρυθρὰ θάλασσα

g. What is here meant by πυμπανίζωδ] I ſhall propoſe by way of *conjecture*, by theſe *ſteps* and degrees; That this *puniſhment* was that inflicted by *Antiochus* on the *Maccabees* there is little queſtion, the many circumſtances here agreeing with thoſe there, doe make it *manifeſt*, As 1. the word πυμπανίζωδ here, and there, 2^dly, their *not accepting deliverance* here, ſet down there diſtinctly, 2 *Mac.* 6. 30. then 3^dly, the mention of better *reſurrection* here, compared with that their *comfort* there, c. 7. 9. and 4^thly, the ἐμπαιγμοὶ *contumelious uſages* here v. 36. and there 2 *Mac.* 7. 7. So 5^thly, μάστιγες *ſtripes* here, and there v. 30, &c. 6^thly, the πεῖρα ἐμπαιγμῶν *trial of contumelies* here, and there the narration how thoſe ἐμπαιγμοὶ were to *trie*, whether they would *perſiſt* or no, 7^thly, the word (whether ἐπυρώθησ *tried*, or) ἐπυρώθησ *ſcorched*, here v. 37. If it be the former, then it referres to πεῖρα *trial*, forementioned; if the latter, then to the *burning them alive*, and *frying* them in a *pan*, τηγανισμὸς 2 *Mac.* 7. 5. This being premiſed for the general explication of this word, and thoſe that follow, 'tis in the next place obſervable that *Ariſtophanes* hath this paſſage, Ὦ πύμπαν καὶ κύφωνε; where the *Scholiaſt* hath obſerved two ſignifications of the word πύμπανον, which *Phavorinus* hath borrowed from him, 1. for ξύλον ἐφ' ᾧ ἐπυμπάνιζον, *an engine of wood upon which they puniſhed men in this manner*, ἐχρῶντο δὲ πρὸς τοῦτο τῇ τιμωρίᾳ, *for this was a kind of puniſhment*, i. e. πυμπανισμὸς was ſo, 2^dly, ξύλα οἷς τύπτουσι ἐν τοῖς δικαστηρίοις οἱ πυμπάνοι, *cudgels with which they were beaten in their judicatories*, or, as *Heſychius* and *Suidas* adde, ἰσχυρῶς πλήττουσι, *are ſtrucken very ſtrongly*. 3^dly, it may be obſerved, that here κύφωνες is joyned by *Ariſtophanes* with πύμπανα & that κύφωνες are in that *Scholiaſt*, *wooden yokes* or *clogs* (for ſo κλοιὸς is turned into *Engliſh* by the change but of *i.* into *g.* which is an ordinary *tranſmutation*, and eaſie for the *ſound*, *i.* and *g.* having the ſame ſound in many words) hanged to the *neck*, and mentioned *Jer.* 28. 14. where it ſignifies ſuch a *yoke* of *iron* w^th ſuch a wooden *clog* faſtned to it, which both bound in the *neck* cloſe, and bowed the *head* down, and made it κύφην (from whence 'tis named) and 'tis mentioned alſo by *Ariſtotle Pol:* 5. δεδῆσθαι ἐν ἀγορᾷ ἐν κύφωνι, *to be bound in the market place with this yoke*. This being alſo obſerved, 'tis 4^thly, to be conſidered, that in * *Lucian* κύφωνες καὶ τροχοὶ are put together, as in *Ariſtophanes* πύμπανα καὶ κύφωνες, And therefore probably that πύμπανα in the former acception, for ξύλα ἐφ' οἷς, *the wooden inſtruments*, on which they were *puniſhed*, are the ſame that τροχοὶ *wheels* in *Lucian*. To which purpoſe we find in *antient Authors*, that *tympanum* is *machina ad aquam, lapides, &c. in altum ſubvehenda parata, an engine to lift up water, ſtones, &c.* mentioned of: by *Vitruvius* in this ſenſe, and *Nic: Perottus Cornucop:* p. 34. by which it appears, that it was a *wheel* with *teeth*, like that *upper great wheel* in a *mill*, which cauſes the *going about* of the *mill-ſtone*. After this form, with no great difference, 'tis moſt probable, was the πύμπανον, on which men were *puniſhed*, viz: a *wheel* on which the man was *tied*, and ſo *fetched* up on *high*, and therefore *Suidas* adds κρεμᾷ, *he is hanged*, and *Heſychius* ἐπυμπανίδησ, ἐκρεμάδησ, ἐπηωρίδησ, *they were hanged*, *they were carried about in a ſphare*. This *wheel* was a kind of *engine* on which any were *tormented*, and no queſtion that which is mentioned 2 *Mac.* 6. 28. ἐπὶ τὸ πύμπανον ἐτάθη, *he came preſently to the torment*, and v. 19. ἐκουσίως ἐπὶ τὸ πύμπανον ἐφοιτᾶτο, *he came voluntarily to the torment*. From this cuſtome of *hanging malefactors* upon the *tympanum*, it is that *Celſus* in *Origen* p. 81. ſpeaking of *Chriſt*, calls him ἄνδρα ἀπιθάνατον, καὶ ἐπυμπανισθέντα, *a moſt infamous perſon, put to death upon the tympanum*, thinking his *hanging* on the *croſſe* to be that upon the *tympanum*. When the *malefactors* were thus *hanged* or *faſtned* to the *tympanum*, 'tis obſervable in the 5^t place, that other *puniſhments* followed, 1. *fleaing*, whereupon in *Heſychius* [ἐκδάρῃ], *is flead*] is ſet to the explication of it, and ſo 2 *Mac.* 7. 7. τὰ δὲ κεφαλόδερμα σὺν ταῖς θριξὶ ἐσπάσθησαν, *they pull'd off the skin with the hairs* (and ſo in *Agathias* l. 4. p. 128. where he diſcourſeth of the *antiquity* of that *puniſhment*, and fetcheth it from *Sapores King* of *Perſia*) then 2^dly, upon *examination* of the perſon, and not *yeilding*, but ſtill *hold-*

* πυμπανίζω

ing out againſt the *torment*, they proceeded either to ἀκρωτηριασμὸς, *cutting off* the *extreme* parts, *hands* and *feet*, and *tongue*, or to βάσανος, *wrack*, c. 7. 8. which was by *blows* inflicted with a *cudgel* or *tympanum*, c. 6. 30. (and therefore 1 *Sam.* 21. where the *Septuagint* read προσποιῶν ἢ ἐτυμπάνιζεν, *Aquila* reads προσεκρουεν *beat* him) and theſe *blows* were to *death*, as in the *Maccabees* 'tis clear, μᾶλλον ἢ τὰ πληγαῖς τιλάτων, *being ready to die with the blows*, and again when he ſaith, ὠνειδίζω κατὰ τὸ σῶμα ἀλγηδόναις μαστιγούμενος, *I am grievouſly pained with thoſe blows*, it follows preſently μιλίλαξεν, *he died*, v. 31. From this of the *cudgel* in this *puniſhment* of τυμπανισμὸς, it is that *Polybius* for τυμπανίζειν ſets ξυλοκοπεῖν, *to beat with cudgels*, in reſpect of this one part of that *puniſhment*, not but that it had much more in it beſide, as beſide βάσανος, *wrack*, and ἀκρωλειασμὸς *cutting off the extreme parts*, formerly mentioned, (it ſeems by the *ſtory* of the *Maccabees*) τηγανισμὸς *frying* or *broyling*. By what hath been ſaid it appears, that this puniſhment was, 1. very *painful*, 2^dly, *contumelious*, 3^dly, *capital*. 1. Very *painful*, ſo *Ariſtotle Rhet:* 2. c. 5. mentions τοὺς ἤδη τυμπανιζομένους, *men that* are *under that puniſhment*, as thoſe that think themſelves διὰ πάντα πεπονθέναι, *to have ſuffered all the ſad meaſure imaginable*, and ἀναψυγμένους εἰς τὸ μέλλον, *made ſoulleſſe* and *ſenſleſſe* for what is *behind*: 2^dly, moſt *contumelious*, for ſo l. 3. *Mac.* διηκίσεις βασάνοις ἀποτυμπανιζόμενον, that *puniſhment* was a *moſt ſhamefull torment*: 3^dly, *capital*, bringing *death* finally, though *ſlowly*, and therefore is named by *Ariſtotle Rhet:* 2. 5. among thoſe things which have no ἐλπίδα σωτηρίας *hope of eſcaping*, and he reckons *Antiphon* the *Poet* for one, c. 6. who ἀποτυμπανιζόμενος, being thus *puniſhed* by *Dionyſius*, asked one of his companions jeſtingly, who of the *ſpectators* ſhould ſee them to *morrow*: So in *Maccabees* ἢ πληγαῖς τιλάτων μαστιγούμενοι c. 6. they *die* with it, and ſo the *King* of *Babylon*, the *third* after *Nebuchadnezzar*, as * *Euſebius* cites it out of *Polyhyſtor*, ὡὸ τῶν φίλων ἀποτυμπανίζων, *was ſo uſed by his friends*, and then it preſently follows ἀπολυμένου ὑ, *and dying* &c. which is repeated in like manner by *Beroſus* l. 3. Χαλδαικῶν in the *fragments* ſet out by *Joſ: Scaliger*, where yet for Χαβασσαραχός in *Euſebius*, we find Λοβοσσοραχόδος, who, ſaith *Scaliger*, was certainly *Belſhazzar*, of whom ſaith *Juſtin Martyr* from *Dan:* 5. ἀποτυμπανίζεται τὸ θηρίον, *the beaſt was put to that death*, for wch we now read in the *Greek* copie ἀναιρεῖται, *he was killed*, and no more. *Megaſthenes* out of *Abydenus* calls him Λαβασσοραχάδης, and ſaith he *died* ἐπὶ βίᾳ μόρῳ, *by a violent death*, and adds no more, See *Scaliger* in thoſe *Fragments* in the end of the *Book De Emend: Temp:* p. 4. By all this it appears, that this was a *puniſhment* uſed among the *Grecians* and *Babylonians*, And, it ſeems, by the *Romans* too, for ſo in *Euſeb: Eccl: Hiſt:* l. 5. c. 1. we find, Ἀποστείλαντος Καίσαρος τοὺς μὲ ἀποτυμπανίζεσθαι &c. of the *Emperors commanding* the *Chriſtians* to be put to this *torment*; and if they *renounced Chriſtianity*, they were to be *looſed*.

* *Præpar: Evang.* l. 4. p. 267.

h. Some *copies* read ἐπυράθης, others have ἐπυρώθης; The truth is, ἐπυρέθης, which is the ordinary reading, ſeems not to be agreeable, after πεῖραν ἔλαβον, *they received trial* &c. and neither the *Syriack*, nor *Chryſoſtome* (and they that follow him) have this word, or any thing for it, ſo that it is likely it came out of the *margine* into the *Text*, and then 'twill be doubtfull, but not much material, which reading is to be preferred.

ἐπυράθης

What is the meaning of this [κρεῖττόν τι *ſomewhat better*] which this *author* ſaith was by *God foreſeen*, and *reſerved* for the *faithful*, *conſtant Chriſtians*, will beſt be underſtood by the former verſe 39. *Theſe all* μαρτυρηθέντες διὰ πίστεως, *being commended*, or *having* received *teſtimony*, or perhaps *being martyred by their faith*, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν *received not the promiſe*. Where firſt it muſt be obſerved who ἐπὶ πάντες *all theſe*] were, moſt diſtinctly the *Maccabees*, mentioned immediately before, v. 36, 37, 38. but not ſo as to *exclude*, or not to *comprehend* thoſe others, which were ſet down, as *examples* of *faith* before them, for they alſo muſt be *contained* in the ἐπὶ πάντες *all theſe*. For the *Maccabees*, next before mentioned, theſe are in the *Jewes* ſtories *commended* for their *conſtancy* in adhering to *Gods* commands, or the *Jewiſh lawes*, in ſpite of the *cruelleſt perſecutors*, and *tormentors*, and were really *martyred*, or put to *death*, loſt their *lives*, διὰ πίστεως *by their faith* or *conſtancy*, and of theſe it is ſaid *they received not the promiſe*, *God having foreſeen*, *or reſerved ſomewhat better for us*, i. e. *God* having *reſerved* for the *Chriſtian Church* ſome performance of *promiſe*, which he had not afforded thoſe former. By this it is already apparent that *eternal bliſſe* in another world, was not the *matter* of this *promiſe*, both becauſe this was not it, that they could be evidenced to have *miſt* by their being *tormented*, and put to *death*, but that which it was more ſure they *received*, becauſe they were ſo *ill uſed* here, and 2. becauſe if it were *ſuppoſed* to be *true*, (as ſome vainly conceive) that thoſe that *died* before *Chriſt*, did not attain their *bliſſe* till after *Chriſt's reſurrection*, yet it will be acknowledged by all, that they *then received* it, and then it will follow that the ἡμεῖς, the *Chriſtians* had not κρεῖττόν τι *any advantage* of them, that *lived* before, in that reſpect, thoſe obtaining the *bliſſe* aſſoon, or ſooner than they, and no *torment* or *temporary pains* being ſuppoſable for ſuch *martyrs* between the *day* of their *ſufferings*, and their *attaining* to *bliſſe*, wherein theſe *latter* can by any be thought to exceed them. It follows then, that as the *promiſe*, which they by *ſuffering*, *received* not, was ſome *promiſe* of *this life*, ſo the [κρεῖττόν τι the *ſomewhat better*] was ſomewhat, which the *Chriſtians* ſhould enjoy in *this life*. In the next place then, we may have another way of finding out, what this *promiſe* was, wherein the *Chriſtians* were to have the *advantage* of the former, by looking on ver. 13. where of *Abraham*, *Iſaac* and *Jacob* it is ſaid, in like manner, that *they died receiving not the promiſe*, That *promiſe* was clearly the *promiſed land*, that *Canaan*, the *type* of the *Chriſtians reſt*, or *deliverance* from their *enemies*, (ſee *note* on *Heb.* 3. c.) which they received not in their *life* time, and though their *poſterity* afterward did *receive* it, yet ſome *promiſes* there were made unto *Abraham* & his *ſeed*, which even *they*, that attain'd the *promiſed land*, did not *receive*. And what were they? Among the *promiſes* made to *Abraham* (not *perſonally* to him, but to his *ſeed*) this is one,

i. Κρεῖττόν τι *meaſure*

Μαρτυρηθέντες

Οὐκ ἐκομίσαντο

Ἀνεδέξαντο μὴ λαβόντες

Gen.

Gen. 22. 17. that *his ſeed ſhould poſſeſſe the gates of his enemies*, This it ſeems was looke upon by all the *Jewes* as a *ſpecial* part of the promiſe to *Abraham*, repeated by all the *prophets*, *Lu.* 1. 70. *that they ſhould be ſaved from their enemies, and from the hands of all that hate them*, v. 71. and this diſtinctly there mentioned by *Zachary*, as a ſpecial part of the *Covenant*, and *oath made to Abraham*, v. 72, 73. *that he would grant them, that being delivered without feare from the hands of their enemies, they might ſerve God in holineſſe*, &c. ver. 74, 75. And this was it, which being not fully *attained* by *Abraham's poſterity* in *Canaan*, was ſtill by them expected to be perform'd by the *Meſſias*, and was the [κρεῖττόν τι, the *ſomewhat better*] that was reſerved for theſe times of the *Meſſiah*. For of the reſt of the *faithful*, named after *Abraham*, *Iſaac*, and *Jacob*, even thoſe that were *poſſeſſors* of *Canaan*, who did *ſubdue enemies by their faith* ver. 32, 33. and ſo are ſaid to have *obtain'd promiſes* there, yet this was not for a *continuance*, ſuch as might be called the *poſſeſſing the gates of their enemies*, and *deliverance from the hands of all that hated them*, but (as by the *conſequents*, eſpecially by the *ſtory* of the *Maccabees* 'tis manifeſt) this *Church* or *nation* of the *Jewes* fell under heavy *perſecutions* and *oppreſſions*, and was *waſted*, and brought low by theſe means, and at laſt was *delivered* up to be finally *deſtroyed* by their *enemies*, their *city*, their *temple*, and their whole *ſervice*, and way of *worſhip*. Whereas the *Chriſtian faith* and *profeſſion*, and *Church* was to endure, and *hold* out, and both *flouriſh* the more for *perſecutions*, and *finally* get *victory* over *all*, and never be *deſtroyed* by the *enemies* thereof; which was the meaning of *Chriſt's* prediction, that the *Gates of* ᾍδης, i.e. the *power* of *deſtroyers*, ſhould not *prevail againſt it*, which being all one in effect with the *promiſe* to *Abraham*, that his *ſeed* (*ſpiritual ſeed*, the *Chriſtian Church*) *ſhould poſſeſſe the gates of their enemies* (for to *poſſeſſe the gates of their enemies*, is directly *equivalent* with the *gates of their enemies not prevailing againſt them*) it follows moſt *properly* here, that *they without us ſhould not be perfected*, i. e. that they ſhould not have the *promiſe* to *Abraham* made good to them in the *utmoſt extent*, but that they were to want the *higheſt* part of the *completion* of the *literal* ſenſe of that *promiſe*, till it were *accompliſht* in the *Chriſtian Church*, which ſhould in this have the *preeminence*, a very conſiderable *advantage* above the *Jewes*, that however it were *perſecuted*, it ſhould never be *deſtroyed*; And this *notion*, and interpretation of this place, as it agrees very well with the purport of the whole *Epiſtle*, (deſigned on purpoſe, to *fortifie* the *Chriſtian Hebrews* againſt the *dread* of *perſecutions*, upon this one ground, becauſe *Chriſt* was *able*, and *willing* to *deliver* them, c. 4. 15. yea and would now *ſpeedily* come unto their *reſcue* c. 10. 37. and though ſome *reſiſted to blood*, *died* in the cauſe, yet a *ſignal deliverance* they ſhould ſpeedily have by the *deſtruction* of their *enemies* the *Jewes*, and in *fine* the *Chriſtian Church* ſhould not *fail*, but *flouriſh* the more for *perſecutions*) ſo it ſeems to be taken notice of by *Procopius* on *Iſaiah* (p. 683.) who interprets the place περὶ τῶν παρ' Ἑβραίοις ἐναρέτων τῶν παρελθόντων χρόνων θεσπιῳδήσαντος, *of the pious Jewes that expected the coming of Chriſt*, and again p. 701. when he ſpeaks of *Chriſt's coming*, he ſaith of it, καθ' ὃν τοῖς πεπιστευκόσι τὰς ἐν ὕλαις ἐπαγγελίας ἀπέδωκεν, *By which God gave beleivers thoſe promiſes which they hoped for ſo long*. As for the word τελειωθῶσι *be perfected*] that ſignifies to *receive* a *reward*, or *crown*, to have the *full* of their *hope*, or *expectation* beſtowed upon them, and accordingly *Chriſt* is ſaid to be τελειωτὴς τῆς πίστεως *the perfecter of their faith*, c. 12. 3. in giving them the *full* completion of the *promiſes* the *object* of their *faith*, which was not done to the *Jewes* (before *Chriſt*) χωρὶς ἡμῶν, *without us*, but had the full completion in the *Chriſtian Church*. According to which it is ſaid of theſe *promiſes*, that the *Fathers* of *old ſaw them* and *ſaluted* them *afarre off*, as thoſe that *ſalute* their *friends* at a *diſtance*, being not able to *come neer* them, μὴ λαβόντες *but received them not*, v. 13. that *felicity* being reſerved *peculiar* to the *Chriſtian Church*, which was now to enter on theſe *promiſes*.

Χαίροντες ἰδόντες

Πύλαι ᾅδου

μὴ χωρὶς ἡμῶν τελειωθῶσιν

τελειωθῶσι

τελειώτης τῆς πίστεως

Χωρὶς ἡμῶν

Πόρρωθεν ἀσπασάμενοι

CHAP. XII.

Paraphraſe.

1. WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us [a] lay aſide every weight, and the ſin * that doth ſo eaſily beſet us, and let us run with † patience the race that is † ſet before us,]

1. Wherefore we having ſuch a multitude of examples of faith and conſtancy in the antients, which may ſerve as ſo many encouragements, and obligations to bearten, and incite us to our courſe, let us lay aſide all worldly love, and fear, that may hinder and encumber us in our way, and how fair pretences ſoever we may have to forſake Chriſt, yet let us not fall off from our conſtancy, but proceed cheerfully, and perſevere in our Chriſtian race, whatſoever difficulties, or afflictions we meet with, as they that hope not for any reward till they come to the end of their courſe, and there prove conquerors over all oppoſition. a.

* that hath ſuch fair pretences
† perſeverance ὑπομονῆς
* exerciſe, game, †prefcribed, or propoſed to us, προκειμένου ἡμῖν

2. Looking unto Jeſus * the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.]

2. And for our encouragement let us look on our Saviour Jeſus Chriſt, who in himſelf hath given an example of the enduring of the higheſt afflictions, and will be ſure to crown all thoſe that follow after him, hath led us as a captain in this march of faith, having in his eye that reward of his ſufferings, a numerous ſeed, Iſa. 53. a Church of pious livers, and an exaltation expected from God for himſelf, Phil. 2. 9. and in intuition of theſe, going before us courageouſly through all aſſaults, and being now in the poſſeſſion of all power in heaven, hath undertaken to reward whatſoever we doe, or ſuffer for him.

* the leader and crowner ἀρχηγὸν καὶ τελειωτὴν

† oppoſition from ſinners τὴν εἰς ἑαυτὸν τοιαύτην ἀντιλογίαν

3. For conſider him that indured ſuch † contradiction of ſinners againſt himſelf, leſt ye be [b] wearied and [c] faint in your minds.]

3. For conſider his patience and perſeverance, how heavie preſſures he ſuffered from his enemies, and by conſidering of him you will be ingaged to perſevere alſo, never to leave the field, or turn cowards. b. c.

4. Ye

4. Yee have not yet reſiſted † [d] unto bloud, ſtriving againſt ſin.

4, 5. What yee have yet ſuffered in the combating with ſin, is but a kind of

5. * And yee have forgoten the exhortation which ſpeaketh unto you as unto children, My ſon deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.]

† as far as μέχρις

* And have yee forgotten Καὶ ἐκλέλησθε

light skirmiſhing, you may well reſolve to prepare your ſelves for yet ſharper aſſaults; You have been exhorted, and warned by Solomon, in the perſon of wiſdome ſpeaking to her ſons, Prov. 3.11. neither to kick againſt Gods puniſhments, without making that uſe of them for which they are ſent, (as they that are no way reformed by afflictions) nor to be diſcouraged and diſheartned by them.

6. For it is an effect in God of paternal love,

6. For whom the Lord loveth he chaſtneth, and ſcourgeth every ſon whom he receiveth.

that on his beloved children and ſervants he inflicts puniſhments for their farther amendment, and it is an argument of his approving and acknowledging them for his own, that he dealeth thus ſharply with them, permitting them to be perſecuted.

7. And therefore in that yee are afflicted or puniſhed, yee are to reckon your ſelves dealt with as children by their parents:

7. If yee endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not?]

for among men yee ſhall ſeldome ever hear of a child that hath not ſometimes been chaſtned by his parent.

8. It were a ſadder condition on the other ſide,

8. But if yee be without chaſtiſement, whereof all † are partakers, then are ye baſtards and not ſons.]

† have been made partakers μέτοχοι γεγόναμεν

and an argument that though yee are in God's family, yee are not owned and acknowledged by him, (and ſo that yee have no title to, or expectation of the inheritance) if when all the faithful mention'd c. 11. did paſſe through preſſures and perſecutions, yee ſhould now have immunity from them.

9. Again we know that when our carnall fathers, which begot

9. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the father of ſpirits, and live?]

us men, chaſtiſed us, we have not been incited thereby to love or reverence them leſſe, to forſake or renounce them, and ſhall we for a little perſecution fall off from Chriſt our ſpiritual father, which makes Chriſtians and Saints of us, and if obey'd conſtantly, and adher'd to in ſpight of perſecution, will beſtow eternal life on us, as a reward of our patience and perſeverance?

10. The carnal parents indeed chaſtiſed you when you were children and no longer,

10. For they verily, for a few days chaſtned us * after their own pleaſure, but he for our profit, that we might be partakers of his holineſſe.]

* according as they thought good κατὰ τὸ δοκοῦν αὐτοῖς

and that (as having abſolute dominion over their children) by the rules of their own judgement or will, which are oft corrupt. But all Gods chaſtiſements are for your advantage, that you may be the higher advanced toward his purity, or ſanctity, and ſo 'tis a mercy of his, and a kindneſſe above that of parents, that he never gives over this ſpecial care of you, but continues this healthful diſcipline unto you.

11. 'Tis true indeed that there is in all affliction, that

c.

11. Now no chaſtening for the preſent ſeemeth to be † joyous but grievous; * nevertheleſſe, afterward it yeildeth the [c] peaceable fruit of righteouſneſſe unto them which are exerciſed thereby.]

† matter of joy, but ſorrow, χαρᾶς ἀλλὰ λύπης

* but at laſt it returns ὕστερον δὲ ἀποδίδωσι

which is ungrateful to fleſh and bloud, and ſo cannot be joyous to us at the preſent, but then in the end it gives us our payment for all our patience, viz. a bleſſed reward of bliſſe and peace to all that have ſuffered any thing as Chriſtians.

12, 13. Wherefore encourage all the cowardly puſillanimous fearful perſons

12. Wherefore lift up the hands which hang down, and the feeble knees,

13. And make ſtreight pathes for your feet, † leſt that which is lame be turned out of the way, but let it rather be healed.]

† that the lame be not turned out of the way, but may rather be healed, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον

(ſee Note on v. 3. b. and c.) and by the conſiderations here offered to you, remove all things out of the way which may diſcourage the weak, and make them forſake their Chriſtian courſe, when they ſee it perſecuted; but on the other ſide, whomſoever you ſee thus weak, or in danger of being thus perverted or diſheartned through his own fears, cure him of his fears, and eſtabliſh and confirm him in his courſe of Chriſtianity.

14. Two great faults there be in the Gnoſticks, of which I would adviſe you, malice and uncleanneſſe, all filthy pollutions of the fleſh, and be you carefull yee be not ſeduced into either of theſe, but on the contrary ſtrive as much as is poſſible to maintain peace, and all kind of charity even with your perſecutors, and be ſure yee doe not make uſe of Chriſtian liberty to licentiouſneſſe, to the neglecting of that purity and ſanctity of life, without endevour of, and growth in which, no man ſhall come to heaven;

14. * Follow peace with all men, and † holineſſe, without which no man ſhall ſee the Lord.]

* purſue διώκετε

† purification, ἁγιασμὸν

15. Taking all care that yee walk like Chriſtians, that yee doe not fall off from the Goſpel-ſtate (ſee note on c 13.a.) leſt the hereſie of the Gnoſticks begun in Simon Magus be found among you, (ſee note on Act. 8.b.) and that poiſon prove infectious to others.

15. Looking diligently leſt any man fail of the grace of God, * leſt any root of bitterneſſe ſpringing up, trouble you, and thereby many be defiled.]

* leſt there be any root of bitterneſs ſpringing up with poiſon, and thereby many be infected, ſee Act. 8 note b.

f.

16. Leſt any of their unclean infuſions come in among you,

16. Leſt there be any fornicator or [f] profane perſon, as Eſau, who for one † morſel of meat ſold his birth-right.

† diſh of meat βρώσεως

or leſt there be any ſo profane, that, like Eſau through hunger or any ſuch preſſure, be part with the Prieſthood and primogeniture, i.e. to avoid the afflictions of this life here, be forſake Chriſtianity it ſelf, and for the preſent to get a little eaſe from perſecution, be forſake the publick meetings for Gods ſervice, Heb. 10.25. and all other privileges attending it.

17. Which profaneneſſe of Eſau's in ſelling at ſo ſmall a rate the privileges of the firſt-born (to which the Prieſthood was annexed) was ſo provoking a ſin in God's ſight, that after when he would have gotten the bleſſing from Iſaac, and beſought him to reverſe his act, to doe otherwiſe then he had done, to give him the bleſſing, i.e. the promiſe of Canaan for his ſeed (when he had with error, but withal by the ordering of divine providence, given it to Jacob) and thereupon cried with an exceeding bitter cry,

17. For yee know how that afterward when he * would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.]

* deſired to inherit θέλων κληρονομῆσαι

† earneſtly ἐκζητήσας

Gen.

Gen.27.34. he was not able to prevail with him with all this importunity; which signifies how impossible it is for them, who have been thus profane as to forsake Christ, or, (the which is most sacred,) the publick assemblies of his service, (resembled by Esau's selling his birthright) for the removing a little pressure, to get the reward of a Christian, happinesse here, and heaven hereafter (resembled by the blessing) though they would never so fain get it, and expresse vehement sorrow that they cannot.

18. For ye are not come unto the mount that might be touched, and burned with fire, nor unto blackness and darkness and tempest,] 18. This is enough to inforce the great admonition of this Epistle, of holding fast the faith, and not falling off, for persecutions, to Judaisme and heresie; For you Christians have a more honourable calling, than that of the Jewes, that was only to the law given from mount Sinai, a mountain on earth, onely that terrour with terrible representations of fire, and thick clouds, and thunder, and lightning,

19. And the sound of a trumpet, and the voice of words, which voice they that heard, intreated that the word should not be spoken to them any more.] 19. A trumpet to summon all to appear before God, and the voice of God heard in a dreadfull manner, so dreadfull that the people desired they might hear no more of it.

* were not able to bear in Greek

20. For they * could not indure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart. 21. And so terrible was the sight, that Moses said, I exceedingly fear and quake.] 20, 21. (A token of the great unsupportableness of the Mosaical law, which was farther signified by the severity, threatned to any beast that should touch that mount, whence the Law was given, and the so formidable aspect of those things that appeared there, that Moses himself could not choose but tremble, (as is received by tradition of the Jews (as many other things, see note on 2 Tim.3.8.) though not mentioned in Exodus:) Which sure may take off any man among you from falling in love with Judaisme.

† the myriads in Greek

22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to † an innumerable company of Angels,] 22. But ye are admitted to the Christian Church, and by that to the liberty of approaching heaven, of claiming right to it, that substance, of which the mount Sion and Jerusalem (called the city of the living God) was but an image or type, where there are so many troops of Angels, ten thousand in a troop, with whom all Christians have communion in the Church,

g. h. i. k.

23. To the g general assembly and Church of the h first-born, which are i * written in heaven, and to God the judge of all, and to the spirits of just men k † made perfect,] 23. To the dignity of being members of that congregation of Jewes and Gentiles, where Angels and Men joyn together, and make up the assembly of the Church, made up of Apostles the first-fruits of the faith, Rom.8.23. and all those eminent faithfull persons, whose names are honoured and recorded in the book of God, nay to the presence of God himself, and all the saints that are now in blisse.

* enrolled
† consummate

24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.] 24. Yea unto Jesus Christ, who as a mediator between God and us, hath established a second covenant, and assured us, that it is indeed the covenant of God, and consequently that we may be confident that God will perform his part of it, and now requires of us, and gives us grace to perform ours; And to his blood, with which we must be sprinkled, before we can be admitted into heaven (as the Priest was to sprinkle himself before he went into the holy of holies) which is quite contrary to Abel's blood, as 'tis mentioned in Genesis, that called for vengeance on Cain, this called for mercy even upon his crucifiers, if they would repent, and reform, and doth powerfully draw down mercy on the penitent beleivers.

l

* delivered the oracle
† we that refuse him from heaven is of ὁ ἀπ' οὐρανῶν χρηματίζων

25. See that ye refuse not him that speaketh; for if they escaped not who refused him that * spake on earth, much more † shall not we escape, if we turn away from him that speaketh from heaven,] 25. And therefore be sure ye despise not Christ, who is come to deliver God's will unto you: For if they were destroyed that contemned Moses that delivered the Law from mount Sinai, then much severer destruction is to be expected for them that despise the commandments of Christ, that delivers them immediately from heaven.

* Yet once, or, This one time in Greek

26. Whose voice then shook the earth, but now he hath promised, saying, * Yet once more I shake, not the earth onely, but also heaven.] 26. In giving the Law, there was an earthquake, when God spake, and that was somewhat terrible, but now is the time of fulfilling that prophecie, Hag. 2.7. where God professes to make great changes, greater than ever were among them before, even to the destroying the whole state of the Jewes, see Mat.24. note n.

† Now the phrase To] * subversion in Greek

27. † And this word, Yet once more, signifieth the * removing of those things which were shaken, as of things that were made, that those things which cannot be shaken may remain.] 27. For that is the notation of the phrase which is rendred [Yet once] which signifies some final ruine, and that very remarkable, as here the total subversion of the Jewes, of all their law and policy, as of things that were made on purpose to be destroyed, designed by God only for a time, for that imperfect state, as forerunner and preparative to the Gospel, which therefore is a state, of which there is no mention of the shaking of that, nor consequently of any other future state that shall succeed it, which signifies that that is most certainly to indure for ever, till the end of the world.

† that is not to be shaken in Greek

28. Wherefore we receiving a kingdome † which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.] 28. We therefore that are vouchsafed our part in this immutable kingdome, or state under Christ, a condition that no persecutions, nor even the gates of hell shall prevail against, but it shall be sure finally to overcome and survive all opposition, Let us take care to hold fast and not forsake the Gospel, (see note on ch. 13, c.) through which we may serve God so as he will now accept of, with reverence of so glorious a master, and with fear of his wrath, if we doe provoke him by abusing his mercies (see Phil.2.c.)

29. For our God is a consuming fire.] 29. For this gracious God which is our God, will shew himself to the provoking Christians, as (or more severely then) he threatned to the Israelites, Deut.4.24.

This

This *verse* is wholly *agonistical* (as appears by the ἀγῶνα *combate* or *race* mentioned in the close of it) and must be explained in every part by proportion with the ἀγῶνες or *games* among the *Gracians*: These *Agones* were *sacred* and *solemnly* kept, and in them there was a kinde of *Assises* or *Court* of *Judicature*: He that proposed the *combat* (to which refers προκείμενον ἀγῶνα *the proposed race* in the end of the verse) that set the *laws* of the *agones*, and adjudged the *crown* to the *conquerour*, was called ϑεσμοθέτης or κριτὴς the *Judge*, and to him *Christ* is here compared, who as he is the ἀρχηγὸς, *leader*, that goes foremost, and *shews* us the *way* in our *Christian race*, so he is τελειωτὴς v. 2. the *rewarder* and *crowner* of them that *conquer*: So again he that *proclaimed* the *laws* of the *combate*, was called κήρυξ, the *praeco*, or *cryer*, 1 *Cor.* 9. 27. and they that were set at the *goal* to *discern* and *pronounce* who came *first* thither (and so was *conqueror*) were μάρτυρες *witnesses*, and as they brought in *evidence*, so the *crown* was awarded by the *Judge*, and not onely they, but all that *stood* about, as *spectators*, to behold, and commend the *courage*, and *constancy* of the *athleta*, were μάρτυρες *witnesses* also, And of them there was always *good store*, a *great concourse* of people, from whence they were called πανηγύρεις *frequentiae*, *populous meetings*, to *behold* the *games* to see who were *conquerors* in them. To these last are here compared those great *examples* of *faith* and *patience*, which had been mentioned in the former Chapter, who being now at their *Journies* end, their *goal*, their *rest*, are supposed to look on the present *Christian racers*, both to give evidence whether they *run well* or no, and with their *commendations* to *hearten* and *encourage* them in their *combates*, that they *faint* not or *give* over. And there being so many here mentioned in the former chapter, they are fitly called νέφος *a cloud*, as any *great number* or *troup* of *men*, is *rhetorically* called a *cloud*, and that very *frequently* among *authors*. And because the *spectators* in those *games* stood on *either side* of the *race* or *stadium*, or otherwise *round about*, at the other *games* of *wrastling* &c. or at a *Theatre*, it is therefore styled περικείμενος νέφος, an *encompassing cloud* of *witnesses*, or such as is placed *round about* us, to *look* and *testifie*, how men behave themselves in their *race*. It is farther sufficiently known, that they that were to perform any of those *exercises*, used all *care* to *fit* and *prepare* themselves for it, by *diet* before, so as it might *fit* them to perform their *course*, and at the time by having nothing on, that might *hinder* or *foreslow* them. To this purpose they did carefully *rid themselves* of all *weight*, made themselves as *light* as they could, and left their very *garments* might *hang* in their way, *incumber* them in their *course*, they generally put them off, and ran *naked*, γυμνοὶ καὶ ἀχίτωνες, saith * *Porphyrie*, *naked & without their garments*, from whence they were also called γυμνασιαὶ, referring to their *naked running*. To this way of *preparing* themselves to the *race*, the *Author* here refers; to that of *weight* distinctly, by ἀποθέμενοι ὄγκον πάντα, *laying aside*, or *putting off all weight*, meaning thereby most probably the *love* and *care* of the *world*, which is apt to *presse down* the *soul*, and was a very considerable *temptation* in those times of *persecution*, where the *love* of the *world* was such *enmity with God*, and made so many inclinable to the *Gnosticks*, in *hope* of *preserving* their *worldly wealth*. To the latter, the *stripping* themselves, *putting off* their *garments*, our *ordinary Translation* refers the latter words, ἀποθέμενοι τὴν εὐπερίστατον ἁμαρτίαν, *laying aside that sin which doth so easily beset us*, taking the word περιστατος in an *active* sense, for *intangling* (as a light *garment* is wont to doe) and so *hindring* their *course*, not by its *weight* or *pressing down*, as the ὄγκος, or *weight* before, but by some other way of *encumbring* or *disturbing*, as *light garments*, which by the *wind* or *motion* of the *air*, become *troubles* and *hindrances* to the *racer*. And answerable to that we might imagine the *fears* that come *across* men in their *Christian course*, and much *hinder* their *speed*, and *interrupt* their *constancy*. And that *cowardly humor*, those treacherous *fears*, that, like the *light garment*, *intangle* them at every *step*, must be laid aside, or else they will never *run* δι' ὑπομονῆς *with indurance* or *perseverance*, the *race that is set before* them. But of that word περιστατος it must be observed, that as it is an ἅπαξ λεγόμενον, onely this *once* used in the whole *Bible*, so it will be matter of some difficulty to determine, what is the *exact* importance of it. *First* then it is not reasonable, or according to any *analogy* to render it, as it is *ordinarily* rendred, in an *active* sense; περίστατος of which it is *compounded*, and ἀπερίστατος, which is the contrary to it, being certainly *passives*, and so Saint *Chrysostome* here inclines most to a *passive* signification. *Secondly*, then, supposing it a *passive*, one notion of the word presently offers it self (from the *Apostles* use of περίστασις 2 *Tim.* 2. 16. and *Tit.* 3. 12. to *decline* or *avoid*) *that which may easily be declined*. So *Josephus* speaking of the *Essens*, τὸ δὲ ὀμνύειν ἀπὸ περιστάσεως, *swearing is avoided by them*. And *Lucian*, ὅπως ἐκτρέπομαι καὶ φεύγω ὥσπερ τοὺς λυττῶντας τῶν κυνῶν, *I will avoid and decline them, as I would mad dogs*. But this cannot here be thought the *Apostles* scope, to *diminish* the *force* of this *sin* here, as a thing *easily* to be *avoided* by our care, but rather to note it as *very noxious*, and apt to *seduce* and *mischief*, if it be not *carefully* warded. If therefore this notion of περίστατος be here taken, then certainly the meaning of the word must be, not that which may very *easily be avoided*, but is very *fit to be declined* or *taken heed of*, that which there is all *reason* to *part* with, and so ἀποτιθέσθαι *to put off*, as being so *useless* and so *dangerous* and *hurtful* in our course. But a third notion I suppose of this word may be thus fetcht out. Περιστάσεις literally signifies *circumstances*, as when we read in *Rhetoricians* ϑέσις ἀπερίστατος, a *bare naked position*, and ζήτημα ἀπερίστατον, a *question* generally proposed, without the *circumstances* of *time*, *place*, *person*, *intention*, *occasion*; see *Hermogenes* l. 3. περὶ ἰδεῶν: According to this it is that *Hesychius* explains ἀπερίστατον by μωρὸν, ἀφροσύνῃ μὴ ἔχον, which I suppose is thus to be rendred, *Stolidum, nullas habens hypotheses, nulla argumenta, foolish, and that which hath no reasons, arguments*, or consequently *pretences* for it. And if this be the notion of the *privative*, then ἀπερίστατος will be

Γεγυμνωμένοι ἀγῶνι

Ἀρχηγὸς τουτεστὶ

Μάρτυρες

Νέφος

Περικείμενος νέφος

* περὶ ἀποχ. l. 1.

Ἀποθέμενοι ὄγκον

Ἐυπερίστατον ἁμαρτίαν

be that which *hath ſuch fair arguments* and *pretences* for it, the *ſin* which is *ſet forth* with ſuch *goodly circumſtances* to *ingratiate* and *recommend* it to us, as when he that *denies Chriſt*, doth it (as the *Gnoſticks* ſaid of themſelves) onely with the *mouth*, not with the *heart*, and again with an *innocent intention*, and onely to *avoid perſecution*, and utter *undoing* in the *world*; And this ſenſe as it agrees beſt with the *critical importance* of the *word*, ſo it accords exactly with the *context* and *ſcope* of the *Author*; who here exhorts to venture all the *hazards*, *perſecutions*, *death* it ſelf, rather then, upon any pretence, to *forſake* the *Aſſemblies*, to *deny Chriſt*, c. 10, 11. and here in this chapter he ſets *Chriſt's example* before them, a *pattern* of *conſtancy* and *perſeverance* even to *death*. And ſo this is the moſt *probable* notion of the *word*, that I can think of.

b. Κάμητε is alſo an *agoniſtical* word, literally ſignifying to be *tyred*, belonging to them that are *worſted* in any of thoſe *exerciſes* (Νικήσαντος δὲ οὐκ ἔστι κάμνειν, ſaith *Plutarch*, it cannot be affirmed of the *victors*) to goe out of the *field*, like a *wounded*, or *wearied*, or *worſted* perſon. So when *Coriolanus* being *wounded*, was admoniſhed by his friends to *retire*, and cure his *wounds*, he anſwered ὁ δὲ νικῶντα κάμνειν, *A conqueror ought not to retire*, or *ſubduce* himſelf out of the *field*. And thus generally it ſignifies to *give over fighting*, ἀπόνως and ἀπαγγέλλειν in *Phavorinus*, to *give over*, to *deſpair*, and again ἀνδρίζεσθαι to play the *coward* or *runaway*. Κάμητε

c. Ψυχαῖς ἐκλύεσθε, and ἐκλύεσθαι ſimply, v. 4. ſignifies in the ſame ſenſe that κάμητε, to turn *coward*, or *puſillanimous*, ſuch as whoſe *ſouls* within them *fall away* like *water*, *diſſolve*, and 'tis ſpoken of thoſe, who give over the attempt as *hopeleſſe*, flie *diſheartned*, *creſtfallen*, out of the *field* (ἀναπεπτωκότες and ἀνδρωθέντες in *Thucydides*) expreſſed again v. 12. by παρειμένας χεῖρας *the hands that hang down*, which note the *prælii detractatio*, *giving over the buſineſſe*, *yeilding*, *flying* out of the *field*, *confeſſing* themſelves *conquered*, So *Eccluſ.* 2. 12. after the *woe* againſt them, 'that *truſt not in the Lord*, διειλαὶ καρδίαι *cowardly hearts*, and χεῖρες παρειμέναι, *the hands hanging down*, are put together, for which the *Greek* of *Jer.* 35. 3. read ἀνειμέναι χεῖρες *extended hands*, as in * *Plutarch*, ἀναπλῆσαι χεῖρας *to hold up*, and in *Cicero*, *manus tollere*, in *Virgil*, *tendere palmas*, to *hold up*, or *ſtretch out the hands*; the *holding out* and *hanging down* of the *hands* being both equally contrary to the *uſing* them, or *holding them up* (the *exerere lacertos ſtretching the arms* in a *manlike* manner againſt all *oppoſers*) and both ſignes of a *conquered* perſon, that *yeilds* himſelf ſo, which the *Greek* expreſſe by ἀπονεῦσαι. Ψυχαῖς ἐκλύεσθε Παρειμένας χεῖρας *in Lycurg.

d. Of the *umbratilis pugna*, or σκιαμαχία, *beating the air*, or σκιαμαχεῖν, we have formerly ſpoken, on 1 *Cor.* 9. 26. the firſt *lighter ſkirmiſhes* before the *ſtata pugna*, or *ſet combate*, the *beginning* of the *bloudy fight*. To this the *Apoſtle* here refers, when he ſaith, *yee have not yet reſiſted*, μέχρις αἵματος, *as far as blood*, i. e. as far as the old *athleta* were wont, who after the σκιαμαχεῖν, or *brandiſhing* of their *arms* or *weapons*, at laſt fell to down-right *blowes* with their *caſtus* in their *hands*, which ordinarily brought the *blood* with them. This μέχρις αἵματος

the *Apoſtle* applies to their *ſpiritual agones* (πρὸς τὸ ψυχῆς ἀλύμασι ἀγωνιζόμενοι, the *Olympicks* of the *ſoul* in *Porphyrie's* ſtyle, and here πρὸς τὴν ἁμαρτίαν ἀντιγωνιούμενοι, *combating againſt ſin*) that they had no reaſon to be *diſheartned* with *Chriſt's* permitting them to be *afflicted* and *perſecuted* as they were, for there are far *greater* and *bloudier combates* againſt *ſin*, ſuch as bring *bloud* and *death*, and againſt thoſe they muſt be provided, in compariſon of which, theirs yet are but σκιαμαχίαι, or *ſkirmiſhes*.

Agreeably to the former *agoniſtical* expreſſions in the beginning of the chapter, is here added γεγυμνασμένοι, *exerciſed* in theſe *gymnaſia* of *afflictions*, and the receiving of their βραβεῖον or *reward*, ſtyled here καρπὸς δικαιοσύνης *the fruit of righteouſneſſe*, that *fruit* which belongs to all *righteous* men now under the *Goſpel* (or elſe according to a ſingular notion of δικαιοσύνη *righteouſneſſe* for *felicity*, mention'd in the *note* on 2 *Tim.* 4. 2.) and emphatically εἰρηνικὸς καρπὸς, referring as the learned *P. Faber* hath conceived, to the *corona oleagina*, the *olive crown*, (that *tree* being an *emblem* and *ſymbolum* of *peace*) of which the *Olympian crowns* for their *victors* were ordinarily made. But of that ſee more, *Ja.* 3. *note* f. e. Γεγυμνασμένοι Καρπὸς δικαιοσύνης Ἐιρηνικὸς καρπὸς

Why *Eſau*, in ſelling his *birth-right*, is here called *profane*, will appear by that known obſervation among the *Jews*, that as long as *God* was ſerved within *private walls*, before the *erecting* of the Tabernacle and *Temple*, and *inſtitution* of *Prieſthood*, the right of *Prieſthood* in every *family* was annexed to the *primogeniture*, the *firſt-born* was ſtill the *Prieſt*. Thus *Exod.* 24. 5. when 'tis ſaid that *Moſes* ſent the *young men* of the *children* of *Iſrael* to offer *burnt-offerings* and *peace-offerings* unto the *Lord*, the *Chaldee paraphraſe* renders them בוכרי the *firſt-born*, and *Uzielides* adds this *Scholion*, becauſe as yet the *Aaronical Prieſts* were not inſtituted. This, ſay the *Jews* (and 'tis reaſonable to beleive them) was it, that made *Jacob* ſo *ambitious* of the πρωτότοκια or *privileges* of the *primogeniture*, and, if *Baal Haturim* on *Gen.* 28. out of *Bereſith Rabba*, may bee heeded, this was it, which *Jacob* deſired to have *confirmed* to him by *God* in thoſe words *Gen.* 28. 20. *If God will be with me*. And therefore for *Eſau* to *ſell* this *ſacred privilege* for one *meſſe* of *pottage*, to *undervalue* this *prerogative* of *offering* to *God*, ſo vilely, out of a little preſent *impatience*, (and proportionably for the *Hebrew Chriſtians*, for a poor *ſecular* end, viz. to *rid themſelves* of a little *perſecution*, or *affliction* for the *Goſpel*, to quit the *publick ſervice* of *God*, as it appears ſome did at this time, c. 10. nay to forſake *Chriſtianity* it ſelf, to *apoſtatize* utterly (to which that was but a *præludium*) and ſo to part with that *privilege* of *Prieſts*, which belongs to all *Chriſtians*, ſo far as the *prerogative* of *offering* up *prayers* to *God*) this will eaſily be acknowledged an act of great *profaneneſſe*. To which may be accommodated that which the *Jeruſalem Targum*, *Gen.* 25. 34. ſaith of *Eſau*, he *contemn'd* his *primogeniture*, and ſet at nought his part in the *world to come*, and denied the *reſurrection* of the *dead*, viz. becauſe in contemning his *privileges* of *primogeniture*, and, in that, of the *Prieſthood*, he is interpreted to have done all this. f. Βέβηλος ὁ ἠσαῦ

The

g. Πανήγυρις

The word πανήγυρις signifies properly, ἀγὼν, συνάθροισις, a *theatre*, a *multitude* of *people* come together, as in the *Grecian games* to behold their *agones* and their *sacra*. Hence doth it signifie also any *frequentia populi*, but especially a *promiscuous* mixt *multitude* from all parts, and, in a *sacred* sense, an *assembly* of *worshippers* of all sorts and *countreys*, which is a particular notation of the *Christian Church*, the *net*, which gathers up *good* and *bad* (i. e. *Jewes* which were called the onely *people of God* before, and *Gentiles* which were *proverbially* called ἁμαρτωλοὶ *sinners*) is made up of a *company* of all *nations*, nay takes in the *Angels* themselves named immediately before, and who are said to *sing*, and *joyn* with us in our *publick assemblies*.

h. Τὰ πρωτότοκα πρωτότοκον

The *first-born* had not onely the *privilege* of the *priesthood* before the *law*, but alwaies since, the פִּי שְׁנַיִם the *double portion*, διπλοῦν μέρος, the *portion* not onely of *possessions*, but of *dignity* and *honour* above the rest of the *brethren*; And proportionably the *Apostles* which were either simply the *first converted* to the *faith* of *Christ*, or else *preferred* before others, as *Judah* to the *primogeniture* of *dignity*, and *Levi* in respect of the *Priesthood*, are call'd here the *first-born*, and the *Church* first founded in them, and *planted* by them, is here called ἐκκλησία πρωτοτόκων, the *Church of the first-born*, the *Apostolical Church*.

i. Ἀπογεγραμμένοι ἐν οὐρανοῖς

Ἀπογεγραμμένοι signifies to be *enrolled* (see *note* on *Lu.* 2. i.) and this belonged either to all the *congregation* of *Israel*, *Num.* 1. 18. or in a special manner to the *first-born* of every *family*, who had that *dignity* before others, and in time came (as *families* grew into *tribes*) to be *princes* of the *tribes* of their *fathers*, *Num.* 1. 16. or to some *choise renounced* men, who were to be *captains* or *heads* of *thousands* in *Israel*, or finally to all *souldiers listed* or *enrolled*. And to this manner of *enrolling* doth this phrase ἀπογεγραμμένοι ἐν οὐρανοῖς, *written*, or *enrolled in heaven*, referre, to denote those that are *registred* by *God*, *matriculated* in *heaven*, i. e. beside the *Apostles*, all other *holy men*, *renowned* in the *book* of *God*, and so this phrase is fit to be joyned to the πανηγύρει foregoing in the forementioned notion.

k. Τετελειωμένοι

Τετελειωμένοι are those that have *received* their *crown*, their *reward*, in the *agonistical* notion so often mentioned, i. e. that have attained the *end* of their *race*, are *triumphant* in *heaven*. And the use of this very phrase among the *Jewes*, is ordinary קדושים נכלים ἅγιοι τετελειωμένοι, those that are *advanced* to be, as they are wont to say, under the *throne* of *glory*.

l. Χρηματίζει

Χρηματίζει is a word of a special signification, noting *divine revelation*, either by בת קול the *voice* from *heaven*, or any other way. So *Mat.* 2. 12. 22. *revelation* of *God's will* by *dream*, and *Lu.* 2. 26. by that or some other such way, and *Act.* 10. 22. a *revelation* by an *Angel*. So of *Moses*, *Heb.* 8. 5. and here, of *Noe* c. 11. 7. and *Rom.* 11. 4. ὁ χρηματισμὸς that *voice* from *heaven* to *Elias*, 1 *Kin.* 19. 12. Hence saith *Phavorinus*, χρηματισμὸς θεσπεσία, it signifies a *vision*, ῥημάτων, the *giving* of the *law*, and again χρηματισμὸς δίδωμι ἤγουν θείους λόγους, *oracles*, *or divine speeches*, agreeable to the known notion of χρηστήριον, for μαντεῖον τοῦ θεοῦ, *an oracle of God*. According to which notion of the word it is here to be rendred, not *speaking* simply, but *speaking* from *God*, *delivering oracles*, *warnings* or *precepts* from him.

Paraphraſe.

CHAP. XIII.

1, 2. And for particular directions of Chriſtian life, I ſhall commend theſe unto you at this time, in reſpect of your preſent ſtate, Be kind unto all Chriſtians, not onely thoſe of your own nation, Jewes, but to any of all countreys, ſtrangers ſo called, or aliens, let not the Chriſtian virtue of hoſpitality to ſtrangers be ſtrange to you, for by the practiſe of that Abraham and Lot, Gen. 18, & 19. received Angels into their houſes unawares.

1. LET brotherly love continue.
2. Be not forgetfull to entertain ſtrangers, for thereby ſome have entertained Angels unawares.]

3. Have that compaſſion to priſoners, that ſenſe of their ſufferings, as you would have if you were in the ſame condition with them; relieve and reſcue thoſe that are under any affliction, as men that know and conſider your ſelves to be in the ſame frail humane eſtate, ſubject to all that befalls any man.

3. Remember them that are in bonds, as bound with them; and them which * ſuffer adverſity, as being your ſelves alſo in the body.]

* are evil intreated κακουχούμενοι

4. And whereas the Gnoſticks pronounce marriage unlawfull, but indulge to all unnatural luſts, doe ye look on marriage not onely as lawful, but as honourable, inſtituted by God: onely take care that you make uſe of it as a fortification againſt all unlawfull luſts, For fornication of what ſort ſoever, which the diſlike of marriage brings many to, and adultery which is the violation of marriage, are ſins that will be ſeverely puniſhed by God.

4. † Marriage is honourable in all, and the bed * undefiled; but † whoremongers and adulterers God will judge.]

† Let marriage be honourable among all, Τίμιος ὁ γάμος ἐν πᾶσιν,
* be undefiled ἀμίαντος
† fornicators πόρνοις

5. And in ſuch times eſpecially as theſe of perſecution, there is no temper ſo fit for you to be furniſhed againſt, as that of covetouſneſſe, whatever God at preſent allows you, be ye fully ſatisfied with that. For what God ſaid to Joſuah of the Jewes, he ſaith to all true Chriſtians, of whom thoſe were the type, that he will by no means utterly deſtitute them, and ſo they have no need of that fear, which is wont to betray men to covetouſneſſe.

5. Let your * converſation be without covetouſneſſe: and be content with † ſuch things as you have: for he hath ſaid, I will never leave thee, nor forſake thee.]

* diſpoſition, temper of mind, manners, be free from the love of money, ἀφιλάργυρος ὁ τρόπος
† the things that are preſent τοῖς παροῦσι

6. So that we Chriſtians, particularly you Hebrew Chriſtians, that ſuffer ſo much for the profeſſion of the faith, may from the word of God take courage and ſay, I will truſt God with my ſecurity, and live fearleſſe of all danger, knowing that as long as he ſees it beſt for me, he will deliver me from worldly dangers, and that when he permits them to come, the utmoſt ſhall doe me no hurt.

6. So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall doe unto me.]

7. * Remember

* Remind of your Governors μνημονευετε των ηγουμενων υμων

7. * Remember them [a] which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow, conſidering the end of their converſation.] 7. Set before your eyes the Biſhops and Governours that have a.

been in your Church, and preached the Goſpel to you, obſerve their manner of living, their perſeverance till death, and then make their faith, their perſeverance and conſtancy, in the doctrine of the Goſpel, the example for you to imitate and tranſcribe.

8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever. 8. The ſame faith that then was the true faith in which they perſevered to the death, will be ſo now unto you, and to all ages, you have no reaſon to think that 'tis ſo ſuddenly changed, that Judaiſme which they took to be aboliſhed, ſhould now be in force again among you, as your Gnoſtick teachers are willing to perſwade you.

† various ποικιλαις * which walked εν οις περιεπατησαν

9. Be not carried about with † divers and ſtrange doctrines. for it is a good thing that the heart be [b] eſtabliſhed with [c] grace, not with meats, which have not profited them * that have been occupied therein.] 9. This change & bringing in of new doctrines of Judaiſm b. c.

into the Church is a piece of dangerous inconſtancy, 'Twere ſure more for the turn to be grounded in the truth, to take that which is beſt for your turn, and then never to remove or be carried about from that to any other, And that that is the Goſpel, and not the Moſaical law about ſacrifices and meats, &c that this is much better for the ſoul than tother, will ſoon appear unto you, if you conſider, how empty and unprofitable thoſe obſervances of the law alwaites were, (conſidered in themſelves) even when they were in force, for even then they that dealt in them were really little profited by them, (ſee ch. 10. 1,2,3. where the ſacrifices are ſaid only to be a commemoration of ſin, unable to expiate, and ſo leaving in eſtate of damnation, unleſſe they advance farther to Chriſt, ſignified by thoſe ſacrifices.)

10. We have an altar whereof they have no right to eat, which ſerve the tabernacle.] 10. And if any man think his Judaizing will doe him no hurt in reſpect of Chriſtianity, that thoſe that ſtand for the Moſaical performances, may yet have their portion in Chriſt, let him know he is miſtaken, For Chriſt, the only Chriſtian altar to which we bring all our ſacrifices, and who is ſo beneficial to us, will not be beneficial to them that depend on the Moſaical law, they that doe ſo, have no right to partake of Chriſt (Gal. 5. 2. If you be circumciſed, Chriſt ſhall profit you nothing.)

† for a ſin-offering περι αμαρτιας

11. For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt † for ſin, are burnt without the camp.] 11. And the truth of this you may diſcern by a ceremony among the Jewes, to wit, in the ſacrifice of atonement or expiation, of which the prieſt never eat a bit, the blood he carried in with him into the holy place, and the body was burnt without the camp: Now by that ſacrifice the Meſſias was typified moſt lively, as is acknowledged by themſelves, ſo that they, even the Prieſts and principal perſons among them, being not allowed to eat of that ſacrifice, might hence collect this truth in hand, that they that eat or partake of Chriſt, ſhould reap no benefit by him as long as they pretended their law in force, and depended on theſe legal ceremonies for heaven.

12. Wherefore Jeſus alſo, that he might ſanctifie the people with his own blood, ſuffered without the gate.] 12. And that the burning that ſacrifice (all the body of it) without the camp, ſo that no part of it was uſefull to the Jewes, people or prieſt, did typifie this truth, that Jewes relying on their religion ſhould not receive benefit by Chriſt, may farther be illuſtrated by our Saviours practiſe, who when he was to enter into the holy place, i. e. heaven, to bleſſe and ſanctifie us, and to that end to ſhed his own blood, to carry it as it were in with him, as the prieſt did, the blood of goats and bullocks into the holy place, (to ſignifie that there is no means of expiation to be had but by his blood) he ſuffered without the gate, ſo fulfilling the type, and confirming this truth typified by it, that it was not by thoſe legal ſacrifices, but by Chriſt's offering himſelf, that any benefit is to be hoped for by us.

13. Let us goe forth therefore unto him without the camp, bearing his reproach.] 13. Let us therefore leave the Judaical ſervice, the Moſaical law, though many afflictions threaten us for ſo doing, let us relie wholly on Chriſt upon the croſſe, (know nothing but Jeſus Chriſt, and him crucified) and take all afflictions, in the way to that, cheerfully, therein imitating Chriſt himſelf, who indured the croſſe, deſpiſed the ſhame &c.

14. For here have we no continuing city, but we ſeek one to come.] 14. For this that is to be had here, is no condition of reſt and tranquillity, we, like Abraham, Iſaac, and Jacob, that ſojourned in Canaan, are not to look upon our preſent being, as the preferment which is promiſed Chriſtians (which if it were, we might then expect it free from afflictions) but we have a future expectation of ſtability, whereon we depend.

15. By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name.] 15. Let us therefore now our high prieſt is entred heaven, by him offer up to God our Chriſtian ſacrifice, our ſacrifice not of beaſts bodies, but that figured by them, our ſacrifice of praiſe, and that not like to that of the Jewes, at ſome ſet ſeaſons onely, but continually all the daies of our lives, not the fruit of our herds, but lips only, Hoſ. 14. 3. in acknowledgment of his power and goodneſſe.

* beneficence and liberality ευποιιας κ κοινωνιας, ſee note on Act. 2. d.

16. But * to doe good and to communicate, forget not, for with ſuch ſacrifices God is well pleaſed.] 16. But beſide that ſacrifice of prayer and praiſing of God, another there is very acceptable to God, and is as it were our peace-offering, our liberality and works of mercy to other men (ſo inſeparably joyned to our praiſing of God, that the Euchariſt in the Apoſtolical and primitive times was never celebrated without it.)

† grieving or ſighing στενάζοντες

17. Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account, that they may doe it with joy, and not † with grief, for that is unprofitable for you.] 17. Obey thoſe that are ſet to rule you in your ſeveral Churches, the Biſhops (ſee note a.) whoſe whole care is ſpent among you, as being to give an account of your proficiency in the Goſpel, And by your ſubmiſſion to them doe ye endevour to make their task as eaſie and ſweet as you can, that they may have joy not ſorrow in the execution of it, for 'twill be ſmall benefit to you that they have no comfort in the diſcharge of their office toward you, and as long as they doe it ſadly, can not doe it ſo effectually as otherwiſe they might.

* we are confident πεποιθαμεν † to behave our ſelves well in all things εν πασι καλως αναστρεφεσθαι

18. Pray for us: for * we truſt we have a good conſcience, † in all things willing to live honeſtly.] 18. I beſeech your prayers for me and my fellow-labourers

in the Gospel, which in all reason you ought to afford us, as your reward of our sincere labour and industry for your good, wherein wee have confidence of our selves, that we have discharged a good conscience.

19. And one thing I most earnestly desire you, to pray for us, that I may come to you the more speedily.

19. But I beseech you the rather to doe this, that I may be restored to you the sooner.]

* but I the more abundantly beseech you Περισσοτέρως δὲ παρακαλῶ

20. Now our God, which delighteth in the peace and unity of Christians, that raised Christ from death to life (Christ that great pastor and ruler of his Church, who that he might shew himself a good shepheard, laid down his life for us, and therewith is now (as the high priest was wont) entred into heavens)

20. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepheard of the sheep, through the bloud of the everlasting covenant,]

21. Incline and prepare your hearts for all Christian performances, particularly that of peace and concord, enabling and exciting you to doe whatsoever will be acceptable in his sight now, according to the commands of his son Jesus Christ, God blessed for ever. Amen.

21. † Make you perfect in every good work, to doe his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.]

† fit you for καταρτίσαι ὑμᾶς

22. But I beseech you as you tender your endlesse good, that yee embrace and make use of that good advice that I have given you in this brief Epistle, against defection from Christianity.

22. And I beseech you brethren, suffer the word of exhortation, for I have written a letter unto you in few words.]

23. freed from prison.

23. * Know yee that our brother Timothy is [set at liberty,] with whom, if he come shortly, I will see you.

* or, Yee know Τ. γινώσκετε

24. The Bishops of your several churches, and all the flock under them. The Christians that from several parts of Italy are in this place, send you greeting.

24. Salute [all them that have the rule over you and all the saints. They of Italy salute you.]

25. Grace be with you all. Amen.

Written to the Hebrews from † Italy by Timothy.

† or Rome, for so the King's Ms. reads Ῥώμης

Notes on Chap. XIII.

a. Ἡγούμενος

The word ἡγούμενος is a common word to signifie all kind of *authority*, or *rule*, ἡγούμενος λαοῦ, *ruler of the people*, Ecclus.9.22. ἡγούμενος ἐκκλησίας, *ruler of the congregation*, c.13.54. ἡγούμενος δυνάμεων, *ruler of the armies*. 1 *Mac.* 13.8. ἡγούμενος Ἰουδαίων *ruler of the Jews*, v.42. ἡγούμενος ἔθνους, *ruler of the nation*, Ecclus.17. 13. ἡγούμενος πόλεως, *ruler of the city*, c.10.2. ἡγούμενος ἀδελφῶν, *ruler of the brethren*, v. 24. and c. 49. 17. and frequently ἡγούμενος *ruler*, simply. So the *Hebrew* נשיא and משל and נגיד, which are ordinarily rendred, ἄρχων *Governor*, are often ἡγούμενος *ruler*. And what kind of *Government* it is, must still be judged by the *circumstances* of the *context* in any place, and not from the *nature* or use of the word. In the *New Testament* it is applied to *Christ*, as *ruler* or *Governor* in *Israel*, *Mat.*2. 6. and so also to the *government* of the *Apostles* in the *Church*, *Lu.*22.26. ὁ ἡγούμενος ὡς ὁ διακονῶν, *let him that ruleth*, i. e. who shall be *constituted ruler* in the *Church*, *be as he that serveth*, and there it is all one with ὁ μείζων ἐν ὑμῖν *the greater*, or *greatest among you*. So *Joseph* is ἡγούμενος εἰς Αἴγυπτον *a ruler over Ægypt*, *Act.* 15. 22. *Judas* and *Silas* that were sent by the *Councel* of *Apostles* and *Elders* at *Jerusalem*, and *chosen* ἐξ αὐτῶν *out of them*, and so some of that number of the *Bishops* of *Judæa*, that were in the *Councel*, are called ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *rulers among the brethren*, which there appear to be *Bishops* of *Judæa*, (see *note* on *Act.*15. e.) and accordingly do *teach* and *exhort* and *confirm* and *impose hands*, all which were the *Bishops office*, in that place. And thus it is here used in this verse, and again v.17. and 24. οἱ ὁποιοιοῦν λέγει *he speaketh of Bishops*, saith *Chrysostome* and others. And these the *Bishops* of *Jerusalem*, and the other *cities* of *Palestine*, (τῆς ἐν Παλαιστίνῃ καὶ ἐν Ἱεροσολύμοις, say the *Scholiasts* in the *Argument* of the *Epistle*) to whom the *Epistle* was sent. Of these there are these *Characters* in this *Chap:* all agreeing to this *interpretation*, 1. That they had *spoken* to them *the Word of God*, i. e. *preach'd* the *Gospel* to them in this verse. 2dly, That they *watch over* their *souls*, and are to *give an account* of them, and consequently the *Hebrews* must *obey* and be *subject* to them, v. 17. all evidences of their *charge* and *authority* in the *Church*. 3dly, *All their rulers, and all the saints*] are the two comprehensive words which contain all the *Hebrews*, to whom this *Epistle* is written, the former noting the *Bishops*, the latter all the *faithful* committed to their *charge*. And 'tis observable that the latter *Jewish Writers*, when they speak of *Christian Bishops*, expresse them by a word of great affinity with this here, retaining the *Greek* ἡγούμενος in their *language*, with little or no change, הגמון or אגמון either with or without the *aspirate*. So in *Abrabantel* on *Isa.* 34. *fol.* 54. *col.*4. speaking of the famous *Burgensis*, from a *Jew* turned *Christian*, and at last become a *Bishop*, he saith, that he was formerly called *Solomon* the *Levite*, and afterward became שר ונזיר בין הנוצרים *a ruler and a great man among the Nazarites*, or *Christians*, אגמון בורגינשיש *Egemon*, i. e. *Episcopus Burgensis*. See *Elias Levita* in *Thisbi*, and *Buxtorf: Lex: Talmud:* in the word אגמון.

ἀνδρας ἡγ. ἐν τοῖς ἀδελφ.

The *Hebrews* expresse *food* by the *staffe* of *bread*, because *feeding* is the *sustaining* and *upholding* of the *body*, which would otherwise, as a *cripple* deprived of his *crutch*, as the *sick* or *weak* man of his *staffe*, soon *fall* to the ground. Accordingly the *Hebrew* סָעַד *stabilivit fulcivit* to *establish* and *sustain*, signifies also *refecit*, *refreshing*.

b. Βεβαιοῦσθαι

καρδία לב *heart* (answerable to καρδία here) as *Psalm* 104. *bread to strengthen mans heart*, and *Gen.* 27. *with corn and wine I have sustained him.* And in *Chaldee* and *Syriack* the same word signifies *eating, taking meat*, So 1 *Kin.* 13. 7. *Come home with me* וסעוד *and feed*, or *eat*, the *Septuagint*, καὶ ἀριστήσον *and dine*, and *Lu:* 22. 11. the *Syriack* hath לסכעו *to eat*, and among the *Rabbines* ordinarily סעודה *convivium*, a *feast*. And so here βεβαιοῦσθαι *to be established* (one sense of that *Hebrew* סעד) is set to signifie that other of *feeding* or *eating*, and with the addition of χάριτι, *with grace*, imports the *Gospel*, the *spiritual food* of *soules*, to tend more to our *spiritual* advantages, than ever the *sacrifices* of the *Jewes* did, or could, which are here called βρώματα *meats*, because of them part being *sacrificed* to *God*, part going to the *Priest*, the rest went for the *furnishing* a *feast* for the *sacrificers* and others, whom they invited to them, and therewith they *refreshed* and *cheered* themselves *before the Lord*, *Deut* 12.18.

Χάρις c. That χάρις *grace* hath in many places of the *New Testament*, and particularly in this, a special peculiar notion to signifie the *Gospel*, as that is opposed to the *Law* (upon this ground, because the *matter* of the *Gospel* is *free undeserved mercy*, and besides the sending *Christ* and the *Holy Ghost* and the *Apostles* to *reveal* this, is an act of infinite *charity* in *God* also) will appear, not onely by the opposition here to βρώματα *meats*, which, as βρῶσις also, signifie the *Mosaical feasts* and *sacrifices*, 1*Cor.*8.8. *Heb.*9. 10. *Rom.* 14.17. *Col.* 2. 16. but more evidently by viewing these many other places in the *New Testament*, wherein the word χάρις signifies the *Gospel* *John* 1. 17. ἡ χάρις καὶ ἀλήθεια *grace and truth*, the *Gospel* (and *substance* of all the *Mosaical shadows*) is said to have *come by Jesus Christ*, in opposition to the *Law* by *Moses*. So *Act.* 11.23. ἰδὼν τὴν χάριν τοῦ θεοῦ, *having seen the grace of God*, i. e. the *Gospel* so successefully preach'd among them, (see *note* on *Act.* 18. d.) and accordingly c.13.43. they *exhort them* προσμένειν τῇ χάριτι τοῦ θεοῦ *to continue in the grace*, i. e. the *Gospel of God*, that had been *preached*, the *doctrine* thus *mercifully* revealed from *God* by them, So *Act.* 14. 3. the *Lord* is said to *bear witnesse to the word of his grace*, i. e. by *miracles* to *confirm* the *preaching of the Gospel*, So v. 26. and c. 15. 40. *Paul* and *Barnabas* were commended by the *Apostles* τῇ χάριτι τοῦ θεοῦ *to the grace*, i. e. *the Gospel of God*, to the *preaching* of it, expres'd after by εἰς τὸ ἔργον ὃ ἐπλήρωσαν, *the work which they performed*. So c.15. 11. διὰ τῆς χάριτος Ἰησοῦ *by the Gospel*, in opposition to the *yoke* of the *Law* laid by the *Judaizers* upon the *Christians*. So πιστεύσαντες διὰ τῆς χάριτος, *they that beleived through the preaching of the Gospel*, So c.20.40. ἐυαγγέλιον τῆς χάριτος the *Gospel of grace*, and v. 32. λόγῳ τῆς χάριτος *the word of his grace*, i. e. *preaching* of the *Gospel*, So λαμβάνειν χάριν *we received grace*, *Rom* 1.5. and then ἀποστολὴν *Apostleship*, first the *mercy* of *receiving* the *Gospel*, then *commission* to *preach* it, So *Rom.*5.2. εἰς τὴν χάριν ταύτην *into this grace*, the *Gospel*, *in which we stand*, &c. So c.6. 14. and 15. *we are not under the Law, but* ὑπὸ χάριν *under grace*, i. e. *under the Gospel*. So 2 *Cor.*1.12. ἐν χάριτι θεοῦ *by the grace of God*, the *Gospel* set in opposition to the σοφίᾳ σαρκικῇ *the fleshly heathen wisdome* (because this was no way to be attained, but by *God's revealing* it) so c.6.1. they are *exhorted* not to *receive* χάριν θεοῦ the *Gospel* again, εἰς κενὸν *in vain*. So *Gal.*2.21. οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ, *I do not evacuate the Gospel*, I doe not let that great *favour* of *God* of *revealing* the *Gospel* to me, to be *cast away* upon me, and c.5. 4. of them that depended on the *law* τῆς χάριτος ἐξεπέσατε, *yee have fallen from grace*, i. e. from the *Gospel*. So *Eph.* 1.6. *the glory of his grace*, and 2.7. the *abundant riches* of it, i. e. of the *Gospel* revealed to the *heathen*, So *Col.* 1.6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ, *from the day that yee heard and knew the grace of God in truth*, where by the conjunction of ἀλήθεια *truth* with it (as before in *John*, *grace and truth*) and the *hearing* and *knowing*, 'tis clear there can be nothing meant by χάρις *grace*, but the *Gospel*. So 2 *Thess.*2.16. *a good hope* ἐν χάριτι *in the Gospel*, and 2 *Tim.*2 1. ἐνδυναμοῦ *be strong* ἐν τῇ χάριτι in the *preaching* of the *Gospel*. So *Tit.* 2. 11. *the grace of God hath appeared, teaching* &c. clearly the *Gospel* and the *doctrine* thereof; So in this *Epistle*, c. 18.29. *the spirit of grace*, the *spirit of God*, that, in *God's* great kindnesse to us, was sent to *consecrate* the *Apostles* to their *office* of *preaching* the *Gospel*. So c.12.15. ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, *falling short of the grace of God*, noting *apostasie* or *defection* from the *Gospel*, and perhaps contrary to that v. 28. χάριν ἔχωμεν, *let us hold fast grace*, So 1 *Pet.*1.10. εἰς τὴν εἰς ὑμᾶς χάριν, *the grace to you*, or *the Gospel preach'd unto you*, and v. 13. τὴν φερομένην ὑμῖν χάριν *the Gospel brought to you*, and c. 5.12. testifying ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ, *that this is the very Gospel of God*. So *Jude* 4. *transferring the grace of God to lasciviousnesse*, i. e. making that *use* of the *Gospel* to *Libertinisme*.

THE GENERAL EPISTLE OF JAMES.

a. a GENERAL EPISTLE

b. * the Apostle, so most of the copies read Ἀπόστολος

b. JAMES *.

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a. Καθολικὴ

BY the word Καθολικὴ, *Catholick*, is here noted, that this *Epistle* was not written to any *particular Church* of one *denomination*, as S. *Paul*'s *Epistles* were, but to all the *Jewish converts*, whersoever they were, That those were *dispersed* into several parts, and thence called the διασπορὰ, *dispersion*, see *note* on *Joh.* 7. d. the places where they especially lived, are mentioned 1 *Pet.* 1. 1. and *Pontus* being there first mention'd, S. *Cyprian* mentions that *Epistle* of his, as that which was called *Epistola Petri ad Ponticos*, *The Epistle of Peter to those of Pontus*, *Cyprian* l. 3. *de Testimon:* 39. But that not to exclude the other *parts* of their *dispersion* after mention'd. Such *Epistles* as these are those which are *antiently* called ἐγκύκλιοι, which being delivered to the *Church* of some one *city*, were appointed by them to be *transcribed*, and sent about to all the other *Churches* within such a κύκλῳ *compasse*, or *circuit*.

b. Ἰάκωβος

Who the *writer* of this *Epistle* was, is thus farre agreed on amongst *most*, that it was the *Bishop* of *Jerusalem*, though the *Syriack* conceive it to be the *son* of *Zebedee*: But he was cut off by *Herod Act.* 12. 1. before this *dispersion* of the *Jewish Christians* was so considerable, as it was at the *writing* of this *Epistle*. The main question is, what *James* it was that was *Bishop* there, whether *James* the *son* of *Alphaeus*, one of the *twelve*, or some other. That it was the *son* of *Alphaeus* is thought to be favoured by the *title* of the *Epistle*, which in most *copies* hath Ἰακώβου τοῦ Ἀποστόλου, *of James the Apostle*; But this sure is a mistake, for the *Bishop* of *Jerusalē* was *James* the *Just* known by the *title* of the *brother* of the *Lord*, i.e. the *son* of *Cleophas* (*Christ*'s *uncle*) and so his *cousin germane*, which is ordinarily expressed by *brother* in the *sacred Dialect*. So *Clemens Hypotyp:* l. 6. in *Euseb:* l. 2. c. 2. *Peter*, and *James* and *John* (the *sons* of *Zebedee*) μὴ ὅπερ διεζήλωσε δόξης, ἀλλὰ Ἰάκωβον τὸν Δικαίων ἐπίσκοπον Ἱεροσολύμων ἐλέξε, *did not contend for the dignity*, *but chose James the Just Bishop of Jerusalem*. And this, it seems, as *next* of *kin* to *Christ*; For of *Simeon* the *second Bishop* saith *Hegesippus* in *Eusebius*, l. 4. c. 22. Μετὰ τὸ μαρτυρῆσαι τὸν Ἰάκωβον καὶ Δίκαιον, πάλιν Συμεὼν ὁ τοῦ Κλωπᾶ ἐπίσκοπος, ὃν προέθηντο πάντες ὅτι ἀνεψιὸν τοῦ Κυρίου ἐδόκουν, *After the martyrdome of James the Just*, *Symeon again was constituted Bishop of Jerusalem*, *whom all preferred to that dignity*, *as being* (*after James* the *next*, or) *second cousin of Christ*. Now that this *James* the *Lord*'s *brother* was not one of the *twelve*, is clear by *Eusebius* l. 1. c. 12. Εἷς δ' ἦν οὗτος τῶν φερομένων τοῦ Σωτῆρος μαθητῶν, ἀλλὰ καὶ ἀδελφὸς λέγετο, *This James was one of the reputed disciples*, *yea and brethren of Christ*. Where *disciples* are clearly opposed by *Eusebius* to the *twelve*. So in the *Author* of the *Recognitions*, this *James* is affirmed to be none of the *twelve*, So in the *Menologie* of the *Greek Church* they celebrate three *James*'s, *James the son of Alphaeus*, *Octob:* 9. *James the brother of the Lord*, *Octob:* 23. and *James the son of Zebedee*, *Apr:* 30. So saith *Eusebius* again l. 2. c. 23. that he was called *James the Just*, ἐπεὶ πολλοὶ Ἰάκωβοι ἐμαρτύρησαν, *because there were many of that name*. See more of this *note* on 1 *Cor.* 15. a. As for the title of *Apostle* which here is bestowed upon him, that is no *objection* against what hath hitherto been said, For S. *Hierome* in his *Comment:* on *Isaiah* calls him the *thirteenth Apostle*, and upon the mention of him, *Eusebius* adds, l. 1. c. 12. εἶδ' ὡς ἄλλοι τινὲς ἐκ μίμησιν τοῦ δώδεκα πλείους ὄντων ἀποστόλων, *beside the twelve there were many other Apostles in that age*, *after the similitude*, or by way of *imitation of the twelve*. And *Theodoret* pronounces indifferently, νῦν καλούμενοι ἐπίσκοποι· Ἀπόστολοι ὠνόμαζον, *those that are now called Bishops*, *they then called Apostles*. So *Thaddaeus* (not *Lebbaeus* or *Judas*, one of the *twelve*, but, saith *Eusebius*) one of the *Seventy*, who ten years after *Christ* was sent by *Thomas* to the *King* of *Edessa*, is out of the *Syriack* records of that *city* called Ἀπόστολος Θαδδαῖος, *The Apostle Thaddaeus*. So *Luke*, or possibly *Silas*, S. *Paul*'s *fellow-travailer*, is named among the *Apostles* of the *Church*, 2 *Cor.* 8. 23. and so by *Epiphanius* and *Theophanes*, *Luke* is styled Ἀπόστολος *Apostle*. So *Mark* S. *Peter*'s *follower*, that first planted the *Church* in *Alexandria* and *Pentapolis*, is by the *anonymus writer* of his life in *Photius*, by *Eusebius* l. 2. c. 24. by *Epiphanius*, *Haer:* 51. called Ἀπόστολος *Apostle*. So *Timothy*, converted by S. *Paul*, and after that made *Bishop* of *Ephesus*, is by the *anonymus* in * *Photius* ὁ Ἀπόστολος Τιμόθεος the *Apostle Timothy*, and in *Theodoret* on 1 *Tim.* 3. 1. Ἀσιανῶν Ἀπόστολος ὁ Τιμόθεος, *Timothy the Apostle of the Asiaticks*. And so *Theophanes*, τῷ Ἰουλίῳ μηνὶ χρόνοις ἐγκαίνια τῶν ἁγίων πανευφήμων, Ἀνδρέου, Λουκᾶ, καὶ Τιμοθέου, τῶν ἁγίων Ἀποστόλων, *In the moneth July were the dedication of the memorials of Andrew*, *Luke*, *and Timothy the holy Apostles*. So *Titus* is by *Theodoret* styled Κρητῶν Ἀπόστολος Τίτος *Titus the Apostle of the Cretans*. And so *Epaphroditus*, *Phil.* 2. 25. is Ἀπόστολος ὑμῶν *your Apostle*, for which *Theodoret* gives the reason, because ἐπισκοπικῷ οἰκονομίᾳ ἐπιστάθη, ἔχων ἐπισκόπου προστασίαν, *he was intrusted with the Episcopal government of them*. So *Clemens Romanus* the *Bishop* of *Rome*, is by *Clemens Alexandrinus* l. 4. called ὁ Ἀπόστολος Κλήμης *the Apostle Clemens*, by S. *Hierome* in *Isa.* 52. *vir Apostolicus* an *Apostolick person*, by *Ruffinus*,

* Bill. num: 254

Ruffinus, de Adulterat: lib: Orig: *pene Apoſtolus, almoſt an Apoſtle,* So *Ignatius*, *Biſhop* of *Antioch*, is by *Chryſoſtome* in his *encomium* of him, called *Ἀποστολικὸς Apoſtolick.*

For the time, when this *Epiſtle* was written, there is no certainty of *defining*, ſave that, as it muſt be after the *Apoſtles preaching* and converting the *Jewes* in the *other regions* beſide *Judæa*, ſo it muſt be before the year 63. For then this *James* was put to *death* by *Annas* the *younger*, the *high prieſt*; ſee *Joſephus Antiq:* l. 20. c. 8. The deſigne of the *Epiſtle* is viſible, to fortifie the *faithfull* againſt all *temptations* wherewith the *Gnoſtick heretick* could ſollicite them, and to ſecure their *patience*, and *purity*, and *faith*, and *charity*, and all other *Chriſtian practiſes* in them, and to foretell them the no ſtead, that their worldly wealth moſt ſollicitouſly preſerved, will ſtand them in, at the *approaching calamity*, which will involve *incredulous Jewes* and *Gnoſticks* together, c. 5. 1. hereby comforting the *faithfull*, and encouraging them to perſevere, till this *coming* of *Chriſt* for their reſcue from their *perſecutors*, v. 8.

CHAP. I.

Paraphraſe.

1. JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the t welve tribes which are * ſcattered abroad, greeting.] 1 James the Biſhop of Jeruſalem, employed by God and Chriſt in the ſervice of that Church, ſends greeting to the Jewiſh Chriſtians, that are diſperſed among the nations out of Judæa, in divers cities.

* in the diſperſion ἐν τῇ διασπορᾷ

2. My brethren, count it all joy when ye fall † into divers temptations,] 2. Look upon it as the bleſſedeſt condition that can befall you, the joyfulleſt thing imaginable, that you meet with afflictions here in your Chriſtian courſe, and thoſe of many ſorts and kinds, a ſucceſſion of many of them.

† among περιπέσητε ſee Lu. 10. 30.

3. Knowing this, that the trying of your faith worketh patience.] 3. And this you will doe, if you duly conſider the gainfull effects of theſe afflictions, For as by them your faith is tried, whether it be ſincere or no, ſo that trial exerciſes and gives you the habit of that excellent Chriſtian virtue, of patience and courage and conſtancy, and that being a ſuperiority of mind, and a victory over a mans ſelf, over his moſt hurtfull and unruly paſſions, his fears, his ſorrow, his rage, his revenge, and over all the world beſides, over injuries, rapines, contumelies, death it ſelf, it muſt needs be a delightful joyous virtue.

* And δὲ

4. * But let patience have her perfect work, that ye may be perfect and intire, wanting nothing.] 4. And then let this patience by conſideration of the advantages of our ſuffering for Chriſt, and pieties ſake, and by the delightfulneſſe of theſe exerciſes of it, advance to this pitch of rejoicing in tribulations, of bleſſing and glorifying God for them, together with conſtancy and perſeverance therein, and the more and heavier the afflictions are, of rejoicing ſtill the more v. 2. which is the giving patience the full ſcope, improving that virtue to the higheſt degree of perfection, and this will be infinitely for your advantage, the greateſt riches that ye can be capable of in this world.

† But if, Εἰ δὲ

5. † If any of you lack wiſdome, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.] 5. To this indeed there is not only fortitude required, but wiſdome, and that of the higheſt nature, And if in ſuch times of preſſure as theſe, any man want this true heavenly ſpiritual wiſdome, this skill of managing himſelf at this time, of ſecuring his intereſt with Chriſt, rather than with the world, of depending on Chriſt's care of him, without uſing other artifices of ſecuring himſelf, of bearing not only patiently, but joyfully the utmoſt evils, let his recourſe be continually to God, whom he need not make ſcruple, or be aſhamed to conſult upon every occaſion, For his liberality is not confined, like ours, nor is he wont to reproach thoſe, whom he gives any thing to, and he will certainly ſhew him this truth, and furniſh him with this ſtrength of enduring cheerfully, and give him, when time comes, the experimental knowledge of what I here ſay, how joyfull a thing it is to be thus exerciſed, and to retain this ſuperiority of mind in all the afflictions that can befall us.

6. But let him ask [a] in faith, nothing wavering; for he that wavereth is like a wave of the ſea driven with the wind and toſſed.] 6. But let him come to God with firm adherence on him, a mind reſolved, whatſoever comes, to ſtick faſt to God, to uſe no means of delivering himſelf, but ſuch as are acceptable to him, never entertaining any doubt, whether Gods waies or his own are to be adhered to, for the obtaining of his ends, making no queſtion of God's power or will to anſwer his requeſts, and therefore praying and depending on him quietly for an iſſue out of all; Whereas the contrary doubting, or wavering keeps men in a perpetual tempeſt and agitation of mind, alwaies toſſed from one hold, one dependence to another, ſee note on 1 Joh. 5. b. a.

7. For let not that man think that he ſhall receive any thing of the Lord.] 7. And beſides it is the blaſting of our prayers, God being not wont to hear them that doe not ſincerely and faithfully depend on him.

8. A double-minded man is unſtable in all his waies.] 8. A wavering, inconſtant Chriſtian, that together with the faith of Chriſt applies himſelf to unlawfull courſes for his own ſafeguard, hath the infelicity of never knowing which way to turn himſelf, being alwaies betwixt two, and diſquieted upon all occaſions, ſee Eccluſ. 2. 13, 14, 15, 16.

* But let δὲ

9. * Let [b] the brother of low degree rejoice † in that he is exalted: 9, 10. But let the rich man that falls into a low condition through the afflictions to which this world is ſubject, be as well pleaſed and thank God as heartily for his being reduced to this low eſtate, as a poor man is wont to be when he is preferred or exalted, (ſee note on Mat. 9. d.) Or thus, Is is no unhappy ſtate for a man to have loſt all, to be brought low in the world, and ſo to have nothing left to loſe, or ſecure, Nay this he may really look on, as a dignity, or preferment, that he hath reaſon to be very glad of, and not to mourn for. And ſo likewiſe may the rich man look with joy upon the plunderings and violences that befall him; becauſe his riches is as fading and tranſitory a thing as the greenneſſe of the graſſe, not worth the valuing; And the care of keeping and perpetuating it unto him, will bring him a great deal of temptation and vexation, and little of joy or advantage. b.

† in his own height ἐν τῷ ὕψει αὐτοῦ

10. But the rich in that he is made low, becauſe as the flower of the graſſe he ſhall paſſe away.]

11. For as it is with the green graſſe on the ground, as ſoon as ever the ſun riſeth and ſcorcheth it, it makes it wither, and all the floríd part and beauty vaniſheth preſently, and there is no poſſible preſerving it at ſuch a time, ſo the rich man, when afflictions and devourers come upon him, doth in a ſmall time wither and fall away, his riches leave him, or he them, if God ſee fit to ſend or permit afflictions, he will not by all his dexterities, by any means, (but prayer and fidelity, and conſtancy, ver. 5, 6, 7.) be able to avert them.

11. For the ſun * is no ſooner riſen with a burning heat, but it withereth the graſſe, and the flower thereof falleth, and the grace of the faſhion of it periſheth; ſo alſo ſhall the rich man † fade away in his [c] waies.]

* aroſe with burning heat, and dried away the graſſe, and the flower thereof fell away, & the beauty of the look of it perished: Ἀνέτειλε γάρ. † be withered in his own waies, συμπορευόμενος τοῖς ἴδιοις πορείαις

12. Whereas on the other ſide for the true conſtant pious Chriſtian, it is a bleſſed thing for him that he meets with afflictions, which are but means to trie and exerciſe his Chriſtian virtues, which being done, he ſhall receive approbation from God, and with it a reward, ſuch as in the Goſpel is promiſed to all that adhere and cleave faſt to God, if not deliverance here, eternity hereafter.

12. Bleſſed is the man that endureth temptation; for * when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.]

* being approved δόκιμος γενόμενος

13. Let no man, that by afflictions is brought to any ſins, ſay that God is the author of this, for as God cannot himſelf be brought to ſin by any means, ſo doth not he by ſending affliction ſeduce or inſnare any, cauſe him to fall by that means, (as appears by the ſincere Chriſtian, whoſe fidelity is not betrayed, but approved by afflictions.)

13. Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted † with evil, neither tempteth he any man.]

† to

14. But every man's falling into any ſinne comes from himſelf, his own treacherous ſenſual appetite, which being impatient of ſufferings, ſuggeſts, and tenders him ſome ſenſitive carnal baits, and ſo by them draws him out of his courſe and intices him.

14. But every man is tempted, when he is drawn away of his own luſt and inticed.]

15. And when his conſent is joyned to that propoſal or invitation of his ſenſual part, againſt the contrary dictates of his reaſon and the Spirit of God, then that, and not the affliction and temptation ver. 13. begetteth ſin, every ſuch conſent is the engaging the ſoul in ſin; and ſuch ſin, when by repetition of acts or indulgence, it comes to ſome perfection, it engageth the ſoul in eternal death, ſee note on 1 Theſſ. 5. f.

15. Then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death.]

16, 17. Doe not permit your ſelves to be deceived by the Gnoſticks that creep in among you, and flatter you with hopes that they by their compliances will be able to preſerve you from ſuffering here, No certainly, it is God muſt ſecure you, or ye are not likely to be ſecured, the preſent avoiding of perſecutions by not confeſſing of Chriſt will ſtand you in ſmall ſtead, involve you only in the deſtruction that attends the perſecutors, And this will be a ſad deceit, when it befalls you, How much better and ſafer will it be to adhere to God, when every good thing that is given to men, whether of the lower, or higher ſort, the ordinary prizes in their ſpiritual exerciſes, and the moſt illuſtrious crowns, (ſee note on Phil. 3. d.) come from heaven, deſcend to us from God, who is the great ſpring and fountain of all good things, who like the ſun ſends out light to all that want, but then is not like that, in its changeableneſſe (as in the ſeveral appearances of the ſun, when it riſeth, when 'tis high noon, and when it ſets) whereas God is conſtant in the ſame, powring out his raies on us, hath no riſing nor ſetting) nor again in his yearly removing or going from us, which cauſes different ſhadows on the earth; God ſends forth his light without mixture of ſhade, his gifts without all niggardlineſſe or reſtraint.

16. * Doe not erre, my beloved brethren,

17. Every good † gift, and every perfect gift, is from above, and cometh down from the father of lights, with whom is [d] no variableneſſe, neither ſhadow of turning.]

d.

* Be not deceived Μὴ πλανᾶσθε

† largeſſe δόσις

* variation nor caſting of ſhadow, cauſed by his turning from us.

18. He hath now begotten us in a more excellent way and manner, than when we were called his children, being Iſraelites, begotten us by the Goſpel to be Chriſtians, and heirs of ſalvation, and therein he hath allowed us the favour of being the firſt that have been called to this dignity, Epheſ. 1. 12. and that out of no conſideration of any thing in us, but only of his own free will and pleaſure, which being an evidence of his free goodneſſe toward us, we have little reaſon to miſdoubt him.

18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.] *

19. Seeing therefore God hath been ſo gracious to us, let theſe advantages be made uſe of to reform every thing that is amiſſe, let it engage us to thoſe moral duties oft recommended to us, as to be very ready to hear and learn, and yet very deliberate and warie in our words, ſo to be very hardly brought to anger or impatience, whatever the wickedneſſe of men, whatſoever our provocations be.

19. Wherefore my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.]

20. For it is not at all agreeable to the Chriſtian temper, required Mat. 5. to be impatient, and fall out into ſuddain wrath or anger, and he that is ſuch, will never be able to doe that, which is preſcribed by God, and acceptable to him under the Goſpel.

20. For the wrath of man worketh not the righteouſneſſe of God.]

21. And as the ſins of wrath and malice, ſo obſervable in the Gnoſticks among you, (which are therefore called dogs, and the concision, by S. Paul) ſo likewiſe of luſt alſo, all thoſe that circumciſion noted the caſting from us, and are anſwerable to the ſuckers that grow from the root of the tree, let them be plucked off and removed, that you may be the more docile and capable of receiving the whole Goſpel-doctrine, which is as it were a graffe of a ſweet, kindly fruit, graffed into the ſtock of our ſowre, and corrupt nature, and being received and proſpering in our hearts, will fructifie unto holineſſe, and finally will bring men to heaven.

21. Wherefore lay apart all filthineſſe and ſuperfluity of naughtineſſe, and receive with meekneſſe the engraffed word, which is able to ſave your ſouls.]

22. But then 'twill not be ſufficient to doe that, which is preſcribed by God, and acceptable to him under the Goſpel.

22. But be ye doers of the word, and not hearers onely, deceiving your owa ſelves,]

receive that doctrine into your ears or brain, but it muſt be uniformly practiſed, or elſe it is but the deceiving of your ſelves,

23. For

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his * natural face in a glasse,

23, 24. For he that hears the directions that are given in the Gospel for good life, &c.

24. For he * beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.]

and the motives and obligations to it, and when he hath done so, sets not with any care to live accordingly, a pious Christian life, may be resembled to a man looking in a mirrour, to observe what spots or sullages are there in his face, and when he hath done, goes away, and forgets what he saw there, never thinks to reform what was amisse.

* beheld himself and went away, and presently forgot κατανοήσαντα, ἀπελήλυθε, ἐπιλέλησται

25. But † whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his * deed.]

25. But he that hath studied the Gospel to purpose, seen his own image there, all that he is concerned in for his present and eternal well-being, and hath not looked slightly, but insisted, continued looking on it, and lays it to heart, and applies it to practise, and lives and acts accordingly, actually performing that which is required of him, that man may receive comfort and joy in his course, and God will blesse him in it.

† he that hath looked close and dwelt upon it, and is not παραμείνας, ἀλλὰ παραμείνας

* doing ποιήσεως

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.]

26. If a man appear or make shew of serving and worshipping God, professe to be religious, and yet gives his tongue the reins to rail riotously on his fellow-Christians, that man deceiveth himself, flattereth himself with vain hopes, if he think that his religion should ever stand him in any stead.

27. Pure religion and undefiled before God and the Father, is this, To visit the fatherlesse and widows in their affliction, and to keep himself unspotted from the world.]

27. The true Christian religion, such as God, which is our father, will accept of, consists of two special parts, charity to all that are in need, and purity of life, abstaining from filthy lusts, and all the evil examples, and temptations of the world.

Notes on Chap. 1.

2. First

The word *this* *faith*] which is generally thought in this place to belong to *beleiving* that the *prayers* shall be *heard*, may very well be taken in the *ordinary* notion, for a *firm adherence* to the *doctrine* of *Christ*, a *constancy* in the *Christian profession* and *practise*. Thus is *beleiving* used *Eccles.* 2. 13. *woe to him that is faint-hearted, for he beleiveth not*, and this joined with the *sinner that goes two ways* v. 12. as here the *double-minded man*, being set opposite to *doubting*, and *wavering*, and *instability*. This notion will very well agree with the *Context*, where comforting the *dispersed, persecuted Christian Jews*, v. 2. and bidding them *rejoyce* in those *sufferings*, to which he again returns, v. 9. (which argues that all which is betwixt doth also belong to the same matter) he inforces his exhortation, v. 3. by remembring them that the *trial* of their *faith*, meaning that by which their *faith* or *constancy* is *tried*, i. e. *afflictions* (so δοκίμιον signifies, and differs from δοκιμὴ *Rom.* 5. 4. as κριτήριον from κρίσις, that by which the *judgement* is made, from the *judgement* it self) *worketh*, or *perfecteth patience*, i. e. that if they had no *afflictions* to trie their *constancy* of *adhering* to *Christ*, there were then no place for that great *Christian virtue* (at least no way of *perfecting* it) to which the *promises* were made, viz. *patience, perseverance*; which *patience* must *have its perfect work*, v. 4. i. e. *Christianity* requires *perfect patience*, and *perseverance* in spight of all *temptations*, and he that fails in any, *loses* all, and he that is not *tried* (and gives *testimonie* of his *sincerity*) in every thing, he is *imperfect*, and wants somewhat, that *trial* would make him capable of. But because in the many *temptations* of the world, a man may fail, or for want of *wisedome* how to behave himself, *miscarry* sometimes, (and that consideration may *discourage* men, when *heavy pressures* come tumbling in upon them) therefore v. 5. he proceeds to answer that *objection*, by telling thē that this defect is reparable by *prayer*, *God* can supply them in this (and *Christ* in the like condition bids the *disciples* take no *thought*: never *premeditate* what *answer* they shall give.) If they refer themselves in *prayer* to *God's guidance*, in this matter, he will give them this *wisdome* abundantly. But then v. 6. that which is required to *qualifie* them to have this *prayer* of theirs granted by *God*, is, that they keep *close* to *God*, have no *waverings*, or *inconstant demurs*, or *doubtings*, whether they shall keep close or no; In which S. *James* looks particularly on the *Gnostick* compliances, and warpings of some *Christians*, that to avoid *persecutions*, were ready to *forsake Christ*, which is here expressed by the *wave driven* by the *wind* of *persecution* (as *Eph.* 4. 14. by *false doctrine*) and the *double-minded, unstable person*, v. 8. (which c. 4. 8. is also look'd on, as *impure*) which had no reason to expect any *wisdome* or *assistance* from *God*, v. 7. And so though 'tis possible the [*asking in faith*] may signifie in a *narrower* sense, *confidence* that his *prayers* shall bee heard, yet it accords very well with the *scope*, that it should be taken in the greater *latitude*; when he *prays* for *wisdome*, to behave himself in *persecutions* as he ought, let him stick *fast* to his *profession*, and never *waver* in that, come to *God* with that firm, unmoved *purpose*, and *resolution* of *mind*, and he shall be sure to be *assisted* by *God*, so 1 *Joh.* 3. 22. *Whatever we ask we receive from him, because we keep his commandments, adhere* and *stick fast* to him, and doe what is pleasing to him.

δοκίμιον

Τέλειον ἔργον

Κλύδων ἀνέμου. ἀκατάστατος. Αἰτείτω δὲ πίστει

What the meaning of this *verse* is [Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, *but let the brother that is low, triumph or rejoice in his hight*] is to me very doubtful, and therefore I have set down *two* notions, of which it is capable. The *former* hath *already* been set down from an *idiome* of the *sacred dialect*, *Mat.* 9. d. and need not be again recited here. The *latter* hath these *probabilities* for it, 1. from the *context* which from the *beginning* of the *chapter* had been to *exhort* them

Καυχάσθω δὲ ὁ ἀδελφὸς &c.

to

to *rejoyce in tribulations*, *to count it all joy*, ver. 2. and that is all one with καυχᾶσθ rejoyce or *boast* here, and then that which is *matter* of *all joy*, or of *boasting*, being alwayes some good *accession*, some *dignity*, some *advancement*, it is very reasonable, that that which he is bid *rejoyce* in, should be lookt on as ὕψος αὐτοῦ *his hight*, his *preferment*.

ὕψος 2dly, From the word ὕψος which is here used, and signifies *hight*, not ὕψωσις *exaltation*, or being *made high*, which is it that is *opposite* to ταπείνωσις *being brought low* v. 10. which notes this ὕψος or *hight* to be that, which the *brother* which is *low*, hath, whilest he *remains* such, and not that, to which he is *raised* from his *low estate*, and ceaseth to be *low*, when he is so *raised*. And upon this notion the *second* sense is founded, that the *Christian* in a *low condition*, is not to be *sad* or *dejected* at that, as at an *unhappy* estate, but to look upon it with *joy*, as a thing that hath many huge *advantages* in it, especially in such times of *persecution* to *Christians*, as those were, (it riddeth him of *envy*, *plunderings*, and *continual fears*) a *preferment*, or *dignity*, to him. 3dly, From the

δὲ but] in the front, *But let the brother* &c.] which is a note of *connexion* with the *former*, and so an *argument*, that this is the meaning, which is most agreeable with the *fore-going* discourse, which was wholly of the *advantages* of *afflictions*, and *rejoycing* in them, and not of *exaltation*. And thus also it will *connect* very fitly with the *following verse*, for if the *person* in a *low estate* be to look upon it as a *preferment*, or *advantage* then

Ταπείνωσις in reason the *rich man* is to *rejoyce* at his ταπείνωσις *being brought low*, i. e. at his being reduced to that *condition*, which is said to have so much of *hight* and *advantage* in it. All this thus put together, renders this a very *probable interpretation*.

c. Πορίαις The word πορίαις *wayes* here may possibly be a change of the *Transcriber* for ἐμπορίαις *tradings* or *merchandises*, as c. 4. 13. 'tis the *rich man's speech* ἐμπορευσόμεθα καὶ κερδήσομεν, *we will traffick and gain*. But because πορίαις *wayes* hath no inconvenient sense in it, therefore there is no use of any such alteration.

d. Παραλλαγὴ The word παραλλαγὴ] signifieth *Astronomically* the several *habitudes*, and *positions*, wherein the *Sun* appears to us every *day* at the *rising*, in the Τροπὴ *Meridian*, and when it *sets*. And so τροπὴ is also a like word, belonging not to the *daily*, but *yearly course* of the *Sun*, which is *farther* from us, or *nearer* to us, after the measure, or in the proportion, that it moves toward the *Northern* or *Southern Tropick*. And from thence it is, that it casts several *shadows* to the several people of the *world*, and gives *Geographers* occasion to divide them into Ἄσκιοι, ἑτερόσκιοι and ἀμφίσκιοι, those that cast *no shadows*, those that cast *shadows on one side*, and those that cast *shadows round about*. And

Ἀποσκίασμα agreeable to this is the word ἀποσκίασμα *casting of shadow* here, and being joyned with [τροπῆς *turning*] signifies the *variations* of the *shadows*, according to the *various motions* of the *Sun* before mentioned.

Some *difficulty* there is in understanding this verse, which will be resolved, if, as ordinarily it is

Τὸ πρόσωπον τῆς γενέσεως thought, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, be determined to signifie no more, than a *mans own face*, *reflected* to him in a *glasse*, and ἔσοπτρον be taken for that *glasse* or *mirrour*. For then the meaning of the verse will be, that the *word* of *God* is as such a *glass reflecting* to him the *pourtraicture* of himself, ὁποῖός ἐστι, *what a kinde of person he is*, whether Omits ἐστι there be any thing amisse in him, or no; and he that *hears* the *word* of *God*, and doth it not, is, as if a man should *look* upon, and *contemplate* his *face in a looking glasse*, and no more, (That will be the meaning of κατανοοῦντι, hee that *beholdeth*, Κατανοῶν in the *present tense*) As for any *use*, or *effect* of this *looking*, it follows, he *beheld*, and *went* away, and *presently forgot*, when he hath seen what *blemishes* there are to be *wiped* off, to be *reformed* in him, he *contents* himself, with having *seen* them, and having done so, *departs* and never *thinks* more of them, layes not to heart what he sees thus *amisse* in himself, *forgets* to *reform* or *emend* any thing. To this *interpretation* the chief *objections* are, 1. From the word γενέσεως, which seems unnecessarily added, when πρόσωπον αὐτοῦ *his own face*] would have served the turn, and again, γένεσις signifying *birth* or *nativity*, it is not obvious, what should be meant by *the face of his own birth*; 2dly, From the γὰρ *for*, v. 24. which seems to *divide* the *period*, and make that of *going away and forgetting*, the *proof* of his being *like a man that beheld his face in a glasse*, whereas by this *interpretation* the *going* and *forgetting* is connected with his *seeing his face*, and both of them together are the thing to which the *forgetful hearer* is resembled, To the first of these this answer may be offered, 1. that a man may be said to have a *double face*, an *inward* and *outward*, *spiritual* and *corporal*, the *face* of his *mind*, *thoughts* and *actions*, and that is to be *beheld* and *considered* in a *spiritual mirror*, the *word* of *God*; as the *outward*, the *bodily face*, or *countenance*, is by the ordinary *glasse*, or *mirror* represented to us, And the *similitude* being here set between one of these and the other, it will not be improper, to the mention of the *face*, to adde a word of *distinction*, πρόσωπον γενέσεως, that *face* which belongs to a man by *nature*, by *birth*, and is not acquired by *study*, by *actions*, by any thing in his own *will* or *choice*, as the *face* of his *mind*, the *soul* may be said to be; Or it is possible, because πρόσωπον signifies sometimes a *false face*, that of an *actor*, a *stage-player*, a *personator*, that here πρόσωπον γενέσεως, that *face* that he is *born* with] may be set opposite to that. As for the setting it in the *genitive* case *adjectively*, that is an ordinary *Hebraisme*, as *the Mammon of unrighteousnesse* for the *unrighteous Mammon*, and we have an example of it in this very place, v. 25. ἀκροατὴς ἐπιλησμονῆς *an hearer of forgetfulnesse*, Ἀκροατὴς ἐπιλησμονῆς for *a forgetfull hearer*, which is as strange, as here *the face of his own birth*, for *his natural countenance*, or that which he hath by his *birth*. To the second it may also be answered, 1. That the *particle* [γὰρ] is not always *causal*, or a note of *probation* in these *writers*, but sometimes a form of *connexion* onely, and yet 2dly, That here according to the *interpretation* premised) it may be allowed to have that force, his *going* and *forgetting*, being the reason why he that *hears*, and *doth not* the *word*, is likened to him that thus onely *looks* or *contemplates*. Not that every one that sees his *face* in a *glasse*, doth, when he *goes away*, forget, but that he that doth onely *look*, and, without more *care* or

effect

effect of his *looking*, doth *goe away* and *forget*, is a fit *emblem* of the *forgetfull hearer* of the *word*. From this notion of the words there will now be no reason to inquire (as some have done) whether a *face* seen in a *reflexion* or *mirror*, be ordinarily retained in the *memory* of the man whose *face* it is, i. e. whether a man use to *remember* his own *face*, Much lesse for that *nicer question*, whether *women* ordinarily doe it, though *men* doe not, as if that were the *reason* why the word [ἀνὴρ a man] in the *masculine*, were here used, and not ἄνθρωπος which which is *common* to *man* and *woman*: These sure were no part of S. *Iames*'s observation, but onely that he, or she that have *looked* on themselves in a *glasse*, may possibly *goe away* and never think more of what they *saw*, never *wipe* off the *spots* which they *discerned* there, and then that *man*, or *woman* is a fit *emblem* to expresse the matter in hand, the bare *unfruitful hearer* of the *word*. Having thus cleared this *interpretation* of the *words* from those *objections*, it is not unreasonable to *acquiesce* in it, and therefore I shall not trouble the *Reader* with another *interpretation*, which I had conceived more *appliable* to this place, by rendring σχῆμα γενέσεως] the *scheme* of a man's *nativity*, in the *Astronomers* use of the word *Scheme*, and the *Evangelists* notion of the word σχῆμα, *face*, *Mat.*16.3. *Lu.*12.56. for the *appearance of the skie* (and in like manner of the *heavens*) at any point of time, for which *Origen* in his *Philocalia* useth χαρακτῆρα τῆς γενέσεως, *the habitude* or *figure* at the *nativity*, and then interpreting ἐν ἐσόπτρῳ] in an *artists* glasse, wherein he represents to any man his *fortune*.

f. That this verse is a defensative particularly against the *Gnosticks* of that time, may appear by these two parts of *worship* here mentioned, the first *charity* to them that *want*, the second *pollesse* from the *pollutions*, especially of the *flesh*, but also from other *sins* of the *world*; These two branches are styled by two names, the one *pure*, the other *undefiled*, *worship*, and both of them *taught* both by *God* the *Father* in the *Old Testament*, and now by *Christ*. Contrary to these were the *Gnostick practises* in the two particulars. For the second both of *uncleanness*, even the *highest baseness* and *villany*, and of *loving* the *world*, and the *pleasures* and *advantages* thereof, more than *God*, and *complying* with the *persecutors* still, rather than they would *suffer* any thing, there is very often mention made in the *Epistles*, and for the *first*, beside the very frequent inculcations of the *duties* of *charity*, and the finding fault with (and complaining for) the want of them, there is in *Ignatius*'s *Ep: ad Smyrn:* an eminent *testimony*. For fortifying them against the *heresie* of the times, μηδεὶς πλανάσθω, *let no man deceive you* &c. and having resolved that *faith* and *charity* τὸ ὅλον ἐστὶ, ὧν οὐδὲν προέχει, are betwixt them the *whole*, or *all of a Christian*, *before which nothing is to be preferred* (in opposition to the *Gnosticks*, who supposed themselves so *perfect*, that they had no need of either) he speaks plainly and punctually of them, under the name of ἑτεροδοξοῦντες εἰς χάριν Ἰησοῦ Χριστοῦ τὴν εἰς ἡμᾶς ἐλθοῦσαν, *of false opinions toward the grace of Christ which is come to us*, and *bids them* observe how *contrary* they are to the *doctrine* of *God* in these particulars following, Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου, ἢ λελυμένου, ἢ περὶ πεινῶντος ἢ διψῶντος, *they have no care of charity, no care for the widow, nor orphane, nor oppress, nor imprisoned, nor hungry, nor thirsty.*

CHAP. II.

Paraphrase.

1. MY brethren, have not the [a] faith [*] of our Lord Jesus Christ, the Lord of glory, with respect of persons.]

[a] of the glory of our Lord Iesus Christ

1. Christianity being so great a promoter of justice and charity to all, and especially to Christians, and again to those that most need our relief and assistance, ch.1.27. 'tis a most unchristian thing to be partial to one before another Christian, on consideration that one is richer, or in better clothes than the other.

2. For if there come unto your [b] assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment,]

[b] synagogue

2. For if a cause in your judicatures or consistories happen between a rich gallant, and a poor beggarly person,

† And ye shall look upon him, καὶ ἐπιβλέψητε ἐπὶ [*] fairly καλόν

3. † And ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here [*] in a good place; and say to the poor, Stand thou there, or sit here under my footstool,]

3. And if you shall make a difference between them, in respect of their wealth and clothes, and shall set one in a more honourable place than the other, (see note b.) consider one and despise the other,

† And are doubtful in, or debate not among your selves

4. † Are yee not then [c] partial in your selves, and become judges of evil thoughts?]

4. And without any doubt or scruple in your hearts, be thus unjustly partial; or if ye doe not so much as debate among your selves, or consider the merit of the cause, but as wicked corrupt judges, hood over head, adjudge the cause to the rich, (and despise the poor, v. 6.) whatsoever the justice of the cause, and merit of it be, or preferre the rich before the poor, and judge the cause by the person, not the person by the cause,

[c] or promise, for the Kgs MS. reads ἐκρίθητε

5. Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the [*] kingdome, which he hath promised to them that love him?]

5. This is a most unchristian dealing in you: And then doe but consider, Hath God had any such partialities in bestowing Christianity and his graces on men, and hath he not on the other side picked out men as poor as any, to be as eminent beleevers and saints as any?

6. But ye have despised the poor. Doe not rich men oppresse you, and draw you before the judgment seats?

7. Doe not they blaspheme that worthy name † by which ye are called?

† which is called upon you? τὸ ἐπικληθὲν ἐφ' ὑμᾶς

6,7. But you, if a man be poor, despise him, consider him not. And truly 'tis no very amiable thing to be rich, nor doth it produce any excellencies in them that are so, or favours toward you, that deserve to be so considered by you, For riches make men apt to oppresse others, and to enter vexatious suits against them, and to despise Christianity, and blaspheme that good profession of yours.

8. If

8. If ye obſerve the law of Chriſt our king, 8. If ye fulfill the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thy ſelf, ye doe well.]
which he hath in a particular manner preſcribed us, Joh. 13. 34. & 15. 12. and to which above all other men, all we Chriſtians are to be ſubject, and that agreeable to what is mentioned in the Old Teſtament, Levit. 19. 18. the command of meaſuring our love to our neighbour, by that which we bear to our ſelves, this is ſomewhat like a Chriſtian.

9. But if ye uſe this partiality ver. 2. this is a ſin, and ſo condemned by the law, Lev. 30. 15. Deut. 1. 17. 16. 19. Exod. 23. 3. and ſo you offend even againſt the law, and not onely againſt the Goſpel. 9. But if ye have reſpect to perſons, ye commit ſin, and are * convinced of the law as tranſgreſſors.] * reproved ὑπ' ἐλέγχεται

10. And 'tis but a ſmall excuſe for you to think that this is but one tranſgreſſion, and therefore not conſiderable, For the obedience to God's will is required univerſally to all that he commands, and he that offends in one, though he keep all the reſt, is guilty of the breach of that obedience, and puniſhable as well, as if he had broken all, 10. For whoſoever ſhall keep the whole law, and yet offend in one point, † he is guilty of all.] † is become γέγονε

11. For it is the ſame Lawgiver that impoſed the one and the other law, that interdicted adultery and murther, and his authority is equally deſpiſed by the comminting of either. 11. For he that ſaid, Doe not commit adultery, ſaid alſo, Doe not kill; now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.]

12. Let your words and actions be like thoſe that are to be judged, not by the Moſaical law, which requires thoſe external obſervances ſo ſeverely, circumciſion under pain of death &c. but by the law of Chriſt, which hath ſet us at liberty in this kind, and requires of us another ſort of performances. 12. So ſpeak ye, and ſo doe, as they that ſhall be judged by the law of liberty.]

13. And firſt for the latter of theſe, that of actions, 'Tis certain that among the precepts of Chriſt there is none more eminent, than that of works of mercy, unto which the promiſes of God's mercy are ſo linked and proportioned, that he that condemns others ſhall himſelf be condemned, and he that doth forgive others, need not fear God's condemnation, Mat. 6. 13. For he ſhall have judgment without mercy, that hath ſhewed no mercy: and mercy * rejoiceth againſt judgment.] * triumpheth over καὶ κατακαυχᾶται

14. And 'tis not for a Chriſtian to ſay that his faith ſhall render ſuch works unneceſſary, for indeed without ſuch works his faith will nothing profit him, and 'tis ridiculous to think it will. 14. What doth it profit, my brethren, though a man ſay he have faith, and have not works? can faith ſave him?]

15. For in caſe a Chriſtian be in great want and diſtreſſe for ſupply of the neceſſaries of life, food and rayment, 15. If a brother or ſiſter be naked, or deſtitute of daily food,]

16. And you give him good words, bid him have plenty, or wiſh he had, but doe no more to help him to the things which he hath need of for his body, what is he the better for your words? 16. And one of you ſay unto him, Depart in peace, be you warmed, and filled: notwithſtanding ye give them not thoſe things which be needfull to the body: what doth it profit?]

17. So if faith be by it ſelf, without actions conſequent and agreeable to it, 'tis as fruitleſſe and liveleſſe, as thoſe words were. 17. Even ſo faith, if it hath not works, is dead † being alone.] † by its ſelf καθ' ἑαυτὴν

18. And any man that looks on this uncharitable beleiver, will be able to reprove him thus, Talk as much of thy faith, as thou wilt, no man will believe thee, thy works muſt be ſuperadded to the confeſſion of thy faith, to approve the ſincerity of it. 18. * Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith † without thy works, and I will ſhew thee my faith by my works:] * But one will ſay, Ἀλλ' ἐρεῖ τις † ſo the Syriack, Arabick & Latine copies read, and ſo the King's MS. ἄνευ τῶν others read ἐκ by

19. One act of thy faith is, the beleiving one true God, and this is moſt abſolutely neceſſary to thee, But if thy life be not anſwerable to this part of thy faith, and that evidenced by piety and charity, thou art then to remember that the beleiving there is one God is ſuch a good quality, as is common to thee and the devils alſo, and if it have no more joyned to it, will beſtead thee no more than them. 19. Thou beleiveſt that there is one God, thou doſt well; the devils alſo beleive and tremble.]

20. 'Tis a meer vanity to conceive that faith without Chriſtian obedience can be effectual to juſtification, and you may diſcern it by this. 20. But wilt thou know, O vain man, that faith without works is dead?]

21. Abraham was the father of the faithfull, the great example of faith and juſtification, but 'twas not upon his bare beleiving God's promiſe that he was juſtified, but upon that high act of obedience to God, in being ready to offer up his only ſon, in whom the promiſes were made to him. 21. Was not Abraham our father juſtified by works, when he had offered his ſon Iſaac upon the altar?]

22. And ſo you ſee his obedience to God's commands, as well as beleif of his promiſes, concurred to the rendring him capable of the continuance of God's favour and approbation, And through the performance of that ready obedience it was, that his faith came to attain the end deſigned it. 22. * Seeſt thou how faith wrought with his works, and by works was faith made perfect?] * You ſee Βλέπεις

23. And by this triall of his obedience it was that Abraham was moſt eminently ſaid to be approved by God, 1 Mac. 2. 52. and lookt on as a friend by him, Gen. 22. 15. and in which that place of ſcripture (before delivered Gen. 15. 6.) concerning God's imputing his faith for righteouſneſſe, was moſt eminently completed. 23. And the ſcripture was fulfilled, which ſaith, Abraham beleived God, and it was imputed to him for righteouſneſſe: and he was called the friend of God.]

24. Yee

24. Yee see then, how that by works a man is justified, and not by faith onely.] 24. And so this is one great testimony that to a mans approbation with God, obedience is required, and not faith deemed sufficient, that hath not that joyned with it.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?] 25. Another evidence of this truth is to be fetcht from that we read of God's approving and rewarding of Rahab, a proselyte and stranger, no native Jew, whose faith is set forth, Heb. 11. 30. and she in a special manner rewarded by God, Jos. 6. 25. and what was it that was thus rewarded in her? why, her care and charity to those that were sent to view the land, Jos. 2. 4.

26. For as the body without the spirit is dead, so faith without works is dead also.] 26. And so the conclusion is clear and infallible, that as the body of man, without the soul inlivening it, exercises no actions of life, so doth not faith profit to our justification, without works of obedience to the commands of Christ, justice and charity &c. v. 1. 8, 14.

Notes on Chap. II.

2. Δόξα Χριστοῦ, *the glorie of Christ*, we have explained often to belong to the *Shechinah*, that again to his ἐπιφάνεια or *appearance* in the *flesh*, his *incarnation*, and all that was consequent to that: This being here improved with the addition of the words *Lord Jesus Christ*, doth more set out the *necessity* of *obeying*, and *observing* all those things, which this *Lord* and *Saviour*, the *Messias* of the *world* hath commended to his *Disciples*, i. e. to all *Christians*, *beleivers*, *faithful* persons, of which nature especially is *charity* in the following verses, and *impartial* strict *justice* (supposed and conteined in that) in this present verse. Then for πίστις τῆς δόξης *the faith of the glory* (for so the *Syriack* construes the words) it signifies this *Christian faith*, this *faith*, or *profession* of, or *beleiving* this *incarnation* and *resurrection* of *Christ*; and πίστιν ἔχειν ἐν προσωπολημψίαις to *have* this *faith in*, or *with respect of persons*] is to look on those that *professe* this *faith*, not as they are *Christians*, but as they are *rich* or *poor*, *preferring partially* one before the other, accordingly as he comes into your *courts* in greater *splendour*, And so the meaning of the whole verse is, That they that are *professors* of *Christianity* (and are here *supposed* to be so, and are put in mind of it by the title of ἀδελφοί μου, *my brethren*] ought not to have any such *unchristian* temper in them, as in their *Judicatures*, (for so συναγωγὴ signifies an *assembly* for *judicature*, and that for *Ecclesiastical* as well as *Civil* affairs, and so it seems to signifie here, v. 2.) to *prefer* or *favour* one *Christian* before another, onely in respect of his *wealth* or *fine cloathes*, when *Christ* hath *equally* received them both, or (if any) hath *preferr'd* the *poor*, v. 5.

b. That συναγωγὴ signifies all *kind* of *assemblies*, *meetings* in the *Market place*, *Mat.* 6. 2. *Consistories* for *Judicature*, *Mat.* 10. 17. and 23. 34. (and not onely places for the *publick service of God*) hath been formerly said, *Note* on *Mat.* 6. d. That it may doe so also among *Christians*, and that it doth so here, appears 1. by the προσωπολημψία *acceptation* of *persons*, *partiality*, v. 1. which especially respects *Judicatures*; 2dly, by the *foot-stool*, v. 3. which was proper to great *persons*, *Princes* on their *Throne*, or *Judges* on their *Tribunal*; 3dly, by the word κριταὶ ἐγένεσθε, *yee become Judges* v. 4. they were *Judges*, it seems; 4thly, by the mention of κριθείσεσθε *Judicatures*, v. 6. which clearly signifie such *Consistories*, 1 *Cor.* 6. 4. and lastly, by v. 9. where their *partiality*, particularly that of *preferring* the *rich* to a better place, than the *poor*, is said to be a *breach* of the *Law*. For so by a *Canon* of the *Jews* it is provided, that when a *rich* man and a *poor* have a *suit* together before their *Consistories*, either both must *sit*, or both *stand* in the same rank, to avoid all marks of *partiality*. Agreeable to which is the now present practise of the *Jews*, so that if in matter of *difference* about *meum* and *tuum*, a *Christian* having to do with a *Jew*, think fit to refer it to a *Chacham*, or *Judge* among them, and at his coming into the room where he is, chance, or choose (as taking himself to be a person of better *quality*) to *sit* down, he presently saith to the *Jew*, be he never so *mean*, *Sit thou down also*.

What is the meaning of [ὁ διακρίθητε] here, will not easily be resolved; I suppose it may best be done by these *degrees*, 1. by observing that διακρίνεσθαι in the *middle* voice, generally signifies in these *books*, either *doubting*, (*wavering*, *Mat.* 21. 21. *Mar.* 11. 23. *Act.* 10. 20. & 11. 11. *Ro.* 4. 20.) or *disputing*, there being a *connexion* betwixt these two, he that *doubts*, always *disputes* with himself. From whence also it signifies to *implead*, (with [πρὸς τινὰ, or περὶ τινὸς] added to it) or to lay any thing to ones *charge*, either *in*, or out of *Judicature*, as *Act.* 11. 2. they of the Circumcision διεκρίνοντο πρὸς αὐτὸν, *charged Peter*, or *disputed with him*, *saying*, *Thou wentest in to the uncircumcised, and didst eat with them*. For the notion of *wavering*, *Hesychius* is punctual, διακρίνει, ἀμφίζει, ἀδιστάζει, ἀναβάλλει, it signifies, *to be divided*, *to doubt*, *to fear*, so twice in this *Epistle*, c. 1. 6. μηδὲν διακρινόμενος, *nothing wavering*, ὁ γὰρ διακρινόμενος, *for the waverer*. And as by this notion of the word I conceive a difficult place will be explained, *Jude* 22. (see *note* b on that *Epistle*) so we may conclude that in this *Epistle* c. 3. 17. ἀδιάκριτος will be best rendred *without wavering*, or *constant*, (see *note* f on that chapter) *Secondly*, by observing the force of [ἐν ἑαυτοῖς *in your selves*] added to it, for as that refers oftentimes to the *inward thoughts of the heart*, (and then *not to doubt in themselves*] is to do what they do, *without* any *inward reluctance*, *check*, or *scruple*, or *dubitancy*, which in a *sinful*, and *irrational* fact, (as this here spoken of, is) cannot but be a great *aggravation* of it) so, being applied to *disceptations* or *disputes*, it oft signifies [*among themselves*, or *one with another*] And if it be so here, it will then belong to the *Judges* in this *Ecclesiastical Councel*, or *assembly* of *Bishops*, *debating* or *considering among themselves* what *justice* there is in the *cause*. *Thirdly*, by observing that *punctation*, which wee finde of

it

it in *Oecumenius* (and ſo alſo in ſome *printed* copies) without any note of *interrogation*; And that that is the right reading is ſufficiently evident, both by the *mood*, and the *copulative* [ἐὰν δὲ] which connect it with what went before, and *demonſtrate* it to be *govern'd* of the [Ἐὰν *If*] v. 2. as εἰσιλθῃ, & ἐκβαλλόμενοι, & ἔλθητε] are, And then this muſt needs be the right *rendring* of it, *If a man enter having a gold ring, and if a poor man in ſordid apparel enter alſo* (i. e. if they *implead* one the other) *and if you look* on (or have a *partial reſpect* to) the *rich*, and *ſay unto him*, &c. ἂν ὑ διακρίθητε ἐν ἑαυτοῖς, and if yee either *doubt not, diſpute not within your ſelves* in your *own hearts*, or elſe among your *ſelves* make no *diſceptation* about it, never *conſider* the *merit*, or *juſtice* of the *cauſe*, but meerly *looking* upon the *perſons*, which of them is in *fine*, which in *ſordid clothes*, *and become Judges of evill thoughts*, *unrighteous Judges*,] where the ſenſe being all this while *ſuſpended*, one *difficulty* there is ſtill remaining, to reſolve, what ſhall be the latter part of the *period*, anſwerable to the *If* by way of ἀπόδοσις; And that may poſſibly be the Ἀκούετε ἀδελφοὶ, *Hear my beloved brethren* v. 9. as if hee ſhould ſay, *If in your Judicatures you deal thus partially*, I muſt then *tell* you, or *bear you*, and *remember*, *my beloved brethren*, *Hath not God choſen the poor?* i. e. done quite *contrary* to what you now do? Or elſe there muſt be acknowledged (which is very *ordinary*) an *Ellipſis*, thus to be ſupplied, *If you* do thus and thus, *then* ſure you are *partial* to your *fellow-Chriſtians*, v. 1. And either of theſe are very commodious and ſufficiently clear the words from all farther *difficulty*; whereas there be many *difficulties* that preſſe the other reading by way of *interrogation*, as *firſt* that the ἂν, before the ὑ, is not at all *rendred* or taken notice of in that *reading*, And *ſecondly*, it is ſcarce to be obſerved in any *Author*, that the *negative* words, ὐ, οὐκ, οὐχ, οὐχὶ, or μὴ are at any time *interrogative*, when they ſtand not *firſt* in the ſentence, as here the ὑ doth not, the ἂν being *before* it, And *thirdly*, that other reading ſuppoſes, and proceeds upon a notion of διακρινὼς] which may belong to the *active* διακρίνων, but never to the *mean voice* (as διακρινὼς is) in the *New Teſtament*, or any other *Author*, or *Gloſſary*.

Ἐαν ἐισιλθῃ
Ἐκβαλλόμενοι ἔλθητε

CHAP. III.

Paraphraſe.

2. 1. MY brethren[a], be not many * Maſters, knowing that we ſhall receive † the greater condemnation.]

1. And as for actions, (ſee c. 2. 12, 13.) ſo for words ye are not to judge your brethren, or to take upon you that office of Maſter or Teacher, which belongs onely to Chriſt, but to conſider that there is a greater, an higher judicature, the judgment of God to which we are all reſerved.

* teachers
† a greater judgement
μείζων κρίμα

2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body.]

2. The beſt of us have much to blame and accuſe in our ſelves, and therefore ſhould not be forward to accuſe or judge others. And of all vices, thoſe of the tongue (whereof this of judging is an eminent one) are moſt ordinary, and they that can rule and manage that (as the Judaizers are farre from doing, c. 4. 11.) and keep innocent from all faults of that kind, do thereby demonſtrate themſelves to be true ſincere Chriſtians, able to reſiſt all other temptations, and guide all their actions according to the Chriſtian rule.

* bridles
χαλινοὺς

3. Behold, we put * bits in the horſes mouthes, that they may obey us, and we turne about their whole body.]

3. As in managing of horſes, when by a bridle put into his mouth, we have gotten power over that part, we are thereby enabled to diſpoſe of the whole beaſt, though a very ſtrong one, as we pleaſe.

4. Behold alſo the ſhips which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helme, whitherſoever the governour liſteth.]

4. And ſo though a ſhip on the ſea be a vaſt unweildy veſſel, and in the power of winds and waves (as we are of temptations) to carry it violently before them, yet the Pilot by means of the helm or ſtern, a ſmall part, of an unconſiderable bigneſſe, is able to rule it, and turn it as he pleaſe.

b. 5. [b] † Even ſo the tongue is a little member, and * boaſteth great things: behold, how great a matter a little fire kindleth.]

† So
* makes great boaſts
μεγαλαυχεῖ

5. Again, the tongue is one of the ſmalleſt parts of a man's body, and yet makes a great noiſe, doth a great deal of hurt, ſtirres up faction and contention in the Church, as a little fire, ye know, will ſet a whole houſe, or any the greateſt pile on fire.

c. d. 6. [c] And the tongue is † a fire, a world of iniquity; ſo is the tongue among our members, that it defileth the whole body, and ſetteth on fire the [d] * courſe of nature, and it is ſet on fire of hell.]

† or is ſet in the members a fire of iniquity to the world
* wheel of affairs.

6. And the tongue cannot more fitly be reſembled than to fire, for though it be but one, and that a very ſmall member of the body, yet ſo it may be uſed, as to ſet the whole ſociety of men, a church, a kingdome, a whole world, on fire with ſtrife and contention, and all wickedneſſe, infecting and poyſoning the whole ſociety, ſetting all in combuſtion, being it ſelf ſet on work by the devil, kindled by that fire that comes from hell.

e. 7. For † [e] every kind of beaſts, and of birds, and of ſerpents, and things in the ſea is tamed, and hath been tamed * of mankind,]

† all the nature
* by the nature of man

7. 'Tis in the power and skill of man, (as through all times we ſee) to repreſſe the violence and poyſon of all other creatures, to ſubdue and diſarm them of their weapons and means of hurting mortally,

8. But the tongue can no man tame, it is an unruly evil, full of deadly poyſon.]

8. But the tongue is more hard to be ſubdued than any of theſe, an irremediable author of many evils, ſtrikes, and wounds, and kills like the moſt venemous beaſt, and no antidote is ſufficient againſt it.

9. There-

† and ſ 9. Therewith bleſſe we God, † even the father, and therewith curſe we men, which are made after the ſimilitude of God.] 9. And what a ſoul ſin is it in a Chriſtian or profeſſor of piety, to uſe this member to ſo diſtant offices, to confeſſe with the tongue and acknowledge him, who is both our God and our father, and to judge and raile at our Chriſtian brethren, who for that image of God, they bear upon them, are to be looked on and uſed with all kindneſſe?

10. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.] 10. This contrariety of our practiſes is a moſt unchriſtian thing, and ought to be reformed in you, your profeſſion of piety to God ought to have all charity to your fellow-Chriſtians accompanying it.

11. Doth a fountain ſend forth at the ſame place ſweet water and bitter?] 11. No fountain can ſend forth two ſorts of waters of ſo diſtant a nature, ſo contrary one to the other, ſweet water, to which the effluxions of our charity may fitly be compared, and bitter water, by which curſing was expreſt Num. 5. 22,

* A figtree, my brethren, cannot bring forth olives, or a vine figs, neither will ſalt-water produce ſweet, for the Kgs MS. reads, ουτε αλυκον γλυκυ ποιειν ὑδωρ

12. * Can the figtree, my brethren, bear olive berries? either a vine, figs? ſo can no fountain yeild both ſalt water and freſh.] 12. Any more than one tree can bear the fruit that belongs to another tree.

13. Who is a wiſe man, and † indued with knowledge amongſt you? Let him ſhew out of a good converſation his works with meekneſs of wiſdome.] 13. And therefore for them that deſpiſe and condemne others, and take upon them to be the onely perfect men, ver. 1, 2. the Gnoſtick Judaizers, Let them know, wherein the true Chriſtian knowledge conſiſts, even in doing all works of charity, as well as piety, with all meekneſſe (as that is oppoſed to pride of their own wiſdome) accompanying them.

† knowing ἐπιστήμων

14. But if you have bitter envying and ſtrife in your hearts, * glory not, and lie not againſt the truth.] * 14 But bitter emulation and contention is farre from being a piece of ſpiritual wiſdome, and therefore if this be among you, what is this but an hypocritical boaſting? or ye have little reaſon to boaſt, or pretend that you are the wiſe or ſpiritual, as the bitter contentious Gnoſticks doe, ſee v.15.

* doe ye not boaſt and lie-μὴ κατακαυχᾶσθε καὶ ψεύδεσθε

15. † This wiſdome deſcendeth not from above, but is earthly, * ſenſual, devilliſh.] 15. This is quite contrary to the true celeſtial wiſdome that Chriſt came to teach and infuſe into us, 'Tis that which 1. the love of the world, 2. Mens own carnal unregenerate hearts, or 3. Satan himſelf, that profeſſeth to be an enemy of all good men, infuſeth into them.

† This is not the wiſdome that deſcendeth from-ἡ σοφία ἄνωθεν κατα-

* animal ψυχικὴ

16. For where envying and ſtrife is, there is † confuſion and every evil work:] 16. For there is nothing ſo ill, i.e. ſinfull, be it ſedition, or diſturbance of the whole State or Church, and nothing ſo ill, i.e. miſerable, no ſuch curſe to any community, or unquietneſſe to any particular perſon, but it is certainly to be expected, where emulation and contention have once entred.

† ſedition ἀκαταστασία

* mild, eaſie to be perſwaded, ἐπιεικὴς, ſuaſile, ſuaſible

† without wavering

17. But the wiſdome that is from above is firſt pure, then peaceable, * gentle, and eaſie to be intreated, full of mercy and good fruits, † without partiality, and without hypocriſie.] 17. But the true Chriſtian celeſtiall wiſdome indeed may be known by theſe properties, that it is 1. pure from all luſts and filthineſſe, ſo frequently practiſed by the Gnoſticks, 2^{dly}, peaceable, and ſo quite contrary to the contentious factious humour of the Gnoſticks, 3^{dly}, not rigid, but gentle, mild, equitable, receding from his own ſtrict right in order to peace (ſee note on 2 Cor. 10. 2.) 4^{thly}, very ready to beleive any thing that is good of another, or that may mitigate or alleviate his fault, (ſee note on 1 Cor. 13. c.) 5^{ly}, abounding in all charitable works, 6^{thly}, without all wavering or inconſtancy, or danger of falling off to the ſeducers, or perſecutors, Gnoſticks or Jewes, 7^{thly}, without diſſimulation, or appearing to be what they are not, ſuch as the falſe brethren 2 Cor. 11. 26. which brought ſuch miſchief on the Apoſtle. f.

* But δὲ

† for them that cauſe τοῖς ποιοῦσι

18. * And † the fruit of righteouſneſſe is ſown in peace † of them that make peace.] 18. But they that love and follow peace ſhall accordingly be repaid the reward of the righteous, the peace, and all the mercies of God ſhall be their reward. g.

Notes on Chap. III.

3. μὴ πολλοὶ διδάσκαλοι γίνεσθε, *be not many maſters*] What the full importance of this admonition is, may perhaps be thus collected. One great fault of the *Judaizing Chriſtians* & *Gnoſticks*, frequently taken notice of, is that of *judging* others, the *orthodox Chriſtians*, and *ſeparating* from them. Thus *Rom.* 2. 1. the ὁ κρίνων, *he that judgeth*, in the *beginning* and *end* of the *verſe*, hath been ſhewed to ſignifie (ſee *note* a. on that *chap.*) him that teacheth the *neceſſity* of obſerving the *Moſaical law*, and *accuſeth*, and *ſeparateth*, and *ſpeaks evil* of the *Orthodox Chriſtians*, as *breakers* of the *Law*, as παραβάται a ſort of *Apoſtates*, becauſe they are not *circumciſed*. Theſe are there farther deſcribed, v. 18, 19, 20. as thoſe that take upon them to *know* the *will of God* moſt *perfectly* (and are thence called *Gnoſticks*) to be *guides* of the *blind*, *lights* of them that are in *darkneſſe*, *inſtructers* of *fools*, διδάσκαλοι νηπίων, *teachers* or *maſters of babes*, &c. where their aſſuming thoſe titles of *guides*, *lights*, *inſtructers*, *maſters*, is joyned with the *judging* of others, as *blind*, *ignorant*, *fools* and *babes*. And as there διδάσκαλος *teacher* or *maſter* (the ſame as here) is one of the *titles* they aſſumed, ſo v. 21. is [ὁ ἕτερον διδάσκων ἕτερον *thou that teacheſt another*] in this ſenſe again, *thou that aſſumeſt* to *know more* than all others, to be able to *inſtruct* and *teach* others, as if no man *knew* his *duty* but they. Theſe are again deſcribed *Rom.* 14. 4. by the ὁ κρίνων ἀλλότριον οἰκέτην, *he that judgeth another man's ſervant*, that, when *Chriſt* hath given *Chriſtians liberty* in the matter of *circumciſion*, and other *Judaical performances*, require all thoſe performances of their fellow *Chriſtians*, as if they, not *Chriſt*, were the *lords* and *maſters* of their *faith*. So again *Col.* 2. 16. Μὴ οὖν τις κρινέτω, *Let no man judge you in meat or drinks*, &c. where the *judging* is that of the *Judaizers*, and is called *dogmatizing*, ver. 20. by *ordinance* retrenching that *liberty* that *Chriſt* hath given us, and thereupon *judging* all that are not their *diſciples*, and ſo that is all one with this notion of διδάσκαλοι *maſters* here. A ſpice of this

ὁ κρίνων ἀλλότριον οἰκέτην

μὴ οὖν τις ὑμᾶς κρινέτω Κριτὴς

διδάσκαλοι νηπίων

humour it was that *Chriſt* noted in the *Phariſees*, *Mat.*23. when he tells them, they *loved* to be called *Rabbi*, *Rabbi*, v. 7. i.e. *my maſter, my maſter*, my *guide*, my *inſtructer*, which *Chriſt* forbidding his *diſciples* to *imitate*, gives this reaſon, εἷς γάρ ἐστιν ὁ καθηγητὴς, *for one is your guide* or *maſter, Chriſt*, and again ver. 10. μηδὲ κληθῆτε καθηγηταί· *Be not ye called guides* or *maſters, for one is your maſter Chriſt.* And that this is the notion of διδάσκαλοι *maſters*, here, may *appear* 1. by the *circumſtances* of the *context*, and 2dly, by comparing them with theſe other places now mentioned. For the firſt, in the 12th verſe of ch. 2. S. *James* ſpeaks diſtinctly to theſe *Judaizers*, and admoniſheth them of their *words*, as well as *actions*, that they are to be *guided* by the *Chriſtian*, not *Moſaical law*, and accordingly to be judged, That the *Chriſtian law* teacheth *liberty* from the *Moſaical*, and they that *ſpeak* or *doe* contrary to that *liberty*, are much to be blamed; Which being thus generally propoſed on thoſe *two heads*, he begins (by way of ὑπόδειγμα) firſt with the *laſt actions*, thoſe eſpecially of *mercy*, moſt contrary to the practiſe of theſe *Judaizers*, who fiercely *perſecuted* the *Orthodox Chriſtians*, and on that head he proceeds to the end of the *chapter*, ſhewing how little available *faith* or *Chriſtian profeſſion* will be without *charity*. And then at the beginning of this *chapter* he returns to the *firſt*, that of the *tongue* or *ſpeech*, a ſpecial part of which is that of *judging* others, & ſo goes on to this matter of the *unrulines* of the *tongue*, v. 3. &c. and ſhews how *contrary* that is alſo to *Chriſtian profeſſion* v. 9. it being the *curſing* of *men*, when they pretend to pay *reverence* and *bleſſing* to *God*, And this, it ſeems, they were guilty of, not only by what had before been ſaid, c. 1. 26. that he that *ſeems to be religious, and bridleth not his tongue, that man's religion is vain*, but here alſo, v. 10. *My brethren theſe things ought not to be ſo.* And that they are the *Gnoſticks* that are thus noted by him, appears v. 13. *Who is wiſe, and endued with knowledge among you? let him by a good converſation ſhew his own works with meekneſſe of wiſdome*, intimating, that this *proud, faſtidious, ſupercilious wiſdome*, *judging* and *cenſuring* others, is that which is here deſigned to be beaten down by him, and ſo the πικρὸς ζῆλος, *bitter zeal*, v. 14. And that is the reaſon alſo, that c. 4. 11. having exhorted them not to *ſpeak againſt one another*, he adds, *He that ſpeaks againſt his brother, and judgeth his brother, ſpeaks againſt the law, and judgeth the law*, i. e. by his practiſe *condemns* the *law* of *God*, which he ſo *zealouſly* profeſſeth to ſtand for. That this is the importance of the place may appear 2dly, by comparing this verſe here with *Rom.* 14. 10. There for the ſuppreſſing this fault of theirs, *judging* or *ſetting at nought* the *brother*, this reaſon is given, πάντες παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ, *for we ſhall all appear before the judgment ſeat of Chriſt*, (as in another matter, 1 *Cor.* 4. *He that judgeth me is the Lord, therefore judge nothing before the time, untill the Lord come* &c. i. e. *judging* others is an *unchriſtian* thing, derogating from *Chriſt's judicature*, to which all muſt be referred:) And ſo here, *Be not many Maſters, knowing we ſhall receive a greater judgment*, i. e. *anſwer* for what we doe, at an *higher judicature*, And ſo again c. 4. 12. *There is one lawgiver who is able to ſave and to deſtroy* (i. e. to whom all *judging* is to be referred) *Who art thou which judgeſt another?* This is farther confirmed by comparing it with 1 *Tim.* 1. 7. where of the *Gnoſtick Judaizers* (evidently deſcribed v. 6. by the τινὲς ἀστοχήσαντες, and ἐκτραπέντες εἰς ματαιολογίαν, *ſwerving from the faith and good conſcience, and being turned to vain ſpeaking*) he ſaith, that they are *deſirous to be teachers of the law*, i. e. *Rabbies*, i. e. all one with the διδάσκαλοι *Maſters* or *teachers* here, and this, it ſeems, in reſpect of their *aſſerting* the *neceſſity* of the *Chriſtian's obſerving* the *Moſaical law* (as appears ver. 8.) and that is in effect the *judging* of them that obſerve it not. And ſo 1 *Tim.* 6. ſpeaking of theſe, under the title of ἑτεροδιδασκαλοῦντες *Heterodox teachers, puffed up*, as *Gnoſticks*, but μηδὲν ἐπιστάμενοι *knowing nothing*, he adds mention, as of their *envy* and *ſtrife*, ſo of their *evil ſpeaking*, and *evil ſurmiſing*, the *judging* which we now ſpeak of. As for the putting in the word πολλοὶ *many*, *be ye not many maſters*, I ſuppoſe that is in oppoſition to the εἷς διδάσκαλος or καθηγητὴς the *one maſter* or *guide*, *Mat.* 23. or the εἷς νομοθέτης, the *one lawgiver*, or *judge* here, *Jam.* 4. 12. For it being *Chriſt's office* onely to give *lawes* to the *Church*, theſe *Judaizers* doe clearly intrench upon his *office*, and ſo are πολλοὶ διδάσκαλοι *many*, in ſtead of the *one Maſter*. This one *difficulty* being thus explained, and the *interpretation* confirmed, the reſt of the *chapter* will be very *perſpicuous* and coherent to it, which in any other *interpretation* of the *verſe* will be *obſcure*, and the *connexion* very hard to be *diſcerned*.

That the word [ὕτω, *ſo*] here, is a note of the *latter* part, or ἀντιστρόφου of the *ſimilitude*, may at firſt ſight be beleived, but upon farther conſideration will be found a miſtake. For that which is here added is not fitly illuſtrated by the *foregoing ſimilitude* of the *horſe* or *ſhip*, but by another *ſimilitude* annexed after it, with the particle ἰδού, *behold*, For that is the way of bringing in *ſimilitudes* (and is uſed before v. 3. and 4.) and not onely the forms ὥσπερ, ὕτω, *as*, and *ſo*, Nay when the *plain* ſenſe, or matter to be illuſtrated, is firſt ſet down, as here it is, v. 2. *If any man offend not in word, he is able to bridle the whole body alſo*, there the ἰδού, *behold*, is by much the fitteſt form to introduce the *ſimilitude*, as there it doth of the *horſe* and *ſhip*. And if that be converted into the other form, it muſt be by placing the *latter* part *firſt* after this manner, As a *man turns* or *rules* an *horſe* by a *bridle*, or a *ſhip* by a *ſtern*: ſo he that hath command of his *tongue*, is able to *bridle* or *rule* the whole *body*, And again v. 5. As a *little fire* ſets a *great* deal of *matter* on *fire*, ſo the *tongue*, being a *little member*, μεγαλαυχεῖ, *makes a great noiſe*, keeps a great *ſtir*, puts whole *multitudes* into a *combuſtion*. And therefore another notion of [ὕτω *ſo*] is here to be taken notice of, as a form of bringing in a ſecond, or third part of a *diſtribution*, without any [ὡς or ὥσπερ *as*] *antecedent*. And ſo it ſeems to be in this place, a form of *tranſition* from one part of the Diſcourſe of the *tongue*, conſidered, when it is *bridled*, v. 2, 3, 4. to another v. 5. &c. when it is not *bridled*, and will be beſt rendred [*In like manner*] or [*ſo likewiſe.*] As for the ὕτω v. 6. which ſeems otherwiſe uſed, it is not to be found

in

in the *King's* Ms. nor the *Syriack*, see *note* c.

c. The words of this v. 6. in the ordinary copies, Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος ἀδικίας οὕτως ἡ γλῶσσα κατάκειται) &c. *And the tongue is a fire, a world of iniquity, So is the tongue seated in the members*] seems not to be rightly set, The *King's* Ms. leaves out the οὕτως, But that change will not render the words any complete sense. The *Syriack* seem to have read it shorter without the latter [οὕτως ἡ γλῶσσα; *so the tongue*] and to have read [τῷ κόσμῳ *to the world*] in stead of [ὁ κόσμος *the world*] and then the plain meaning is, *And the tongue is placed in the members, a fire of iniquity to the world*, i. e. As a *fire* in the midst of a great deal of *combustible* matter, sets all presently in a *flame*, so doth the *tongue* in our *members*, it is a cause of *contention*, *sedition*, &c. (and so of the greatest *iniquity*, that sin of *uncharitableness*, so contrary to the *Christian law*) *to the world*, the whole *society* of men about us. That this is the true rendring of the place, by making the world answerable to the ὕλη *matter*, which is set on *fire* (and not that the *tongue* compared to *fire* is here styled *a world of iniquity*) appears by the end of the verse, where in like manner it is said φλογίζειν *to put into a flame* & τροχὸν γενέσεως *the wheel of affairs*, (see *note* d.)

Πῦρ ἀδικίας τὸ κόσμῳ

d. That γένεσις signifies *affairs* or *actions*, all that comes to passe, see *note* on *Mat.* 1. a. Τροχὸς signifies a *wheel*, and the *Hebrews* are wont *rhetorically* to expresse *businesse* or *affairs* of the world by the *turning* of *wheels* אוֹפַנַּי גִּלְגַּל תְּסִבּוֹנָה פְּרִיכֶם *how are the rolling* or *whirling of the wheels of your affairs turned*. *Buxtorf: Instit: Epistol. Epist.* 1. And so ὁ τροχὸς γενέσεως will signifie the *compasse* or *sphere* or *succession* of *affairs*, meaning of *men* or *mankind*, and so putting that into a *flame*, will be in another phrase all one with πῦρ τῷ κόσμῳ *fire to the world*, at the beginning of the verse, putting the *world*, i. e. all the *affairs* of the *world*, into a *combustion*.

Γένεσις Τροχὸς φλογίζειν

Another notion I have had of this *phrase*, which I shall but mention, by taking γένεσις in the *Astronomers* notion (toucht on note on c. 1. d) for *Nativity* or *Geniture*, as that notes all the *events* of life, by *Astrologers* conjecturally foretold, from the *position* of the *heavens* at the time of any ones *birth*. This the *Artists* might fitly represent in a *wheel*, bringing up one part of the *life* (and the *events* thereof) after another, to which the *antients wheel* of *Fortune* may seem to refer, and when this *wheel* was represented *fiery*, that would fitly note *contentions* and *wars*, &c. And accordingly φλογίζειν τὸν τροχὸν τῆς γενέσεως] might be rendred *to set the wheel of Nativity on a light flame*, i. e. to turn the whole *life* into *contentions* and *feudes*, which is but an elegant way of expressing that sense which is acknowledged to belong to these words.

e. For the understanding this verse, it must first be premised that the notion of φύσις *nature* for *kind*, or οὐσία *essence*, *being*, in *Hesychius*, is commodious to it here, both in the beginning and end of the verse, so that πᾶσα φύσις θηρίων &c. may signifie *all kind of beasts*, i. e. *beasts indefinitely*, so ἀνθρωπίνη φύσις may be *mankind*, i. e. *men indefinitely* of all *ages* or *times*, proportionably to δαμάζεται) and δεδαμασται *is tamed and hath been tamed*, i. e. in *all times perpetually have been tamed*. The greater difficulty will be, what is meant by δαμάζειν *to tame*; That may (as ordinarily it doth) signifie *cicurare*, to take off from *wildnesse*, and so to make *tame* and *familiar*, to bring to *hand*, and that may be very appliable both to θηρία and πετεινὰ *beasts* and *birds*, which are by men thus *tamed*, and made serviceable to us. But because this is not so commonly practised in *serpents*, and *fishes*, and yet these are here named *indifferently* with the former, it is more reasonable that another notion of the word should here be pitched on, which may *indifferently* be appliable to *all* the kinds here mentioned, And that is the notion of *subduing*, *mastering*, getting *power* over them, so saith *Hesychius*, δαμάζει, ὑποτάσσει, it signifies to be *subdued*, *kept under*, the very *Latine*, *domari*, *restrained*, that it shall not be able to *offend* or *hurt*, and so here ἀνυπόταττον, that which *is not cannot be restrained*, is opposed to it. And then this will be of a larger extent, belong to all *hurtful creatures*, which by *horns*, or *teeth*, or *heels*, or by their *poisonous* nature are able to *hurt* us, and to all the several ways and *inventions* that men have to *avoid* and *restrain* these, by taking them, depriving them of their *weapons* of *offence*, their *stings*, their *teeth*, or when they have *bitten* or *poisoned* any man, by *curing* that *wound*, *overcoming* that *poison*, And this last of *poison*, if it be not primarily here meant, is certainly to be taken in, as may be guess'd by the ὑποτύπωσις, or *second* part of the *similitude* v. 8. where the *tongue* that no man can *subdue* or *restrain*, is said to be full ἰοῦ θανατηφόρου of *deadly*, *mortiferous poison*, whereas the *poison* of other things is *conquerable*, *curable*; and so when v. 6. 'tis said σπιλοῦν to *defile*, i. e. to *infect*, or *poison* the *whole body*, and accordingly the θηρία in the front, which we render *beasts*, are *vipers* among the *Physitians*, *Nicander* &c. whose θηρίακα comes from thence, and so θηρίον is used for a *venemous beast*, *Act.* 28. 4. (all one with ἐχίδνα *viper* v. 3.) and so are Ἑρπετὰ *serpents* also. and to that may possibly belong the other part of that enumeration, the *creatures* of the other *elements*, the *air* and *water*, πέτεινα and ἐνάλια, And then perhaps it may not be amisse to resume the *common* ordinary notion of φύσις *nature* for the *natural quality*, and *faculty* of all these here named, whether *strength*, *violence*, *ravenousnesse* or *poisonousnesse*, which is by nature implanted in several *creatures*, enabling them to *hurt* and *kill* us, which yet ἀνθρωπίνη φύσις, *by man's nature*, his *wit*, *understanding*, *faculty* of *inventing* of means to *secure* himself, or *weaken* or *disarm* them, have from time to time been *subdued*, *weakned*, *deprived* of their *power* of *hurting mortally*, whereas the *tongue* cannot be *restrained*, the poison of that is *mortal*, and neither to be *cured* nor *prevented*.

Φύσει θηρίων

Ἀνθρωπίνη φύσει

Δαμάζειν

Θηρία

Ἑρπετὰ

Φύσις

That διακρινόμενος signifies to *dispute* or *doubt*, or *waver*, in the *middle* voice, and not to *judge*, or be *partial*, hath been already shew'd (*see note* on c. 2. c. and on *Jude* k) To which it is most consequent, that ἀδιακρίτως here should signifie [*without wavering*] and so it will be a very fit *Epithet* of the *supernal wisdome*, the true *Christian Piety*, that he which hath it, adheres *firmly* and *constantly* to *Christ*, whatsoever *temptations* attempt to *drive*, or *invite* him from it. And this is most fitly added here, where the *character* of the *true Christian*

Διακρινόμενος

Ἀδιακρίτως

is ſet oppoſite to that of the *Gnoſticks*, whoſe *compliances* (ſo often noted in him) with the *Jews* or *heathens*, when the *Chriſtian* was *perſecuted* by either, were the higheſt degree of *wavering* and *inconſtancy*, and eſpecially his *doctrine* of the *ἀδιαφορία*, that it was an *indifferent thing to forſwear Chriſt* in time of *perſecution*. And ſo this part of the character is fitly prefixt before *ἀνυπόκριτος without hypocriſie*, which oppoſeth the *Chriſtian* to the *falſe, deceitful Profeſſor of Chriſtianity*, ſuch as betrayed the ſincere *Orthodox beleivers* to the *Jewes* and *Perſecutors*.

ἀνυπόκριτος

g. Some difficulty there is in this verſe, ariſing from the different notions that *καρπὸς fruit* and *εἰρήνη peace* are capable of. *Καρπὸς fruit*, noting that which is any way (whether *naturally* or *morally*) *produced*, ſignifies either an *effect* or *reward*. As an *effect* it is uſed v. 17. immediately precedent, where of the *ſupernal wiſdome* it is ſaid, that it is *πλήρης ἀγαθῶν καρπῶν full of good fruits*, thoſe *fruits* being the *effects* or *productions* of that *wiſdome*. But elſwhere it ſeems to be taken in that other notion, So *Heb.* 12. 11. where *chaſtening* though at *preſent not joyous*, is yet ſaid *afterward* to *yeild* (by this *moral* way of *production*, not as an *effect*, but a *reward*) *the peaceable fruit of righteouſneſſe*, and ſo here the ſame phraſe, *καρπὸς δικαιοσύνης fruit of righteouſneſs*, i. e. of that *ſupernal wiſdome*, or *Chriſtian piety* and *charity* (ſee *Heb.* 12. e.) ſignifies the *reward* of it, and this is here ſaid to be *ſown*, as there to be *yeilded* or *returned* (ſo ἀποδίδωμι ſignifies *retribution*) here *ἐν εἰρήνῃ, in peace*, as there to be *εἰρηνικὸς peaceable*. Then for *εἰρήνη peace*, that ſignifies 1. that *virtue* of *charity*, *peace* with *men*, and ſo 'tis certainly uſed in the end of the verſe, in oppoſition to all the *uncharitableneſſe* and *emulations* in the former part of this, and the beginning of the next *chapter*, and conſequently *ποιεῖν εἰρήνην to doe* or *make peace* (proportionable to the phraſes *ποιεῖν δικαιοσύνην to do righteouſneſs*, and *ποιεῖν ἁμαρτίαν to doe*, or *commit ſin*) ſignifies to uſe all *diligence* of *endevour* and *induſtry* to attain it, *διώκειν εἰρήνην* to *purſue peace*, *φιλοτιμεῖσθαι* to *be emulous, ambitious of quiet*, *ſtudiouſly* to *contend* for it, and ſo is *εἰρηνοποιοὶ peace-makers* uſed, (ſee *Mat.* 5. *note* d.) But then it doth alſo ſignifie, according to the notion of the *Hebrew* שָׁלוֹם, all *happineſſe* and *proſperity*, as when *Peace be to you*] is the form of *ſalutation* and contains all the *bleſſings* in the *world*, *ſpiritual and temporal*, under it, and ſo by the ordinary *figure* of ſacred *Rhetorick*, *ἀνταναάκλασις* (ſee *note* on *Mat.* 8. k.) it ſeems to ſignifie here in the former place, *in peace*, i. e. in a moſt *happy, gracious* manner, or with a *confluence* of all *felicity* attending it.

Καρπὸς δικαιοσύνης

Ἔρις

Ζῆλος

διώκειν εἰρήνην

φιλοτιμεῖσθαι

ἡσυχάζειν

Paraphraſe.

CHAP. IV.

1. All the open wars among the Jews at this time, (ſee note on c. 5. c.) and all the lower ſtrifes, and diſſenſions, and emulations, wherein the Chriſtian Judaizers are now engaged againſt others, (ſee Zonar. in Can. Ap. 65.) are far from any pious, or divine, ſupernal principle, c. 3. 17. they proceed viſibly from your own carnal hearts, your deſires, and purſuits of thoſe things, that are matter of ſatisfaction to your luſts within you, thoſe ſenſual luſts, which firſt war againſt your reaſon and upper ſoul, and then againſt the directions of God's Spirit, firſt move a ſtrife within your own breaſts, rebelling againſt the law of the mind, Rom. 7. and then diſquiet all others neer you.

1. FRom whence come wars and * fightings among you? come they not hence, even of your † luſts, that war in your members?]

* contentions μάχαι

† pleaſures ἡδονῶν

2. All your coveting, and envying, and contending, and fighting, brings you in no kind of profit, becauſe praying to God, which is the only means of attaining, is neglected.

2. Yee * luſt, and have not; yee kill and † deſire to have, and cannot obtain; * yee fight, and war, yet yee have not, becauſe yee ask not.]

* covetings ἐπιθυμεῖτε

† envy ζηλοῦτε

* ye contend and fight μάχεσθε καὶ πολεμεῖτε

3. And for them that doe pray to God, 'tis yet among many of you only, or principally, for ſuch things, which may be inſtrumental to your luſts, and therefore God who hath promiſed to grant all things that we pray for, if it be for our advantage that he ſhould, doth not grant you ſuch prayers as theſe.

3. Yee ask and receive not, becauſe yee ask amiſſe, that ye may conſume it upon your own luſts.]

4. And yee that thus behave your ſelves to God as adulterers, or adultereſſes to their mates, that receive other loves into competition with him, that think to love God and the world too, muſt know that this cannot bee done, the loving of the world, the purſuing of worldly ends or advantages, is not the loving but the hating of God; whoſoever therefore is a lover of the world, is by that to be preſumed to be a profeſt enemy of Gods.

4. Yee adulterers and adultereſſes, know yee not that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God.]

a. 5. This odiouſneſſe of carnal minds in the ſight of God, was long ſince expreſſed in the Old Teſtament concerning the old world, Gen. 6. where, as the cauſe of the threatned deluge, is mentioned, that the ſpirit that was in the men of that age v. 3. i. e. their ſouls or minds, were inſatiably ſet upon their own luſts, imagined evil continually.

5. Doe yee think that the [a] Scripture ſaith in vain, The ſpirit * that dwelleth in us, luſteth to envy?]

† Which hath ſojourned in us deſireth-

b. 6. To thoſe God then gave time of repentance, an hundred and twenty years, and pardon if they would make uſe of it, and ſo God doth ſtill, but that ſtill available to men only upon condition of repentance and reformation, according to what is ſaid in another Scripture, Prov. 3. 34. God ſetteth himſelf againſt the ſtubborn, vitious perſon, but is gracious and merciful to the obedient and penitent.

6. But he giveth more grace, wherefore he ſaith, God reſiſteth the [b] proud and giveth grace to the humble.]

7. Submit

7. Submit your selves therefore to God; resist the devil, and he will flie from you.] 7. By this it appears how necessary it is for all that expect any mercy from God to be wholly conformed to his will, And whatever suggestions to envie, strife, emulation, the devil, and that wisdome which is not from above c.3.15. shall offer to you, doe you repell them, and it is not in his power without your consent to hurt you, but he will certainly being repelled, depart from you.

8. Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purifie your hearts ye double-minded.] 8. Make your humble addresses in prayer to God, and faithfull obedience to him, and he will be ready to assist you against all temptations mentioned ver.8. As for all you Gnosticks, that are for God and the world too, v.4. (see note a. on ch.1.) which will professe Christ no longer, than 'tis safe to doe so, inconstant, cowardly, wavering hypocrites, your hearts must be purified from that profane mixture, and wholly consecrated to God's service.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavinesse:] 9. Your reformation of such sins as these must be joyned with great humiliation, and mourning and lamenting them, And that but seasonably at this time, for there be sad daies approaching on this nation, utter excision to the unreformed, to the unbeleiving obdurate Jewes, and to all the Gnostick hereticks among them, see c.5.1. & Jude note 2.

* Be ye humbled Ταπεινώθητε

10. * Humble your selves in the sight of the Lord, and he shall lift you up.] 10. The onely way to get into the number of those that there shall be delivered, is timely to repent and return unto Christ.

† Speak not against- Μὴ καταλαλεῖτε * against † against

11. †Speak not evil one of another (brethren:) he that speaketh * evil of his brother, and judgeth his brother, speaketh † evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.] 11. Speak not against them which do not observe those legal ceremonies, which some of you Jewish Christians doe still retain, nor condemn any man for not observing them, for he that doth so, speaketh in effect against the law, by which that Christian rules his actions (i. e. the law of Christ, the Gospel) censures that for imperfect, in that it commands not those things, and if thou dost so, then in stead of obeying the law of Christ, thou undertakest to overrule and judge it, and canst not truly be called a Christian.

* and judge, for the Reg. MS. reads ἢ κρίνει

12. There is one lawgiver *, who is able to save and to destroy: Who art thou that judgest another?] 12. Christ, and none else, hath authority to give laws unto us, and punish the refractary, and it is not for you to impose observances where he hath given liberty.

† merchandise ἐμπορευσόμεθα

13. Goe to now, ye that say, [c] To day, or to morrow we will goe into such a city, and continue there a year, and †buy and sell, and get gain:] 13. And (as now the times are, a saddain destruction approaching the Jewes) one admonition will be very seasonable for those that use these or the like arrogant forms of speech, To day &c. assuming to themselves power over the future: c.

14. Whereas ye know not what shall be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.] 14. Whereas (beside the Atheisticalnesse of it, in taking themselves off from depending on God) it is certain they doe not know what they shall be able to doe to morrow, For even your life it self, on which all your designes must necessarily depend, is but a most frail mortal transitory thing, short and presently vanisheth.

* If the Lord please, and if we shall live, we will even or also doe this. Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο.

15. For that ye ought to say, * If the Lord will, we shall live and doe this, or that.] 15. And therefore your forms of language ought to be of another making, never mentioning any purpose of yours, but with subordination to the good pleasure of God.

16. But now ye rejoice in your [d] boastings, all such rejoicing is † evil.] 16. And for you to take pleasure in such insolent speeches as these, is a wicked Atheistical thing. d.

† wicked πονηρά

17. Therefore to him that knoweth to doe good and doth it not, to him it is sinne.] 17. And for Christians to be guilty of this, who have received so much light and knowledge to the contrary, this will render you the more inexcusably guilty and punishable.

Notes on Chap. IV.

a. There is no place of *scripture* of the *Old Testament*, which can own so much of this citation as that *Gen. 6.* where in the *Septuagint's* reading there is πνεῦμα *spirit* and κατῴκησεν *abideth*; and the κατοικητὴν *abiding*, there, is all one with the παροικίαν *sojourning* here. Now whereas 'tis here added of that *Spirit*, that it doth ἐπιποθεῖν εἰς φθόνον, *desire to envy*. 1. 'tis clear that the πνεῦμα μου, *my spirit*, there, is the *spirit* or *soul* of *man*, given him by *God*, and so called *God's*, in respect of the *original*, (see *note* on 1 *Pet.*3. e.) but signifies the *mind* of *man*, as it is in him, and is *corrupted* by an *habite* of *worldly* and *wicked desires*, which cannot be affirmed of *God's holy Spirit*, (and for any *evil Angel*, it will be hard to say, either that such *dwell* in us, or that it is they that *lust* in us, It is our own *corrupt hearts*, even when the *devils* move us, to which the *lust* and all the *sin* is to be *imputed*) and 2dly, this is parallel to what *Gen.* 6. 3. is said of that *old world*, that *man is flesh, and the thoughts of his heart alwaies evil*, i.e. his *carnal*, or *worldly desires* are *insatiable*, bent to all manner of *wickednesse*, the *desires* here being distinctly noted by ἐπιποθεῖν, *desiring*, and either the *wickednesse* or *insatiatenesse* of them by φθόνος *envie*, which sometimes in *Authors* is the contrary to *liberality*, and signifies all manner of *covetousnesse*, *pining* to see any man have what we have not, and elsewhere signifies *malice*, *violence*, and the like. As for the addition here ver. 6. [*But he giveth more grace*] that seems to be the *Apostles* own observation of that place in *Genesis*, that when the *world* so *provoked God*, yet he gave them time of *repentance* (as it there follows, *Nevertheless his daies shall be an hundred and twenty years*, they shall have that *space* allowed them to *reform* and *escape* punishment) and so *God* in *Christ* doth now; and upon *repentance* there is yet *mercy* and Μείζονα δὲ δίδωσι χάριν

pardon to be had, upon which is superstructed naturally that which follows, *Wherefore he saith* &c.

b. ὑπερηφανοις The word ὑπερήφανος here notes not particularly the *vice* of *pride* and *haughtinesse*, but a general *disobedience* and *resistance* against the *law* of God, which is called ὕβρις *contumelion sneſſe*, and *superbia pride*, in opposition to *obedience*, as in *Virgil*,

——*Regum est*
Parcere subjectis, & debellare superbos, It is the part of Kings to spare those that submit, and subdue the proud: a place directly *parallel* to this here, out of the *Proverbs*; and which S. *Augustine* conceives to be had from thence; The place in the *Proverbs* reads, *God scorneth the scorners* (because *scorners* use to repell with *scoffs* all good *counsels* and *admonitions*) And so saith *Æschylus* Περσ:

Ζεὺς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν
Φέρτατα σπάσαι ὑπαὶ ὑβρεως βαρὺς. *God is the just and heavy punisher of the proud.*

c. Σημερον μνηστευομενος It was an old saying of the *Hebrews* mentioned by *Ben Syra*, *Let no man say he will doe any thing, unlesse he first say, If the Lord will.* On which occasion there follows in him a story of a man, who, when he said, *To morrow I will sit with my spouse in the marriage chamber*, was admonisht that he ought to say, אם גזר השם *If God will*, and he answered, *Whether God will or will not, I will sit there.* Of whom, saith he, it followed, that he *sat with her all the day*, but at *night* when they were going to *bed*, before he *knew* her, they were both *dead*, Wherefore they said, *The spouse went up to her marriage-bed, and knew not what would befall her, Therefore whosoever desires to doe any thing, let him first say, If God will.*

d. Ἀλαζονία Ἀλαζονία signifies *boasting*, or *assuming* to ones self more than belongs to him, and differs from αὐθάδεια *self-pleasing* or *insolence*, *Tit.* 1. 7. in this, that that is a great *love*, or high *opinion* of ones *self*, φιλαυτία *self-love*, 2 *Tim.* 3. 2. being *puffed up*, 1 *Cor.* 13. 4. being *wise in ones own conceit*, *Rom.* 11. 25. & 12. 16. but this is a *fastuous speaking*, and as this is ordinarily expressed in *magnifying* ones own *abilities* or *power* above other men, so hath it here a notion little different from it, *speaking* in such a *form*, as if he depended not upon *God* himself, and so it *belongs* to the fault reprehended v. 13. when a man *promises* or *affirms* that simply, which is not in his *power*, but as *God* is pleased to *enable* or concurre with him. And thus it is used *Prov.* 27. 1. *Boast not thy self of to morrow*, i.e. *assume* not to thy self *arrogantly* that thou wilt doe this or that *to morrow*; *for*, saith *Solomon*, *thou knowest not what a day may bring forth.* These kind of speeches then are here called ἀλαζονίαις *boastings*, and they that *take pleasure* in such *language*, in *assuming* thus to themselves, speaking thus *magnificently* of their own purposes, are here said καυχᾶσθε ἐν ταῖς ἀλαζονίαις *to rejoice*, or *glory*, *in* such *boasting*, and though all sort of *rejoicing* be not, yet πᾶσα καύχησις πονηρά, *all such* kind of *rejoicing is evil*, ver. 16. and that in an high degree.

Paraphrase.

CHAP. V.

1. There will now shortly come such daies, that all the rich among you, or that place any part of their interest on this world, are likely to have a very mournfull time of it, in respect of their great disappointments, and the sad destructions and calamities, that are about to fall on the Jewes.

1. GO to now, ye rich men, weep and howle for your miseries * that shall come upon you.] * that come ἐπερχόμεναις

2. You have not employed your wealth, like faithfull stewards, as God hath appointed you, to the relief of them that want, but let them rot in your hands for want of use, your food, like Manna, is putrified by being kept, Exod. 16. 20. and so the garments which would have covered the needy, being laid up in your wardrobes, are devoured by moths.

2. Your riches are † corrupted, and your garments * moth-eaten.] † putrified σέσηπεν * are become σῆτος

3. And that rust which is wont to breed in iron by lying unused, breeds in your coin, your gold and silver (which are not ordinarily capable of rust) and this covetous withholding more than is meet, will not onely tend to your want, but is moreover a foul and crying sinne, that shall rise in judgment against you, and shall gnaw on, and devoure your flesh; your treasuring up wealth is as the treasuring up fire, which shall onely help to bring more miseries upon you, and so more fearfully to consume you, when the destruction of the Jewes, now approaching, comes, and falls most sharply upon the wealthiest men, (as soon after it fell out.)

2. 3. Your gold and silver † is cankered, and the rust of them shall be a witnesse against you, and shall eat your flesh [a] as it were fire: * Ye have heaped treasure together for the last daies.] † are rustied κατίωται * you have treasured it up ἐθησαυρίσατε

4. These riches of yours have not kept you from being unjust, but rather tempted you to oppression of the poor labourer, And this griping and cruelty of yours is a crying sin, and will bring down severe vengeance upon you from the Lord of hosts.

4. Behold, the hire of the labourers, which have reaped down your fields, † which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the ears of the Lord of * Sabaoth.] † being by you taken away, ὁ ἀπεστερημένος ἀφ' ὑμῶν * hosts σαβαὼθ

5. You have set your hearts upon the pitifull poor delights and joyes of this earth, lived delicately and luxuriously (as Dives) And what hath all this been, but the pampering your selves as it were for the shambles?

5. Ye have † lived in pleasure on the earth, and been wanton; ye have * nourished your hearts as in a day of slaughter. † revelled, and been luxurious ἐτρυφήσατε καὶ ἐσπαταλήσατε * fed your hearts as for the day. ἐθρέψατε τὰς καρδίας

6. Your nation hath condemned Christ to death and crucified him, he making no resistance, and now ye Gnostick Judaizers have dealt in like manner with the pure orthodox Christians.

6. Ye have condemned and killed the just, and he doth not resist you.]

b. 7. As for you that are Christians indeed, and are now persecuted by them, yee may be confident, that Christ will shortly come and avenge his and your cause upon them, see ver. 8.

7. Be patient therefore, brethren, unto the [b] coming of the Lord: behold, the husbandman waiteth for the pretious fruit of the earth, and hath long patience for it, untill he receive the † early and and latter rain.] † former πρώϊμον

5. 8. and therefore yee may well wait patiently so short a space, till that time come, and then you shall be rescued from the present distresses (see Note on Mat. 24.b.) For thus doth the husbandman give you an example of patience, waiting for the fruit of the earth, and, in order to that, for the showers that come in the seed-time to fit the ground, and before harvest or reaping, to plump the corn, and accordingly he defers to do one or other, to sow or reap, with patience, and attendance to the other duties of his calling, till those seasons come.

* Doe yee endure patiently, and your selves confirm. Μακροθυμήσατε καὶ ὑμεῖς στηρίξατε

8. *Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.] 8. And their example yee may very fitly transcribe at this time, and thereby confirm and encourage your selves in your adherence to Christ, whatever your sufferings are, as being assured that coming of Christ (described Mat. 24) in vengeance on his enemies, is now very neer approaching (see Mat. 24.b. and Heb. 10.37.)

† Do not sigh * gates θυρῶν

9. c † Grudge not one against another, brethren, lest yee be condemned; behold, the Judge standeth before the * door.] 9. Envy not one another, break not out into those acts of hatred or emulation, or murmuring against one another, lest you bring that vengeance upon you; For behold the coming of Christ to the destruction of the Jewes and malicious persecuting Gnosticks, is now very nigh at hand, see Mat. 24.b. c.

† longanimity μακροθυμίαν

10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of † patience.] 10. And whatsoever the temptations or persecutions are, which might tempt you to comply and joyn with the persecutors, consider what yee read, and know of the prophets of God in the old Testament, who when they came to proclaim God's judgements against the sinful Jewes, were generally very contumeliously used by them, but yet never fainted or were discouraged thereby, and such examples will fortifie you against the like temptations, that they may not have any impression on you, to weary you out of your constancy, and bring you to join with the Judaizers.

* we blesse μακαρίζομεν

11. Behold, * we count them happy which endure. Yee have heard of the patience of Job, and have seen the end of the Lord, that the Lord is pitiful and of tender mercy.] 11. There is nothing that, according to the principles of Christianity, is more honourable and blisseful, than suffering patiently and constantly. You remember what sufferings Job met with, and upon his patient bearing of them, what in the end the Lord gave him, double to all that he had lost, Job 42.10. By which it appears, how far God is from despising us in our afflictions, or leaving us in the hands of the persecutors, how much he loves, and how careful he is of you.

† hypocrisie

12. But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay nay, lest you fall into d † condemnation.] 12. One special caveat I shall further give you, that yee permit not your selves that custome of swearing, by heaven or earth, or any other form of oath; In stead of such unnecessary customes it will be much more for your turn that yee take care that your performances be agreeable to your words (see note on 2 Cor. 1.b) that you fall not into lying or false speaking. d.

13. Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes.] 13. Again let your care be, that whenever any affliction befalls you, your praying to God be the constant effect of it, as on the other side, singing thanksgivings, of your prosperity.

14. Is any sick among you? let him call for the * elders of the Church, and let them pray over him, f anointing him with oil in the name of the Lord. 14. When any man falls into any disease, he is to look on it, as that which comes from God, for some special end of his, very ordinarily for some sin of ours, committed either against God, or man, not yet repented of, as it ought; and because the man so visited may not be so well able to judge of himself, but that he may stand in need of spiritual directions, and counsel, to discern his own guilts, and because whatsoever his condition be, he may receive much benefit thereby, let him call to his assistance some spiritual person, the Bishop in every city (see note on Act. 11.b.) or whosoever is by or under him ordained for such offices, and when he hath afforded the sick man his best directions and assistances, let him also pray to God with, and for him, that God will pardon his sins, assuage his pains, remove the disease, and restore him to his former health, withall using that ceremony of unction, so ordinarily used by Christ in curing diseases, and doing it in the name of Christ. e. f.

* absolution shall be given him

15. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, g * they shall be forgiven him.] 15. And the prayer of the Bishop &c. and of the sick, if it come from faith in Christ, in the one, praying to God in Christ for his recovery, and in the sick person from a true Christian, penitent heart, shall be of force (save where God is pleased otherwise to dispose of it, for the good of the patient, and his own glory) to heal and recover the sick, (see note on Mat. 10.g. and Lu. 13.b.) and God shall restore him to his former health: To which purpose also it is useful, that, if upon examination he be found to have committed any wasting sin or sins, which probably have brought this disease on him, the sick person first fit himself for, and then receive absolution from the Bishop. g.

† or therefore, for the Kings MS. addes δὲ * inspired ἐνεργουμένη

16. Confesse † your h faults one to another, and pray one for another, that yee may bee healed: the * effectual fervent prayer of a righteous man availeth much.] 16. Upon these considerations therefore, it will be very proper for all that are in this estate, to make acknowledgment of their sins to such as are thus called to visit them, and that besides other respects, in order to their cure from such diseases as are then upon them, by virtue of their intercession to God for those, who shall thus approve to them the sincerity of their repentance, see Gen. 20.7. For this is certainly known, that the prayer of a man of God, to which he is incited by the Spirit (as the prophets were when they prayed, and as they were under the Gospel, who had the gift of miracles, see note on Gal. 5.b.) will be very effectual, even work miraculous cures. h.

† Land γῆν

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the * earth by the space of three years and six moneths.] 17. Elias was a prophet, and a righteous man, but a man for all that, and subject to the same afflictions and frailties that we are, and yet by earnest prayer he brought drought and famine upon the Land, for the punishment of the sins of the people, that ran idolatrously after Baal, and so upon the land of the ten tribes it rained not for three years and an half, Luk. 4.25. & Rev. 11.6.

18. And

18. And upon ſome reformation hee again prayed, 1 Kin. 18. 45.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.]

and he was heard in abundance of rain and fruits.

19. To conclude this diſcourſe, begun v. 14. let this be remembred, and conſidered by all, If any Chriſtian tranſgreſſe the Evangelical rule of life, fall into ſin, and any man take him off from that vicious courſe,

19. Brethren, If any of you doe erre from the truth, and one convert him.]

20. It is a moſt excellent glorious work of mercy, which he hath wrought, the effect of which is, that God will free him on whom this change is wrought, from death eternal, and perhaps from temporal preſent death, through ſickneſſe fallen on him, for that ſin, v. 15. and beſides he will accept, and reward that charity of him that hath wrought that good work on him with the free diſcharge of whatſoever ſins he hath formerly been guilty, but hath now repented of.

i.

20. Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of his ſins.]

Notes on Chap. V.

2. ὡς πῦρ θησαυρίσατε

That the words, ὡς πῦρ, *as fire*, are to be joined with θησαυρίσατε, *ye have treaſured up*, and not with the former, the ſenſe doth much inforce, and the *antient* manner of writing without *points*, doth well permit, and it hath a ſpecial ſignificancy in this place, agreeable to the times, wherein this *Epiſtle* was written: For *the laſt dayes*, being the time of the *Jewes deſtruction*, (ſee *note* on *Act.* 2. b.) and *to treaſure up wealth as fire*, being no more than to *lay up* their *wealth*, ſo as it ſhould *miſchief* and *devour*, and *conſume*, in ſtead of *advantaging* them, this is here moſt truly ſaid of the *uncharitable*, and *unchriſtian Judaizers* at that time, in reſpect of the *deſtruction* of that people approaching, where the *rich miſers* were the moſt miſerably harraſt of any, (ſee *note* on *Rev.* 9. c.)

Ἐσχάταις ἡμέραις

b. Παρουσία τοῦ Κυρίου

The *coming of the Lord* is here expreſſly defined by *Oecumenius* to be Ῥωμαϊκὴ ὁδὸς the *expedition* of the *Romanes*, to which he there applies the words of *Chriſt* concerning *John*, *If I will that he tarry til I come*, Καὶ ὁ παρεπίδη ἐν τούτῳ ὁ τῆς ζωῆς παύτης χρόνος ἕως ἡ ἁλώσεως Ἱερουσαλὴμ, καὶ μικρὸν ἐπιλοιπα, *For the time of this life was to him extended untill the taking of Jeruſalem, and a little beyond it.*

c. μὴ στυγάζετε

The practiſes of the *Zelots* among the *Jewes*, a little before the great miſerable deſtruction of that people, are often mentioned in *Joſephus*, and referred to in this *Epiſtle* eſpecially, and in thoſe of S. *Peter*, written about the ſame time, and to the ſame perſons, that this of S. *James* was, viz. to the *diſperſed* of the *Jewes*: And although thoſe to whom the *Epiſtles* were directed immediately, were the *Jewiſh Chriſtians*, yet of theſe there were ſo many, that did ſtand for the continuance of the *Moſaical law*, and ſo were *Judaizing Chriſtians*, and theſe lived ſo intermixtly with the *unconverted Jewes* themſelves, and ſo maliciouſly acted with them to the *perſecuting* of the *Orthodox Chriſtians*, that as ſome paſſages of this *Epiſtle* ſeem to belong onely to the *Jewes unconverted*, as the former part of this *chapter*, till v. 7. ſo many more pertain to thoſe that went on with them in their ſins, thoſe that reconciled *Chriſtianity* and the *world*, and all the moſt enormous *ſenſual* ſins c. 4. 4. and particularly the outrageous practiſes of the *Zelots*, For ſo it appears by *Act.* 21. 20. that *many myriads* of *converted*, or *beleiving Chriſtian Jewes* were all ζηλωταὶ τοῦ νόμου, of the number of theſe *Zelots*, that were very vehement *perſecutors* of all that ſtood not for the *law* of *Moſes*. To theſe refers the *unruly tongue* c. 3. compared to a *fire* that *kindled* ſo *much matter*, made ſuch *combuſtions* among them, φλογίζουσα *ſetting into a flame the whole wheel* or *courſe of affairs* v. 5. 6. *untameable*, v. 8. full of *curſing* and *bitterneſſe* v. 10, 11. and in plain words πικρὸς ζῆλος *bitter zeal*, v. 14. and again ζῆλος *zeal* or *envy*, v. 16. and from thence ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα, *ſedition*, or *tumultuouſneſſe*, *and every evil deed*, the very *character* of the *Zelots* in *Joſephus*, ſo again c. 4. the πόλεμοι καὶ μάχαι ἐν ὑμῖν, *the wars and quarrels among them*, v. 1. which, as it is obſerved, were firſt *inteſtine* among themſelves, begun by thoſe of the *Zelots*, and ſo prepared them to their wretched *deſolation*, when the *Romane Eagles* came, And more punctually v. 2. φονεύετε καὶ ζηλοῦτε, *yee kill and envy*: And to this purpoſe the στενάζετε here moſt properly belongs, which though it ſignifie *ſighing*, or *groaning*, or *murmuring*, yet becauſe that is an effect of *envy* and *emulation*, which *ſighs* at other men's *proſperity*, and becauſe *envy* proceeds wholly from *uncontentednеſſe*, (as in the *ſtory* of *Cain* it appears, firſt his *countenance was ſad*, and then he *maligнes* and *ſlayes* his *brother*) therefore by a *figure* it is ſet to ſignifie the ſame thing that φθόνος and ζῆλος, *envy* and bitter *zeal* had before ſo often done.

Ζῆλος

πόλεμοι καὶ μάχαι

στενάζετε καὶ ζηλοῦτε

d. εἰς ὑπόκρισιν

The *antient copies* generally (and, beſide thoſe produced by others, the forementioned in *Magdalene College Library* in *Oxford*) read, εἰς ὑπόκρισιν *into hypocriſie*. The word ὑπόκρισις in the *Septuagint* ſignifies ψευδολογία *falſe ſpeaking*, for the *Hebrew* נָבָל, which *vulgarly* ſignifies to be an *hypocrite*, to *diſſemble*, ſignifies alſo to *ly*, to *deceive*, to deal *fraudulently*, (as neer in *ſignification*, as in *ſound* to our *Knave*, as it is now uſed among us) and ſo one of theſe is taken for the other, the word ὑπόκρισις ſet to ſignifie ψευδολογία, *falſe ſpeaking*; And then the exhortation of this place will be parallel to that of *Philo*, Κάλλιστον τὸ ἀνώμοτον, ὅπου ἡ ἀληθὴς ἐν ἐκείνοις ὡς τοῦ λόγου ὅρκος νομίζεται. *It is beſt not to ſwear at all, but to take ſuch care of ſpeaking truth with every man, that our words may be thought to be oaths.* And that of the *Arabians*, *Let thy ſpeech be I and No, that thou mayſt be a true ſpeaker among all men*, And *Joſeph: de Bell: Jud:* l. 2. c. 12. of a ſort of *Jewes*, Πᾶν μὲν τὸ ῥηθὲν ὑπ' αὐτῶν ἰσχυρότερον ὅρκου· τὸ δὲ ὀμνύειν αὐτοῖς ἐφίεται, χεῖρον τὸ ἐπιορκίας ἀπολαμβάνοντες, ὅτι μὴ ὃν μὴ πιστεύουσι θεὸν ἀπὸ ἀνθρώπων διηκὰ ᾠῶ. *All that is ſaid by them is ſtronger than an oath,*

oath, Swearing is forbidden by them, counting it worſe then perjury, and affirming that that man is already condemned as unfit to be truſted, which is not beleived without calling God to witneſſe.

e. Πρεσβύτερους τῆς ἐκκλησίας

What is here meant by Πρεσβύτερους τῆς ἐκκλησίας, *elders of the Church*, is not eaſie to be determined. If there were at the time of the writing this *Epiſtle*, beſide the *ſeveral Biſhops* in each *Church*, a *ſecond* order, of *Presbyters*, under the *Biſhops*, and above the *Deacons*, and of them more then one in each *Church*, it would then be moſt reaſonable to interpret this place of thoſe, But becauſe there is no evidence, whereby theſe may appear to have been ſo early brought into the *Church*, (ſee *Act.* 11.b.) and becauſe Πρεσβύτερους in the *plural*, doth no way conclude that there were more of theſe *Elders*, than one in each particular *Church* (any more than that the *ſick* man was bound to call for *more than one*) and becauſe Πρεσβύτερους, *Elders of the Church*, was both in the *Scripture* ſtyle (ſee *note* on *Act.* 11.b.) and in the firſt writers, the *title* of *Biſhops*, and laſtly, becauſe the *viſiting* of the *ſick* is antiently mentioned, as one branch of the *office* of *Biſhops*, therefore it may very reaſonably be reſolved, that the *Biſhops* of the *Church*, *one* in each particular *Church*, but *many* in the *univerſal*, are here meant. Thus in *Polycarpe's Epiſtle* to the *Philippians*, where the Πρεσβύτερους *Elders*, being the higheſt order mentioned, and and thoſe to whom κρίσις *judicature* belongs, may (as in *Papias*, and *Irenæus*, and *Clemens Alexandrinus*, and *Tertullian* they doe) moſt reaſonably be conceived to denote *Biſhops*, One part of their *office* is ſet down, that they are ἐπισκεπτόμενοι πάσας ἀσθενείας, thoſe that *viſit all the ſick*. And accordingly ſo it moſt probably muſt in this place.

f. Ἀλείψαντες ἐλαίῳ

That *anointing with oil*] was a ceremony ſometimes uſed by *Chriſt*, and his *Apoſtles*, in working their *miraculous cures*, healing *diſeaſes*, and *caſting* out *devils*, appears *Mar.* 6.13. where at the *Apoſtles going out*, it is ſaid, that they *caſt out devils*, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους, καὶ ἐθεράπευον, *and anointed many ſick perſons with oil, and cured them.* Another ceremony there was, uſed to the ſame purpoſe, *impoſition* of *hands*, *Mar.*16.18. and *Act.*9.17. and 28.8. And to theſe *prayer* was added as the more *effectual* and *ſubſtantial performance*, of which *unction* and *impoſition* of *hands* were onely the *ceremonies*, and this *prayer* commenced in the *name* of *Chriſt*, or elſe the *name* of *Chriſt*, in *prayer*, *called* over the *ſick*; And by theſe means, together with the *ſick* man's *examining*, and *confeſſing*, and ſincerely *forſaking* whatſoever *ſin* he ſtood *guilty* of, either toward *God*, or *man*. It was ordinary, while thoſe *extraordinary gifts* remained in the *Church*, for *diſeaſes* to be *cured*, and *health* reſtored to the *ſick*, without the uſe of any other means, of *phyſick* &c. where, as the *prayer of faith*, or *calling* the *name* of *Chriſt* over the *ſick* was the means of curing the *diſeaſe* v.15. and ſo *Act.* 3. 16. *Chriſt's name hath made this man ſtrong, and the faith which is by him hath given him this perfect ſoundneſſe*, ſo the *ceremony*, whether of *oil* or *impoſition* of *hands*, was indifferently either uſed or not uſed by them. In the *Goſpels* many ſuch *cures* are wrought without either, and ſo in the *Acts* by *taking by the hand*, by *embracing*, c. 3.7. c.20. 10. and by his bare *word* c.9.34. and ſo again v.40. And c. 14. 10. and c. 16. 18. and 19. 12. From whence it appears, 1. To what end this *unction* was uſed, preciſely to that of *miraculous* healing, or recovering the *ſick* to *health*, and that not through any efficacy or *virtue* in the *oil*, but directly the contrary, as *touching the eyes*, *laying on the hands*, and *ſaying the word*, were uſed, none of which have any *natural* force in them, nor were uſed on other deſigne, than to demonſtrate the *miraculouſneſſe* of the work, which was wrought without any contribution of means. 2^dly, That this uſage, as a bare *ceremony* was not *inſtituted* by *Chriſt*, or any way commanded to be *continued* by the *Apoſtles* or their *ſucceſſors* in the *Church*, even while the *gifts* of *healing* did continue among them, but was by the *Apoſtles* themſelves very frequently omitted in their *working* of *cures*. 3^dly, For that uſe of *unction* or *enoiling*, as a *viand* to thoſe that depart out of the *world*, there being nothing ſaid of it here (but on the contrary the whole uſe of it, in order to the *recovering* of the *ſick*) there is no colour of ground for aſſerting it, nor obligation to the uſe of it, to be met with in the *New Teſtament*, and therefore allowing it to be a bare *ceremony*, or a ſigne of our *ſpiritual cure*, it is ſtrange how it ſhould come to be eſteemed a *Sacrament*, and that diſtinguiſhed from *Abſolution* on the *ſick bed*, and as ſuch, be deemed *neceſſary* to all that *depart* out of this *world*, and uſed to them only, when it is thought certain, that they will *dy*, and all this meerly on the *authority* of this *one* place, where it is deſigned on purpoſe to the *recovering* of the *ſick* perſon. 4^thly, That even in order to the *recovering* of the *ſick*, it is not now a *ceremony* of any *propriety* or *fitneſſe* for uſe, the *gift* of *miraculous healing* being not now pretended to in the *Church*, and therefore this *ceremony* which was then ſometimes attendant on that *gift*, and was adjoined to the exerciſe of it, on purpoſe to ſhew that it was clearly a *gift*, operating without *natural* means (to which end the unefficaciouſneſſe of *unction* was very proper) muſt long ſince ceaſe to have any *propriety*. Mean while the other parts of S. *James's* direction here to the *ſick* are very worthy obſerving in order to our *preſent* practiſe, that they ſhould *call for* the *Elders* of the *Church*, that thoſe *Elders* ſhould *pray over*, or *for* them, and that in the *name* of our *Lord Jeſus*, that if the *ſick* have upon *examination* been found *guilty* of any *ſinne* or *ſinnes*, which may probably have brought that *admonition* from *heaven*, (that *ſickneſſe*) upon him, he *confeſſe* them to *God*, and if they be *treſpaſſes* againſt a *brother*, *confeſſe* them to the *injured* perſon, and deſire his *reconciliation* alſo, and in either caſe approve the *ſincerity* of his *reſolution*, *contrition*, and *change* of *mind* to the *elder* or *ſpiritual* perſon, who may bee deemed in many reſpects more likely to paſſe a right judgement on it, than he can on himſelf, and by his *office* is rendred moſt fit to be thus *intruſted*, and employed; and then laſtly, that upon a due performance of all this, and upon a due *preparation* of the *patient*, and *expreſſion* of his ſincere deſire of it, the *Abſolution* of the *Church* ſhould be afforded him. And as this may be a very proper method to be uſed for the obtaining the *peace* of *God*, and of real *comfort*

to

to the true *penitent* soul. so may it now by the *blessing* of *God*, in case the *disease* was sent for such *correction*, be a most probable means, together with the *skilful* directions, and *applications* of the *Physitian*, and a patient submission to them, σῶζειν κάμνοντα, to *recover the diseased*, and to qualifie him to receive *benefit* by the *Physitian*, and to partake of the *promise* here, ἐγερεῖ αὐτὸν ὁ κύριος, *The Lord shall raise him up*, when he in wisdome, and mercy shall see that fittest for him, and the like may be said of all other *afflictions*; For as certainly as *God* hath the *disposing* of the *world*, every particular *disease* that befalls any, is sent by him, and from him comes with some *commission*, whether to remove out of this *world*, or to exercise *patience*, or to mortifie sin, or to call to *reformation*, and if the latter be it (as I think I may truly say, *most commonly* it is, and it is most safe to *suspect*, and *examine* alwaies, whether it bee not so) then nothing can more contribute to the *remove* of this *evil*, then to take away the *cause* of it, and to perform that work for which it was sent, according to what we finde in the *cures* wrought by *Christ*, that the *forgiving* of the *patient's sinnes*, [*Son, thy sinnes are forgiven thee*] is the ordinary *preface* to his *recovery*, And so *Eccles.* 2.11. before *God's releasing*, or *delivering in time of tribulation*, there is first his ἄφεσιν ἁμαρτίας *remitting of sins*, as 2 *Mac.* 3. when *Heliodorus* had been *scourged* for his *sacrilegious* enterprize, and the *high priest offered sacrifice* for his *recovery*, v. 32. the *Priest* is said to have made an *atonement*, and *God* thereupon to have *granted* him *life*, v.33. And so in *Hezekiah's sickness*, when the *Prophet* is sent unto him, this is the *method* of his *recovery*. And accordingly the *son* of *Syrach* counsels, *Eccles.* 38.9. *My son in thy sickness be not negligent, but pray unto the Lord, and he will make thee whole, Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness: Give a sweet savour, and a memorial of fine flower, and make a fat offering, as one that is to dy, Then give place to the Physitian, for the Lord hath created him. --There is a time when in their hands there is good successe.* And why may not this be that *time*, which I now mention?

That ἀφεθήσεται] here must be taken *impersonally*, and so rendred, *absolution* or *remission shall be given him*, may appear by the *antecedent*, ἁμαρτίας *sins*, which being the *plural* number, cannot be joined with this, which is in the *singular*, nor is there any other *noun*, that can belong to it; For if ὁ κύριος, *the Lord*, were the *antecedent* to it, it must have been in the *Active* voice, ἀφήσει he *shall remit* them. And thus in all probability it would have been, if it had been a *promise* of *God's pardon*, or *remission*, for then, as it was said, *the Lord shall raise him up*, so would it commodiously have been added, and *if he have committed sinnes, he*, i. e. *Lord, will remit them.* By this *impersonal* form therefore somewhat else seems to be meant, beside the *Lord's remission*, and then that, from the precedent mention of the *Elders* of the *Church*, will be concluded to be the *absolution* of the *Church* in the hands of the *Rulers* thereof, the *Bishops*, Of which see *note* on *John* 20. 23. This is of two sorts, 1. a *release* of the *offender* from the *Publick Censures* of the *Church*, *excommunication* &c. (inflicted on *scandalous offenders* upon *publick* cognizance of their *faults*) upon *repentance* restoring such to their *communion* again, 2*dly*, more *private*, in case of any *wasting sin*, more *privately* committed, and in *confession* revealed to the *spiritual* person; In which case, upon faithful premise of *reformation*, and *obedience* to *spiritual* advice, and direction (upon *recovery* to *health*) the *Elder* may, and ought to *give* the *sick person* the *peace* of the *Church*, and the *benefit* of *absolution*. And that being by him done *Ministerially*, and *pro officio*, and *clave non errante*, as it brings the *blessing* and *prayers* of the *Church* along with it, so it may reasonably tend to the *quieting* of the *Conscience*, and *avoiding* all *scruple*, and *doubtfulnesse* (as our *Church* affirms in the *exhortation* before the *Communion*) and be a means of obtaining a *release* from the *disease*, if *God* see fit, or a *pawn* and *pledge* of *remission* in *heaven*.

What is the meaning of [ἁμαρτήματα *sins*] here, is matter of some doubt; For as, according to the *notation* of the word, it may signifie some *lapses* or *lighter sins*, and so be opposed to ἁμαρτίας *committed sins*, in the former verse, so by the ἀλλήλοις *one to another*, adjoyning, it may seem to be restrained to *trespasses*, *offences* against the *brethren*, i. e. other men, or *Christians*, and so to be opposed to ἁμαρτίας *sins against God*. In either of these notions, the [ἐξομολογεῖσθε ἀλλήλοις *confessing one to another*, will not necessarily import any more, than *confessing* those *lighter sins* to any *inferior fellow Christian*, or to the *wronged brother*, the addition of whose *prayers* may be very *usefull* to the obtaining any *mercy* from *God*, particularly that of the ἴαμαι *healing*, that here follows, and the seeking his *reconciliation* in case of *trespasse*, will be a duty, if not of this, of another *text*, *Mat.* 5. 24. and must be performed, before there be any reason to hope that *God* will accept his *private offerings*, or *prayers*, for the removing that *punishment*, which his *injuring* his *brother* hath *cried* to *heaven*, and *fetch'd* down upon him. But it is to be observed, that the *King's MS.* reads this place with some *variation*, ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας, *Confesse therefore your sins to one another*, and so the *Latine* also, And then as that *distinction* of the *two* sorts of sinnes, *heavier* and *lighter*, against *God* and against the *brother*, is superceded here. so the οὖν *therefore*, connecting it to what went before, the *prayer*, and *absolution* of the *Elders*, and indeed the *Elders* being the *only* persons, who are supposed to be *present* there, and whose *prayers ex officio* will be most fit to be compared with *Elias's praying*, v. 17. it must follow, that the [ἀλλήλοις *one to another*] must be restrained onely to the *Elders* forementioned (as πάντες ἀλλήλοις ὑποτασσόμενοι in the *ordinary copies*, 1 *Pet.* 5.5. *Be ye all subject to one another*, must signifie, as it is defined by the matter, *subjection*, which is not *mutual*, nor of *superiors* to *inferiors*, nor of *equals* to *equals*, but onely of *inferiors* to *superiors*) and the *confessing* of *sins* to them, be here prescribed, as the *preparative* and *condition* of their *absolution*. To which purpose it is certain, that as *repentance*, if it be *sincere*, comprehends *confession* to *God*, and if the *penitent* desire to approve the *sincerity* of it to the *spiritual* person, and obtain *absolution* from him

h. Παραπτώματα. ἁμαρτίας πεπραχώς. ἐξομολογεῖσθε ἀλλήλοις. Add. Alex.

him, it is *necessary* that he make at least a *general confession*, and such as shall not *hide* any sort of his *guilts* from him, (as we read at *John Baptist's baptisme*, *Mat.* 3.6. and in the story *Mat.* 19.18. where the *Greek Fathers* and *scholiasts* agree, Δεῖ πάντα πᾶν λόγον πᾶσι ἐμφανίζειν &c. *Every faithfull man ought to tell his offences, and to renounce and disclaim them,*) and very *useful* and *expedient*, that he descend to *particulars* also, that his *prayers* may be more *particularly* adapted to his wants, and probably prove more efficacious by this means, So this *particular confession* will be very *advantageous* to the *penitent*, for the obtaining *direction* to the most proper *remedies* for the *resisting*, and *preventing* the *returns* of those *sins*, in order to his fortifying himself against them.

1. Καλύπτει πλῆθος ἁμαρτιῶν

What is the meaning of this phrase Καλύψει πλῆθος ἁμαρτιῶν, *shall cover a multitude of sins*] is a matter of some *difficulty* to determine. It seems to be a *proverbial* speech, and very neer that of *Prov.* 10.12. *Love covereth all sins*, and if by *analogie* to that, it be interpreted, it must signifie to *cover other mens sins* from our *own* eyes, to cause us to look favourably on *others faults*, to see *few* faults in them, in order to *peaceable* and *friendly* living with them, for thus in that place of the *Proverbs*, the opposition inforceth, *Hatred stirreth up strifes, but love covereth all sins*, where *hatred* being opposed to *love* or *charity*, *covering all sins*, must also be opposite to *stirring up strife*, and so must be the *composing* of our minds, breeding *kindnesse* and *charity* to others, which is done by seeing as *few faults* in them, as may be. But it will be very unreasonable to affix this sense to this place, which speaks of him that *converts another from the evil of his waies*, and so *shall save* that other's *soul from death*, but cannot fitly be said in the *future* to breed in himself *charity* to that other, or to look upon his *sins* with *favour* and *indulgence*. It must therefore first be remembred, what hath oft elsewhere been noted, that the *writers* of the *New Testament* doe make use of phrases or places in the *Old*, in other senses, than what in the *fountain* belonged to them, not by way of *testimony*, but by way of *accommodation*, affixing to the words some sense, which they will fitly bear, though not that, which had *originally* belonged to them. And then 2^dly, Κρύπτειν ἁμαρτίας *to hide sinne*, is a known phrase for *pardoning* or *forgiving* of *sins*, So *Psal.* 32.1. *Blessed is the man whose iniquity is forgiven, and* ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι, *whose sins are thus covered*, and so it may most reasonably signifie here, And then the onely *question* will be, *whose sins* they are, which he that *converts another* to *righteousnesse*, shall *cover*, his *own*, or that *other* man's. That they are not his *own*, is thought *reasonable*, because then a man shall be said (or his *charity* shall be said) to *cover*, i.e. to *forgive* his *sins*, which is the *work* of *God* onely. But that objection is of no force, or if it were of any, it would equally hold against a man's *covering another's sins*, for neither *he*, nor his *charity* can *forgive* another's sins, in *propriety* of speaking. And therefore there being a necessity to acknowledge some *figure* in the expression, it will be as easie by that *figure* to interpret it of a man's *own sins*, That, as in *Daniel* c. 12. 3. *They that turn many to righteousnesse shall shine as the stars forever and ever*, and as *Dan.* 4.27. *Nebuchadnezzar* is exhorted to *break off* his *iniquities by shewing mercy to the poor*, and as they that had fallen under the *Censures* of the *Church* by *sin*, were in the *antient Church*, according to the *Apostolick* rules, to fit themselves for *absolution*, not onely by *repenting*, and *reforming* their *sins*, but by addition of ἀγαθοεργίας, *works* of *charity* and *mercy*, So this great *charity* of *converting* any from the *error* of his *way*, which is a means of *saving* the *soul* of the *converted alive*, should be very *acceptable* in the sight of *God*, and being added to his *sincere repentance* for his *sins*, how many soever he hath *committed*, should be *effectual* to the *obtaining* his *pardon*, through the *mercies* of *Christ* under the *Gospel*. And as this sense seems most agreeable to this place, where there is a double *encouragement* offered to excite that *charity*, 1. the intuition of the *advantage* to the *receiver*, *saving his soul alive* (which includes, and cannot well be *improved* with the addition of *covering*, or *forgiving* his *sins*) and *secondly* of the *advantage* that *devolves* to himself, so it will be found perfectly concordant with the *doctrines* and *interpretations* of the *Antient Church*, and no way unreconcileable with the *merits* and *satisfaction* of *Christ* (by which onely it is that *God* becomes *propitious* to our best performances) or the *doctrine* of *justification* by *faith*, which doth not *exclude*, but suppose the *rewarding* of our *charity*: If this be the meaning of this place, there will then be little reason to doubt, but it is the *importance* also of the same words 1 *Pet.* 4.8. *for charity shall cover a multitude of sinnes*, which are used as an *argument* to the *beleiving Jewes* to impresse on them the *practise* of *Christian charity*, then, at that time of the *approach* of *God's judgments* on the *obstinate* persecuting *Jews* and *Gnosticks*, whose *impurities*, and *hating*, and *pursuing* of the *Orthodox Christians*, were sure to bring *vengeance* suddenly upon them, and *sobriety*, and *vigilance* in *prayer*, and *fervent charity*, were the likeliest means to averr it from any, the latter of which, saith the *Apostle*, hath that force in it, as to *propitiate God* to those that have been formerly *guilty* of many *sinnes*, supposing now they have *repented* and *forsaken* them.

THE

THE FIRST EPISTLE GENERAL OF PETER.

† the Apostle Peter, for the Copies ordinarily read ὁ Ἀπόστολος Π:

2. Πέτρος ἐστίν

THE *time* of writing this *first Epistle* of S. *Peter* is ordinarily affirmed to be the 44th *year* of *Christ*, at which time he is supposed to have *planted* a *Church* at *Rome*, and from thence to have wrote this *Epistle* to the *Jewish Christians*, which either before their *Christianity* dwelt out of their own *countrey* (see *Act.* 2. 10.) or, because they were *Christians*, were *driven* out of it, *Act.* 11. 19. That it was written from *Rome*, seems evident by the *salutation* in the *close*, ch. 5. 13. where the Συνεκλεκτὴ *fellow-chosen*, questionless signifies their *fellow Church* of *Jewish Christians*; and that ἐν Βαβυλῶνι, *in Babylon*, denotes *Rome*, see *note* on *Revel.* 18. a. That S. *Peter* and other the *Apostles* were persecuted by *Herod Agrippa* appears *Act.* 12. 1, and accordingly the *Apostles* going out of *Judæa* is placed by *Baronius* in *An: Chr:* 43. i. e. in the *second* of *Claudius*'s *Empire*: That *Peter* came to *Rome* in that *second* of *Claudius*, is affirmed by *Eusebius* in *Chronico*, and in like manner by S. *Hierome de script: Eccles: Secundo Claudii anno Simon Petrus Romam pergit*, *In the second year of Claudius Simon Peter goes to Rome*, And so saith *Orosius* l. 7 c. 6. that at the *beginning of Claudius*, *Peter came to Rome, and converted many there to the faith of Christ*, according to that of *Epiphanius* that the *Church* of *Rome* was *founded* by *Peter* and *Paul*, And so saith * *Gaius*, and *Dionysius Bishop* of *Corinth*, the former calling the *monuments* of those two *Apostles* τρόπαια τῶν ταύτην ἱδρυσαμένων ἐκκλησίαν, *the trophees of those that built that Church*, and the latter calling that *Church* ἀπὸ Πέτρου καὶ Παύλου φυτείαν γενομένην, *the plantation made by Peter and Paul*: All which, as they are evidences of *Peter*'s having been at *Rome*, so is that the prime thing *doubted* of by those *later* writers which question this *date* of this *Epistle*. Agreeably hereunto the *principal* design of this *Epistle* is to *comfort* and *confirm* those *Jewish converts*, who were thereupon *driven* from their homes *Act.* 8. and from *Judæa* and *Samaria*, where at first they were *scattered* v. 1. driven farther off at length by the malice and *persecutions* of the obdurate *Jewes*, to *Phœnice*, and *Cyprus*, and *Antioch*, *Act.* 11. 19. and here to *Pontus*, *Galatia* and *Cappadocia*, *Asia* and *Bithynia*, Which *persecutions* for the *name* and *profession* of *Christ* he makes matter of the greatest *joy* to them, c. 1 6. and so again c. 4. 13. mixing withall many *precepts* agreeable to their *present* condition, especially that of *abstaining* from *carnal lusts*, c. 2. 1. and discharging the offices that belonged to them, in their several *relations* of *subjects*, c. 2. 13. of *wives*, c. 3. 1. of *husbands*, v. 7. of *Bishops* in the *Church*, c. 5. 1.

* ap: Euseb: Eccl: Hist: l. 2. c. 25.

CHAP. I.

Paraphrase.

1. Simon an Apostle of Jesus Christ and by him surnamed Peter, to the Jewes that have receiv'd the faith of Christ, and are dispersed & sojourn in Pontus, &c. (called the Asian dispersion, see note on Joh. 7. d.)

1. PETER an Apostle of Jesus Christ to * the strangers † scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

* the elect strangers ἐκλεκτοῖς παρεπιδήμοις

† of the dispersion of διασπορᾶς

2. * Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and ª † sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.]

* According to the- Κατὰ πρόγνωσιν

† to sprinkling

2. Who according to the good pleasure and purpose and decree of God, to rescue a remnant of the Jewes out of the common deluge of sin and destruction, are by the word preached, and miracles wrought by the Apostles (the means used by the holy Ghost to convert men to Christianity) brought to this blessed state, to obey Christ, and to be in covenant with him, who signed it with the effusion of his blood, and thereby enabled, and obliged us to perform the condition of it: I salute you all in the Lord, and wish you all increase of all Evangelical blessings, and of all prosperity.

3. Blessed be the name of that eternal God, the God and father of Jesus Christ, who is our Lord, who out of his infinite mercy to frail sinfull mortal men, hath by raising Christ from the dead and setting him at his right hand, and by the blessed consequents of that, given us grounds and matter of hope, and cheerfull assurance,

3. Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a * lively hope, by the resurrection of Jesus Christ from the dead,]

* living ζῶσαν

4. That he will raise us also from our state of sin and mortality, to an eternal pure estate, designed to you beleivers as to his sons, begun here, and to be completed to you in heaven, now reserved for you, and when it is bestowed, sure to remain to you to all eternity.

4. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.]

5. Who

* the deliverance σωτηρίαν

5. Who are kept by the power of God through faith unto * salvation, ready to be revealed in the last time.]

5. Who in the mean time are and shall be preserved from present dangers by the power of Christ, which he hath promised to shew forth in defending of beleivers, that we may be partakers of that famous deliverance so oft spoken of in the Gospel (see note on Mat. 10. g. & Mat. 24. g. Lu. 13. b. Rom. 13. c. & 2 Thess. 1. b.) which is now within few years ready to appear v. 7.

† being yet a little while (perhaps) grieved, ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες

6. Wherein ye greatly rejoice, † though now for a season (if need be) ye are in heavinesse through manifold temptations,]

6. And this is fit matter of rejoicing to you in the midst of your present afflictions, or though for the present ye are permitted by his divine wisdome to be exercised and saddened with variety of afflictions,

* but is tried δοκιμαζόμενον δὲ

† may be found εὑρεθῇ

* at the revelation ἐν ἀποκαλύψει

7. That the triall of your faith being much more pretious than of gold that perisheth, * though it be tried with fire, † might be found unto praise and honour and glory * at the appearing of Jesus Christ;]

7. That the triall of your faith by sufferings, being a thing that tends much more to your advantage than the trial of gold doth to the advantage of gold, (because gold is apt to be worn out and perish (see v. 18.) even after it is tried in the fire, and found to be good, whereas your faith, approving it self to God, shall not perish, and so hath the advantage) may prove successfull to the obtaining for you approbation, and honour, and glory at the final day of doom, and the like here at this other day of Christ's coming to destroy your persecutors, and to give you an honourable, discernible deliverance, ver. 5. see v. 13. & ch. 4. 13. and note on 2 Thess. 1, b.

† Whom having not known Ὃν οὐκ εἰδότες

8. † Whom having not seen, ye love; in whom though now ye see him not, yet beleiving ye rejoice with joy unspeakable, and full of glory:]

8. Whom though you doe not know by face, you yet love, on whom, though you see him not, you yet beleive, and so doing, rejoice with that joy, that cannot be expressed by you, nor valued sufficiently by others,

* or preservation of your lives, σωτηρίαν ψυχῶν, see note on Rom. 13. c.

9. Receiving the end of your faith, even the * salvation of your souls.]

9. And shall suddenly receive the crown and reward of your faith, an eminent deliverance here (when they that have fallen off shall perish by that means, by which they meant to preserve themselves) and eternal salvation hereafter.

† deliverance v. 9.

* toward you τὴν εἰς ὑμᾶς

10. Of which † salvation the prophets have inquired and searched diligently, who prophecied of the grace * that should come unto you:]

10. Of which deliverance (see note on Rom. 13. c.) many of the antient prophets (that prophecied of the remnant of the Jewes that should be saved, or escape out of the common infidelity, i.e. embrace the Gospel) covertly foretold in those prophecies, which belonged first to the deliverance of the Jewes out of Babylon, and from Antiochus, which were types of what is now approaching:

† to what, or what sort of season the Spirit of Christ in them pointed, εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου

* glories after them μετὰ ταῦτα δόξας

11. Searching † what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified before hand the sufferings of Christ, and the * glory that should follow.]

11. Not knowing perfectly to what point of time it was, or what age it should be, of which their prophecies were ultimately to be understood, concerning the sufferings and afflictions, which should befall Christ, and the Church, or the body of Christ, i.e. Christians, and after them, the resurrection both of him and them, and the visible deliverances out of them, and destructions on their enemies, see Dan. 9. 22. &c.

† the same things αὐτὰ

* which have now been declared ἃ νῦν ἀνηγγέλη

† through or by διὰ

* having-girt ἀναζωσάμενοι

† perfectly τελείως

* brought φερομένην

† by διὰ

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister † the things * which are now reported unto you by them that have preached the Gospel unto you, † with the holy Ghost sent down from heaven, which things the Angels desire to look into.]

12. Which prophets received revelations also, that the things which they spake of, were to be eminently fulfilled not in their own, but after-times, even the times of the Gospel (called by them the later times) and that they were things of so strange and weighty an importance, that the Angels were desirous to find them out, but could not.

* As children of obedience not conformed to the desires which were formerly — Τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον — † But according to the holy one that hath called you, be ye also — Κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ

13. Wherefore * gird up the loines of your mind, be sober and hope † to the end, for the grace * that is to be brought unto you † at the revelation of Jesus Christ;]

13. Wherefore as servants waiting for your Lord, continue vigilant, and hope stedfastly and perseveringly without any doubting or anxiety, for the deliverance, and mercy, which is or shall be wrought for you by this coming of Christ in so discernible a manner, see note on 2 Thess. 1. b.

14. * As obedient children not fashioning your selves according to the former lusts in your ignorance,]

14. As new reformed persons, not relapsing into the sins of your former unregenerate life,

15. † But as he which hath called you is holy, so be ye holy in all manner of conversation;]

15. But after the example of the divine purity of God who hath thus favoured you as to acknowledge you his children, doe you live like such;

* because διότι

16. Because it is written, Be ye holy, * for I am holy.]

16. According to Lev. 11. 44. & 19. 2. which requires all those who are called by the name of God, that receive or hope for mercies from him, to imitate his holinesse, to live pure and pious lives.

† this word is not in the Greek

17. And if ye call on the Father, who without respect of persons judgeth according to every mans work, passe the time of your sojourning † here in fear:]

17. And if you professe to be the children of that father, i.e. of God, who is not partial to Jewes above Gentiles, but judgeth both according to their actions, you will be concerned to walk reverendly, strictly and watchfully (see Phil. 2. c.) all your time, and being strangers among other nations, v. 1. to behave your selves like strangers (see c. 2. 11.)

18. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;]

18. Considering that Christ by his death hath taken away the legal rites of meer external obedience, wherein the sages of the Jewes placed all their religion, and that therefore the falling back to that is the forfeiting a greater privilege, than a redemption out of the power of temporal enemies, such as is wont to be purchased with gold;

19. The blood of Chriſt the Paſchal, 19. But with the pretious blood of Chriſt, as a lamb without blemiſh, without ſpot;]
and conſequently immaculare Lamb (ſee note on Act. 7. 2) being much more pretious, than any coin or money, and the deliverance more valuable, than that from the deſtroyer there, Exod. 12. 13.

20. In order to whom was the diſpoſition and œconomie of all the former times, as viſibly, as if God had ſet Chriſt, and what he hath done and ſuffered, alwaies before his eyes, as an idea, or image, according to which he formed all things from the beginning of the world, and agreeably he hath now at laſt ſent him into the world on purpoſe for our ſakes, 20. Who verily was * fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you,] * foreknown προεγνωσμένου

21. Who by beleiving on him are farre from departing from the God of Iſrael, but doe indeed the more firmly beleive and depend on him, as that omnipotent God, who hath raiſed Chriſt from the dead, 21. Who by him doe beleive in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.]

22. Having therefore by yeilding obedience to the Goſpel (preached to you) brought your minds, without all mixture of hypocriſie, to the ſincerity and purity of Chriſtian charity, be careſull that ye continually perſevere in the exerciſe and practiſe of that virtue one toward another. 22. † Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren, ſee that ye love one another with a pure heart * fervently,] † Having purged your minds through obedience of the truth by the Spirit, Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος * or durably ἐκτενῶς

23. Conſidering that ye are regenerate to a new life, not by any humane mortal, but ſupernatural immortal means, even by the word of Chriſt who liveth forever, and whoſe will is now immutably revealed in the Goſpel, and conſequently muſt be anſwered with the conſtancy and perſeverance of your obedience. 23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth forever.]

24. For whereas all humane things periſh and fade away (ſee Jam. 1. 10.) and come ſuddenly to nothing from the greateſt beauty and glory, and accordingly the Jewiſh carnal external ordinances are now abrogated, 24. For all fleſh is as graſſe, and all the glory of man as the flower of graſſe: the graſſe † withereth and the flower thereof * falleth away.] † is withered ἐξηράνθη * is fallen away ἐξέπεσεν

25. The word of God now revealed to us by Chriſt, ſhall never be abrogated, but continue and laſt for ever, and this is that Goſpel which hath been preached to and received by you, from which therefore you muſt not fall off to Judaiſme again, whatever your temptations or allurements are from the Jewes or Gnoſticks. 25. But the word of the Lord endureth forever: and this is the word † which by the Goſpel is preached unto you.] † which is preached τὸ εὐαγγελισθὲν

Notes on Chap. I.

2. Ῥαντισμὸς αἵματος

What is meant here by ῥαντισμὸς αἵματος Ἰησοῦ Χριστοῦ, *the ſprinkling of the blood of Jeſus Chriſt*] will be diſcernible by obſerving that it is in the ſame *caſe*, and ſo in conjunction with ὑπακοὴ *obedience*] preceding. By this it appears that it muſt be taken in a *paſſive* ſenſe, ſo, as they are *ſuſceptible* of it, who are here ſaid to *obey*, that is, ſo as the *beleivers* here through the *ſanctification of the Spirit*, ſhall be *ſprinkled with that blood*; The only queſtion is, what notion of our being *ſprinkled* with *Chriſt's blood* is here referred to. For more poſſible notions there are, of which the matter is capable, The *principal*, that in reference to the practiſe *Exod.* 24. 8. where the people are *ſprinkled* with *blood*, by way of *obſignation* of the *Covenant* between *God* and them, for upon reading of the *Covenant in the audience of the people*, and upon their *profeſſing* [*All that the Lord hath ſaid, we will doe, and be obedient*] v. 7. it follows, v. 8. *Moſes took the blood and ſprinkled it upon the people, and ſaid, Behold the blood of the Covenant which the Lord hath made with you, concerning all theſe words.* Were it not for that laſt clauſe [*concerning all theſe words*] it might ſtill be uncertain what part of the *Covenant* it was, (whether onely that on *God's*, or that alſo on the *peoples part*) which was thus *ſigned*, and conſequently ſignified by the ῥαντισμὸς, *ſprinkling of blood*; But by the uſe of the *phraſe* [*all the words*] v. 3. *viz: all the words which the Lord hath ſaid*, 'tis evident that the *peoples* part, which is *obedience*, and not onely *Gods* part in making good his *promiſes* to them, was it that was *ſealed*, and ſo ſignified by their being *ſprinkled* with *blood* by *Moſes*, and to it is immediately annexed, *All that the Lord hath ſaid will we doe, and be obedient* v. 7. *And Moſes took the blood and ſprinkled it* &c. ver. 8. And to this it is very agreeable that here it is (in the ſame *caſe*) joyned with ὑπακοὴ, *obedience and the ſprinkling of the blood of Jeſus*, noting this of *Evangelical obedience* to be the *condition* required on our part in this *new Covenant*, which *Chriſt* ſealed with his *blood*, in like manner as that *Moſaical Covenant* was there *ſealed* with *ſprinkling* of *blood*, and to which he hath both *enabled*, and *obliged* us by his death, having *given himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf* (which is the effect of *ſprinkling*) *a peculiar people*, &c. *Tit.* 2. 14. and ſo we read of this *blood* of *ſprinkling* (by wch *Chriſt's death* is typified) *that it was the blood of the Covenant which the Lord commanded to you, Heb.* 9. 20. a rite to *engage our obedience to God.* And this ſeems to be the moſt *proper* notation of the words, and is fully *parallel* to that of *Epheſ.* 1. 4. where *God* is ſaid to *have choſen us in Chriſt that we ſhould be holy* &c. Some other *notions* the *phraſe* might be capable of, either to ſignifie *God's pardon* and *acceptance*, *Heb.* 9. 22. *Rom.* 3. 25. (but that will not ſo well agree with the *paſſive* acception of the word, looking rather on *God*, who is the *agent* in it, and the *blood of Chriſt* the *meritorious cauſe* of it, whereas this being joyned with *obedience*, ſeems to be ſomewhat in *us*, to which we are *enabled*, and *engaged* by the *blood* of *Chriſt*) or elſe to denote our *imitating Chriſt's conſtancy* and *perſeverance*, *ſhedding our blood* in his *cauſe*, as he hath given us an *example*, And thus indeed to be *ſprinkled* by *Chriſt's blood* may

may be a *phraſe, figuratively* to ſignifie our *tranſcribing* this *bloody copie* of his, but yet ſeems not to be any part of the *intimation* of the *ceremony* of *ſprinkling with blood* in *Exodus*, from which this rather ſeems to be *tranſcribed.*

CHAP. II.

Paraphraſe.

* naughtineſſe, κακιαν † So ὑποκρισεις is to be rendred, but it may be perhaps ὑποκρισεων, and then it muſt be read, drink or ſuck in, * the rational pure milk τὸ λογικὸν ἄδολον γάλα and ſo the Syriack and Latine.

1. WHerefore laying aſide all * malice and all guile and hypocriſies and envies, and all evil ſpeakings,]

1. Wherefore arming your ſelves againſt the erroneous doctrines and practiſes of the Gnoſtick hereticks, that inſinuate themſelves among you, to infuſe villany, and all kinde of deceitfulneſſe and hypocriſie, as alſo of malice, and calumniating of others the pureſt Chriſtians,

2. As new born babes † deſire * the ſincere milk [a] of the word, that ye may grow thereby. †]

2. Behave your ſelves with that ſimplicity which becometh new born children, ſuck in that pure nouriſhment, which by your rulers is afforded you (ſee Rom. 12. 2.) viz. inſtruction, or Chriſtian doctrine, and that pure from all Jewiſh or heretical mixtures, which may increaſe your Chriſtian ſtature, advance you to an higher pitch of Chriſtianity, and at laſt bring you to ſalvation. a.

† here the King's MS. adds εἰς σωτηριον unto ſalvation,

3. If ſo be ye have taſted that the Lord is gracious;]

3. Which ſure you will doe, if you have but once (as David ſaith of Gods law, Pſal. 34. 9.) taſted how ſweet, how much for our advantage it is, which is deſigned us in the Goſpel of Chriſt;

* rejected ἀποδεδοκιμασμενον † with God elect, precious, παρὰ θεῷ ἐκλεκτὸν, ἔντιμον * be ye alſo built Καὶ αὐτοὶ οἰκοδομεῖσθε, or built on him for an holy prieſthood, for the King's MS. reads ἐπ' αὐτὸν ἱερατεῦσαι and εἰς ἱερατευμα † put to ſhame καταισχυνθῇ.

4. To whom coming, as unto a living ſtone, * diſallowed indeed of men, but † choſen of God, and pretious,]

4. To whom aſſociating or conjoyning your ſelves (by obedience and worſhip) as to a living, not dead foundation, or corner-ſtone, rejected indeed by the Jewiſh Sanhedrim, but in God's account moſt choiſe and eſteemed, and meant for the foundation of a viſible Church.

5. * Ye alſo as lively ſtones are built up a ſpiritual houſe, an holy prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.]

5. Doe you accordingly, not as dead, but living members, joyn together, not onely in inward piety, but in continual aſſemblies or Church-meetings, of which every Chriſtian is to be a part, and ſo all together make up a ſpiritual temple, i. e. congregation, to pray unto, and praiſe God, to perform to him thoſe acts of the Chriſtian ſacrifice, to which you are as it were conſecrated, and ſet apart by God, and which being now offered to God in the name of Chriſt, or through what he hath ſuffered and done for us, will be ſure to be acceptable to God, without the bodily ſacrifices of the Jews, or obſervation of their law.

6. Wherefore [b] it is contained in the Scripture, Behold, I lay in Sion a chief corner-ſtone, [c] elect, precious: and he that beleiveth on him ſhall not be † confounded.]

6. Aeccording to that which the Scripture tells us, that in the erecting the new Church under the Goſpel, Jeſus Chriſt and his doctrine, in oppoſition to all other, is appointed by God to be the foundation of the foundation, ſo that all that is in the Church muſt be founded and buiſe on him, and whoſoever doth ſincerely beleive, and is truly built on him, ſhall never fail of his expectation, he ſhall never miſcarry that lays his weight on that foundation, ſee note on Rom. 9. m. b. c.

* is the precionſneſſe ἡ τιμὴ

7. Unto you therefore which beleive * he is precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,]

7. To you therefore that are beleivers, this is matter of infinite advantage, but for thoſe that ſtand out in unbelief, to them belongs the reproach of that prophecy, that he that is refuſed by the Jews is honoured by God, and made the ſole total foundation of his Church, on which nothing muſt be built which he hath not taught, no Judaical old, or heretical new doctrine muſt be mingled with it.

8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were [d] appointed.]

8. But this foundation ſtone ſuch an one, as ſhould be apt to hurt and miſchief many, who ſhall apoſtatize and fall off from the faith of Chriſt, through fear of perſecution, and by that means be deſtroyed among the perſecutors. And this is no ſtrange thing, but the very ſame that is propheſied of, and ſo appears to be part of God's decree, that they that obey not the Goſpel of Chriſt ſhould be deſtroyed by him, or that the ſeed ſown in ſtony ground ſhould at the ſcorching of the Sun wither away, that all carnal profeſſors ſhould be thus tried and diſcovered by perſecution, and ſo that this corner-ſtone ſhould be the bruiſing and ruining of many, who ſtumble and fall from Chriſt, becauſe Chriſtianity brings ſufferings along with it. d.

† an elect kindred, γενος ἐκλεκτὸν, * a people for a poſſeſſion, † virtues ἀρετὰς

9. But ye are a † choſen generation, a roial prieſthood, an holy nation [e], a * peculiar people, that ye ſhould ſhew forth the † praiſes of him who hath called you out of darkneſſe into his marvellous light.]

9. But you are, and ſo muſt approve your ſelves to be, a ſpecial ſort of men, a kingdome or multitude of prieſts, ſet apart and conſecrated for the continual ſerving and daily waiting upon God, a people that being delivered from the dominion of other your former maſters, ſin, and Satan, and perſecuters, and ſet free to be Lords of your ſelves, with liberty to what Chriſt commands you, and ſo kings; muſt now behave your ſelves alſo like ſo many prieſts, (thoſe who ſpent all their time in ſacrificing &c. and ſo ſhould you) in the performing conſtant ſervice unto God, in the publick aſſemblies, which God requires of you, as he did the ſacrifices of the Levitical prieſts (ſee note on Rev. 1. d.) And ſo a ſacred holy nation, (as the whole people of the Jews were an holy people in one reſpect, Lev. 25. 23. and as the Levites were in another) a peculiar treaſure of Chriſts for him to preſerve firſt Mal. 3. 17. then to poſſeſſe as his own, that ſo by this means, by this conſtant publick ſerving of him, you may ſet forth and illuſtrate Chriſt's powerful and gracious workings (ſee note on 2 Pet. 1. 2.) who hath wrought ſo glorious a bleſſed change in you. e.

* the people λαὸς

10. Which in time paſt were not * a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.]

10. Who at firſt continued in unbeleif among your brethren the Jews, and ſo were becom a kinde of heathen people, were not at all within the obedi-

ence of Chriſt, the pale of his Church, but now are received into it, you that a long time, while Chriſt lived here on the earth, had not the happineſſe to beleive in him, but have found place of repentance ſince, and are now received into the Church, and the favour of God.

11. To you therefore that are at this time diſperſt among the nations, c.1.1. (ſee c.1.17.) as to ſo many ſcattered, travelling perſons, who ought of all others to be moſt wary to avoid dangers, and to behave your ſelves tenderly as in the ſight of ſtrangers, my preſent exhortation becomes ſeaſonable, to avoid the doctrines and practiſes of the Gnoſticks, and to that end to remember, that you are not at home, but in a journey, and ſo that it is moſt unſeaſonable for you at ſuch a time to indulge your ſelves to the exceſſes, and jollities, which men in their own houſes or countries do ſometimes indulge to, but do not uſe them in a ſtrange place, or before thoſe they know not, Remembring farther the dangerous malignant nature of ſuch luſts, that they are moſt pernicious to the ſoul.

11. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul;]

12. But that you on the contrary live ſo, as may be of good report among the Gentiles, that they that look on Jews, not onely as perſons of another Religion, but alſo as rebels and malefactors, may ſee the Chriſtians to be quite otherwiſe, and by your actions reverence you, and ſo entertain a good opinion of Chriſtian religion, which hath ſuch an influence upon you, in making the Chriſtian Jews ſo much more regular and meek, than the other Jews are, more quiet under the heathen government, which is now over them, and ſo more capable of good uſage under the Emperors, when they ſend their Proconſuls to ſuppreſſe the ſeditions, then the unbeleiving Jews have appeared to be.

12. Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may * by your good works which they ſhall [f] behold, glorifie God in [g] the day of viſitation.]

* revering you by your good works glorifie

f. g.

13. Be obedient therefore to every heathen governor (ſee note on Rom.8.c.) upon obligation of conſcience, becauſe he is inſtituted by God, and this whether to Ceſar the Emperor in the firſt place, as the Supreme,

13. † Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King, as ſupreme;]

† be ſubject therefore to every humane creature Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει

14. Or in the next place, and in ſubordination to him, to Proconſuls and Procurators, by Commiſſion appointed by him, for the keeping of Courts, puniſhing of malefactors, and rewarding and encouraging the obedient.

14. Or unto Governors, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well.]

15. For to this doth Chriſtian religion oblige all, that by ſubjection to our heathen ſuperiours, and by all other Chriſtian performances (ſee note on c.4. f.) we ſhould leave the heathens unable to object any thing againſt us:

15. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men:]

16. As men that are freed by Chriſt from many yokes, but not from that of ſubjection to God or to ſuperiours, and therefore not pretending to any ſuch liberty, nor covering ſedition &c. under colour of Chriſtianity, as the Gnoſticks did, 1 Tim.6.

16. As free, and not * uſing your liberty for a cloke of maliciouſneſſe, but as the ſervants of God.]

* having liberty for a covering of wickedneſs, Ἐλευθερίαν ἔχοντες τῆς κακίας τὸ ἐπικάλυμμα

17. Give every man the honour and obedience due to him, Love all your fellow-Chriſtians, Fear God, and, in ſubordination to him, pay all obedience to the Emperor.

17. Honour all men; Love the brotherhood; Fear God; Honour the King.]

18. Let all ſervants approve their obedience to their maſters to be ſincere, by performing it, not onely when they uſe them kindly and favourably, but even when by unjuſt uſage they provoke them to ſome impatience and reſiſtance, for this is the ſeaſon for them to ſhew forth the influence of Chriſtianity upon their hearts.

18. Servants be ſubject to your maſters with all fear, not onely to the good and gentle, but alſo to the froward.]

19. And this will be accepted graciouſly and rewarded by God (ſee Lu 6.32. and Lu.1. note i.) if upon ſight of our duty to God we bear with all patience thoſe preſſures which moſt unjuſtly light upon us.

19. For this † is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully.

† is, or ſhal be a reward χάρις

20. For what great matter is it, worth conſidering, or rewarding; what heroical action is it to which honour is thought to be due, if men indure ſubmiſſely thoſe puniſhments which fall juſtly on them for their demerits? But on the other ſide, if when ye have done no ill, and are then by your ſuperiors abuſed, and uſed contumeliouſly, if this be born patiently and humbly by you, and doe not provoke you to any reſiſtance or return of violence, this is that Chriſtian virtue of meekneſſe, which God will certainly reward in you.

20. For what glory is it, * if when ye be buffeted for your faults, ye ſhall take it patiently? but if, when ye doe well and ſuffer for it, ye take it patiently, this is † acceptable with God.]

* if having offended & being buffeted ὑ ἁμαρτάνοντες καὶ κολαζόμενοι, or perhaps puniſhed, for it may poſſibly be κολαζόμενοι
† a reward v.19.

21. For unto this your Chriſtianity directs and leads you, and Chriſt himſelf hath given you an eminent example to be tranſcribed and imitated by you.

21. For even hereunto were ye called: becauſe Chriſt alſo ſuffered * for us, leaving † us an example that ye ſhould follow his ſteps.]

* for you ὑπὲρ ὑμῶν
† you ὑμῖν

22. Who though he were perfectly innocent Iſa. 53. 9. was yet adjudged to all the contumelies that the moſt ſhamefull death could bring along with it.

22. Who did no ſin, neither was guile found in his mouth.]

23. And when he was reviled by them, Mat 26.67. he was farre from reviling them again; when he was crucified, he gave them not ſo much as an ill word, but prayed his father to forgive them, as many as had any excuſe of ignorance to plead for them, and for all others, he remitted them, and all the injuries done him by them, to God's tribunal.

23. Who when he was reviled, reviled not again, when he ſuffered, he threatned not, but committed * himſelf to him that judgeth righteouſly.]

* it

h. 24. Who bare on the croſſe the puniſhment of our ſins, that we might never think fit to go on in that courſe, which brought ſuch ſufferings on Chriſt, but live piouſly by way of gratitude to him, and kindneſſe to our ſelves, forever after, having been cured by theſe ſufferings of his.

24. Who his own ſelf [h] † bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto rightcouſneſſe: by whoſe * ſtripes ye were healed.]

† carried our ſins to the tree ἀνήνεγκεν τὰς ἁμαρτίας ἡμῶν ἐπὶ τὸ ξύλον
* blewneſſe μώλωπι

25. For

25. For ye were as ſheep going aſtray, but are now returned unto the ſhepheard and Biſhop of your ſouls.] 25. For ye were formerly in falſe erroneous waies, ready to bring deſtruction upon you, but now are converted and come home to Chriſt's fold, and ſo obliged never to goe aſtray ſo again.

Notes on Chap. II.

a. Λογικὸν γάλα

What λογικὸν γάλα *rational milk* ſignifies hath been noted on *Rom.* 12. *note* a. that *milk*, or *food*, which *men*, i. e. *rational creatures* feed on, and which men, *rational creatures*, again the *Apoſtles* of *Chriſt* afford them, for their *ſpiritual nouriſhment*, or *inſtruction*. Such *figurative* ſpeeches as theſe are very ordinary, and have no more ſtrangeneſſe in them, than νοερὸν or πνευματικὴ τροφὴ, *intellectual*, or *ſpiritual food*, i. e. *food* to the *underſtanding*, or to the *ſpirit*, Νοῦς, and λόγος, and πνεῦμα the *underſtanding*, and *reaſon*, and *ſpirit* being in effect all one, and *milk* being every where uſed for that *inſtruction*, that is fit for thoſe of *younger years*, *Heb.* 5. 12. Agreeable to this figurative expreſſion of *rational milk* is that of *Plato*, when he calls *Rulers* νομεῖς καὶ ποιμένες ἀνθρώπων, *feeders and paſtors of the humane herd*, this flock of *reaſonable creatures* which are fed with this *rational milk*, and ſo in *Euſtathius* on *Homer* Ιλιαδ. ϛ'. Ἀνδρωνῦται ποιμαντικὴν ἀσκοῦντες, *they that exerciſe* this *trade* of *feeding of men*, (as *ſhepherds* feed their *flocks*,) which have therefore ſo ordinarily that title of ποιμένες *Paſtors*.

b. Ῥητὸν

The word ῥητὸν is taken notice of by *Grammarians*, as a word fit for the *citing* any paſſage out of an Author; So in *Erotian's Medicinal Lexicon*, in the word Κάμωρος, [λέξις ῥητὸν ἔχουσα] is, *a word* which is to be *met* with in the *author* and *place* which he there *cites*. Here it is uſed *impersonally*, as ἀνῆκεν (ſee *Mar.* 14. *note* d.) and ſo 1 *Mac.* 15. 2. & 2 *Mac.* 9. 18. Accordingly ῥητὰ is uſed for any place *cited* out of the *ſcripture*, *Act.* 8. 32. Ἀνῆκεν Παρεῖχε

c. Ἐκλεκτὸς

By occaſion of this word ἐκλεκτὸς *elect*, in this place, it will not be amiſſe to give an account, once for all, of the uſe of that, and the like words generally in the *ſcripture*. To begin with the *Old Teſtament* firſt, the *Hebrew* word which muſt eſpecially be taken notice of is בחר *probavit, examinavit, elegit, to approve, examine, chooſe*. From whence is the *noun* בחור, directly anſwerable to ἐκλεκτὸς *elect* here, taken *adjectively*: And therefore *Prov.* 7. 3. where the *Hebrew* hath בחר, and our *Engliſh* render rightly from thence, *The Lord trieth the hearts*, the *Septuagint* read ἐκλεκτὰς καρδίας Κυρίῳ, *hearts elect before the Lord*. This word בחור is from hence taken by them to ſignifie 1. any *choiſe* perſon, fit for employment, eſpecially for *warre*, and from thence is uſed 1 *Mac.* 4. 1. for a *choiſe party*, ἐκλεκτὴ ἵππου, a *thouſand* of the *choiſe*, i. e. *beſt horſe-men*, and *Exod.* 14. 7. *choſen chariots*, and ſo the *left-handed* men, that were ſuch *excellent archers*, *Jud.* 20. 16. are ἐκλεκτοὶ *choſen* men, and ſo *Pſal.* 78. 31. the *choſen* men, i. e. the *ſouldiers*, or *military* men; and accordingly the word doth ſignifie a *young* man, who is *fitteſt* for *military*, and ſuch other *employments*. Thus 1 *Sam.* 8. 16. בחוריכם, we render *your goodlieſt young men*, (which the *Septuagint* miſtaking, and reading ן in ſtead of ר render καὶ βουκόλια ὑμῶν *your herds*) and *Deut.* 32. 25. it is clearly taken for *young men* in oppoſition to *maidens* בתולה, ſaith the *Targum*; But the notation which is moſt *primitive* and *literal* to it, is that of *choiſe*, or *choſen*, as that notes the *beſt*, and thoſe that are, upon *trial*, found fit to be preferred before others, as every בחור *choſen man in Iſrael*, 2 *Sam.* 6. 1. *And David gathered together all the choſen men in Iſrael*, all that were *fit* for the *militia*, and indeed by a *Metalepſis*, it was that it came to ſignifie a *young man*, becauſe the *age* was determined, after which (and not before) a man was thought *fit* for that employment, and ſo the *choiſe* men, or thoſe of the *militia*, were conſequently thoſe of ſuch an *age*, and therefore *Num.* 11. 28. when *Joſhua* is called a *ſervant* of *Moſes* מבחוריו (which the *Targum* reads מטלמוהי *of his young men*) the *Septuagint* reads ἐκλεκτὸς αὐτῷ, a *choiſe* perſon about him. Thus again from *men* is the word brought to be applied to *things*, as *Gen.* 23. 6. במבחר קבורינו *in the choiſe of our ſepulchres*, בשפר, ſay the *Targum*, in the *faireſſe*, i. e. in the *faireſt* and *beſt* of them. So *Deut.* 12. 11. *your choiſe vows*, or the *choiſe* of your *vowes*, and *Iſa.* 22. 7. the *choiſeſt valleys*, and ſo *Eccluſ.* 24. 15. Σμύρνα ἐκλεκτὴ, the *choiſeſt*, or *beſt myrrhe*, and (to adde no more) *Iſa.* 28. 16. from whence the words in S. *Peter* are cited, the λίθος ἐκλεκτὸς, *choiſe ſtone*, here, is there juſtly rendred a *tried ſtone*, the *Hebrew* בחון ſignifying this *trying*, and *fitting* it for the *place*, where it was to be ſet, *viz.* for the *corner*, to which, being the *principal* place of the whole *building*, that *ſtone* that was truly *fit* for it upon *trial*, is truly ſaid to be a *pretious corner-ſtone*, in the words following, both there, and here. Beſides בחור, there is alſo another word very near it, which is oft uſed in this ſenſe, the *Hebrew* ברר, which ſignifying to make *pure*, and *clean*, ſignifies alſo *elegit* to *chooſe*, and then the *noun* ברור from thence, is rendred καθαρὸς, ἁγνὸς, and ἐκλεκτὸς, *pure, clean, elect* promiſcuouſly, and *elect*, as that ſignifies the *beſt* of the kind. So ὄρνις ἐκλεκτὴ, a *cramm'd fowle*, ſaith *Buxtorfe*, and 2 *Sam.* 22. 27. *with the pure thou ſhalt be pure*, which the *Greek* reads μετὰ ἐκλεκτοῦ ἔσῃ ἐκλεκτὸς, *with the elect thou ſhalt be elect*. As the *Arabick* נסא which ſignifies to *clariſie* and *purge*, ſignifies alſo to *chooſe*, to *ſet apart*, to *deſigne* to an *office*, as of *David*, *Pſal.* 78. 70. and of the *Diſciples* *Act.* 1. 2. In the *New Teſtament* we have the *verb* ἐκλέγομαι, the *ſubſtantive* ἐκλογὴ, and the *adjective* ἐκλεκτὸς. The verb ἐκλέγομαι ſignifies to *preferre* one before another, either in the *beſtowing* of undeſerved *favours*, or *deſigning* to an *office*. In the firſt ſenſe, *Mar.* 13. 20. οὓς ἐξελέξατο, they *whom God* had *choſen*, i. e. *favoured* before others, to wit, the *beleiving Jewes*, who ſhould be *delivered* out of that *deſtruction*, which lay ſo heavy upon πᾶσα σὰρξ *all fleſh*, i. e. *the whole Jewiſh nation*; And that the *Chriſtians* of them were *deſigned* to this *favour*, ſee *Mat.* 24. *note* g. out of *Joſephus*, by whom it appears that the *ſiege* of *Jeruſalem* by *Gallus* was unexpectedly raiſed, by which means all the *Chriſtians* in the *city* got out of it to ſome other *place*, ſo that when *Titus* ἐξελέξατο τὸς

came some months after to the *fatal* siege, there was not one *Christian* remaining in it: So *Joh.* 15.16. *You have not chosen me, but I have chosen you*, i.e. 'Tis not you that have *begun* to me, that were *first* in your *expressions* of *kindnesse* and *favour* to me, but *I* to *you*: And so v.19. *I have chosen you out of the world*, i.e. allowed you this *favour* of taking you out, *discriminating* you from the rest of the *world*, by taking you nearer to my self, than I have done other men, So *Act.* 13.17. speaking of *God's favour* to the *Israelites* beyond all other people, he saith ἐξελέξατο τοὺς πατέρας ἡμῶν, *he chose our fathers, and exalted the people*, &c. according as they are called ἐκλεκτοὶ his *chosen Eccles.* 46.1. and *Jerusalem* ἐκλεκτὴ πόλις a *chosen city*, c.49.7. So 1 *Cor.* 1.27,28. and in the parallel place, *Jam.* 2.5. *God hath chosen the foolish, weak, despised things*, i.e. *persons of the world*, and τοὺς πτωχοὺς *the poor* of this *world*, i.e. *revealed* the *mysteries* of the *Gospel* unto them, allowed them that *favour* above *learned, proud Grecians*, and so *Ephes.* 1.4. ἐξελέξατο ἡμᾶς ἐν αὐτῷ *hath chosen us in him*] is *God's* bestowing upon us that *favour* of being *Christians*, of *revealing* his *Gospel* to us, making known the *mysterie* in *Jesus Christ*, v.9. a *favour* much beyond any vouchsafed to the former ages. For the *second* sense of *designing* or *choosing* to some *office*, so it is *Lu.* 6.13. ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, out of the number of *Disciples*, *sequestring twelve* for *Apostles*. So *Joh.* 6.70. and 13.18. *Act.* 1.2. and 24. And so the *Apostles designing Stephen* to the *office* of *Deacon*, ἐξελέξαντο they *chose* him, *Act.* 5.6. So c.15.7 and so of those that were *designed* to be sent to *Jerusalem*, *Act.* 15.22. and 25. These are all the places in the *New Testament*, wherein the *verb* is used (unlesse those two to another matter, *Mary's choosing the better part*, and the *guests choosing* the *uppermost places*) and in all these the *Context* shews the meaning and use of it, when it is spoken of *God*, that it belongs either to some *special undeserved favour* of *God*, peculiarly that of *revealing* the *Gospel*, or to his *designation* to some peculiar *office*, especially that of *Apostleship*. Proportionable to these two notions of the *verb*, is that of the *substantive* ἐκλογὴ, in respect of the *undeserved favours*, *freely* afforded one before another, so as we are said to *choose*, when no *obligation* lies upon us, and to be *obliged*, when we cannot *choose*. So we have κατ' ἐκλογὴν] *according to election*, *Rom.* 9.11. where it signifies the free unobliged *preferring* of the *younger* before the *elder*, and κατ' ἐκλογὴν θεοῦ προθεσις *God's purpose* in that respect, his free *determination* to *preferre* the *Jewes*, that should come from *Jacob*, before all other people, particularly before *Esau's progenie*, the *Edomeans*. So *Rom.* 11.5. λεῖμμα κατ' ἐκλογὴν χάριτος, *the remnant according to election of grace*, i.e. *the remnant* that should have the *favour* to be *left* or *reserved*, according to the rule observed in the *Gospel*, the *humble*, *pious Jewes*, that *beleived* the *Gospel*, when the rest stood out, and were *destroyed*; which, though a *reward* of their *repentance* and *faith*, was yet an *act* of free *mercy* in *God*, thus to accept of their *repentance*. And so v.7. *the election hath obtained*, i.e. the *beleiving Jewes*, the *remnant*, which had that free undeserved *favour* from *God* above the rest. And v.28. of the *Jewes* again, that they were κατὰ τὴν ἐκλογὴν ἀγαπητοὶ, *beloved according to the election*, i.e. *beloved* in respect of the undeserved *promises* of peculiar *favour* made to that *people* for *Abraham's* sake, So 1 *Thess.* 1.4. ὑπὸ θεοῦ τὴν ἐκλογὴν ὑμῶν, *your election from God*, i.e. the great *favour* of *God*, so unexpected to the *Gentiles*, to have *Christ* and the *Gospel* made known unto them, and 2 *Pet.* 1.10. where they are advised to all *diligence* βεβαίαν ποιεῖσθαι to *confirm* or *ascertain* to themselves τὴν κλῆσιν καὶ ἐκλογὴν, their *calling and election*, i.e. that special *favour* vouchsafed unto them, to retain to *Christ*, to be *Christians* first, and then to be that *peculiar remnant*, to whom those *special promises* were made, and in whom they should be *fulfilled*, when all the rest of that *people* should be *destroyed*. One onely place more there is, wherein this word is used, *Act.* 9.15. where *God* saith of *Saul* Σκεῦος ἐκλογῆς μοί ἐστιν, *he is to me a vessel of election*, which seems to referre to the second notion of *choosing*, *viz.* to that *office* of the *Apostleship*. Lastly for the *adjective* ἐκλεκτὸς, that is proportionable to the use of the word in the *Old Testament*, for the *choicer* sort of men, *approved* of by *God*, *preferred* before others in that respect; As *Mat.* 20.16. and 22.14. *Many are called, but few are chosen*, πολλοὶ δὲ κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ, there are many that retain unto *Christ*, many *Christian professors*, but few *special labourers*, in the former place, few fit to be *received* at his *table*, few *penitent sincere beleivers*, in the latter, see *note* on *Mat.* 20.c. And so *Lu.* 23.35. where *Christ* is said by the *Jewes* to be ὁ ἐκλεκτὸς τοῦ θεοῦ, *the chosen of God*, one that had exactly *approved himself* to *God*, and that in an *eminent* manner, and so should in any reason be *delivered* by him. Thus in this place where *Christ* is compared to a *corner-stone*, he is called (however he be *rejected* by men) παρὰ θεῷ ἐκλεκτὸς, *elect with God*, v.4. & v.6. a *choise approved special stone* in the estimation of *God*, and therefore τίμιος *precious* also in both places; And so perhaps when the *Christians*, to whom he writes, are called by him γένος ἐκλεκτὸν a *choise sort of people* v.9. And so all the other phrases joyned with it doe import. Thus it is frequently used, as in the *Old Testament* for a *souldier*, so in the *New* in an *Evangelical* sense for one of *Christ's militia*, a *beleiver*, a *Christian*, a faithful *servant* of his, as they that are such differ from all others, *unbeleivers*, and *crucifiers* of *Christ*. Thus διὰ τοὺς ἐκλεκτοὺς, *Mat.* 24.22. & v.24, & 31. & *Mar.* 13.20. 27.22. *Lu.* 18.7. all in the same notion, to signifie *beleivers* or *Christian Jewes*, that had that *promise*, that they should *escape* out of those *calamities*, that fell on that whole *nation*, the οἱ σωζόμενοι *the saved*, *Lu.* 13.23. and an observable place there is to this purpose in *Theophylact* on *Mat.* 22.14. (though *OEcolampadius* leave it out in his *translation*, yet extant in the *Romane* Edition) πολλοὶ κλητοὶ ὁ θεὸς, μᾶλλον δὲ πάντες, ὀλίγοι δὲ σωζόμενοι καὶ ἐξ αὐτῶν ἐκλεκτοὶ θεῷ· διὸ, ὅτι ἐν ἡμῖν τὸ κλῆσαι, τὸ δὲ ἐκλεκτοὺς γενέσθαι, οὐ μᾶλλον, ἀμήχανόν ἐστι, *God calls many, or rather all, but there are few elect, for there are few that escape, or are fit to be chosen or approved by God, so that it is in God's part to call, but ours to be elect or not*, which supposes the σωζόμενοι and ἐκλεκτοὶ the *saved* and the *elect* to be all one, and both those the *Christians*, that *Mat.* 24.22, are said

ἐν ἡμῖν ἐξελέξατο

ἐξελέξατο ἐν τῷ κόσμῳ

ἐξελέξατο τοὺς πατέρας

τὸ Μωρὰ ἐξελέξατο

ἐξελέξατο ἐν αὐτῷ

ἐκλεξάμενος δώδεκα

Ἐκλογὴ

κατ' Ἐκλογὴν

κατ' Ἐκλογὴν θεοῦ προθεσις

λεῖμμα κατ' ἐκλογὴν χάριτος

Ἐκλογὴ ἐπέτυχεν

κατὰ τὴν Ἐκλογὴν ἀγαπητοὶ

ὑπὸ θεοῦ τὴν Ἐκλογὴν

βεβαίαν ποιεῖσθαι τὴν κλῆσιν καὶ ἐκλογὴν

Σκεῦος ἐκλογῆς

ὀλίγοι δὲ ἐκλεκτοὶ

ὁ Ἐκλεκτὸς θεοῦ

παρὰ θεῷ Ἐκλεκτὸς

Γένος ἐκλεκτὸν

οἱ Σωζόμενοι

said σωθῆναι to escape and to be ἐκλεκτοὶ elect, viz: those that in that great tribulation, that overwhelmed the Jewes, did yet escape and survive. Thus again in that general notion for beleivers and Christians, Rom. 8.33. Τίς ἐγκαλέσει κατ' ἐκλεκτῶν θεοῦ; Who shall lay any thing to the charge of Gods elect, bring any charge against the faithfull servants of Christ, the lovers of God? ver. 28. So Rufus ἐκλεκτὸς ἐν Κυρίῳ, elect in the Lord, Rom. 16. 13. a special beleiver, certainly without any relation to any particular decree of God's concerning him, which could not appear concerning his person, (of the ἐκλεκτὴ κυρία the elect Lady, 2 Joh. 1. and her ἐκλεκτὴ ἀδελφὴ elect sister, v. 14. see note on 2 Joh. a.) and therefore must be so interpreted as to denote that which was discernible in him, viz: his faith and Christian behaviour, So οἱ ἐκλεκτοὶ τοῦ θεοῦ, as the elect of God, Col. 3. 12. i. e. as faithful, approved disciples and servants of his, and 2 Tim. 2. 10. I suffer all for the elect, i. e. the Christian beleivers, for the advancement of the Gospel; and Tit. 1. 1. κατὰ πίστιν ἐκλεκτῶν θεοῦ, for the faith of the elect of God, i. e. of the sincere, converted Christians, or beleivers, in opposition to all the rest of the unbeleiving world, as 1 Tim. 5. 21. ἐκλεκτοὶ ἄγγελοι the elect Angels, are those that did not apostatize, but continued faithful, and obedient to God, and 1 Pet. 1. 1. ἐκλεκτοὶ παρεπίδημοι the elect strangers, i. e. the beleiving Jewes, that sojourned in that countrey. And this seems the more clear by Apocal: 17. 14. where κλητοὶ, καὶ ἐκλεκτοὶ, καὶ πιστοί, the called, and elect, and faithful, are joyned together as words of the same importance, and if there be any difference, then is [πιστοὶ faithful] to be looked on as an higher degree, then ἐκλεκτοὶ elect, as that then κλητοὶ called, For that they should be so called to denote the order of time, ἐκλεκτοὶ before πιστοὶ faithful, as election from the beginning, before faith in time, will not be agreeable to the place, because then κλητοὶ, being called, must be in order before election, which cannot be affirmed. The short is, that the word notes generally somewhat of eminence above other men, of difference from them, as the beleiver or Christian excells, and differs from all that are not such, and so the sincere from the formal professor, or hypocrite, and that is all the notation of it. Agreeable to which is that of Phaverinus, Ἐκλεκτὸς ὅδε, ὁ ἀπὸ πολλῶν, διὰ τὸ ἔχειν ἀντῶν ἔργα τινὰ σεμνὰ καὶ ἄλλως ἐκλαμπρά. The word signifies one that differs from other men, or is preferred before them, because he hath some choise works above those others. And in Hesychius ἐκλεκτὸς (for which the ordinary copies read corruptly ἐκλεκτὸν) ἐνδοξον, τίμιον, it notes famous, honourable, a person of approved excellence, value, and esteem.

d. τιθέναι The word τιθέναι to put or set] is ordinarily used for appointing or ordaining, and being applied to God, or spoken indefinitely, doth oft signifie his decree or destination. Thus Joh. 15. 16. ἔθηκα ὑμᾶς I have appointed you, as harvester, to goe abroad in all the world, and bring in converts to heaven. So of Christ Act. 13. 47. Τέθεικά σε εἰς φῶς ἐθνῶν, I have set, i. e. appointed or decreed thee a light for the Gentiles, So 1 Thess. 5. 9. Οὐκ ἔθετο ὑμᾶς ὁ θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν Gerneim, God hath not set us, i. e. decreed, determined us to wrath or destruction, (as he doth those, whom, for their obstinate course in sin, he forsakes, and no farther calls them to repentance) but for the obtaining of salvation, i. e. both decreed to call us to the knowledge of the truth by the preaching of the Gospel, and so to repentance and reformation here, the means to attain eternal salvation hereafter, if we doe not resist and evacuate his gracious calls and admonitions. And so without question it is to be understood here, that of the ἀπειθοῦντες τῷ λόγῳ] of them that disobey the word or Gospel of Christ, and so προσκόπτουσι fall or bruise themselves, or (if the comma, as it is in the ordinary Copies, be placed after τῷ λόγῳ, the word, not before it) προσκόπτουσι λόγῳ fall and bruise themselves at the word, ἀπειθοῦντες disobeying and rejecting it, when it is preached to them, It may truly be said, εἰς ὃ καὶ ἐτέθησαν, that they were ordained thereunto. And of that there are two possible interpretations, both agreeable to analogie of faith, 1. that the ἀπειθοῦντες, they that disobey the Gospel, that stand out obstinately against it, ἐτέθησαν were decreed and appointed by God to stumble and fall at that stone, i. e. to be bruised and ruined by this means, to be destroyed among the crucifiers and condemned with them hereafter, it being most just with God, that they that will not reform and amend at the preaching of the Gospel, and so receive benefit by it, should be, for their obstinacy, condemn'd, and so much the worse for it, as the Gospel is said to be the savour of death to them that perish, or goe on still in their destructive courses, and as Christ is said by Simeon, Lu. 2. 34. κεῖσθαι εἰς πτῶσιν to be set i. e. decreed by God (the same that τιθέναι to be set or ordained, here) for the falling of many in Israel, i. e. of those that beleive not on him. This is the most obvious sense of the words by referring [εἰς ὃ, to which] to [προσκόπτουσι τῷ λόγῳ, stumble or fall at the word] and interpreting the fall, of the mischief not the sin, (which is noted by ἀπειθοῦντες disobeying) that they incurre by this means. But if (as others conceive) the ἀπείθεια disobedience be that, to which they are said to be ordained, yet may that be taken in a commodious sense also, that the Gospel was designed by God to be of such a temper, and the profession of it mixt with so many persecutions, that none of the proud, worldly minded men (represented by the stonie, and thornie ground in the parable) none but the humble and honest heart, could lay hold on it. But the former sense is most agreeable to the context v. 7. where Christ is said to be a stone of offence σκάνδαλον to the disobedient, which must needs signifie the fall and mischief of the disobedient, not their disobedience simply, to be the thing here spoken of, and to which they are said to be appointed, v. 8. However it is clear, that here can be no proof or testimony of any absolute, irrespective decree of God either for sin, or without sin, for punishment, for if sin, disobedience should be decreed or ordained by God, then disobeying would be a compliance with his ordination, or will, and thereby cease to be sin (which is a resisting of his will) and for punishment, that cannot here be supposed to be without sin, the sin of disobedience, or infidelity, being here named, upon which they are ordained to that punishment, and not without respect unto it.

What εἰς ὅπερ ἐτέθησαν] signifies here, must be discerned from Exod. 19. 6. whence it is taken (though

ἐκλεκτὸς ἐν Κυρίῳ

οἱ ἐκλεκτοὶ τοῦ Θεοῦ

διὰ τῶν ἐκλεκτῶν

διὰ πίστιν ἐκλεκτῶν

ἐκλεκτοὶ ἄγγελοι

ἐκλεκτοὶ παρεπίδημοι

κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί

τέθεικά σε εἰς φῶς ἐθνῶν

οὐκ ἔθετο ὑμᾶς εἰς ὀργὴν

ἀπειθοῦντες τῷ λόγῳ

προσκόπτουσι λόγῳ

εἰς ὃ καὶ ἐτέθησαν

κεῖται εἰς πτῶσιν

εἰς ὅπερ ἐτέθησαν

(though the words are removed out of their place, and theſe, which are there before the *royal prieſthood*, here placed after it) The *Hebrew* reads there וְהִיִּיתֶם לִי סְגֻלָּה, which is literally, *you ſhall be to me a treaſure*, or κειμήλιον, any thing that is *laid up* and *preſerved* moſt carefully. The *Greek* render it there, more according to the ſenſe, ἔσεσθέ μοι λαὸς περιούσιος, *ye ſhall be unto me a ſpecial* or *peculiar people*, as that phraſe is uſed and rendred *Tit.* 2. 14. And though the *Apoſtle* here doth not uſe that whole phraſe, yet he takes λαὸς *people* from thence, and for the word סְגֻלָּה, he renders it from *Mal.* 3. 17. εἰς περιποίησιν *for an acquiſition* or *poſſeſſion*, for ſo there that ſpeech of *God*'s אֲשֶׁר אֲנִי עֹשֶׂה סְגֻלָּה, *which I make a treaſure*, or κειμήλιον (i. e. *lay up* tenderly and carefully, and, as it follows, *ſpare as one ſpareth his ſon that ſerveth him*) is rendred in the *Greek* ὧν ἐγὼ ποιῶ εἰς περιποίησιν, *which I make for an acquiſition* or *treaſure*. What the word περιποίησις ſignifies hath been ſhewed on *Heb.* 10. d. *viz.* the ſame with Σωτηρία *ſaving* or *preſerving*, and ſo it perfectly agrees with the *Hebrew* סְגֻלָּה, which is a *jewel* to be *preſerved* or *kept* moſt *ſafely*, and ſo λαὸς εἰς περιποίησιν are thoſe whom *God* means to *keep* moſt *chariſly*, as his *deareſt children* or moſt *valued treaſure*, and ſo that is the meaning of the whole place here, that whereas other *temporarie beleivers*, according to the purport of the *ſeed* on the *ſtonie ground* in the *parable*, doe fall off from *Chriſt* in time of *perſecution*, and ſo, by complying with the *perſecutors*, bring certain *deſtruction* on themſelves even in this *world*, take part in that *ruine* of the *Jewes*, the *faithful* perſevering *Chriſtians* are moſt carefully *preſerved* by *God*, and *reſcued* out of the *common deſtruction* of *Jewes* and *Gnoſticks*, and *eternally* crowned afterward. And the conſequent of this their *preſervation* is the *exaltation* of the *glory* of *God* by this means, who hath thus *powerfully* reſcued them out of that *unbeleif*, (wherein the *generality* of the *Jewes* lie immerſed) and then magnified his *providence* in *ſecuring* them. As it follows here, *that ye may ſet forth* &c. ſee *note* on *Epheſ.* 2. c.

f. Ἐπισκόπου. The word ἐποπτεύσαντες] in this place, may probably ſignifie more than *looking on*, becauſe 1. that will not ſo well agree with ἐκ καλῶν ἔργων *by your good works*, and the *ſupplying* it by [*which they ſhall behold*] ſuppoſeth ἐκ καλῶν ἔργων *by your good works*] to belong to δοξάζωσι *glorifie*] following, whereas it is evidently joyned with ἐποπτεύσαντες, 2^dly, ἐποπτεύω *to behold*, is c. 3. 2. put with an *accuſative* caſe after it, ἐποπτεύσαντες ἀναστροφὴν, *beholding your converſation*. *Heſychius* hath a word neer unto this, ἐπόπτης which he renders εὐλαβὴς *revere*, and ἐπόπτευε, proportionable to the *Latine*, *ſuſpicere* (*looking* on the *ground*, to note *modeſty* and *reverence*) is ordinarily taken in that ſenſe; And that which ſeems moſt probable, is, that either ἐποπτεύω may have that ſenſe alſo, or elſe be by the *ſcribe* miſtaken for one of thoſe, and ſo be beſt rendred *revering you*, or *looking* with *reverence* upon you.

g. Ἡμέρᾳ ἐπισκοπῆς What the *day* of *viſitation*] ſignifies here, may be a matter of ſome *queſtion*, but that in part reſolved by the uſe of the ſame phraſe *Iſa.* 10. 3. *What will ye doe in the day of viſitation, and the deſolation which ſhall come from farre?* where it is evident, that the *day of viſitation*,] and the *coming of deſolation*, or *deſtruction*] are all one. So to *viſit* ſignifies to *puniſh*, to *avenge*, very frequently in the *prophets*, *Shall I not viſit for this? ſhall I not be avenged* &c. and, *I will viſit their offences with a rod*, And ſo the *Biſhops* title, Ἐπίσκοπος Ἐπίσκοπος *Viſiter*] may fitly be given him in reſpect of the *rod*, or *cenſures*, the *Eccleſiaſtical puniſhments* intruſted to him, which are εἰς ὄλεθρον σαρκὸς, *for deſtruction of the fleſh*, and εἰς καθαίρεσιν *for exciſion*. This then being premiſed, the only *difficulty* will be, what *day of vengeance* this was, that here is meant; And the *context* ſeems ſufficient to anſwer that, For having admoniſhed the *Chriſtian Jewes* to *behave themſelves honeſtly among the Gentiles, that they may not ſpeak againſt them as evil doers*,] and preſently ſpecifying, wherein this *honeſt converſation* conſiſted, in *ſubmitting* to, and *obeying* their *heathen Governours*, ver. 13. this evidently referres to the *frequent ſeditions* that were *ſtirred* up among the *Jewes* againſt the *Roman yoke*, which made them look't on by their *Procurators*, and the *Emperors*, as *unquiet, turbulent* people, and brought the *Roman armies*, and *deſtructions* upon them, And ſo againſt this it is, that he warns the *Jewes Chriſtians*, that they *meddle not with them*, that are *given* to *changes*, joyn not with the *ſeditious*, and that upon this *motive*, that by ſo doing, by being found *quiet, obedient ſubjects*, when this *vengeance* comes upon the *ſeditious*, the *heathens* may obſerve the *difference* betwixt *beleiving* and *unbeleiving Iewes*, the firſt very *good*, the ſecond very *ill ſubjects*, and ſo have a good opinion of that *religion*, that hath wrought ſo much *good* upon them, (and perhaps be attracted to *Chriſtianity*, when they come to deſtroy the *Iewes*.) And thus indeed it happened, that preſently after *Titus*'s *deſtroying* of the *Iewes*, the *Chriſtians* had *favour* from the *Emperors*, liberty for their *aſſemblies*, *halcyonian* daies beſtowed on them. The *Syriack* here read *in the day of temptation*, i. e. of *affliction*, coming on the *Nation*, the falling of which upon the *obdurate unbeleiving Iewes*, and the *eſcaping* of the *Chriſtians* (as moſt remarkably they did by *Gallus*'s raiſing the *ſiege*, and the *Chriſtians* going out, and flying to *Pella*) could not but be taken notice of, by the *heathens*, and ſo be means of their acknowledging of *God*'s good *providence*, and *mercy* toward the *Chriſtians*, and *glorifying God* for this *work* of his. And ſo this is the full *importance* of this place.

h. Ἀναφέρειν ἀναφέρειν is to *carry up*, to *bear* to an *higher* place, and becauſe the θυσιαστήριον or *altar* was ſuch, it therefore ſignifies to *offer* up a *victime* there, *Heb.* 7. 27. *Iam.* 2. 21. but here being joyned (not, as there, with θυσίας *ſacrifices*, but) with ἁμαρτίας ἡμῶν *our ſins*, and ἐπὶ ξύλον *to* or *upon the croſſe*, (which was an *high* place alſo, and therefore his *crucifixion* is expreſſed by ὑψωθῆναι being *lifted up* or *exalted*) it muſt therefore here ſignifie to *bear* or *carry up* our *ſins* thither, which is a phraſe for *ſuffering* the *puniſhments* of *ſin*, making *expiation* for them, as *Num.* 14. 33. where the *Hebrew* read וְנָשְׂאוּ אֶת זְנוּתֵיכֶם *and they ſhall bear*, or *carry your fornications*, the *Chaldee* render it וְיִקַּבְּלוּן *& ſuſcipient, and they ſhall undergot*, i. e. literally ἀναφέρουσι, which the moſt *learned P. Fagius*

ginis renders, *luent pœnas peccatorum vestrorum, they shall bear the punishments of your sins.* Thus Βαστάζειν κρῖμα *Gal.* 5. 10. *to bear the judgment*] is to be *punished* for *sin*, and] *Ezech.* 18. *The son shall not bear the iniquity of the father*, i. e. be *punished* for it.

CHAP. III.

Paraphrase.

1. Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they also without the word may be * won by the conversation of the wives,] 1. And as there is one obedience and subjection due from subjects and servants to their Kings and Masters, c. 2. 13. 18. so there is another due from wives to their husbands, which ought to be with so winning an humility, and kindness, that the husbands that are not converted to Christianity by the Gospel preached to them, may by the enamouring behaviour of their wives, which they are taught by Christianity, be, without any more preaching, wrought on, and converted to the faith,

* gained κερδηθήσονται

2. While they behold your chast conversation † coupled with fear.] 2. When they observe your modesty and chastity, joined also with all due respect and reverence to your husbands, v. 5, 6. or, Beholding that modesty in you, which the fear of God, Christian religion doth infuse into you.

† which is in, or with fear τὸν ἐν φόβῳ

3. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of * gold, or of putting on of apparel;] 3. And for your attire, that which is likely to become you best, is not that external bravery of Jewels and gay clothes,

* gold chains χρυσίων

4. But let it be the [a] hidden man of the heart, † in that which is not [b] corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.] 4. But the inward secret invisible beauty of the heart, made up of incorruptible materials, meekness, &c. whereas all those external are fading and corruptible, or consisting in the truth, and sincerity, and constancy of the meek and quiet spirit, meek in a lowly opinion of your selves, and quiet in a contented enjoying of what God sends, without disquieting, or disturbing the peace of the family (as in greater societies, emulation, ambition, covetousness, are the disturbing and shaking of whole Kingdomes) And this, as it is the greatest ornament in the eyes of men, so is it most highly valued and rewarded in the sight of God. 2. b.

† in the sincerity of a meek

5. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection to their own husbands.] 5. For after this manner of external simplicity of attire and inward meekness, the Saintly women of antient times, that were taken notice of for their piety, did beautifie and set out themselves, viz. living in obedience to their husbands.

6. Even as Sarah obeyed Abraham, and called him Lord, whose daughters ye are, as long as ye do well, and are not afraid * with any amazement. 6. Thus did Sarah live in obedience to her husband, calling him by a title of honour, not equality; to whom you shall be like, as children to a mother, if you discharge a good conscience in all the duties of life, and be not by any fear (to which your sex is subject) driven out of your duty.

* of any terror μηδεμίαν πτόησιν

7. Likewise ye husbands dwell with them [c] according to knowledge, giving [d] honour unto the wife as to the weaker vessel, and as being heirs together of the [e] grace of life, that your prayers be not hindred.] 7. Let the husbands in like manner live conjugally with their wives, and behave themselves toward them as Christianity requires of them, or as the mystical understanding of the story of their creation directs, providing for them that they want nothing, because they are not so able to provide for themselves, and considering that they are by God designed to be co-partners with them of all the good things of this life, which God bestowes in common on them, that so they may also joyn efficaciously in prayers to God, 1. As having this perfect union and community of every thing, the want of which would be some hinderance to the joint performance of that duty of prayer, and 2dly, That being provided for by the husband, the wife may have no distractions and sollicitudes for the world, which are most apt to disturb her prayers also. c. d. e.

† lovers of the brethren φιλάδελφοι * or humble, for the King's MS. reads ταπεινόφρονες, and some Latine Copies *humiles*

8. Finally, be all of one mind, having compassion one of another, † love as brethren, be pitiful, be * courteous] 8. In brief, or, To summe up all, Let this union of minds be not onely between husbands and wives, but among all Christians whatsoever, and let that expresse it self in a fellow-feeling of one anothers afflictions, in love to all the brethren, c. 2. 17. in tenderness of kindness, to do good to all that stand in any need of it, in humble, courteous, friendly behaviour toward all:

† may inherit blessing ἐυλογίαν κληρονομήσωμεν

9. Not rendring evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called, that ye † should inherit a blessing. 9. Never permitting your selves in the least degree to act or meditate revenge on any that hath been most injurious to you, remembring and considering the example given you by Christ, and the obligation that lies on you as Christians, Mat. 5. 44. that so by doing good and blessing others, you may receive a blessing from God in this and in another life.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.] 10. According to that of the Psalmist, Psalm 34. 12. That the onely way to obtain the blessings of this life, and so now, under the Gospel, of another, is observing strict rules of charity and justice.

11. Let him eschew evil, and do good, let him seek peace and ensue it.] 11. Abstaining from all sin, abounding in works of mercy, seeking and pursuing of all peaceableness with all men.

* upon ἐπὶ † are to their prayer εἰς δέησιν αὐτῶν

12. For the eyes of the Lord are * over the righteous, and his ears † are open unto their prayers: but the face of the Lord is against them that do evil.] 12. For God looks propitiously upon all his obedient servants, but for all wicked men he sets himself as an enemy against them.

* or, Zelots, for the King's MS. reads ζηλωταὶ

13. And who is he that will harm you, if ye be * followers of that which is good?] 13. And so sure are these promises of his to be made good unto you, that if you perform your part, live blamelesly in a ready discharge of your duty, this will be the most probable course to keep you safe from all evil.

14. But

14. But if (as ſometimes it will fall out) you do ſuffer for this very thing, for doing good, count this no other then a bleſſing, and therefore whatſoever danger you are threatned with, by the power of your perſecutors, be not afraid or diſturbed with it.

14. But and if ye ſuffer for righteouſneſſe ſake, happy are ye, and be not afraid of their terror, neither be troubled.]

15. But be thankfull to God for all, or ſet up God in your hearts, as your God and Lord, and, whenſoever there is occaſion, confeſſe him before men, and when you are asked, give an account of the hope and faith you profeſſe, with all meekneſſe to their authority, if they be your ſuperiours, the Kings and Magiſtrates which are ſet over you, and with all care to approve your ſelves to God, ſee Phil.2.c.

15. But ſanctifie the Lord God in your hearts, and be ready alwaies to give * an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſſe and fear;]

* an account λόγον

16. Keeping your ſelves blameleſſe before all men (particularly in this of maintaining that duty of meekneſſe and reverence toward the heathen rulers, v.15. and c.2.12. ſee note on c. 4. f.) that they that accuſe you as malefactors, or ſeditious perſons, may be convinced and put to ſhame, and confeſſe that the lives of Chriſtians are very honeſt and inoffenſive, and that they have moſt foully calumniated you in ſaying otherwiſe of you.

16. Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.]

17. For if it pleaſe God that a man ſuffer innocently, there is no matter of ſorrow in that, there is much more danger, that a man by deſiring to avoid that, ſhould fall into ſome evil, and then ſuffer juſtly for that, and then that will be a ſad thing indeed, without any allay or matter of comfort in it.

17. For it is better, if the will of God be ſo, that ye ſuffer for well doing, then for evil doing.]

18. For Chriſt is an example of the former in his dying for ſins, not his own but ours, he being righteous dyed for us who are unrighteous (that when we were aliens and enemies to God, he might reconcile us to him, and give us authority to approach him) wherein yet for our example and comfort it muſt be obſerved, that though as a man clothed in our fleſh, he was put to death, and that innocently, to purchaſe redemption for us, yet by the power of God in him, he was moſt gloriouſly raiſed from the dead (ſee c.1.11.) and ſhall conſequently, by raiſing and reſcuing us out of the preſent ſufferings, and deſtroying all obdurate ſinners, ſhew forth wonderful evidences of power and life.

18. For Chriſt alſo † hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death * in the fleſh, but quickned by the Spirit,]

† or hath died for us once for ſins, for the King's MS. reads ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν ὑπὲρ ἡμῶν ἀνόμων

* through the fleſh σαρκὶ

f. 19. The very ſame in effect, that of old he did, at the time, in which, beyond all others, he ſhewed himſelf in power and majeſty againſt his enemies, but withal in great mercy and deliverance to his obedient ſervants that adhered to him: I mean in the days of the old world, when by Noah that preacher of righteouſneſſe, he gave thoſe treatable warnings to them that made no uſe of the light of nature in their hearts, to the ſpirits or ſouls of thoſe that were then alive before the Floud, which God had given them with impreſſions of good and evil, but through their cuſtoms of ſin were as a ſword put up in a ſheath, laid up (as God complains Gen. 6.3.) in their bodies unprofitably,

19. By which alſo he went and preached unto the ſpirits in ʳpriſon,]

g. 20. Which * ſometime were diſobedient, † when once the long-ſuffering of God waited in the days of Noah, while the Ark was a preparing; wherein few, that is, eight * perſons, were † ſaved by water.]

20. Thoſe men, I ſay, at that time, which living in all uncleanneſſe, beleived not the preaching of Noah, nor heeded his building the Ark, (by which yet 'twas clear there ſhould be a deluge, and very few eſcape or be ſaved in it) when God gave them that fair and merciful warning, and call to repentance.

* of old ἀπειθήσασί ποτε

† or, when the long-ſuffering for the King's MS. reads ὅτε ἀπεξεδέχετο

χτν and on 2 Pet. 3. d. * ſouls ψυχαὶ † delivered in the midſt of, or through the water, ſee note on Ia. 13. b.

h. 21. * h The like figure whereunto, even Baptiſme, doth alſo ſave us, († not the putting away of the filth of the fleſh, but the * anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt,]

21. To all which we have now the direct parallel, as in the violence, ſuch as Gen.6.11. (the wicked devouring and perſecuting the righteous) and in the Gnoſtick polluti-ons, anſwerable to the corrupting themſelves before God, v. 12. (an effect of what was done v. 2.) ſo in God's warning, and denouncing of judgments, and ſhewing a way to the righteous, that ſtick cloſe to him, to eſcape, to wit, the renouncing of thoſe heathen ſins, noted by Baptiſme, that antitype to the Ark in the water, keeping men ſafe from being drowned (I mean not that outward part of baptiſme alone, which is but the cleanſing of the body, but (that which is ſignified by it, as it is the Sacrament of initiation) the ſeeking to God as to the oracle for the direction of the whole future life (ſee note on Rom. 10. f.) and the undertaking faithfully to perform thoſe directions) delivering firſt out of the deluge of ſin, and then of deſtruction attending it, and this, I ſay, as an eminent effect of the reſurrection of Chriſt, who roſe on purpoſe to turn all that will be wrought on, from their iniquities, Act. 3.26. and ſo bring deſtruction and vengeance on all others.

* The antitype of which, baptiſme, now † not of the fleſh, the putting away of filth ἀ Σαρκὸς ἀπόθεσις ῥύπου * inquiring to God) ἐπερώτημα εἰς θεὸν

22. † Who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made ſubject unto him.]

22. Who ſince that reſurrection is now aſcended to heaven, to undertake the ruling of all things (all power both of angels and men being given unto him) and to ſubdue and bring down the diſobedient of both ſorts, the very devils and the heathen perſecutors (as the villany and violence of the old world was brought down by God in the deluge) ſo far at leaſt, that whatever befalls us from them, ſhall be rather to our advantage then otherwiſe, (which was the thing the Apoſtle had to prove by the example of Chriſt, v.17. and is now reſumed and proceeded in, c.4.1.)

† Who is at the right hand of God being gone to heaven, Ὃς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν

Notes on Chap. III.

2. Κρυπτὸν καρδίας ἄνθρωπος] is a phraſe made up of two *Hebraiſmes*, 1. τὸ κρυπτὸν καρδίας *the hidden or ſecret of the heart*, is an *Hebrew* form of ſpeech, as when *Pſal.* 51. 8. the *Original* hath בַּסֵּתֻם *in cluſo, ſecretly thou haſt made wiſdome known to me*, the *Targum* read בְּטָמִיר לִבָּא *in the hidden of*

of the heart, i. e. *in the heart* which is *hidden*. Then for χρυπτὸς ἀνθρωπος *the hidden man*, that is by the ſame *analogie* that παλαιὸς ἀνθρωπος *the old man*, and καινὸς ἀνθρωπος *the new man*, and καινὴ κτίσις *the new creature*, as they ſignifie *continuing* in *ſin*, and *renovation* of life, and ὁ ἔσω ἀνθρωπος, *the inner man*, i. e. the *mind* of man, oppoſite to the *carnal* or *ſenſitive appetite*, and ſo χρυπτὸς καρδίας ἀνθρωπος *the hidden man of the heart* ſhall be no more than it's oppoſition to ὁ ἔξωθεν *the outward* &c. ver. 3. will inforce, viz: the *inward* inviſible accompliſhments, or *beauty* of the *heart*, according to that of the *Poet*,

Παλαιὸς ἀνθρωπος. Καινὸς ἀνθρωπος. Καινὴ κτίσις. Ὁ ἔσω ἀνθρωπος.

Γυναικὶ κόσμος ὁ τρόπος, κ' ὐ χρυσία,
behaviour, not golden ornaments, are the ſetting out of a woman.

b. Τὸ ἄφθαρτον *incorruptible*] here may ſignifie as τὸ ἄφθαρτον ἀφθαρσία *incorruptibleneſſe*, *Epheſ.* 6. 24. the *durableneſſe* and *conſtancy* of the *virtue* ſpoken of, that will not be *corrupted* or *debauched* by any *temptations* to the contrary, and this proceeding from the *ſincerity* and ſimplicity of the *affection* at the preſent, which is likely to make it *durable*; As in *nature* the more *ſimple* and *uncompounded* things are, the leſſe they are *corruptible*, whereas the *double principle* renders every thing the more *liable* to *corruption*; and therefore the *Scholiaſt* on *Homer* gives the reaſon, why the *plague* coming into the *army* Ἡμιόνους μὲν πρῶτον—
ſeized firſt upon the mules, which are a *mixt ſpecies*, made up of the *horſe* and the *aſſe*, ἐνδιάφθορον γὰρ τῶν τοιούτων, for *ſuch* creatures, ſaith he, are moſt *ſubject* to *corruption* and *infection* of all others. But another notion there is, of which the Χρυσία *phraſe* is capable, in oppoſition to the χρυσία &c. *gold chains* and *ornaments* v. 3. for thoſe, though *pretious*, are *corruptible*, and therefore chap. 1. 8. *ſilver* and *gold* are the inſtances of the φθαρτὰ *corruptible* things, And in oppoſition to thoſe [ἐν ἀφθάρτῳ *in the incorruptible* &c. will here ſignifie that *incorruptible ornament* of a *meek* and *quiet ſpirit*, ſo much more *valuable* than *gold*.

c. That κατὰ γνῶσιν *according to knowledge*, doth κατὰ γνῶσιν here more probably denote that *knowledge* of *duty* by which a *Chriſtian's life* and *actions* muſt be directed, is the opinion of *H. Grotius*, who applies to this ſenſe thoſe other places *Rom.* 15. 14. *filled with all knowledge, able to inſtruct others*, and 1 *Cor.* 1. 5. *inriched in all knowledge*, and 2 *Cor.* 6. b. *in purity and in knowledge*; To this it may perhaps be fit to adde (what hath been noted 1 *Cor.* 1. *note* c. and will again be enlarged on γνῶσις 2 *Pet.* 1. b.) that the word γνῶσις *knowledge* hath a *critical* notion in theſe *Books*, for a *ſpecial* χάρισμα or *gift* of the *Spirit*, 1 *Cor.* 12. 8. *viz:* that ſort of *Chriſtian knowledge*, which conſiſts in *explaining* of *parables* or *myſterious* expreſſions in *ſcripture*; And that may be thus appliable to this place; The *duty* of the *husband* toward the *wife* is beſt to be learned from the *myſtical* explication of the words, and *ſtorie* of the *creation* of the *man* and *woman*, *Gen.* 1. 27. *God created them male and female, and bleſſed them, and ſaid unto them, Be fruitful and multiply, and replenish the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the aire, and over every living thing that moveth upon the earth. And God ſaid, Behold, I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yeilding ſeed, to you it ſhall be for meat.* And c. 2. 22. *God* took out one of *Adam's ribs*, and made it a *woman*, *And Adam ſaid, This is now bone of my bone, and fleſh of my fleſh.* —*Therefore ſhall a man leave his father and his mother, and cleave unto his wife, and they ſhall be one fleſh.* That by this *rule* of the *Creation*, the *Chriſtian doctrine* of the *duties* of *husbands* and *wives* is regulated, appears *Mat.* 19. 4. where to that *queſtion* about *divorces Chriſt* anſwers, *Have ye not read that he which made them at the beginning, made them male and female, and ſaid, For this cauſe ſhall a man leave father and mother*, &c. *What therefore God hath joyned together, let no man put aſunder.* And ſo *Mar.* 10. 6. So 1 *Cor.* 6. 16. *What, know you not* (making this a ſpecial piece of *knowledge*) *that he which is joyned to an harlot is one body with the harlot? for they two, ſaith he, ſhall be one fleſh.* And *Epheſ.* 5. 31. having ſaid, *For this cauſe ſhall a man leave his father and mother, and ſhall be joyned to his wife, and they two ſhall be one fleſh*, he adds v. 32. *This is a great myſterie* — collecting *myſteriouſly* (or κατὰ γνῶσιν, *according to knowledge*, i. e. by the *skill* of *interpreting myſteries* of *ſcriptures*) all the *conjugal love* and *union*, as between *husband* and *wife*, ſo between *Chriſt* and his *Church* from that one paſſage in the *Creation*, So 1 *Cor.* 11. 8. to prove that the *wife* is to be *covered*, as a token of her *ſubjection* to her *husband*, he ſaith, *For the man is not of the woman, but the woman of the man, neither was the man created for the woman, but the woman for the man.* All which are but *concluſions* drawn, by this γνῶσις or *myſtical* explication, from thoſe paſſages in the *creation* of *man* and *woman*. And ſo it may be very fitly affirmed here of the ſeveral parts of the *husband's duty* to the *wife*, they are all evidently *concluſible* (κατὰ γνῶσιν *according to knowledge*, or by explication of the *hidden ſenſe*) from the words in the *creation*; 1. Συνοικοῦντες *cohabiting* (contrary to the infuſions of the *hereticks* falſly called *Gnoſticks*) is the interpretation of the firſt part of *God's bleſſing*, *Gen.* 1. 28. in theſe words, *Be fruitful and multiply*, and again of *their two being one fleſh*. And this *Plato* himſelf appears to have learned from the *ſtory* of the *Creation*, writing in his *Dialogue* περὶ ἔρωτος, that *antiently male and female were put together in one body*. 2^dly, The *woman's* being taken out of the *man's ſide*, doth, not onely with the *Jewes* in theirs, but with *Chriſt* and his *Apoſtles*, in their *Chriſtian Cabala*, ſignifie, that the *woman* is *dependent* of the *man*, unable to *ſubſiſt* without him, from whence it follows here, that he muſt *provide* for her, *honour* or *maintenance*, as being the *weaker veſſel* (ſee *note* d.) 3^dly, The *woman's* being *joyned* with the *man* in the *dominion* over the *creatures*, *God's* having given the *fruit* of the *earth* for *food* to them both, in *common* or *equally*, *Gen.* 1. 28, 29. is a direct *foundation* of what is here added, that they are συγκληρονόμοι *coheirs of the gift of life*, as ζωὴ *life* ſignifies the *neceſſaries* of *life*, of which therefore the *wife* is in all reaſon to *partake* with him, or if ζωὴ be taken for *life* it ſelf, then it belongs to the *creation*, *male and female created he them*, which is again a *myſtical* proof or argument

Μέρα μυρίων

Συνοικοῦντες

ζωὴ

of

of conviction, that they that partake of *life* equally, ſhould alſo partake of the *neceſſaries* of *life*. To which we ſhall not need to adde a third acception of ζωὴ *life* for *eternal* or *everlaſting life*, which ſeems not to be looked on here. See *note* e.

d. τιμὴ The word τιμὴ ordinarily ſignifies *maintenance*, ſo 1 *Tim.* 5. 3. τὰς χήρας τίμα *honour*, i. e. *maintain*, *relieve the widows*, and ſo when the *ruling elder* is ſaid to be *worthy* of *double honour*, 1 *Tim.* 5. 17. that denotes ſuch a proportion of *maintenance* above others, as was wont to belong to the *elder brother* in the *family*, So *Act.* 28. 10. of the *Barbarians* πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *they honoured us with many honours*, i. e. made us many *entertainments*, when we were there, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν, *and when we went away, they brought us in all things for our uſe*. So in *Cicero*, *Medico honos debetur*, *honour is due to a Phyſician*, i. e. a *reward* or *fee*. So *Num.* 22. 37. *Am not I able to honour thee?* i. e. to *give* thee *mercedem a reward*, ſaith S. *Hierome*, for ſo the *Hebrew* כבד ſignifies both *honor* and *reward*, and alſo the *neceſſaries* or *proviſions* in an *army* (*opes*, *pecudes*, *ſupellectilem omnem*, *wealth*, *cattel*, *all* kind of *proviſion*, ſaith *Schindler*) *Jud.* 18. 21. And ſo as the *Hebrew* בזה ſignifies both to *deſpiſe*, and to *take no care of*, ſo to *take care* of, to *provide* for any, is expreſſed by *honouring*. So *Mat.* 15. 6. *and ſhall not honour his father* &c. i. e. ſhall afford him no *maintenance* or *relief*, And ſo here ἀπονέμειν τιμὴν to *afford ſupplies* or *maintenance* to the *wife*, as being the *weaker veſſel*, taken out of, and *depending* on him for the *neceſſaries* of *life*.

c. χάρις *gratia* The ſeveral notions of the word χάρις *grace* in the *ſacred dialect* have been often taken notice of, ſee *note* on *Lu.* 1. i. *Act.* 2. f. *Heb.* 13. c. *Act.* 18. c. All of them ſpringing from that primarie notion of it for *charity* and *liberality*. Thus is the word uſed 1 *Cor.* 16. 3. ἡ χάρις ὑμῶν, *your charity* or *liberality* to the *poor Chriſtians*. So *Eccluſ.* 17. 22. ἡ χάρις &c. *the charity of a man*, and c. 20. 13. χάριτες ἀφρόνων *the charities of fools*, for ſo it follows v. 14. *The gift of a fool* &c. and c. 40. 17. it is rendred *bountifulneſſe*. Thus in *Ariſtotle* χάρις is defined ὅταν τις ὠφελῇ τῷ δεομένῳ μὴ ἀπὸ τινὸς μηδ' ἵνα τι αὐτῷ τῷ ὠφελοῦντι, ἀλλὰ ἵνα τῷ ἐκείνῳ τι, *Rhet*: l. 2. c. 7. *When any man relieves him that wants, not that he himſelf may gain any thing by it, but onely that the other may*. Where the *Anonymus Scholiaſt* expounds it χάριν ὅτι δωρεάν, *Grace, that is, gift*, and ſo *Heſychius* χάρις δωρεὰ. So 2 *Cor.* 8. 1, & 4. 'tis clearly uſed for a *gift* or *liberal beneficence* to the *poor*. Thus in this *Epiſtle* c. 4. 18. ποικίλη χάρις θεοῦ *the manifold grace of God*, is *God's liberality* of *divers* kinds, particularly the *wealth* that he hath given to men, as to *ſtewards* to diſtribute to them that ſtand in *need* of it, and at the beginning of the verſe it is called χάρισμα, Ἕκαστος καθὼς ἔλαβε χάρισμα, *Every man as he hath received wealth*, or any other ſuch *gift* of *God*. So the *grace* of *God*, ſo often mentioned, is the *mercy* and *gift* of *God*, as in the *benedictions*, *the grace of our Lord Jeſus Chriſt*, all one with ἀγάπη *God's love*, and κοινωνία *communication* after it. So *Joh.* 1. 16. *we have received* χάριν *grace*, *mercy*, liberal effuſion of *goodneſſe*, ἀντὶ χάριτος *in reſpect* of (and in *proportion* to) his great *goodneſſe*, and *mercy*, and abundant *charity* to us, mentioned before v. 14. and after v. 17. where the *grace* of *Chriſt* is ſet oppoſite to the *ſtrictneſſe* of the *law*, which hath nothing of *mercy* in it. Agreeable to this notion of χάρις, as it ſignifies an act of this *mercy* in *God*, i. e. a *gift*, is the uſe of it in this place, where the *husbands* are commanded to *diſtribute* to their *wives* all things that they ſtand in *need* of, ὡς ζυγκληρονόμοι χάριτος ζωῆς *as copartners of the gift of life*, i. e. the *wife* and the *husband* are joyned together in receiving from *God* that *largeſſe* of his, whether it be ζωῆς, as that ſignifies *life* it ſelf, as we know it was in the *creation*, *God* equally *diſtributed* this *gift* of *life* to them, or as it notes the *comforts* and *neceſſaries* of *life*, the *wife* as well as the *husband* hath right of *inheritance* from *God* to all the *good things* of this *life*, as having equally *dominion* given to them both over the *fiſh*, and *fowle*, and *beaſts*, and *herb*, and *trees*, *Gen.* 1. 28. All which are *given* them for *meat* v. 29.

For the explicating of this very *obſcure* place, the beſt *riſe* will be that which S. *Hierome* on *Iſaiah* hath ſuggeſted to us, by looking on the words of *God* to *Noah* concerning the *ſins* of the *old world*, and his *judgments* deſigned againſt them, *Gen.* 6. 3. where conſidering *Noah* as a *prophet* (and *preacher* of *repentance* to the *old world*) it will not be ſtrange if the expreſſion be *prophetical* and *figurative*. The *Hebr:* hath it thus, לא ידון רוחי באדם, which the ordinary *Engliſh* render, *My ſpirit ſhall not alwaies ſtrive with man*, the *Greek* οὐ παραμενῶ πνεύμα μου ἐν τοῖς ἀνθρώποις τούτοις, *my Spirit ſhall not abide in theſe men*, perhaps reading לא ולין from לין to *lodge*, or *abide*, The *Engliſh* render the *Hebrew* ידון as if it came from דין *diſceptavit*, *judicio contendit*, to *contend* or *go to law*, But the word comes from נדן, which ſignifies a *ſheath*, 1 *Chron.* 21. 27. and is uſed for a *body*, *Dan.* 7. 15. *my ſpirit in the midſt of my body*] as being the *ſheath* or *receptacle* of the *ſoul*, and ſo the *writers* of the *Talmud* ordinarily uſe it, and *Tertullian de reſurrect*: *Caro vagina afflatus Dei*, *Fleſh is the ſheath of the breath of God*, no doubt referring to *this* place, and accordingly לא ידון is literally to be rendred [*ſhall not abide as a ſword* &c. in a *ſheath*,] As for רוחי *my ſpirit* or *breath*] that ſure is that *breath* breathed by *God* into man, *Gen.* 2. 7. by which he *became a living ſoul* (ſee *Jam.* 4. a.) *Spiritum meum filiis hominum indidi*, *I have given my breath* or *ſpirit*, (*afflatus Dei* in *Tertullian*) *to the ſons of men*, ſaith the *Hieruſalem Targum* there, according to that of *Seneca*, *Ep:* 66. *Ratio nihil aliud eſt quam in corpus humanum pars divini ſpiritus merſa*, *Reaſon is nothing elſe but a particle of the divine ſpirit immerſed in a man's body*; and ſo in the *Poet* is a man's *ſoul* called *divinæ particula auræ*, *a particle of the divine breath* or *ſpirit*. From hence the meaning of thoſe words is clear, *My ſpirit ſhall no longer be ſheathed in man*, i. e. the *ſouls* which I have *breathed* or given to *men*, the *ſons* of *Adam*, and which are *ſheathed* in them, *impriſoned*, *detained* unprofitably, ſhall no longer *continue* or *abide* in them, and this as a *figurative* obſcure expreſſion, is twice afterward ſet down more clearly, *the Lord ſaid*, *I will deſtroy man*, *whom I have created*, *from the face of the earth*, v. 7. and *the end of all fleſh is come before me*, *and*

f. Ῥημῶναι πολλαί

χάριτος ἀντὶ χάριτος

I will deſtroy them from the earth, v. 13. It muſt here be farther obſerved, that in the latter part of that *third verſe* is added, 1. The *reaſon* of that *ſentence* of *God*, 2^dly, The *ſpace*, in his *long-ſufferance*, deſigned, before which was paſt, it ſhould not be *executed*. The former in theſe words, *For that he alſo is fleſh*, i. e. extremely given to the *ſatisfying* of the *fleſh*, that age being a moſt *carnal* and abominable age, uſed ordinarily by the *Jewes* (under the phraſe of דור המבול *the age of the deluge*) for an *example* of all *impiety*, and that I ſuppoſe here meant alſo by, *the earth was corrupt before God*, ver. 11, & 12. the *corruption* there, as φθορὰ in the *Apoſtles*, ſignifying all manner of *unnatural luſt* and *villanie*. And for the latter, it is evident that they were allowed *ſixſcore years* to *repent* in, and avert the *judgment*, and that *Noah* was ſent to *preach repentance* to them by denouncing the *judgment* and *building* the *ark*, *Ecce dedi ut reſipiſcentiam agerent*, *Behold I have given them* that ſpace, *that they might repent*, ſaith the *Hieruſalem Targum*. And accordingly this age is ordinarily, and by way of *Proverb*, uſed by the *Jewes* as an *evidence* and *example* of *God's* μακροθυμία his *patience* and *long-ſuffering* to *ſinners*, before he comes to *puniſh* them. And when the judgment came upon that *world* of *ungodly* men, yet a *remnant* was delivered, *Noah* and his *family* in the *ark* from *periſhing* in the *waters*. By this explication of that *verſe* in *Geneſis*, as it already appears, how perfect a *parallel* that was of *God's* dealing with the *Jewes*, giving them *time* to *repent*, *delivering* all that did *repent*, and deſtroying the whole *nation* beſides, ſo it is evident, that from thence this verſe of S. *Peter's* may be interpreted. For the τοῖς ἐν φυλακῇ πνεύμασι *the ſpirits in the priſon*, or *cuſtodie*, or *ſheath*, here (φυλακὴ ſignifying any kind of *receptacle*, *Rev.* 18. 2.) are thoſe *ſouls* of men, that lay ſo *ſheathed*, ſo *uſeleſſe*, and *unprofitable* in their *bodies*, immerſed ſo deep in *carnality*, as not to perform any *ſervice* to *God*, who *inſpired* and placed them there (and 'tis elſwhere a *figurative* ſpeech to expreſſe *wicked* men, who are called *priſoners*, *in priſon*, i. e. ἐν φυλακῇ, *Iſa.* 42. 7. and c. 49. 9. and *bound in priſon*, *Iſa.* 61. 1.) they, the *thoughts of whoſe hearts were evil continually*, v. 5.

Πορευθεὶς ἐκήρυξεν ἐν πνεύμασι. To theſe *Chriſt*, i. e. *God* eternal πορευθεὶς ἐκήρυξεν ἐν πνεύμασι, *went and preached in*, or *by* that *Spirit*, by which he was now *raiſed* from the *dead*, where

Πορευθεὶς 1. the phraſe πορευθεὶς ἐκήρυξεν, *went and preached*, or *going preached*, is but an *idiome* of the *ſacred* ſtyle, wherein πορευθεὶς *going*, and ſuch like words, are frequently uſed as παρέλκοντα *expletives*, ſo, to omit many more, *Epheſ.* 2. 17. ſpeaking of *Chriſt* after his *departure* from the *world* (in the ſame manner as here *before* his *coming* into it) and of his *preaching* by his *Apoſtles*, not *perſonally* himſelf to the *heathen world*, S. *Paul* expreſſes it after the ſame manner as here, ἐλθὼν εὐηγγελίσατο εἰρήνην, *and he went and preached peace*. 2^dly, By his *Spirit* is evidently here meant that *divine power* by which he was *raiſed* from the *dead*, after his *crucifixion*, and by which he means now to act *revenge* on his *crucifiers*, after a while, if they *repent* not, but in the mean time to *preach repentance* to them; And that makes the *parallel* exact betwixt the matter here in hand, and the *ſtorie* of the *old world*. Here men are divided into two ſorts v. 17. thoſe that *ſuffer* for *well doing*, the *pious*, conſtant, yet *perſecuted Chriſtians*, and thoſe that *ſhall ſuffer* for *evil doing*, the *contumacious obdurate perſecuting Jewes* and *Gnoſticks*, as there the *violent* and *corrupt* on one ſide, which were, after the *hundred and twenty years*, ſwept away with the *deluge*, and *Noah* (and his *familie*) on the other ſide, who by being ſet forth as an *example* of the *godly*, *delivered out of temptations*, 2 *Pet.* 2. 5, 9. appear to have been *oppoſed* and *wronged* by them; And therefore to prove (what was undertaken v. 17.) that even in reſpect of *this world*, it is farre *better* to be of the number of the *perſecuted*, who ſhall be *delivered*, then of the moſt *proſperous perſecuters*, which ſhall after a time be *deſtroyed*, as the *example* of *Chriſt* was very pertinent, v. 18. who having *ſuffered* a while, was raiſed in *power* to *deſtroy* the *crucifiers*, ſo the *example* of the *old world* is fitly made uſe of alſo, who are evidently pointed at, not onely by the πνεύματα ἐν φυλακῇ, *ſpirits in the ſheath*, or *cuſtodie*, or *priſon* (which ſo fitly agrees with the חתום *ſheathed* in the *old prophecie*) but by that which here follows [ἀπειθήσασί ποτε which were *diſobedient of old*,] ſee *note* g. (which clearly takes it off from belonging to the *Gentiles* of *Chriſt's* time, to which ſome *interpreters* are willing to apply the place) and that ποτὲ *of old*] defined by the ὅτε *when*] that follows, ὅτε ἅπαξ ἐξεδέχετο *when once God's long-ſufferance waited* (or without *once*, ὅτε ἀπεξεδέχετο as the *King's MS.* reads it) ἐν ἡμέραις Νῶε *when it waited in the daies of Noe*, &c. which particular of *God's long-ſufferance*, *awaiting* their *repentance* 120 *years*, and daily *admoniſhing*, and *reproaching* them all that time (ſee *Heb.* 11. 7.) by the κατασκευαζομένη κιβωτὸς *preparation of the arke*, and his *ſaving* the *remnant* (as the ſon of *Syrach* calls it *Eccluſ.* 44. 17.) by this means, δι' ὀλίγων τοῦτ' ἔστιν ὀκτὼ ψυχῶν *through* or *out of the water* (ſee 1 *Cor.* 3. *note* b.) are very commodiouſly applied to S. *Peter's* preſent purpoſe alſo, *Chriſt's deferring* this *vengeance* on the *Jewes*, *fourty years* after his *crucifixion*, being on purpoſe deſigned 1. to bring the *crucifiers* to *repentance*, 2^dly, To make triall of the *patience* and *perſeverance* of the *ſincere Chriſtians*, and to *deliver* them peculiarly out of this *deluge* of *deſtruction*, *Rev.* 2. 7. &c. when all others, *Jewes* and *temporizing Gnoſticks* were *deſtroyed*.

The word ἀπειθήσαντες *diſobedient*] is uſed for a courſe of great *notorious* ſin, ſpoken of the ἀπειθοῦσι προσκόπτοντες *exaſperators*, *provokers*, *Heb.* 3. 16, 18. againſt whom *God's oath* was gone out, that they ſhould not *enter into his reſt*, ver. 19. They are here certainly the *wicked men* of the *old world*, on whom the *flood* came, called ἀσεβῶν κόσμῳ, *the world of the ungodly*, 2 *Pet.* 2. 5. which are there joyned with the *wicked* of *Sodome*; From whence and from ſome other *evidences* it is *probably* to be concluded, what their *ſin* was, which brought the *flood* upon them, viz: the *ſin* of *unnatural uncleanneſſe*, or *Sodomie*, contrary to that *breath* of *God breathed* on them, the *light* of *law*, and *reaſon*, and *nature*, and the very *ſoul* within them, For ſo *Gen.* 6. 2. upon the *ſons* of *God* taking them *wives of the daughters of men*, preſently follows the *decree* of *God* to ſend the *deluge* upon them. The

g.

ſons of *God*, and of *men*, were certainly the *worſhippers* of the *one true*, and the *many falſe Gods*, and the *marrying* of thoſe *Idolaters* was the means of *inſnaring* the *godly* in the *heathen Idol-worſhips*, and all the *villanies* in their *practiſes*, or *ſacrifices* (as after it was *Num.* 25. 2.) This is there in general expreſſed, v. 5. by, *The wickedneſſe of man was great upon the earth*, meaning by πονηία *wickedneſs, villanie* (as ἀκρασία *incontinence Mat.* 23. 25. is πονηία *wickedneſs*, *Lu.* 11. 39.) & v. 11. by, *The earth was corrupt before God, and filled with all violence*, by *corruption* ſignifying theſe *unnatural luſts*, ſo ordinarily called φθορὰ, and φθορεῖς, *corruption* and *being corrupted* (ſee *note* on 2 *Pet.* 1. b. & 2. a.) and by *violence* either the ſame again in the moſt *enormous* kind, ſuch as was by the *Sodomites* offered to the *Angels* (ſee *note* on 1 *Cor.* 5. h.) or elſe *perſecuting* all others, that would not goe on with them in all their *riotous* courſes, and both together expreſſed v. 12. by one of them, *corrupt*, *And all fleſh corrupted his way*, and both again by *violence*, v. 13. *The end of all fleſh is come before me, for the earth is filled with violence*, So that either of theſe *ſingle*, or, which in probability is all one, both together, is the *notation* of the *ſin* for which the *flood* came, and the interpretation of the ἀπειθοῦσι πάλαι, thoſe that *of old* were *diſobedient* in this place.

'Ακρασία Πονηρία

φθορὰ φθορεῖς

The *King's MS.* reads Ο Καὶ ἀντίτυπον &c. where Ο in *capital* letters (as that whole *book* is written) ſignifies oftentimes Τ, as in an *inſcription* of an *antient cup* in *Athenæus* ΔΙΟΝΤΣΟ is written for Διονῦσου. And ſo in an old *Copie* in *Magdalen College* in *Oxford* it is clearly Τὸ ἀντίτυπον *the antitype of which.* h. Τ' Αντίτυπον

CHAP. IV.

Paraphraſe.

1. Ye muſt therefore, ſeeing Chriſt hath ſuffered for you, reſolve to follow and imitate him in ſuffering alſo, or dying with him, viz: dying to ſin (ſee v. 6) or ceaſing from it, as he that is dead, or hath crucified the fleſh with affections and luſts, alwaies doth,

1. FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind: for he that hath [a] ſuffered * in the fleſh, hath ceaſed from ſin,] a. * or, to the fleſh, for the King's *MS.* reads σαρκὶ

2. That for the remainder of the life that ye live, this frail mortal life, ye live no one minute longer in obedience to thoſe luſts, or compliance to thoſe appetites that are ordinary among men, but in perfect obedience, and compliance to the will of God.

2. That † he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.] † ye ſhould no longer live the reſt of your time εἰς τὸ μηκέτι ἐπιθυμίαις ἀνθρώπων ζῆσαι

3. For ye have ſure continued long enough in thoſe heathenish villanies, ſo ordinary in the Gentile world, ye have ſufficiently gratified them by accompanying them in unnatural acts of uncleanneſſe (ſee note c.) and carnal luſts, in drinking of wine, luxurious feaſts, Bacchanals, and thoſe deteſtable ſins of luſt, uſed in the idol-worſhips of the Gentiles, ſee note on 1 Cor. 5. 1.

3. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſſe, luſts, [b] exceſſe of wine, * revellings, banquettings, and abominable idolatries:] b. * feaſtings, drinkings, κώμοις, πότοις

4. Who wonder as at a ſtrange thing, and reproach and rail at you, if you make any ſcruple of thoſe unnatural abominable ſins, which are not to be ſpoken of, or refuſe to run on headlong with them to the commiſſion of them:

4. Wherein they [c] † think it ſtrange that you run not with them to the ſame [d] * exceſſe of riot, ſpeaking evil of you:] c. d. † wonder & blaſpheme ξενίζονται βλασφημοῦντες * confuſion

5. Who ſhall be moſt ſadly accountable to God the judge of all the world, who hath all the actions and thoughts of men, dead and living, ſo ready to him, that he can paſſe a moſt juſt ſentence on them, whenſoever he pleaſes, and will certainly ere long ſo deal with the provoking ſinners, Jewes and Gnoſticks, of this age, as he hath dealt formerly with the like through all times, ſince the beginning of the world.

5. Who ſhall give account to him that † is ready to judge the quick and the dead.] † hath in readineſſe ἑτοίμως ἔχοντι

6. For thus hath he formerly proceeded with the ſinners of the old world (ſee note on c. 3. f.) and all others that are now long agoe dead, firſt preached to them, (when they were alive) as now unto us, and made known his will and commandments, on this one deſigne, that they might mortifie all ſinfull luſts, reform their vicious abominable waies, and ſo ſuffer to the fleſh (ſee note a.) and for the future live new lives, obey the commandments of God.

6. For, for this cauſe was the Goſpel preached alſo to them that are dead, that they might be * judged according to men in the fleſh, but live according to God in the ſpirit.] * judged to the fleſh according to men, but live to the Spirit according to God

7. But that great fatal deſtruction to the obdurate Jewes, ſo oft ſpoken of by Chriſt and his Apoſtles (ſee note on Mat. 10. g. & 24. c.) is now neer at hand, which is an obligation to all care in performing all acts of piety, in praying for the averting of Gods wrath, and ſecuring you from being overwhelmed in it, and to that end there is nothing ſo neceſſary as ſobriety, in oppoſition to the ſins forenamed v. 3, 4. and care and vigilance that the day of viſitation come not on you unawares.

7. But the end of all things is at hand; be ye therefore ſober, and watch unto † prayer.] † prayers προσευχὰς

8. But above all things, be ſure to maintain a moſt earneſt love, and charity toward your fellow Chriſtians, (the contrary to which, the contentions and factions of the Gnoſticks, ſhall concurre with their other villanies to involve them in the vengeance that befalls the perſecuting Jewes.) For this added to repentance from all thoſe other dead works, is the likelieſt means to propitiate God, and avert his judgments from you, ſee Jam. 5. 8.

8. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins.]

9, 10. Every one as he hath received wealth or any other good thing, ſo diſtributing it to them that want; as counting your ſelves but ſtewards of thoſe many gifts and liberalities of God, (ſee note on c. 3. c.) and diſcharging that office, as it ought to be diſcharged, to the greateſt advantage of others,

9. Uſe hoſpitality one to another without * grudging:
10. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the † manifold grace of God.] * murmurings γογγυσμοῦ † various ποικίλης

11. If

* distribute διακονῶν

11. If any man ſpeak, let him ſpeak as the oracles of God. if any man * miniſter, let him doe it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.]

11. He that teacheth the people, let him doe it with that uprightneſſe, as becomes one that is a ſteward, or diſpenſer of the oracles of God: He that exerciſes liberality to the poor (ſee note on Lu.8.2.) let him do it in proportion to that eſtate which God hath given him, that ſo God may be glorified in his gifts, i.e. receive honour by that uſe which is made of them, by your obedience to the Goſpel of Chriſt, who is God bleſſed for ever. Amen. (ſee Rom.9.c.)

† wonder not, or, be not ſurpriſed at this burning, or caſting into the fire that is among you, as is befallen you for your trials, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ

12. Beloved, † think it not ſtrange concerning the * fiery trial which is to try you, as though ſome ſtrange thing happened unto you.]

12. Brethren, be not amazed, or much troubled at the terrible fire of perſecution and affliction which is among you at this time, it is that which God ſends for your trial, and 'tis no ſtrange or new thing to have ſuch things befall Chriſtians.

13. But rejoice, in as much as ye are partakers of Chriſt's ſufferings, that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.]

13. But count it matter of joy to you, that thereby you are made like unto Chriſt in ſuffering, and then as there was a reſurrection of Chriſt after his ſuffering, and that reſurrection the more glorious, becauſe of that forerunner, ſo after theſe ſufferings of yours, there will be a glorious revelation and coming of Chriſt, that ſpoken of Mat.24. (ſee note or 2 Theſſ.1.a.) to the deſtruction of thoſe crucifiers of Chriſt, and perſecuters of Chriſtianity, after which you ſhall have a great calm and tranquillity, and that will be matter of exceeding joy to you.

* for the ſtate of glory ὅτι τὸ τῆς δόξης (the King's MS. adds ἡ δυνάμεως, and of power) and the ſpirit of God καὶ τὸ τοῦ θεοῦ πνεῦμα

14. If ye be reproached for the name of Chriſt, happy are ye, * for the ſpirit of † glory and of God reſteth upon you; on their part he is evil ſpoken of, but on your part he is glorified.]

14. In the mean, whatſoever contumely or perſecution ye ſuffer for your Chriſtian profeſſion's ſake, it is the happyeſt thing that could befall you, For by your being reviled for being Chriſtians, it ſeems the very ſame condition which was in Chriſt incarnate, and wherein his power was moſt evident, and the very ſpirit, and temper of God is in you, which temper of Chriſt is looked upon with reproach by the men of the world, not conceiving how ſuffering can become a God, but by you, who have imitated it by your own ſufferings, it is commended and glorified.

15. But let none of you ſuffer as a murtherer, or as a thief, or as an evil doer, or as a buſie body in other mens matters.]

15. But I deſire not that any of you ſhould be ſo in love with ſufferings from the heathen powers, as to do ought that may juſtly deſerve it from them, as by any act of murther, ſtealth, aſſuming, or pretending authority to make others, that belong not to your charges, to perform what you term their duties.

16. But if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.]

16. But if keeping himſelf innocent from theſe and the like, be yet fall under perſecution for the faith of Chriſt and diſcharge of his Chriſtian duty, let this be matter of rejoicing to him, and of thankſgiving to God,

† That it is the ſeaſon that judgment ſhould begin

* the firſt be from us, ἀφ' ἡμῶν τὸ πρῶτον

17. [h] † For the time is come that judgement muſt begin at the houſe of God; and if * it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God?]

17. That there being a firſt and ſecond draught of bitterneſſe, i.e. of puniſhments for men, one by way of chaſtiſement, or exerciſe, the other for utter excision, or one in this world, the far lighter of the two, the latter to come in another world, much more formidable; and the former now ſometimes befalling the deareſt ſervants of Chriſt, this is the time, or ſeaſon for that to fall on you. And if it be ſo, what is this but a very ominous ſign, that it will be very heavy and inſupportable to the wicked, the obdurate crucifiers of Chriſt, and perſecuters of Chriſtianity, whoſe portion is that other far bitterer part of the Cup, which is reſerved for them even in this world, a fatal exciſion now ſuddenly approaching. After the righteous have been ſufficiently tried, then their rod is to be caſt into the fire, and ſo an utter deſtruction of the obdurate Jews (ſee Lu.23.31.) and that in an heavier manner in another world after this life.

† hardly eſcape μόλις σώζεται

18. And if the righteous † ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

18. And if the righteous have a compenſation, or portion of miſery in this life, Prov. 11. 31. and, though he eſcape, yet do it through many afflictions, then how fearful is the expectation of ungodly ſinful men?

* commit their ſouls or lives παρατιθέσθωσαν τὰς ψυχὰς

19. Wherefore, let them that ſuffer according to the will of God, * commit the keeping of their ſouls to him, in well doing, as unto a faithful Creator.]

19. By all this it appears to be moſt reaſonable, that they that ſuffer in Chriſts cauſe, bear it patiently, and quietly, never doing, or attempting any unlawful thing to caſt the croſſe off from their own ſhoulders, but committing their lives and every thing to God, who having created all, and ſo being able to preſerve them as eaſily, if he pleaſe, and being moſt certain to perform all his promiſes to every faithful ſervant of his, will certainly preſerve them, if it be beſt for them, and if he do not, will make their ſufferings a paſſage to, and enhaunſement of their glory.

Notes on Chap. IV.

2. τὸ βιῶσαι ἐν σαρκὶ

What is here meant by *ſuffering in the fleſh*, (or, as the *King's* MS. reads, σαρκὶ, *to the fleſh*) which we are to do by way of *correſpondence* to *Chriſt's crucifixion*, doth not onely appear by many other *phraſes* elſewhere, as *being dead to ſin*, *crucified with Chriſt*, noting thereby *mortification* and forſaking of *worldly ſinful courſes*, but alſo by the diſtinct words here added [πέπαυται ἁμαρτίας, *he hath ceaſed from ſin*] which refer the *phraſe* here to *reformation* of *wicked lives*, not to *ſuffering* of *afflictions*, as the words might be thought to ſignifie. And this irrefragably appears by v. 2. *That we ſhould no longer live the reſt of our time in the fleſh to the luſts of men, but to the will of God.* Which verſe if it be compared with that harder *phraſe*, κριθῶσι κατὰ ἀνθρώπους σαρκὶ *judged to the fleſh according to men*, v. 6. it may poſſibly give ſome light to the explication of it, For ἐπιθυμίαις ἀνθρώπων *the luſts of men* v.2. may well be anſwerable to κατὰ ἀνθρώπους σαρκὶ, *the fleſh according to*

πέπαυται ἁμαρτίας

κριθῶσι κατὰ ἀνθρώπους σαρκὶ

men v. 6. noting thereby the *customary sinful lusts* of the *Gentiles*, as on the other side [the *will of God*] v. 2. is all one with the *spirit according to God*, the *godly spiritual* inclinations and *dispositions*, and then why may not [μηκέτι βιῶσι *living no longer*] i. e. *dying*, be all one with [κριθῶσι, be *judged*] or *condemned* or *sentenced to death*? For when all the phrases that belong to *Christ's sufferings, crucifixion, death, burial*, are applied by accommodation from *Christ* to the *Christian*, in respect of his *dying* to the *flesh*, to the *world*, to *sin*, and when the opposite to being *judged* is *living*, (and when that *opposition* is strictly observed in all other parts of the *phrase*, πνύματι *spirit*, opposed to σαρκὶ *flesh*, and κατὰ θεὸν *according to God*, to κατ' ἀνθρώπους *according to men*) why should not [κρινεῖς to be *judged* or *condemned*] which is the thing immediately *preparatory* to *execution*, be taken here (though not often elsewhere) for *execution*, or *suffering* that *sentence*? And so κριθῶσι σαρκὶ *judged to the flesh*, be all one with *dead to the world*, or *flesh*, i. e. *mortifying* all *sinful lusts*, opposed to *living according to God to the spirit*, an *holy* and *godly life*. Another notion these words v. 6. may be thought capable of, ἵνα κριθῶσι μὲν κατ' ἀνθρώπους τῇ σαρκὶ (speaking of *penitent sinners* involved in a common *ruine*) that though as far as *men* can see, κατ' ἀνθρώπους *according to men*] they be *judged in the flesh*, swept away in the *calamity*, in respect of their bodily outward condition, yet they are at rest, and so in their *soul* or *spirit*, *live with God*. If *suffering in* or *to the flesh* v. 1. did belong to *afflictions*, this then might probably be the meaning of v. 6. But the former being otherwise determined by the *context*, this latter will best be interpreted by *analogy* therewith.

b. Οινοφλυξ — Οἰνοφλυξ, μέθυσος, ὁ εἰς τὸ οἶνον ὁρμῶν, φλύαρ γὰρ τὸ ὁρμὴν ἔχειν σημαίνει, saith *Phavorinus*, the word signifies a *drunkard*, *one impetuously given to wine*. And again Οἰνοφλυγία, ἐπιθυμία οἴνου ἄμετρος, an *immoderate desire of wine*.

c. Ξενίζεσθαι — Ξενίζεσθαι is *to wonder* as at a *new* or *strange* accident. So in *Polybius*, ξενίζεσθαι καὶ διαπορεῖν διὰ τὸ παράδοξον, to *think strange and doubt*, *as at a paradox*, all one with ξενοπαθεῖν to be *surprized* with some *unexpected* event. So ξενίζω ἐκπλήττω in *Phavorinus*, and proportionably in the *passive* ξενίζεσθαι, ἐκπλήττεσθαι, to be *stricken on a sudden*, or *amazed*, so here again v. 12. μὴ ξενίζεσθε τῇ πυρώσει, *be not surprized, amazed, astonish'd*, or *vehemently* affected with *wonder*, at that πύρωσις which is among you.

d. Ἀνάχυσις — Ἀνάχυσις φυσμὸς, σύγχυσις, saith *Phavorinus*, where σύγχυσις signifying *confusion* is a general word, and would not much tend to the illustrating of the other, did not the φυσμὸς tell us what kind of *confusion* it was, viz. a *confusion* of *sexes*, in committing those *base* sins, for so saith he of φυσμὸς μολυσμὸς, ῥύπος, μίασμα, it notes those *filthy abominable pollutions*, and accordingly *Hesychius* having rendred it φυσμὸς θηλεία, interprets the latter of these μαλακία *mollities*, the word so commonly used for *effeminacy*, and particularly for these *base sins*. Another notion of this word there is (the *primitive*, I suppose whence this is by *metaphore* derived) for *ponds* or *cavities* which are filled with the *sea* at the time of *flote*, and will carry *boats* at such times to the *main land*, and to *cities* built there. So saith *Strabo* l. 3. Λέγονται ἀναχύσεις αἱ πλήρωμαι τῆς θαλάττης κοιλάδες ἐν ταῖς παραλίοις, καὶ πόρρω δίχα ἀνάπτυκτοι διὰ τὴν μεσόγαιαν ἔχουσι καὶ πόλεις ἐν αὐταῖς πολλάς. These *Ptolemee* calls ἀχύσεις, as our *Humber* in *England* is by him expressed by Ἄβα (in all probability for Ἄβρα) εἴσχυσις. And this *overflowing* of the *sea* is very fit to expresse this of *extravagant enormous lust* (see *note* on *Jude* b.) Agreeable to this is the ἀσωτία notion of Ἀσωτία here also joined with it, Ἄσωτος, ἀσέλγης, ἀσελγὴς, and Ἀσωτος αἰσχρῶς, saith *Phavorinus*, it notes *incontinence*, and *lasciviousnesse*, or *filthinesse*, which what it signifies in that writer, will appear by the account which he gives of ἀσελγαίνειν, viz. that principally and properly it signifies τὸ παρὰ φύσιν ἐν γυναιξὶ μίγνυσθαι, the *sin* mentioned *Rom.* 1. 26. from whence saith he, there was a *city* called Ἀσέλγη, ὅτι κακῶς ἔζων οἱ ἄνδρωποι, καὶ ἀλλήλοις ἐκοινώνουν, where such *unnatural villanies* were ordinarily committed, and κοινῶς, ἀσέλγεια, ἀκαθαρσία *uncleannesse*, but that especially of the *basest* and *foulest* sort, as may appear by his rendring Ἀθεμίτοις εἰδωλολατρείαις *abominable practises* of the *Gentiles* in their *idolatries*, v. 3.

What πύρωσις] here signifies, will easily be defined in *general*, any kind of *adversity*, or *sharp persecution*, which (as *fire* blown up into *flames*, to *gold* or other *metals*, is the means of *exploring* and *purifying* them) is in like manner here said to be γινομένη ὑμῖν εἰς πειρασμὸν, *befallen them for their trial*. Thus *Prov.* 27. 21. δοκίμιον ἀργύρῳ καὶ χρυσῷ πύρωσις *casting into the fire is the trial for silver and gold*, and *Psal.* 66. 10. ἐπύρωσας ἡμᾶς, ὡς πυροῦται ἀργύριον, *thou hast cast us into the fire, as silver is cast into the fire*, unless perhaps that should be read ἐπύρωσας ὡς πυρέζεται, *thou hast tried us as silver is tried*, and so in other places of the *Old Testament*. The word we have again *Rev.* 18. 9. where καπνὸς πυρώσεως we rightly render *the smoak of her burning* or *being set on fire*. If this be now applied to the *Jews* in general at that time, it may then be fitly interpreted of the great *combustions* and *seditions* caused by the Ζηλωταὶ and στασιασταὶ, *Zelots* and *seditious*, oft mentioned by *Josephus*, which raised such stirs among them, and brought such heavy, bloudy *slaughters* upon them before their *destruction* by the *Romanes*, and not onely in, but out of *Judea*: And in *opposition* to these, perhaps it is, that they are advised to be Ζηλωταὶ τοῦ ἀγαθοῦ *Zelots of that which is good*, for so the *King*'s MS. reads in stead of μιμηταὶ *imitators* or *followers*, c. 3. 13. and accordingly now, when the τὸ τέλος ἤγγικε the *destruction* or *fatal excision* was but *approaching*, the πύρωσις is spoken of as already γινομένη ἐν ὑμῖν *befallen among* them, and so may fitly be the *forerunner* of their *destruction*, as *Josephus* observes it was. But if it be more strictly applied to the *Christians*, to whom S. *Peter* writes, it must then signifie the *persecutions* which from the *Jews* and *Gnosticks*, fell on the *pure* and *orthodox Christians*, wherever *Christianity* was *planted* in the *Provinces*, and was particularly εἰς πειρασμὸν, for the

c. Πύρωσις — Καπνὸς πυρώσεως — τῶν ἐσχάτων

exploring

exploring and *trying* them, the *malice* of the *perſecuters* being ſuch (and no other means of appeaſing them, ſave the *denying* of the *faith*, or, by *compliances*, *ſeeming* to doe ſo) that whoſoever was not *ſincere*, was ſure to be *tempted* out of his *profeſſion*.

f. Δόξα That δόξα *glory* is anſwerable to the *Hebrew Schechinah* the *appearing* of *God* by *Angels*, or any other *glorious way*, hath been often ſaid, *note* on *Mar.* 1.a. (ſee 2 *Pet.* 1.3.17. and *Jude* 24.) and that that alſo ſignifies that *eminent* way of *God's appearance* (which is therefore called his ἐπιφάνεια) the *incarnation* and beeing of *Chriſt* here on the *earth*, hath been formerly *noted* alſo, on *Joh.* 1.b. So 2 *Cor.* 4.b. *the glory of God in the face of Jeſus Chriſt*, is the *glorious exhibition* of *God*, ſo viſible in *Chriſt* here on the *earth*; And ſo moſt probably here it ſignifies, and then τὸ τῆς δόξης δόξης will be the *ſtate* or *condition* of *Chriſt*, when he was here upon the *earth*, with which is here fitly joined τὸ πνεῦμα τοῦ θεοῦ, the *ſpirit of God* (ſo *Chriſt incarnate* was, *God bleſſed for ever*) i.e. the ſame way of *diſpenſation* and *œconomy*, which was uſed on *Chriſt*, when he was here on *earth* (ſee *note* on *Lu.* 9.d.) And that this is the meaning of it here, will be judged by the *context*, which pronounces them *happy*, that are *reproached for Chriſt's name*; becauſe by that means they are made *like Chriſt*, that prime perſon, that *ſuffered* for *well doing*.

δόξα θεοῦ ὁ ἐφ' ὑμᾶς ἀναπαύεται Ἰησοῦ

τὸ τῆς δόξης

τὸ Πνεῦμα τὸ θεοῦ

g. What the ἀλλοτριεπισκοπὴ here ſignifies, will beſt be gueſt by obſerving firſt, that it is here joined with other *great* and *groſſe ſins*, *theft*, *murther*, *evil doing*; 2^dly, by comparing it with another word of neer ſignification, περιεργία 2 *Theſſ.* 3.11. (againſt which the *Apoſtle* exhorts, 1 *Theſſ.* 4.1.) This crime is either of a *lower* or *higher* ſort, the firſt is *idleneſſe*, the ſecond improves it into *ſedition*. Againſt the former the *Apoſtolick doctrine* did proceed by way of *cenſure*, that they were not to be acknowledged in the *Catalogue* of thoſe *poor* that were to be *relieved* by the *Church* out of the *publick* ſtock, but rather under the title of the ἄτακτοι *diſorderly* perſons, uſed as *thieves* (with whom they are here placed) which were to be *ſold* as *ſlaves*, *forced* to *labour*, and ſo taken off from their *idleneſſe* and *medling* with other men's matters. Thus among the *Ægyptians idleneſſe* was a *capital* crime; among the *Lucani*, he that *lent money* to any *idle* perſon was to *loſe* it; among the *Corinthians* the *ſlothful* were delivered to the *carnifex*, ſaith *Diphilus*. Another, higher then this, there was, of undertaking to have the *charge* of thoſe that do not belong to them, a fault which at this time was very obſervable among the *Jewiſh Zelots*, who pretending to and *promiſing* themſelves a perpetual *immunity* from all *power* of *men* (as the onely *children* of *God*, which were not therefore to be under any *man*, particularly under *heathens*, but to enjoy an ἀυτονομία or *immunity*) would force all men to join with them againſt the *Romanes*, i.e. againſt the *publick peace*, calling themſelves the ὑπερμάχους καὶ σωτῆρας *benefactors* and *ſaviours* of the *nation*, and *plundering* all that would not be as *active* and *ſeditious* as themſelves. Such as theſe were very *rife* at the time of writing this *Epiſtle*, and might juſtly be here ranked with *thieves* and *murtherers*, being moſt *eminently* both of theſe, under pretence of *zeal* to the *law*, and making all men *perform* their *duty*.

ἀλλοτριεπισκοπῶν

ἄτακτοι

The ἐν here will moſt conveniently be joined with the δοξάζετω v. 16. as the matter of the *Chriſtians joy*, and occaſion of his *glorifying God*, that this is the *ſeaſon* of *judgments beginning at the houſe of God*. For there being *two* parts of *God's* κρῖμα or *judgment*, the one *tolerable*, the other *intolerable*, the one for *advantage* of the *ſufferer*, the other for the greateſt *diſadvantage*, the one here called ἀρξάμενος κρῖμα, the *beginning* or τὸ πρῶτον *firſt* part of the *judgment*, the other τὸ τέλος, the *end*, or *tail* of it, the one aſſigned to *pious* men, the οἶκος θεοῦ *houſe of God*, the other to the *impious*, *obdurate*, ἀπειθοῦντες *diſobedient* (ſee c. 3.g.) it muſt needs be look'd on as an *happy* condition, and that which is matter of *joy* and not of *ſorrow* to any; that they have their part in the *former* of theſe, and not in the *latter* of them. What the τὸ τέλος *the end* here is, may perhaps be *queſtioned*, whether any *vengeance* in *this life*, or that greater in *another life*. But the anſwer is eaſie, it belongs primarily to the *vengeance* that here ſhould light upon the *obdurate Jews*, their utter *exciſion* now *approaching*, ſtyled τὸ τέλος πάντων *the end of all things* v. 7. in compariſon with which the *perſecutions* that now fell on the *perſevering Chriſtians* from their hands, were very *light* and ſupportable, but this not to *exclude*, but to be the *entrance* on that *ſad arrear*, the *dregs* of that *bitter cup* in another world. What is here added of the δίκαιος μόλις σώζεται, *the righteous ſcarcely eſcaping*, is taken from *Prov.* 11.31. where that which is in the *Hebrew* הן צדיק בארץ ישלם and is from thence rightly rendred by our *Engliſh*, *behold, the righteous ſhall be recompenſed on the earth*, is by the *Septuagint* (by miſtake, as it is probable, of בארץ for ſome other word) rendred δίκαιος μόλις σώζεται, *the righteous hardly* (i. e. not without ſome *difficulties* and *perſecutions*) *eſcapes*, where, as the *recompenſe* on *earth*, which the *righteous* meets with, is the *puniſhments* and *afflictions* which befall him in *this life*, ſo the σώζεται *ſaved*, muſt be the *temporal preſervations* here, or *immunity* from *afflictions*, and μόλις σώζεται *hardly ſaved*, his bearing ſome *ſharp*, *pungent* part of them, but thoſe not comparable with that other part of *God's cup* of *trembling*, which expects the *ungodly* both here, in a remarkable *deſtruction*, and in *another world*.

h. ἀρξάμενον ἐπὶ

ἀρξάμενος κρῖμα τὸ πρῶτον τὸ τέλος

τὸ τέλος πάντων

δίκαιος μόλις σώζεται

Μόλις

Σώζεται

Paraphraſe.

CHAP. V.

1. THe Elders which are among you I exhort, who am * alſo an elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that † ſhall be revealed.]

1. The Biſhops of your ſeveral Churches (ſee note on Act 11.

* a fellow-elder, συμπρεσβύτερος

† is ready to be μελλούσης

b.) I exhort, who am my ſelf employed here at Rome to govern the Church, one that attended Chriſt at his crucifixion, and was alſo at his Transfiguration preſent at that diſcourſe, concerning the glory that ſhould be conſequent

quent to his death (see 2 Pet. 1. 16.) the remarkable destruction of his crucifiers, and deliverance of his faithfull disciples (see note on 2 Thess. 1.6.)

2. Take care of your severall Churches, and govern them, not as secular rulers, by force, but as pastors doe their sheep, by calling and going before them, (Psal. 80. 1.) that so they may follow of their own accord; nor out of consideration of the gain which may be made by receiving the contributions of the Church put into your hands, as secular rulers again make gain of their governments, but so ruling them, that they may obey your doctrine and example cheerfully;

2. Feed the flock of God which is among you, † taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;] † governing it ἐπισκοποῦντες

a. b. 3. Not making those advantages of them that are under you,

3. Neither as a * being Lords over God's b heritage, but † being ensamples to the flock.] * having dominion over your charges † becoming γινόμενοι

which the Procurators or secular governors doe of their provinces, but contenting your selves with the portion belonging to you, and walking Christianly and exemplarily before them.

4. And when Christ which is your ruler and governor, as you are rulers of other men, shall come to judgment, you shall assuredly receive from him a crown, which is not made of such fading materials, as those in the Olympick games, but one that fadeth not, a crown of glory (see note on 1 Cor. 9. 25.) a reward of your good (i.e. eminently good) work, or office, 1 Tim. 3. 1. See note a.

4. And when the chief shepheard shall appear, ye shall receive a crown of glory that fadeth not away.]

c. 5. And in like manner all inferiors must live obediently under their Bishops, and so must all of you be subject to those that are set over you (see note on Jam. 5. b.) putting on humility as your badge, Or, and so must all of you put on humility as your badge, For God, saith Solomon, setteth himself against the haughty and disobedient, but is very favourable to the meek and obedient.

5. Likewise ye younger, submit your selves unto the elder: yea, * all of you be subject one to another, and † be c clothed with humility; for God resisteth the proud, and giveth grace to the humble.] * or, all of you toward one another put on humility, for the King's MS. leaving out ὑποτασσόμενοι reads πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκόλπωσθε † put on as your badge

6. Submit your selves therefore in all obedience to all those that are placed over you by God, that he may in the time of visitation (see note on c. 2. 9.) and hereafter in the day of doom, exalt and reward your humility:

6. Humble your selves therefore under the mighty hand of God, that he may exalt you in * due time:] * or the season of visitation, for the King's MS. reads καιρῷ ἐπισκοπῆς

7. And whatsoever difficulties ye have to wrestle with; be not anxiously solicitous about them, but refer all to God's guidance, either to avert or enable you to support, for he hath a particular care of you, and will not let any thing befall you, which is not really best for you.

7. Casting all your † care upon him; for he careth for you.] † solicitude μέριμναν

8. Observe carefully all the rules of sobriety, and vigilance, or diligence, for the devill that upon all occasions indicteth, and accuseth you before God, is always watching advantages to get you into his power and reach, and useth all means to that end, as a Lion doth roaring, to fright and amaze, and so catch his prey;

8. Be sober, be vigilant, because your adversary the devill as a roaring Lion walketh about, seeking whom he may devour;]

9. Whose temptations can bring you no hurt, but by your yielding to them, and therefore it concerns you to resist him with all constancy and fidelity, making use of the shield of faith, Eph. 6. 16. to repell all his assaults, that being the tryed instrument of overcoming the devil, as well as the world, 1 Joh. 5. 4. and for your encouragement to constancy, you cannot but know, that you are not the only sufferers in the world, but that the Christians at Rome, v. 13. and in other places, suffer in the very same manner that you doe.

9. Whom resist * stedfast in the faith, knowing that the same afflictions † are accomplished in your brethren that are in the world,] * firm, by faith στερεοὶ τῇ πίστει † befall your brotherhood which is in the world τὴν ἐν κόσμῳ ὑμῶν ἀδελφότητα ἐπιτελεῖσθαι

10. But the same God of all mercy and consolation, who by revealing Christianity to you, hath advanced you to a capacity and (if you be not wanting to your selves) to the possession of his eternall glory through the sufferings of Christ, by his special providence restore you to a peaceable quiet condition of serving him, after these your dispersions are over (see note on 2 Cor. 13. b.) and by that means confirm you to hold out to the end.

10. But the God of all grace who hath called us into his eternal glory by Christ Jesus; after that yee have suffered a while, * make you perfect, stablish, strengthen, settle you.] * himself restore you, αὐτὸς καταρτίσει ὑμᾶς, or, shall himself restore, for the King's MS. reads καταρτίσει

11. And his holy name be forever blessed and magnified by us all. Amen.

11. To him be glory and dominion for ever and ever. Amen.]

12. I have written this short Epistle to you by Sylvanus, I take it, a worthy and faithfull person, perswading you thus to persevere, and assuring you that this which I now preach to you, is that faith which was at first received and beleived by you, wherein ye have continued so long.

12. By Sylvanus † a faithfull brother unto you, (as I suppose) I have written briefly, exhorting and testifying that this is the true grace of God wherein * ye stand.] † a brother faithfull to you ὑμῖν τὸν πιστὸν ἀδελφὸν * yee have stood ἐστήκατε

d. 13. The Church which is at Babylon (i.e. Rome, parallel to Babylon in many things) which is your partner in the faith, saluteth you, and so doth Marcus my son.]

13. The Church which is at Babylon d † elected together with you, saluteth you, and so doth Marcus my son.] † yourfellow chosen συνεκλεκτὴ

14. Let that kisse, the token of charity, be from me begun to you all, (see Rom. 16. c.) I salute and wish all prosperity to all the Christians among you. So be it.

14. Greet yee one another with a kisse of charity: Peace be with you all that are in Christ Jesus. Amen.]

Notes on Chap. V.

a. Κατακυριεύειν

Κατακυριεύειν is κραταιοῦν, saith *Phavorinus*, to *have* and *exercise dominion*; What this is, will appear by that place of the *Gospel*, *Mat.* 20. 25. where 'tis explained by the *practise* of the *heathen rulers*, *Kings* or *Emperors* over them, who doe ἐξουσιάζειν, and κραταιοῦν (both to the same sense) *act as* κύριοι, *Lords*, *masters* of their *people*, and that not onely by *dominion* over their *persons*, but over

ἐξουσιάζειν

over their *estates* too, so farre as to maintain all their *state* out of the peoples *purses* by way of *tri-*
διακονῆσαι *bute* and *taxes*. This is the meaning of διακονῆς there v. 28. to be *served* or *benefited* by their *subjects*, the same that *Xenophon* means by ὠφελῶνλο ὑπ' αὐτῶν, *Praef:* to Κυρ: Παιδ: *being profited by them*. For this is the manner of the *Kings* of the *nations* (and consequently will be so of their *King*, if they will have one) 1 *Sam.* 8. 11. to *receive tributes* and the like from their *subjects*, and to be *maintained* by them in all their *splendor* and *greatnesse* that belonged to them, all the *pomps* and *expences* of their *families* and *courts* being fetched out of their *subjects purses* and *persons*, Which consideration would, saith *Samuel*, make them think their *present* estate under the θεοκρατία (being *governed* by *God* immediately) much better to them, v. 18. And that is the meaning of the κλαχειδίν, to behave themselves after the manner of these, to use their *power* in order to their own *profits*, and *greatnesse*, (like those *Neh.* 5. 5. where the word ὑποδουλῶν is used) And this is here forbidden the *governours* of the *Church*, they may not make this their manner of *ruling*, to exercise this *power* over their *flock*, but to give them *examples* of all kind of *Christian virtue*, and so neither to be πλήκτ' *strikers*, *imperious*, *masterly* persons, *ruling roughly*, and *harshly*, and in *ostenta-*
πλήκται
tion of their *power*, nor ἀισχροκερδεῖς, *covetous*, *griping*, making advantage of *Ecclesiastical* power to squeez *gain* out of men. Which two things are so severely interdicted the *Ecclesiastical ruler*, 1 *Tim.* 3. 3. & *Tit.* 1. 17. and perhaps are intended
ἀισχροκερδεῖς
here also, v. 2. the first by οὐκ ἀναγκαστῶς *not forcibly*, in an *active* sense, not using *violence* toward
οὐκ ἀναγκαστῶς
the *flock*, and the latter by the ἀισχροκερδῶς not *making filthy gain*, i. e. such as the use of their *power* over the *flock* brings them in, over and above that *proportion*, which by the *Church* is allotted for their *maintenance*.

b. Κλῆρος may here be the several *provinces* over
Κλῆρος
which *each* of the *Governours* (mentioned together in the *plural* ver. 1.) are placed, So *Act.* 1. 25. κλῆρος διακονίας καὶ ἀποστολῆς *the lot of ministry and Apostleship*,] is that *charge* or *portion* assigned by *lot* to *Matthias*, whither he was to goe, and *officiate*, and *preach* the *Gospel*, From which *division* then made among the *twelve* at their setting out on their *travails* to *plant* the *Gospel*, they and all others, ordained by *God* to be *Apostles* or *Bishops*, had afterward their *provinces* to *govern*,
ποιμαίνειν
ποιμαίνειν and ἐπισκοπεῖν to *rule* as *Pastors* and *Bishops* ver. 2. when they were converted to *Christianity*; As among the *Romans*, the *Province*, which such a *Proconsul* was to *administer* or *govern*, was his *lot* or κλῆρος, according to which, κληρυχία in *Phavorinus* is rendred δεσποτεία *Lordship*. In relation to these *Provinces* among the *Romans*, over which *Procurators*, or *Prators*, or *Proconsuls* were set, or to which they were advanced, as to a *Magistracie* or *preferment*, and raised great *wealth* there from their *Provinces* (as *Cicero* tells us of *Verres* and the *Prator* of *Sicilie*) it is, that here the *Apostle* commands the *Bishops*, not to bear *rule*, as they doe over their *Provinces* (i. e. by *force*, and with *griping* and *squeezing wealth* out of them, that is κλαχειδίν τ κλήρων, and ἀναγκαστῶς, and ἀισχροκερδῶς, see *note* a.) but to *rule* them as *Pastors* do a *flock*, going *before*, and so *conducting* them, which is here the meaning of τύποι γινόμενοι τῷ ποιμνίῳ, *becoming examples of the flock*, after the manner of the *sheep* in those parts, where the *Pastor* going *before*, the *sheep hear* his *voice* and *follow* him, and that, as it is here, ἑκουσίως and προθύμως *willingly* and *cheerfully*.
τύποι γ. τῷ ποιμνίῳ

What ἐγκόμβωμα signifies, is particularly set down by *Julius Pollux*, Ὀνομαστ: l. 4. c. 18. in these words, Τῇ τ δούλων ἐξωμίδι ἱματίδιόν τι περίκειται λευκὸν, ὃ ἐγκόμβωμα λέγεται ἢ ἐπίβλημα, *Upon the servants coat is added a little white garment, called by this name*, by which it appears to be a *habit* peculiar to *servants*, and by what *Hesychius* and *Phavorinus* say, (ἐγκομβωθεὶς δεθείς, it signifies *being bound*, and again ἐγκόμβωμα δεσμὸς *a band*,) it appears to be some kind of *girdle* or *belt*, and agreeably *Hesychius* and *Phavorinus* explain κόστυμβος by ἐγκόμβωμα ἢ ζῶμα Αἰγύπτιον, an *Ægyptian girdle*. This, as it is a *belt*, or *girdle*, is an *embleme* of *obedience*, and much more so, as that *girdle* was *proper* to *servants*, and so 'tis here used by the *Apostle* to denote *humility* to those that are placed over them, as their *badge*, by which they may be known to be *servants* of *Christ*. That it is no *barbarous* word, see *Photius Epist:* 156. who cites out of *Epicharmus* ἐγκαλύμβω, and ἐσκομβώσαιτο out of *Apollodorus*, ἡ ἐπωμίαν πλύξασα δεσμῷ ἄνωθεν ἐσκομβωσάμενος, *I girt it upon me*, Which agrees with the notion of a *belt* which we have given of it.
c. Ἐγκομβώσασθε

Ἐκλέγειν to *choose* and ἐκκλησίαν to *call* or *cull* out, are in effect all one, and agreeably ἐκλελεκτὴ *chosen*, and ἐκκλησία *Church* are so too, noting the *society* and *assembly* of *Christians*, as they are *separate* from the world, and in that respect said to be *called*, or *picked*, or *culled* out of it. And then Συνεκλεκτὴ] will signifie that *Church* which was *planted together* with them, their *sister Church*, see *note* on 2 *Joh.* a. That S. *Peter* was now at *Rome*, when he wrote this *Epistle*, in the 2d year of *Claudius*, is collected by *Baronius*, and accordingly Βαβυλὼν] here will be resolved to signifie *Rome*, so called, either διὰ τὸ περιεῖναι, *because of the great splendor* of that *city*, saith *OEcumenius*, or else, because of the great *confusion* of *idolatrie*, which S. *Peter* found there, see *Rev.* 18. *note* a.
d. Ἐκλεκτὴ
Βαβυλὼν

THE

THE
a SECOND EPISTLE GENERAL
*OF
PETER.

a. * of the Apostle, for the copies ordinarily read ὁ Ἀποστόλος simply.

2. Ἀπόστολος Πέτρος

THat this *second Epistle* of S. *Peter* was not at first received in the *Church* of *Christ* with so *universal* an agreement and *consent*, as the *former*, may be concluded from *Eusebius*, and others of the *Antients*. But that either it was not received into the *antient Canon*, or not acknowledged to be written by that *Apostle*, is the too *hasty* affirmation of some few *later* writers; For the confirming of which because the *posthumous Annotations* of the most *learned and judicious Hugo Grotius* (a person, which hath deserved so *extremely* well of this *last* age) have offered a *special argument*, it will not be amisse briefly to consider it. It is this; *Peter*, as all know, *died* under *Nero*, but this *Epistle*, as it is there suggested, at least the *third* Chapter of it, was written after the *destruction* of *Jerusalem*, This is attempted to be thus proved, because *no Christian ever beleived that the end of the world would come till after the destruction of the Jewish state* (but that, *soon after* that, it would come was the *opinion* of many,) *Whereas*, saith the *objection*, *the writer of this Epistle arms his readers with patience in expectation of the last day, if it came not so soon as they expected.* Hereupon the *conclusion* there is, that *Simeon*, the *Bishop* of *Jerusalem*, next after *James* is probably to be deemed the *writer* of this *Epistle*, who lived after the *destruction* of *Jerusalem*, till *Trajan's* time, and then was *crucified*. To make this good, these inconveniences are presently foreseen, which this opinion must necessarily fall upon, One from the *beginning* of the *Epistle*, where he is styled *Simon Peter*, (which cannot belong to *Simeon Bishop* of *Jerusalem*, who was not called *Peter*) and Ἀπόστολος *Apostle of Jesus Christ*, which as little belongs to *Simeon*, whose *predecessor James* in his *Epistle* styles himself no more than δοῦλος a *servant* of *Jesus Christ*. A second from c. 3. 15. where he calls the *Apostle Paul* ἀγαπητὸς ἡμῶν ἀδελφὸς, *our beloved brother*. To these *inconveniences* the onely expedient that is there offered, is this *conjecture* (*Puto titulum fuisse* &c. that the word Πέτρος *Peter* should be left out in the *title*, and so likewise the word *Apostle*, and so the form be reduced to that of *James* and *Jude*, Συμεὼν δοῦλος Ἰησοῦ Χριστοῦ, *Symeon the servant of Jesus Christ*, and so likewise that the words rendred *our beloved brother*, were not in the *antient Copies*. But of this there is not pretended any colour of *authority* from any *antient Copie*, but onely *Credo ita comperturum si quis antiquiora, quàm nos habemus, Epistolæ hujus exemplaria invenerit, I beleive that he which shall meet with more antient copies than those which we now have, will find it thus.* Which as it is an *acknowledgment* that no *copie* which we *now* have, favours this *conjecture*, and so that it is deprived of all *authority*, or probable ground, so it is an *evidence* of the *infelicity* and great *injury* done to *learned* men, whose *notes* and all their most *sudden conjectures*, which never past the *Authors review*, or *second, maturer* thoughts, are indifferently put together, and set out by others after their *death*, For it is not imaginable that that most *judicious learned man*, who was so great a *master of reason*, and so seldome, or never assumes to put off any *opinion* of his own, upon his own [*Puto* and *Credo*] *thoughts* and *beleifs*, or *conjectures*, should thus leave out *words* and *expressions* upon his own *phansie*, without any pretense of any one *Copie* to assist him. This will be yet more strange, if it be remembred 1. that ch. 3. 1. this is said to be a *second Epistle*, written much to the same purpose with the *former*, which is very agreeable to S. *Peter's* being the *author* of it, the former being wholly bent to fortifie the *Christian sufferers* in their *constancy* against the *baits* and *seductions* of the *Gnosticks*, but can no way be competible to *Symeon* the *Bishop* of *Jerusalem*, of whom no *records* of those times tell us that he ever wrote *any*, and of whom it is not by those *Annotations* pretended, that he wrote *two Epistles*. 2^dly, That ch. 1. 16, 17. there is a whole passage which cannot possibly belong to *Bishop Symeon*, but signally doth belong to the *Apostle Peter*, that of having been on the *holy Mount* with *Christ*, and hearing those words, *This is my beloved son &c.* which certainly belongs to the *transfiguration*, *Mat.* 17. where only *Peter* and *James* and *John* were present with *Christ*. And it is as strange, which on those *verses*, is said in those *Annotations*, 1. that these words must not be referred to the *transfiguration* on *Mount Tabor*, but to that other passage, *Joh.* 12. 28. (whereas *H. Grotius* in those *Annotations* (which are known to be his) on *Mat.* 17. distinctly applies the words to that on *Mount Tabor*) And 2^dly, that when the voice *Joh.* 12. 28. was in the other words [ἐδόξασα καὶ πάλιν δοξάσω, *I have glorified, and will glorifie again*] it is there suggested, that the words [*This is my beloved son &c.*] were put in by some *scribes*, who took the *Epistle* for S. *Peter's*, For which again there is not the least *proof* offered from any *Copie antient*, or *modern*; So unhappy are all those *conjectures* in this matter, and so *injurious* to him whose *name* they have assumed to give them *authority*. 'Tis true, there is some shew of *proof* offered there, that the phrase [*holy mountain*] v. 18. cannot belong to *mount Tabor*, being used by the *Hebr:* only for the *mount Moriah*, where the *Temple* was; But that argument

is

is of ſmall *validity*, becauſe though *Moriah* be ordinarily ſtyled the *holy mountain*, and no other vouchſafed that *title* by the *Jewes*, becauſe of *God's preſence* peculiar to the *Temple*, which gave it the title of *holineſſe*, yet it is certain that other places, where *God* hath appeared to be *preſent* by his *Angels*, have by the *Jewes* and *God* himſelf been acknowledged and ſtyled *holy* (as when *Moſes* is commanded *Act.* 7. 33. *to put off his ſhooes, for the place where he ſtands is holy ground*) and it is evident that that *glorious appearance*, and *cloud*, and *voice* at *mount Tabor* were *evidences* of this *preſence*, which might therefore by *analogie* with the *ſacred ſtyle*, denominate it an *holy mountain*. To this purpoſe it is farther evident that S. *Jude* ver. 18. ſpeaking of the *ſcoffers* that ſhould *come in the laſt time, walking after their own luſts*, cites that *prediction* from the *Apoſtles of our Lord Jeſus Chriſt*, v. 17. where it is reaſonable to beleive that this *Epiſtle* ch. 3. 3. is referred to, (as indeed a great part of the *argument* of this *Epiſtle* is there made uſe of) for in it thoſe very words are met with, (and are not ſo in any other *Apoſtolick writing*) *Knowing this firſt that there ſhall come in the laſt daies ſcoffers, walking after their own luſts.* From all theſe premiſes conſidered, it is abundantly clear, that if there be *truth* in this *Epiſtle*, (which they that acknowledge it a place in the *Canon*, and onely *queſtion* its being written by S. *Peter*, cannot well be allowed to *doubt* of) or if S. *Jude* ſay true, then S. *Peter* was the *author* of it, For there are not greater and ſurer *evidences* of any *Epiſtles* being *written* by the acknowledged *author* of it, then are theſe forenamed, the *title* of *Simon Peter*, the addition of *an Apoſtle of Jeſus Chriſt*, the mention of a *former Epiſtle*, the having been with *Chriſt* on *mount Tabor*, the being called an *Apoſtle* of *Chriſt* by S. *Jude*; All which in all *copies* ſtand unmoved, to *ſecure* the *authority* of this *Epiſtle*, and to convince us of the *Author* of it. As for the argument taken from the *time* of S. *Peter's death* before the *deſtruction* of *Jeruſalem*, &c. it is void of all force; For, (to grant all the former parts of it, that S. *Peter died under Nero*, that that was *before the deſtruction of Jeruſalem*, that *all Chriſtians expected that deſtruction before the end of the world*) 1. It doth not follow, that if this *Epiſtle* were written by *Symeon*, it ſhall therefore fall to be *after* the *deſtruction* of *Jeruſalem*, for *James* the *firſt Biſhop* was put to *death*, and ſo *Symeon ſucceeded* in that *ſea* 8 years before the *deſtruction* of *Jeruſalem*, and 5 years before the *death* of S. *Peter*. 2*dly*, It is not true which is ſuggeſted in the *argument*, and on which one thing all the validitie of it depends, that this *Epiſtle* was *written* after the *deſtruction* of *Jeruſalem*. And for the onely proof of that, taken from hence, that the *Author* of this *Epiſtle* arms his *readers* with *patience* in *expectation of the laſt day*, that is as farre from truth alſo, there being no word in this *Epiſtle* to that matter. One paſſage there is which referres to the *end* of the *world*, chap. 3. ver. 7. but not as *approaching* or *conceived* by any to *approach*; But the other paſſages of the *coming* of the *day* of the *Lord* as a *thief*, and the like, belong all to that *judgment* on the *Jewes*, expreſſed in like phraſes by *Chriſt*, *Mat.* 24. and by the *Apoſtles* in their *Epiſtles*, and not to the *day* of *univerſal doom* or *deſtruction* of the *whole world*, (ſee chap. 3. *note* d.) Having thus anſwered the pretenſions againſt the *Author* of this *Epiſtle*, it remains that we inquire of the *time* of *writing* it, which by c. 1. 14. may juſtly be concluded to have been a little before his *death*, and that in the time of his *laſt danger* before his *martyrdome*, from the evident *approach* whereof, or *revelation* concerning it, he affirms himſelf to *know*, that the *time* of his *putting off this* his *tabernacle*, i. e. his *death*, πηχινή ἐστι, is very *ſuddainly* to come, very *neer at hand*. That *Peter* and *Paul* from ſeveral parts of their *travails* came to *Rome* about the *twelfth* of *Nero*, to defend, and comfort, and confirm the *Church* that was *perſecuted* there, hath been reaſonably concluded by *Chronologers*, And in this year *Anno Chr:* 67. about the *beginning* of *October* they are *both* thought to be caſt into *priſon*, and ſoon after put to *death*, And then this is the moſt *probable* time for the writing this *Epiſtle*, Which being ſo neer the *warre*, on which followed the *deſtruction* of the *Jewes*, it is evident what *occaſioned* the writing of this *Epiſtle* (and S. *Jude's*, which being on the ſame *ſubject* muſt be *dated* about the ſame time) *viz:* the *confirming* the perſecuted *afflicted Chriſtians* in their *expectation* of that *deliverance*, which they ſhould now ſhortly meet with, by the *deſtruction* of their *perſecutors*; The *certainty* of which he declares, as alſo the *reaſons* of its being thus long *delayed*, and the *undiſcerniblenеſſe*, when it *comes*, Fortifying them alſo againſt the *inſuſions* of the *Gnoſticks*, who took advantage of the *continuing* of their *perſecutions* ſo long, and much ſolicited and aſſaulted the *conſtancy* of the afflicted *Chriſtians*; Of whom he therefore warns them, and that by *foretelling*, that they ſhould be ſoon *deſtroyed* alſo, and all that were *corrupted* by them.

CHAP.

Paraphraſe.

CHAP. I.

1. Simon, by Chriſt, whoſe diſciple I was, ſurnamed Peter, and by him after, with others, ſent by commiſſion to preach the Goſpel,

1. SImon Peter a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, * through the righteouſneſſe of God, and our Saviour Jeſus Chriſt,]

* in or

2. Grace and peace be multiplied unto you through the † knowledge of God, and of Jeſus our Lord.]

† acknowledgement ἐπιγνώσει

To all the Jews where ever they are diſperſed, (ſee 1 Pet. 1. 1.) which have received the faith of Chriſt, (and in that reſpect are as valuable in Gods ſight, as we the Apoſtles of Chriſt) that faith, I ſay, whoſe object is the righteouſneſſe of Chriſt, our God, and Saviour, either as that ſignifies his way of juſtifying men now under the Goſpel (ſee note on Rom. 1. b.) or as it may note his fidelity, and juſtice, in performing what he hath promiſed us in the Goſpel.

2. I ſalute you, and wiſh you all that felicity, which I promiſe my ſelf you will enjoy by the receiving of the faith, and by your experience and evidence of God's goodneſſe, and faithfulneſſe to you in Jeſus Chriſt.

3. According as he of his goodneſſe, and by exerciſe of his

2.

3. According as his divine power hath given unto us all things that pertain unto life and godlineſſe, through the * knowledge of him that hath called us † to glory and [a] virtue:

* acknowledgement ἐπιγνώσεως † or, by his own glory, for the King's *MS.* reads ἰδίᾳ δόξῃ

controlling omnipotent power, hath afforded us all things that pertain to felicity hereafter, or to piety here, by means of our faith and profeſſion or acknowledgment of Chriſt, who hath revealed himſelf unto us, and called us into his ſchool, by moſt convincing arguments of his authority and miſſion from heaven, firſt by that glorious act of the holy Ghoſt's deſcending upon him, and the angel ſaying from God [This is my beloved ſon, in whom I well pleaſed, (For that that is the meaning of the word Glory, ſee note on Mat. 3. k. Rom 9. b.) Secondly, by his miracles which he did among men here, and by his Apoſtles ever ſince:

4. By which two, as evidences and engagements of the

b.

4. Whereby * are given unto us exceeding great and precious promiſes; that by theſe you † might be partakers of the divine nature, having eſcaped the [b] corruption that is in the world through luſt.]

* have been given δεδώρηται † may

truth of them, huge promiſes have been made over to us of a moſt glorious, and valuable nature, on purpoſe to allure and attract you to all divine purity, by receiving the faith of Chriſt, and forſaking that abominable courſe of unnatural luſts, and other like ſins, which through the ſect of the Gnoſticks is now become ſo common and ordinary among the profeſſors of Chriſtianity, (ſee note on c. 2. a.)

5. In reſpect of whom it is neceſſary that you be very careful and diligent, that conſtancy, courage, perſeverance (ſee note a) be ſuperſtructed on your profeſſion of the Chriſtian faith; that knowledge of myſteries be joyned to that courage, and that it ſupplant it not;

c.

5. * And beſides this, giving all diligence, add to your faith, virtue; and to virtue, [c] knowledge;]

* And to this purpoſe καὶ αὐτὸ τοῦτο, or, And you therefore, for the King's *MS.* reads καὶ αὐτοὶ δὲ

6. That ſtrict continence be one thing that accompanies that knowledge, then to that continence, in avoiding the pollutions of the fleſh, to which the Gnoſticks would ſeduce you, under pretence of myſterious knowledge, add a chearful patience, or reſolution of bearing whatſoever may fall on you from the enemies of your profeſſion, whether Jews or falſe heretical Chriſtians; To that patience, piety and frequenting of the publick ſervice of God, not giving over the aſſembly as ſome of the Hebrews did, Heb. 10. 25. to avoid perſecution;

6. And to knowledge, † temperance; and to * temperance, patience; and

† continence ἐγκράτειαν * continẽce

7. Then to your piety, kindneſſe to

7. And to godlineſſe, * brotherly kindneſſe; and to brotherly kindneſſe, charity.]

* kindneſſe to the brethren φιλαδελφίαν

all your fellow-Chriſtians (contrary to the fiery contentions and factions among them, cauſed by the Gnoſticks) and to that kindneſſe to your fellow-Chriſtian, perfect charity to all men, even your enemies and perſecuters.

8. For the practiſe of theſe virtues, eſpecially if they be in you in any eminent degree, will render you good and faithful ſervants of Chriſt, and ſuch as becomes your Chriſtian profeſſion.

8. For if theſe things be in † you and abound, they make you that you ſhall neither be * barren, nor unfruitful † in the knowledge of our Lord Jeſus Chriſt.]

† or preſent to you, for the King's *MS.* reads ὑμῖν παρόντα * ſlothful ἀργοὺς † unto the acknowledgment εἰς ἐπίγνωσιν

9. And he that falls back into any of thoſe ſins, contrary to thoſe virtues, is like a purblind man that cannot ſee things that are at a diſtance from him, thinks (through this fault in his eyes, or forgetfulneſſe in his underſtanding) that Chriſtianity may give him liberty and licenſe, (as the Gnoſticks ſaith it doth) whereas it was not long ago that Chriſtianity call'd him out of theſe pollutions, and wrought this purification upon him, which is directly contrary thereunto.

9. But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten * that he was purged from his old ſins.]

* the purification of his former ſins, τῶν πάλαι ποτὲ αὐτοῦ ἁμαρτιῶν

10. This, brethren, muſt oblige and engage you to

d

10. Wherefore † the rather, brethren, give diligence * to make your [d] calling and election ſure: for if yee doe theſe things, yee ſhall † never fall.]

† brethren, be ye the more diligent. μᾶλλον, ἀδελφοὶ σπουδάσατε * or, by your good works to make your conſo-

all care and diligence to make God's mercies in calling you to be Chriſtians, and deſigning you deliverances, effectual to you, This muſt be done by your vigilancy over your ſelves, that you relapſe not into thoſe former ſins, from which you came out, at your converſion to Chriſt, which if you do, you ſhall never miſcarry or forfeit that great benefit of being Chriſtians, and of being that remnant that ſhould now be delivered, when the reſt of the Jews, that beleive not, ſhall be deſtroyed.

lation and election firm, for the King's *MS.* reads διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῖν τὴν παράκλησιν- † by ſo means miſcarry ὑμᾶς ἀθετεῖσθαι

11. For

11. For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdome of our Lord and Saviour Jeſus Chriſt.]

11. For by this means you ſhall be capable of being the men of which the kingdome of Chriſt ſhall be made up, that kingdome which begins in the vengeance executed on beleiving impenitent Jews, and in delivering the unbeleivers, and ſhall laſt moſt gloriouſly for ever in ſubduing of enemies, and delivering of diſciples.

* or, I will put, for the King's MS. reads μελλω υμας-

12. Wherefore * I will not be negligent to put you alwaies in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.]

12. The vaſtneſſe of your concernments herein, makes me thus ſollicitous to inculcate theſe things unto you, Not that I think you ignorant in this point of doctrine concerning the method that ſhall be uſed by Chriſt in erecting his kingdome here on earth, v 2. by coming in vengeance on the obdurate, and delivering the conſtant perſevering Chriſtians; for I am ſure you have been taught it over and over again, and ſufficiently inſtructed, and ſatisfied in the truth of it.

† But ſi

13. † Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up by putting you in remembrance,]

13. But I think it not amiſſe, as long as I live in this world, or in this fleſh, to be your remembrancer, and refreſh theſe notions, ſtir up that knowledge which is already in you,

14. Knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.]

14. Knowing that the time of my diſſolution now ſuddenly approacheth, according as Chriſt when he foretold of ſome that ſhould ſurvive this coming of his to the deſtruction of the Jews, (which now I ſpeak of) gave an intimation to me, that I ſhould not, Joh. 21. 18. 22. and poſitively aſſigned, that I ſhould be crucified, as ere long I expect to be.

* But ſi

15. * Moreover, I will endevour, that you may be able after my deceaſe, to have theſe things alwaies in remembrance.]

15. And therefore I being to dy before this comes to paſſe, but many of you likely to live to ſee it, it is my duty and purpoſe by this Epiſtle to fix it in you, that when I am dead and gone, you may remember this certain truth of Chriſt's kingdome, and coming to deſtroy the Jewiſh unbeleivers and crucifiers, and to preſerve and reſcue the beleivers among them (ſee c. 2. 9.)

16. For we have not followed cunningly deviſed fables, when wee made known unto you the power and [c] coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.]

16. For they are not phanſies or deceivable arguments upon which we have grounded this doctrine concerning Chriſt's coming in power to the deſtruction of his enemies, and reſcuing of beleivers, but the very things which we ſaw adumbrated, and heard diſcourſed on by Moſes and Elias (ſee note on Mar. 17. 2. and Lu. 9. 31. note b.) when I and James and John were with Chriſt on Mount Tabor, and ſaw the Majeſty that was inſtated on him at his transfiguration, Mat. 17.

† receiving * magnificent μεγαλοπρεπους

17. For † he [f] received from God the father honour and glory, when there came ſuch a voice to him from the * excellent glory, This is my beloved ſon in whom I am well pleaſed.]

17. For at the time of his receiving that Majeſty from the Father by way of viſion, foretelling what ſhould ſoon be inſtated on him, there was a voice which came out of that ſhining cloud, Mat. 17. 5. and with it theſe words, Thou art my beloved ſon &c. which ſignified God's deſign of inſtating the kingdome on him. f.

† we alſo heard και ἀκουσαμεν *being ὀντες

18. † And this voice which came from heaven we heard, * when we were with him in the holy mount.]

18. And I alſo with James and John heard this voice which came out of the cloud Mat. 17. 5. being then with him on that mount, where he was transfigured, and which by the evident preſence of God by his Angels there, became an holy place, ſee note on the Title of this Epiſtle.

† And we have a more firm prophetick word δ, ἐχομεν βεβαιοτερον προφητικον λογον * morning ſtar

19. † We have alſo a more ſure word of prophecie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the [g] * day-ſtar ariſe in your hearts,]

19. And beſide theſe adumbrations by way of viſion in the mount, we have many propheſies in the old teſtament concerning this matter, v. 12. of the deſtruction of the Jews, and preſerving of a remnant, which together with Chriſt's predictions Mat. 24. are yet a more firm ſure infallible argument to us then any other. And 'tis well done of you to ſtudy and obſerve theſe propheſies, which may ſtay your hearts in this ſtate of affliction and perſecution, until that day of your deliverance come, or till the forerunners of it, Lu. 21. 28. begin to ſhew themſelves unto you. g.

† of their own incitation, motion, letting looſe

20. Knowing this firſt, that no prophecie of the ſcripture is † of any private interpretation.] [h]

20. This being a principle known to all, that no Scripture-prophecie is without particular miſſion, and appointment from God, That which the prophets there have foretold being not the ſuggeſtions of their own ſpirits, what they thought good, but what God inſpired and moved them to, by his Spirit's coming upon them. h.

* For prophecy was not any time brought οὐ γαρ ποτε θεληματι ἀνθρωπου † being carried φερομενοι

21. * For the prophecie came not in old time by the will of man; but holy men of God ſpake † as they were moved by the holy Ghoſt.]

21. For none of the prophets of any time have undertaken that office on their own heads, or prophecied their own phanſies or perſwaſions, but all the Scripture-prophets have been men called and ſent by God on his meſſages, and inſpired and inſtructed by the holy Spirit of God, every word which they have delivered. And therefore you cannot run any hazard in depending upon that which they have foretold ſhall come to paſſe, in theſe, which they called the laſt days, Joel 2. 28. 30, 31, 32. and in many other places.

Notes on Chap. 1.

2. Ἀρετη

The word ἀρετη *virtue*, beſide the ordinary known notion of it for *probity* of *manners among* men, as the *generical* word, that contains all *moral* and *Chriſtian virtues* under it, (in which ſenſe it is uſed *Phil.* 4. 8.) doth in this *chapter* ſignifie *two* things, very *diſtant* from one another, and both of them differing from this; In this *verſe* it ſignifies the *power* of *God*, which he ſhewed in *Chriſt*, eſpecially the *miracles* which he was enabled to work, and ſo 'tis here joined with the *glory*; whether the *deſcent* of the *Holy Ghoſt* on him, and on the *Apoſtles* (which is ordinarily called

δόξα led *Schechina* and δόξα *glory*, see *Mat.* 3. c.) or whether the *glory* that *shone* in his *works* and *doctrine* be meant by it. So 1 *Pet.* 2. 9. ἀρετὰς καλεσαντος Christ & *the virtues* (in the *plural*) *of him that called us out of darkneſs into this great light*, i. e. his *miraculous* power, *divine affections* and *words* together. But then in the 5th ver. of this chap: the word ſeems to have yet a third notion, and belonging there evidently to *men*, not *God*, as here, it cannot yet be fitly interpreted by that word *Virtue*, which is the *general comprehenſive* title of all *virtues*, for many of them are after named, as *continence*, *patience*, &c. and required to be ſuperſtructed upon this of ἀρετὴ *virtue*, which would not be ſo *proper*; but it ſeems rather to ſignifie (in that notion, wherein both the *Greek* ἀρετὴ and the *Latine virtus* are often uſed) ἀνδρειζεσθαι 1 *Cor.* 16. 13. *manhood*, *courage*, or *fortitude*, in adhering to *Chriſt*, *Mat.* 16. 24. which the *Gnoſticks*, againſt whom he armes them, would ſo fain *rob* them of, now in time of *perſecutions*; and ſo to their *virtue* or *courage* they muſt adde *knowledge*, i. e. that true *Chriſtian knowledge*, to which their ψευδώνυμος γνῶσις *knowledge falſly ſo ſtyled* was oppoſed; and to that, *continence*, contrary to their *uncleanneſſe* and *filthineſſe*, and to that, *perſeverance* &c. Juſt as 2 *Cor.* 6. 6. after *patience* in *afflictions* ver. 4. and *purity*, is γνῶσις *knowledge*, which again that it is ſet oppoſite to that *pretended* of the *Gnoſticks*, ſee the *Context* there, and *note* a. on that *chapter*.

b. φθείρεσθαι *corrumpi*, ſignifies ſometimes to be *debauched* to *ſin*, particularly, and in the moſt eminent manner, to thoſe *ſins* againſt *nature*, *abominable heathen luſts*, So 2 *Cor.* 7. 2. οὐδένα ἐφθείραμεν *we have corrupted no man*] ſeems to relate to thoſe *falſe teachers*, the *Gnoſticks* among them, who did thus *corrupt* and *ſeduce* their *diſciples*, and ſo διαφθείροντας τὴν γῆν c. 11. 3. So perhaps διαφθείροντας τὴν γῆν, *Rev.* 11. 18. *corrupting the earth*, ſee *note* c. So *Epheſ.* 4. 22. the *old heathen* condition is called the *old man*, φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, *corrupted according* to thoſe *luſts of deceit*, i. e. the *unnatural luſts* of the *heathen world*, then brought into the *Church* by the *falſe teachers*, the *Gnoſticks*, So *Jude* 10. ἐν τούτοις φθείρονται, *in theſe they are corrupted*, noting their *corrupt practiſes* contrary to *nature*. Thus ἐκφθείρει in *Ignatius Epiſt: ad Epheſ:* is by the *Tranſlator* rendred *Maſculorum concubitores*, and by *Heſychius* μοιχοι, and ſo παιδοφθόρος in the *Epiſtle* of *Barnabas*, in this ſenſe, ſo vulgar in other *authors*. And thus it clearly ſignifies in this place, (and others of this *Epiſtle*) having [ἐν ἐπιθυμίᾳ *in luſt*] added to it, and [ἐν τῷ κόσμῳ, *that is in the world*] referring to thoſe *unnatural Gentile* practiſes. So φθορὰ *corruption* c. 2. 12. is all *unnatural filthineſſe*, ſee *note* on *Rom.* 8. 1. and *note* on 2 *Pet.* 2. 2.

c. γνῶσις The true notion of the word γνῶσις *knowledge* in this and many other places will be beſt diſcerned by obſerving that the word is uſed 1 *Cor.* 12. 8. as a peculiar χάρισμα or *gift* of the *Spirit* (ſee *note* on 1 *Cor.* 1. c. & 1 *Pet.* 3. c.) and ſignifies the *underſtanding* of the *word* of *God*, i. e. the *ſcriptures*, in the *divine* and more *myſterious ſublime* ſenſe, ſuch as the *Judaizing Gnoſticks* pretended to have an *abſtract* of, *Rom.* 2. 20. called there μόρφωσιν γνώσεως, ſuch as to which the *Jewes* pretend in their *Cabala*. So again c. 13. 2. where πᾶσαν γνῶσιν, *all knowledge* is the ſame with [εἰδῇ τὰ μυστήρια, *know myſteries*] precedent, and differs from πᾶσα πίστις, *all faith* in this, that πᾶσα γνῶσις *all knowledge* is that more ſubtile *myſterious underſtanding* of the *Old Teſtament*, and πᾶσα πίστις, *all faith*, is all kind of *Chriſtian faith*, even that, that hath the gift of *miracles* annexed to it. So again ver. 8. where 'tis mention'd as an extraordinary *gift*, and joyned with *tongues*, and *prophecyings*, ſo c. 14. 6. *revelation*, *knowledge*, *tongues*, *prophecie*, and from thence it comes to ſignifie κοινῶς the *more exquiſite knowledge* of *Chriſt*, and the *myſteries* of the *Goſpel*, as *Col.* 2. 3. the *hidden treaſures of knowledge*, which is alſo intimated by κλεῖδα τῆς γνώσεως, *the key of knowledge*, *Lu.* 11. 52. that *knowledge* which is *lock'd* up. So *Rom.* 11. 33. γνῶσις θεοῦ, *the knowledge of God*, of which there was ſuch a βάθος *profundity*, and c. 15. 14. πᾶσα γνῶσις the *knowledge* of *all myſteries*, That this is it that is ſpoken of 1 *Cor.* 8. 1. appears by that which is affirmed of it, that it doth φυσιοῖ, *puffe up*, for ſo *knowledge* of *myſteries* is of all things moſt apt to doe, So ver. 10. that *knowledge* which another looks on in thee with that *reverence*, and on occaſion of which, he, being not able to diſcern ſo *ſubtilly*, comes to *ſin* and *periſh* by reaſon of thy having and uſing it, ver. 11. So 2 *Cor.* 4. 6. *the knowledge of the glory of God in the face of Jeſus Chriſt*, i. e. the *underſtanding* of that great *myſterie*, wherein *God exhibited* himſelf to us in the *perſon* of *Chriſt incarnate*, So when we read [ὑπερπλεονάζουσα] *abounding*, or [ὑπερέχουσα] *excelling* joyned with it, *Epheſ.* 3. 19. & *Phil.* 3. 8. From theſe notions of the word it is that the *Gnoſticks* of thoſe times took their *names*, pretending to all ſecret *myſterious underſtanding* of the *Old Teſtament*, and grounding all the *filthy paſſages* of their *doctrine* upon ſeveral places ſo interpreted by them after their own *polluted phanſies*, as may be ſeen in *Epiphanius*. This is mentioned by the *Apoſtle* under the title of ψευδώνυμος γνῶσις *knowledge falſly ſo called*, 1 *Tim.* 6. 20. by them called γνῶσις *knowledge*, and the γνωστικοὶ *knowing* perſons, but, ſaith he, ψευδώνυμος very *falſly* ſo ſtyled by them, And according to this it is, that the *Apoſtle Barnabas* in his *Epiſtle* (thoſe *fragments* of it that are come to us) ſetting himſelf diſtinctly againſt theſe *Gnoſticks*, that out of the *myſtical interpretation* of the *Old Teſtament*, brought in many *damnable doctrines*, (not only the neceſſity of *continuing circumciſion*, &c. but the lawfulneſſe of all *abominable unnatural filthineſſe*, and withall the *denying* of *Chriſt's* coming really in the *fleſh*) ſets up another γνῶσις, or *myſtical expoſition* of the *Old Teſtament*, and in that whole *Epiſtle* interprets many places of *ſcripture* to the maintaining of *Chriſtianity* againſt them. And hence, I conceive, it is, that in this *Epiſtle*, which is ſo wholly deſigned as an *antidote* againſt the *Gnoſticks* (as the *Epiſtle* of S. *Jude* alſo is) and particularly againſt their *abominable filthy practiſes*, the word γνῶσις *knowledge* is uſed not for that χάρισμα or *gift* of *myſterious knowledge*, but for the *true ſaving*, *Chriſtian knowledge* in oppoſition to that *pretended* to by the *Gnoſticks*, and therefore it is here encompaſſed with *virtue* on one ſide, meaning by it *courage* and *conſtancy*

in

in the *faith* (see *note* a.) so *opposite* to their *doctrine* of *compliances*, and ἐγκράτεια *continence* on the other side, and the adding of these one to another, *courage* to their *faith*, and *continence* to their γνῶσις *knowledge*, is by him advised to, on purpose to *testifie* and *demonstrate* their having *forsaken* the φθορὰ ἐν ἐπιθυμίᾳ ver. 4. those *abominable lusts*, ἐν κόσμῳ, so used in the *heathen world*, and brought into *Christianity* by the *Gnosticks*.

d. κλῆσις *calling*

ἐκλογὴ *election*

What is meant by κλῆσις *calling*, hath been said at large *note* on *Mat.* 20. c. the *mercy* of *God* in making them *Christians*, and so what by ἐκλογὴ *election*, *note* on 1 *Pet.* 2. b. that *peculiar* favour of being the *remnant*, to whom the promises of *deliverance* belonged, and in whom they should be *fulfilled*, when the *rest* of that *people*, remaining *obdurate* in their sins, should be *destroyed*. All the difficulty remaining is to determine what is meant by βεβαίαν ποιῆν, *to make* either, or both these *firm*, or *sure*. And first that this referres not to the *assuring* our *selves* of either, i. e. to our being *confident* that we are *called* or *elected*, to our *acquiring* any *certainty* of *belief* or *firmness* of *hope* in our own *minds*, that we are in the *favour* of *God*, which is ordinarily styled *certitudo subjecti*, the *certainty of the subject*, may appear by this, that there is in this *verse* no mention of either *faith* or *hope*, or any thing *in us*, but only of *calling* and *election*, which are acts of *God's favour without* and *concerning* us. The *King's MS.* reads it indeed with some change διὰ τ καλῶν ὑμῶν ἔργων βεβαίαν ὑμῖν τ παράκλησιν καὶ ἐκλογὴν ποιῆσαι, *by your good works to make consolation and election firm to you*, where *consolation* doth more sound to that sense, than *calling* could doe; But of that *reading* it is observable, 1. that the *antient Latine* that appears to have read the first part of it, as it is in the *King's MS.* διὰ τ καλῶν ἔργων *by good works*, doth not acknowledge the latter, but retains κλῆσιν *calling* with the other *ordinary Copies*, 2^dly, That the word *Calling* is oft in other places joyned with *Election*, but *Consolation* never, which is a farther *prejudice* against this *reading*, 3^dly, That if παράκλησιν *consolation* were retained, yet it must necessarily signifie that *consolation*, as it is afforded by *God*, not as it is *in us*, his *real goodness* to us, not our *apprehension* of it, so that it may agree with ἐκλογὴν *election*, which we know is *God's electing* or *preferring* of us, or the *favour* done to us by *God*, without any intimation of our *apprehensions*. 2^dly, this phrase cannot referre to the *promises* of *God*, so as to signifie our *making them sure* or *firm*, for they are *certainly* and *immutably* so already, and it is *God*, not *we*, that is to *make* them so, by *performing* them to us. It remains then that by this phrase βεβαίαν ποιῆσαι *to make firm*, must be meant that, which through the *grace* of *God* is in the *Christians power* by *care* and *diligence* to doe, *viz.* to *qualifie* themselves with a *capacity* of *receiving* the *benefit*, and *fruit* of these *mercies*, and *favours* of *Christ*, to remove the *hinderances*, which will keep them from being *actually beneficial* to us, and so to render them *firm*, i.e. *effectual* to the good of our *souls*. And all the *promises* of *God* being *conditional*, and our *performance* of that *condition* being from us required, that the *favours* of *God* bestowed on us, his *calling* and *election*, may be *effectually* such to us, *really* for our *advantage*, not our *woe*, the only way to make them *effectual* to us, is our discharging our parts, *performing* the *condition*, and to this it is that our *diligence* is here required, which cannot be *available* in any thing else. That this is the meaning of the words may appear by the like phrase, *Rom.* 4. 16. εἰς τὸ εἶναι βεβαίαν τ ἐπαγγελίαν παντὶ τῷ σπέρματι, *that the promise may be firm to all the people*, which no way referres or looks to their *confidence* or *perswasion* of it, nor to the *firmness* of the *promise* only, but to the *benefit* and *fruit* and *effectualness* of it to them, so *Rom.* 15. 8. *Christ became a minister of the circumcision for the truth of God*, i.e. to *make good God's promises* to the *Jewes*, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τ πατέρων, *to make the promises of the fathers firm*, i. e. *effectual*, to *exhibite* and *perform* them to them. So *Heb.* 2. 2. *If the word which was spoken by Angels*, i. e. the *law* given to *Moses*, *be firm*, i. e. were *performed*, *failed* not of the *effect*, (without any reference to their *perswasion* of it) for so 'tis expressed by what follows, *and every transgression and disobedience received a just reward*, i. e. the *breaches* of that *law* were *actually punished*. And accordingly here their *diligence* in *making their calling and election firm*] is taking *care*, that the *mercies* of *God* toward them in *calling*, and *choosing*, or *preferring* them before others, may prove *effectual* to them, i.e. that they may obtain that *benefit*, which was *designed* them by *God* in these *mercies*, and which they certainly shall obtain, if they *perform* what is *required* of them. Thus in a like phrase, to *apprehend* or *lay hold* on *eternal life*, ζωῆς 1 *Tim.* 6. 12. is but the interpretation of, *fight the good fight*, going before, The only way to the *obtaining* of that βραβεῖον or *reward* (like that in the *Olympick games*) which is given to none but *conquerors*, being the *contending* νομίμως, according to the *laws* of the *agones*, *fighting* and *overcoming*, which is expresst *Phil.* 3. 12. by διώκω εἰ καὶ καταλάβω, *I pursue* or *run*, *if so be I may obtain*.

βεβαίαν ποιῆσαι

Βεβαιῶσαι τὰς ἐπαγγελίας

Ἐπιλαβοῦ

That παρουσία Χριστοῦ *the coming of Christ*] signifies the remarkable *destruction* of the *impenitent Jewes*, and *deliverance* of the *beleivers* among them, hath been often shewed (see *note* on *Mat.* 24. b.) and particularly that 'tis called his *coming with power*, *Mat.* 24. v. 30. i.e. as a *King* or *mighty person*. Agreeably to that is here *the power and coming of our Lord Jesus Christ*, δύναμις καὶ παρουσία] in this sense of his *coming* to *discriminate* between the *persecutors*, and *disciples*, so that *one should be taken*, *and the other left*, *Mat.* 24. 40. the *obstinate* obdurate *Jewes* to be utterly *destroyed* by the *Roman Eagles*, as by *Christ's executioners*, and the *faithful* among them *delivered* out of that ruine. And to that doth the *context* here, and almost all the rest of this *Epistle* direct those words, see c. 3. 1, & 4. All the difficulty will be, how that which here immediately follows, *but were eye-witnesses of his majesty*, can belong to this particularly. To which I answer that the word μεγαλειότης is there set to expresse that *majesty*, which was by way of *vision* represented, and *instated* on *Christ*, at the time of his *transfiguration* on *mount Tabor*, at which *Peter* was *present* as an αὐτόπτης or *eye-witnesse*. This is clear from v. 17. by the *voice* that came out unto him *from the magnificent glory*

e Παρουσία Χριστοῦ

δύναμις καὶ παρουσία

Ἐπόπται τ μεγαλειότητος

Μεγαλοπρεποῦς δόξης

glory (i. e. from that *ſplendid cloud*, *Mat.* 17. 5. *Mar.* 9. 7. and *Lu.* 9. 35. and that *glorious appearance* of *angels*, called his *glory*, *Lu.* 9. 31, 32.) *This is my beloved ſon* &c. the very paſſage that is there mentioned. Now this *Transfiguration* was meant by *Chriſt* to give *Peter* and *John* ſome *image* and *ſhadow* of (a kind of *parable* to expreſs) this *coming of Chriſt* in this *glorious* manner againſt his *crucifiers*, and for the *reſcue* of all *perſevering diſciples*. This appears by theſe two *circumſtances*, 1. by the paſſage immediately precedent (with which the *ſtory* of the *tranſfiguration* connects, in all the three *Goſpels*, where 'tis mentioned) viz. that *he that will ſave his life*, i. e. *forſake Chriſtianity*, to avoid the *preſent preſſures*, *ſhall loſe it*, i. e. ſhall be *deſtroyed* in that παρουσίᾳ: *But he that will loſe his life for Chriſt's ſake*, i. e. *venture* the *utmoſt danger*, rather than *fall* off from *Chriſt*, *ſhall find*, or *ſave it*, i. e. be thus *delivered*, at *Chriſt's coming* to *execute vengeance* on thoſe *perſecuters*, which are the very words again uſed by *Chriſt* in the deſcribing of that *coming* of his to the *deſtruction* of the *Jews* *Lu.* 17, 33. And farther, that *he that ſhall be aſhamed of Chriſt*, *of him ſhall Chriſt be aſhamed*, *when he ſhall come in his own glory*, *and his Fathers*, *and the holy Angels*, i. e. when he *comes* in this *kingdome* of his (not onely at the *day* of *doom*, but) peculiarly within the *ſpace* of the *life* of ſome *by-ſtanders*, as all the *Goſpels* agree in that place, and as at another time *Joh.* 21. *Chriſt* ſaith particularly of S. *John*, who *lived* to ſee it. Of which that he might give them ſome *eſſay*, he had *three* of them up to the *mountain* and was *tranſfigured* before them, gave them ſome *glimpſe* of that *future* glorious *coming* of his. The ſecond circumſtance to make this appear reaſonable, is the *buſineſſe* of the *diſcourſe* which was betwixt *Moſes*, and *Elias*, and *Chriſt*, at that time, which appears by *Matthew* and *Mark* to be the *approach* of the *great* and *dreadful day* of the *Lord* from that *queſtion* of the *diſciples* *Mat.* 17. 10. and *Mar.* 9. 11. *Why then ſay the ſcribes*, *that Elias muſt firſt come?* who, ſaith *Malachi*, was to *come* before that *great* and *dreadful day*, This S. *Luke* more particularly mentions, c. 9. 31. ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλὴμ, *they ſpake of his exodus*, *which he was ready to perform at Jeruſalem*, What this Ἔξοδος was, hath there been ſaid, ſee *note* on *Lu.* 9. b. viz. *Chriſt's going out* of this *world*, as *Moſes* went out of *Ægypt*, *Heb.* 11. 22. (which one *ſtory* gives that title of *Exodus* to that *ſecond Book* of *Moſes* ſo called) and to this is that *great day* of the *Lord* reſembled *Jude* 5. being attended 1. with the *deſtruction* (as of the *Ægyptians* there, the *oppreſſors* of him and the *people* of *God*, and after of the *Iſraelites* themſelves that *beleived* not, *Jude* 5. ſo) of the *Jews* here, the *crucifiers* of *Chriſt*, and *perſecuters* of *Chriſtians*, and withall of all *vicious* abominable *Chriſtian profeſſors*, that turn the *Goſpel* into *licentiouſneſſe*, and 2^dly, with the *deliverance* of *God's people*, as there of the *children* of *Iſrael*, ſo here of all the *true Iſraelites*, the *faithful diſciples* of *Chriſt*, that ſtick cloſe to him in deſpight of *perſecuters* and *ſeducers*. In reſpect of which as *Moſes* was their σωτὴρ, *ſaviour* or *deliverer*, and a *God* of *vengeance* to *Pharaoh*, &c. and as *ſaviours* are ſaid to *judge*, *Obad.* 21. ſo is this *coming* of *Chriſt*, the *coming* both of a *King*, and of a *Saviour*, to *deſtroy enemies*, and *deliver friends*, Which being the matter of *Elias* and *Moſes's diſcourſe* with *Chriſt*, at which S. *Peter* himſelf was preſent (and by thoſe very *perſons* ſomewhat was *adumbrated* alſo, *Elias* being he that called for *fire* from *heaven*, to *conſume*, and *Moſes* he that thus *delivered* the *Iſraelites* out of *Ægypt*) S. *Peter* here may very well mention it, as a *demonſtrative evidence*, by which he was able to make known unto them this *power* and *coming*, v. 16. i. e. this *powerful* regal *coming* of *Chriſt*, that now we ſpeak of.

What is meant here by λαβὼν παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, *receiving from God the father honour and glory*] will eaſily be gueſſed both by what hath been ſaid, *note* e, and eſpecially by the μεγαλειότης, *majeſty* of *Chriſt*, of wch they are ſaid to have been *eye-witneſſes*, For this verſe being by the γὰρ, *for*, annex'd as a *proof* to the former, it muſt follow that the *honour* and *glory* which *Chriſt* received here, v. 17. is that *majeſty*, which they ſaw, v. 16. That ſurely ſignified the *dignity royal*, that there by way of *viſion*, or *prophecie*, he was *inſtated* in, this *Commiſſion* ſent him from *heaven*, as it were, by the *hands* of two *great men*, *Moſes* and *Elias*, who alſo *talk'd* with him on this *ſubject*, and told him what ſhould *befall* him, firſt in his *paſſage* to this *kingdome*, and then how it ſhould be *exerciſed* by him upon his *crucifiers*; And then this muſt be the meaning of his *receiving honour and glory* here, i. e. this *kingdome* being thus (*in viſion*) *inſtated* on him, A *ſolemnity* of which is that which follows, φωνῆς ἐνεχθείσης τοιᾶσδε, *this* or *ſuch a voice being brought to him*, or *delivered out of the magnificent glory*, (i. e. out of the *bright ſhining cloud* (ſee *note* on *Mat.* 3. c.) that appeared in that *viſion*) *This is my beloved ſon* &c. ſignifying *God's* purpoſe of *ruling* the *world* by *him*, devolving the *government* of all upon *him*. Some place of *miſtake* here may be, by *confounding* together this *ſolemnity*, and this *majeſty*, from thence imagining that this *voice* from *heaven* was the τιμὴ καὶ δόξα *honour and glory* which he *received*; But this is a *miſtake*, it being firſt evident, that there were *two* things here mentioned of this *viſion*, one the *object* of their *ſight*, of which they were αὐτόπται *eye-witneſſes*, the other, of their *hearing*, or which ἀκούσαντες *they heard*. And the former of theſe was in ſeveral phraſes, the μεγαλειότης *Majeſty*, and τιμὴ καὶ δόξα *honour and glory*, that was *veſted* on him, the latter the *proclamation*, as it were, before him, when, in *viſion* he *enters* on this *office*, And of this it is ſaid, v. 18. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἀκούσαμεν, *This voice alſo we heard*, as before they had *ſeen* the *majeſty* or *honour and glory*, making theſe, two *diſparate* things, as the *lightning* and the *thunder*, the one to the *eye*, the other to the *ear*, but both *proofs* of the ſame matter (the *argument* or *ſubject* here in hand) the *kingdome* which *Chriſt* had, at his *reſurrection*, *entred* on, and ſhould now ſhortly *actually* exerciſe it in the *deſtroying* of his *crucifiers*. That λαβὼν here in the *Nominative* hath no *verb* following to *govern* it, is after the manner of theſe *Hebraizing writers*, and in the *conſtruction* muſt be ſet, as if it were λαβόντι, the *Genitive* taken *abſolutely*.

The word ἡμέρα *day*, for *Chriſt's coming* in *vengeance*

f. λαβὼν παρὰ θεοῦ τιμὴν καὶ δόξαν.

μεγαλειότης

φωνῆς ἐνεχθείσης τοιᾶσδε

λαβὼν

g.

vengeance on his *crucifiers*, hath been interpreted formerly. See *note* on *Heb.* 10. 2. *Rom.* 13. 12. and so most particularly here it signifies, ἀμέρα διαυγάζουσα, the *shining forth* of that *day*, that had been before but *obscurely prophecied* of. Then for the word φωσφόρος, that is a known *star*, which as a πρόδρομος or *harbinger* to the *day* or *Sun*, ushers him into our *Hemisphere*. Proportionable to this are the particular remarkable passages which *Christ foretold*, as the immediate *harbingers* before this *coming* of his, such as are mentioned *Lu.* 21. 28. which when they *begin* to appear, then, saith he, *lift up your heads*, take *comfort*, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν, *for* or *because your redemption draweth neer*. And so the *Lucifer* or *morning star* shall signifie the immediate *forerunners* of this *day*, which till it come, they must content themselves with the *darker prophecies*, and sustain themselves by that means. And if the addition of ἐν ταῖς καρδίαις ὑμῶν *in your hearts* wherein the *Phosphorus* is said to *arise*, be thought to resist this *interpretation*, the account of that is ready, 1. That the *rising* of the *Phosphorus* here not being *literally* to be understood, was by this *addition* very fitly confined to the *metaphorical* notation, [*in our hearts*] being *opposed* to [*in the heavens*] 2. That our *hearts* being the *seat* of *practical judgment*, by which we *ponder*, and *consider*, this *morning star*, signifying the *forerunners* of that eminent, *famous day*, will *then* be said to *arise* *in our hearts*, when we, by consideration of the *predictions*, come to take notice of *them* as such. As the *faithful* are in *story* said to have done, when seeing the *Roman armies* to have *begirt Jerusalem*, they from thence concluded according to *Christ's* words, that the *destruction thereof was nigh*, and thereupon, as soon as they had the *advantage* of the *siege* being *raised*, they *fled* out of the *city* to *Pella*, and there continued.

Ἔπαυσις] here seems to be an *agonistical* word, to signifie the *starting*, or *watch-word*, or *signe*, upon which the *racers* set out, or *begin* their *course*. The place from whence they set out is called ἔφεσις, where when they *set out*, they are said to be *let loose*, and this is literally ἄφεσις; To this is the *sending* of *prophets* here compared, who are said to *run*, *Jer.* 23. 21. *Ezech.* 13. 6. 7. *They run, and I sent them not*, i. e. οὐκ ἐπαύσατο, I gave them no *watch-word* to *run*, as in the *Psalmist*, *God gave the word, great was the company of preachers*. When any undertakes to *prophecie* without *God's sending*, this is ἰδίας ἐπαύσεως, of his *own starting*, and this is here *denied* of the *prophets* of the *Old Testament*, for, as it follows, οὐ θελήματι ἀνθρώπου ἠνέχθη ποτέ, *it was never brought by the will of man*, i. e. 'twas never ἰδίᾳ ἐπαύσεως, *of their own incitation, but holy men* φερόμενοι ὑπὸ πνεύματος, *carried by the Spirit*, θεοπνευστούμενοι *inspired* and *carried* by *God*, did *prophecie* &c.

h. Ἔπαυσις

ἰδίας ἐπαύσεως *own*

CHAP. II.

Paraphrase.

1. BUt there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, * even denying the Lord that bought them, and bring upon themselves swift destruction.]

1. But as among those prophets sent, and incited by the holy Ghost, c. 1. 21. some false ones also slily crept in, so also now according to Christ's prediction Mat. 24. 11. shall there be false teachers among you, viz. the Gnostick Christians, bringing into the true faith, under pretence of greater perfection, most destructive doctrines of liberty, and licentiousnesse, and that count it an indifferent thing to deny Christ in time of persecution, (see 1 Pet. 2. 21. and note on Rev. 2. b.) and forswear him who redeemed them, that are thus unlike him, as not to venture any danger for him, who dyed for them, and do also by this means most imprudently incur the dangers, which they desire (and pay so dear) to avoid, by complying with the Jews, come to speedy destruction with them, according to that of Christ, Mat. 16. 25.

* and that denying τὸν ἀγοράσαντα

2. And many shall follow † their pernicious ways, by reason of whom * the way of truth shall be evil spoken of.]

2. And these carnal doctrines of theirs shall have many followers, Mat. 24. 11. and thereby the glorious pure Gospel of Christ shall be much defamed, when Christian professors shall live such filthy lives.

† or filthinesse, for so many antient copies, the King's *MS.* and that in Magdalen Coll. Oxon. read δοξολογίαν or the glory of the truth, for the King's *MS.* reads ἡ δίξα

3. And † through covetousnesse shall they with feigned words make merchandise of you; whose judgement now of a long time lingreth not, and their damnation slumbreth not.]

3. And with cunning discourses shall they circumvent you, and gain you to all filthinesse, (see note on Ro. 1. h.) which shall within a while be most signally punished, with utter destruction here, and damnation attending it.

† with feigned speeches they will gain you to inordinate lusts, ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται

4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darknesse * to be reserved unto judgment;]

4. For if God, when the Angels rebelled against him punished them severely, and having decreed them to eternal hell, cast them presently out of heaven into the abysse, a kinde of dungeon, or dark prison, there to be reserved, as condemned malefactors, to the day of judgment, the time of their execution,

* or to keep them punished unto judgment, for the King's *MS.* reads εἰς κρίσιν κολαζόμενος τηρεῖν

5. And spared not the old world, but † saved Noah the eight person, a preacher of righteousnesse, bringing in the flood upon the world of the ungodly.]

5. And if he punish'd the whole world of sinners in Noahs time, bringing a deluge on them, and onely preserved Noah (with seven more) who warned them to amend their abominable lives, or else that vengeance would befall them,

† kept ἐφύλαξε them to ashes

6. * And turning the cities of Sodome and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto them that after should live ungodly.]

6. And if he adjudged the cities and suburbs of Sodome and Gomorrha to utter destruction by fire from heaven, and made them an exemplary spectacle, and document to all that should ever live in their sins,

* And condemned the cities to subversion, and burnt τὰς πόλεις—τεφρόσας κατεκρίνας κατέκρινε

7. At that time delivering Lot (and his familie) who was a perſon ſo farre from being guilty of that lewdneſſe and unnatural filthineſſe, that he was extremely vext, and moleſted by dwelling among thoſe that lived in thoſe villanies,

7. And delivered juſt Lot vexed with the † filthy converſation of the wicked.]

† converſation of thoſe wch broke all laws in their uncleanneſſe ἐν ἐπιθυμίᾳ ἀκαθαρσίας

8. (For he being a very pure and chaſt perſon, yet inhabiting among them that were ſo impure, was from day to day continually afflicted, and tormented, to ſee them doe as they did.)

8. (For that righteous man dwelling among them, in ſeeing and hearing, * vexed his righteous ſoul from day to day, with their unlawfull deeds)]

* tormented with their unlawful works) ἀθέμιτοις ἔργοις ἐβασάνιζεν)

9. If, I ſay, all theſe examples of vengeance on wicked obdurate rebels and carnal perſons, (the patterns of the crucifying Jews and lewd Gnoſticks) and withall, the deliverances afforded to the righteous in theſe paſſages of ſtory, be conſidered, we may then ſure learn from hence, how ready and able God now is, to reſcue the perſecuted conſtant Chriſtian out of the perſecuters hand, and to reſerve the perſecuters themſelves, and all wicked livers, that joyn or comply with them, by cutting them off here, to eternal perdition in another world, ſee note on Rom. 13. b.

9. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the † unjuſt unto the day of judgment to be puniſhed ;]

† unrighteous being puniſhed unto the day of judgment, ἀδίκους εἰς ἡμέραν κρίσεως κολαζομένους

10. Of this ſort eſpecially are the Gnoſticks, whoſe character it is to commit all filthineſſe, and to deſpiſe all kind of authority of magiſtrates or maſters (1 Tim. 3. 6.) a bold inſolent ſort of men, that can without any trembling or fear, ſpeak contumeliouſly of the Apoſtles themſelves, ſee note on Jude b.

10. But chiefly them that walk after the fleſh in the luſt of uncleanneſſe, and deſpiſe government : * Preſumptuous are they, ſelfwilled, they † are not afraid to ſpeak evil of dignities :]

* daring men, contumacious or arrogant τολμηταὶ, αὐθάδεις † tremble not when they raile at glories, δόξας δ' οὐ τρόμουσι βλασφημοῦντες

11. Whereas the Angels of light, being ſure in a condition of greater power and height, than any Chriſtians, or men on earth, doe not deal ſo with the rulers of darkneſſe (Jude 9. note d.) when upon any occaſion they accuſe or implead them before God, or wage any diſpute with them, Jude 9.

11. Whereas Angels, which are greater in power and might, bring not * railing accuſation againſt them before the Lord.]

* a contumelious indictement βλάσφημον κρίσιν

a. 12. But theſe men like beaſts ruled only by their natural, or bruiſh appetites, without any reaſon to reſtrain, and temper them, which are good for nothing but (as vultures to tear and pollute, ſo theſe) to ſpoil and debauch all they come neer, venturing to ſpeak reproachfully of all that they doe not underſtand, and ſo conſequently of the myſteries of Chriſtianity, taught by Apoſtles, but deſpiſed by them, (ſee Jude note c.) ſhall be deſtroyed in their beſtial ſins,

12. But theſe, as † natural brute beaſts, [a] made * to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption ;]

† irrational natural living creatures, ἄλογα ζῶα φυσικὰ

* to raven and to corrupt,

b. 13. And receive that vengeance that is due to them, Thoſe I mean that in the day time take pleaſure in thoſe villanies, which are wont to need the night to cover the ſhame of them, that are become the reproaches of Chriſtianity, committing all villanie in their ſacred aſſemblies and feſtivities, and making uſe of their falſe doctrines to turn your Chriſtian feaſts into unclean laſcivious meetings,

13. And ſhall receive the reward of unrighteouſneſſe, as they that count it pleaſure to riot in the day time : ſpots they are, and blemiſhes, † ſporting themſelves in their own [b] * deceivings, while they feaſt with you,]

† rioting ἐντρυφῶντες

* perhaps, love-feaſts

c. 14. Their eyes are ſo filled with unlawfull objects, that they can receive nothing elſe, nor ever take them off from beholding them, they corrupt young new-converted Chriſtians, and have their hearts as their eyes, alwaies buſied with baſe filthy thoughts, perſons fit for nothing but a curſe.

14. Having eyes full † of [c] adulterie, and that * cannot ceaſe from ſinne, † beguiling unſtable ſouls, an heart they have exerciſed with * covetous practiſes, curſed children,]

† of the adultereſſe

* ceaſe not ἀκατάπαυστος

† enſnaring δελεάζοντες

* inordinate luſts, πλεονεξίας, ſee note on Rom. 1. b.

d. 15, 16. Which have forſaken the Chriſtian doctrine, and brought in heatheniſh, (ſo did Simon Magus mix Paganiſme with Chriſtianity, Carpocrates brought in Heſiods theologie to Chriſt, and adored all equally) after the example of Balaam, who to get a reward (ſee note on Jude b.) taught Balak to curſe the Iſraelites by inticing them to filthineſſe and idolatry together, Num. 25. 1. Rev. 2. 14. though this madneſſe of his were miraculouſly rebuked by the ſpeaking of a dumb creature, an Aſſe, and ſo forbidden by God ſeverely.

15. Which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of [d] Boſor, who loved the wages of unrighteouſneſſe,

16. But was rebuked for his iniquity ; the dumb aſſe ſpeaking with mans voice forbad the madneſſe of the prophet.]

e. 17. Theſe take upon them to be fountains of all deep knowledge, but have no drop either of truth or good practiſe among them, they pretend to be ſublime above other men, but are onely like clouds in the aire, that darken the skie, but never diſtill into rain, and thoſe driven impetuouſly by every wind, be it never ſo black or dark, from one vicious helliſh doctrine, and practiſe to another, and to theſe black ſouls is reſerved in the juſt judgment of God eternal darkneſſe and blackneſſe.

17. Theſe are † wells without water, clouds that are * carried with a [e] * tempeſt, to whom the † miſt of darkneſſe is reſerved forever.]

† ſprings πηγαὶ

* driven by a black wind

† blackneſſe ζόφος

18. For attributing divinity to Simon & Helena, and exalting them idolatrouſly above the God of Iſrael, (ſee note on Jude b.) they entice and catch again, bring back to all manner of carnality and filthineſſe thoſe who had not long ſince gotten out of the heathen beſtiality, (ſee note one Jude b.) and really given them over.

18. For when they ſpeak great ſwelling words of vanity, they * allure through the luſts of the fleſh † through much wantonneſſe thoſe that * were clean eſcaped from them who live in error.]

* inſnare δελεάζουσι

† in filthineſs ἐν ἀσελγείαις

* had really eſcaped thoſe. τοὺς ὀλίγως ἀναστρεφομένους

19. And this upon pretenſe of giving them liberty, whereas they are themſelves the greateſt ſlaves in the world, to wit, enſlaved to all baſeneſſe and filthineſſe (ſee note on ch. 1. a.) for the title of victory giving dominion, they muſt needs be ſlaves of thoſe luſts which have conquered them, to whom they have yeilded themſelves captives.

19. While they promiſe them liberty, they themſelves are the ſervants of corruption ; for of whom a man † is overcome, of the ſame is he brought in bondage.]

or had a little, or a little while agoe eſcaped, for the King's *MS.* reads ὀλίγως

† hath been overcome ἥττηται

20. For

† abominations μιάσματα

* acknowledgment ἐπίγνωσις

20. For if after they have eſcaped the † pollutions of the world, through the * knowledge of the Lord and ſaviour Jeſus Chriſt, they are again intangled therein and overcome, the latter end is worſe with them than the beginning.]

20. And this is ſo farre from being extenuated by the priviledge of their being Chriſtians, that it is become the greater and more dangerous guilt by this means, for certainly they that have been converted from all their heathen ſins by accepting of the faith of Chriſt, and then again relapſe and return to them, this latter ſtate of theirs, this Chriſtian heathenſime is worſe than their bare heathenſime at firſt,

† or return backward, or to what was behind, for the Kgs MS. reads εἰς τὰ ὀπίσω ἀναχωρήσας

21. For it had been better for them not to have known the way of righteouſneſſe, then after they have known it to † turn from the holy commandment delivered unto them.]

21. For it had been more for the advantage of ſuch never to have been taught the doctrine of Chriſt and Chriſtian practiſe, than when they have undertaken to obey it, to fall back again into their heathen, vicious courſes,

* But that of the true proverb is befallen them, The dogge returning — ἀναστρέψας) αὐδὲς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας

22. * But it is happened unto them according to the true proverb, The dogge is turned to his own vomit again, and the f ſow that was waſhed to her wallowing in mire.]

22. But now their condition is a moſt profane unclean ſtate, beſt ſignified by a dogge and a ſwine, two moſt unclean profane creatures, which among the Jewes, ſtood interdicted both for ſacrifice and food, and are both obſerved proverbially for this quality, that the dogge when any thing lies upon his ſtomach, which cauſes him to vomit, when that trouble is over, he preſently licks up again, what he had before vomited up, (ſee Prov. 26. 11.) and the ſwine, when ſhe is waſhed never ſo clean, takes pleaſure to tumble again in the next mire ſhe comes to. f.

Notes on Chap. II.

2. Ἅλωσις

Γεγυμνάσμενα εἰς ἅλωσιν

εἰς φθορὰν

The word ἅλωσις, *catching*, is here in an *active* ſenſe, to *prey*, or *take*, or *catch*, and not to *be taken*, and γεγυμνάσμενα εἰς ἅλωσιν *made for taking*] are *creatures*, *beaſts* or *birds*, of *prey*, *vultures*, So *Job* 24. 5. לטרף (rendred by the *Greek* εἰς ἅλωσιν *to catch*) is in the *Chaldee Paraphraſe* expreſſed by *riſing up early to their prey*, So φθορὰν is alſo here in an *active* ſenſe, and ſo εἰς φθορὰν *to*, or *for the corrupting*, or *defiling*, or *polluting* of others. In reference to which it is that the *creatures* which are *caught* and *torn* by *wild beaſts*, the θηριάλωτα, are by the *Law* counted *unclean* or *polluted*, *Lev.* 17. 15. (ſee *Excerpta Gemara tr: Sanhedr:* c. 1. §. 7.) and are ordinarily by the *Rabbines* ſet to ſignifie all *forbidden meats*, as if the *lungs* of any thing have an *hole* in them, they call it טרפה that which is *torn* by *wild beaſts*, ſaith *Elias Levita* in *Thisbi* p. 139. And ſo theſe *vicious*, *luſtful*, *filthy Gnoſticks*, that like the *Sodomites*, *force*, and *corrupt* all that come in their way, and by making them their *prey*, doe alſo *defile*, and *pollute* them (as thoſe *creatures* that are *torn* by *wild beaſts* are accounted *polluted*) are here ſaid to be γεγυμνάσμενα εἰς ἅλωσιν καὶ φθορὰν, like thoſe *land-vultures*, *born to take*, *and pollute*, and nothing elſe, and I ſuppoſe are noted by ἅρπαγες *forcers*, *ſnatchers*, *raviſhers*, 1 *Cor.* 5. 10. ſee *note* h. on that chapter.

Ἅρπαγες

b. ἐν ἀπάταις

That which is read here ἐν ἀπάταις, *in deceits*, may not improbably be miſtaken by the *ſcribe* for ἐν ἀγάπαις αὐτῶν, *in their Chriſtian feaſts*, inſtituted in order to *maintaining* of *charity*, but *defiled* by the *luxurie* of *carnal Goſpellers*, Thus it is read in *Jude* v. 12. (which in moſt things is agreeable with this *ſecond* of *Peter*) and that verſe in the other parts of it is directly *parallel* to this (there σπιλάδες *ſpots*, as here σπίλοι καὶ μῶμοι, *ſpots and blemiſhes*, there συνευωχούμενοι, *feaſting together*, as here in the ſame *word*) and ſo probably alſo in this word, which differs ſo little from ἀπάταις, that it might be eaſily *miſtaken* for it.

c. Μοιχαλὶς

Μοιχαλὶς ſignifies diſtinctly *an adultereſſe* (not *adulterie*) and the phraſe of, *having eyes full of her*, is very agreeable to that of the *Rhetorician* cited by *Plutarch de verecund:* who deſcribing an *impure unchaſt* perſon. (an ἀναίσχυντον, one *without ſhame*) rhetorically ſaid of him, ὃ κοράς ἀλλὰ πόρνας ἐν τοῖς ὄμμασιν ἔχει that he *had whores in his eyes*, inſtead of κόρας; which is an *equivocal* word, and ſignifies both a *maid* (or *virgine*, oppoſite to πόρνη *whore*) and the *pupilla oculi*, the *apple* of the *eye* alſo, and is therefore made uſe of in that *Rhetor.*

d. Βοσὸρ

The name *Boſor* here is *Beor* in the *Old Teſtament*, the *Hebrew* being בעור, and the *Chaldee* pronouncing the ע by *S.* and accordingly the *Arabick tranſlation* reads here the *ſon of Beor.*

e. Λαῖλαψ

Λαῖλαψ is by *Heſychius* rendred καλαγὶς, and ἄνεμος συσσοβὸς. what καλαγὶς notes is by him beſt expreſſed elſwhere, ὑπερβολὴ ἀνέμου σοβεροῦ *the violence of a ſtrong wind.* To this *Phavorinus* adds σκότος μὲν συσσοβοῦς ἀνέμου, *darkneſſe with a violent wind:* And ſo it is here fitly ſet to ſignifie that *black wind*, as it were, of *dark heathen errors* and *practiſes*, by which theſe νεφέλαι *cloud*, to which S. *Jude* adds ἄνυδροι, empty, *waterleſſe clouds*, the *Gnoſticks*, are *driven* and *carried* about, to which therefore is apportion'd ὁ ζόφος τοῦ σκότους, *the blackneſſe of darkneſſe for ever*, in the end of the *verſe.*

f. The *Hebrew* word for a *ſwine* חזיר is deduced from חזר *rediit*, *reverſus eſt*, *returning*, to note this *quality* of the *ſwine* taken notice of by this *proverb* of *returning* to the *mire* again.

CHAP. III.

Paraphraſe.

1. THis ſecond Epiſtle, beloved, I now write unto you, in both which I ſtirre up your pure minds by way of remembrance,

1, 2, I have now written two Epiſtles to you, both to the ſame purpoſe, to be remembrancers to you whoſe minds remain yet

* your Apoſtles, for the King's MS. reads ἁγίων Ἀποστόλων

2. That ye may be mindfull of the words which were ſpoken before by the holy prophets, and of the commandments of * us the Apoſtles of the Lord and Saviour,]

yet unrainted, of that which you cannot but have heard, being propheciedof in the Old Teſtament very frequently, Joel 2. and by Chriſt, Mat. 24. and by us Apoſtles of Chriſt (ſee a teſtimonie out of Lactantius in note a. on the title of the Epiſtle to the Romans) viz: that within a ſhort time there ſhould come a notable deſtruction upon the unbeleiving or impenitent Jews, and all the pollured Chriſtians among them, and a remarkable deliverance of all the perſevering Chriſtians, the one an act of Chriſt as Lord, the other as Saviour or deliverer.

a. 3. But before this come, there is one thing to precede, a very remarkable defection of many from the Chriſtian profeſſion, ſee 2 Theſſ. 2. 3. according to what was foretold by Chriſt Mat. 24. 12. and thoſe that thus forſake Chriſt, ſhall betake themſelves to all unclean practiſes, And therefore this is now to be expected.

3. Knowing this firſt, that there ſhall come in * the laſt days [a] ſcoffers, walking after their own luſts,] * the end of the days ἐπ' ἐσχάτου τῶν ἡμερῶν

b. 4. And they that do thus forſake the faith, ſhall as a ground of it, pretend, that they perceive themſelves cheated by thoſe prophecies, which have promiſed, and foretold this coming of his (ſee c. 1. and Mat. 24. b.) which, ſay they, is ſo far from being performed, that all things ſtand unchanged, in the ſame conſtant form, from the beginning of the world till now, ſave onely that all the men that have lived upon the earth (father Adam, Noah, Abraham, &c.) are dead, and others now live in their ſteads among us. But for any thing elſe, ſay they, things have gone in a ſetled conſtant courſe ever ſince the creation, without any diſcernible or obſervable change.

4. And ſaying, Where is the promiſe of his coming? for † [b] ſince the fathers fell aſleep, all things continue as they were, from the beginning of the creation.] † except that

c. d. 5, 6. To theſe I anſwer, and firſt for the latter of theſe (ſee note on Mat. 7. b.) Theſe Atheiſtical ſcoffers, that ſuppoſe or affirm that there hath been no conſiderable change ſince the creation, do not conſider what a change there was once in Noahs time, the whole world deſtroyed with a floud, for the ſins of impure impenitent ſinners, ſuch as theſe who now object thus, For the heavens being created at the beginning, and the earth ſo framed, that there was abundance of waters within the globe thereof, and it ſelf placed in the midſt of waters, in the clouds round about, God being pleaſed in the creation ſo to diſpoſe of it, in order to the puniſhing of wicked men, at length the windows of the heavens, i. e. the clouds were opened, and the fountains of the great deep broken up, Gen. 7. 11. and by this means the whole earth was covered and drowned by waters.

5. * For this they [c] willingly are ignorant of, that † by the word of God the heavens were of old, and the earth [d] ſtanding out of the water and in the water,

6. Whereby the world that then was, being overflowed with water, periſhed.] * For they that are of this mind, are ignorant † there were heavens from of old & the earth conſiſting of water & in the midſt of water, by the word of God, ἐξ ὕδατος καὶ διὰ ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ

e. 7. But the world which now is, by the ſame appointment of God, is now ſecured that it ſhall be drowned no more, (God having given his promiſe for it Gen. 9. 11.) nor ſuffer any other kind of deſtruction but by fire, which is the puniſhment to be expected by abominable men.

7. But [e] the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgement and perdition of ungodly men.]

8. This anſwer being firſt given to the latter part of the Atheiſt's objection v. 4. [that all things continue as they were ſince the creation] I now proceed in the ſecond place, (by way of regreſſus, ordinary in Scripture, ſee note on Mat. 7. b.) to anſwer the former part propoſed by way of queſtion, [where is the promiſe of his coming? i. e. Sure God's promiſe in the Old Teſtament repeated by Chriſt Mat. 24. of his coming to puniſh the obdurate Jews and Gnoſticks, and delivering the pure perſevering beleivers, is not performed.] And my anſwer is this, That you may be miſtaken in reckoning of times, in thinking that what the prophets have foretold of the later days, the times of the Meſſias, muſt be inſtantly performed, as ſoon as Chriſt is gone to heaven, or elſe 'twill not be performed at all, In this matter it muſt be conſidered who it is that makes the promiſe, v. 2. an infinite God, and then though forty years (for example) is a very great time among us men, whoſe lives are ſo ſhort, yet with God, who is infinite, a thouſand years is no conſiderable ſpace, but a very ſhort or ſmall duration, Pſal. 90. 4. and therefore though the prophecy be not yet fulfilled, about three or four and thirty years after Chriſt's departure from us, yet it may, and will moſt certainly, and that within few years now.

8. But, beloved, be not ignrant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day.]

9. As for any ſlowneſſe in perfoeming his promiſe of coming, which they that expect and deſire to reap a ſudden fruit of it in their deliverance, or that others, which would corrupt them, and make them fall off through deſpair of it, are apt to charge upon God, it is meerly a miſtake in them, for it is not thus deferred out of want of kindneſſe to the perſevering Chriſtians, but out of abundance of patience and long-ſufferance to the worſt, and an earneſt deſire that they may all amend and be delivered, without which amendment, whenſoever this coming ſhall be, all are infallibly deſtroyed, ſee Act. 3. 19. note a.

9. The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſſe) but is long-ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance.] for, for your ſake, for the King's MS. reads διʼ ὑμᾶς

f. g. 10. But this judgment of Chriſt ſo remarkable on the Jews ſhall now ſhortly come, and that very indiſcernibly, (ſee Lu. 17. 20. 1 Theſſ. 5. 2.) and the temple ſhall be ſuddenly deſtroyed, the greater part of it burnt, and the citie and people utterly conſumed, ſee note d. and Mat. 24. 30. and Act. 2. 19. 20.

10. But the day of the Lord will come as a thief in the night, in which the heavens ſhall paſſe away [f] with a great noiſe, and the elements † ſhall [g] melt with fervent heat, and the earth alſo, and the works that are therein ſhall be * burnt up.] * being on fire ſhall be diſſolved † conſumed καυσούμενα

11. Seing then this deſtruction ſhall thus involve all, and now approacheth ſo neer, what an engagement doth this lay upon us to live the moſt pure ſtrict lives that ever men lived?

11. Seeing then that all † theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſſe?] † theſe ſhall διλυτων

12. Looking for the coming of Chriſt for our deliverance, and by our Chriſtian lives quickning and haſtning God to delay it no longer (ſee v. 9.) that coming of his, I ſay, which as it ſignifies great mercy to us, ſo it ſignifies very ſharp deſtruction to the whole Jewiſh ſtate, ſee note d.

12. Looking for and * haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat.] * haſtning the coming σπεύδοντας τὴν

13. Never-

* But N

13. * Nevertheleſſe we, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſſe.]

13. In ſtead of which we look for a

new, a Chriſtian ſtate, in which all proviſion is made by Chriſt for righteouſneſſe to inhabit, according to the promiſe of Chriſt, concerning the purity that Chriſt ſhould plant in the Evangelical ſtate, ſee note d. and Rev. 21. 1. and note a.

d

14. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſſe.]

14. This therefore being your expectation, you muſt in reaſon uſe all diligence to keep your ſelves from all pollution, ſpot, or blemiſh, from indulging to any of the carnal invitations that are now ſoliciting you, and ſo to continue till this coming of his, that you may then be found acceptable before him, and that then you may reap the profit of it, that all may be proſperous with you.

† or deliverance σωτηρίαν

15. And account that the long-ſuffering of our Lord is † ſalvation, even as our beloved brother Paul alſo, according to the wiſdome given unto him, hath written unto you.]

15. And reſolve that the end of God's delaying this judgement, this execution ſo long, hath been (ſee v. 9) on purpoſe to bring in, and encreaſe the number of convert Jews, thoſe to whom this deliverance is promiſed, according as S. Paul hath alſo ſaid, Rom. 2. 4, 5. and eſpecially Rom. 11. to which this place ſeems to refer, (ſee the ſum of that Chapter at the concluſion of the Paraphraſe of it)

* or, in all his Epiſtles, for the King's MS. leaves out ἐπὶ πάσαις

† among which things ſome are hard. ἐν αἷς ἐστί τινα δυσνόητα, but the King's MS. reads ἃ αἷς referring to Epiſtles.

16. * As alſo in all his Epiſtles, ſpeaking in them of theſe things, † in which are ſome things hard to be underſtood; which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.]

16. And indeed in moſt, if not in all his Epiſtles hath he ſaid ſomewhat of

h

this matter, concerning this famous day of vengeance on the obdurate Jews, and deliverance of the faithful, and deferring that day of deſtruction on the former, on purpoſe (v. 15.) to gather in as many of the latter as he could. So Ro. 9. 29 33. Ro. 10. 8, 9, 10 &c. Ro. 11. 5, Ro. 13. 11, 12, 1 Cor. 1. 7, 8. and c. 3. 13. 1 Theſſ. 2. 16. and c. 5. 1, 2, 3 9. and 2 Theſſ. 1. 6, 7, 8, 9, 10. & c. 2. 1, 2, 3. 8. & 1 Tim. 4. 1. & c. 6. 14. In which matter ſome things there are concealed by God purpoſely from the knowledge of men and angels, as the punctual time of the coming of it, &c. from whence ſome unskilfull unſtable Chriſtians have taken occaſion to fall off from the faith of Chriſt, and ſo ruine themſelves by ſo doing, This they do by deductions from ſome places of ſcripture, wreſted by them (as it is ordinary with them to wreſt and diſtort the writings of the prophets &c.) but it is through their ignorance and ungroundedneſſe on the Chriſtian faith that they do ſo.

* by the ſeduction of abominable men τῇ τῶν ἀθέσμων πλάνῃ

17. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away * with the error of the wicked, fall from your own ſtedfaſtneſſe.]

17. You therefore my brethren whom I have thus

timely warned, and inſtructed, ought to make this prudent uſe of my admonitions, to take all care that ye be not inſnared by the filthy unnatural practiſes of the Gnoſticks (ſee note on Jude b.) and ſo apoſtatize from the faith.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him be glory both now and for ever. Amen.

18. But daily increaſe in the true

profeſſion of the Goſpel, and in the knowledge and practiſe of the pure doctrine (in oppoſition to the Gnoſticks knowledge falſely ſo called, 1 Tim. 6. 20) delivered to us by Chriſt our eternal God and bleſſed Saviour, who muſt be for ever praiſed by us. Amen.

Notes on Chap. III.

3. Ἐμπαῖκται

ἐμπαῖκται] *ſcorners*] here, and *Jude* 18. is anſwerable to the *Hebrew* לֵצִים very frequent in the *Old Teſtament*, which denotes the *higheſt* degree of *defection* from and *renouncing* of *piety*, ſo *Pſ.* 1. 1. of the three *degrees* of *ungodly* men the לֵצִים *irriſores*, *ſcoffers* or *ſcorners* are the *laſt*. By theſe therefore are fitly here noted the *Chriſtians*, which at this time, in great *numbers*, *fell* off to the *Gnoſtick hereſie*, and by ſo doing complyed and joined with the *perſecuting Jews*, and *fell* into all the villany in the world, expreſt here by τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, *walking*, i. e. *going on habitually*, as in a courſe, *according to their own deſires*, or, (as when there was *no King in Iſrael*) *every one doing that which was right in his own eyes*, without any *reſtraint* of *law*, of *nature*, or *Chriſt*, &c. Of theſe S. *Jude* ſaith, that the *Apoſtles of our Lord and Saviour Jeſus Chriſt had foretold*, they *ſhould come in the laſt time*, By the laſt *time* or *days*, meaning there, and here, the *time* immediately preceding the *deſtruction* of the *Jews*, (as hath been often ſhewed) And ſo, as *Chriſt* had foretold *Mat.* 24. 11. that at that point of time *many falſe prophets ſhould ariſe, and deceive many*, and again that *many ſhould be ſcandalized, or fall off from Chriſt* v. 10. and *the love of many* i. e. their *zeal* to the *faith* of *Chriſt grow cold*, v. 12. ſo the *Apoſtles* of *Chriſt* in their preachings, and in their *Epiſtles* had alſo frequently foretold this, 2 *Theſſ.* 2. 3. that this *coming*, or *day* of *Chriſt*, v. 1, 2. was not to be ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον *unleſs the apoſtaſie firſt come*, this *apoſtaſie* of the *many Chriſtians* to the *foul Gnoſtick hereſie*, and v. 5. ὑμῖν μνημονεύετε *do you not remember that when I was with you, I told you theſe things?* So 1 *Tim.* 4. 1. *the Spirit ſaith expreſly*, i. e. *Chriſt*, and his *Apoſtles* by their *prophetick ſpirit* every where, *that in the laſt times* ἀποστήσονταί τινες ἀπὸ τῆς πίστεως *ſome ſhall apoſtatize from the faith*, προσέχοντες πνεύμασι πλάνοις *giving ear to impoſtor-ſpirits*, the very interpretation of *Chriſts* πολλοὺς πλανήσουσι that theſe *falſe teachers* ſhould *deceive many*, and theſe deſcribed in the following words, as thoſe that had caſt off all *Laws*, *forbidding to marry* &c. and ſo walking after their own *unnatural luſts*. And to theſe he refers again 2 *Tim.* 3. 1. *But know this*, &c. By all which it appears, that theſe that were thus foreſeen that they ſhould *fall off* at this time, and ſo mentioned here v. 2. were the *Gnoſtick heretick*, and thoſe that were *ſeduced* by them, and ſo this weight there will be in the word πρῶτον, *firſt*] that as theſe were to *apoſtatize* thus, before that *coming* of *Chriſt* to the *deſtruction* of the *Jews*, ſo now in the diſcourſe of it, begun purpoſely

Ἐπιμένουσι τοῖς ἰδίοις ἐπιθυμίαις

ἐπιστήσονται πλάνοις

πρῶτον

ἐπὶ τῆς παρουσίας τοῦ Χριστοῦ

v. 2.

ver. 2. this was the *first* thing to be set down, and that is the full meaning of Τοῦτο πρῶτον γινώσκοντες, *Knowing this first.*

b. Ἀφ' ἧς, *à quâ*, or, *à quo*, may be taken in respect of *time*, as an *Epocha*, from whence the writer takes his rise, from *such* or *such* a *time*, *excluding* what was *before*, and *including* all *since*. But it may also referre to *matters*, as well as to *time*, and then it notes no more than the *excluding* or *excepting* that which is *named*, and *including* all that is not named, and will then best be rendred [*unlesse it be*] or [*except that*] That this must be the notion of it here, and not the *former*, is evident by what follows, that *all things remain in the same manner from the beginning of the creation*, where the *creation* is an *Epocha* of a farre longer *date*, than that of the *death* of the *fathers*. Besides, it would be hard to define what *fathers* are here meant, if that were the meaning of it; For it cannot be appliable so to *Abraham*, *Isaac*, and *Jacob*, the *fathers* of the *people* of the *Jewes*, for to confute this speech of these *scoffers*, the *Apostle* draws his *proof* from the times of the *flood* which was long before them. Which would not be a good way of *arguing* against them, if they had *dated* their *observation* no farther then the times of *Abraham*, for they might well acknowledge a *change* in the *deluge*, though none since *Abraham*. But in the other notion the matter is clear, *From the creation of the world*, say they, there hath been no *change* in any material thing, so as to be fit to deterre men from *complying* with the *Jewes*, for the avoiding of *persecutions*, so as to make men *fear*, that *Christ* will now *come* in any *eminent* manner to *destroy* the *Jewes* or *Gnosticks*, or to *persevere* in *hope* that he will *deliver* the *persecuted Christians* out of their hands One *change* they acknowledge there hath been in the *world*, some men have *slept* with their *fathers*, and others have *lived* in their stead, a *succession* of *fathers* and *sons* to reple sh the *world*, *men* have not been *immortal*, the *fathers* have *died*, and given way to their *children*, But except this (which is an *unconsiderable* matter, not *pertinent* to the point in hand) all things else, say they, have *continued* in the *ordinary constant* course, without any discernible interposing of *God's providence* to *punish* one, or to *relieve* another. This sure is the *Atheists* objection, occasioned by the *delay* of *Christ's coming* to *destroy* the *Jewes*. And this it is which is punctually *confuted* in the following verses, and so that must in all reason be the notation of ἀφ' ἧς which is most *reconcileable* with this.

c. The word θέλοντες] seems here to be taken in a *sense* not *ordinary* in other places, for being of *opinion*, or *affirming*, perhaps with this addition of asserting it *magisterially*, without any *reason* rendred for it, but a *Sic volo* &c. *So I will, I cõmand, my will is my reason.* Thus in *Latine* we are wont to use it, *Qui hoc volunt, they that will this*, for, they that are of this *opinion*, and thus ἃ βούλομαι 2 *Cor.* 1. 17. *the things that I will*, i.e. which I *teach*, or *affirm*, see *note* c. on that *chapter*. And so τοῦτο θέλοντες, *they that will this*] are, *they* that are *of this mind*, that affirm this.

d. The meaning of this *fift verse* will be best discern'd by considering it, as *preparative* to the *sixt*; For the one thing that was here to be affirmed and proved for the *confuting* of that *Atheistical aphorism* v. 4. that [there was no such thing as *punishment* inflicted on *wicked* men, or *deliverance* for the *godly*, to be expected from any *overruling* power of *heaven*, all things going on in a *constant* course, from the *beginning* of the *world* to that time,] was this, that the whole world was once drowned for the sins of the inhabitants, and that is said v. 6. But to *prepare* for this, here is, in this *verse*, a *description* of the *frame* of this *lower world* in the *first creation*, as it was formed τῷ τοῦ θεοῦ λόγῳ, *by the word of God*, that *word*, by which he said, *Let there be light, and there was light, let there be a firmament*, and *there was so*, and *God saw that it was good*, i. e. all that *he* did, was designed for such *uses*, as he in his *wisdome* thought agreeable. And that is thus described, ὄυρανοὶ ἦσαν ἔκπαλαι, *there were heavens from of old*, i. e. *in the beginning the heavens were created*, and so the *earth* also *Gen.* 1. 1. the *earth* so formed, that whensoever *God* pleased, it might be *drowned* without *creating* any *new* thing, For thus it was *framed*, The very *globe* of the *earth consisted* of a great *quantity* of *waters*, called the *abysse* or *deep*, *Gen.* 1. 1. so *great* as to *cover* the *face* of the *earth*, till *God* put it into *one place*, *that drie land might appear*, *Gen.* 1. 10. And this is it that now makes the whole *body* of the *ocean*, and all other *rivers* in the world, and besides great *quantities* of *water* in the *bowels* of the *earth*, breaking forth in *fountains*, that *flow* perpetually, and *maintaining* with *supplies* all the *rivers*, and *seas* in the world. And this may fitly owne the *expression* that is here used of the *globe* of the *earth*, that it is ἐξ ὕδατος καὶ διὰ ὕδατος συνεστῶσα, *made up of water*, hath *abundance of water* in its *compasse*, which is the *water*, which *Gen.* 1. 7. is called the *water under the* רקיע or *expansion*, i.e. *under the* body of the *aire*, and so makes up, as the *Philosphers* say, one *globe* with the *earth*. And so this part of the *frame* of the *earth* did competently prepare it for *drowning*, it being evident, that there was so much *water* in that *globe* of the *earth*, as, till it was put into *receptacles*, and *cavities*, it *covered* the *face* of the *earth*, no *drie land* appeared, *Gen.* 1 9. But beside this, there was great *store* of *waters* in the *clouds*, which is called the *waters above the expansion*, *Gen.* 1. 7. the *lower* region of the *aire* being *between* them, and the *earth*, and when *God* is pleased to *loosen* those *clouds* which is called *opening the windows of heaven*, then the *rain* falls, and adds to that store of *waters*, which was in the *globe* of the *earth* already. And these *clouds* encompassing the *earth* on every *side*, the *earth* is here also said to be συνεστῶσα δι' ὕδατος, *placed in the midst of the waters*, for so the *preposition* διὰ *by*] is set to render the בתוך *in the midst*] and so 'tis used by this *author*, 1 *Pet.* 3. 20. διεσώθησαν δι' ὕδατος, *they were saved in the midst of water*, and so σωθήσεται ὡς διὰ πυρός, *he shall be saved but so as in the midst of fire*, 1 *Cor.* 3. 15. So in *Herodotus* διὰ νήσων] is *among*, or in the *midst of Islands*. And so *this* part of the *frame* being added to the *former*, the *clouds* and *cataracts incompassing* the *earth*, and *impendent* over it, the *earth* was ascertain'd to be *drown'd*, and *swallow'd* up, whensoever *God* should let *loose* these *cataracts* upon it, as in the *deluge* he did, *Gen.* 7. 11. and so there is the

foundation

δι' ὃν — *foundation* of the [δι' ὃν *by which*] v.6. this *frame*, and *diſpoſition* of *Gods*, that the *earth* ſhould have ſo much *water* in its own *boſome*, and ſuch *clouds* of *water encompaſſing* it, was the means, by which the *old world being drowned by water periſhed*, and ſo this is the *clear* meaning of the place.

e. οἱ οὐρανοὶ καὶ ἡ γῆ — The phraſe οἱ οὐρανοὶ καὶ ἡ γῆ, *the heavens and the earth*, are here ſet to ſignifie the whole *compages* of this *ſublunarie world*, and all the *creatures* that are in it, all that was *deſtroyed* by the *flood*, and is now *ſecured* from *periſhing* ſo again, and is *reſerved for fire*, by which it is (by *perpetual tradition*) beleived, that the *world* ſhall *finally* be *deſtroyed*. The *Hebrews* have no *one* word to ſignifie this, but ordinarily uſe שמים וארץ *the heavens and earth*, And ſo the *heavens*, and *elements*, and *earth*, v.10, & 12. which would *literally* denote the *world*, ſignifie *figuratively* the whole *city* of *Jeruſalem*, *temple*, and *palace*, *towres*, and *buildings* of the *city*, not *one* ſignified by *one*, *another* by *another*, but all by all *together*, and proportionably to that, the *new heavens* and *new earth* are a *Chriſtian people*, ver. 13. And ſo 'tis ordinary in other *expreſſions* in that *language*, as, *his body*, *his fleſh*, *and his bones*, Eph.5.30 ſignifies *him*, and no more, and ſo the *evening and the morning* ſignifie the *natural day*, ſee *note* on *Mat.* 12.n. So the *Elders*, *high Prieſts and Scribes* every where in the *Goſpels*, ſignifie the *Sanhedrim*, and ſo in like manner the phraſe *Father and mother*, *and wives and children and fields &c.* ſignifies this *one* thing, *poſſeſſions* or *comforts* of *life*, and muſt ſo be rendred in the *groſſe*, and not in the *retail*, or elſe the true meaning of ſome places in the *New Teſtament* will not be intelligible, As *Mar.*10.30. when 'tis ſaid that he that *leaves father and mother &c. ſhall receive an hundred fold more in this life*, *houſes and brethren and ſiſters and mothers*, for 'tis clear enough that he ſhall not receive an *hundred mothers*; but as all theſe *ſeverals* put together, denote the *comforts* and *poſſeſſions* of this *life*, ſo it is to be expected that the *promiſe* of *God* will be performed to thoſe that part with any thing for *Chriſt's ſake*, ſee *note* on *Epheſ.* 5. h. and *Col.*1. c.

Οὐρανὸς καὶ γῆ — Σῶμα, σάρξ. — Οἶκος, ἢ ἀδελφοὶ, ἢ μητέρες

f. Ῥοίζῳ, ὁρμῇ, ἠχῇ. Ῥοιζηδὸν, Ξοδέῳ, μετὰ ἤχου — Ῥοίζῳ — The *deſtruction* of *Judea* is here v.10, & v.12. deſcribed by *diſſolution* or *conſumption* by *fire*, and ſo 2 *Iſa.* 9.5. & 66.15,16. & *Mal.* 4.1. & *Joel* 2.3.30. where that *deſtruction* is deſcribed; ſo 2 *Theſſ.* 1. 8. *In flaming fire taking vengeance* (which that it belongs to that matter, ſee the *context* of that place, and *note* b.) ſo *Heb.* 10.27. πυρὸς ζῆλος a *burning of fire* to *conſume* the ἀντικειμένους all that *obdurately ſtand* out againſt *Chriſt*, & that belonging to this matter alſo, as will appear by comparing v.25. & v.37. ſee *note* a. on that *chap:* and ſo perhaps 1 *Cor.* 3. 13,15. And this, either 1. *figuratively*, after the manner of *prophetick* ſtyle, wherein *fire*, and *burning*, and *melting* ſignifies *deſtruction* and *utter deſolation*; Or elſe 2^dly, in relation to the *Zelots*, and that πύρωσις raiſed by them, the fearfull *combuſtion* and *conflagration*, within the *nation*, and *city*, the *fire* of *ſedition*, and *contention*, which was ſo great an inſtrument of *deſtruction* among them, killing vaſt *multitudes* at once, *Joſeph: de Bell: Jud:* lib.7. cap.14. rifling the *palace* and all the *wealth* of the *city* (being at that time carried thither) and many other particulars of that kind in that *ſtory*. Or elſe 3^dly, in reference to the *exact truth* of the *fact* (of which this is a literal deſcription) the *burning* of *Jeruſalem* mentioned by *Joſephus*, l. 7. c. 14. where 'tis ſaid of the *Romans* that they *fired* all unto *Siloa*. And again in the ſame chapter that the *Sicarii*, the other *faction* in the *city*, contrary to the *Zelots*, got into *vaults*, from whence they *fired* the *city* more than the *Romans*, and *murthered* them that eſcaping the *flames* fled into the *caves*. And again c. 16. *The Romans being entred fired houſes*, *and*, ſaith he, *many things that were fired were quenched with the blood of the ſlain*, *with which the ſtreets of the city flowed*, and again, *All the night long the fire encreaſed*, *and in the morning Sept:* 8th. *all was now on fire*, And c. 17. *they fired the outward parts of the city*. Then for the *burning* of the *Temple* particularly, that is ſet down l. 3. c. 9. firſt of the *doores*, where the *ſilver plate* being *melted* firſt, the *flame* quickly *fired* the *wood*, and from thence increaſed to the next *porch*, and *that day* and all the *next night*, the *fire encreaſed*, till *Titus* cauſed the *army* to *quench* it, But as it follows, *the ſentence of God had already determined that it ſhould be conſumed with fire*, And ſo it was on *Auguſt* 10. of which he pronounceth, *Now the fatal day was come after many years*, the *phraſe* ſo uſual in the *New Teſtament*, the *day*, ἡμέρα and the *coming* of that *day*, And c. 10. a *ſouldier without command caſt a firebrand into the golden gate*, and preſently it ſet a *flaming*, and when *Titus* came *violently* in to *quench* it, no body would *hear* him, but cried the more to ſet it on *fire*, and neither his *commands*, nor *intreaties* would ſerve turn, but it was (abſolutely againſt his *will*) burnt down, and no *help* for it, ſaith he, becauſe the *deſtinies* had ſo *determined*, i. e. the *counſel* and *decree* of *God*, teſtified by *predictions*. What is here thus expreſt by S. *Peter*, is ordinarily conceived to belong to the *end* of the *world*, and by others applied to the *end* of *this world*, and the *beginning* of the *Millennium* or *thouſand years*, And ſo, as S. *Peter* here ſaith ver. 16. many other places, in S. *Paul's Epiſtles*, and in the *Goſpel*, eſpecially *Mat.* 24. are miſtaken, and wreſted; That it doth not belong to either of thoſe, but to this *fatal day* of the *Jewes*, ſufficiently appears by the purport of the whole *Epiſtle*, (ſee *note* a. on the *title* of it, and on ch. 1. *note* e. & g.) which is to arm them with *conſtancy* and *perſeverance*, till that *day come*, and particularly in this *chapter*, to confute them, who object againſt the *truth* of *Chriſt's predictions*, and reſolve it ſhould not come at all, Againſt whom he here oppoſes the *certainty*, the *ſpeedineſs*, and *terribleneſs* of its *coming*. That which hath given occaſion to thoſe other common miſtakes, is eſpecially the *hideouſneſs* of thoſe *judgments*, which fell upon that people of the *Jewes*, beyond

g. Καταλυθήσεται λυόμενα — The *deſtruction* of *Judea* is here v.10, & v.12. deſcribed by *diſſolution* or *conſumption* by *fire*, and ſo 2 *Iſa.* 9.5. & 66.15,16. & *Mal.* 4.1. & *Joel* 2.3.30. where that *deſtruction* is deſcribed; ſo 2 *Theſſ.* 1. 8. *In flaming fire taking vengeance* (which that it belongs to that matter, ſee the *context* of that place, and *note* b.) ſo *Heb.* 10.27. πυρὸς ζῆλος a *burning of fire* to *conſume* the ἀντικειμένους all that *obdurately ſtand* out againſt *Chriſt*, & that belonging to this matter alſo, as will appear by comparing v.25. & v.37. ſee *note* a. on that *chap:* and ſo perhaps 1 *Cor.* 3. 13,15. And this, either 1. *figuratively*, after the manner of *prophetick* ſtyle, wherein *fire*, and *burning*, and *melting* ſignifies *deſtruction* and *utter deſolation*; Or elſe 2^dly, in relation to the *Zelots*, and that πύρωσις raiſed by them, the fearfull *combuſtion* and *conflagration*, within the *nation*, and *city*, the *fire* of *ſedition*, and *contention*, which was ſo great an inſtrument of *deſtruction* among them, killing vaſt *multitudes* at once, *Joſeph: de Bell: Jud:* lib.7. cap.14. rifling the *palace* and all the *wealth* of the *city* (being at that time carried thither) and many other particulars of that kind in that *ſtory*. Or elſe 3^dly, in reference to the *exact truth* of the *fact* (of which this is a literal deſcription) the *burning* of *Jeruſalem* mentioned by *Joſephus*, l. 7. c. 14. where 'tis ſaid of the *Romans* that they *fired* all unto *Siloa*. And again in the ſame chapter that the *Sicarii*, the other *faction* in the *city*, contrary to the *Zelots*, got into *vaults*, from whence they *fired* the *city* more than the *Romans*, and *murthered* them that eſcaping the *flames* fled into the *caves*. And again c. 16. *The Romans being entred fired houſes*, *and*, ſaith he, *many things that were fired were quenched with the blood of the ſlain*, *with which the ſtreets of the city flowed*, and again, *All the night long the fire encreaſed*, *and in the morning Sept:* 8th. *all was now on fire*, And c. 17. *they fired the outward parts of the city*. Then for the *burning* of the *Temple* particularly, that is ſet down l. 3. c. 9. firſt of the *doores*, where the *ſilver plate* being *melted* firſt, the *flame* quickly *fired* the *wood*, and from thence increaſed to the next *porch*, and *that day* and all the *next night*, the *fire encreaſed*, till *Titus* cauſed the *army* to *quench* it, But as it follows, *the ſentence of God had already determined that it ſhould be conſumed with fire*, And ſo it was on *Auguſt* 10. of which he pronounceth, *Now the fatal day was come after many years*, the *phraſe* ſo uſual in the *New Teſtament*, the *day*, ἡμέρα and the *coming* of that *day*, And c. 10. a *ſouldier without command caſt a firebrand into the golden gate*, and preſently it ſet a *flaming*, and when *Titus* came *violently* in to *quench* it, no body would *hear* him, but cried the more to ſet it on *fire*, and neither his *commands*, nor *intreaties* would ſerve turn, but it was (abſolutely againſt his *will*) burnt down, and no *help* for it, ſaith he, becauſe the *deſtinies* had ſo *determined*, i. e. the *counſel* and *decree* of *God*, teſtified by *predictions*. What is here thus expreſt by S. *Peter*, is ordinarily conceived to belong to the *end* of the *world*, and by others applied to the *end* of *this world*, and the *beginning* of the *Millennium* or *thouſand years*, And ſo, as S. *Peter* here ſaith ver. 16. many other places, in S. *Paul's Epiſtles*, and in the *Goſpel*, eſpecially *Mat.* 24. are miſtaken, and wreſted; That it doth not belong to either of thoſe, but to this *fatal day* of the *Jewes*, ſufficiently appears by the purport of the whole *Epiſtle*, (ſee *note* a. on the *title* of it, and on ch. 1. *note* e. & g.) which is to arm them with *conſtancy* and *perſeverance*, till that *day come*, and particularly in this *chapter*, to confute them, who object againſt the *truth* of *Chriſt's predictions*, and reſolve it ſhould not come at all, Againſt whom he here oppoſes the *certainty*, the *ſpeedineſs*, and *terribleneſs* of its *coming*. That which hath given occaſion to thoſe other common miſtakes, is eſpecially the *hideouſneſs* of thoſe *judgments*, which fell upon that people of the *Jewes*, beyond

beyond all that ever *before* are related to have fallen on *them*, or indeed on any *other* people; which made it neceſſary for the *prophets*, which were to deſcribe it, (and who uſe *tropes* and *figures*, and not *plain* expreſſions, to ſet down their *predictions*) to expreſſe it by theſe *high* phraſes of the *paſſing away*, and *diſſolving* of *heaven*, and *earth*, and *elements*, &c. which ſounding very tragically, are miſtaken for the *great*, *finall diſſolution* of the *world*. What is firſt *literaly*, and then *figuratively* meant by the *heavens and earth*, hath been ſaid, *note* d. As for the addition of the στοιχεῖα *elements*] annext to the *heavens*, that is no more then will bear due proportion to the ἔργα ἐν αὐτῇ, *the works therein*] which are join'd with ἡ γῆ *the earth*] By one is meant all that is in the *earth*, the *creatures* that inhabit there, and by the other is meant all that is in the *heavens*, צבאם *the hoſt of them*, *Gen.* 2. 1. for ſo the *Hebrew* word, coming from צבא a *military* word, for *ſtanding* or *moving* in *rank*, and *order*, is anſwerable to the *Greek* στοιχεῖα, which comes from στίχω, which bears the ſame ſenſe. And ſo *Wiſdome* 7. 17. στοιχεῖα *elements* are in the *Chaldee*, cited by * *Rabbi Moſes ben Nachman* מזלות *Planets*, or *ſignes* in *heaven*, which are ordinarily call'd the *hoſt* of *heaven*, and ſo *Juſtin Martyr*, *Apol.* 1. uſes ἐμφανῆ στοιχεῖα for the *Sun*, *Moon*, &c. which are appointed by *God* for the *increaſe* of *fruits*, and *changes of ſeaſons*. So in *Theophilus ad Autc.* the *Sun*, and *Moon*, &c. are oft call'd στοιχεῖα *elements*, Only the word *heavens*] being an *equivocal* word, uſed either for the *ſuperior heavens*, whether *Empyreal*, or *Æthereal*, or for the *ſublunary heavens*, the *air*, (as the word [*World*] is either the *whole compages* of the *ſuperiour* and *inferiour*, or elſe onely of the *ſublunary lower world*) we may here reſolve, that the οὐρανοὶ and στοιχεῖα *heavens* and *hoſt*, or *elements* thereof] are *literally* the *ſublunary aereal heavens*, and all that is therein, *clouds* and *meteors*, &c. *fowls* and *flying creatures*, and ſo fit to join with the *earth*, and the *works that are therein*, &c. and both together *prophetically*, or *figuratively*, to ſignifie the *whole people* of the *Jews*, which are ſometimes call'd οἰκουμένη *the habitable world*, *Iſ.* 10. 23. (compared with *Rom.* 9. 28.) and 13. 5. 9. & 24. 1. & *Lu.* 21. 26. & *Ro.* 10. 18. and which is all one, the *heavens and earth*, *Hagg.* 2. 6. & 21. *Iſ.* 51. 15, 16. & c. 34. 2. 4, 5. ſee note d. Or if it be underſtood of the *Æthereal heavens*, and the *planets*, or *ſigns* therein, it will then be parallel to the *Sun*, *Moon*, and *Stars*, *Mat.* 24. 29. (agreeable to the *Prophetick* ſtyle *Iſ.* 13. 10. & 34. 4. *Ezech.* 32. 7. *Joel* 2. 10. 31. & 3. 15.) and ſo again will fitly expreſſe the *city*, and *temple*, the *Civil* and *Eccleſiaſtical* ſtate of the *Jews*, or the *ruling* part of both, the *Prieſts*, and the *Sanhedrin*, as the *people* are decyphered by ἡ γῆ the *earth*, and the *works* therein, and all theſe together are the *whole nation*, the πανολεθρία, or *total final* deſtruction whereof is here deſcribed.

h. ἐν οἷς

In this place the *King's MS.* reading ἐν αἷς *in which*] in the *feminine gender* (which if it be true, then it muſt refer to the *Epiſtles* fore-mentioned) but other *copies*, and the *printed* ones generally, reading ἐν οἷς in the *neuter*, which cannot agree with *Epiſtles*, but with περὶ τούτων *of theſe things*] it is not certain, which reading muſt be adhered to. That which ſeems to me moſt *probable*, is, that the ordinary reading ſhould be retained, ἐν αἷς, &c. and that render'd [*among which things ſome are hard to be underſtood* &c.] If this be the ſenſe, then Saint *Peter* doth not at all give this *character* of any parts of S. *Pauls Epiſtles*, that they are δυσνόητα *hard to be underſtood*, but that *among theſe things* (of which S. *Peter* is now a *treating*, and of which, ſaith he, S. *Paul* hath *written* in all his *Epiſtles*, and generally the *prophets* of the *Old*, and the *Apoſtles* of the *New Teſtament*, v. 2.) τινὰ δυσνόητα ἐστὶ *ſome are hard to* be underſtood &c.] What the things here ſpoken of are, hath been cleared by the *Paraphraſe* of this, and the former *Epiſtle*, viz. in general, the *coming of Chriſt* to *deſtroy* his *enneifiers*, and *deliver* the pious *Chriſtians* out of their *perſecutions*. This is apparently ſpoken of by the *prophets* and by *Chriſt*, and by the *Apoſtles*, both in their *preaching* (ſee *note* a. on the *title* of the *Epiſtle* to the *Romans*) and in their *Epiſtles*, written but a little before it was to come. That it was ſo long deferred, was matter of ſome trouble to ſome, and *objection* againſt the truth of theſe *predictions* v. 4. to which this Apoſtle here anſwers v. 9. that the reaſon why *God* doth make ſome ſtay in this matter, is that men may have time to *repent*, and *reform*, and *eſcape* this *vengeance*, (which when it comes, will come ſo *ſuddenly* and *unexpectedly*, as to *ſurprize* many, that look not for it v. 10. and that he repeats again, v. 15. bidding them *count* the *long-ſuffering* of the *Lord* (i.e. this deferring his *judgements*) *ſalvation*, i. e. a means deſigned by *God* to bring men to *repentance*. And for this particular it is that he cites S. *Paul*, as concurring with him in this account of the *reaſon* of *Chriſts delaying* his *coming*, adding onely this of S. *Paul*, that in all his *Epiſtles*, he hath ſpoken of theſe things. i. e. ſaid a great deal concerning this *coming* of *Chriſt*. Having gone thus far, he paſſeth his obſervation of the then preſent *temper* of men, and behaviour in this matter, that there were ſome *giddy*, *unſetled Chriſtians*, which upon occaſion of ſome things not ſo clearly *revealed* by thoſe that have *foretold* this *coming* of *Chriſt*, have fallen into *pernicious* errors, What things thoſe were which are here ſaid to be δυσνόητα *hard to be underſtood*, and what *dangerous errors* drawn from thence, will perhaps be hardly defined by us at this *diſtance*. That *Cerinthus* by miſunderſtanding ſome of theſe *predictions* came to think that *Chriſt* ſhould have a *temporal kingdome* upon *earth*, where men ſhould *enjoy* all *carnality*, ſee *note* on *Rev.* 2. a. and he and his followers may be thought to be theſe ἀστήρικτοι here, the unſtable *Chriſtians*, that *diſtorted* theſe *predictions*. Or becauſe it is added of the ſame men, that they doe *diſtort other ſcriptures alſo to their own deſtruction*, it will not ſo fitly be reſtrained to *Cerinthus*, but more generally be ſpoken of the *Gnoſticks*, who by a ſtrange liberty, which they uſed in expounding the *Scriptures* of the *Old Teſtament* (calling it γνῶσις *knowledge of myſtical ſenſes*) brought in moſt *damnable doctrines* of *uncleanneſſe*, &c. And theſe ſure are the men here ſpoken of, called *unſtable*, becauſe they *fell* off from the *truth*, and ἀθέσμων ἀμπαίκται *ſcoffers*, v. 3. as that notes *Apoſtates* (ſee *note* on *Jude* 18.) And having thus diſcovered, who the men were, it will be more poſſible by the ſame

δυσνόητα ἐστὶ τινὰ

γνῶσις

ἀθέσμων ἀμπαίκται

* *Præfat. in Pentateuchum Amſterd.* ſee *Shickard Miſpar Happeruſhim Bechinoth*, p. 44.

ἐμφανῆ

Οἰκουμένη

ἡ γῆ

ἀσύνετα

same clew to discover *what* the things were, which are by S. *Peter* called δυσνόητα, *hard to be understood.*] I shall here offer my *conjecture*. Our *Saviour*, when he foretells this his *coming* very particularly, *Mat.* 24. and defines the time so far, that it shall be certainly within the compasse of that *generation*, v. 34. (and in the life time of some that were there *present*, *Mat.* 16.28.) yet for the precise time of it, the *day and houre*, he pronounceth clearly that *no man, nor angel*, v. 36. (*no nor the Son himself*, *Mar.* 13.32.) knows of that, i.e. none but the *Father*. Accordingly he answers the *Apostles Act.* 1.7. demanding whether he would *then* (after his *resurrection*) *restore the kingdome to Israel? It is not for you to know the times and the seasons, which the Father hath kept in his own power*, i. e. the *day*, and *houre* in *Matthew*, the punctual time of this *kingdome* of *God*, this *coming* of *Christ*, *God* the *Father had kept secret*, revealed it neither to man nor *Angel*, neither should it be *revealed* to any. This I suppose is the meaning of 1 *Thess.* 5. 1, 2. that of the *times* and *seasons*, i. e. of the very time, which *God* in his wisdome had chosen for this remarkable *coming* of *Christ* upon his *crucifiers*, he *needed not write*, it being sufficiently known, that it was to *come*, *as a theif in the night*, i.e. not to be discerned before hand, In which place, that which is χρόνοι καὶ καιροὶ *times and seasons* v.1. is ἡμέρα κυρίου *the day of the Lord* v.2. just as *Act.* 1.7. *the times and seasons* are all one with *the day and houre*, *Mat.* 24. 36. and so in stead of *no mans knowing* of it *Mat.* 24. and *Gods* reserving it in his *own power*, so that it is not for them to *know* it, *Act.* 1.7. is there [*the coming of that day as a theif in the night*] by which may be concluded, that that phrase of that *dayes coming* as a *theif* in the *night*, is set to signifie the *uncertainty*, when that *day* would be; And so *Christ* explains that phrase; if the *good man of the house knew in what watch the theif would come* &c. intimating that the *coming* of a *theif* is supposed to bee unknown to him, that is to be robb'd by him. Now it is apparent that this saying of *Christ's*, in this sense, is here laid as the *foundation* of the discourse and words, which here wee are endevouring to explicate. *But the day of the Lord shall come as a theif in the night*, v. 10. that is, But the *punctual time* of this *coming* is unknown, upon which he builds all *watching*, and *caution*, and continual *expectance*, v. 12. And having added what advantage the *faithful Christians* shall receive by this means, peaceable days of *serving Christ*, expreſt by *new heavens*, and *new earth*, i. e. a *new world*, *wherein dwelleth righteousnesse*, which therefore he adviseth all to wait for, (for that is the meaning of προσδοκῶμεν not προσδοκῶμεν, *let us* (not *we doe*) *expect* them, and *depend* on them according to his *promise*) he then gives them an account, why 'tis thus long *deferr'd*, and adviseth all to make the right use of it, make it their *season* of *repentance* v. 15. which being confirmed by S. *Pauls* authority, he hath no more to add on this matter, but this, that the *objection* of the *Apostates* v. 3. against the truth of *Christ's promise* of *coming* in this matter, was founded onely in the *obscurity*, and *unknownnesse* of some particulars in this matter, which very probably signifies, that profest *unintelligiblenesse* of the *punctual time* of *Christ's* coming, which because no body would, or could tell them, *when* it would be, therefore they will not *wait* for it, in *purity*, and *sobriety*, and *practise* of such *Christian* virtues, as were required to *prepare* them for it, when it should come, but *walk after their own lusts* v. 3. follow their own *sensual* courses, and perswade themselves, that it will never *come*, that no such judgement is likely to come at all upon them, and so *that day comes upon them unawares*, and they *perish* in it with the *crucifiers*, and so are fitly said to *detort* these δυσνόητα, the *uncertainty* of the *punctual time* (and some other such particulars) to *their own destruction*, to *perish* remarkably by this means. This is no improbable meaning of these words, compared with v. 3. from whence the rise of this discourse was taken. And if it be here objected, that this particular of the *day* and *hour*] was more then δυσνόητα, *hard to be understood*, *God* having kept it a perfect *secret* to himself, and so that this cannot be it, which is here spoken of, I answer, that words of this nature are not so strictly to be taken, as to be thought to signifie no *more* than *hard*; For when it is said of him *that trusts in riches*, that it is *hard* for him, to *enter into the kingdome of God*, that which is expreſt by δύσκολον *hard*, *Mar.* 10.24. is presently interpreted to be *impossible*, not onely by the *matter* which is such, but also by the *similitude* of the *Camel entring through the eye of a needle*, v. 25. So when the *disciples* complain of an *hard saying*, *Joh.* 6.60. it follows, *who can hear it?* i. e. no man can possibly be supposed to *eat the Son of mans flesh*, and so *hard*] is *impossible*] there also, i. e. *morally* so, that which cannot be done without great *impietie*, and so δυσνόητα here in the forementioned *interpretation*, are not *absolutely impossible* to be *known*, because *God* may, though he *will* not, *reveal* it, but which could not be *understood*, supposing that *God* (as *Christ* had said) would *keep it in his own power*, and *reveal* it to no man.

προσδοκῶμεν

χρόνους καιρούς

Ἡμέρα Κυρίου

οὐ κλοπὴς οὐ νυκτί

δύσκολον

THE

THE
a. [a]FIRST EPISTLE GENERAL
OF
† JOHN.

† the Apostle John, for the copies generally read τῆ Ἀποστόλῳ Ἰωάννῃ

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3. Ἰωάννου ἐστὶν

OF the *Author* of this *Epistle*, that it was *John* the *beloved disciple*, the same that *wrote* the *Gospel*, and the *Revelation*, there hath never been any question in the *Church* of *God*, which hath from all times ἀναμφιβόλως, *without any doubt*, received it into the *Canon*. That he begins not, as the other *Apostles* (all save onely the *Author* to the *Hebrews*) had done all their *Epistles*, with his *name*, and expression of those to *whom* he *wrote*, by way of *salutation*, may most fitly be interpreted by his *customary practise* in his other writings, who in the *Gospel* scarce ever *names* himself, but chooses to use some *circumlocution*, as, *he that saw*, *the disciple whom Jesus loved*, *he that lay leaning on Jesus bosome*, and the like, and begins his discourse without one word of *formality*, or *title*, or *preface*, which all the other *Evangelists* had used. In what *year* of *Christ* this *Epistle* was *written*, is no otherwise certain, then by what may be collected from some *passages* in it, as c.2.18. where it seems to have been a little before the great *destruction*, which befell the *Jewes*, called by other *Apostles* [the *day* of the *Lord*, and the *last day*] but by him [ἐσχάτη ὥρα, *the last hour*, or *part* of that *day*] and again the *true light already shining* c. 2.8. i.e. the *Christian*, *bright state* turning out the *Mosaical shadows*, or *typical services*, which was *finally* to be done at the *destruction* of the *Temple*, And now *already* was done in some part. And the same again appears by the Ἀντίχριστοι, many *counterfeit Christs* and *false prophets*, that, in that 18th verse he saith, were then among them, such as *Christ* tells us, were to be the *immediate forerunners* of that *destruction*, *Mat.* 24. And accordingly the whole businesse of the *Epistle* is to *encourage* them, chap. 1. 4. to *confirm* the *faith*, and *constancy* of the *Christian professors*, who were now solicited vehemently by these *seducers*, and the *Church* torn asunder in every place by the *Gnosticks*, (the *followers* of *Simon*) who now denied the *reality* of *Christ's coming* in the *flesh*, and would no longer confesse a *crucified Christ*, or venture any *persecutions* for that *confession*. That it was called antiently the *Epistle* to the *Parthians*, is affirmed by S. *Augustine*, meaning thereby those *converted Jewes*, which lived beyond *Euphrates*, of which there were great *multitudes*, saith *Josephus*, *Ant:* l.18. c.12. And to them it is not improbable it was written.

Ἔσχάτη Ὥρα Φῶς ἀληθινὸν ἤδη φαῖνον

Νῦν Ἀντίχριστοι

Paraphrase.

CHAP. I.

1. That which from the beginning of the world was in the decree and purpose of God (and was afterward foretold by him) but by us the Apostles of Christ heard from God speaking from heaven, and really beheld and looked on by us, known and testified by all our senses, concerning Christ and the Gospel of Christ, shewing us the way to life eternal,

1. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled * of the word of life,]

2. († For the life was manifested, and we have * seen it, and bear witnesse, and shew unto you that eternal life which was with the Father, and was manifested unto us.)]

* concerning περὶ
† And καὶ
* seen, and ἑωράκαμεν, καὶ

2. (Which Christ and which Gospel were revealed unto us visibly and discernibly, of which I can testifie as an eyewitnesse, and doe therefore now declare to you Christ the fountain of eternal life, who from all eternity continued with the Father, and at last became man, and was clearly revealed to us.)

3. What, I say, we know thus assuredly, that we make known to you, that you may partake with us in it, and that participation be of all others the most blessed desirable participation, (see Act. 2. d.) a participation of knowledge, and grace, and immortality, and that with God himself through Christ Jesus.

3. That which we have seen and heard, declare we unto you, that ye also may † have fellowship with us; * and truly our fellowship is with the Father, and with his son Jesus Christ.]

† partake with us κοινωνίαν ἔχητε μεθ' ἡμῶν
* and our partnership be μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ
† completed πεπληρωμένη

4. This Epistle, and, in it, this testimony doe I write unto you, for your encouragement in the profession of the Gospel, which many Gnosticks and false Christs are apt to shake you out of.

4. And these things we write unto you, that your joy may be † full.]

† completed πεπληρωμένη

5. And this is the summe of the Gospel preached by Christ, which we now testifie unto you, that all purity is required of you, that all God's commands are pure, and that there is nothing which hath any degree of impurity in it, which God in Christ doth not now abominate, but on the other side, a farre greater purity now required than before, which may sufficiently arm you against

a.

5. This then is the message which we have heard of him, and declare unto you, that God is [a] light, and in him is no darknesse at all.]

against all the deceits of the Gnosticks, which under the notion of Christian liberty, are apt to lead you into all the impurity in the world.

* partnership κοινωνιαν

6. If we say that we have * fellowship with him and walk in darkneſſe, we lie, and doe not the truth.] 6. If we say we are partakers of his purity, or have any likeneſſe or conformity with him, and live in any impure course, as the Gnosticks doe, we neither speak nor act according to the Gospel, which prohibits and interdicts all such waies as they daily and avowedly practiſe.

† or we have partneſſhip with him, for though in the King's MS. there be here a lacuna, yet the space is not large enough for ἀυτῷ, but fit for ἀυτ, and this is agreeable with v. 6.

7. But if we walk in the light, as he is in the light, † we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.] 7. But if we live pure lives, as he is perfectly pure, then we partake with Christ of his graces, and resemble him in his purity, (see v. 3. and v. 6.) and the death of Christ is beneficial (to us, who thus imitate his purity) to cleanse us from all the guilt of past sins, and present infirmities.

* not sin ἁμαρτιαν

8. If we say that we have * no sin, we deceive our selves, and the truth is not in us.] 8. All these mens pretensions to perfection are a perfect cheating of themselves. Whosoever conceive, as the Gnosticks doe, (calling themselves, The perfect &c.) that such actions, as are done by them, are reconcileable with perfection, or innocence, they most miserably deceive themselves, and must know that they are so farre from any state of perfection, that they act quite contrary to the rule, which the Gospel gives for the regulating of mens lives.

9. If we confeſſe our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousneſſe.] 9. The only way is to repent & acknowledge what we have done amiſſe, and then God, having promised pardon to all humble penitents upon sincere reformation is obliged in fidelity, and justice to make good this promise to you, to free you from all punishment of sin; And no other course but this will render you capable of his mercy.

10. If we say that we have not sinned, we b make him a liar, and his word is not in us.] b. 10. Nay they that live such lives, as these men, and yet pretend to perfection, doe not onely lie, v. 6. deceive themselves, v. 8. but proceed farther, and make God a lyar, who having sent Christ into the world to reveal his will, to give certain rules of life, to define what is now sin, and what is not, hath universally defined such actions, as are committed by these pretenders to perfection, to be horrible and damning sins, and therefore they that doe thus, and yet thus pretend, give God the lie, and manifest how farre they are from obeying his commands, living according to Gods will.

Notes on Chap. 1.

a. φῶς *light*] The word φῶς *light* is a *figurative* expression to signifie the most *perfect*, *immaculate purity*; and σκότος, *darkneſſe*] is directly the *contrary*, mixture of all *impurity*: The affirming of which concerning *God*, that he is *perfect purity*, without any *mixture* of *impurity*, is no such *strange* thing, as that the *Apostle* should introduce it with so much *ceremony*, as here we see made use of, *That which we have heard and seen, which we have looked on, and our hands have felt.* v. 1. *What we have seen, we declare*, v. 3. and, *This is that message which we declare*, ver. 5. That which all this *solemnity* was thought fit to introduce, was certainly somewhat either *doubted* of, and *questioned* by the *doctrines*, or *opposed* and *resisted* by the *lives* of those, to whom he writes. And that which seems most probable to be the full *importance* of it, is in the *general* to denote the great *perfection* of *purity*, which is now *commanded* in the *Christian law*, and more particularly the great *obligation* that lies upon *Christians* not to make that *profession* a *pretense*, or *excuse* for the *favouring* themselves in any degree of *liberty* or *impurity*. *Christ* came certainly from *God* to declare his *will* unto us, That *God* a *God* of all *purity*, and consequently his *commandments* which *Christ* came to *reveale* (like himself) made up of *severe* rules of *purity*, And then how contrary to all *piety* and *Christianity* must the *Gnostick infusions* necessarily be, which allow and practise all *impurities*, and make them a *special* part of their *religion*, and call themselves τέλειοι and γνωστικοὶ *perfect* and *knowing* men, beyond all others, and *living* in a *sink* of all *uncleanneſſe*, *say they have not sinned*, for all this, v. 10?

ὁ Ἀκηκοαμεν

Ψευδῆ ποιεῖν αὐτὸν

What it is [*to make God a lyar*] hath no great *difficulty* in it, it is certainly to *deny the truth* of that which *God* hath somewhere *affirmed*, And so 'tis used c. 5. 10. The greater *question* is, wherein the *truth* of this *affirmation* here is founded, that *if we say, we have not sinned, we* thus *deny* the *truth* of what *God* hath *affirm'd*, or give *God* the *lie*. The best way of deciding this, will sure be taken from the *context*, where, v. 6. the *foundation* of this *speech* is laid. There it is, *If we say we have fellowship or partnership with God, and walk in darkneſs, we lie and doe not the truth.* There certainly we may discern, who are the [*we*] that are here spoken of, *viz.* not the *Apostle*, and the *pious Christians* (for the *first person* doth not alwaies signifie so, but is used to *personate* any *other*, that the *Apostle* would speak of, see *Rom.* 7. *note* d.) but those that are supposed to *walk in darkneſſe*, i. e. to go on in *unchristian* sinnes, and yet to *pretend partnership* with *God*, i. e. to a state of great *innocence* and *perfection*. These are certainly the *Gnostick hereticks*, whose *character* that is, to *live* in all *carnality*, and *uncharitableneſſe*, &c. and yet to *pretend* themselves to be the most *perfect* men; Of those he there saith, that they *lie* notoriously, their *foul* actions, and *pretensions* to *perfection* are very *contrary*, and they *doe not the truth*, they *live* contrary to that *rule* of life, which as *Christians* they have received to *live* by. To these same persons he proceeds ver. 7. to tell the *positive truth*, contrary to their *lie*, that if they *walk in the light*, i. e. *live Christian lives of purity*, and *charity*, then they may truly be said to have *partnership* with *him*, (as the *King's MS.* seems to have read ἀυτῷ and not ἀλλήλων, and as is most agreeable with v. 6.) i. e. to be *blameleſſe*, *pious*, *perfect men*, and then for any *frailties*, or *forsaken sins*, the *blood* of

ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν

ἐν σκοτίᾳ περιπατοῦμεν.

κατὰ ψεύδομεν ἀυτῶ.

ἐν φωτὶ περιπατῶμεν.

Αἷμα Χριστοῦ καθαρίζει

of Chriſt is accepted as a *ſacrifice* of *expiation* for ſuch. This is again ſaid (both in the former, and latter part of it, v. 8, 9. but with ſome little change of the *phraſe*, which yet muſt ſure be interpreted by *analogie* with the former, If we ſay *ἁμαρτίαν οὐκ ἔχομεν* we *have not ſin*, that is all one with the *precedent*, [*we have partnerſhip with him*] for *ſinleſneſſe* is that property of *Gods*, which they *pretended* to be *communicated* to them, and then though there be nothing in that *verſe* anſwerable to their *walking in darkneſſe*, ver. 6. yet the *perſons* being ſtill ſuppoſed the *ſame*, that are ſpoken of in both *verſes*, the *impious*, *carnal Gnoſticks*, this of their *wicked lives* is *ſuppoſed* in the 8th ver. having been already, ver. 6. ſufficiently *expreſt*; and ſo as of them, whoſe lives of *carnality* and *pretenſions* of *perfection* were ſo *contrary*, it had been affirmed ver. 6. *that they lie*, and *doe not the truth*, ſo in that 8th verſe, 'tis ſaid with little change, *they deceive themſelves*, *and the truth is not in them*, which only adds to the former, the conſideration of their *danger*, that they thus brought upon themſelves, they *flattered themſelves* to their *ruine*, whereas v. 9. *If they would acknowledge their ſins and danger*, and *forſake* them, and flie to *God* for *pardon* upon *repentance*, he having *promiſed* it to ſuch, would be *faithfull and juſt* to *forgive them their ſins*, would deal with them according to his *promiſe*. And then follows v. 10. *If we ſay that we have not ſinned* (which is directly all one with [*we have not ſin*] ver. 8. ſee *note* on ch. 3. a.) i. e. If theſe men that *thus live*, *pretend* ſtill that they are the *perfect*, (as of their followers in *Irenæus* we read, that they called themſelves the *ſpiritual*, and affirmed that all the *foulеſt actions* did no more *pollute* them, then *gold* was *polluted* by being in the *mire*, or the *ſunbeams* by ſhining on a *dunghill*) *they make God a lyar*, (which is an addition to their *lying* firſt, ver. 6. and then *deceiving themſelves* ver. 8. and ſo frees theſe *repetitions* from *tautologie*) i. e. directly *give God the lie*, who hath every where declared ſuch *actions*, as theſe men practiſed confidently, (*abominable pollutions* &c.) to be moſt *vile*, and moſt *puniſhable ſins*. And ſo this appears to be the full meaning of this *verſe*, and being ſo, leaves no place of *diſputing* from hence, whether of any *regenerate* man it can be ſaid at any time, that he *hath not ſinned* (in that *notion*, which belongs to that *phraſe* in theſe *Epiſtles* of S. *John*, and is explained *note* a. on ch. 3. to belong to *wilfull*, *adviſed*, *deliberate ſin*) for ſure theſe *Gnoſtick*, *ſoul livers* were farre from *regenerate men*. That this is the full meaning of the place will farther appear by the words immediately *ſubſequent*, chap. 2. 1. *Theſe things I write unto you that you ſin not*, Which are very fitly adapted to *this* purpoſe, for there is no ſuch way to *perſwade* men not to *fall* off into thoſe *ſoul ſins*, that now *ſollicited* them, as this, of *undeceiving* them in this point, and aſſuring them, that if they *lived Gnoſtick lives*, they ſhould never be deemed *perfect* men, which as long as they entertained themſelves with any *hopes* of, nothing could *convince* them of the *neceſſity* of forſaking them. Whereas any *other* way of underſtanding the place would not tend to that end of *exhorting*, and *warning* them *not to ſin*. For if it were to be underſtood of all the *beſt* mens being *guilty* of *ſinne*, how could that be a way of *inforcing* on them their *duty* of not *ſinning*? Many more arguments might be uſed, by *refuting* all other imaginable *interpretations* of this place to *confirm* this, But this one of the *context* may be ſufficient, which accordingly in the next chapter purſues the ſame ſubject more expreſly. *Hereby we know that we have known him*, that we are *true Gnoſticks indeed*, (and not thoſe that *falſly aſſume* that name) *truly perfect* men, ſuch as *Chriſtianity* was deſigned to make us, *if we keep his commandements*, v. 3. practiſe thoſe *virtues* of *purity* and *charity*, which *Chriſt commandeth*, and then v. 4. juſt as here in this *chapter*, but more *largely*, and *explicitly* than in this *verſe*, *He that ſaith, I have known him*, i. e. *calls* himſelf a *Gnoſtick*, *perfect* man, *and keepeth not his commandements*, lives ſo contrary to the rules of *piety*, and *purity*, and all *Chriſtian virtue*, as theſe pretended *Gnoſticks* doe, *ψεύστης ἐστὶν is a lyar*, (juſt as c. 1. 6. *we lie*) *and the truth is not in him*, as c. 1. 8. *the truth is not in us*. *But who ſo keepeth his word*, v. 5. i. e. *lives* according to the *ſtrict commands* of *Chriſt*, *ἀληθῶς ἐν τούτῳ* in this man *hath the love of God been truly perfected*, he may on ſome grounds of *truth*, pretend to *perfection* of *charity* toward *God*, to which theſe *Gnoſticks* falſly *pretended*, and ſo was the *occaſion* of all this diſcourſe of *pretended perfection*, when men *live* in *vile ſins*, as after of that *perfect love*, which if *truly* ſuch, *caſteth out fear*, chap. 4. i.

Paraphraſe.

CHAP. II.

1. My tender Chriſtians, I write this to you which I have laſt written, v. 6, 7, 8, 9, 10. (ſee ch. 1. note b.) to deterre and forewarn you of this deceit, that ſo many are now fall'n into, that you may not be drawn away into the hereſie and impurities of the Gnoſticks, either by following them into unclean, beſtial ſins, or by depending on, and pretending to ſuch a perfection in your ſelves, which may ſecure you in any one act of deliberate ſin, but that if you have fallen, or ſhall fall into any ſuch act, that then preſently you confeſſe it, and forſake it freely, and lay hold on Chriſt, who (for your encouragement, you may know) is on God's right hand, acting as an advocate, for thoſe that have ſinned, and now reform, and amend their lives, and, when the Church praies to him for any lapſt ſinner, he is juſt and faithfull to perform his promiſe, to hear the Churches prayers, and to preſent them to his Father, and to manage all that belongs to ſuch, to their beſt advantage.

1. MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.]

2. And he, having entred by blood into the holy place, i. e. having died for us, and gone to heaven, where he is now inveſted with power, which he exerciſeth in our behalf, is a powerfull means of reconciling God to us, of obtaining free pardon for our ſins (on condition of our giving of our ſelves up to new life) and not for ours onely, but for all the ſins of all the world of men, (on condition of faith in Chriſt, and new life.)

2. And he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.]

3. And

† that we have known him, ἐν τούτῳ γινώσκομεν

3. And hereby we do know † that we know him, if we keep his commandments.]

3. And this is a character, by which it may be discerned whether we truly know Christ or no, (as the Gnosticks call themselves by that name, which signifies knowledge, 1 Tim. 6. 20.) i. e. whether we have a right notion of Christ as he is our advocate, v. 1. and propitiation for our sins, v. 2. and of his Gospel, or no, viz. If we do what he commandeth us to do, live obedient to the directions of Christ, (see note on c. 1. b.)

* I have known him, ἔγνωκα

4. He that saith, * I know him, and keepeth not his commandements, is a liar, and the truth is not him.]

4. He that undertaketh to be a Gnostick, or perfect Christian, i. e. one that hath more perfection of divine knowledge, and love of God, v. 5. then all others, if he expresse not this in a pure, and holy life, is the greatest hypocrite in the world, (see c. 1. note b.)

† in this man hath the love of God been truly perfected, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται

5. But whoso keepeth his word, † in him verily is the love of God perfected, hereby know we that we are in him.]

5. But the observing his commands is the only sure argument, that he that doth so, is a perfect lover of God, truly so called, (the appellation being falsely assumed by the Gnosticks) and an argument of evidence to himself, that he is a branch, a member of Christ, as the Gnosticks boast that they are, and that whatsoever they doe, it cannot make them cease to be so, (see note on c. 1. b.)

6. He that saith he abideth in him, ought himself also so to walk, even as he walked.]

6. He that pretends to be a member of Christ (see Joh. 15. 4.) doth by that engage himself to live as Christ lived, or if he doe not, to give over so pretending.

* or, the word which ye heard from the beginning, is the old commandment.

7. Brethren, I write no new commandment unto you, but an old commandment, which ye had * from the beginning: * the old commandment is the word which ye have heard from the beginning.]

7. 'Tis not any new matter, which I now discover, or write unto you, but that which you were taught at the first preaching the faith unto you, and that which was taught you so early may deserve to be styled an old commandment. 2.

† a thing which is true in it self, ἐστὶν ἀληθὲς ὃ ἐστιν

* or in us because the shadow passeth, for the King's MS. reads ὅτι ἡμῖν, ὅτι ἡ σκιὰ παράγεται

† already ἤδη

8. Again, a new commandment I write unto you, † which thing is true in him and * in you: because the darkness is past, and the true light † now shineth.]

8. 'Tis that indeed that Christ called a new commandment, and so it is in comparison with the Mosaical law, to which Christ hath added some degrees of perfection, but that is no prejudice to it, it is not the less true for being so, nor the less considerable to you, but ought in all reason (as proclaim'd by God from heaven, and Christ sent on purpose to preach it) to be looked on as a thing wherein we are at this time concerned most particularly, those dark imperfect shadows of the Mosaical œconomy being now at an end, and the more perfect Christian precepts which are to take place, and to turn out the Mosaical performances, being already, as the Sun, risen, and shining in our Horizon, in full force, obligatory to all Christians.

9. He that saith he is in the light, and hateth his brother, is in darkness even until now.]

9. This consideration obligeth you to all Christian practises, actions of light, particularly that of charity and kindness to all your fellow-Christians, contrary to those emulations, and contentions, and seditions, and persecuting of their fellow-Christians, that are observable in the Gnosticks among you.

* scandal σκάνδαλον

10. He that loveth his brother, abideth in the light, and there is no * occasion of stumbling in him.]

10. He that is thus charitably disposed, and inclined, is the true Christian, and hath little occasion to insnare him in any sin, little temptation to any ill, most of the sins that men fall into, flowing from this original of uncharitableness, see Mat. 6. 22.

11. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.]

11. For as the dark keeps any man frō discerning which way to go, so doth uncharitableness obstruct all Christian practise.

12. I write unto you, little children, because your sins are forgiven you for his names sake.]

12. A precept I have v. 15. which I desire to enforce upon all sorts of you, 1. On the tender Christians among you, because God hath been so kind to you, as to forgive your sins for Christ's sake, which will be an engagement to you, v. 15. to take off your love from the world, and place it on God.

13. I write unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the Father.]

13. The same I have for you, the most ancient, for you know Christ, (which is agreeable to those of your age, to know the antient of days) and that may be an engagement to you, to love whom you know: And so 'tis likewise for young men, to whose age it is agreeable to entertain ambitions, and desires of conquering, and have been enabled by God to do so, to overcome the evil one, both the devil, and every other that can mean you any hurt, and (if you adhere fast to Christ) all temptations of the world or devil, Which sure is an engagement to you not to love the world which you have overcome. And for you little ones again, your knowing of the Father is an obligation to love him with a most filial love.

14. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.]

14. And again I reiterate and reinforce this exhortation upon you antient men. as I did before, to impresse it the deeper, and so on you young men also; and the exhortation on which I lay so much weight to you all, is this,

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.]

15. Love not the world, nor any thing in it, for whosoever doth so, that man hath not that love of God, which is prescribed now under the Gospel, of parting with all, when he calls for it, and following him.

16. For all that is in eſtimation in the world, thoſe things that tend to our ſenſual pleaſures, profits, honors, and the like, and the deſires that are fixed on thoſe objects, (which are ſo obſervable all of them in the Gnoſticks, 1. their filthy abominable luſts, 2. their love of the world, which makes them deny Chriſt, rather then incur perſecution by profeſſing him, and 3. their looking on themſelves as men of deepeſt knowledge, and priding themſelves in thoſe perfections) are all from an earthy, not an heavenly principle.

16. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and pride of life, is not of the Father, but is of the world.]

17. And all theſe, all wherein they ſo delight themſelves, what are they but poor momentany tranſitory things, whereas obedience to God's will helps us to perpetuity?

17. And the world paſſeth away, and the luſt thereof: but he that doth the will of God abideth for ever.]

b. c. 18. This diſſeminating of unchriſtian doctrines among you, is no more than what Chriſt foretold ſhould fall out about this time. For now the great day of deſtruction upon the obdurate Jewes, is cloſe at hand, (ſee note on Mat. 24. b. and Heb. 10. a.) and as Mat. 24. 5. 11, 12. 'tis foretold by Chriſt that immediately before the deſtruction of Jeruſalem, there muſt be falſe Chriſts, i. e. ſome that take upon them to be ſent from God, as Chriſt was, and ſo to be counter-Chriſts, falſe counterfeits of the the true, and again falſe prophets, bringing in new doctrines, and pretending to do miracles to get authority to them, ſo now we ſee it fulfill'd, there having already appeared many, who undertake to be the ſaviours and redeemers of the Jewes, to reſcue them (which is their notion of a Meſſias) out of their conquerours hands, &c. and now falſe teachers, the Gnoſticks, under Simon the Magician; by whom therefore you ought not to bee ſeduced, but to look on them, as the men foretold by Chriſt, which ſhould, if it were poſſible, deceive the very elect, and by which we know infallibly that this is that time there prophecied of, which though it bring us ſome perſecutions at preſent, yet withal it ſignifies, that if we continue conſtant in the faith, we ſhall ſhortly be delivered.

18. Little children, it is the [b] laſt * time, and as you have heard that Antichriſt † ſhall come, even now are there [c] many Antichriſts, whereby we know that it is the laſt * time.]

* hour † cometh

19. The Antichriſts, or falſe teachers, that are now abroad, may perſwade you, and be conceived by you to be of the ſame piece with us diſciples, and Apoſtles, and Orthodox Chriſtians, and not to differ from us in any conſiderable matters, becauſe they lived in the ſame aſſembly with us, immediately before they thus went out, and taught theſe falſe doctrines among you; But let them not impoſe upon you thus: the truth is, they were not of us, or of the ſame faith with us, though they went out from among us, and an argument of that you may have from their leaving us, or going out from us; For if they had been of the ſame faith with us, what needed they to have ſeparated? they would certainly have continued communion with us; and their not doing ſo, is a manifeſtation, that though they did live among us, yet they were none of them of the ſame faith with us, when they thus forſook us.

19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out* that they might bee made manifeſt, that they were not all of us.]

20. And that teſtimony of the truth of the Goſpel of Chriſt, which was given to it by the holy Ghoſt, is imparted to you, and gives you ſuch an aſſurance of the truth againſt theſe impoſtors, that you cannot in any reaſon be thus cheated by them, ſee note on Act. 10. c.

20. * But ye have an unction from the holy One, and ye know all things.] * And Kai

21. And conſequently my writing to you now, is not out of jealouſie, or ſuſpicion, that you are ignorant of the truth; for then I would write more largely on this matter, and give you the evidences, and proofs of all this, but I ſatisfie my ſelf with theſe brief admonitions, becauſe you are ſo firmly rooted in the truth, that you cannot but diſcern the difference of every ſuch falſe doctrine from the one revealed truth.

21. † I have not written unto you, becauſe ye know not the truth; but becauſe ye know it, and that no ly is of the truth.]

† I have written unto you not becauſe in hypoſa ejus ivri

22. There is no ſuch liar, ſuch dangerous falſe teacher as he that denies Jeſus to be the Meſſias, and thus do the ringleaders of the Gnoſtick hereſie (ſee note a.) Whoſoever doth ſo, is an Antichriſt, denying in effect both the Father and the Son, the Son directly, the Father by conſequence, becauſe he hath teſtified of Chriſt by miracles, and voice from heaven, which teſtimony of the Father is not true, if Jeſus be not the Chriſt.

22. Who is a liar, but he that denieth that Jeſus is the Chriſt? * he is Antichriſt, that denyeth the Father and the Son.

* This is the Antichriſt denying, Τοῦτο ἐστὶν ὁ ἀντιχριστος ὁ ἀρνούμενος

23. And ſo whoſoever denieth the Son to be the Meſſias, renounceth the Father alſo, who hath teſtified him to be ſo. And this do the followers of Simon, the Gnoſticks, who deny Chriſt to have been born, or lived, or died truly, but onely in appearance.

d. 23. Whoſoever denieth the Son, the ſame [d] hath not the Father, but he that acknowledgeth the Son, hath the Father alſo.]

24. You therefore, whatſoever your temptations be, forſake not the doctrine, which from the beginning of your Chriſtianity you have received: To which if you firmly adhere, if you continue in the conſtant profeſſion of the true faith of Chriſt, at firſt revealed to you, you ſhall continue alſo in the favour and love of God the father, and of Chriſt, which is reward ſufficient for that conſtancy.

24. Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.]

25. And whatſoever hazard we run by ſo doing, it matters not, though it be to loſſe of life it ſelf, becauſe he hath promiſed eternal life to thoſe that ſtick faſt to him, though with the loſſe of this.

25. And this is the promiſe that he hath promiſed us, even eternal life.]

26. And this have I ſaid to arm you againſt the ſeducing Gnoſticks, &c. that are now among you, and are ſo ſollicitous to doe ſo.

26. Theſe things have I written unto you concerning them that ſeduce you.]

27. But

27. But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you; but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, * ye ſhall abide in him.]

27. And indeed I need give you no other armature againſt theſe, then what you have already, for the teſtimony of the holy Ghoſt, and ſo of God himſelf, given to the truth of that Goſpel, which hath been preached among you, is ſufficient to fortifie you, and that is ſtill among you, and you have no farther need of teſtimonies of that truth againſt all oppoſers and deceivers; Onely hold faſt and perſevere in that, which you have formerly been infallibly taught by that means, ſee ver. 20. And let not theſe ſeducers yet work upon you.

* or remain in him even now, or ſtill, for the Kgs MS. reads, and pounces it to, μένετε ἐν αὐτῷ καὶ ὑμεῖς.

28. And now, little children, abide in him, that when he ſhall appear, we may have confidence, and not be † aſhamed before him at his coming.]

28. I beſeech you, my tender children, keep faſt to Chriſt, unmoved, that when that great fatal day of viſitation comes, that coming of Chriſt ſo long expected (ſee note b. & Mat. 24. b.) wherein the obdurate unbeleivers ſhall be deſtroyed, and the beleivers delivered and preſerved, we may come with cheerfulneſſe and confidence (ſee Joh. 7. a.) and not be turned with ſhame from him, or as inconſtant (and ſo guilty) perſons, be aſhamed to meet him.

† aſhamed of, or from him, αἰσχυνθῶμεν ἀπ' αὐτοῦ

29. If ye know that he is righteous, * ye know that every one that doth righteouſneſſe is born of him.]

29. Reſolving of this, that Chriſt is a moſt juſt judge, and conſequently that every upright perſon is a child of his, like unto him, and certainly ſhall be uſed by him as a ſon, have all protection and inheritance from him.

† or know that alſo. for King's MS. reads γινώσκετε ὅτι καὶ ὑμεῖς

Notes on Chap. 11.

2. ἀπ' ἀρχῆς Παλαιὰ ἐντολὴ

There be in theſe *two* verſes, which ſeem *perſpicuous*, very many *difficulties*, which it will be fit to explicate. 1. What is meant by *the beginning*, and ſo by the *old Commandment*, *which they had heard from thence*. It hath been conceived by others, that *the old commandment* was that given to the *Iſraelites* by *Moſes*, and then *the beginning* muſt be the *beginning* of the *Jewiſh Church* under *Moſes*, And ſo there may be truth in it, that *the commandment*, which this *Apoſtle* now gives them (whether more *generally*, that they that *profeſſe God*, ſhould not *fall* into thoſe *black heathen* ſins, c. 1. 6. 8, 10. & c. 2. 1, 3. 4. or more *particularly*, that *profeſſion* of *piety* muſt carry *charity* to our *brethren* along with it, which is the *precept* immediately ſubjoyned ver. 9, 10, 11.) was the very *doctrine*, and *commandment* of *Moſes*, whom the *Judaizers* ſo *zealouſly* adhered to, and therefore they were not to look upon it, as any *new*, or *ſtrange doctrine*, brought in by *Chriſt*. But it muſt be remembred, that thoſe whom this *Apoſtle* here writes to, being thoſe, which had formerly by his *preaching* received the *Chriſtian faith*, and the end of this *Epiſtle* being to *confirm* their *conſtancy*, againſt the *ſeducers*, that were now amongſt them, it might be to them a ſufficient *argument* to *receive*, what now he ſaid to them, that it was no more than he had *taught* them, and they had abſolutely *beleived*, and *entertained* at the *firſt preaching* of the *Goſpel* unto them; For the *Gnoſticks* pretending to be *perfect*, and ſo that whatſoever they did, they *ſinned not*, (ſee *note* on c. 1. b.) that which the *Apoſtle* here from the beginning of the chapter deſires to impreſſe upon them, is the unreaſonableneſſe of this, the *obeying* the *commands* of *God* being the one thing wherein *true perfection* conſiſted, ver. 5. and the living of *Chriſtian* lives, after *Chriſt's* pattern, the only way to approve themſelves *Chriſtians* v. 6. And to this it will be moſt pertinent to apply theſe words of the *Apoſtle*, v. 7. following immediately upon thoſe; and then | *from the beginning* | muſt ſignifie *from the beginning of the Apoſtles preaching*, and their receiving the *faith* of *Chriſt*, thus that what he now ſaith unto them, they had *once received* for granted, when they *firſt embraced* the *faith*, And therefore why ſhould they now be led unto *other perſwaſions*, think they may live *unchriſtian* lives, and yet be *perfect* men, *good Chriſtians*. That this is the meaning of ἀπ' ἀρχῆς *from the beginning*] may be concluded from 2 *Joh.* 5 & 6. where the ſame phraſe is twice uſed, *I write no new commandment to thee, but that which we had from the beginning*, (& that in the ſame matter, ſpecified here againſt *uncharitableneſſe*, v. 9.) *that we love one another*, And v. 6. *This is the commandment, that according as ye have heard from the beginning, ye ſhould walk in it*. That this belongs to the *true, pure, Chriſtian* doctrine, taught them at the *firſt* planting of the *faith* among them, (and not to the *precepts* given to the *Jewes* by *Moſes*) and that in *oppoſition* to the *new, heretical* doctrines, lately brought into the *Church* of *Chriſt* by the *Gnoſticks*, may appear both by the *antecedents* and *conſequents* there. In the *antecedents*, v. 4. *I rejoiced greatly, that I found of thy children walking in the truth*, i. e. according to the *pure Chriſtian* doctrine of *charity* &c. *as we have received commandment from the Father*, referring to that *voice* of *God* in *mount Tabor*, in the hearing of this, and two other *Apoſtles*, that all were to *hear Chriſt*, i. e. *practiſe* what he had *commanded*, And upon that it follows, *And now I beſeech thee, not as writing a new commandment, but that which we had* (i. e. we *Apoſtles* had) *from the beginning*, when *Chriſt* firſt preached to us, *that we love one another*, that of *charity* being the *precept*, that *Chriſt* moſt *early*, and moſt *earneſtly* impreſt on his *diſciples*, *By this ſhall all men know that you are my diſciples, if you love one another*. So likewiſe appears by the *conſequents*, the mention of the *many deceivers entred into the world* v. 7. as the reaſon, why he inculcates that *commandment* which they *had had from the beginning*, *For many deceivers* &c. This concludes that the *doctrine* which he thus inculcates, was it, which they had *beleived*, before theſe *deceivers* came, and ſo fitly belongs to that *doctrine*, which from the *beginning* of *their Chriſtianity* they had *entertained*, and were now in danger to be *ſeduced* out of it, if they did not take care, to make good their *conſtancy*. By this *interpretation* of the *like* phraſes *there*, it is all reaſon to interpret them ſo *here* alſo, and then that whole 7th *verſe* will be very plain, Theſe *ſeducers* bring you *new doctrine*, That which I bring you, is *not* ſo, but the very *doctrine*, that you *received* at the *firſt* preaching the *Goſpel* to you, and that which you did *receive* ſo, deſerves ſure to be

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lookt on, not with *ſuſpicion*, as *novel*, but with *ſecurity*, as an *old commandment*, which you can no more miſtake in *adhering* to, then you can think you did, in your *firſt* receiving of the *faith*. And ſo that may be the moſt ſignificant rendring of the *laſt* words of the *verſe*, Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς, either in the *order*, wherein they lie, *An old commandement it is, the word which you heard from the beginning*, or elſe, making ὁ λόγος the *ſubject* of the *propoſition*, *the word which ye heard from the beginning* (which ye *received* and *beleived*, when the *faith* was *firſt* preached to you) *is the old* (ſure no *novel*) *commandement*. This *difficulty* being thus explained, A *ſecond* follows, v. 8. what is meant by a *new commandement?* The *phraſe* ſure referres to the words of *Chriſt*, *Joh.* 13.34. *A new commandement I give unto you, that you love one another, as I have loved you, that you accordingly love one another.* Where the duty of *charity* to our *brethren*, though it had been commanded by *Moſes's law*, yet was now elevated to an higher pitch by *Chriſt's example*, and *precept* founded therein, even to *loving enemies*, and *laying down* or *venturing* our very *lives* for the *ſpiritual* advantages of other men. In which reſpect this *degree* of *charity* now required by *Chriſt*, is by him ſtyled a *new commandement*, And ſo 'tis here by this *Apoſtle*, And being ſaid to the *Jewiſh Chriſtians*, he foreſees ſome poſſible *prejudice* that may lie upon it, by being thus *new*, a *ſuperaddition* to *Moſes's law*, (it being the *Gnoſticks* endevour to comply with the *Jewiſh Zealots*, and to maintain *Judaiſme* againſt *Chriſtianity* it ſelf) And therefore to *vindicate* it from this, he adds ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, or ἡμῖν, as the *King's MS.* reads, *which thing is true in it ſelf, and in you*, or *us*] i.e. This *ſuperaddition* to the *Moſaical law* in this point of *charity* to other men, which makes it capable of the ſtyle of a *new commandement*, is *in it ſelf true*, i.e. it is moſt certainly *true*, that *Chriſt* made it, and in himſelf *exemplified* it to us, and therefore though it be in ſome reſpect *new*, yet all *Chriſtians* are obliged to *receive* it, and beſide that, it is *true in you* or *in us*, i.e. hath a ſpecial conſiderable *truth* in it to us at *this* time, and the reaſon of that laſt, is rendred in the enſuing words, ὅτι ἡ σκοτία (or as the *King's MS.* reads, σκία) παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει *becauſe the darkneſſe, or the ſhadow paſſeth, and the true light already ſhineth.* What is the meaning of theſe phraſes, is yet a farther *difficulty*, but by *analogie* with other the like in theſe books, may be explained; *Chriſt is called* the *true light*, *Joh.* 1.9. *Light* in reſpect of his *doctrine*, which was the *direction* of every mans *life*. And *true light* in reſpect of the more *imperfect ſhadows* that had been before under the *Law*; Thus, when it is ſaid, *Grace and truth came by Jeſus Chriſt*, and that the *true worſhippers ſhall worſhip the Father in ſpirit and in truth*, *truth* denotes the *ſubſtance*, in *oppoſition* to *ſhadows*, the *ſubſtantial worſhip* in *oppoſition* to the *rudiments* of the *Law*. And this ſenſe is much favoured here by the *King's MS.* which reads not σκοτία *darkneſs*, but σκία *ſhadow*, which is uſed of the *Law*, *Col.* 2 17. *Heb.* 10.1. and ſo the word παράγεται *paſſeth*] doth incline, for that is oft applied to a *ſhadow*, (*my time paſſeth like a ſhadow* &c.) but not ſo to *darkneſs*. And indeed as *light* is oppoſed to *darkneſſe*, ſo *true light*, which is ſomewhat more, that in which is no *mixture* of *darkneſſe*, is moſt fitly oppoſed to a *ſhadow*, in which there is ſome of that *mixture*. 'Tis true indeed ver. 9, & 11. we read σκοτία *darkneſs*, which may make it probable, that it ſhould be σκοτία not σκία, *darkneſs*, not *ſhadow here*, But that *argument* is of little force, becauſe there the *oppoſition* being betwixt that, and *light ſimply*, σκοτία *darkneſs* was neceſſarily to be uſed, and by that is meant the *darkneſs* of *ſin* in both places, the *hating the brother*, But here it being not *ſimply light*, but with this *addition*, the *true light*, *ſhadow* is it, to which that is moſt properly *oppoſed*, And it need not ſeem ſtrange, that both theſe *oppoſitions* ſhould here be uſed ſo neer one to the other, it being *evident*, that the *doctrine* of *Chriſt* which is *oppoſed* to *ſin*, and ſo to *darkneſs*, which denotes that, is *oppoſed* alſo to the *Law of Moſes*, as a more *perfect*, to that which was *leſſe perfect*, an *higher* degree of *charity* now *exemplified*, and required by *Chriſt*, to a *lower*, and more *imperfect* degree of it, before required by *Moſes*. As for the *paſſing* of the *ſhadow*, and *ſhining* of the *true light*, that evidently ſignifies the *abolition* of the *Moſaical law*, and the *Chriſtian law* taking place, prevailing over it. Which this *Apoſtle*, which knew that to be the *laſt hour*, and ſo the *deſtruction* of the *Jewiſh Temple* (and conſequently *ſervice*) ſo ſuddainly to *approach*, could not but know that it was now at hand, And indeed the *Apoſtles* having received *revelations* to that purpoſe, (ſee *note* on *Rom.* 7.a.) it is here truly ſaid ἤδη φαίνει, this *true light already ſhineth*, the *Law* was *already aboliſhed*, and only the *Chriſtian doctrine* in force *already*. And ſo this is a moſt commodious, efficacious *reaſon*, to *prove* and *preſs* the matter in hand, that if this were a *new* cõmandment, wch here he ſpeaks of, and no *old Judaical* one, yet it was part of the *doctrine* of *Chriſt*, & that was now in full force over the world, the *Judaical law* being already *abrogated*, and the *deſtruction* of their whole *policie very near at hand*, v. 18.

That ἐσχάτη ὥρα here ſignifies that *famous period*, the *deſtruction* of the *Jewes*, will not only appear by comparing that phraſe with many other of that kind in theſe *Books*, the τέλος *end*, and συντέλεια *conſummation* of the *age*, and ἐσχάτῃ ἡμέρᾳ *the laſt daies*, but alſo by the whole *context* in this place; For the ἠκούσατε (here following) *ye have heard*] being a form of *citing*, muſt neceſſarily referre us to ſome *prediction* that had before been delivered of the matter here ſpoken of, *viz.* the *coming* of *Antichriſt*. This *prediction* was certainly that of *Chriſt's*, *Mat.* 24. where before this *fatal day*, in *three* ſtages of his *diſcourſe*, *three* ſeveral *times* he toucheth on this matter, firſt v. 5. *There ſhall come many in my name, ſaying, I am Chriſt, and ſhall deceive many.* Then v. 11. *many Pſeudo-prophets* (i.e. that pretend a *miſſion* when they have it not) *ſhall ariſe and deceive many*, Then v. 23. *If any ſhall ſay, Lo here is Chriſt, or there, beleive them not, for there ſhall riſe Pſeudo-Chriſts and Pſeudo-prophets, and ſhall ſhew many ſignes and wonders, ſo that they ſhall deceive, if poſſible, even the elect; behold I have told you before.* Of the firſt ſort are thoſe *counterfeit Chriſts* who pretended ſoon after *Chriſt's aſcenſion*, Of which it is therefore ſaid,

ὅτι

Θευδᾶς — οὔπω δὲ τὸ τέλος, *the end is not yet*, they were to be some years before this *destruction*. Of this sort was *Theudas*, not he which is mentioned *Act.* 5. 36, 37. as *antienter* then *Judas Galilæus*; but another mentioned by *Josephus*, under *Claudius*'s reign, when *Fadus* was *Procurator* of *Judæa*, who, saith *Eusebius* l. 2. c. 11. out of *Joseph: Ant:* l. 20. c. 5. — Γόητος — πολλὰς *deceived many*. Of this sort was the *Ægyptian*, *Act.* 21. 38. mentioned also by *Eusebius*, l. 2. c. 19. out of *Josephus*. And so also *Dositheus* or *Dosthes*, in *Origen cont: Celsum* l. 1. and in *Hegesippus apud Euseb.* l. 4. c. 22. and divers others who undertook to be *deliverers* of the *people*, which is in effect to be *Christs*, as a *Christ* is defined by S. *Luke* c. 24. 21. μέλλων λυτροῦσθαι τὸν Ἰσραήλ, *he that should redeem Israel*. So again in the last place, the *false Christs* and *false prophets*, are the like to these, *differing* from them only in the *time*, wherein they should *shew* themselves, viz. *after* the *besieging* of *Jerusalem*, v. 15. when upon the sudden raising of it again by *Cestius Gallus* the *Christians* fled out of *Judæa*, v. 16. for then was it an opportunity for *false Christs* to attempt to gather *followers*, and undertake *deliverances*, if any would be *deceived* by them. But the *deceivers* that especially belong to this place, are those of the *second* or *middle* stage, *Mat.* 24. 11. called there πολλοὶ ψευδοπροφῆται *many Pseudo-prophets*, immediately before the *standing* of the *abomination of desolation in the holy place*, i. e. (as S. *Luke* interprets it) before *Jerusalem* was *incompast with armies*, i. e. *besieged*, as here the *many Antichrists* among them is a proof that it was the *last hour*. Of that *point* of *time* five things are there *foretold* by *Christ*, which are so exactly *fulfill'd* in this *time*, wherein S. *John* writes, that the very *reciting* them is almost the *sum* of this *Epistle*, 1. that the *Jewes* should be very *cruel* in *persecuting* the *Christians*, *Mat.* 24. v. 9. Secondly, that *many Christians* should be *scandalized* by this means, i. e. *renounce* the *faith*, to *comply* with the *persecuters*, v. 10. Thirdly, that they that did thus *renounce* the *faith* to *comply* with the *persecuters*, (viz. the *Gnostick heretick*s) should *persecute* those that stuck fast to *Christ*, and *deliver* them up to the *persecuters*, v. 10. Fourthly, that *Pseudo-prophets* should rise, and, upon this *advantage* of *ridding* men from *persecution*, *seduce* many, v. 10. Lastly, that upon this *increase* of *persecutions* upon the *orthodox Christians* both from the *Jews* & *Gnosticks*, called the *increasing* of *iniquity*, the *orthodox* themselves should *begin* to *faint*, their *love* to *Christ grow cold*, v. 12. After which it soon follows v. 14. *And then shall the end come.* By the accordance of all which passages there and here, it is manifest who are these *Antichrists* here set down, as the *immediate forerunners* of the *siege* of *Jerusalem*, viz. those *false prophets* 2 *Pet.* 2. 1. who there are said to have *denied the Lord that bought them*, and here c. 4. 3. to *deny Christ* τὸ *have come in the flesh*, and so were *Antichrists* properly so called, profest *enemies* to *Christ*, and withal the most *cruel enemies*, and *persecuters* of the *Christians*, i. e. the *Gnosticks* particularly, a *sect* of *unclean abominable Christians*, which being followers of *Simon Magus* laboured to *deceive* many, by rehearsing the *miracles* which he did, and by their *doctrines* of the *lawfulness* of *renouncing Christ* in time of *persecution* gathered many to them, who were first willing to *escape persecuting*, and then *hated*, and themselves *persecuted* all others. And to this 'tis clear that this whole *chapter* belongs, first asserting the *doctrine* of *Christ*, which these had *perverted* and *denied*, v 1. then the *necessitie* of *Christian practise* v. 3, 4, 5, 6. against these most *unchristian livers*, then particularly the *doctrine* of *Christian charity*, against their *hating* and *persecuting* other *Christians*, v. 9, 10, 11. then the *contempt* of the *world*, and *bearing* of the *crosse*, & of all *hardship* for *Christ*'s *sake*, v. 15. and then in this v. 18. having told them, that (according to *Christ*'s *prediction*) this was the *season* to expect such *deceivers*, he comes particularly to them v. 19. that they *went out* from the *Christians*, but *were not of them*, i. e. were not *true*, but *equivocal*, and onely *nominal Christians*, and now were separated from them, as a *sect* that *brake* off and *went out* of the *Church*, and so were no longer to be counted *Christians*, v. 21. especially when they *denied Jesus* to be the *Christ*, as the *Gnosticks* did. And so he concludes that he had *written* to them of those that *deceive* them, v. 26. That this place, and peculiarly v. 19. belongs to the *Gnosticks* particularly, see *Cyrill* of *Jerusalem*, *Cat.* 6. p. 134. where speaking of *Simon Magus* he saith, Περὶ οὗ γέγραπται, Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, *of whom it is written they went out from us, but they were not of us*, and as the *Barocian* MS. adds, εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκασιν ἂν μεθ' ἡμῶν, *If they had been of us, they would have remained with us*, which is that whole 19. verse applied to *Simon* and his *followers*, whom p. 137. he names, *Cerinthus*, (and in the *Barocian copie*, καὶ Μένανδρος) *Menander*, *Carpocrates*, *Ebion*, and *Marcion*. And again *Basilides* and *Valentinus*. Before him see *Polycarp* in his *Epist:* to the *Philippians*, p. 20. in these words, Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι, καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστίν, καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ, *Every one that doth not confesse that Jesus Christ came in the flesh, is Antichrist, and whosoever confesseth not the martyrdome or testimonie of the crosse* (i. e. that doth not *confesse Christ*, when *danger* attends that *confession*) *is of the devil, and whosoever converts the oracles of God to his own lusts, and saith that there is neither resurrection nor judgement, he is the first-born of Satan*, (which is in the *antients* generally the *title* of *Simon Magus*) And accordingly in the *Epistles* of *Ignatius* the *primitive Martyr*, especially that to the *Smyrneans*, he fortifies them against this *doctrine* of the *Gnosticks*, that *Christ* did not *suffer*, nor was *born*, nor *rose* again ἀληθῶς ἐν σαρκὶ, *truly in the flesh*, but onely τῷ δοκεῖν *in appearance*.

Who the πολλοὶ Ἀντίχριστοι were v. 18. hath been at large deduced, *note* b. the whole *sect* of *Gnostick hereticks*; One mistake onely this matter may be farther liable to, by thinking the ὁ Ἀντίχριστος *the Antichrist*] here to be some *peculiar person*, distinct from the *many Antichrist*'s there. If there were any convincing reasons to conclude this, it would soon be decided, who it was, those *first-*

c. ὁ Ἀντίχριστος

first-fruits of *Satan*, *Simon Magus*, who may well be supposed *alive* at the *writing* of this *Epistle*, being affirmed by the *antients* to have contended with S. *Peter* and S. *Paul* at *Rome*, and that most probably at their coming thither, before their *martyrdome*, i. e. about the twelfth of *Nero*, very little before the *Jewish war*, which brought that *ruine* upon them, see *Arnobius* l. 2. *adver: Gentes Sulpicius Severus Hist: sacr:* l. 2. *Cyril: Hieros:ol: Catech:* 6. *Isidore Pelusiot: Ep:* 13. All relating that contention between those *Apostles* and him, and that, saith *Cyril*, after the *errror* of the *Gnosticks* had spread it self over the *Church*, and so made it necessary for the *Apostles* to oppose him publickly. Beside him other *particular* persons there were also, capable of this title, *Cerinthus* opposed by this *Apostle* S. *John* particularly, and *Carpocrates* and *Saturnilus* and others. But there is no reason thus to affix the *title*, the ὁ Ἀντίχριστος *the Antichrist* here being visibly of the same *importance* with the same word v. 18. And that there, either all one with, or contained under the *many Antichrists* that follow. For so the words must import, that the *prophecie* which had foretold that *Antichrist comes* in the *last houre*, was *fulfilled* in the *many Antichrists* that were then *come*: which could not be, if that *Antichrist* foretold were another from those *many Antichrists*. And besides it hath already appeared that the *coming* of that *Antichrist* foretold, was the *arising* of *false prophets*, *Mat.* 24. 11. and then though the word be here in the *singular* number, yet must it be all one with those ψευδοπροφῆται *false prophets* in the *plural*. And it is ordinary for a word in the *singular* to be a *complexum*, and so to signifie a whole *sort* or *sect* of people, as it is apparent ὁ ψεύστης *the liert* here v. 22. denotes all those *false prophets*, i. e. *heretical false teachers*, that *deny Jesus* to be the *Messias*, and not some *singular* person, that did so. By all which it appears, that what is here said both of the *Antichrist*, and the *many false Christs*, belongs equally to the times *before* the *destruction* of *Jerusalem*, and denotes the *Gnosticks* to be them, and cannot duly be applied to any other. And if it be here objected that there is a *difference* between *false prophets* and *Antichrists*, and so that the *Antichrist* here will not bee the *false prophets Mat.* 24. I answer, 1. that here appears not the least difference in the importance of the words literally taken, (and accordingly c. 4. 1. they that are here called *many Antichrists*, and there v. 3. *the Antichrist*, are πολλοὶ ψευδοπροφῆται *many false prophets*, as appears also by comparing the *characters* of them there v. 2. with what is here said of them) for 1. *Christ* and *prophet* are all one, the word *Christ* denoting that *divine unction* or *commission*, to that *great prophetick office*, which *Christ* exercised here on earth, and accordingly we know that *Moses* foretells his *coming* in that style, *A prophet shall the Lord your God raise up unto you*, and so 2^dly, the words ἀντὶ and ψευδο] in *composition*, are oft all one, as in ἀντιθεσις and the like, as when we use the word *counterpart* of one thing made *like* another, which yet is *not* it, and so *counterfeit*, one which *pretends*, and looks *like* another, which he is not. And so Ἀντίχριστος will be (most litterally) rendred a *Counter-Christ*, and that is a *Pseudo-Christ*, or *false Christ*. And such it is certain was *Simon Magus*, who profess'd himself to be *Christ Jesus*, who appeared to *converse* among the *Jews*, See *Cyrill* of *Jerusalem* in *Catech:* τὰ αἰρέσεων. If this be not sufficient, then 2^dly, I answer, that the *Gnosticks* or followers of *Simon*, as they were *false teachers*, and so might be called ψευδοπροφῆται in that *respect*, so they were bitter *opposers* of *Christ*, and all the *orthodox Christians*, *denied Christ* to be *come* in the *flesh*, and *persecuted* all that *asserted* it, and in that *respect* 'tis as visible that they were ἀντίχριστοι, as ἀντὶ signifies *opposition*, or *contrariety*, *Antichrists* beyond all that ever any *Christians* were, or can be imagined to be. And then though *Antichrists* are somewhat more then *Pseudo-prophets*, because all *false prophets*, or *false teachers*, do not thus *deny* or *oppose Christ*, and the *fundamental articles* of our *redemption*, yet still *the greater contains the lesse under it*, and so that *prediction* that foretold there should *come false prophets before the besieging* of *Jerusalem*, was abundantly *fulfilled* in these *false teachers*, which were, over and above *Antichrists*, profess'd *opposers* of *Christ*, and *Christians*.

To have the Father] is to be expounded by *analogy* with *having grace*, *Heb.* 12. 28. i. e. *retaining* it, *holding* it *fast*, or making *use* of it, as in the *parable* of the *talents*, *He that hath*] is hee that *makes use* of, and *improves* the *talents* by so doing, ἔχων for κρατῶν. Thus here *to have the Father*] is to *retain* and *hold* fast his *doctrine*, not to *forsake* or *depart* from it, which every one must be said to do (and so here οὐκ ἔχων πατέρα *not to have the Father*) *who denieth Christ* to be the *Messias*, of whom *God* hath so *positively testified that he is so*. So again in the *end* of the *verse*, the *phrase* is used, and so c. 5. 12. *He that hath the Son, is he that adheres, and continues* in the *faith* of *Christ*. So 2 *Joh.* 9. *He that abides not in the doctrine of Christ, hath not God*, i. e. *forsakes and apostatizeth* from him, *but he that continueth in the doctrine of Christ, he hath both the Father and the Son*, by *adhering* to *Christ*, and that *doctrine*, which he hath *revealed* from his *Father*, *adheres* to *God* also.

Paraphrase.

CHAP. III.

1. As for the persecutions that befall the orthodox professors at this time, and are such discouragements to many, tempting them to fall off from their profession, Mat. 24. 10. these are but effects necessarily consequent to God's loving us: For is not God's love very particularly, and remarkably express'd and testified to us, that he acknowledges us to be his sons, and gives us the privileges that belong to such? Certainly it is: And yet this is the very reason that we are so persecuted by the world, They look on us as a people contrary to them, having other relations then they have; for they depend upon the world and not upon God, have nothing to doe with him, and therefore no wonder that this befalls us.

1. BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.]

2. Beloved,

2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be; but we know, that * when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is.]

* If he appeariſe.

this ſtate and condition of ours is the ſtate and condition of the ſons of God; and what we ſhall be hereafter, what inheritance ſhall be made over to thoſe ſons, is not yet revealed. But this we know, that when that bleſſed time ſhall come, we that are ſons of God, ſhall (as the notion of ſons ſignifies in the ſcripture) be like unto that Father of ours, like him in holineſſe, and like him in bliſſe, and that bliſſe ſhall conſiſt in ſeeing of him as he is, a fountain of all that is deſirable to our natures.

2. My beloved, whatever our perſecutions or preſſures are, this I aſſure you of, that we are the ſons of God, and ſhall be ſo for ever.

† on him in' autō

3. And every man that hath this hope † in him, purifieth himſelf, even as he is pure.]

3. And whoſoever hopes or depends on God for any ſuch future ſtate, if he expect to receive it from him according to his manner of promiſing, not abſolutely, but conditionally, or indeed whoſoever ſets his heart on the viſion of God, a pure and bliſsful ſtate, not any ſenſual paradiſe, but a ſpiritual ſtate of bliſſe, made up of holineſſe and purity, will in all reaſon ſet a purifying here, be a practiſing and ayming after that excellent copie, that he may be capable of that perfect purity hereafter.

* doth alſo cōmit tranſgreſſion.

4. Whoſoever comitteth ſin, * tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.]

4. Sin is a contrariety to the law of God, an act of diſloyalty to our King, and he that deliberately commiteth any act of ſin, doth proportionably commit a rebellion and diſloyalty againſt Chriſt.

5. And ye know that he was manifeſted to take away our ſins, and in him is no ſin.]

5. And Chriſt both by his example, being ſinleſſe, never guilty of any act of ſin, and by all that he hath done and ſuffered for us, hath deſigned this ſpecial end to himſelf, to purifie our lives, and cleanſe us from all deliberate acts of ſin.

6. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.]

6. He that adhereth faſt to him, that as a member of his, continueth in him, falleth not indulgently or deliberately into any act of ſin; he that doth ſo, diſclaims all true knowledge of God, (is no Gnoſtick properly called) or converſation with him.

7. Little children, let no man deceive you: he that doth righteouſneſſe, is righteous, even as he is righteous.]

7. My young tender Chriſtians, let not the Gnoſticks ſeduce you to your ruine, he that continues in all righteous actions, that actually performs the will of God, and not onely in intention of mind, and that through his whole courſe of life, and if he fail therein, returns again ſpeedily by repentance, this perſon, and none but this, is the Chriſtian righteous man, he and none elſe is accepted by God as righteous under the Goſpel, in like manner and proportion as Chriſt doing righteouſneſſe is ſaid to be righteous, upon that and not any other ground of denomination.

† diſſolve λύσῃ

8. He that [a] committeth ſin, is of the devil; for the devil ſinneth from the beginning: for this purpoſe the ſon of God was manifeſted that he might † deſtroy the works of the devil.]

8. He that deliberately committeth any act of known ſin, is, in that, or ſo farre, an imitator of the devil, for as the beginning, ſoon after his creation, he acted rebellion againſt God, and hath done ſo ever ſince; And to take off all men from following of him, was the very deſigne of Chriſt's coming into the world. a.

9. Whoſoever [b] is born of God, doth not commit ſin: for his ſeed remaineth in him, and he [c] cannot ſin, becauſe he is born of God.]

9. Whoſoever is a true childe of God, keeps himſelf ſtrictly from all deliberate ſin, and the reaſon is clear, becauſe that principle of ſonſhip, that from whence he is ſaid to be born anew, or of God, to wit, his ſincere reſolute converſion to God, if that continue to have any energie or life in him, is directly contrary to, and incompatible with the committing any ſin, and therefore he cannot thus ſin, becauſe he is a child of God, a regenerate perſon, i. e. ſuch ſinning is unreconcileable with that ſtate. b. c.

* By this Ἐν τούτῳ

10. * In this the children of God are manifeſted, and the children of the devil: whoſoever doth not righteouſneſs [d] is not of God, neither he that loveth not his brother.]

10. This is the character of difference between pious and wicked, regenerate and unregenerate men, He that lives an impious and uncharitable life, is no regenerate childe of God's, whatſoever he flatter himſelf of his ſtate. d.

11. For this is the meſſage that ye heard from the beginning, that we ſhould love one another.]

11. For this of charity is the grand fundamental doctrine, which was ſo often, and ſo earneſtly commanded by Chriſt, when he was here on earth.

† Cain was Καὶν ἦν

12. Not as † Cain, who was of that wicked one, and ſlew his brother; and wherefore ſlew he him? becauſe his own works were evil, and his brother's righteous.]

12. And how contrary is this to that emulation, and maligning of thoſe, that are better than they, which was the affection that put Cain on killing his brother, and doth the like in the Gnoſticks now abroad, who hate and perſecute all the orthodox Chriſtians to death, and can have no other quarrel to them, but that their own works are evil, and the others good.

13. Marvel not, my brethren, if the world hate you.]

13. But this you pure Chriſtians have no reaſon to wonder at, if it prove to be your lot.

14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother, abideth in death.]

14. We know that wee are regenerate Chriſtians (ſee note on Lu. 15. c.) by our charity to other men, which he that hath not, is clearly an unregenerate, unchriſtian perſon.

15. Whoſoever hateth his brother is a murtherer, and ye know that no murtherer hath eternal life abiding in him.]

15. The hating of others is by interpretation the killing of them, becauſe it is ſo in intention of heart, did not ſome outward reſtraint curb it, and he that is ſuch, is acknowledged by all men to be quite contrary to the Evangelical temper, the regenerate ſtate, from the having ſpiritual life abiding in him, which the Gnoſticks, that are ſo malicious, doe yet ſo much talk of.

16. Hereby.

16. Chriſt's love to us was expreſſed in this, that he was willing to incurre the utmoſt hazard, even to venture his life to reduce us, and agreeably Chriſtian charity obligeth us to venture even our lives for other men, after the manner, and upon ſo noble a deſigne, as Chriſt did, i. e. to bring unto the Chriſtian faith (as the martyrs did) any one or more enemies of Chriſt, and ſo likewiſe in other caſes proportionable to this;

16. Hereby perceive we the love of God, * becauſe he laid down his life for us: and we ought to lay down our lives for the brethren.] * that is,

17. But how contrary to this is the practiſe of the world, when rich men that have to ſpare for others, have yet no compaſſion, or charity to them; which he that doth, how can he be ſaid to be mercifull as God is mercifull, or how to love God, when he doth ſo contrary to his commands?

17. But who ſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?]

18. My dearly beloved tender Chriſtians, let our charity to our brethren ſhew it ſelf in actions of ſincere kindneſſe and bounty to them.

18. My little children, let us not love in word, neither in tongue, but in deed and in truth.]

19. And by loving one another thus, we are able to diſcern or judge of our ſelves, that we are ſuch as we profeſſe our ſelves to be, v. 18. and by ſo judging we ſhall have our hearts ſecure and confident, that God will hear our prayers, v. 22. & Joh. 9. 31. e.

19. And hereby we know that we are of the truth, † and ſhall * aſſure our hearts before him.] † and we ſhall perſwade, πείσομεν. * boldneſſe παῤῥησίαν.

20, 21. And indeed that this diſcerning our ſelves to be ſuch as we pretend our ſelves to be, is neceſſary to the giving us this confidence toward God, appears by this, that on the one ſide our hearts condemning us, is a ſure argument that God will doe ſo too, (and then not hearken to our prayers) becauſe he knoweth all things of us that we can know of our ſelves, And on the other ſide, if we have nothing to charge on our ſelves, then we may come thus confidently to God, not fearing that he will lay any thing to our charge (ſee note on Joh. 7. a.) that we are not guilty of, or that he will be wanting to them that walk ſincerely before him.

20. For if our heart condemn us, God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemn us not, then have we † confidence towards God.]

22. And he will certainly hear our prayers, ſuppoſing them ſuch, as to which his promiſe of hearing doth pertain, becauſe by obeying him we are qualified to have our prayers heard by him, ſee Jam. 1. b.

22. And whatſoever we ask, we receive of him, becauſe we keep his commandments, and doe thoſe things that are pleaſing in his ſight.]

23. And one prime part of that obedience is to continue conſtant in the profeſſion of Chriſt, and perform all the duty owing from us to Chriſt and our brethren, according as he by ſpecial precept hath required of us.

23. And this is his commandment, that we ſhould beleive on the name of his ſon Jeſus Chriſt, and love one another, as he gave us commandement.

24. And he that obeyeth him is really one of thoſe which the Gnoſticks pretend to be, i.e. dwelleth or continueth in Chriſt, and conſequently receiveth all gracious influences from him, as the members from the head, as long as that is united to them, and that we are ſuch, i.e. that Chriſt hath not yet forſaken, but ſtill continues united to us, appeareth by the gracious charitable temper and diſpoſition, ver. 10, 17. which we tranſcribe from him, ch. 4. 13. ſee note on Lu. 9. d.

24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.]

Notes on Chap. III.

2. Ἁμαρτάνειν, ἁμαρτίαν ποιεῖν, ἁμαρτίας ποιεῖν, ἁμαρτίαν ἔχειν.

Ἁμαρτάνειν, *to ſin*, and ἁμαρτίαν ποιεῖν. *to doe*, or *commit ſin*] which appear to be directly the ſame by comparing v. 6. & and v. 8. and ſo ἁμαρτίαν ἔχειν chap. 1. 8. *to have ſin*] all one with *having ſinned*, v. 10. have a ſpecial *energie* in the writings of this *Apoſtle*, to denote a *deliberate, preſumptuous commiſſion* of *ſin*, not every *ſin* of *ignorance, incogitance, frailty*, but, after *deliberation*, an *adviſed commiſſion* of it. This is here affirmed to be ποιεῖν ἀνομίαν, the *committing tranſgreſſion*, where ἀνομία ſignifies *oppoſition*, or *contrariety* to *Chriſt's law*; *Juſtinian* renders the word *iniquitatem* (*Inſtitut: 4. de injur: Iniquitas & injuſtitia quam Graeci ἀνομίαν καὶ ἀδικίαν vocant*) and *iniquitas* is this *oppoſition* or *irregularity* to the *will* of *God*, viz: that *will* of his *revealed* to us by *Chriſt*, to which we now profeſſe *obedience*. It is here made matter of ſome *queſtion*, whether theſe *phraſes* ἁμαρτάνειν, and ποιεῖν ἁμαρτίαν, *to ſin*, and *to commit ſin*, are to be *interpreted* onely of an *habit* of ſuch *deliberate* ſin, or belong to *one ſingle act* of it. But the reſolution is eaſie, that though he that *lives impenitently* in any *habit* of *known* ſin, be moſt *eminently* ſaid to *ſin* and *commit ſin*, yet he that is *guilty* of any *one deliberate act*, is here primarily meant by theſe phraſes. This appears by the uſe of the words in *ſome* of the places, where it muſt neceſſarily denote an *act*, and not only an *habit*, as c. 2. 1. *Theſe things I write unto you*, ἵνα μὴ ἁμάρτητε *that ye may not ſin*, where it would be unreaſonable to think that the *holy Apoſtle* deſigned his *Epiſtle* to keep them from *habits* only, and not alſo from each *act* of *deliberate* ſin, This is again evident in this place, for not onely he that *lives habitually* in *ſin*, but he that *commits* any *one deliberate act* of it, ἀνομίαν ποιεῖ *committeth* a *tranſgreſſion* of the *law*, *oppoſeth* and *doth contrary* to the *law* of *Chriſt*, which ſeverely forbiddeth ſuch *ſingle commiſſions*, and not onely the *habits* of them, and ſo ver. 5. when it is ſaid that *Chriſt appeared that he might take away our ſins*, and that *there is no ſin in him*, 'tis evident that he *came* to *take away* our *acts*, as well as our *habits*, and that there was no *act*, as well as no *habit* of *ſin* in him, and ſo in all that *follows* v. 6, 8, 9, &c. one *act* of *ſin* is *contrary* to *abiding* in *Chriſt*, i. e. to *adhering* to him, to *ſeeing* and *knowing*, i. e. to *obeying* him, one *act* is *of* or *from the devil*, one *act* as *contrary* to that *ſeed*, that *purity*, that *principle* of *filiation*, that is in him that is *born of God*, and not only an *habit* of it.

ποιεῖν Ἀνομίαν

What

b. Τοιοῦτος ἐν Deo

What γεγεννημένος ἐκ τοῦ θεοῦ, *being born of God*, signifies, hath been noted *Joh.* 1. *note* b. to have *received* some *special influence* from *God*, and by the *help* and *power* of that, to be *raised* to a *pious* life. Agreeably γεγεννημένος ἐκ τοῦ θεοῦ, *he that hath been born of God*, is literally, he that hath had such a blessed *change* wrought in him by the *operation* of *God's Spirit* in his *heart*, as to be *translated from the power of darkness into the kingdome of his dear son, transformed* in the *spirit* of his *mind*. i. e. *sincerely changed* from all *evil* to all *good*, from *obedience* to the *flesh* &c. to an *obedience* to *God*: Onely it is here to be noted, that the *phrase* is not so to be taken, as to denote onely the *act* of this *change*, the *first impression* of this *virtue* on the *patient*, the single *transient* act of *regeneration* or *reformation*, and that, as in the *preter* tense, now *past*, but rather a *continued course*, a *permanent* state, so as a *regenerate* man, and a *child* of *God* are all one, and signifie him that *lives* a *pious*, and *godly life*, and *continues* to doe so, For so that phrase of being υἱὸς or τέκνον a *child* or *son* of any kind of *father*, signifies a *resemblance* or *similitude* of *inclinations* and *actions*, as a *child* of the *devil*] is one that *commits* (and so *continues* to doe) *Satanical wicked* practises, and so *sons of Belial*] are *vitious* persons, and so our *Saviour* interprets the *phrase*, *If ye were the children of Abraham, ye would doe the works of Abraham, but you are of your father the devil*, i. e. you *doe* those things which are *imitations* of him, such things as he doth, And so generally in this *Epistle*, he that is *born of God*] signifies a man truly *pious*, an *obedient* servant of *God*, and such is the *subject* of this *proposition* here, when of such an one it is said he *cannot sin*.

Τὸ τέκνον

c. ὁ δύναται

What is meant by ὁ δύναται, *cannot*] here, will best appear by what S. *Chrysostome* on *Rom.* 8. saith of the *tree* in the *Gospel*, where 'tis said, *A corrupt tree cannot bear good fruit, nor a good tree corrupt fruit: he*, saith he, *that saith a corrupt tree cannot bring forth good fruit, ὁ κωλύων ἀπὸ κακίας εἰς ἀρετὴν μεταβολὴν, forbids not a change from vice to virtue* (denies not that to be *possible*) *but affirms*, that ὁ ἐν τῇ κακίᾳ διατριβὴ *the continuance in wickedness cannot bring forth good fruit, for*, saith he, *he said not that an ill tree cannot become good, but that, remaining evil, it cannot bear good fruit.* And so sure the *affirming* here of the *child* of *God*, the *regenerate pious convert*, that he *cannot sin*, is not the *affirming* that he cannot *cease* to be what he is, cannot *fall* off from the performance of his *duty* (against which the many warnings and *exhortations* that are given to *pious* men, ch. 2. 1. 1 *Cor.* 10. 12. *Heb.* 3. 12. 2 *Pet.* 3. 17. are *evidences* of the *possibility* of it) but that *remaining* thus, a *pious follower, imitator*, and so *child* of *God*, that in his *actions resembles* him, he cannot *yeild deliberately* to any kind of *sin*. To which purpose saith *Tertullian de pudicitiâ*, *Hac non admittet omnino qui natus è Deo fuerit, non futurus Dei filius, si admiserit. He that is born of God will not at all admit such sins as these, he shall not be the child of God, if he doe admit* or *commit them*. And *Lactantius*, *Virtus sine ullâ intermissione perpetua est, nec discedere ab eâ potest, qui semel eam cepit, Nam si habeat intervallum, si quando eâ carere possumus, redeunt protenus peccata quæ virtutem semper impugnant. Virtue is that which is perpetual without any intermission, He that hath once undertaken it, cannot depart from it; For if it have any interval* (of *sin*) *if we can want*, or *be without it, sins presently return, which alwaies impugne virtue.* And so S. *Hierome* on *Mat.* 7. 18. *Bona arbor non ferat malos fructus, quamdiu in bonitatis studio perseverat, A good tree bears not ill fruit, as long as it perseveres in the study or love of goodnesse.* And so S. *Augustine Serm.* 29. *de verb: Apost: Talia non facit bona fidei & spei Christianus, A Christian of a good faith and hope, doth not such things* as these, i. e. *homicide, adultery*, &c. In this sense is οὐ δύναται, *he cannot*, used by *Ignatius* οἱ σαρκικοὶ τὰ πνευματικὰ πρᾶξαι οὐ δύνανται, *carnal men cannot doe spiritual things.* It will not farther be *pertinent* to enquire, whether the *sinning* here (so *unreconcileable* with a *regenerate state*) be an *act* only of wilfull *sin*, or an *habit*, because those *Apostate Gnosticks*, to whom this place is *opposed*, and all that went over to them, were guilty of more than *single acts*, even of the *foulest habits* of *impurity* and *persecuting* the *Christians*, v 10.

d. Εἶναι ἐκ τοῦ θεοῦ

Εἶναι ἐκ τοῦ θεοῦ, *to be of God*] here (and chap. 4. 6. c. 5. 19. & 3 *Joh.* 11.) is a *phrase* to signifie one that *lives* as *God requires* and *approves* of, a *child of God* in the beginning of the verse, *born of God*, v. 9. a *sincere* acceptable *servant* of his, that *imitates* the *good*, 3 *Joh.* 11. or in brief, a *good Christian*; and that not only upon this ground, because all *Christian virtue* is of *God*, but especially because it is agreeable to his *will*, an *imitation* of that, which is most *eminently* and *originally* in him. And so on the contrary, *Vngodly living* is expressed by the *phrase*, to *be of the devil*, *Joh.* 8. 44. explained by what follows, θέλετε ποιεῖν τὰς ἐπιθυμίας αὐτοῦ, *doing*, or, *delighting to doe his desires*, and *his works*, v. 41. and so *to be of the world.* To this purpose many the like *phrases* there be observable in *scripture*, which are set to signifie this, as *being in God*, 1 *Joh.* 2. 5. & c. 5. 20. *seeing God*, 3 *Joh.* 11. i. e. having *considered* and observed *God* in his *actions*, in order to *imitating* of them, For so to *imitate* is expressed, *Joh.* 8. 38. by *doing what they have seen with their father*, so again having *known God* or *Christ*, 1 *Joh.* 2. 3. 13. i. e. so as to *imitate* or *transcribe* what we *see* in him, an evidence of which is, as it follows there, the *keeping his commandements*, and c. 4. 6. he that *knows God*, and he that *is of God*, are set as directly the *same*, and so ver. 7, 8. and very often in this *writer*. So *seeing*, and *knowing* him, together 1 *Joh.* 3. 6. and especially *Joh.* 5. 37. to *hear* his *voice*, and *see* his *appearance*, for that is there all all one with having his *word abiding in them.* So to be the *sons of God*, *Joh.* 11 52. *the sons of God that are scattered abroad*, i. e. all that are or shall be *pious faithfull servants* of his all the *world* over, that are *qualified* aright for the *receiving* of *Christ*, when he *preacheth* to them, (such as are called the *children* of the *kingdome*, *Mat.* 13. 38.) and so oft in *these Epistles*, 1 *Joh.* 3. 2, 10. and to *be born of God*, 1 *Joh.* 3. 9. & 5. 4. & 18. (contrary to which are *generation of vipers*, and *children of darkness*, or *Belial*, of the *devil*, of the *wicked one*, in an *extreme* degree, and *born of blood*, &c. *Joh.* 1. 13. in a more *moderate* degree) signifying not any act of *spiritual*

οἱ ἐωρακότες τὸν θεὸν

ἐγνωκότες τὸν θεὸν

ἐγνώκαμεν αὐτὸν

τοιοῦτος ἐστὶν ὁ θεὸς

φωνὴν αὐτοῦ ἀκούσητε καὶ τὴν ἰδέαν αὐτοῦ ἑωράκητε

Τέκνα Θεοῦ ἐπιφανείᾳ

Τῆς ἀναστάσεως

Γεγεννῆσθαι ἐκ τοῦ θεοῦ. Γεννήματα ἐχιδνῶν, Τέκνα πονηρὰ

Ἐξεστηκέναι τῆς αἰωνίου

ſpiritual birth, but a *ſtate* of *pious life*, of *reſemblance* unto *God*. So thoſe that are *given* to *Chriſt* by *God*, the *pious virtuous minded* men, being the onely *perſons*, that are by the *promiſes* and *grace* of the *Goſpel*, *really* attracted and brought to receive *Chriſt*, *Joh.*6.37. thoſe whom the *Father hath drawn* v. 44. whom the *promiſes* have *effectually* wrought on, which work only on *pious men*, ſo thoſe that are *taught of God*, or are *docile*, *teachable* by him. So they *whoſe heart God hath opened* *Act.* 16.14. i. e. whom *God* hath *affected* with the *love* of *virtue* or *Chriſtianity*. So to *abide* or *dwell* in *God*, 1 *Joh.* 3.6. and in the *love* of *Chriſt*, *Joh.*15.9. and *God in him*, c.3.24. & c. 4. to *walk in light*, 1 *Joh.* 1.7. to *abide in light*, c.2.10. to *walk as he walks*, c.2.6. *to walk worthy of the Goſpel*, *Phil.* 1.27. of our *vocation*, *Epheſ.* 4.1. to *paſſe our ſojourning in fear*, 1 *Pet.* 1.17. to *walk in good works*, *Epheſ.* 2.10. *to have his word abiding in us*, 1 *Joh.* 2.24.

What πείθειν καρδίαν, *to perſwade hearts*, doth fully import, will appear 1. by the uſe of the phraſe πείσομεν αὐτὸν *Mat.*28.14. *we will pacifie him*, and ſo in *proportion* it ſignifies to render our *hearts peaceable* and *tame*. 2dly, By two other *phraſes* that follow here, 1. Παῤῥησίαν ἔχειν πρὸς τὸν Θεὸν, v. 21. *having confidence toward God*, to *have boldneſſe*, to *dare appear before God*, to be ſuch as dare on good grounds have *confidence* to *pray* to him. 2dly, Λαμβάνειν ἃ αἰτοῦμεν v. 22. to have our *prayers heard* by *God*, which he that can challenge, and ſo προσεγγίζειν τῷ Θεῷ *draw neer unto God* in *confidence* in *prayer*, is ſaid τελειοῦσθαι κατὰ συνείδησιν *Heb.* 9.9. *to be perfected* or *conſecrated according to conſcience*, viz: by having the *conſcience purg'd*, to be made ſuch *prieſts*, as may with *boldneſs draw nigh* to *God*, which is the *prerogative* of every true *Chriſtian*, that doth that which is *pleaſing* in *God's ſight* ver. 22. the *worſhipper of God* which *doth his will*, *Joh.*9.31.

Paraphraſe.

CHAP. IV.

1. My brethren, let me admoniſh you not to heed or follow every teacher that pretends to be inſpired (ſee note on Lu.9.d.) but to make trial of all that ſhall ſo pretend, by the rules afforded you both by Moſes and Chriſt; and ſo much the rather, becauſe as it hath been foretold by Chriſt, Mat. 24. that at this point of time many falſe teachers ſhould come into the Church, ſo now we find by experience there are many.

1. BEloved, beleive not every ſpirit, but trie the ſpirits whether they be of God; becauſe many falſe prophets * are gone out into the world.]

* have come out ἐξεληλύθασιν

2. By this you may know the teacher to be truly divine, if he confeſſe Chriſt thus born and crucified to be the Meſſias (ſee v.15.) For no falſe prophet will ever teach that, it being not uſefull to the intereſt of the falſe pretenders, or thoſe that conſider their own advantages, to follow a crucified Saviour to all kind of purity and ſelf-denial, and taking up the croſſe after him, ſuffering perſecutions, as now all that follow Chriſt are ſure to doe.

2. Hereby know ye the Spirit of God: every ſpirit that confeſſeth † that Jeſus Chriſt is come in the fleſh, is of God.]

† Jeſus Chriſt which is come in the fleſh, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα

3. And the Gnoſticks that in time of perſecution doe renounce and forſake Chriſt, by that appear to be not from God, and theſe are the Antichriſtian ſeducers, of whom Chriſt foretold Mat. 24. (ſee note on 1 Joh. 2. b.) that before the fatal day that expected the Jewes, they were to come into the world, and now indeed they are come, Simon and his Gnoſticks, and are already every where viſible among us.

3. And every ſpirit that confeſſeth not * that Jeſus Chriſt is come in the fleſh, is not of God: and this is † that ſpirit of Antichriſt, whereof you have heard that * it ſhould come, † and even now already is it in the world.]

* Jeſus Chriſt which is come † that of Antichriſt τὸ τοῦ Ἀντιχρίστου * he cometh ἔρχεται † and now he is already ἤδη νῦν ἐν τῷ κόσμῳ ἐστὶν

4. You, my tender Chriſtians, have your doctrine from God, and have held out againſt the machinations and perſwaſions of thoſe falſe teachers; for the true Chriſt which is by his Spirit and his doctrines in you, is greater, and more powerfull than the falſe teachers, and falſe Chriſts, which are now abroad in the world, v. 3.

4. Ye are of God, little children, and have overcome them; becauſe greater is he that is in you, than he that is in the world.]

5. They come not by any commiſſion from God, but from the incitation of their own worldly hearts, to ſave themſelves from perſecutions, they are worldly-minded, their affections are placed on worldly pleaſures &c. and accordingly their doctrine is a doctrine of licentiouſneſſe, of ſecular intereſts, and freedome from perſecutions, and worldly-minded men follow them.

5. They are of the world; therefore ſpeak they of the world, and the world heareth them.]

6. Our doctrine is the true pure doctrine of Chriſt, hath nothing of worldly greatneſſe, or ſecular intereſts in it, but only of piety and purity, ſelf-denial, contempt of the world, and every pious perſon hearkeneth to us, and this is a way of diſcerning true from falſe prophets, one is all for purity and confeſſion of Chriſt even in perſecutions, the other for worldly advantages, and ſelf-preſervation.

6. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of truth, and the ſpirit of error.]

7. Again, another evidence of our being from God is charity to our fellow-Chriſtians, for that is moſt ſtrictly commanded, and exemplified to us from God, and no practiſe renders us ſo like to God's example, and ſo concordant to his precepts, makes us ſuch Gnoſticks truly ſo called, as the ſincere exerciſes of this duty, and therefore that is my next admonition, to be ſure ye divide not, hate not, perſecute not your brethren.

7. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God.]

8. He that is not poſſeſſed and throughly acquainted with that grace of Love, by that appears to be utterly unacquainted with God, to have nothing of God in him, who is made up of love and kindneſſe to mankind.

8. He that loveth not, knoweth not God, for God is love.]

9. And hath manifeſted that in a moſt eminent manner to us, in having ſent his only ſon into the world to reduce us ſinners to an holy and pious life.

9. In this was manifeſted the love of God * toward us, † becauſe that God ſent his only begotten ſon into the world, that we might live through him.]

* among us ἐν ἡμῖν † that ὅτι

10. Herein

10. Herein is love, not that we loved God, but that he loved us, and ſent his ſon to be the propitiation for our ſins.] 10. And in this appears the height of God's love to us, not that we were earlieſt in our love to him, but that he began to us, and firſt ſent his own ſon to propitiate, or appeaſe his wrath againſt us for our ſins, to deliver us from the puniſhment of them.

11. Beloved, if God ſo loved us, we ought alſo to love one another.] 11. This love of God to us muſt be anſwered with our imitating it toward our brethren, doing thoſe acts of charity toward them, which God is not capable to receive from us.

12. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.] 12. For God is not in our reach to be ſeen or converſed with by us: whereas kindneſſe, or love is moſtwhat among ſuch, the trial therefore of our love, whether we have any of that divine grace in us or no, and ſo whether God abide in us, i. e. whether thoſe eminent virtues (which are ſo remarkable in God, as that they are ſaid to be God himſelf, ſuch as charity, v. 8. 16.) are abiding in us, and whether the love which is in him toward men be copied out, and imitated, and ſo perfected by us (as the ſufferings of Chriſt are ſaid to be perfected in us, when we after his example ſuffer alſo) is this, by examining our ſelves if we are kind and loving to thoſe that are among us, our fellow men and Chriſtians, whom we doe ſee, and who are capable of kindneſſe, and the effects of love from us.

* remain μένουσιν

13. Hereby know we that we * dwell in him, and he in us, becauſe he hath given us of his Spirit.] 13. This is an evidence indeed by which we know that we adhere to God, are diſciples indeed, and as ſuch acknowledged by him, (ſee ch. 3. 24.) becauſe that temper, and affection of love and charity, ſo illuſtriouſly obſervable in Chriſt, is obſervable in ſome meaſure in us alſo.

14. And we have ſeen and doe teſtifie, that the Father ſent the Son to be the Saviour of the world.] 14. And as an evidence of that, how great ſoever our hazard be from the enemies of the Goſpel, yet we continue conſtantly to preach Chriſt, and being eye-witneſſes of thoſe miracles &c. which evidence him to be what he pretended, we accordingly preach and teſtifie that Chriſt is the very Meſſias ſent by God.

† abideth μένει

15. Whoſoever ſhall confeſſe that Jeſus is the Son of God, God † dwelleth in him, and he in God.] 15. He that ſhall venture to be a Martyr for Chriſt, to confeſſe him v. 2. when dangers attend that confeſſion (ſee note on Rev. 2. b.) as God is faithfull to him, ſo ſhall he truly be ſaid to be faithfull to God, ſee Joh. 14. c.

* among us ἐν ἡμῖν

16. And we have known and beleived the love that God hath * to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him.] 16. 'Tis acknowledged by all, that God hath given us a moſt eminent copie, and pattern of love, by us to be tranſcribed toward him, when he calls us to it, God is made up of love, and in that degree that we partake of that grace, we are members of God, not broken off from him, but continuing in conjunction with him, and God abideth in us, is allowed a place in us, is not rejected or caſt out by us (ſee Joh. 14. c.) as he is by thoſe that doe not through love hold faſt to him, doe not adhere, obey, and imitate him, in that great duty of charity.

† In this the love with us is perfected, that we have Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα

17. † Herein is our love made perfect, that we may have [a] boldneſſe in the day of judgment: becauſe as he is, ſo are we in this world.] 17. In this the perfection of that love which is to be found in a Chriſtian, (ſee note on ch. 1. b.) conſiſts, that in a time of danger when we are brought before judges, and may probably loſe our lives for confeſſing of Chriſt, then we retain courage and cheerfulneſſe, and confeſſe him willingly, that we behave our ſelves in this world, as Chriſt did when he was here, i. e. lay down our lives in teſtification of the truth. 2i

* hath not been perfected τετελείωται

18. There is no fear in love, but perfect love caſteth out fear, becauſe fear hath torment: he that feareth * is not made perfect in love.] 18. Now ſuch love as this which was in Chriſt, hath no fear in it, Chriſt ventured and underwent the utmoſt, even death it ſelf, for us, did not through fear draw back from any thing which love to man or conſtancy to the truth of God, could prompt him to, and ſo indeed perfect love baniſheth all fear of danger, even of death it ſelf, ſuffers it not to interpoſe or keep him from expreſſing acts of love, makes the lover extremely valiant, For fear, in whomſoever it is, hath pain and anxiety in it, permits him not to doe any thing that may bring danger with it, and ſo is quite contrary to perfection of love toward God, makes one man deny Chriſt, another draw back for fear of danger of confeſſing him, or elſe perhaps, fear brings puniſhment eternal of body and ſoul, Mat. 10. 28. and never permits any in whom it is, to arrive to any perfection, or reward of love, ſee note on Rev. 2. b.

† Let us love him Ἡμεῖς ἀγαπῶμεν αὐτὸν

19. † We love him, becauſe he firſt loved us.] 19. And certainly this love and degree thereof, and hazard run by it, though it be death it ſelf, is but a meer duty of gratitude in us, becauſe Chriſt hath begun to us, and when we were his enemies, ſinners that had never deſerved any thing but hatred and vengeance from him, laid down willingly his own life for us.

20. If a man ſay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?] 20. And it is not enough to profeſſe this our love to Chriſt by appearing to be ready to die for him, or run hazards for the teſtifying the truth of our faith; For there may be a great deal of hypocriſie in this profeſſing of our love to God, 1 Cor. 13. 3. and ſo there is certainly, if he that ſo profeſſeth, doth not love, but maligne and perſecute Chriſtians (it being impoſſible that any man ſhould truly love God, and not doe what God bids him, i. e. love his brother alſo) for the beſt way to trie our love, whether it be ſincere or no, is to obſerve how it expreſſes it ſelf on occaſion, when we meet with objects of charity, for if then we doe not exerciſe and teſtifie our love, ſure we have not that virtue in us, Conſequently, if to men, with whom we daily converſe, and meet with ſuch opportunities, we doe not expreſſe any love, what reaſon is there to imagine we ſincerely love God, when of our love to him, and the ſincerity of it, we were never able to make this trial, becauſe we never ſaw him, nor had opportunities offered us of ſhewing any real acts of love to him? And beſide, ſomewhat may be judged by the difficulty of the thing, for he that doth not the eaſier, will hardly be ſuppoſed to doe the more difficult, Now 'tis hard to love one that I never ſaw, ſight and converſation is one motive of love, and we ſee our brethren daily, but never ſaw God at any time, and therefore where the command, which is as punctual to the love of our brethren, as to the love of God v. 21. is not able to prevail upon us for this, and where, beſide the command, which is equal on both ſides, there is one advantage to allure our love to our brethren, which there is not to invite or oblige us to the love of God, if that man manifeſtly fail in the one, which is ſo much more commended to him by that one circumſtance, how can it be imagined, that he doth, or will perform the other?

21. It being evident that by his command, we are as really obliged to love our fellow Christians, as to love Christ himself.

21. And this commandement have we from him, that he who loveth God, love his brother also.]

Notes on Chap. IV.

2. Παῤῥησία

Παῤῥησία is *bold* and *publick speaking, confession* of *Christ* before *men*, especially when we have *discouragements* from doing so, ἄδεια *fearlessness*, saith *Hesychius*, So παῤῥησία περιπατεῖν, *Joh.* 11.54. is to *walk publickly* and *fearlessly*, which *Christ* did not, because of their *consultation* to *kill* him, v. 53. So in many other places, particularly *Heb.* 10.35. where παῤῥησία ὑμῶν is their *constant confession* of *Christ*, to which all that *chapter* had exhorted them, (and that in despight of *persecutions*) explain'd by ὑπομονὴ v. 36. *patience* or *constancy* in *suffering*, and opposed to ὑποστολὴ *cowardly withdrawing*, v. 38, 39. (see *note* on *Joh.* 7. a.) And so here being joyned with ἐν ἡμέρᾳ κρίσεως *in the day of judgment*, not the *final judgment* of *God*, but the *day* or time when we shall, for the *name* of *Christ*, be brought before any *earthly tribunal*, to be sentenced even to *death* it self. And so it is said of *Ignatius*, in the *story* of his *Martyrdome*, that he conceived that he could never come *ad dilectionem Dei in plenum, to the full love of God, neque perfectum ordinem doctrinæ obtinere, nor to the perfection of Christian doctrine, nisi per Martyrii factam confessionem Domino appropinquaret, unless he came neer unto God by martyrdome.* And so the meaning will be plain, that the ἀγάπη μεθ' ἡμῶν, the *love* or *charity* toward *God*, which is to be *in*, or *among* us *Christians*, ἐν τούτῳ τετελείωται, *is perfected in this*, ἵνα παῤῥησίαν ἔχωμεν *that we have* this *constancy* in *confessing* him in the *time* of the *greatest danger*; And this yet farther appears 1. by the explication that follows, that *as he is, so we are in this world*, i. e. that as *Christ laid down* his *life* in *confession* of the *truth*, so we doe the same when occasion serves; And 2dly, by the confirmation, which follows, v. 18 *There is no fear in love, fear* being indeed the contrary to this *boldnesse* and *constancy*, wherein the *perfection* of our *love* consists. Thus hath *Tertullian* interpreted the place in his *Scorpiacum* or *Antidote* against the *Gnosticks*, *Johannes negat timorem esse in dilectione, John denies fear to be in love*; *Quem timorem intelligi præstat, nisi negationis authorem? What fear must we here understand, but that which is the author of denying? Quam dilectionem perfectam, nisi fugatricem timoris, & animatricem confessionis? What perfect love, but that which puts fear to flight, and animates men to confesse Christ?* And so that which follows, *For fear hath punishment*, he thus interprets, *Quam pœnam timore puniat* (sure it should be, *quâ pœnâ timorem puniat*) *nisi quam negator relaturus est, cùm corpore & animâ occidendus in Gehennam? What is the punishment which fear hath*, or, *with which he punishes fear, but that which he that denies Christ shall receive, when he is killed body and soul, and cast into hell, Mat.* 10.28. or which, saith he, is *threatned* to the *cowardly, among* (yea *before*) the other *reprobates*, in the *lake* of *fire*, *Rev.* 21. 8. See *Tertull: cont: Gnost:* c. 12. and *De fugâ in Persecut:* c. 9. In these last words, ὁ φόβος κόλασιν ἔχει, *fear hath punishment*, the *posthumous Notes* of the *learned H. Grotius* have attempted an *emendation*, and read κόλωσιν for κόλασιν, rendring κόλωσις out of the *Glossaries, mutilation, imperfection*, κολόω, ἀτελῆ ποιῶ. For this *interpretation* of that unusual word *Hesychius* may be consulted, κολόει, saith he, (it should be certainly κολάει) κωλύει, ἐμποδίζει, κολοβοῖ, and κολεῖ), ἐλαττοῖ), and κολοβός, κολοβώδης, and κολόσμαλα, κλάσματα. To this the *context* would very well agree, the next words being, *he that fears is not made perfect in love*, where yet the same *Annotations* would turn ὁ δὲ φοβούμενος, *he that fears* into ὁ δὲ κολούμενος, *he that is mutilated*. But to impose so remote an *emendation*, without any *authority* of any *copie* to avow it, is too *adventurous* an attempt, Or, if it were not so, perhaps the *substituting* of κώλυσιν, *impediment, hindrance*, might be a more tolerable *emendation*, thus, *for fear hath hindrance*, it *stops* and *encumbers love* from doing such *perfect* acts as it ought, or would otherwise be apt to doe, *he that feareth*, is by this *encumbrance* kept back, *is not made perfect in love*. But as these, or the like *emendations* ought never to be admitted without great *necessity*, so there appears no pretense of that in this place, For 1. it may thus be rendred, *Fear hath pain* or *torment*, a kind of *rack* in it, which alwaies keeps men in *awe*, as the *Apostle* saith, *Heb.* 2.15. that *through fear of death* some are *all their life-time subject to bondage* or *slavery*, never *dare* doe any thing of *virtue*, or *duty*, or *heroick action*, (and so 2 *Tim.* 1. 7. the *spirit of fear* or *cowardise* is set opposite to *power* and *love*) and consequently never come to any *perfection* of *love* to *God*, or *constancy* of *confession*, to *suffer* any thing for his sake, as *love* doth, 1 *Cor.* 13. 7. and accordingly it follows, *he that feareth is not made perfect in love*, Or else 2dly, It may be set after *Tertullian's* way, the *constant love* of *God* is a most rewardable *perfection*, whereas *fear* of *worldly dangers* will be sure to bring *destruction* of *body* and *soul* along with it, and therefore must be *cast out* from having any thing to *interpose*, when the *perfecting*, or, as τελειῦσθαι signifies, the *crowning* or *rewarding* of *love* is spoken of. *Fearfulness* is so unreconcileable with *perfect love*, that it is the most *detestable* forsaking of *God*, the *coward* is all one with the *Apostate*. Either of these senses will accord very well with the *context*, and with the *literal* importance of the words, but especially the former of them.

κόλασιν ἔχει

τελειοῦσθαι

Paraphrase.

CHAP. V.

1. Whereas the Gnosticks professe that they are the children of God, born of him, and also that they truly love God, as children a father, by these two marks you may judge of the

1. WHosoever beleiveth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him.]

the truth of these pretensions, For the first, every one that believeth and professeth Christ to be the Messias (and accordingly cleaves fast to that profession, whatsoever the temptations be to the contrary,) and expresseth the power of that faith by his love, by depending on his promises, and obeying his commands, and patient suffering of any persecution that befals him, is a regenerate childe of God, and none else (see note on c. 3. b.) And for the second 'tis as certain, that unless a man love the brethren, he shall never be deemed to love God.

2. By this we know that we love the children of God, when we love God, and keep his commandments.]

2. And not onely our loving our brethren is an evidence of our loving God, without which we have no reason to think we doe love him, but such an union and conjunction there is between these two, that if we would know whether we love our brethren sincerely or no, we cannot better judge, then by knowing or examining whether we love God, for otherwise we may doe many acts of love to our brethren, which may flow from other principles, good nature, gallantry, vainglory, &c. and not from charity, whereas this love of God, which I now speak of, must be such, as expresses it self by keeping God's commandments.

3. For this is the love of God, that we keep his commandments, and his commandments are not * grievous.]

* heavy Beza

3. Keeping his commandments I add because this is to love God indeed, and of these let me tell you, they are not so heavy and so unsupportable, as is now pretended by many, who fall off from Christ, because obedience to him is now like to cost them so dear, but it is an easie, gainfull, gratious yoke, Mat. 11. 30.

4. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.

4. For every loving obedient childe of God (see note on c. 3. b.) whose affections are taken off from the world, and set upon God, c. 2 5. 7. doth with ease overcome the world, the terrors and other the temptations thereof, hath far stronger incitations to piety, than the world can offer him to the contrary, and that which so much out-weighs those carnal allectives or terrors, is that which the faith of Christ possesses us of, and he that is carried captive to the world, cannot be counted a cordial beleiver; Faith is not onely the means of overcoming, but 'tis victory it self.

5. Who is he that overcometh the world, but he that beleiveth that Jesus is the son of God?]

5. And what faith is this so victorious? why, the cordial beleiving that Jesus is the Messias, which containeth the beleiving all his promises, threats, and precepts, without which it is not imaginable that any man should resist the temptations of the devill, the delights and terrors of it, and with which it is easie to doe it.

† or, and the spirit, Jesus-for the Kings MS reads καὶ πνεύματος-ος, and so again in the next part of the verse.

6. This is he that [a] came by water and blood, † even Jesus Christ; not by water onely, but by water and blood: and it is the spirit that beareth witnesse, because the spirit is truth.]

6. For of this Christ hath given us an emblem and example in himself, and so an obligation to it, his whole course here upon the earth was compounded of innocence and purity of life, and also of sufferings, even of a shamefull death, and these two things in him are emblematically expressed by the water and blood that came, not one or the other alone, but both together out of his side at his crucifixion, (see Joh. 19. c.) and one (if not both) of these, his sinlessnesse, and indeed his being the Messias v. 5. is also testified by the holy Ghost in many particulars (see note a.) and this testimony, being the testimony of the spirit of God, is authentick, and fit to be believed, for it is his title to be the spirit of truth.

2.

7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one.]

7. For as there being in heaven three able to testifie, and those three agreeing in one divine nature, and so being all infallible in their testimonies, they have all testified that Christ, as he was here on earth, was the Messias: God the father, by the voice from heaven, Mat. 3. 17. Joh. 12. 28. God the son, in his saying to Saul, Why persecutest thou me? and striking him down in the place for doing so; God the holy Ghost, in that descending on him as a dove, and after on the disciples:

8. And there are three that bear witnesse in earth, the spirit, and the water, and the blood; and these three agree in one.]

8. So on the earth there are three witnesses too, 1. the holy Ghost, 1. on Christ, and 2[dly] on and in the Apostles, who saw, and witnessed that the Father sent Christ, c. 4. 13, 14. 2[dly] the water, and 3[dly] the blood, that came both out of his side, and by doing so first prove the reality of his humane nature against those that say he was onely in appearance, not in flesh, or reality, and 2[dly] were an embleme of his innocence and sufferings, and so these three agree in this testimony, that Jesus is the Son of God, v. 5. made up of all purity and patience, &c.

9. If we receive the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he hath testified of his Son.]

9. For the beleiving any thing, it is ordinarily thought sufficient, to have the testimony of two or three creditable men, and then sure Gods testimony from heaven, is much more worthy of beleif, And this testimony now produced for the truth of our beleif in Christ, is evidently the testimony of God.

* or witnesse of God, for the King's MS. reads μαρτυρίαν τῶ Θεῶ

10. He that beleiveth on the Son of God, hath the * witnesse in himself: he that beleiveth not God, hath made him a lier, because he beleiveth not the record that God gave of his Son.

10. He therefore that thus beleiveth in Christ and in despight of the Gnosticks Apostasie, acknowledgeth the sonne of God to have come truly in the flesh, hath no reason to fear, having Gods testimony to secure him. And he that after all this, when God hath so testified in plain words, This is my beloved sonne &c. doth still refuse to beleive it, he makes God a lyer, in not beleiving his testimony of Christ.

11. And this is the record, that God hath given to us eternal life; and this life is in his Son.]

11. And the sum of this testimony of Gods concerning Christ is, that the way that Christ hath put us in, is the true way to eternall blisse, and that this is to be had, by following the example and precepts of Christ, whom therefore in that voice from heaven he commanded all men to hear.

12. He that hath the Son, hath life, and he that hath not the Son of God, hath not life.]

12. He that doth so, that thus insists on Christ's doctrine, and pattern set before him, is as sure of attaining this blisse, as if he were already possess'd of it, and he that doth not, hath nothing to doe with it.

13. This I have said to all you that are true beleivers, to give you assurance that salvation, and all that on God's part belongs to it, is made over to you in Christ, that you may be incouraged to continue in the faith, and wholly depend on Christ for all that belongs to you, with all the confidence imaginable, and so never fall off in time of worldly pressures.

13. These things have I written unto you that beleive on the name of the Sonne of God, that ye may know that ye have eternal life, and that ye may beleive on the name of the Sonne of God.]

b. 14. And of this confidence this is one speciall branch, that we come boldly and freely (see Joh. 7.2.) to make our request to him, depending on that promise, which God in Christ hath made to us, viz. that he will hear all the faithfull requests of his servants; but that promise with these limitations, 1. that what they ask, be according to Gods will, not onely not abhorrent from it, but truly agreeable to it; and 2dly according to his wisedome, that which at that time to that person he judgeth fit to be granted him, and neither contrary to any thing he hath decreed, or such that by any accident God sees either hurtfull, or not usefull, or lesse profitable to him, 3dly that he ask in faith, resolved to stick fast to God, whatsoever comes, to use no means of obtaining his desires, but such as are perfectly acceptable to him. See Jam. 1.6.

14. And this is the confidence that we have † in him, that if [b] we aske any thing according to his will, he heareth us.]

† toward § him *εἰς αὐτὸν*

15. And if this of God's hearing our prayers be universally true of all whatsoever, that are thus qualified, then in proportion it must be true of every particular petition, which we have or shall aske of him, 'tis certain that he heareth, and granteth it instantly, and will actually, in his time, and in that manner and way that he sees best for us (though not instantly, or in the kind which we aske) most infallibly bestow it on us.

15. And if we know that he hears us, whatsoever we aske, we know that we have the petitions that we desired of him.

c. 16. One instance of this I shall mention to you, If any man see his fellow Christian fall into any deliberate sin, yet so as not to refuse admonition or contemne advise to reform, i. e. if he that thus sins, doe not remain incorrigible under the censures of the Church, then in that case it is the duty of the Church, and of each particular Christian, to pray to God for him, that he will pardon his sin, and raise him speedily by his grace to that state from whence he is fallen, and for any such offence, not obstinately continued in, God will thus hear the prayers of the Church for him. But this not so, that God will upon any intercession pardon him before his returning and repenting, but that the Church may admit such an one to repentance, and upon his approving his sincerity of repentance, receive him by imposition of hands, and blessing, and absolution. But in case he goe on contumaciously and incorrigibly, there is then no mercy under the Gospell for such, nor promise that the prayers of the Church shall be availeable for such.

16. If any man see his brother sin a sin which is not unto death, he shall aske, and he shall give him life for them that sin not unto death. There is a * sin unto death: * I doe not say that he shall pray for it.]

* of that I say not that he should pray *ὑπὲρ ἐκείνου ἵνα τοῦτο αἰτήσῃ*

17. 'Tis true indeed, all deliberate sin is such as is not reconcileable with the fear and love of God, and consequently mortiferous without repentance, yet some difference there may be in this, and some that have sinned, may not yet be so contumacious, so desperately incorrigible as others, And of those I now speak.

17 All unrighteousnesse is sin, and there is a sin not unto death.]

18. As for these deliberate sinnes, which are not looked on as sins unto death, mortiferous in so high a degree, we know that a pious person (see note on c. 3. d.) will not be guilty of any of them, He useth all care and diligence to keep himself pure, that the devill or tempter get no hold on him.

18. We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.]

19. And we know that we Christians have by our profession undertaken pure and pious lives, are elevated to God, whereas the wicked riotous multitude of Gnosticks &c. are set upon nothing else but villany, Exod. 32. 22.

19. And we know that we are of God, and † the whole world lieth in wickednesse.]

† the world is wholly set on evill, *κείται ἐν τῷ πονηρῷ ὅλος*

20. But against the doctrines and infusions of these, we are armed sufficiently by Christ, who, we are sure, is come in the flesh, and came on purpose to instruct us in the knowledge and obedience to the commands of the true God, So that hereby we have all security that we cannot mistake, it being God who cannot lye, whom we adhere to, and his sonne Jesus Christ, of whom he hath given his testimony. And thus we may confidently resolve that the Christian religion is the true.

20. And we know that the Sonne of God is come, and hath given us an understanding, that we may know * him that is true: and we are in him that is true, † even in his sonne Jesus Christ. This is the true God, and eternall life.]

* or the true God, for the King's MS. reads *ἀληθινὸν θεὸν* † and in his sonne *καὶ*

d. 21. Farewell my tender Christians, and be sure you keep your selves from offering sacrifices to the false idol Gods (which the Gnosticks would doe in case of persecution) and from those mixtures of heathenisme, and uncleannesses, practised in their heathen worships by them, and brought in among Christians by that licentious sect, and even from images themselves, which the Gnosticks (who pretended to have forsaken the idolatries of the heathens, and so to have become Christians) did again fall into, worshipping the images and pictures of Simon Magus and Helena, and offering sacrifices unto them. Amen.

21. Little children keep your selves from [d] idols. Amen.]

Notes on Chap. V.

3. *ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*

What *ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, *he that came by water and blood*] here signifies, will appear by considering the *context*, and the *relation* of these to the *former* words. There the *beleif* that *Jesus is the Son of God*, is the means of *victory* over *the temptations* of the *world*, the *baits* then offered by the *Gnosticks*, *carnal pleasures* on one side, and *immunitie* from *persecutions* on the other. And to that this *beleif* is a very proper *instrument*, For considering wherein *Christ's sonship* was exercised here on earth, his *innocence* and his *sufferings*, and that if we will behave our selves as *sons of God*, we must *imitate* him, and that our *faith* in him consists in thus *transscribing* these his *filial qualifications*, the *conclusion* hence follows, that he that is such a childe of *God*, v. 4. i. e. that *beleives* that *Jesus* is the *son of God*, v. 5. *doth*, or *will overcome the world*. This then being the force of the *Apostles* arguing, it must follow that these words, *οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, *this*

this is he that came by water and blond, muſt bee the *deſcription* of *Chriſt*, as that *ſonſhip* of his is expreſs'd for our *imitation* in this matter, i. e. as he approved his *innocence*, *faultleſneſſe* to *God* on one ſide, and his *patience*, and (in ſpight of *temptations*, even of *death* it ſelf) *perſeverance* on the other ſide. And this is here *figuratively* expreſs'd, and the *figure* fetched from an eminent paſſage in the *ſtory* of *Chriſt*, particularly conſidered, and related by S. *John*, and that with a ſpecial *weight* laid on it, both for the *truth*, and the *conſiderableneſſe* of it, viz. the *water* and *blond*, that at his *crucifixion* came out of his *ſide* at the *piercing* of it, the *water* being a moſt proper *embleme* of his *innocence*, and the *blond* of his *patience* and *conſtancy*, and then the ἐλθὼν διὰ, his having *come by* theſe two, is no more then the having had theſe two *emblemes* and the things ſignified by them, moſt eminently *obſervable* in the *diſcharge* of his *office* here on earth, For we know that *being ſent*, or, *coming*, are the words that refer to *diſcharge* of *office*, *Chriſt* is ſaid to be *ſent* by *God*. and, which is all one, to *come*, and is *proverbially* ſtyled ὁ ἐρχόμενος, *he that cometh*, and, *he that cometh into the world*, i. e. the *great prophet ſent* by *God* for the diſcharge of this *office*, which as *Son* of *God*, *Mat.* 3.17. he was *ordained* to, and for which he *came* into the *world*, and which he did with perfect *ſingleneſſe*, and *reſiſting* unto *blond*, ſuffering *death* in the *cauſe*; and thoſe two were expreſs'd by that joint *embleme* at his *death*, the *water* and *blond*, which *John* ſaw *flow* from him. In this matter alſo it is, that the *Spirit* is alſo joyned as a *teſtifier* (that is the meaning of ἐστὶ μαρτυροῦν, *is teſtifying*) viz. of the *innocence* of *Chriſt* (which being granted, the *conſtancy* and *ſufferings* were ſufficiently known and proved by that αἱματοδαλύσεως, *flowing out of water and blond*, which was an evidence of the *wounding* and *piercing* him to the *heart*,) For 1. the *Spirit's deſcending* on him at his *Baptiſm*, and *lighting* on him as a *dove*, was one *teſtimonie* of his perfect *innocence* and *acceptableneſſe* in the ſight of his *Father*: And 2dly, by that *Spirit's deſcent* being inſtated on his *prophetick office*, he is alſo furniſhed with the *gift* of *miracles* &c. which were ſure *teſtimonies* that what he *preached* was *God's meſſage*, that he was no *ſinner*, no *ſeducer*, no *falſe prophet*, ſeeing, as the *Jews* confeſs'd, he did ſuch *miracles*. *Thirdly*, the coming down of that *Spirit* upon the *Apoſtles*, and that according to the *promiſe* of *Chriſt*, was a *teſtimony* of the *truth* of what elſe he ſaid, and by this *deſcent* the *Spirit* became a *Paraclete* or *Advocate* of *Chriſt*, and ſo *teſtified* and *convinced* the *world*, as of their *ſin* in *crucifying* him, ſo of his *righteouſneſſe*, in that, after his *crucifixion*, he was *raiſed* and taken up to the *Father*. All this being thus ſaid in this *verſe*, as it is the *proving* of what went before, by theſe *three witneſſes*, ſo doth it *introduce* what *follows* v.7,8. which is but the ſaying the ſame again, and joining a *parallel* with it, For ſo, I ſuppoſe, the following words are to be underſtood, *For there are three that bear witneſſe in heaven*, &c. not that that is a *reaſon* of what went immediatly before (for it would be hard to ſhew, how thus the *ſeventh verſe* could be a *reaſon* of v. 6. how the *Trinity* of *witneſſes* in *heaven*, ſhould be a *proof*, that the *water*, and *blond*, and *ſpirit*, do *witneſs*, v.6.) but that it is a *parallel* to *illuſtrate* it by, and might in ſenſe be beſt expreſs'd thus, *As there be three that bear witneſſe in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one: So alſo there are three that teſtifie on the earth, the ſpirit, and water, and blond*, and theſe *three*, though they are not *one* by any kind of *unity* of *nature*, as the former *three* are; yet they *agree* in *one*, i. e. in *one teſtimony*, evidently *confirming* the ſame thing, which they were brought to *teſtifie v. 6.* Of ſuch like *Idioms* of ſpeech we have formerly noted many, in *note* on *Mat.* 9. d. By this means, as this whole place is competently explained, and freed from all *difficulty*, ſo is it *vindicated* from a *firſt miſ-interpretation*, which ſome late writers have faſtned on it, interpreting the [ἓν εἰσι, v.7. *are one*] by εἰς τὸ ἓν εἶναι, they *agree in one*. But of this 1. there can be no *evidence*, nor indeed any *reaſon* aſſigned that the *phraſe* ſhould be ſo ſuddenly altered v.8. if the ſame thing were meant, which was (ſo immediately before, v.7.) ſo differently expreſſed. If ἓν εἰσι *are one*] had ſignified no more, but *agree in one teſtimony* v. 7. is it imaginable that of thoſe other *three*, wch had ſo lately been affirmed to *teſtifie* the ſame v.6. this would have been affirmed in *other* (ſo much *plainer*) words, εἰς τὸ ἓν εἶναι, *are to one* purpoſe, or *agree in one?* If there had been any *reaſon* thus to *vary* the phraſe, it would probably have been by applying the *obſcurer* phraſe to thoſe *three*, of whom it had been before *ſufficiently* affirmed, and the more *perſpicuous* and *explicite* to the *three in heaven*, of whom it had not been formerly affirmed, and not ſo directly contrary, as here we finde it is. *Secondly*, the only *reaſon* pretended why [ἓν εἰσι, *are one*] ſhould not infer *really*, as *literally* it doth, the *unity* of the *Trinity*, being this, becauſe [εἰς ἓν εἰσι, *agree in one*] is attributed to the *three* on *earth*, That *argument* is of no kinde of *force*, for the *parallel* here held between thoſe in *heaven*, and thoſe on *earth*, being onely in reſpect of the *teſtimonies*, and of the *number* of the *teſtifiers*, there is no *neceſſity* that the *Apoſtle* or we ſhould extend it to all other *circumſtances*, or if there were, it would bee as *reaſonable* to interpret the latter by the former, the εἰς ἓν εἰσι, *they are to one purpoſe*] by the [ἓν εἰσι, *they are one*] (which were *abſurd*, and is not imagined) as the *former* by the *latter*, Indeed no reaſon for either of them; But on the other ſide, having to the mention of the *three witneſſes* in *heaven*, annex'd, out of the *Chriſtian doctrine*, the οὗτοι οἱ τρεῖς ἓν εἰσι, *theſe three are one*] it was *reaſonable*, when he came to the other three, of whom that could not be affirmed, to affirm of them as much as the *matter* would bear, i. e. that they are εἰς ἓν, *teſtifiers* to the *ſame purpoſe*, though not ἓν of *one* and the *ſame nature*. *Laſtly*, if it were granted that ἓν εἰσι, *are one*,] did note (as εἰς ἓν doth) the *according* of their *teſtimonies*, yet that no way excludes the *unity* of the *teſtifiers*, becauſe both thoſe ſenſes may belong to the place, and be true, the *unity* of the *teſtifiers* neceſſarily inferring the *according* of their *teſtimonies*, though the *according* of the *teſtimonies* infer not the *unity* of the *teſtifiers*. And then both theſe being ſo *conſequent* one to the other, and ſo *pertinent* to the *Apoſtle's purpoſe*, (viz. the *conſent* of all *witneſſes* to the *truth* he had to *prove*) and the words being in themſelves

ſelves ſo clear for the *aſſerting* of the *unity*, there can be no pretence or *reaſon* to doubt, but this is the *importance* of them. One thing onely is here needful to be added, that in the *King's MS.* (and many other *copies*) a great part of theſe *two verſes* is left out, and inſtead of them no more read but this, ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, *For there are three that bear witneſſe, the ſpirit, and the water, and the blood.* But of this it muſt firſt be obſerved, that the *ordinary* reading hath the *authority* of many *antient*, and *all*, but *one*, *printed copies*, 2^dly, that the omiſſion may have been *caſual*, by the error of ſome *Scribe*, who having *tranſcribed* in the *copie* before him as far as ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, his eye might by error paſſe to ver. 8. where the ſame words are again repeated, and ſo leap over what is in the *midſt*, and immediately ſubjoin what there immediately follows after [μαρτυροῦντες] ἐν τῇ γῇ, τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. Many *examples* of viſible *omiſſions* on this occaſion are obſervable in this and moſt other *MSS.* as might largely be evidenced, and it is that to which the *haſt* of *tranſcribers*, and the neceſſity of taking off the *eye* from the *copie*, renders them very liable. Which *error* being once committed in *one copie*, he that ſhould come after, and *tranſcribe* that, might, upon *judgement* and *reaſon*, omit ſomewhat *more*, viz. [ἐν τῇ γῇ, and, καὶ οἱ τρεῖς εἰς ἕν εἰσιν,] becauſe thoſe *two* parts of the *verſe* being ſet diſtinctly by way of *oppoſition* to two former, [ἐν τῷ οὐρανῷ, and ὅτι εἰσὶν οἱ τρεῖς ἕν εἰσι] the *former verſe*, in which thoſe *two* were, being once *loſt*, theſe *later* were by congruity to goe *after* them, and to be left out alſo. To which purpoſe it is *obſervable*, that (as to theſe *two phraſes*) there is yet *a greater variety* in the *copies*, the *Syriack* and *Arabick* having the καὶ οἱ τρεῖς ἕν εἰσι, or εἰς ἕν εἰσι, *and theſe three are one*, or *to one purpoſe*, and many *copies* having ἐν τῇ γῇ, *on the earth*, which yet have not the former *verſe*; Which ſhews that the former *caſual* error was *firſt* committed before this other, which was taken up on *judgement*, and that all that followed the one, where there was no place of *choiſe*, did not, where there was *choiſe*, chooſe to follow the other. *Thirdly*, that it is not imaginable, how, if this of the *King's MS.* and thoſe others were the right *reading*, this which is now in the *ordinary copies*, ſhould get in, unleſſe it were by *groſſe fraud*, and *forgery*, for to the *infirmities* of a *Scribe* (to which *omiſſions* may) theſe *additions* cannot be *imputable*. *Fourthly*, that if the *addition* be thought imputable to a *fraud* on one ſide, the *leaving* it out may much more *reaſonably* be imputed to a *fraud* on the other ſide. For 1. ſuppoſing it thus far equal, that as the *omiſſion* was *uſeful* to the *Arrians*, and *Anti-Trinitarians*, ſo the *addition* was of advantage to the *Catholicks* or *Orthodox*, yet it is preſently viſible, that the *intereſt* of thoſe that were *condemned* in the *Church*, as *hereticks*, was far greater, and the *neceſſity* more preſſing on their part, (that I mention not the greater likelihood of *hereticks* adventuring to make uſe of ſuch a *forgery*) to *leave* out the *words* and commit this *fraud*, then that of the *Catholicks* was to put them in. For if the words be once acknowledged to be the *words* of *Scripture*, it gives a *concluſion* to all the *hereticks* pretenſions, and it neceſſarily follows, 1. that they that *deny* the *Trinity*, moſt *diametrally* oppoſe the plain words of *Scripture*, the ὅτι οἱ τρεῖς, *theſe three*, here, and 2^dly, that they that *deny* the *Unity*, contradict diſtinctly S. *John*'s affirmation of ἕν εἰσι, *theſe three are one*. 3^dly, that they that deny the *holy Ghoſt* to be *God*, and yet do not affirm him to be a *creature*, and conſequently conclude him to be nothing but the *virtue* and *efficacy* of *God*, do oppoſe the plain words here, which diſtinguiſh the *holy Ghoſt* from the *Word*, and from the *Father*, as much, and in the ſame manner, as the *Word*, or *ſecond hypoſtaſis*, from the *Father* on one ſide, or from the *holy Ghoſt* on the other. And ſo as long as theſe words ſtand in force, it is not poſſible for the *hereticks* doctrines to be maintained, (And therefore it is that *Socinus* and his followers finde it *neceſſary* to affirm, that theſe words are *certainly ſuppoſititious*.) But for the *Catholicks*, that maintain the *doctrine* aſſerted by the *firſt great general Councels*, againſt the *hereticks* of the *Church*, they had no ſuch need of *inſerting* and *forging* theſe words, Their *cauſe* might be *otherwiſe* maintained, if theſe words were expunged, and put out of the *Canon*, 1. by the *form* of *Baptiſm*, *Mat.* 28. 19. *inſtituted* by *Chriſt*, which 1. clears the *diſtinction* of the *Father*, the *Son*, and *holy Ghoſt*, as fully as this, and 2^dly, by making them the *object* of our *faith*, ſuppoſeth each to be *God*, as well as any, the *holy Ghoſt*, and the *Son*, as well as the *Father*; which being ſuppoſed, the *Unity* may from thence be *collected* alſo, by force of *Eph.* 4. 5. where *parallel* to the *one Baptiſme*, is added *one God and Father of all*, noting the *one* form of *Chriſtian Baptiſme* [*In the name of the Father, and the Son, and the holy Ghoſt*] to be the *entring* of us into the *faith* and *name* of the *one God*. *Secondly*, by the expreſſe words of *Chriſt*, *I and my Father are one*, *John* 10. 30. which affirming the *unity* of the *Father* and the *Son*, leaves no place to doubt of the like *unity* of the *holy Ghoſt* alſo. *Thirdly*, by the *Apoſtles* ſwearing by *Chriſt*, and (which is all one) *calling* to *witneſſe* the *holy Ghoſt*, *Rom* 9. 1. which is an act of *divine worſhip* appropriated to *God*, by whom *onely* we are to *ſwear*. *Fourthly*, by the *Apoſtle's praying* to our *Lord Jeſus Chriſt* for his *grace*, to the *holy Ghoſt* for his *communication*, or *liberal effuſion* of his *gifts*, as well as to *God* the *Father* for his *love*; which is become the *ſolemn* form of *Apoſtolical benediction* at the end of the *Epiſtles*. *Fifthly*, (as far as concerns the *holy Ghoſt*) by *Act.* 5. where *deceiving* or *robbing* the *holy Ghoſt* v. 3. is *lying* to *God* v. 4. and 1 *Cor.* 12. 11. where the *Spirit*, as a *perſon*, is ſaid to *work*, and to *divide to every one according as he will*; *Laſtly*, (as far as concerns *Chriſt*, who hath been moſt eminently oppoſed by all ſorts of *hereticks* from the *Gnoſticks* to the *Arians*, and *Photinians*) by the frequent *doxologies*, or forms of *giving glory* to *Chriſt*, in the very ſame *ſtyle*, as the *Jews* (from whom thoſe *forms* are taken) *cuſtomarily* and *ſolemnly* made uſe of, to *acknowledge* the *God* of *Iſrael* to be the *eternal God*, (ſee *note* on *Rom.* 9. c.) By all which, and much more, it appears, how *impertinent*, and *unneceſſary* it was for the *orthodox*, to *feign* and *forge* theſe words, and withal, how eaſie for their *enemies* to have *diſproved* them, and detected their

forgery

τρεῖς οἱ μαρτυροῦντες

ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες

Ἓν εἶσι

Est Deitas

Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν

Ἐψεύσω τῷ θεῷ

forgery, if they had *attempted* it, and how much more *temptation* there was on the *hereticks* ſide, to free themſelves from the importunity of this place, by raſing that out of their *bibles*, which could not otherwiſe be perſwaded to comply with their *pretenſions*. And accordingly, as in S. *Cyprian*, (who wrote before *Arius* was born, and conſequently before the time, in which there could be any *motive* to have made this inſertion) the words are diſtinctly found, *l. de Unit: Eccleſ: Dicit dominus, Ego & Pater unum ſumus, & iterum de Patre, & Filio, & Spiritu ſancto ſcriptum eſt, Et hi tres unum ſunt, The Lord ſaith, I and my Father are one, and again of the Father, Son, and holy Ghoſt it is written, And theſe three are one.* And in like manner *Tertullian contr: Praxeam, Qui tres unum ſunt, Which three are one*; So it is confeſſed of S. *Hierome*, that he aſſerted the *truth* of our reading from the *Greek copies* which he had, and defended it againſt all, publickly complaining, and *conteſting* it, that in thoſe *copies* where it was wanting, it was *omitted* or *raſed* out by the *fraud* of *hereticks*; and ſo S. *Ambroſe* ſaith, that the *hereticks* did *erade* that place; And this was ſo farre from yeilding matter of *recrimination* againſt the *orthodox* in thoſe daies, that ſome *learned* men, who have expreſſed their *opinion*, that the addition of theſe words is *ſuppoſititious*, have laid that to the *Arians* charge alſo, who, ſay they, from thence deſired to conclude, that the *Father, Son*, and *Spirit* are *one only* by *conſent* in this *teſtimony*, as the *water*, and *blood*, and *ſpirit* are ſaid to be; But with how little reaſon this is *ſuſpected*, appears already by what hath before been ſaid, and needs no farther *anſwer* or *refuting*. It were here eaſie to deduce the *doctrine* of this *verſe*, as it is moſt *largely* ſet down, from the *tradition* of the *Church* through all times. I ſhall only affix ſome few *teſtimonies*, *before* the time of the *firſt Councel* of *Nice*, ſince which there can be no place of *diſpute*. In the *firſt* age, that of *Clemens Romanus* is obſervable, Ζῇ ὁ θεὸς, καὶ ὁ κύριος Ἰησοῦς Χριστὸς, καὶ τὸ πνεῦμα τὸ ἅγιον, *God lives, and the Lord Jeſus Chriſt, and the holy Ghoſt, A teſtimony* produced out of him by S. *Baſil* the *Great*, c. 29. περὶ ἁγ: πνευμ: where ſpeaking of the *Doxologie*, as one eſpecial *Apoſtolical tradition*, and reckoning up the *antients*, from whom it was derived, he urgeth this ſaying of *Clemens* for the uſe of it. In the *ſecond Century* we have *Juſtine Martyr Apol:* 2. *pro Chriſtianis*, who having mentioned the *Father of righteouſneſs*, he adds, Ἀλλ' ἐκεῖνόν τε καὶ παρ' αὐτοῦ ἐλθόντα καὶ διδάξαντα ταῦτα καὶ τὸν ἄλλον στρατὸν τῶν ἀγαθῶν ὁμοίων ἀνθρώπων καὶ προφητικὸν πνεῦμα τιμῶντας καὶ σεβομένους προσκυνοῦμεν καὶ σεβόμεθα, *Him and the Son coming from him, and the prophetick Spirit we worſhip and adore.* A *tract* alſo there is cited by *Leontius Hieroſol:* and by *Euthymius* owned as *Juſtin's*, περὶ τῆς ἁγίας καὶ ὁμοουσίου τριάδος, *Of the holy and coeſſential Trinity*, which, if *genuine*, will clear the whole matter, for there we have ὁ τῶν ἁπάντων θεὸς ὁ πατὴρ, καὶ υἱὸς καὶ ἅγιον πνεῦμα γνωριζόμενος, *the God of all, who is known in Father, Son, and holy Ghoſt*: and of them all, τὸ τῆς ἑνώσεως καὶ μιᾶς οὐσίας μετέχοντα, τῆς θεότητος καὶ μιᾶς δυνάμεως καὶ ἐξουσίας, *theſe three partake of one and the ſame eſſence, have one and the ſame divinity*: and τὰ τρία πρόσωπα, *three perſons*, aſſerted and cited from S. *Paul*, 2 *Cor.* 13. 13. and from *Chriſt*, *Mat.* 28. 19. and μόνῳ τῷ τριάδι τοῦ θεοῦ, καὶ τριὰς ὁ μονὰς γνωριζομένη, *Unity in Trinity, and Trinity in Unity.* So again the *Author* of the *Queſtions*, and *Anſwers ad Orthodoxos*, under *Juſtin's* name, *reſp: ad Quæſt:* 139. Εἷς ἐστὶν ὁ θεὸς τῇ ζυγομίᾳ τῶν τριῶν ὑποστάσεων τῇ διαφορᾷ ἀλλήλων, ὁ τῇ οὐσίᾳ, ἀλλὰ τῷ ὑποκεῖσθαι τρόπῳ, *There is one God in the coexiſtence of three divine ſubſiſtences, differing from one another not in eſſence, but in the manner of exiſtence.* So *Athenagoras* in his *Ambaſſie* for the *Chriſtians*, who were by the *heathens* looked on as *Atheiſts*. Τίς οὖν ἂν ἀνεπιφθόνως λόγοιτο θεὸν πατέρα καὶ υἱὸν θεὸν, καὶ πνεῦμα ἅγιον; δεικνύοντας ἑνωτικῶς καὶ κατὰ τὸ ἑνοῦσθαι δυνάμει, καὶ κατὰ τὴν τάξιν διαιρουμένους, ἀλόγους Ἄθεοις ἐγκαλοῦντες; *Who would not wonder to hear them called Atheiſts, who acknowledge God the Father, God the Son, and God the holy Ghoſt, and demonſtrate their power in the Union, and their diſtinction in the order?* So *Clemens Alexand:* in the *concluſion* of his *Pædagogus*, Τῷ μόνῳ πατρὶ καὶ υἱῷ σὺν καὶ τῷ ἁγίῳ πνεύματι πάντα τῷ ἑνὶ· *To the only Father and Son with the holy Ghoſt, one in all things* &c. So in the *third Centurie Origen* is by S. *Baſil* περὶ πνεύμ: ἁγ: reckoned among the aſſertors of this *Tradition*, l. 6. *Comm: in Johan:* τὴν θεότητα τῆς Τριάδος, *the Deity of the Trinity, which is to be adored*; and on the *Romans*, καὶ τὴν τοῦ ἁγίου πνεύματος θεότητα, *the Deity of the holy Ghoſt.* So *Dionyſius Biſhop* of *Rome* cited by *Athanaſius* in *Epiſt: de Decret: Synod: Nic:* Ὅτι μὲν τριὰς μετὰ κηρυττομένου ἐστὶ καὶ θείας χάριτος ἐπίστανται, Τρεῖς δὲ θεοὺς ὅτι πλαισὶν ἔστι καινὴ διαθήκη κηρύττει, *Theſe*, i. e. the *true diſciples* of *Chriſt*, *evidently know that the Trinity is preached by divine Scripture, but that three Gods are not preached by the Old or New Teſtament.* So *Tertullian* againſt *Praxeas*, *Deum unicum quidem, ſed cum œconomiâ eſſe credendum, expaveſcunt ad œconomiam, numerum & diſpoſitionem Trinitatis, diviſionem credunt Unitatis, quando Unitas ex ſemetipſo derivans Trinitatem non deſtruatur ab illâ, ſed adminiſtretur, We are to believe one God, but with the œconomie or adminiſtration; they are affrighted at the œconomie, and think the number and order of the Trinity is the diviſion of the Unity, when indeed the Unity deriving the Trinity from it ſelf is not deſtroyed by it, but adminiſtred.* And, *Ecce dico alium eſſe Patrem, alium Filium, alium Spiritum ſanctum, non tamen diverſitate alium, ſed diſtributione, nec diviſione alium, ſed diſtinctione, Loe I affirm the Father to be another, the Son another, the holy Ghoſt another, yet not another by diverſity, but by diſtribution, nor another by diviſion, but diſtinction*, And, *Qui tres unum ſunt, non unus, Quomodo dictum eſt, Ego & Pater unum ſumus, ad ſubſtantiæ unitatem, non ad numeri ſingularitatem, Theſe three are one (nature) not one (perſon) as it was ſaid, I and my Father are one, for the unity of the ſubſtance, not the ſingularity of the number.* The like place out of S. *Cyprian* was before produced, and this *text* from 1 *Joh.* 5. made uſe of for the aſſerting it, And ſo we ſee the truth of what we find in the *debates* of the *firſt Nicene Councel*, on which their *decrees* are founded, *Chriſtum conſubſtantialem Filium Patri- juxta olim traditam Eccleſiæ Apoſtolicam fidem expreſſis teſtimoniis demonſtrantes*, that the *doctrine* of the *conſubſtantiality* of

Chriſt

Chriſt the Son to the Father- is *by expreſs teſtimonies demonſtrated to be according to the Apoſtolick faith of old delivered to the Church*, and that of *Hoſius* in the name of the *Councel*, *Trinitatem individuam, ineffabilem, unam divinitatem, & eandem ipſius eſſentiam eſſe credentes, & eandem confitemur juxta nobis ab initio traditam ipſius fidei dogmatum integritatem, à Domino per ſanctos ejus Apoſtolos, & à ſanctis ejus Apoſtolis, & à ſanctis antiquis noſtris patribus qui Apoſtolorum ſanctam fidem illibatam conſervaverunt*, *We beleive the individual Trinity, the ineffable, one Godhead, and that the eſſence thereof is the ſame, and we confeſſe it the ſame according to the integrity of the doctrines of the faith from the beginning delivered to us from our Saviour by his holy Apoſtles, and from his holy Apoſtles, and from our holy antient fathers, who conſerved the holy faith of the Apoſtles intire.* So in * *Athanaſius's Epiſtle* to the *Africanes*, telling them of the *Acts* of the *Councel*, and of the *decree* of adding ὁμοούσιον τῷ πατρὶ τὸν υἱὸν, the *conſubſtantiability of the Son with the Father*, he adds, Οἱ δ' ἐπίσκοποι οὐχ' ἑαυτοῖς ἐνεγείλαν τὰς λέξεις, ἀλλ' ἐκ τῶν πάλαι ἔχοντες τὰ μαρτύρια, ὅπως ἔγραψαν, Ἐπίσκοποι γὰρ ἦσαν ἀρχαῖοι πρὸ ἐτῶν ἐγγὺς ἑκατὸν τριάκοντα ἢ τι μεγάλης Ῥώμης, καὶ τῆς ἐνταῦθα πόλεως. οἱ ἐπάσαντο τὸ πάντα λέγοντας τὸν υἱὸν, καὶ μὴ ὁμοούσιον τῷ πατρὶ, *The Biſhops* in the *Councel*, *did not invent theſe words for themſelves, but having teſtimony from their fathers, thus they wrote, For there were antient Biſhops about one hundred and thirty years* before that *Councel, both of Rome, and of this city, who reprehended thoſe who affirmed the Son to be a creature, and not conſubſtantial with the Father.* Καὶ τοῦτο, ſaith he, ἐγίνωσκεν Εὐσέβιος ὁ γνόμῃ Ἐπισκοπος τῆς Καισαρείας, θεὶς τιθεὶς μὲ συνθέχαν τῇ Ἀρειανῇ αἱρέσει, ὕστερον δ' ὑπογράψας τῇ ἐν Νικαίᾳ συνόδῳ, ἔγραψε καὶ πρὸς ἰδίοις διαβεβαιούμενος, ὅτι καὶ τῶν παλαιῶν τινας λογίους, καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφεῖς εὗρομεν, οἳ περὶ τοῦ πατρὸς καὶ τοῦ υἱοῦ οὕτω τῷ τοῦ ὁμοουσίου χρησαμένους ὀνόματι, *And this Euſebius Biſhop of Caſarea acknowledged, who having formerly gone on in the Arian hereſie, but afterward ſubſcribed to the Councel of Nice, wrote and confirmed it with his own words, ſaying, We have found ſome of the antients, conſiderable perſons, and eminent Biſhops and writers, which concerning the divinity of the Father and the Son uſed the word Conſubſtantial.* And theſe words of *Euſebius* are at length to be ſeen in his *Epiſtle* in *Theodoret*, l. 1. c. 11. All which being evidences of the *doctrine* of the *Church before* the *Councel* of *Nice*, are of full force to demonſtrate that which I have now in hand, *viz.*: that the *Catholicks* in their *controverſie* againſt the *Arians* had no occaſion to inſert theſe words, and that this was the *doctrine* of the *Church before* that *Councel* of *Nice*. Much more might be added on this ſubject. This I have choſen to ſay, on ſo great an *occaſion*, once for all.

* See Theodoret: Eccl. Hiſt: l. 1. c. 7.

b. Αἰτοῦσι κατὰ τὸ θέλημα αὐτοῦ

Αἰτοῦσι κατὰ τὸ θέλημα αὐτοῦ, *asking according to God's will*, ſeems to comprehend *two* things, the *firſt* in reſpect of the *matter* of his *prayer*, that that be *according to God's will*; and the *ſecond* in reſpect of the *diſpoſition* of the *petitioner*, that he duly behave himſelf, in *asking*, *according to God's will*. For the former of theſe, the *matter* of the *prayer*, that muſt be *according to the will of God*, and ſo it may be two waies, 1. By being not only perfectly *lawful*, and ſo not *contrary* to his *will*, (for ſo is every *indifferent* thing, which we have no reaſon to be *confident*, that *God* will grant us upon our *demand*) but alſo *good* and *acceptable* in the ſight of *God*, ſuch is the *gift* of his *Spirit*, *Lu.* 11. 13. ſuch the *increaſe* of *faith*, which the *diſciples* prayed for, meaning thereby *God's* gift of *grace*, ſo farre as to *enable* them thus to *grow* and *increaſe*; not the *habit*, or *degrees* of the *habit* of that *virtue*, for thoſe are regularly to be *acquired* by our *acts*, or *exerciſes* of that *ſtrength* which *God* beſtowes, our making *uſe* of that *talent* intruſted to us, to which his *promiſe* of *more grace* is confined, whilſt from him that *laies it up in a napkin* he *takes away that which he hath*, Nor again the *acts* of that *virtue*, for thoſe are no otherwiſe *given* us by *God*, than as he *gives* us *ſtrength* to *perform* them, which the *Apoſtle* expreſſes by ἐνεργῶν ἐν ὑμῖν τὸ ἐνεργεῖν, *Phil.* 2. 13. *his working in us to work* or *do*, upon which the exhortation is founded of the κατεργάζεσθε, *working*, and *working out our own ſalvation*. Secondly, It may be *according to his will*, by being *agreeable* to his *wiſdome*, which alwaies *bounds*, and *limits*, and *determins* his *will*. And thus a thing may be ſuppoſed to be three waies, 1. When that which is *prayed* for, is not *contrary* to any *decree* of *God*, which being an act of his *will*, is alſo an *efflux* of his (incomprehenſible) *wiſdome*, This *decree* of *God* is to us expreſſed by *God's oath* paſt on any thing, which makes it *immutable*, *Hebr.* 6. 17. as when of the *provokers*, *Hebr.* 3. 18. *God ſware that they ſhould not enter into Canaan*, for in that caſe it was certain that neither *Moſes's prayers* for them, nor their own for themſelves ſhould prevail to *reverſe* it, though that others, who did not thus *provoke* ſhould thus *enter*, was perfectly *acceptable* to *God*, *agreeable* to his *will* and *wiſdome*; And ſo when the *iniquity* of the *people* is grown to ſuch a *pitch*, that *God decrees* their *exciſion* (and the ſame may be ſaid of any *particular* man, that hath ſo *fill'd up* his *meaſure*) *though Noah, Daniel and Job* ſhould *intercede*, they ſhall not *prevail* for them. 2^dly, When that which is *prayed* for, is not *foreſeen* by *God* to be *inconvenient*, or *hurtful* for him that *prayeth* for it, for if it be, in that caſe *God's denying* to *grant* the *prayer* is a greater *mercy* than the *granting* of it; He were an *enemy*, if he would thus *hear* us to our *ruine*.

Evertere urbes totas optantibus ipſis
Dii faciles: —

The *heathens* could charge it on their *Gods* as too great a *facileneſs* to *deſtroy whole cities* by this means of *granting* men their *wiſhes*. 3^dly, When, although that which is *prayed* for be *good* for the *petitioners*, yet ſomewhat elſe is *better*, and really more *deſireable* to them, And then thus to *deny* what is *asked*, and thus to *exceed* their *asking*, what is that but the *divineſt* and moſt *advantagious* way of *granting* it? and in that caſe *God*, that knows what we *really* moſt want, what is moſt truly agreeable to our *deſires*, being able to *chooſe* for us better than we for our ſelves, when he *grants* not our *prayers* in the *kind*, yet he *grants* them by way (not only of *equivalence*, but) of *running over*, *denies* us what we *demand*, and *gives* us what is more for

our

out *advantage*, *denies* us what is good, but *grants* us that which is much *better* for us: Thus when *Christ pray'd* for the *departure* of that *cup*, his *prayer* was not *heard*, but in ſtead of it the *angels* ſent to *ſtrengthen* him, and *enable* to *drink* it up, as that which was more for his, and the *world's advantage*; And thus when S. *Paul prayed thrice that the thorn in the fleſh ſhould depart from him*, that *prayer* was not *granted*, but in ſtead of it that *grace* given, which was *ſufficient* to *enable* him to *ſupport* that *affliction*, and that was *better* to him, than the other, for *God's ſtrength* was *perfected* and *magnified* in him through that *weakneſſe*, or *affliction*, viz. by his *Chriſtian bearing* of it. The *ſecond* thing, that which reſpects the *diſpoſition* or *qualifications* of the *petitioner*, may be reduced to theſe *three* branches, 1. That he be ſuch as to whom *God's promiſes* do belong, ſuch an one as *performs his* part of the *Covenant* of *mercy*, the *pious Chriſtian* liver, he that is a *worſhipper of God*, *and doth his will*; For otherwiſe *God* which is a *hearer* of *prayers indefinitely*, is not the *hearer* of *his*, *we know that God heareth not ſinners*, *If they incline to iniquity in their heart*, *the Lord will not hear them*, when *they make their long prayers*, *the Lord will hide his face*, *their hands are full of blood*, they muſt *waſh* and *make* them *clean*, before they have any title to *God's hearing* or *anſwering* their *prayers*. 2*dly*, that in that *particular*, for which he *prays*, he apply himſelf *onely* to *God*, and ſuch *means* as he knows to be *acceptable* to him, This is it which is called in S. *James*, *asking in faith* c. 1. b. and is oppoſed to *wavering* (i. e. *doubting* and *demurring* whether *God's wayes* or his *own* are to be *adhered* to for the *obtaining* his *end*) and to the ἀνὴρ δίψυχος *double-minded* man, v. 8. who ſending one *mind*, one *will* unto *God* in *prayer*, hath another for the moſt ungodly *inſtruments*, makes a *ſecret addreſſe* unto them, ἀκατάστατος which renders him there ἀκατάστατος, *unſettled* and *various*, one while in the *ways* of *God*, and another while of the *Devil*, and, *Let not ſuch an one think*, ſaith the *Apoſtle*, *that he ſhall receive any thing of the Lord*, ver. 7. 3*dly*, That his *asking* be joined with *importunity*, for to that *qualification* of our *prayers* the *promiſe* is expreſsly made, in the *parable* of the *widow*, and the *unjuſt judge*, and in the joining together of *asking*, *ſeeking*, *knocking*, to which the *having*, *finding*, *opening unto*, are *promiſed* by *Chriſt*; By this *importunity* meaning a *continuance*, and *perſeverance* in our *prayers* for that which we *want*, and when at the *firſt* asking, the *mercy* is not *confer'd*, *repeating* & *re-inforcing* the *requeſt*, *waiting upon the Lord which hideth his face*, and never giving over the *importunity*, until the *requeſt* be *graciouſly* anſwered by *God*. All theſe being thus ſet down, are the ſeveral *ingredients* to make up the *intire qualification* ſignified hereby, *praying according to God's will*, and to them that are thus *qualified* in each branch, this *confidence* here belongs, that *whatſoever they ſhall* thus *ask God* will *hear* them. By which it appears in what ſenſe it may be deemed to be required of the *petitioner* to *beleive*, that his *petition* ſhall be *granted*, viz. onely according to the *importance* of theſe words thus explicated, It being certain that no *man* is bound to *beleive* that which is not *true*, or to *beleive* that *abſolutely*, which depends upon ſo many *conditions*, upon performing of which, as he *lawfully* may, nay (as a *duty* of *faith* to *God's promiſes*) is *obliged*, and *muſt beleive*, that what he thus *prays* ſhall be *granted*, ſo if he *perform* them not, he is not *obliged* to *beleive* that his *prayers* ſhall be *granted* him, and if through a great meaſure of *humility*, and *undervaluing* his own performances, he chance to *erre*, and think himſelf *unqualified*, when he is not *unqualified*, and conſequently want this *confidence* toward *God*, that he will *hear* his *prayers*, when he hath (if he *knew* it) due *grounds* for that *confidence*, it is not to be imagined, that the *want* of that *confidence*, or the *exceſs* of that *humility*, which is ſo *acceptable* in the ſight of *God*, ſhould render him, or his *prayers* *unacceptable* and *ineffectual* to him. And accordingly αἰτείτω ἐν πίστει, *Let him ask in faith*, in S. *James* chap. 1. 6. muſt no otherwiſe be *interpreted*. Αἰτείτω ἐν πίστει

What is meant by ἁμαρτία πρὸς θάνατον, *a ſin unto death*, may, I ſuppoſe, be beſt learned from what we read in the *Law*, of him that *ſins contemptuouſly*, to whom *death* without *mercy* was *preſcribed*: This was *deſcribed*, *Heb.* 10. 28. Ἀθετήσας τις νόμον Μωσέως, *He that ſet at nought Moſes's Law died without mercy*, upon a ſufficient proof of it, And ſo he that is *guilty* of that, and, proportionably to him, he that uſeth the *Son of God*, now under the *Goſpel*, after that manner, καταπατήσας *treading* or *trampling* upon the *Son* of *God*, v. 29. ſetting his *commands* and *terrors* at *nought*, as there he is *thought worthy of ſorer puniſhment*, ſo here his *ſin* may fitly be ſaid to be εἰς θάνατον, *unto death*. What this *contempt* is, may appear by the *ſecond Councel* of *Nice*, which expounds the *ſin unto death* by ἀδιορθώτου μίσει, *to continue unreformed*, and *incorrigible* after all the *admonitions* and *cenſures* of the *Church*; of which as there were ſeveral *degrees*, ſo hee that did not *reform* upon the *firſt*, was, within ſome time, to be put under the *ſecond*, or higher, and not *reforming* then, was to fall under the *third*, which was wont to be called by the *Jewes*, *Schammatha*, which ſignifies, *there is death*, a *puniſhment* proportioned to this *ſin*, and from the *title* thereof, this ſeems to be called here a *ſin unto death*, Not that every *deliberate*, or *wilful ſin* is here ſo ſtyled (though that alſo be *mortiferous* without *repentance*) for of this ſort is ἁμαρτία, *ſin*, (*indefinitely* taken, according to the uſe of this *writer*, ſee *note* on c. 3. a.) and according to that which follows v. 17. πᾶσα ἀδικία ἁμαρτία ἐστί, *every iniquity is ſin*, and yet *every* ἁμαρτία ἐστὶ πρὸς θάνατον such, as it there follows, is not εἰς θάνατον, *unto death* in this ſenſe, but the phraſe peculiarly belongs to a *wilful ſin* (to which, without *repentance* or *reformation*, *eternal perdition* is *denounced*) *hightned* and *aggravated* farther with the addition of *obſtinacy* againſt all *perſwaſions*, and means of *melting*, which renders him *hopeleſſe* and own'd to *ruine*, and there is nothing left for him, *but a fearful looking for of judgement and fiery indignation which ſhall devour the adverſaries* τοὺς ὑπεναντίους, theſe that walk thus *contrary* to *God*, reſiſt his *admonitions*, his *grace*, all his methods of *reducing* them. Of theſe the *Apoſtle* here ſaith, οὐ λέγω ἵνα ἐρωτήσῃ, *I ſay not that he*, i.e. the

c. Ἁμαρτία πρὸς θάνατον

Κατατιθέντες

πᾶσα ἀδικία ἁμαρτία ἐστί

τοὺς ὑπεναντίους

οὐ λέγω ἵνα ἐρωτήσῃ

the *Christian brother, shall pray* for such an one, Which words may seem very cautiously set, not that he *forbids*, but onely doth *not command* to pray for them, or doth not *promise* any good successe to the *prayers* that are *offered* up for such an one, Agreeably to what is said of the ἑκουσίως ἁμαρτάνοντες c. 10. 26. those that *sin wilfully* after the receiving the *knowledge* of the *truth*, (where the *wilfulnesse* is added to the ἁμαρτάνειν, the *sinning deliberately*, and denotes the *contumacious continuing* in any such ἁμαρτία, or *deliberate sinne*) that οὐκ ἔτι ἀπολείπεται θυσία, *there remains no longer any sacrifice*, ἀλλὰ ἁμαρτιῶν, *for* such *sinnes* so *wilfully continued* in, noting thereby the *suspension* of the *prayers* of the *Church* (or the *inefficaciousnesse* of them) which are answerable to the *sacrifices* of old time; As when of *obdurate sinners* it is said, that if *Noah, Daniel*, and *Job*, the three great examples of powerfull *intercession*, were there a *praying* for them, they should not be available for the *pardon* of such, That such as these were deprived of the *benefit* of the *prayers* of the *Church*, and out of meer *pity*, *delivered up to Satan*, as the onely remaining *charitable* methed, by that means to *rouze* and *awake* them out of *sinne*, is sufficiently known in the *Ancient Canons*, And it is the advice of *Clemens Alexandrinus Str. l.* 7. concerning such *insensate*, *incorrigible* sinners, that we should *pray* to *God* for some *temporal punishments* upon them, as the onely reserve behinde to make *impression* on them. And that was done in the *anathema* or *Cherem*, where they used *execrations* upon them, not as an act of *hatred*, but *kindnesse* toward them, εἰς ὀλεθρον σαρκὸς, *to the destruction of the flesh, that the spirit might be saved in the day of the Lord.* Where still it is not defined *unlawful* to *pray* for such, either for their *pardon*, or for their *repentance* to *qualifie* them for it, but they are onely look'd on as *excommunicate* persons, that must not be *encouraged* with *admission* to the *publick prayers* of the *Church* or the *privileges* of *Christians*, but marked out and *branded* and *shamed* to *reformation.*

ἑκουσίως ἁμαρτάνοντες

οὐκ ἔτι ἀπολείπεται θυσία

εἰς Ὄλεθρον Σαρκὸς

The *idols* that are here mèntioned are sure those that the *Gnosticks* used, To which purpose there is an eminent place in *Eusebius*, οἱ τῷ καθ' αὐτὸν μισόθεος αἵρεσιν, τῷ χειτανῶν φιλοσοφίαν ὑποκρινόμενοι, ὡς μὴν ὕστερον ἀποστάντες καὶ τὰ εἴδωλα δεισιδαιμονίας, οὐδὲν ἧττον αὖθις ὀπίσω ἐπιστρέψαντες, καταπίπτοντες δὲ γραφὰς καὶ εἰκόνας αὐτῶν τε τοῦ Σίμωνος, καὶ τῆς αὐτοῦ Ἑλένης, θυσίαις καὶ σπονδαῖς τότε προσκυνοῦντες, Τὰ δὲ τούτων ἀπόῤῥητα---- *Those that were of the heresie of Simon Magus, pretended to be of the Christian religion, and to have forsaken the superstition of the heathens in worshipping of idols, and yet came back again to that which they pretended to have forsaken, falling down to the pictures and statues of Simon and Helene, and by sacrifice, and incense, and drink-offerings doing adoration to them. And besides these, many abominable impurities, not fit to be named,* there were among them. All which together may well be the εἴδωλα, *idols*, which the *Christians* are here warned to *beware of.*

d. Εἴδωλα

THE

THE
[a]SECOND [b]EPISTLE
OF
†JOHN.

a. b. *Catholick or General Epistle, Ἐπιστολὴ Καθολικὴ † the Apostle Iohn, for the copies generally read τῦ Ἀποστόλυ

THat this *second* (and so likewise the *third*) *Epistle* of *John*, was not written by *John* the *Apostle*, is conjectured in the *posthumous Annotations* of the *learned Hugo Grotius*, and that much more tolerably, than what hath been mentioned concerning the *second Epistle* of *Peter*. There many *changes* were to be made in the *Text* to make the conjecture passable, but here all *circumstances* of the *Text* doe fitly enough concurre to make it possible, that *John*, which was by S. *John* the *Apostle* made *Bishop* of the *Jewish Christians* at *Ephesus*, should be the *Author* of these *Epistles*. Of that *John* the *antient Author* of the *Constit: l.7. c.45.* makes mention, that as *Timothy* was made *Bishop* of *Ephesus* by S. *Paul* (i.e. *Bishop* of the *Gentile Christians* there by the *Apostle* of the *Gentiles*) so Ἰωάννης ὑπ' ἐμοῦ Ἰωάννου *John* was *ordained* by *John*, i. e. a *second John* made *Bishop* of the *Jewish Church* there, by *John* the *Apostle* of the *circumcision*, *Gal.* 2. 9. who *planted* the *Jewish Church* at *Ephesus*: That this *second John*, the *Bishop* of *Ephesus*, was the *writer* of these *Epistles*, the chief argument that is produced, is that from the title, ὁ Πρεσβύτερος, *The Elder*, by which this *writer* calls himself, and not Ἀπόστολος *Apostle*. A *second* from the incomplete *reception*, that these *Epistles* had in the *first* ages, being not acknowledged by some *Churches* for a while, A *third* from *Diotrephes's opposing* this *Author*, 3 *Ep:* 9. which it is thought strange that any *Christian* should doe to an *Apostle*. But these *arguments* have very small force in them toward the inferring the *conclusion*. For 1. Πρεσβύτερος, *Elder*, being a word of *honour* and *dignity*, and belonging, in the *New Testament*, to the *supreme Ruler* of any *Church* (and to none else, that we can discern, see *Act.* 11. *note* b.) it may very fitly belong to an *Apostle*, residing and *presiding* in any *Church* (as it is certain S. *John* had done at *Ephesus* for some time) and the rather, being [ὁ Πρεσβύτερος, *the Elder*] by way of *eminence*. And this will be more probable, if it be considered what account hath formerly been given (*note* on *tit:* of 1 *Joh.*) of the *character* of this *Apostles style*, who useth not in his *Gospel* (and accordingly it is in his former *Epistle*, which is acknowledged to be his) to *name* or mention himself, unless it be by some *circumlocution*. And such is the ὁ Πρεσβύτερος, *the Elder*, here. Nay 2^dly, the *persecutions*, which were at this time against the *Church*, and wherein S. *John* was peculiarly *involved*, might make it prudent thus to conceal his *name*, and *disguise* it under this *title*. Or 3^dly, whatsoever was the reason of *wholly omitting* his *name* or *title* in the *first Epistle*, may here be of force for his *omitting* it thus farre here, And this will be a ground of *answer* to the *second* reason also. For though those *Churches*, whither these *Epistles* were sent, knew from whom they came, and accordingly never denied them *reception*, yet having not so *publick* a *character* upon them as others had, and being not *own'd* by the *Author* in the *title*, as all S. *Paul's* (unless that to the *Hebrews*) were, this might well be the *cause* that they had not so *universal* a *reception* at first, which notwithstanding, it yet appears, that soon after it was received into the *Canon*, and this *inscription* prefixt to it by the *Church*, Ἰωάννου τῦ Ἀποστόλου Ἐπιστολὴ καθολικὴ δευτέρα, *The second Catholike Epistle of John the Apostle*. As for the third reason, that of this *Author's* being *opposed* by *Diotrephes*, which is thought to be a proof that he was not an *Apostle*, this is of no validity, because the *hereticks* of those times, the *Gnosticks*, are known to have *opposed* and *rejected* the *Apostles* themselves; So of the *Bishops* of *Asia* we find S. *Paul* complain, 2 *Tim.* 1. 15. that ἀπεστράφησαν *they had turned aside* from him, *rejected* his *authority*; and so of *Alexander* he saith, *he hath greatly withstood our words*, 2 *Tim.* 4. 15. So of the *Gnosticks* we read, *Jude* 11. that they were guilty of the *gainsaying of Coreh*, and that, we know, consisted in their *opposing Moses* and *Aaron*, and so in the *parallel* must denote the *opposing* the *Apostles*, or *Governours* of the *Church*, sent immediately by *Christ*, and that that is the meaning of the βλασφημῶν δόξας, *speaking evil of glories*, *Jude* 8. & 2 *Pet.* 2. 10. see *note* on *Jude* b. To the same purpose also it is, that S. *Paul*, having spoken of the *Gnosticks*. 1 *Cor.* 8. through the whole *chapter*, proceeds immediately c. 9. to the *vindicating* his *Apostleship*, and the *privileges* thereof; and so *Gal.* 1. and speaking to *Titus* of these *deceivers*, he calls them ἀνυπόταλτοι, *Tit.* 1. 10. *refractary*, *disobedient*; Of these 'tis *Ignatius's* affirmation, that they took upon them to *know* more than their *Bishops*, Εἴ τις γνοίη πλέον τῦ Ἐπισκόπου, ὑβρίζει, *If any know more than the Bishop, he is corrupted*, *Ep: ad Polycarp:* And not onely so, But of *Marcus's* followers (a *progenie* of these *Gnosticks*) *Irenæus* plainly affirms, *l.1.c.9.* (and from him *Epiphanius l.1. hær:* 14. & 34.) that they were so *arrogant*, that they *contemned* the *Apostles* themselves, and *l. 3. c. 2. dicentes se non solùm presbyteris, sed etiam Apostolis existentes sapientiores*, *saying they were wiser, not only than the Presbyters* or *Bishops*, *but even than the Apostles* themselves. Which takes away all force from this *argument*. And then nothing hinders but that the *inscription* of this *Epistle* may be true, and *John* the *Apostle* be *determined* to be the *author* of it. And that will be

a. ἀνῶνες Ἰωάννου

b. Πρεσβύτερος

c. βλασφημοῦσι δόξας

d. ὑπόταλτοι

more

more probable, if we obſerve how agreeable the matter of this is to the *former Epiſtle*, fortifying them in the *truth* v. 4. in the *practiſe* of *charity* v. 5. and warning them of the *Gnoſtick deceivers*, or *Anti-chriſts*, v. 7.

b. Καθολικὰς How theſe *Epiſtles* ſhould be calld Καθολικαὶ, may perhaps be *queſtion'd*, being not, as that of S. *James* and S. *Peter* appeared to be, addreſſed to the *Jewes* of the *diſperſion*, *univerſally* or *indefinitely*, but one of them, ἐκλεκτῇ Κυρίᾳ, ordinarily rendred, *To the elect Lady*, and the other to *Gaius*, a *particular* perſon. But to this it may be ſaid, 1. That it is not certain that theſe are *two particular* perſons, to whom theſe *Epiſtles* belong (ſee *note* a. on this *Epiſt:*) 2^dly, That to whomſoever they were *firſt* addreſt; they were yet deſigned to be *tranſcribed* by them and ſent to others alſo, and that is the meaning of *Catholick* (the ſame that of ἐγκύκλιοι ἐπιστολαὶ) *viz:* that theſe *Epiſtles* were deſigned to go from one *Church* unto another, and were not *confined* unto any, (ſee *note* b. on the *title* of S. *James*.) But then 3^dly, another notion of Καθολικὰ *Catholick* there may poſſibly be, to ſignifie the *univerſal reception* of theſe *Epiſtles* in the *Church*; At the firſt, beſide thoſe *Epiſtles* which carry S. *Paul*'s name in the front of them, there were but few that had an *univerſal reception*, onely the *firſt* of *Peter*, and the *firſt* of *John*, the reſt were not ſo *univerſally* received into the *Canon* of *Scripture*, Hereupon thoſe two ſo received, might at the firſt be called *Catholick* (and ſo κανονικαὶ *Canonical* alſo) in *oppoſition* to thoſe others, which were not ſo *Catholickly* or *univerſally* intertained, And then, when upon farther evidence made to the *Church*, theſe others were *without contradiction received* alſo, this word Καθολικὰ might in like manner by the *Church* be added to their *inſcriptions*, to ſignifie that now they were *univerſally received* alſo, i. e. *accepted* into the *Canon*.

Paraphraſe.

S. JOHN II.

2. 1. John the Apoſtle and governour of the whole Church of Aſia, to the Church (unnamed) and to all the Chriſtians therein, whom I value and love in Chriſt, and not I onely, but all other true Chriſtians;

1. THE Elder unto the [a] elect Ladie and her children, whom I love in the truth; and not onely I, but alſo all they that have known the truth;]

2. For the truth's ſake which dwelleth in us, and ſhall be with us forever:]

2. Becauſe of the Chriſtian profeſſion, the ſame in you that remaineth in us, and ſhall doe ſo, I pray and hope, forever:

3. I ſend you greeting, and wiſh you all gifts, and mercy, and

3. Grace be with you, mercy, and peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in truth and love.]

proſperity from God the father, and the Lord Jeſus Chriſt, and particularly that you may, in deſpight of all ſollicitations of hereticks and ſchiſmaticks, continue conſtant in the acknowledgment of the truth of the Goſpel, and in the exerciſe of all works of charity to one another.

4. Some of the Chriſtians which belong to thee I lately met with, where I was,

4. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father.

and diſcerned them to ſtand conſtant in the truth of the Chriſtian doctrine, agreeably to that commandment given to us by God the Father, This is my beloved ſon, hear him, Mat. 17. 5. when Peter, and James, and I were in the mount with him; And this conſtancy of theirs was the more conſiderable, becauſe of the great ſtore of falſe doctrine that is now every where abroad in the Church; And this was matter of ſpecial joy to me. See note on 1 Joh. 2. 2.

5. And now all that I have to beg of you, is, that to the profeſſion of the truth,

5. And now I beſeech thee, Lady, not as though I wrote a new commandment to thee, but that which we had from the beginning, that we love one another.]

ye adde the practiſe of Chriſtian charity, that we may all live in unity, and peace, and concord one toward another. And this is no new commandment of mine, but that which Chriſt required of all his diſciples, and to which ye are moſt ſtrictly obliged by being Chriſtians.

6. And this conſiſts in your doing what Chriſt hath preſcribed,

6. And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye ſhould walk in it.]

and his preſcription is, that we ſhould not hearken to new doctrines, but go on in the courſe in which we were firſt ſet by him, and his Apoſtles, the preachers of the faith unto us. From which they that depart, fall into faction, and malice, and uncharitableneſſe againſt all others.

7. For many Impoſtors are come among you, who will not acknowledge Chriſt to be the Meſſias, (ſee note on 1 Joh. 2. b.)

7. For many deceivers are entred into the world, who confeſſe not * that Jeſus Chriſt is come in the fleſh. This is a deceiver, and an Antichriſt.]

and whoſoever doth ſo, is an Impoſtor, and an Antichriſt, ſuch as were prophecied of, that now they ſhould come, ſee 1 Joh. 2. c.

* 'Ieſus Chriſt coming in the fleſh, 'Ιησοῦν Χριστὸν ἐρχόμενον.

8. Take care then that by relapſe you deſtroy not all, and forfeit the reward of your good beginnings,

8. Look to your ſelves, that † we loſe not thoſe things which we have wrought, but * that we receive a full reward.]

for want of perſeverance, but that continuing to the end, ye may receive a complete reward or crown.

† ye deſtroy not what ye, for the King's MS. reads Ἀπολέσητε δ' ἐργασάμεθα, * receive Λάβωμεν.

9. Every one that now apoſtatizeth, and falls off from the doctrine of Chriſt to the

9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God; he that abideth in the doctrine of Chriſt, he hath both the Father and the Son.]

corruptions of the Gnoſticks, forſaketh God himſelf and all piety, (ſee note on 1 Joh. 2. d.) and he that adhereth and ſticketh faſt to the orthodox profeſſion, now it is ſo oppoſed, ſhall be looked on as a truly pious and Chriſtian perſon.

10. If

10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, [b] neither bid him, God ſpeed.]
10. If any man bring you any doctrine beſide this, the one doctrine of Chriſt, give no kind of admiſſion, or ear, or encouragement to him. b.

11. For he that biddeth him, God ſpeed, * is partaker of his evil deeds.]
11. He that doth not diſcountenance him as much as is poſſible, aſſiſts and encourages him.

* contributes to πανοργῇ

12. Having many things to write unto you, I would not write with paper and ink, but I truſt to come unto you and † ſpeak face to face, that our joy may be full.]
† mouth to mouth to talk with you, στόμα πρὸς στόμα λαλῆσαι
12. What I have more to ſay to you, I do chuſe not to commit to this publick way of Epiſtle, but refer it till I come unto you, which I hope will be ere long to our mutual comfort.

13. The children of thy * elect ſiſter greet thee. Amen.]
* ſiſter the chuſen τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς
13. The members of thy fellow Church from which I write, ſend thee greeting, ſee note a.

Notes on John I I.

a. Ἐκλεκτῇ ἀδελφῇ ἐκλεκτῇ

That ἐκλεκτὴ ſignifies a *Church*, and that συνεκλεκτὴ is uſed in that ſenſe for another, or *ſiſter Church*, in the ſame manner as here v. 13. ἀδελφὴ ἐκλεκτὴ, hath been ſaid *note* on 1 *Pet.* 5. 13. d. Now for Κυρία, it may fitly be ſet to ſignifie no more than τῇ δεῖνα, an appellation fit to be uſed, when the *name* is either *unknown* or *concealed*, for in that caſe, and not onely as a title of *honour*, and *dignity*, 'tis ordinary to ſay Κύρις (which probably is grown to be in *Engliſh Cyr* or *Syr*) ſo *Joh.* 20. 15. the *woman* taking *Chriſt* for the *Gardiner*, and addreſſing her ſpeech to him as one whoſe *name* was not *known* to her, begins with Κύριε, *Syr.* But beſide this, it is obſervable, that both Κυρία among the *Athenians*, and *Curia* among the *Romans*, ſignifies the very ſame that ἐκκλησία and *Eccleſia* doth, i. e. the *aſſembly*, both as that ſignifies the *perſons* congregated either for *civil* or *ſacred* uſes, and the *place*, where they thus meet. See the worthy Sir *Henry Spelman's Gloſſarie*, p. 195. And then the words will be beſt rendred, *the elect Church* or *congregation*, ſome which here is not thought fit to be mentioned by *name*, or particularly. That he names not this *Church*, may be for the ſame reaſon, for which among others he names not himſelf, any otherwiſe then ὁ πρεσβύτερος, *the elder*, viz. becauſe of the *perſecutions* that were then abroad in the *world*. And indeed that both this and the *third Epiſtle* were deſigned to be ſent *clancularly*, and purpoſely avoided the *eyes* of men, appears by the cloſe, *common* to both, that he had *many things to write*, but would not *commit them to paper and ink*, 2 *Joh.* 12. and 3 *Joh.* 13. in reſpect of the *hazard* that that might bring either on them, or him, in caſe they were *intercepted*, or fell into other *hands* then thoſe to which he *deſigned* them. Agreeable to this it is, that we here have mention of the [τέκνα αὐτῆς her *children*] v. 1. and in the like manner v. 13. by which phraſe the *Chriſtians* of any *Church* are fitly ſignified, the title of *mother* being ſo proper for a *Church*, and ſo uſed *Gal.* 4. 26. *the mother of us all.* But what *Church* it is that was here deſigned, or what that other v. 13. we have no means to define, any farther than by remembring, that *all Aſia* being (as far as the *Jewiſh Chriſtians* there) the ſpecial *charge* and *province* of S. *John*, and there being *ſeven chief Churches*, or *Metropolical Sees* in that *circuit*, enumerated *Rev.* 1. 11. it is moſt probable, that S. *John* being in *one* of theſe *Churches* at this time, he wrote unto the other. And if *Epheſus* were that to which he wrote (from thence to be communicated to the reſt) there will then be another ground of calling it κυρία, as that literally ſignifies *chief* in *power* or *authority*, *Epheſus* being indeed the chief *Metropolis* of all *Aſia*.

διὰ χάρτου καὶ μέλανος

τέκνα αὐτῆς

This form of interdict here is an imitation of the practiſe of the Jewes in their חרם or *anathema* againſt the מומרין or *apoſtates*, who were to be *excluded* not onely from *commerce*, but from the *ſmalleſt* kind of ordinary *ſalutation*. b. χαίρειν αὐτῷ λέγειν

THE THIRD EPISTLE OF [a] JOHN.

[a] the Apostle John

* Epistle general

2. 1. THE Elder unto the well beloved [a] Gaius, whom I love in the truth.

2. Beloved, I * wish above all things that thou maist prosper, and be in health, even as thy soul prospereth.] * I pray εὐχομαι

2. It is my fervent prayer for thee, that it may be with thee in all outward things, as it is in respect of thy soul, that every thing may succeed prosperously with thee.

3. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.]

3. For it was great matter of comfort and joy to me, when the Christians that came out of Judæa, came and told me of the sincerity of thy Christian course, (see note on 1 Cor. 13. g.) and gave me assurance of thy perseverance.

a 4. There is nothing that I more delight in in the world, or of which I more abundantly rejoyce, then to hear that those which have been converted by me, do adhere to that profession, and live after a true Christian manner.

4. I have no greater joy then to hear that my children walk in truth.]

5. It is most Christianly done of thee to do as thou dost toward the poor Christians, and strangers that have been among you, Rom. 16. 23.

5. Beloved, thou dost † faithfully whatsoever thou dost to the brethren, and to strangers,] † a faithful thing ποιεῖς πιστὸν

6. Who gave publick testimony of thy charity shewed to them; And as then thou didst, so it will be a pious work in thee to help them now again, and furnish them for their travail (see 1 Cor. 16. 2.) in publishing the Gospel, and that in a Christian manner, and for Christ's sake, whose ministers they are.

6. Which have born witnesse of thy charity before the Church, whom if thou * bring forward on their journey † after a godly sort, thou shalt do well.] * furnish for προπεμψας † so as may be worthy of God ἀξίως τοῦ θεοῦ

b. 7. For 'tis on Christ's errand that they have taken this journey, i. e. to preach the Gospel of Christ, or, for the testimony which they have given to the Gospel, i. e. because they have published the Christian faith, they have been driven out of their Country, i. e. Judæa, by the Jewes, and being so, they are also look'd on shiely by the Gentile Christians where they come v. 10. Cast out by their Country-men the Jews for being Christians, and not entertained with any kindnesse by the Gentile Christians, for being Jewes.

7. Because that for his names sake they [b] went forth, taking nothing of the Gentiles.]

8. And therefore 'tis but necessary that they be relieved by some, and they that shall relieve them, shall thereby have the comfort of co-operating and contributing their part toward the propagating of the Gospel of Christ.

8. We therefore ought to receive such, that we * might be fellow-helpers to the † truth.] * may become fellow-labourers with ἵνα συνεργοὶ γενώμεθα τῇ † for Church, for the King's MS. reads ἀληθείᾳ

c. 9. To this purpose I wrote to the Church but Diotrephes, that would fain be Bishop there, gives no heed to my Letters.

9. I wrote * unto the Church, but [c] Diotrephes, who loveth to have the preeminence among them, receiveth us not.] * or some. what to- for the King's MS. reads τι τῇ

10. For which contempt of his, I shall at my coming use some severity upon him, and teach him to use me better, especially seeing he is not content thus to slight and baffle me, and to reject the Christian Jewes that come thither, but farther restrains others that would not have been so unhospitable, will not permit the Gentile Christians to receive them to their communion, but utterly rejects them out of the Church.

10. Wherefore if I come, I will remember his deeds which he doth, † prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.] † batling us with wicked speeches λόγοις πονηροῖς φλυαρῶν ἡμᾶς

11. Brethren, be not ye followers of these evil ways, but contrariwise follow all Christian meeknesse towards the Jewish Christians, Rom. 14. 1 He that is kinde, and merciful, and willing to receive all to communion, is of a Christian temper, and so shews himself to be, but he that is malicious, and proud, and separates from others, knows not what belongs to Christianity.

11. Beloved, * follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil, hath not seen God.] * do not imitate the evil but the good μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθὸν

12. Demetrius indeed a Gentile convert hath a very good testimony from all men that know him, and indeed hath done many things which testifie more fully of him then the suffrages of men can doe, And the same testimony I and others with me give him also, and ye know that what we say is true.

12. Demetrius hath good report of all men, and of the truth it self: yea and we also bear record, † and ye know that our record is true.] † or thou knowest, for the King's MS. reads οἶδας

13. I

*talk mouth to mouth στόμα κατὰ στόμα λαλήσομεν

13. I had many things to write, but I will not with ink and pen write unto thee. See 2 Joh. 12.

14. But I trust I shall shortly see thee, and we shall * speak face to face. Peace be to thee. † Our friends salute thee. Greet the friends by name.

† or the brethren, for the King's MS. reads ἀδελφοί

Notes on Joh. III.

a. Τὸν ἀγαπητὸν

Who this *Gaius* was, cannot certainly be affirmed. That it is the same that is mentioned by S. *Paul*, *Rom.* 16. 23. may seem *probable* by that which is there said of him, that he was ξένος μου, the person that *entertained Paul*, and the *whole Church* or *generality* of *Christians*, in like manner as here, ver. 5. *Gaius* is said to have been very kind to the *brethren* and to the *strangers*, and to have *furnished* them for their *journey* in a very *liberal* manner. But one circumstance there is, which is of force against this, This *Gaius Rom.* 16. appears to be a *Corinthian*, and so to be mentioned there (from whence S. *Paul* writes that *Epistle*) as his *host*, and so as an *inhabitant*, not a *stranger* there. And then there is little reason to doubt but that this is he that is mentioned 1 *Cor.* 1. 14. as one that was there *converted* to the *faith*, and *baptized* by *Paul*, whereas the *Gaius* here is by S. *John* called his *son* or τέκνον, v. 4. which signifies him to have been *begotten* in the *faith*, i. e. *converted* by S. *John*. Another of that name there is mentioned, *Act.* 19. 39. of whom it is said that he was Συναρπάγες τὸν Παύλου *fellow-traveller of Paul*, and this was a *Macedonian*, and of the *city* of *Derbe*, *Act.* 20. 4. and so distinct from him of *Corinth* also, and probably from him that is mentioned here, who could not have been so fit for the employment v. 5. of *entertaining* the *brethren* and *strangers*, if he were employed in *preaching* the *Gospel*, as a *fellow-travailer* of S. *Paul*. It remains therefore that this *Gaius* here be some *third* person, of a *Roman* name (*Gaius* and *Caius* being all one, and a very *common* and vulgar name, of which therefore it is not strange that there should be *three* distinct persons mentioned in the *New Testament*) and so some *Gentile Christian*, an *eminent* member of that *Church*, v. 9. to which S. *John* seems to have written his *second Epistle* (see *note* on 2 *Joh.* a.) no where else, but in this place, mentioned in the *New Testament*.

Τέκνον

b. Ἐξῆλθον

The word ἐξῆλθον, *went out*, is capable of two notions, 1. It may signifie a *voluntary* going out, and then τῷ ὀνόματι αὐτοῦ, *for the name* of *Christ*] must signifie their *preaching* and *propagating* the *Gospel*, for which they took their *travail* from their own *country*; But ἐξιέχθος may signifie also a *violent* ejection, So *Mat.* 17. 21. speaking of the *ejection* or *casting* out of a *devil*, the like phrase is used, τῦτο γὰρ οὐκ ἐκπορεύεται, *this kind goeth not out*- by *going out*, meaning *ejection*. Thus נפק signifies in *Syriack*, to *go out*, and to *be cast out* also, and accordingly *Mat.* 8. 12. the *Syriack* hath נפקין, *exibunt*, *they shall go out*, but the *Greek* ἐκβληθήσονται, *they shall be cast out*. According to which it is that ἐκβάλλειν and ἐκπέμπειν to *cast out* and *send out*, are used promiscuously the one for the other, see *note* on *Mat.* 9. i. And then *going out* for *Christ's name*, is being *banished* or *cast out* of their *country* for the *profession* of the *faith* of *Christ*, which we know the *Jewish Christians* were, *Act.* 8. 1. & 11. 19.

Τὸν Ὀνόματος αὐτοῦ

ἐκ Ἐκπορεύεται

Ἐκβληθήσονται

This *Diotrephes* was a *Christian* that from *Gentilisme* received the *faith* in that *Church* to which *Gaius* belonged, and to which the *Apostle* seems to have written the former *Epistle commendatory of the brethren*, ver. 9. From hence appears that which was intimated, *Rom.* 14. 1. that the *Gentile Christians* were in part guilty of the *breach* betwixt the *Jewish Christians* and them, and not onely the *Jewes*. There it seems, as the *Jewish* judged and *condemned* the *Gentile Christians* for using their *Christian liberty*, so the *Gentile Christians despised*, and *set at nought* the *Jewish*. Here it seems, the matter was driven *higher*, i. e. they did not so freely *relieve* the *Jewish Christians*, that were driven out of their *country* for the *faith*, as they ought in *Christian liberality* to have done. That seems to be the meaning of ver. 7. that the *Jewish Christians* that were *driven* out of *Judæa* for the *profession* of the *faith* (see *note* b.) were not now in this *Church* of *Asia* so *liberally* and *hospitably* treated, as the *laws* of *Christian charity* obliged, and as belonged to them as *strangers* v. 5. to *furnish* them for their *journey*, v. 6. 2*dly*, They were, some of them, so farre guilty in this matter, that when S. *John* wrote his *letters* of *commendation* for them, these were not *effectual*, *Diotrephes rejected*, or gave no *reception*, or heed to his *letters*, and by this means the rest of the *Church* also, being otherwise *willing* to have *entertained* them, were *detained* from doing it, ver. 10. 3*dly*, He not only denied them that *hospitable* reception and relief, but utterly *rejected* them from their *communion*, *cast them out of the Church*, ver. 10. Whether this *Diotrephes* were a *Bishop* in this *Church* it may be doubted, or whether only one that *immoderately affected* that *dignity*, or *assumed* it, not belonging to him, φιλοπρωτεύων may signifie one that *loves*, and useth *immoderately* this *dignity* when he *hath* it, and one that *seeks* it *inordinately*, or *assumeth* it. It is possible that he was a *Bishop*, and being so did ἐκβάλλειν *cast out* the *Jewish Christians* out of the *Church*, and that in spight of S. *John's commendatory letters*, who had an *Apostolical power* over him, and all other *Bishops* of *Asia*; But it may also be very probable, that as the *heretickes* of those times did *contemn* and *affront* the *Bishops* and *Apostles* themselves, so this *Diotrephes* might doe, without having any real *authority* in the *Church*, but only *assuming* it, as αὐθάδης and πολμητὴς, a *presumptuous*, *confident*, *bold* person.

ε. Διοτρέφης

Φιλοπρωτεύων

Αὐθάδης Τολμητὴς

THE GENERAL EPISTLE OF † JUDE.

† Jude the Apostle

a.

a. Ἰούδα.

IT is but agreeable to the former *conjectures* in the *posthumous Annotations* of the most *learned H. Grotius*, to determine *here* also, as in the *second* of *Peter*, and *second* and *third* of *John*, that the writer was not *Jude*, one of the *twelve Apostles*, and accordingly to affix it to *Jude* a *Bishop* of *Jerusalem*. But of this there is no proof offered, save only 1. That he calls himself δοῦλος, a *servant*, not Ἀπόστολος *Apostle* of *Jesus Christ*. 2dly, That it was not *translated* into *all languages*, and received into *all Churches*. 3dly, That in the *Catalogue* of the *Bishops* of *Jerusalem*, the *fifteenth* that is named, is called *Judas*. To the first of these it may be sufficient to answer that as Ἀπόστολος Ἰησοῦ, *an Apostle of Jesus*, signifies one *sent* upon the *services* of *Christ* with *commission* from him, so it is in effect all one with δοῦλος Ἰησοῦ, *a servant of Iesus*, and so the latter, as proper a style of any *Apostle* of *Christ* as the former. But then 2dly, in the *title* of the *Epistle*, which is the sense of the *antient Church* in this matter, it is Ἰούδα τοῦ Ἀποστόλου, *of Jude the Apostle*, and in the *Text* it self there is a mark as *characteristical*, ἀδελφὸς Ἰακώβου, *the brother of Iames*, which can belong to none but to *Jude* the *Apostle*. To the *second* I answer (as before to that of the *second* of *Peter*) that this *Epistle* was not so *universally* known and undoubtedly received at first, as other parts of the *New Testament*; which notwithstanding, it was yet, soon after, *universally known*, and *translated*, and *received* into the *antient Canon*, and the *Apostolicalnesse* of the writing never so questioned by any, as to assigne it any other *author*, or to doubt of the *truth* of any thing contained in it. As for *Jude* the *fifteenth Bishop* of *Jerusalem*, that opinion of his being the *author* of it, affixeth it to the time of *Adrian*, whereas this *Epistle*, by the *subject* of it, *common* to it with the *second* of *Peter*, and by the many passages of agreement, appears to have been written on the same *occasion*, and about the same *time* that the *second* of *Peter* was, which hath already appeared (see *note* on 2 *Pet. tit:* a.) to have been written before the *destruction* of *Jerusalem*. And if that were indeed granted to be written by *Simeon* the *second Bishop* of *Jerusalem*, yet that would be a competent *distance* from *Judas* the *fifteenth Bishop* there. The whole businesse of this *Epistle*, as of S. *Peter*, is such as is fully applicable to the times foregoing the *destruction* of *Jerusalem*, and the ruine of the *Iewes*, and *Judaizing Christians*, and *Gnosticks* involved in the same *calamity*, out of which only the *constant Christians* were to have *deliverance*, v. 3. And so it may very reasonably be affirmed to be written by the *Apostle* S. *Jude*, clearly defined to be the *brother* of *James* (an *argument* of such force against all the *contrary* pretensions, that those which doubt of the *Apostolicalnesse* of the *Epistle*, are fain to leave out those words, but without the *authority* of any one *copie* to countenance them) and that, as the *Epistle* of S. *James*, and those of S. *Peter*, addressed to the *Jewish Christians* in the *dispersion*, on purpose to fortifie them against the *corruptions* of the *Gnosticks*, which had now *broke* in among them.

Paraphrase.

S. JUDE.

1. Jude, one of the disciples (and Apostles) of Christ, the son of Alphæus (as James also was) and called also Lebbæus and Thaddæus, Mat. 10. 3. to those that have received the faith, the dispersed Jewish Christians (see Mat. 10. c. Rom. 1. 2.) sanctified, or beloved by God the father, and preserved by Christ from that destruction and judgment that befalls others (the contumacious resisters and crucifiers) both here and to all eternity:

1. JUDE the servant of Jesus Christ, and brother of James, * to them that are † sanctified by God the father, and preserved * in Jesus Christ, and called:]

2. Mercy unto you, and peace, and love be multiplied.]

† to the called that have been sanctified τοῖς ἡγιασμένοις † or beloved, for the King's MS. reads ἠγαπημένοις

* by

2. I send you greeting, and wish and pray for all the blessings of heaven to be multiplied upon you, particularly that great blessing and virtue of Christian peace and charity.

3. Beloved, when I gave all diligence to write unto you of the common salvation; † it was needfull for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered to the saints.]

3. Beloved, I thought it my office to write briefly unto you, upon one subject wherein you are nearly concerned, viz: that special promise of Christ (now shortly to be fulfilled among you) of an universal preservation and deliverance (see Rom. 13. note c.) that shall befall the Christians, when the unbeleiving Jewes shall be utterly destroyed; And being to write to you on that subject, there was nothing more necessary for me to begin with, than to exhort you to adhere constantly to, and contend for the Christian doctrine (preached

† I thought it necessary ἀνάγκην ἔσχον

(preached uniformly to all by conſent of all the Apoſtles, whitherſoever they have gone out) and not to renounce it in time of perſecution, as ſome would teach you.

* thoſe that were of old ſet forth for † our onely maſter, God and Lord, Jeſus Chriſt.

4. For there are certain men crept in unawares, * who were [a] before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſſe, and [b] denying † the onely Lord God, and our Lord Jeſus Chriſt.]

4. For as it hath been foretold by Chriſt, Mat. 24, 10. that it ſhould, ſo now it is come to paſſe, there are come in very ſlily into the Church, falſe teachers, who ſhall be deſtroyed by that notable coming of Chriſt (ſee 2 Theſſ. 2. 8. &c.) and are for their ſins and vileneſſe prophecied of, that they ſhall be ſo deſtroyed, abominable perſons, converting the Goſpel, or Chriſtianity into all manner of unnatural luſt, and denying Jeſus Chriſt our only Maſter, our onely God, our only Lord, and ſetting up Simon Magus in ſtead of him (and of God the father alſo.) a. b.

* But I deſire to Ὑπομνῆσαι 5 † you which once knew πάντα ὑμᾶς ἅπαξ * or all things, for the Kings MS. reads πάντα

5. * I will therefore put you in remembrance, † though you once knew * this, how that the Lord having ſaved the people out of the land of Ægypt, afterward deſtroyed them that beleived not.]

5. In reſpect to whom I deſire to put you in mind of what you know ſufficiently in the reading the ſcripture, where all other ſuch knowledge is communicated to you, that when God delivered the Iſraelites out of Ægypt, the unbeleiving murmurers of thoſe Iſraelites, thoſe that renounced the God and the Moſes which had delivered them, were in the compaſſe of fourty years all of them deſtroyed by God in the wilderneſſe, and ſo now though all theſe conſtant beleiving Chriſtians be to expect deliverance, yet thoſe Chriſtians that fall into ſuch ſins as theſe, ſhall have their vengeance alſo, deſtruction with the unbeleivers.

† principality τὴν ἀρχὴν * proper ἴδιον

6. And the Angels which kept not their † firſt eſtate, but left their * own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the judgment of the great day.]

6. And the ſame is obſervable of the Angels created by God for glory, and bliſſe, and conſtant obedience to him, but thoſe of them that preſently fell and Apoſtatized from God, were caſt out of heaven, and are now bound over to eternal hell, at the preſent in a dark miſerable ſtate, but ſuch as at the day of doom ſhall be made much more miſerable to them. And the like puniſhment are the vicious Apoſtate Chriſtians to expect, a preſent ſtate of miſery and deſtruction here with the perſecuting Jewes, and eternal hell hereafter.

† in the like manner with theſe ὡς τοὺτοις τρόπον * other ἑτέρας

7. Even as Sodome and Gomorrha, and the cities about them, † in like manner giving themſelves over to fornication, and going after * ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.]

7. After the manner that befell Sodome & Gomorrha & Adma and Zeboim, which were guilty of the ſame unclean ſins, that theſe Gnoſticks or corrupt Chriſtians are now guilty of, giving themſelves up to all unnatural luſt, and accordingly moſt exemplarily puniſhed with utter deſtruction, ſee note on Lu. 10. and on 2 Theſſ. 1. b.

†And yet in like manner Ὁμοίως μὲν- τοι καὶ * that dream, or are acted or led by dreams ἐνυπνιαζόμενοι † glories

8. † Likewiſe alſo theſe * filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of † [c] dignities.]

8. And yet for all theſe examples, theſe Gnoſticks that are led themſelves by their own dreams and irrational doctrines, and obtrude them upon the people, 1. Fall into all unnatural filthy practiſes, And 2dly, teach the doctrine of Chriſtian liberty ſo as to free all Chriſtians from all authority of Maſter or King (ſee 1 Tim. 6. 1. &c.) And 3dly, ſpeak contumelioufly of the Apoſtles and Governours of the Church, all that have any ſuperiority above or authority over them, ſee 2 Pet. 2. 10. (which three libertine, and inſolent doctrines, and practiſes, are the peculiar character of thoſe hereticks.) c.

9. Yet Michael the Archangel, when contending with the devil, he diſputed about the [d] body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.]

9. Whereas the chief of the good Angels in a controverſie with the prince of Devils or evil angels about the Temple of the Jewes, which God commanded to be reedified, Zach. 3. 1. did not think fit to give him any reproachfull words, but onely ſaid to him, The Lord rebuke thee, &c. v. 2. d.

* rail at βλασφημοῦσιν † irrational creatures ἄλογα ζῶα

10. But theſe * ſpeak evil of thoſe things which they know not, but what they know naturally as † brute beaſts, in thoſe things they corrupt themſelves.]

10. But theſe Gnoſticks that pretend to know all things, upon this conceit ſpeak contumelioufly of thoſe things which are out of their reach, above their knowledge, but in things which nature it ſelf even in irrational creatures, and ſo in them, teaches them to be unlawfull, they againſt light of nature wilfully ingulf and immerſe themſelves in thoſe things.

* have been poured out, or run out, or ſet on fire by the ſeduction of Balaam by way of reward,

11. Woe unto them, for they have gone in the way of Cain, and * ran greedily after * the error of Balaam for reward, and periſhed in the gainſaying of Core.]

11. Woe to them, For three things they are notable for, 1. Hatred, malice, and perſecuting of their fellow Chriſtians (whereupon S. John in all his Epiſtles inculcates charity) even proceeding to murther it ſelf, as Cain did to his brother. 2dly, The great villanie that Balaam, to get a reward, inſnared the Iſraelites in (ſee Rev. 2. 14.) And 3dly, the contempt and rebellion againſt ſuperiors, ſuch as was in Core againſt Moſes and Aaron (ſee note c.) and this will ſuddainly bring certain ruine upon them, as it did on thoſe other. e.

† autumnal trees

12. Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds they are without water, carried about of winds; † [f] trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;]

12. Theſe are unfit to be admitted (as blemiſhed ſacrifices were unlawfull to be offered) to your feſtival Chriſtian meetings, adjoyned to the ſacrament (ſee note on 1 Cor. 5. g.) and coming thither they feed there luxurioufly; Men that make a ſhew like clouds in the aire, as if they had much water in them, for the making men grow and bear fruit in godlineſſe, but indeed are empty, and have nothing in them, and conſequently are carried about from one vanity to another, as clouds that are eaſily driven by the wind; Trees they are, ſuch as in the Autumne, defaced, and deprived of their very leaves, as for fruit, they are not of the kind that beareth that, for in ſtead of Chriſtian fruits of purity, &c. theſe Gnoſticks bring forth all kind of impurities, and ſo after their Chriſtianity falling back into theſe villanies, they are twice dead in ſin, once before, then again after their converſion (ſee 2 Pet. 2. 22.) and ſo fit for nothing but eradication, which ſhall certainly befall them together with the Jewes, with whom they comply and joyn againſt the Chriſtians. f.

13. Raging waves of the ſea, foaming out their own ſhame; wandring ſtars, to whom is reſerved the blackneſſe of darkneſſe forever.]

13. Unſetled, fierce, tumultuous people, troubling all the world, and like the ſea, in another reſpect, foaming out thoſe obſcenities that they ought to be aſhamed

aſſumed of, taking upon them to be teachers, but are uncertain, wandring teachers, departing from the true faith delivered to them, And to ſuch ſtarres as theſe, eternal darkneſſe is reſerved, their juſt reward and puniſhment.

g. 14. To theſe men belongs that prophecie of Enoch againſt wicked men, pronouncing fearful deſtruction againſt them from heaven, by the miniſtery of his holy Angels, thoſe infinite multitudes and hoſts of them, which attend and execute the judgements of God,

14. And Enoch alſo, the ſeventh from Adam, prophecied * of theſe, ſaying, Behold, the Lord ſ cometh with † ten thouſand of his Saints,] * to theſe
† his holy myriads

15. Utterly to deſtroy all ſuch impious men for all their abominable practiſes, and all their proud contumelious language, which the enemies of God and men have ſpoken againſt Chriſt and his Apoſtles, and all his faithful members, that for their conſtancy to the faith are hated, and reproached, and perſecuted by them.

15. To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.]

h. 16. Theſe are preſumptuous perſons, that refuſe to be governed, always unſatisfied and querulous at their preſent condition, following their own luſts, without any reſtraint of laws, even of nature it ſelf, talk great high things of their Simon and Helena, as ſuperiour to the makers of the world, crying up ſome mens perſons as deep perfect knowing men, to the deſpiſing of all others, and all this to get gain by it,

16. Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh ʰ great ſwelling words, having men's perſons in admiration becauſe of advantage,] to avoid perſecutions from the Jews.

17. For the fortifying you againſt theſe ſeducers do you remember what was foretold by Chriſt, Mat. 24. 10, 11, 12. and from him oft repeated by the Apoſtles, particularly S. Peter, 2 Pet. 3. 3.

17. But, beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt,]

18. That before the coming of that fatal vengeance on the Jews, there ſhould be an eminent defection among Chriſtians that ſhould fall off to the hating and reproaching all orthodox conſtant profeſſors, (ſee note on 2 Pet. 3. 2.) and give themſelves up to all impious living.

18. How that they told you * there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.] * or, that under the laſt time ſhall come, for the King's MS. reads ἐπ' ἐσχάτου τῶν χρόνων ἐλεύσονται

i. 19. Theſe deſpiſe and ſcorn, and ſeparate from all others, as being much more perfect than others, calling themſelves the ſpiritual, and all others meer animal men, that have nothing of the Spirit in them, whereas indeed they themſelves are the animal men, and have nothing of the Spirit, to which they ſo pretend, far from any thing of true Chriſtianity or ſpirituality, and ſo their ſenſual actions convince.

19. Theſe be they who ſeparate themſelves, † ⁱ ſenſual, having not the Spirit.] † animal men

k. 20. But you, my brethren, perſevering and growing in faith, according to that doctrine of truth and purity delivered to you v. 3. and keeping to the publick aſſembly, where the holy Spirit uſeth to aſſiſt, (and where he that hath the gift of prayer, performs that duty, ſee Eph. 6. 18.) and joining with him conſtantly,

20. But ye beloved, building up your ſelves on your moſt holy faith, praying in the holy Ghoſt,] k

21. Continue in your zeal and conſtancy toward God, and in your hope and dependence on him, for mercy to preſerve you here, and to bring you to bliſſe eternal.

21. Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

l. 22, 23. And for others that are any way corrupted by theſe falſe teachers, deal with them after different manners, as their condition requires, thoſe that waver, and are unſteddy, rebuke, and ſo recover them out of their danger with mildneſſe, do not caſt them out of the Church, deal mildly and mercifully with them, receive and pardon them. And for others that are intangled and corrupted by theſe ſeducers, deal with them as the Angel did with Lot, proclaim the terrors of the Lord unto them, the approaching deſtruction that will ſuddenly overtake them, hazen them to fly for their life, to get out of this Sodome, this ſinful, abominable and formidable condition, as men that are ready to have the vengeance of heaven fall upon them, and theſe men ſnatch as out of a fire, which will ſinge them, if they ſtay but one minute in it, and will devour them if they make any longer abode there, and bring them to a hatred of all the beginnings and leaſt degrees of impurity and uncleanneſſe, as when a man would avoid the infection of the peſtilence, he will fly from and not dare to touch any garment of an infected perſon, ſee Rev. 3. 4.

22. * And of ſome have compaſſion, making a difference,
23. And others ſave with fear, pulling them out of the fire: hating even the garments ſpotted by the fleſh.] * or, And ſome being wavering, rebuke, Others ſave (or reſcue) ſnatching them out of the fire, and on others have pity with fear (or in fear) but the King's MS. reads Καὶ οὓς μὲν ἐλεήσατε διακρινόμενοι, οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες, οἷς δὲ ἐλεᾶτε ἐν φόβῳ

24. Now to him who is able to ſupport you from apoſtatizing, and having done ſo, to preſent you to himſelf at his appearance to deſtroy his enemies, ſuch as ſhall be accounted blameleſſe before him, and to have matter of rejoicing and triumph, not of ſadneſſe or fear from that coming of his,

24. Now unto him that is able to keep you from falling, and to preſent you faultleſſe before the preſence of his glory with exceeding joy,]

25. To him whoſe diſpenſations and methods of œconomy are ſo infinitely wiſe, and thoſe ſo wonderfully expreſs'd in this very matter, that none elſe can pretend to the like in any degree, to him who hath thus dealt with us in Jeſus Chriſt, preſerved us wonderfully, who beleive and keep conſtant to him, be aſcribed all glory and divine greatneſſe, all dominion over all men and creatures from all eternity through all time, (particularly at this time wherein his power ſhines ſo illuſtriouſly) and to all eternity. So be it.

25. To the † onely wiſe God, our Saviour, be glory and majeſty, dominion, and power, now and ever. Amen.] † or, onely God our Saviour through Jeſus Chriſt our Lord be glory, majeſty, power, and authority

before all the ages, and now, and to all ages. Amen. For the King's MS. reads, μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν δόξα, μεγαλωσύνη, κράτος, ἡ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

The

2. οἱ πάλαι Προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα

The way to interpret this, as almoſt any other difficulty in this *Epiſtle*, will be by comparing it with the 2d of *Peter*, which is almoſt perfectly *parallel* to this. There theſe men are ſpoken of, c. 2. 3. and the paſſage that there ſeems parallel to οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, is, ἀπώλειαι ἀυτῶν οὐ νυστάζει, ver. 1. *bringing on themſelves ſwift deſtruction*, and, οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια ἀυτῶν οὐ νυστάζει, *for whom judgment for ſome while lingreth not, and their deſtruction doth not nod*, v. 3. which ſignifies in both places the *certain* and *quick deſtruction*, that is likely to come upon thoſe men, who by *complying* with the *Jewes*, and profeſſing themſelves to be ſuch, to avoid their *perſecutions*, are by the *Roman deſtroyers* taken for *Jewes*, and ſo ſpeedily (ſoon after this time) *devoured*. Onely in *this* place is mentioned the πάλαι προγεγραμμένοι, being *formerly ſet forth*, or *written of*] anſwerable to which is 2 *Pet.* 2. 1. [ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *among you ſhall be falſe teachers*] which being an affirmation that *there ſhall be*, muſt be grounded on ſome *prophecie*, or *prediction* that there ſhould. And that is clearly to be found in *Chriſt's prediction* of the *deſtruction* of the *Jewes*, *Mat.* 24. 10. before which there *ſhould come falſe prophets*, all one with the *falſe teachers* in S. *Peter* (ſee 1 *Joh.* 2. 6.) by which the *Gnoſticks* are certainly to be underſtood; (ſee *note* on *Mat.* 24. d.) And therefore at the writing of S. *Jude's Epiſtle*, theſe being *actually* come in, he ſpeaks not of them by way of *prophecie* that they *ſhall come*, but applies to them the former *prophecie*, that they are the men that were *before written* or *prophecied* of by *Chriſt* in the *Goſpel* of S. *Matthew*, and ſo capable of that title. Inſtead of this, when S. *John*, 1 *Joh.* 2. 18. ſpeaks of this very matter, he ſaith, καθὼς ἠκούσατε ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ νῦν πολλοὶ Ἀντίχριστοι γεγόνασι, *as ye have heard that Antichriſt cometh, ſo now there are many Antichriſts, by which*, ſaith he, *we know that it is the laſt hour*, juſt as S. *Matthew* had made it a *prognoſtick* of the coming of that συντελείᾳ or *fatal period* of the *Jewes*. By this it appears 1. that πάλαι *formerly*, here referres to *Chriſt's* time, προγεγραμμένοι *forewritten of*, to *Mat.* 24. or the paſſage there ſet down, and τὸ κρῖμα *judgment* or *condemnation*, to that great *deſtruction* that ſhould fall about that time upon all the *obdurate*, *unbeleiving Jewes*, and *falſe teachers*, *Gnoſticks*, or other *abominable Chriſtians*, whoſe ſin is ſet down in the following words, ἀσεβεῖς, *impious* &c. their *judgment*, or *condemnation* in theſe. As for the word προγεγραμμένος it ſelf, it ſignifies no more than to be *ſet forth*, or *expoſed* to *publick view* (as προγραμμα is any thing *paſted* up upon a *dore* to ſignifie ought, ἔκθεμα in *Phavorinus*) and ſo we have it uſed, *Gal.* 3. 1. οἷς κατ' ὀφθαλμοὺς προεγράφη, *to whom Chriſt hath been ſet forth before their eyes*, Only by the πάλαι added to it, it is here made to ſignifie *prophecie* or *prediction*, ſomewhat *formerly ſet forth*, or *declared* of them. And that not only their *ſin*, their *falſe doctrine*, and *ſlie coming* in was *foretold*, but their *puniſhment* and *deſtruction* alſo (by this famous *coming* of *Chriſt* to the *deſtruction* of his *crucifiers*) appears 2 *Theſſ.* 2. 8. &c. where S. *Paul foretelling* it, moſt probably referres to ſome *prediction* of *Chriſt* to this matter, And ſuch is that of *Mat.* 16. 25. that *they that will ſave their lives*, *ſhall loſe them*, and only they that *hold* out and continue *conſtant* in their *confeſſion* of *Chriſt*, ſhall *eſcape* this *ruine*, *Mat.* 10. 22. & 24. 13. And ſo this is the full meaning of this *phraſe*, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, men whoſe *impoſtures* firſt, and then their *vengeance* alſo have been *foretold* by *Chriſt*, Unleſſe we ſhould farther adde to this, that the *judgments* that *formerly* fell on the *like wicked* men, and the *denuntiations* of thoſe *judgments* by *Enoch* &c. v. 14. ſhould here be referred to alſo, as *emblematical* and *typical predictions* of the *puniſhment* that is ſure to fall on theſe men, upon that principle of *divine judgment*, that they who are *parallel* in the *ſins*, ſhall be ſo alſo in the *puniſhment*.

The *various* readings in this place, ſome having, b. but the *King's MS.* leaving out the word [θεὸν, *God*] deſerve to be conſidered. If θεὸν, *God*] be not read, then the whole *period* will belong to *Jeſus Chriſt* alone, without any mention of *God* the *Father*, and affirm of him, that he is our onely *Maſter* and *Lord*, referring to his great work of our *redemption*, by which he thus *purchaſed* us unto himſelf to be his *peculiar* ſervants, ſo as any other falſe *Gods* or *Devils*, ſo as *Simon Magus*, that now ſet up againſt him, muſt never have any part of our *honour*, or *worſhip*, or *obedience* from him. But if θεὸν, *God*, be read, then it will be doubtfull which of theſe two ſenſes is to be affixed to it, For 1. it may be thus rendred, Τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν, *Our only Maſter, God, and Lord, Jeſus Chriſt*, making thoſe *three* the ſeveral *attributes* of *Jeſus Chriſt*, viz: that he is 1. *our only Maſter*, 2dly, *our only God*, and 3dly, *our only Lord*, And this, underſtood in the *Catholick* ſenſe of the *antient Fathers* and *Councels*, is a moſt *divine* truth, that *Chriſt* is our *Maſter*, by title of *redemption*, and our *only Maſter*, not excluding *God* the *Father*, and *God* the *holy Ghoſt* (for as *he* and his *Father* are *one*, ſo *he* and the *holy Ghoſt* are *one* alſo) but all other pretenders, ſuch as *Simon*, that thus aſſumed to himſelf to be that *truly*, which *Chriſt*, ſaid he, *appeared* to be here on *earth*; and ſo in like manner, in the ſame way of *interpretation*, that *Chriſt* is our *only God*, and *only Lord*. And this interpretation proceeds upon that way of *punctation* which is ordinarily retained in our *copies*, no *comma* after θεὸν, *God*, but all read in one coherent ſenſe [τὸν μόνον δεσπότην θεὸν καὶ κύριον, *our only maſter God and Lord Jeſus Chriſt.*] A ſecond rendring may alſo poſſibly belong to it, in caſe there were, or ought to be, a *comma* after θεὸν, *God*. For then θεὸν, *God*, being ſeparated from that which follows, would denote *God* the *Father*, and conſequently τὸν μόνον δεσπότην, *the only Maſter*, muſt belong to him, which if it doe, then it muſt be affirmed of theſe *Gnoſtick heretick*s, the followers and *worſhippers* of *Simon*, that they did *deny God* the *Father*, our *only maſter*, as well as they *denied* our *Lord Jeſus Chriſt*. And ſo indeed we read of him, that he aſſumed to be that *God*, who appeared to *Moſes* in *mount Sinai*, and accordingly the *ſtatue* was erected to him at *Rome*, and that is the meaning of *exalting himſelf above all that is called God*, 2 *Theſſ.* 2. 4. and of what *Irenæus* ſaith of him,

Δεσπότην θεὸν καὶ κύριον.

Πάλαι

τὸ κρῖμα

Ἀσεβεῖς

Προγεγραμμένος

him, that he affirmed himself to be *sublimissimam virtutem, hoc est, eum, qui sit super omnia Pater, the sublimest virtue, that is, him, who is the Father above all things*, and that the *Jewes God* was one of his *Angels*, and a great deal more, (see 2 *Thess.* 2. *note* c.)

c. Δόξαι — What the word δόξαι signifies in this place, and the *parallel* of S. *Peter*, 2 *Pet.* 2.10. is a little uncertain; Though it be litterally rendred *Glories*, in the *abstract*, yet there is no doubt but that it denotes the *persons* (the subjects of that *glory* or *greatness*) in the *concrete*, as ἐξουσίαι *powers*, *Rom.* 13.1. signifies *rulers*, or *men* in *power* and *authority*, and κυριότης, 2 *Pet.* 2. 10. those in whom *dominion* is vested, But whether these be *men* or *Angels*, is not so clear; That they are *Angels* is made probable by these arguments, 1. Because the *appearance* of *Angels* in the *Old Testament*, is ordinarily expressed by δόξα κυρίου, *the glory of the Lord*, the *appearances* of them being visible in *bright shining clouds*, as hath oft been said, And so agreeably *Angels* in the *plural*, or the *order* or *hierarchy* of *Angels* considered together, may be called Δόξαι *Glories*, i. e. those *glorious creatures*, that *attend* and wait on *God*. 2^dly, 'Tis observable *Col* 2.8. that the *Apostle* speaking of *Angels*, useth the phrase ἃ μὴ ἑώρακεν *which he*, i.e. *man, hath not seen*, expressing the *Angels* by that *periphrasis*, those that are *invisible spirits*, never *seen*, nor consequently particularly known by any man, *creatures above* us, out of our *reach*, And so in like manner this *Apostle* here speaking more of these δόξαι, *glories*, v.10. expresses them by ὅσα μὲν οὐκ οἴδασι, *those things which they know not*, and 2 *Pet.* 2. 12. ἃ ἀγνοοῦσι, *those which they are ignorant of*, which is an expression directly parallel to that other used by Saint *Paul* of *Angels*. 3^dly, Because of other *dominions* their *contempt* had been set down before, both in S. *Peter* and here, by the phrase ἀθετοῦσι and καταφρονοῦσι, *setting at nought*, making *nothing* of, and *despising*, *scornfully* behaving themselves toward their *superiors*, and so needed not be repeated again in these words. But yet on the other side it must be said, that what was before said of their *setting dominion* at *nought*, may referre to their *doctrine* of *Christian liberty*, or their not being *subject* to any *ruler* or *master*, which is noted in them, 1 *Tim.* 6. 1. and then this of their *practise* superstructed on that *doctrine*, their *speaking contumeliously* of those that *exercise* that *dominion*, may be fit enough to be added to the former, and so may be set down in that phrase, βλασφημοῦσι δόξας, *they speak evil of glories*. And that it doth so signifie, is most probable, 1. Because we find not in any *Church-writers* that the *heresie* of the *Gnosticks* had any thing in it of particular *opposition*, or *defiance* to *Angels*, but on the contrary the *Æones*, noting the *Angels*, make up a great part of their *divinity*. A 2^d *argument* may be taken from the mention of the *gainsaying* of *Core*, whereby this *sin* of these *Gnosticks* is exemplified, ver.11. where, as ἀντιλογία *contradicting*, & βλασφημία, *evil speaking* are of the same importance; so we know the *sin* of *Core* consisted in the *murmuring* and *rebelling* against *Moses* and *Aaron*, that were by *God* set over them And for thus doing the *Gnosticks* are (2 *Tim.* 3) distinctly compared to *Jannes* and *Jambres* the *Ægyptian Magicians* (and such was *Simon* and *Menander*, and the *chief* of these) who by their *sorceries* resisted *Moses* coming in *God*'s name to the *Israelites* and to *Pharaoh*, as these did the *Apostles* of *Christ*. And so this will be the meaning of the *phrase*, *speaking ill of those that are set over them*, i.e. *contumelious usage* of the *Apostles* or *Governours* of the *Church* (who are called δόξα Χριστοῦ, *the glory of Christ*, 1 *Cor.* 8. 23.) with whom particularly they had many *controversies* and *disputations* (referred to v. 9.) in which those *contumelious speeches* on the *Gnosticks* part would be but *effects* of their great *daring pride* (mentioned 2 *Pet.* 2. 10. immediately before it) and of their *discriminating* themselves from all others, v. 19. and so is very probable to have been *observable*, and *accusable* in them. See *note* on the *title* of 2 *Joh.* 2.

Δόξα Χριστοῦ

ἃ μὴ Ἑώρακεν

ὅσα μὲν Οἴδασι

ἃ Ἀγνοοῦσι

Βλασφημοῦσι δόξας

ἀντιλογία

d. Χεῖρα Μωσέως — What the *body* of *Moses*] here signifies, will easily be discerned by *comparing* it with the place from whence this *controversie* of the *Angel* with the *Devil* is here cited, and that is undoubtedly *Zach.* 3. 1. There we have *Joshua* the *high priest standing before* the *Angel* of the *Lord*, and *Satan standing at his right hand to resist him*, or *dispute* or *plead* against him, as the *standing at the right hand* notes an *accuser*, *impleading* another, (*Let Satan stand at his right hand*, *Psal.*109.) And the onely words which are there mentioned from the *Angel* (under the name of the *Lord*) to *Satan*, are these here set down, *The Lord rebuke thee.* Now the matter of *controversie* then between the *Angel* and the *Devil*, the *good* and *bad Angel*, was (that which is the *subject* of that present *vision*) the *reedifying* of the *Temple*, and restoring of the *service* of *God* among the *Jewes* at *Jerusalem*, This is called the *body* of the *Jewes*, 2 *Mac.*15.12. where we have *Onias praying* for the whole *body* of the *Jewes*, And may as fitly be styled the *body* of *Moses*, in the same manner as the *Christian Church*, or *assembling* of *Christians* for the *service* of *Christ*, is called the *body* of *Christ*, 1 *Cor.* 12.20,25,27. *Ephes.*1.23. & 4.12,16. *Col.*1.18. *Jam.* 3. 2. The *Judaical Temple* and *worship* and *service* depending upon *Moses*, as the *Lawgiver*, or *principle*, or *head* under *God*, from whence it came, as *Christ*'s being the *Lawgiver* of the *Christian Church*, and instituting *Apostles* &c. in it, is the reason why he is called the *head* of that, and the *Church* the *body* of *Christ*, as on the other side, we know he calls his *body* a *Temple*, *Destroy this Temple*, &c. and the *Apostle* of us, that *our bodies are the Temples of the holy Ghost*. Agreeable hereunto it is, that all *Christians*, as they live together in *publick communion*, congregating together in *assemblies*, are called (in reference to this notion of *body*) *members* and *fellow-members*, and the *restoring* the *congregations* or συναγωγαὶ αὐτῶν is called καταλλαγαί, (see *note* on 2 *Cor.* 13 c. & *Ephes.* 4.12.) And so in *Ignatius*'s *Epistle* to the *Church* of *Smyrna*, he talks of congratulating with the *Church* of *Syria*, because they are in *peace* and συνεστῶτα αὐτοῖς τὸ ἴδιον σῶμα ἐστίν, *their body is restored to them*, where their *restitution* to the free *publick service* of *God* (such as here *Joshua* and *Zerubbabel* were foretold to *labour* for, and *Satan* to labour against, and the *Archangel* to *contend* with him about it) is expressed by the *restoring* of

Ἐπιτιμήσαι σοι Κύριος

Καταλλαγαί

of their *own body*. One difficulty here ſtill remaineth, how this *example* is proper to the point in hand, *ſpeaking evil* of *glories*, or *dignities*, or *dominions*, And that which ſeems moſt reaſonable is, that the *devil* here is the ſame that in other places is called *Belzebub* the *Prince* of *devils*, the *Prince* of the *air*, and Prince of *darkneſſe*, and *Rev.*9.11. in the *antient MS.* in the *King's Library* ὁ ἄρχων ἢ ἀβύσσου ὁ ἄγγελος, *the Angel, the Prince of the Abyſſe* or *Pit*, who having been once a *principal Angel* in *heaven*, having loſt that *dignity*, is now the *Prince* of *hell*, and otherwhere is noted by *Principality* or *Power*, he that hath *power* over the other *devils*. Now if *Michael* the *Archangel* in a quarrel with him, about a matter of ſuch weight, as was the *reſtitution* of the *ſervice* of *God* among the *Jewes*, would not uſe any *bitterneſſe* or *execration* againſt him, then how unreaſonable is it for theſe *Gnoſticks*, how without all excuſe, thus to demean themſelves toward the *Apoſtles* of *Chriſt*? That the *devil* is here look'd on in this notion, may be concluded by comparing it with 2 *Pet.* 2.11. (which ſure is parallel to this) where *ſpeaking evil* of them, muſt needs refer to the δόξαι *glories* or *dignities* v. 10. And therefore if the *devil* be comprehended there under that *phraſe*, (as here he is diſtinctly named) it muſt follow that he is here look'd on as a δόξα or *dignity*, i. e. as a *Prince*, though it be of *devils*.

ε. This expreſſion of S. *Jude*, τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, hath much of difficulty in it.

Πλάνη What is meant by πλάνη *error* may appear by *Rom.* 1.27. where it is clearly ſet to ſignifie their *ſeduction* to *Idolatry*, of which the *Gnoſticks* were guilty, and whereby they fell into all thoſe *unnatural ſins*, ἄρσενες ἐν ἄρσεσι, contrary to the φυσικὴ χρῆσις ἢ θηλείας, in the *beginning* of that *verſe*. Thus is the word πλάνη uſed 1 *Theſſ.* 2.3. not onely for *ſeduction* in *general*, but *particularly* that of the *Gnoſticks*, being there joined with ἀκαθαρσία, *uncleanneſſe*, and ſo perhaps *Eph.* 4. 14. where the *cunning* of the *falſe teachers* is ſaid to be uſed εἰς μεθοδείαν πλάνης, *for the contriving*, or *deſigning of deceit*, or *ſeduction*, i. e. for the *infuſing* this great *corruption* of the *Gnoſticks*, all manner of *luſt* and *filthineſſe*, ſo it is clearly taken 2 *Pet.* 2. 18. where πλάνη is interpreted by the ἐπιθυμίαι σαρκὸς and ἀσελγείαι, *luſts of the fleſh*, and *filthineſſes*, preceding in that verſe, and as clearly 2 *Pet.* 3. 17. τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, *led away with the deceit of unruly men*, referring to the *ſeduction*, and *abominable* doctrines of the *filthy Gnoſticks*. For that this was the πλάνη τῇ Βαλαὰμ, *the ſeduction* into which *Balaam* brought the *Iſraelites* by his counſel to *Balak* (when, as the *Hieruſalem Targum* reads *Numbers* 25. 14. he adviſed *Balak* in theſe words, *Veni nunc, conſulam tibi quid populo huic facies, Fac eos peccare, Come now, I will counſel thee, what thou ſhalt do to this people: Make them ſin.*) appears by *Num.* 25. 1. but eſpecially by 2 *Pet.* 2. 15. and *Rev.* 2. 14. where this πλάνη is called in one ἡ ὁδὸς, in the other ἡ διδαχὴ Βαλαὰμ, *the way*, and, *the doctrine of Balaam*. Now for

Πλάνῃ τοῦ Βαλαὰμ

Ἐξεχύθησαν ἐξεχύθησαν, ſome probability there is by comparing it with that place of *Rom.* 1. 27. (which hath much agreement with this paſſage) that it ſhould be a *miſtake* in the *copy* for ἐξεκαύθησαν, *burning*, there, and denote *burning* in *luſt*. And thus 'tis clear the *Syriack* read it, who render it אשתרוו *exarſerunt*, or, as the *new Paris Edition* renders it *libidinosè exarſerũt*, *they burnt libidinouſly*, but the word as it is, is capable of a very commodious interpretation, ſo as to agree with the notion given of ἀνάχυσις, 1 *Pet.* 4.4 for thoſe *unnatural ſins* of *uncleanneſſe* and *confuſion* of *ſexes*. Thus when the *Gloſſe* of *Phavorinus* (as the *printed copies* have it) renders ἐξεχύθησαν by nothing but ἀφανίσθησαν *were deſtroyed*, and *Heſychius* by ἀφανίσθησαν (which muſt needs be *falſe printed*) that may very probably be a *miſtake* of the *Copy* for ἐκλανήσθησαν, uſed in ſtead of this word in the *parallel* place 2 *Pet.* 2.15. (So *Pſal.* 13. 2. παρ' ὀλίγον ἐξεχύθη *almoſt gone out of the way*) noting here thoſe great *declinations* and *deviations* from the *right way*, theſe *tranſgreſſions* of the *Law* of *Nature*: And ſo ἐξεχύθησαν will ſignifie the *breaking* or *running* out (as a *veſſel Lu.* 5. 37.) into all *confuſion* of *luſts* and *baſe* practiſes, ſuch as wherein the *Gnoſticks* tranſcended and exceeded all the men in the world. Laſtly, the word μισθῷ hath *difficulty* and *doubt* in it, whether being uſed *adverbially* it be to be rendred ἀντὶ μισθοῦ, *by way of reward*, or elſe ἕνεκα μισθοῦ, *for reward's ſake*. The *parallel* place, 2 *Pet.* 2. 15. inclines to the latter of theſe, for there on the mention of *Balaam* 'tis added, ὃς μισθὸν ἀδικίας ἠγάπησεν, *who loved the reward of unrighteouſneſſe*, noting that what he did by his *counſel* for the bringing the *Iſraelites* to theſe *ſins*, he did out of *covetouſneſſe*, or μισθοῦ ἕνεκα, to get *reward* from *Balak*. But the other place (which may paſſe for a *parallel* alſo) *Rom.* 1. 27. perſwades the former, for there all their *obduration* of *heart* v. 28. *God's delivering* them up to the νοῦς ἀδόκιμος, *reprobate minde*, in doing τὰ μὴ καθήκοντα, going on ſenſeleſly in all their *abominable ſins*, is ſaid to be ἀντιμισθία πλάνης *a retribution*, or *reward*, or *puniſhment*, proportioned to their *Idolatrous practiſe*, and ſo here it will be true of the *ſeduction* of *Balaam*, or that *Balaamitical filthineſſe*, that the *Gnoſticks* were permitted to *fall*, or by *God* were *delivered* up to it without any *reſtraints*, as a *puniſhment* to their *ſin* in converting *Chriſtianity* into *Licentiouſneſſe*. And this ſeems to be the more probable rendring of the place, thus, that they fell into thoſe *filthy libidinous burnings*, or *confuſions* of *luſts*, the ſame that *Balaam* ſeduced the *Iſraelites* into, and this by way of *reward*, or *juſt puniſhment* from *God*, who thus *puniſhed* them with *deſertion*, and tradition unto this ſtupid ſenſeleſſe continuing, and multiplying of theſe ſins. Thus when the *Syriack* renders it ובתר טעיותה דבלעם באגרא אשתרוו the *Latine* interpreter reads *verbatim*, *Et poſt errorem Balaam in mercede exarſerunt*, and the *Latine Paris Edition in mercedem*, both joining the μισθῷ to the ἐξεχύθησαν, that they by way of *reward*, or for their *puniſhment*, and *reward*, did thus fall into theſe *libidinous burnings*, not referring to that of *Balaams* doing what he did, in contemplation of *reward*.

Ἀνάχυσιν

Μισθῷ

Μισθὸν ἀδικίας

Ἀντιμισθία πλάνης

ζ. Φθινοπωρινὸν is a *ſeaſon* of the *year*, ἤγουν μετὰ τὸ θέρος, ſaith *Phavorinus*, *the ſeaſon after the Summer*, and again ἀπὸ τῆς ιε' ἡμέρας Αὐγούστου μηνὸς, the ſeaſon beginning *from the fifteenth*, or, ſay others

ζ. Φθινοπωρινὰ δένδρα

others, the 22. of *August*, continued to the same *day* of *December*. Thus is the *year divided* in *Sextus Empiricus adv. Mathem.* l. 5. c. 1. Ἐν μὲν θέρει γίνεσθαι φησὶ, τὸν ἀληθῆ δὲ χειμῶνα, τὸν ἀφελῆ δὲ ἔαρ εἶναι, καὶ τὸν ζέφυρον φθινοπωρινὸν, making this to *winter*, as the *spring* is to *summer*. And *Olympiodorus* in *Meteor.* p. 20. Διχῶς λέγεται ὁ διαφανὴς ἀὴρ, ὅταν μὲν ἀλύσῃ ᾖ τὸν καιρὸν καὶ παγῇ, καὶ εἰς ὀπώραν, ἤτοι ἔστιν ὁ ἀλύσων τὸν λίθον, ὅταν ὁ σίδηρος φαίνῃ, ἢ ὃ ἐξῆς ἄμεινον φθινόπωρον καλεῖν), ὡς ἂν μετὰ τὴν φθίσιν γενόμενον. By which it appears that φθινόπωρον begins after both parts of *Summer* are ended, ὀπώρα and ὀπώρα, after the *dog-star* hath done *shining*, when it draweth toward *winter*, and the *season*, though it begins in *August* on the 15. or 22. yet reacheth out to *Christmasse*, i. e. to the *sharpest*, and *depth* of *winter*, and is so called, because it *begins* from the *end* of the *season* of *ripe fruit*, i. e. φθίσεως ὀπώρας. In this sense of the *substantive*, φθινοπωρινὸς the *derivative adjective*, must signifie that, which belongs to that *time*, and so the *Arabick Interpreter* in the *New Paris Edition* of the *Bible* reads הַקַּיִץ *autumnales*, and so S. *Hierome* also, and so φθινοπωρινὰ δένδρα] will be *trees* in that condition, in which they use to be at that time of *year*, i. e. *bare*, having lost their *leaves*, and having nothing *desirable* on them (like the *waterlesse empty clouds* precedent) and this a *direct emblem* of the *Gnosticks*, and quite contrary to the *godly* man, described *Psal.* 1. 3, 4. *whose leaf doth not wither*, and then to these is fitly added ἄκαρπα, *fruitlesse*, *trees* that have neither the *verdure* of *leaves*, nor *profit* of *fruit* on them, *trees* which, beside that they bear no *fruit*, are *deprived*, and *naked*, and *bare* of *leaves* also, and such are those that are come to the *denying* of *Christian profession* it self, as we know the *Gnosticks* did. Another signification seems to be followed by the *Syriack*, who read וְאִסְפִּי אִתְבְּרִין *quarum fructus emarcuit* or *defecit*, *whose fruit hath withered* or *failed*, according to a notion of φθινόπωρον for ἡ νόσος, *a disease*, in *Phavorinus*, that *disease* probably such, as befalls *fruit* and *trees*, φθίσεως ὀπώρας, a *blast* or *smut*, perhaps ἰφυείαν *ergo*, that spoils *fruit* and *corn*, for saith *Phavorinus* and *Hesychius*, φθίσις ἡ ἰφυείαν, and then δένδρα φθινοπωρινὰ will be *blasted trees*, and this will also do well to signifie these *rotten* putrid *Gnosticks*, a *blasted* sort of *Christians*, withal ἄκαρπα, without any kinde of *fruit* on them. But the former of these is most agreeable to the nature of the word, and so fittest to be *adhered* to.

Ἄκαρπα

g. What the *coming of God* signifies, hath oft been said (see *Mat.* 16. m. and 24. b.) executing *vengeance* upon *wicked* men, and that *coming* of his μετ' ἀγγέλων, *with his Angels*, *Mat.* 16. 27. those being the *ministers* and *executioners* of his *vengeance*, and withal his *satellitium*, or *guard*, whose *presence* in any place is the onely thing to determine *God's omnipresence* to one place more than to another, And these are the μυριάδες ἁγίων] here, (not *myriads* of *Saints* or *holy* men, but such as are mentioned *Heb.* 12. 22. μυριάσι ἀγγέλων *myriads* of *Angels*, or as the *Targum* on *Deut.* 33. 2. *Myriades angelorum sanctorum*, where we read onely *saints*, from the *Hebrew* which reads of *holy ones*, i. e. *Angels*, but I say) his *holy myriads*, or *hosts* of *Angels*, with *ten thousands* in each, which makes his *coming* so *solemn* and so *formidable* a thing. And thus in the *prophecie* of *Zacharie* c. 14. 5. where we read, *The Lord my God shall come, and all the saints with thee*, it is to be read from the *Hebrew* *with all his holy ones*, i. e. with his *guard* of *Angels*, and that (it seemeth) here, ποιῆσαι κρίσιν, *to execute judgement, and rebuke &c.*

Ἥξει κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ μετ' ἀγγέλων

Μυριάδες ἁγίων

h. What is meant by the λαλῶν ὑπέρογκα here, may best be guest by comparing it with *Dan.* 11. 36. where we have the same *phrase* [λαλήσει ὑπέρογκα] there the *context* will sufficiently interpret it. *The King shall do according to his will, and he shall exalt himself, and magnifie himself above every God, and shall speak* (*marvellous*, we render) *high swoln things against the God of Gods*, There *doing according to his will*, is casting of all *fear*, or care of *laws*, or *justice*, his *exalting* and *magnifying* himself *above every God*, is his *Atheistical* despising of all *religion*, whether the *true*, or the *false*, the *Jewish*, or *Heathen worship*, and his *speaking the high swoln things against the God of Gods*, is undervaluing the *God* of *Israel*, the onely *true God*, and setting up some body else, as *superiour* to him, the same that is said of the *Gnosticke heresie* and their *leader Simon*, 2 *Thess.* 2. 4. that *he oppeseth, and exalteth himself over or against all that is called God, or worship*. The same phrase is again used, *Dan.* 7. 8. στόμα λαλοῦν μεγάλα *a mouth speaking great*, or *swelling*, or *lofty things*. To one or both these passages of *Daniel* this place of S. *Jude* seems to relate, joining these two together, *walking after their own lusts*] and their *mouth speaketh* ὑπέρογκα, *high swoln words*] as *Dan.* 11. *doing according to his will*, and *speaking high swoln things* &c. And therefore we have *here reason* to take it in the same sense, that *there* it appeareth to be used in, and though *here* be not mention of the *God* of *Gods*, against whom these *stout things* are spoken, yet to *supply* it from thence, And so it will agree most perfectly to the *character* of the *Gnosticks*, 2 *Thess.* 2. 4. who certainly are the persons here described. For of them it is evident (see 2 *Thess.* 2. *note* e.) that they *attributed divinity* unto *Simon*, made him the *uppermost God*, and the *God of Israel*, but a part of his *creation*, *worshipt* him and *Helena* his whore, with *sacrifices* &c. and so did the very thing, that there is said of the *King* in *Daniel*. And whereas S. *Peter* in setting this down 2 *Pet.* 2. 18. adds unto it ματαιότητος *of vanity*, that may fitly be accorded with this in the notion of *vanity* for *idolatry*, (see *Ro.* 8. *note* h.) for such was their *worship* of *Simon*, see note b.

λαλῶν ὑπέρογκα

Ματαιότητος

ψυχικοὶ signifies here those that have no taste of any higher *principle* in them, but of the *sensitive* soul, that suffer those *affections* to carry them away, to *rule* and have *dominion* over them: Contrary to these are the πνευματικοὶ *spiritual*, they that move by an *higher principle*, that having the *assistance* of *God's Spirit*, and *divine revelation*, do *act*, and *move* accordingly. From hence it is that *heretickes*, that pretend to greater *purity* than other men, and so *separate* from all others also, have generally desired to *discriminate* themselves from all others by calling themselves πνευματικοὶ, the *spiritual*, and all others ψυχικοὶ, *animales*.

i. ψυχικοὶ

πνευματικοὶ

And

And ſo particularly did the *Gnoſticks* and their followers in *Irenæus*, they forſooth were the *ſpiritual*, φύσει πνευματικοὶ *naturally ſpiritual*, and had no need of any of thoſe *graces* and *gracious actions*, which were required to other men, and by their ἀπολύτρωσις, a kind of *baptiſme* they had, became *inviſible* to the *Judge*, and all the *ſins* they could commit, could no more *pollute* them, than the *Sun beams* could be *defiled* by *ſhining* on a *dunghil*, or *Gold* by being in a *kennel*, the very *character* (a little improved) of theſe here v. 18. *walking after their godleſſe luſts.*

k. ὁ Πνευματικὸς ἄγιον πνεῦμα ἔχων.

It is ſufficiently known, that the *Apoſtles*, and thoſe that were by the *holy Ghoſt* ſet apart for the *planting* of the *Church*, had many *miraculous gifts*, especial χαρίσματα or *graces*; Not every one all, but one one, another another. Among theſe, ſaith S. *Chryſoſtome*, there was in theſe firſt times, χάρισμα εὐχῆς, the *gift* of *prayer*, as alſo the *gift* of *healing*, of *ſinging*, *propheeying* &c. 1 *Cor.* 14 26. (ſee *note* on *Epheſ.* 6. c.) This, ſaith he, was beſtowed εἰς ἕνα τινά, *upon ſome one*, who did *pray* for the reſt, and *aske* thoſe things which were *uſeful* for them, and teach others how to form *prayers*. Some of theſe *ſpecial prayers* thus conceived, and frequently uſed by them, which were fit for the common *perpetual* uſe of all *Chriſtians*, were received, and kept by thoſe, whom they thus *taught*, and are they, which the *antients* mean by the *Liturgies* of S. *James* &c. which, or ſome other in that diſguiſe (or rather thoſe with ſome other *later mixtures*) are ſtill uſed by the *Greek Church* on *ſolemn* daies. Theſe extraordinary χαρίσματα, as long as they laſted, are here called (as other *ſpecial gifts* of the *Spirit* alſo are) πνεῦμα ἅγιον, *the holy Ghoſt*, and πνεῦμα *Spirit*, *Epheſ.* 6. 18. the immediate *moderator*, as it were, of all the *petitions* of the *Church* at that time. But when thoſe *extraordinary* χαρίσματα ceaſed, it is clear there was need of ſomewhat elſe to ſupply that place, and that would not be, (in any reaſon) to let *every* man *pray* as he *would* (for, for the preventing of that, and the *ill conſequents* of it, it was, that the χάρισμα εὐχῆς *gift of prayer*, had before been given) but ſet prepared *forms*, for the daily *conſtant* uſes, and thoſe provided by the *Governours* of the *Church*, *Apoſtolical* men, which had benefited under the *prayers* of thoſe that had the χάρισμα or *gift*, and remembred ſome *forms* of theirs, at leaſt the *method* and manner uſed by them. And this is the *original* of *Liturgie* among *Chriſtians*.

What διακρινόμενος in the *middle* voice ſignifies, hath been ſhid, *note* on *Jam.* 2. c. and *note* on c. 3. *viz.* to *waver*, or *doubt*. And accordingly if it be here rendred (as in *reaſon* it muſt, and by *analogie* with the uſe of the word in other places) it will be neceſſary to adhere to the *reading* of the *King's MS.* (which the *vulgar Latine* alſo appears to have followed, and the *nominative* διακρινόμενοι] will have no ſenſe) οὓς μὲν διακρινομένους, *Some indeed*, viz: *thoſe that waver*, though they are not yet *faln* off, either ἐλεᾶτε *have pity* on them, and out of *compaſſion* to ſuch *weaklings*, doe all that may tend to the *ſetling*, or *confirming* them, or elſe (as the *King's MS.* reads) ἐλέγχετε, *reprove them*, after the manner of *fraternal correption*, and *admonition*, by that means timely to *reduce* them to *perſeverance*, and *conſtancy*, before yet they *fall* off and make *ſhipwrack* of the *faith*, Whereas others that are *already faln*, muſt be more *nimbly* handled, even *ſnatcht out of the fire*, &c.

l. διακρινόμενοι

A PREMONITION Concerning the Interpretation OF THE APOCALYPSE.

HAving gone through all the other parts of the *New Teſtament*, I came to this laſt of the *Apocalypſe*, as to a rock, that many had miſcarried and ſplit upon, with a full reſolution not to venture on the expounding of one word in it, but onely to perform one office to it, common to the reſt, the review of the *tranſlation*; But it pleaſed *God* otherwiſe to diſpoſe of it; For before I had read (with that deſigne of tranſlating only) to the end of the first verſe of the book, Theſe words [ἃ δεῖ γενέσθαι ἐν τάχει, *which muſt come to paſſe preſently*] had ſuch an impreſſion on my mind, offering themſelves as a key to the whole prophecie, (in like manner as [*this generation ſhall not paſſe till all theſe things be fulfilled*, Mat. 24. 34.] have demonſtrated infallibly to what *coming of Chriſt* that whole *Chapter* did belong) that I could not reſiſt the force of them, but attempted preſently a general ſurvey of the whole *book*, to ſee whether thoſe words might not probably be extended to all the *prophecies* of it, and have a literal truth in them, *viz:* that the things foretold and repreſented in the enſuing viſions, were preſently, *ſpeedily to come to paſſe*, one after another, after the writing of them. But before I could prudently paſſe this judgment, which was to be founded in underſtanding the ſubject-matter of all the *viſions*, ſome other evidences I met with, concurring with this, and giving me abundant grounds of confidence of this one thing, that, although I ſhould not be able to underſtand one period of all theſe *viſions*, yet I muſt be obliged to think, that they belonged to thoſe times, that were then *immediately* enſuing, and that they had accordingly their completion, And conſequently that they that pretended to finde in thoſe viſions, the predictions of events in theſe later ages, and thoſe ſo nicely defined, as to belong to particular *acts*, and * *perſons* in *this*, and ſome other *kingdomes* (a farre narrower circuit alſo, than that which reaſonably was to be aſſigned to that one *Chriſtian* prophecie for the *Univerſal Church* of *Chriſt*) had much miſtaken the drift of it.

Τοιόδωι ὐ τύχει

* Thomas Cromwell & Cranmer c. 14. 18. Qu: Elizabeth, Chemnitius, Lord Treaſurer Cecill, the three firſt Angels, c. 16. 1, 3, 4. Brightman Apoc. Apoc: Καιρὸς ἐγγύς

The arguments that induced this concluſion were theſe; 1. That this was again immediately inculcated, v. 3. ὁ γὰρ καιρὸς ἐγγύς, *for the time is nigh*, and that rendred as a proof that theſe *ſeven Churches*, to whom the prophecie was written, were concerned to obſerve and conſider the contents of it, *Bleſſed is he that reads, and he that hears*, &c. (ἐμπράκτως ἀκοήν, ſaith *Arethas*, that ſo *hears* as to *practiſe*) *for the time*, or ſeaſon, the point of time is *near at hand*. 2dly, That as here in the front, ſo c. 22. 6. at the cloſe, or ſhutting up of all theſe *viſions*, and of S. *John's Epiſtle* to the *ſeven Churches*, which contained them, 'tis there again added, that *God hath ſent his Angel to ſhew to his ſervants*, ἃ δεῖ γενέσθαι ἐν τάχει, *the things that muſt be ſpeedily* or *ſuddainly*. And immediatly upon the back of that are

ſet

ſee the words of *Chriſt*, the author of this prophecie, ἰδὺ ἔρχομαι ταχύ, *Behold I come quickly*, not in the notion of his final *coming* to judgment (w^th hath been the cauſe of a great deal of miſtake, ſee note on *Mat.* 24. b.) but of his *coming* to *deſtroy* his enemies, the *Jewes* &c. and then, *Bleſſed is he that obſerves, or keeps the prophecies of this book*, parallel to what had been ſaid at the beginning, c. 1. 3. 3^dly. That v. 10. the command is given to *Iohn, not to ſeal the prophecies of the book*, Which that it ſignifies that they were of *preſent* uſe to thoſe times, and therefore to be kept *open*, and not to be *laid up*, as things that *poſterity* was only, or principally concern'd in, appears by that reaſon rendred of it, ὅτι ὁ καιρὸς ἐγγύς ἐστι, *becauſe the time is nigh*, the ſame which had here at the beginning been given, as the reaſon that he that conſidered the *prophecies*, was *bleſſed* in ſo doing. ἐρχεται ταχὺ

This being thus far deduced out of ſuch plain words, ſo many times repeated, The next thing that offered it ſelf to me was, to examine and ſearch what was the deſigne of *Chriſt*'s ſending theſe *viſions* in a letter to the *ſeven Churches*. For by that ſomewhat might generally be collected of the matter of them. What that deſigne was, appeared ſoon very viſibly alſo from *plain* words, which had no *figure* in them, *viz:* that they and all *Chriſtians* of thoſe times, being by the *terrors* of the then preſſing perſecutions from the *Jewes*, and by the ſubtile inſinuations of the *Gnoſticks* (who taught it lawfull to *diſclaim*, and *forſwear Chriſt* in time of perſecution) in danger to loſe their *conſtancy*, might be fortified by what they here find of the *ſpeedineſſe* of *Gods* revenge on his enemies, and *deliverance* of beleivers, that continued *conſtant* to him. This is the full importance of c. 1. 3. and the ſame again c. 22. 7. *Bleſſed are they that keep &c. for the time is nigh.* So in the proeme, or ſalutation, by *Iohn* prefixt to this *Epiſtle* of *Chriſt* (which from v. 4. to v. 9. was the reſult of his *obſervations* upon the *viſions*, and was not any part of the *viſions* themſelves, and ſo gives us his notion, and *interpretation* of this matter) we have theſe words, v. 7. *Behold he cometh with clouds* &c. Where the *coming of Chriſt* being a known, and ſolemn phraſe to ſignifie remarkeable *judgment*, or vengeance on ſinners (and in the firſt place on the *Jewes* that crucified him) and *deliverance* for perſevering *beleivers*, (ſee note on *Mat.* 24. b.) and the addition of the mention of *clouds* referring to *Gods* preſence by *Angels*, the *miniſters* of his *power*, whether in *puniſhing* or *protecting*, this ἔρχεται, or *coming* in the *preſent*, agrees perfectly and literally with what was before obſerved of the *ſpeedineſſe* of its approach at that time, and is an expreſſe ſignification, what was the *deſigne* of ſending the *viſions* to the *Churches*, *viz:* to *fortifie* them by that conſideration. Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς ἐστιν. Ἔρχεται

Proceeding therefore by theſe degrees, it preſently appeared by demonſtrable evidences, that the *firſt* part of that which was thus *ſuddenly* to come to paſſe, was the illuſtrious deſtruction of the *Jewes* (which was alſo, of all things imaginable, the ſureſt and opportuneſt *comfort* and *fortification* to the *Chriſtians*, at that time, who were virulently perſecuted by them, and indeed, as *Tertullian* ſaith, owed the *beginning* of all their *perſecutions* to the *Jewes*) This appeared 1. by the latter part of the 7^th *verſe* of the *firſt chapter*, where the οἵτινες αὐτὸν ἐξεκέντησαν, *as many as pierced Chriſt*] and πᾶσαι αἱ φυλαὶ τῆς γῆς *all the tribes of the land*] moſt clearly denote the *Jewes* (as ἡ γῆ the *earth* or the *land* hath been often ſhewed to ſignifie, and ארץ *the land* among the *Jewiſh* writers, ſee *note* on *Mat.* 24. b.) whoſe *wailing* (there mentioned in the very words that are uſed *Mat.* 24. 31.) was to be for the *miſeries that came upon them*, *Jam.* 5. 1. For although ſome few words in this *ſeventh verſe* (as the *looking on him whom they had pierced*) would ſeem to make that *ſeventh verſe* parallel to that of *Zach.* 12. 10. and ſo, that it ſhould belong to the *contrition*, or *repentance* of the *Jewes*, for the *crucifying* of *Chriſt*, as that ſeems to doe (and if it doe, may have had its *completion* at ſeveral times in many *thouſands* of that *nation*, (ſee *Act.* 21. 20.) about *three thouſand* being converted in one day, *Act.* 2. 39, & 41.) yet the whole frame of the words of this 7^th *verſe* together, [*Behold he cometh with clouds and every eye ſhall ſee him, and all that had pierced him, and all the tribes of the land ſhall mourn over* or *upon him*] doth much more fully agree with the like words, *Mat.* 24. 30. where in the *deſtruction* (or the *coming of the Son of man* to this *deſtruction*) of the *Jewes*, we have theſe words, [*And then ſhall all the tribes of the land mourn, and ſhall ſee the Son of man coming in the clouds of heaven with power and great glory*, which clearly belongs to the deſtruction of the *Jewes*; To which I ſhall only adde, that becauſe that royal *coming of Chriſt* conſiſted of *two* parts, to *deſtroy* the impenitent *Jewes* remarkeably, and as remarkeably to *reſcue*, or *ſave* the penitent *beleivers* (and therefore in that place of *Matthew* it follows, v. 31. and his *Angels ſhall gather the elect*, &c. which belongs to that delivering of the penitent, *Chriſtian Jewes*) therefore that alſo of the *Jewes* repenting for the *crucifixion* of *Chriſt* (that is, of thoſe πᾶσαι φυλαὶ τῆς γῆς

Jewes that at any time did repent) may here be taken in, in the richneſſe of this divine writing, and ſo the ordinary ſenſe of the word in *Zachary* alſo will not be left out by this interpretation, which applies this verſe to the deſtruction of the *Iewes*; So c.6.9,10,11, *the ſouls beneath the altar*, that *crie for vengeance of all the blood that was ſhed in the land*, is juſt parallel to that of *Mat.*23.35. that *on the Iews of that generation ſhould come all the* αἷμα *the blood that* had been ſhed *on the land*, &c. And accordingly all the reſt of that 6. chap. of the great *earthquake*, the *ſun become black*, and *moon as blood*, and the *ſtars falling from heaven*, &c. are thevery particulars mention'd in the immediate ſubſequent diſcourſe of *Chriſt*, *Mat.* 24. So moſt eſpecially c.11.8. that the ſcene of theſe tragedies is the *city where our Lord was crucified*, i.e. certainly and literally *Ieruſalem*, called *Sodome* there, but that only πνευματικῶς *myſtically* or *ſpiritually* (or in the viſion) as the text ſpecifies. And ſo that *Comment*, which *Biſhop Tunſtall* ſet out for S. *Ambroſe*'s, interprets the ſixt chapter to be meant of the *Iewes*. And in *Arethas* on c.6.12. concerning the *earthquake*, we find theſe words τινὲς ταῦτα εἰς τὴν ὑπὸ τῶ Οὐεσπασιανῶ πολιορκίαν ἐξέλαβον, τὰ εἰρημένα τροπολογήσαντες, *ſome expound this tropologically of Veſpaſian's ſiege*, where the thing of which he makes *doubt* in that interpretation, is the τροπολογία the *figurativeneſſe* of the ſpeech; (whereas perhaps it may be underſtood of real *earthquakes*, ſee note on c.6. f.) but he objects not againſt the interpretation or application of it to thoſe times of *Veſpaſian* and the *Iewes*; So *Rupertus Tuittenſis* interprets that chapter of the *Iewes*, and I ſhall not need make uſe of the *ſuffrages*, and conſent of many more, who have been forced to *acknowledge* that truth. But I muſt ſuppoſe that it will be objected and pretended, that this deſtruction of *Ieruſalem* was paſt at the time of *Iohn*'s receiving and writing this *viſion*, becauſe 'tis affirmed by *Euſebius*, out of *Irenæus*, that 'twas received or ſeen (* ἑωράθη *it was ſeen*) πρὸς τῷ τέλει Δομετιανοῦ ἀρχῆς, *at the end of Domitian's reigne*. To this I might reply from the opinion of † S. *Auguſtine*, and ſome others, that theſe viſions were not all *predictions* of what was *future*, but the deſcription of what had *paſſed from the firſt coming of Chriſt*, And from *venerable* * *Bede*, that *John recapitulates from the ſuffering of Chriſt*, And † *Rupertus Tuitienſis*, that the *Apocalypſe comprehends what had been, what is, and what ſhould be the ſtate of the Church*, And this to very good purpoſe, by what was *paſt* to confirm *Chriſtians* in what was *future*, and now farther to be declared. And 'twould be no great objection againſt this, that 'tis all ſet down as a *prophecie*, for 'tis no new thing for *prophecies*, ſometimes to ſpeak in the *future* tenſe of things that are *paſt*, as *Dan.* 7. 17. *Theſe great beaſts which are four, are four kings, which ſhall ariſe out of the earth*, where yet the *Chaldæan Monarchy* was long before *riſen*, and now neer expiration. But to paſſe this over, I anſwer more diſtinctly to the teſtimony of *Irenæus*, 1. That what he affirms concerning *Iohn*'s viſion at the end of *Domitian*, is not of all, but particularly of that *viſion* of the *number* of the *beaſt*, ch. 13. 18. Thus will *Euſebius*'s words be underſtood, Εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοὔνομα αὐτοῦ, διὰ ἐκείνου ἂν ἐρρέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος, ὑ δὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, &c. *If the name of Antichriſt ought to be proclaimed openly now, it would have been declared by him that ſaw the revelation, for it was not ſeen any long time agoe*, Where 'tis clear that ἑωράθη *was ſeen*] may belong to τοὔνομα *the name of the beaſt*] as before [ἐρρέθη *declared*] did. And that it not only may, but muſt be ſo underſtood, appears by the *Latine* of *Irenæus* (wch only is extant) which reads it thus, *Antichriſti nomen per ipſum utiq; editum fuiſſet, qui & Apocalypſin viderat, neq; enim ante multum temporis viſum eſt, ſed penè ſub noſtro ſeculo ad finem Domitiani imperii*, *The name of Antichriſt would have been publiſhed by him, who ſaw the Apolypſe, for it was not ſeen any long time ſince, but almoſt under our age at the end of Domitian's Empire.* Where the word *viſum* in the neuter, *ſeen*, not *viſa* in the feminine, belongs apparently to the *name*, not to the *Apocalypſe*. *Secondly*, I anſwer, that although it ſhould ſtill be acknowledged to be the opinion of *Irenæus*, that *Iohn* received the *Revelation* & all his viſions at the end of *Domitian*, yet on the other ſide 'tis the affirmation of * *Epiphanius*, that *Iohn prophecied in the time of Claudius Cæſar*, *when*, ſaith he, *he was in the Ile Patmus*. And that which may give authority to *Epiphanius*'s *teſtimony*, is this, 1. That *Epiphanius* in that place is a writing againſt the *Montaniſts*, about the authority of the *Apocalypſe*, and that the later it were *ſeen* or written, the more it would have been for his turn toward confuting, or anſwering them, whoſe objection it was, that the *Church* of *Thyatira*, mentioned in the *Apocalypſe*, was not yet a *Church*, when that was ſaid to be revealed. And therefore if it had been but uncertain whether it were written ſo *early* or no, he would without all queſtion have made uſe of this, as ſome advantage againſt his *adverſaries*, whom he was then in confuting. 2dly, That *Epiphanius* is ſo farre from doing this, that he

Ψυχὰς ἱκετεύω

Αἷμα ἐπὶ γῆς

Πεπονθέναι τὴν πόλιν ἐν ᾗ ὁ Κύριος ἐσταυρώθη, ἤτοι τὰ Ἱεροσόλυμα, οὐ τροπικῶς ἀλλ' ἱστορικῶς

* *Eccl. Hiſt.* l.3.c.20.

† *Apocalypſis complectitur totum tempus à primo adventu Chriſti. De Civ. Dei*, l.20. c.8.

* *Johannem à paſſione Chriſti recapitulare.*

† *Apocalypſis complectitur qualis fuiſſet, qualis eſt, & qualis futurus eſt Eccleſiæ ſtatus.*

* ἀπὸ τῆς ἀποκαλύψεως ἣν ἐθεάσατο ἐπὶ Κλαυδίου Καίσαρος ἐν τῇ νήσῳ Πάτμῳ τῇ ὑπὸ τὴν Ῥώμην οὔσῃ. *Hær.* 51. ἐπειδὴ ἀπὸ τῆς ἀποκαλύψεως ἣν ἐθεάσατο ἐπὶ Κλαυδίου ἡγουμένου Καίσαρος, &c.

he doth twice in the ſame place expreſly affirm, 1. That his being in the *Iſle of Patmus*; 2dly, That his *ſeeing* theſe *viſions* there, were in the time of *Claudius*. Having ſaid this for the confirming this aſſertion of *Epiphanius* to have as much authority as his teſtimony can give it, Three *arguments* I ſhall adde for the truth of it, 1. That about the *ninth year* of *Claudius* the *Chriſtians* were *purſued*, and *baniſht* by the *Roman Powers*. That at that time *Claudius baniſhed* the *Iewes* out of *Rome*, is evident by *Ioſephus*, and acknowledged by all, And that by the *Iewes* the *Chriſtians* are meant, appears by *Suetonius* in the life of *Claudius*, c. 25. *Iudæos impulſore Chreſto aſſiduè tumultuantes Româ expulit, He baniſhed the Iewes out of Rome for the tumults which they daily raiſed by the impulſion of Chreſtus.* By *Chreſtus* it is certain that the *Roman writers* meant *Chriſt*, calling him *Chreſt*, and his followers *Chreſtians*, as *Tertullian* obſerves *Apol.* c. 3. And ſo they that were acted by the *impulſion* of *Chreſt*, in that narration, muſt, though called *Iewes*, neceſſarily be reſolved to be *Chriſtians*; And what was done at *Rome*, is to be ſuppoſed to have been done alſo in other parts of the *Emperors* dominions, And ſo that *edict*, mention'd *Act.* 18. 2. was in reaſon to reach to *Epheſus*, and may juſtly be thought to have involved S. *Iohn* there. And accordingly *Chronologers* have placed this baniſhment of his to *Patmus* in that *year*. *Secondly*, That about *Claudius*'s time it was that the unbeleiving *Iewes* began and continued to oppoſe and perſecute the *Chriſtian Iewes*, and thereupon the *Gnoſticks* compliances (and making as if they were *Iewes*, to avoid perſecutions) are ſo oft taken notice of by S. *Paul*, *Gal* 6. 12. and elſwhere. And by all the *Epiſtles* both of him, and the reſt of the *Apoſtles* written from about that time of *Claudius*, the *Gnoſticks* are every where toucht on, as the *peſts* that were creeping into the *Churches*, againſt which they endevoured to fortifie the beleivers, and aſſure them, that thoſe *perſecutions* of the *Iewes* ſhould be ſhortly ended by their *deſtruction* (*that night* of *ſadneſſe farre ſpent, and the day* of *deliverance*, and *refreſhment at hand*, *Rom.* 13. 12. & c. 16. 20.) and that then the complying *Gnoſticks*, which were ſo ſollicitous to *ſave their lives*, *ſhould loſe* them, i. e. ſhould *periſh* with them. Accordingly, to the very ſame purpoſe is moſt of the viſion here, that concerned the *ſeven Churches* c 2. 2. & 4. & 9. & 14. & 20. & c. 3. 9, 10. &c. and much of the following *prophecie*, to aſſure them, that *God* would take revenge on theſe *impenitent*, and impure *profeſſors*, and reſcue the *conſtant Chriſtians*. And that makes it very reaſonable to beleive, that *this viſion* was received about the ſame time alſo. A 3d argument will be taken from the account of the *eight Kings*, or *Emperors*, c. 17. 10. which cannot, I beleive, otherwiſe be made intelligible, but by beginning the account from *Claudius*, ſo that he, and *Nero*, *Galba*, *Otho*, *Vitellius*, ſhall be the *five that were faln*, and then *Veſpaſian* (in whoſe time I ſuppoſe theſe *viſions* were committed to writing by S. *Iohn*) being the *ſixt*, ſhall be the [*one is*,] and *Titus* the *ſeventh*, *that is not yet come*, *and when he comes ſhall ſtay but a little while*, reigning but two years and two moneths, and then the *beaſt that was and is not, and is the eighth, and is of the ſeven, and goes to deſtruction*] will fall out to be *Domitian*, to whom (and to whom only of all the *Emperors*, nay of all men in any ſtory) all thoſe diſtinctive *characters* will appertain, as that he exerciſed the office of the *Emperor*, and was called *Emperor at Rome*, when *Veſpaſian* was gone into *Iudæa*, and after his return became a private man again, delivered up the *Empire* to him, and ſo was, and is not, and then was the *eighth* (reckoning from *Claudius* as the firſt) and the ſon of *one of the ſeven*, viz: of *Veſpaſian*, and ſhould be a bloody perſecutor, and accordingly puniſht, and ſo go to *deſtruction*. This ſeems to me to be a demonſtrative *character* of the time, wherein the *firſt* of theſe *viſions* was delivered, and will farther yeild ſome anſwer to the authority of *Irenæus*, by interpreting his words [πρὸς τῷ τέλει Δομετιανοῦ ἀρχῆς] of the concluſion of that reign of his at *Rome*, when his father *Veſpaſian* was in *Iudæa*, in reſpect of which it is ſaid of him, *that he was and is not*, i. e. that reign of his was come to its τέλος or *end*, was now concluded, Making this not improbably that authors meaning, that *Iohn* did firſt (in this time of *Claudius*) receive ſome *viſions* concerning this deſtruction of the *Iewes*, and the other attendants of it, and afterward in *Veſpaſian*'s time, while he was in *Iudæa*, and *Domitian* reigned at *Rome*, receive more viſions, that particularly of the *number of the beaſt*, For I ſuppoſe the *ſeveral* viſions of this book were (as thoſe of *Iſaiah* c. 1 1. *Ieremiah* 1. 2, 3. *Hoſea* 1. 1. *Amos* 1. 1. *Micah* 1. 1. in the reigns of ſeveral *Kings*) received at ſeveral times, not all at once, or in one day. And if againſt that preſumption it be objected, that they were here ſent all together to the *Churches* of *Aſia*, and therefore were all received, and written at the ſame time, to this the anſwer is moſt obvious, from what we ſee done in the forementioned *prophecies* of *Iſaiah* &c. in the *Old Teſtament*, which though clearly received in

πίπτοντες

ὁ ἐστι, ὁ ἔστι καὶ οὐκ ἔστι καὶ αὐτὸς ὄγδοος ἐστὶ &c.

ἦν καὶ οὐκ ἔστι

ſeveral *Kings* reigns, and each ſent to that *King* or the people under him, to whom they belonged, as 'tis evident that of *Hezekiah* was, and not concealed, and reſerved, till after their *death*, who were concerned in them) were yet long after the time of *receiving* the firſt of them, put into a *book*, and a *title*, comprehending them all, prefixt to them. And accordingly there is no difficulty to conceive that *Iohn* having firſt received the viſion of the *ſeven Churches*, and, according to direction, c. 1. 11. ſpeedily ſent it to them, did *after that*, (as μετὰ ταῦτα c. 4. 1. literally imports) receive more *viſions*, at ſeveral times, and *after all*, put them together into a *book* or *volume*, and dedicate them anew to the *ſeven Churches*, c. 1. 3. and this about the forementioned *end* of *Domitians* reigning in his *Fathers* ſtead, i. e. in *Veſpaſian's* time, when he was returning from *Iudæa*, to *reſume* his *power* again. I can foreſee but one farther objection againſt this date of theſe viſions, viz: that in the *Epiſtle* to the *Church of Pergamus* c. 2. 13. there is the mention, and very name of *Antipas* the *martyr*, ὃς ἀπεκτάνθη *who was killed*,] which may be thought to imply that this *viſion* was received, after that part of *Domitian's* reign, wherein *Antipas* is affirmed to have been ſlain. To this I anſwer, that this naming of *Antipas* by way of *prophecie*, may be as eaſily and probably beleived of the Spirit of *God*, before the time of his ſuffering, as the naming of *Cyrus* before he was born, which we know was done in the *Old Teſtament*, nay as *Chriſt's* telling S. *Peter* that he ſhould be put to death, and particularly crucified, or as *Agabus* telling S. *Paul*, what ſhould befall him at *Ieruſalem*, *Act.* 21. 10. or, as I conceive, *Simeon's* telling the mother of *Chriſt*, that a *ſword ſhould paſſe through her ſoul*, *Lu.* 2. 35. And if *Zacharias the ſon of Barachias*, *Mat.* 23. be that *Zachary* the ſon of *Baruch*, that was killed cloſe before the ſiege of *Ieruſalem*, (of which there is little reaſon to doubt) there is then a direct example of what is here thus ſaid of *Antipas*, the [ἐφονεύσατε *ye have killed*] being there ſaid of him, as [ἀπεκτάνθη *he was killed*] here (ſee note on *Mat.* 23. g.) That *Antipas* was a contemporary of the *Apoſtles*, and when he died, was extreme old, will hereafter appear out of the *Menologie*, and therefore at what time ſoever this viſion were written, 'tis certain there was ſuch a man as *Antipas*, and no doubt a *Chriſtian*, if not *Biſhop* of *Pergamus* then; And ſo 'tis leſſe ſtrange, that he ſhould be here mentioned by name, then that *Cyrus* ſhould, before he was born, and no more ſtrange, than for any other living perſon to have his *martyrdome* particularly foretold. As for the ſenſe of ἀπεκτάνθη *was killed*] which may be thought to conclude him *already killed*, ſure that is of little weight, it being very ordinary for *prophecies* to be delivered in words, which ſignifie the time *paſt*. All this may ſerve for a competent ſatisfaction to the grand difficulty, And howſoever in a matter of ſome uncertainty we may poſſibly miſtake in the particularity of *time*, wherein the *viſions* were received, yet that they belong (much of them) to the buſineſſe of the deſtruction of the *Iewes*, there will be little queſtion, when the particulars come to be viewed.

This being thus farre evident, it follows to be obſerved, that the deſtruction of *Ieruſalem* under *Titus* was but one part of this *coming of Chriſt*, I mean of the *judgments* upon the *Iewes*; Many other bloody *acts* there were of this *tragedy* ſtill behind, when that was over. Not to mention *Domitian's* edict of killing all *David's kin*, (*Euſebius* l. 3. c. 19.) The firſt I ſhall inſiſt upon, is that under *Trajan*, till whoſe reign S. *Iohn* himſelf lived (ſaith *Euſebius* l. 3. c. 23. out of *Irenæus* l. 2. c. 39. & l. 3. c. 3. and out of *Clemens Alexandrinus*) though not to this part of it. In this *Emperors* time it went very heavily with the *Iewes*, τὰ τῆς Ἰουδαίων Συμφορᾶς κακοῖς ἐπαλλήλοις ἤχμαζεν, ſaith he, *their calamities came tumbling in upon them, one on the back of another*; For both in *Alexandria*, and the other parts of *Ægypt*, and even in *Cyrene*, many *Iewes* behaving themſelves ſeditiouſly, and at laſt breaking out into open warres and horrid cruelties, deſcribed by *Dion*, and *Spartianus*, as well as *Euſebius*, and once having worſted the *Grecians*, they of *Ægypt*, and they of *Cyrene* joyning together under the conduct of *Lucuas*, and overrunning all *Ægypt*, the iſſue of it was, that *Trajan* ſent *Marcius Turbo*, with an army by ſea and land, horſe and foot, who in a long continued warre killed great multitudes of them, and leſt they in *Meſopotamia* ſhould, or ſuſpecting that they had already joyned with them, the *Emperor* ſent to *Quintus Lucius Æmilius*, that he ſhould deſtroy them all utterly out of that province, and for his care in obeying that command, he was, ſaith *Euſebius*, conſtituted Ἰουδαίας ἡγεμὼν *Ruler of Judæa* under the *Emperor*. Theſe paſſages we find in *Euſebius* l. 4. c. 2. and, ſaith he, all the *Greek* writers of the heathens, who ſet down the ſtories of thoſe times, have the ſame verbatim; and ſo indeed they have, See *Dio*, as alſo *Spartianus*. And the number of the ſlain *Iewes* in that calamity is reckoned to be no leſſe than *two hundred thouſand* in that reign of *Trajan's* And this, if there had been none before, and if there were no more behind, might well be

ſtyled

ſtyled a *coming of Chriſt* in the *clouds* againſt his crucifyers, a lamentable judgment on all the *tribes* of that *land*, and ſo might own the expreſſions in that 7th verſe, and ſome part of the after *viſions*.

But beſide this, yet farther, within few years more, in the time of *Adrian*, *Trajan*'s immediate ſucceſſor, (who began his reign *An. Dom.* 118.) there befell more ſad deſtructions upon the *Jewes*, and particularly upon *Jeruſalem* it ſelf, occaſioned by the riſing of *Barchocheba*, who being but a *villain*, φονικὸς καὶ λῃστρικὸς τις ἀνὴρ, one that lived by *robbing* and *killing*, took upon him to come as a *Meſſiah*, as a *light* from heaven to the *Jewes*, and therefore ſtyled himſelf, *Son of a ſtarre*. And with thoſe that he thus raiſed, a great warre there was waged by the *Romans* in the eighteenth year of *Adrian*, at the *Town Bethek* not farre from *Jeruſalem*, and the iſſue was, that the *Iewes* were under a moſt miſerable ſiege, and *Rufus* governour of *Iudæa*, on occaſion of this riſing, without any mercy, deſtroyed all he could come to, men, women, and children, μυριάδας ἀθρόως, ſaith *Euſebius* l.4. c.6. *whole myriads together*, and, to conclude, there came out an Edict of *Adrian*'s, after the death of the ringleader, interdicting all *Iewes*, and forbidding them to return to their city *Ieruſalem* again, or ſo much as to look toward it; To which end the foundations of the *Temple* were ploughed up by *Rufus*, (and ſo *Chriſt*'s prophecie not till now exactly fulfilled, of not *one ſtone upon another*) the city inhabited by the *Romans*, new built, and named *Ælia* from *Ælius Adrianus*, and (they ſay) the *ſtatue of a ſwine* ſet over the gate of it, to reproach the *Iewes*, and baniſh their very eyes from it. And this was another paſſage wch might well be referred to in that place, as matter of *mournful* ſpectacle to all the *Tribes of Iudæa*, and as mournfully repreſented in ſome of the *viſions*. To wch muſt be farther added that the unbeleiving *Iews* are not the only men, to whom the deſtruction here reveal'd in theſe *viſions* did belong, but as notably alſo, and wel-nigh as ſoon, the erroneous vile *Chriſtians* of thoſe times (which were many of them *Jewes* alſo, and (thoſe that were not) *Judaizers*, or compliers with the *Jewes*) *viz.* the *Gnoſticks* ſo oft ſpoken of in S. *Paul's Epiſtles*, and by S. *Peter*, and S. *Iames*, S. *Iude*, and S. *Iohn* alſo, with intimation of their approaching *deſtruction*, which here is viſible in the *viſion* of, and the *cauſes* of the ſeveral deſtructions, that lighted on the ſeven *Churches* of *Aſia*, (if not wholly, yet) at leaſt on the *Gnoſticks* and other *hereticks* among them, Of whom, ſaith *Euſebius*, after the enumerating of their hereſies, λόγῳ θᾶττον εἰς τὸ παντὸς ἀπεσβέσθαι, *they vaniſhed to nothing in a moment*, and this, ſaith he, in *Trajan*'s time, l.3. c.xθ'. And then in the ſecond place, the other enemies of *Chriſt*, partakers in the crucifying of him, and afterward eminent *perſecuters* of *Chriſtians*, thoſe of *heathen Rome*, as will appear in the expoſition of the *viſions*. And then 3dly, as in a parentheſis, *Gog* and *Magog* c. 20. 8. which after the peaceable flouriſhing of *Chriſtianity* for a thouſand years, ſhould waſte the *Church* again, The *Turks* in the *Eaſt* &c. And then all the enemies of *God*, at the fatall laſt day of *doom*, c. 20.11.

That this was the ſummary matter of theſe enſuing viſions, the moſt ſerious pondering of every part ſoon made unqueſtionable to me. And of it the Reader may here before-hand receive this ſhort *ſcheme*, *viz.* that, after the *Preface*, in the firſt Chapter, to v.10. and the *viſions* about the *ſeven Churches* of *Aſia*, each of them ſet down diſtinctly, c. 2, and 3. This book contains, *Firſt*, the proceedings of *God* with the *Iewes*, from the fourth to the twelfth chapter; *Secondly*, the *infancy* and growth of the *Church* of *Chriſt* in order to the *heathen* world, till it came through great oppoſitions, to get poſſeſſion of the *Roman Empire*, partly by deſtroying, partly by converting the *heathen* and *villanous*, impure *Idoll-worſhippers*; from the twelfth to the twentieth chapter. *Thirdly*, the *peaceable*, *flouriſhing* ſtate of the *Church* for a *thouſand years*, (and after that the breaking out of the *Turk*, and haraſſing the *Eaſtern Churches*, briefly toucht, together with their *deſtruction*, and the end of the *world*) moſt *rhetorically* deſcribed, from chap. 20th to the 6th verſe of ch. 22. And from thence to the end of the Book a formal *concluſion* of the whole matter. All which is ſomewhat proportionable to that which old *Tobit prophetically* ſpoke of the times that were to follow him, c.14.5. which he divided into three diſtinct ſpaces: *Firſt*, the *re-building of the Temple*, which was now long paſt, and this Book hath nothing to doe with that. *Secondly*, the *conſummations of the ſeaſons of the age*, i.e. the *deſtruction of the Iewiſh ſtate*, which is the firſt main period here: This is not ſo clearly ſet down in our *ordinary Engliſh verſion*, as in the *Greek* it is, for that reads not as the *Engliſh* doth [*until the time of that age be fulfilled*] confining the continuance of the *ſecond temple* to the *time* of *that age*, but [ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, *till the ſeaſons of*

the age be fulfilled,] a phraſe neer of kin to thoſe many which are uſed in the *New Teſtament*, for the *deſtruction* of this *people* [the *latter days*, or *ſeaſons*, συντελεια αἰῶνος. *the conſummation or concluſion of the age*] *Mat.* 24. 3. But in the *Hebrew* copy ſet out, and rendred by *Paulus Fagius*, (which appears to be tranſlated skilfully by ſome *Iew* out of the *Original Chaldee*) there is a very conſiderable addition to this purpoſe, ועוד יצאו בגלות לב ונירול, *And again they ſhall go into a long and great captivity, noting the greatneſſe and duration of this* beyond all the former. That theſe words in that *Hebrew copy* are the true reading, appears by the *ſubſequent* mention of a *return*, which cannot be ſenſe, without this *precedent* mention of a *captivity*. And that it belongs to that deſtruction of them by the *Romans*, appears by another paſſage, *added* alſo in that *Hebrew copie*, and directly parallel to *Mat.* 24. 31. for as there after the *deſtruction of Ieruſalem* v. 29. is mention of the *Angels ſent to gather the elect Iewes from the four windes*, (parallel to the viſion of the *ſealing*, *Rev.* 7,) ſo it follows in *Tobit*, but *God, holy and bleſſed ſhall remember them, and gather them from the four corners of the world.* After which follows *Thirdly*, *the ſtate of Chriſtianity*, the glorious building of *Ieruſalem, and the houſe of God, foretold the prophets*, (and that *building* ſet down c. 13. 18. 17. with *Sapphires, Emrods, precious ſtones, pure gold, Beryll, Carbuncle, ſtones of Ophir*, in the ſame manner, as 'tis deſcribed in theſe *viſions*, c. 21. 18, 19.) and that to *continue for ever* or, as the *Hebrew* reads, *for ever and ever*; and as a prime branch of that period *the converting of the nations, and burying their idols*, (which is here the *ſecond* main *period*) v. 6, 7. This *parallel prediction* in *Tobit* may be of ſome force to *authoriſe* the *interpretation* of theſe *viſions*; In all which, as there may be ſeveral particular paſſages either ſo *obſcure* (from the nature of *prophetick* ſtyle) as not to be eaſily explicated, or ſo *copious*, (and capable of more than one explication) as to render it *uncertain*, which ſhould be preferr'd (In which reſpect I hope, and expect that much more light may be added to it, by more ſtrict ſurvaies, and *comparing* the expreſſions in this Book with the like phraſes, or paſſages in the *Prophets* of the *Old Teſtament*) ſo for the *general* matter of theſe *viſions*, I ſuppoſe, upon pondering the whole, there will be little doubt, but theſe are the true *lineaments* of it.

And it hath been matter of much ſatisfaction to me, that what hath upon *ſincere* deſire of finding out the truth, and making my addreſſes to *God* for his particular directions in this work of difficulty (without any other *light* to go before me) appeared to me to be the meaning of this *prophecie*, hath, for the main of it, in the ſame manner repreſented it ſelf to ſeveral perſons of great *piety*, and *learning* (as ſince I have diſcerned) none taking it from the other, but all from the ſame *light* ſhining in the *prophecie* it ſelf. Among which number I now alſo finde the moſt *learned Hugo Grotius*, in thoſe *poſthumous* notes of his on the *Apocalypſe*, lately publiſht.

And this is all that ſeemed uſeful to be here *premiſed* concerning the *interpretation* of this *Book*.

THE [a]REVELATION OF John[b] the Divine.

a.

b.

THE *title* of this Book as it is ordinarily ſet [Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου, *the Revelation of John the Divine*] hath in it ſome ſeeming difference from the firſt words of the Book, which were written by S. *John* himſelf, (whereas that other (as the reſt of the *titles* of the Books of the *New Teſtament*) was by the *Church* of the firſt ages affixt unto it) Ἀποκάλυψις Ἰησοῦ Χριστοῦ, *the Revelation of Jeſus Chriſt*. And this difference is to be reconciled not by making one of them to refer to the perſon that *received*, the other to him that *gave* the *Revelation*, for as *John* received it from *Chriſt*, ſo *Chriſt* alſo received it from his *father*, and therefore 'tis here added v. 1. [*which God gave him*] but it muſt be by diſtinguiſhing of the *time* and *manner* of theſe *revealings*. *God* formerly revealed theſe future events to *Chriſt* the Son of man, as the *Mediatour* by him now deſigned to conveigh all *knowledge* and *grace* to us; and this he did, when *Chriſt* entred on his *Prophetick* office (long before the time here ſpecified) from whence it was, that *Chriſt*, whilſt here on earth, foretold (in the parable of the *King* and the *Husbandmen*, *Lu.* 20. 16. and *Mat.* 24. and *ſparſim* at other times) many of the particulars repreſented in this *prophecie*, eſpecially that of the *deſtruction* of the *unbeleiving Jewes*. And in this reſpect this whole Book is entituled [the *Revelation of Jeſus Chriſt*] i. e. that *prophecie*, which *Jeſus Chriſt* received from his Father, as *the viſion of Iſaiah*, &c. is the *prophecie*, which *Iſaiah* received from *God*, or, that *God gave to Iſaiah*. But then as *Chriſt* thought fit to give a *repreſentation* of this to his *beloved diſciple*, *John*, and ſo *John* received it as a *prophecie*, to deliver to others, So 'tis fitly ſtyled (here in the title) *the Revelation of John*, who received it (in *viſion*, or *extaſie* v. 10.) by the *Angel* from *Chriſt*, as *Chriſt* received it from his *Father*. For this is the meaning of the word Ἀποκάλυψις *Revelation*, a word ordinarily uſed in *Daniel*, to ſignifie any *knowledge*, extraordinarily communicated to any by *God*, Thus is the word uſed 2 *Cor.* 12. 1. where he puts together *viſions* and *revelations of the Lord* (and perhaps expreſſes it, v. 2. by ἄνθρωπον ἐν Χριστῷ *a man in Chriſt*, as here v. 10. by being in the *Spirit* *snatcht into the third Heaven*, ſo again v. 7. *abundance of Revelations*. So *Gal.* 2. 2. *I went up by Revelation*, i. e. by impulſion of the *Spirit of God*, and *Epheſ.* 3. 3. By *Revelation* (i. e. by *Chriſt*'s ſpeaking to him from *heaven*, and other the like viſions, which, it appears, he had, 2 *Cor.* 12. 7.) *God made known to me the myſtery*. In other places, the word is uſed in a greater latitude, for an *expoſition*, or *interpretation* of any *ſacred figure*, &c. however come by, though not by immediate *inſpiration* from *God*, the דרש among the *Hebrews*, expounding of difficulties (ſee note on 1 *Cor.* 14. b.) and yet more widely 1 *Pet.* 1. 7. for *Chriſt*'s *revealing* himſelf in *judgement* on his adverſaries, and reſcuing the *faithful*. But here it is according to ſtrict idiome, no more then *viſion*, or *prophecie*, and ſo the title of *Enoch*'s book, cited *Jude* 15. was Ἀποκάλυψις Ἐνὼχ *the Revelation of Enoch*, but in S. *Jude*'s ſtyle (προφητεία Ἐνὼχ) *the prophecy of Enoch*. And if in this notion of the word (which is peculiarly that, which here and c. 1. 1. belongs to it) M^r *Brightman* intituled his comment on this book. *Apocalypſim* Ἀποκαλύψεως, *the Revelation of the Revelation* (as it ſeems he did by [a] applying the words of *Scripture* [*the Lord hath ſpoken, who can but prophecie?*] to his own performances in that *comment*, adding that *God* not onely ſpake of old by *dreams* and *viſions*, but *daily* now, *whenſoever he inlightens the mindes of his ſervants, to the fetching out any hidden truth of his word, and that when God doth thus communicate with any, he underſtandeth a neceſſity impoſed on him to make it known to others, and that the danger is not ſhewn to him for his own private ſake*) I cannot but affirm that he hath groſſely miſtaken his buſineſſe, and endevoured to impoſe *falſe prophecies* upon his Reader. For though by the help, and *grace of God*, ſought onely by *prayer*, and by the uſe of *means*, *inſtrumental* to that *end*, and *ſubordinate* to that *grace* (ſuch are comparing *Scripture* with *Scripture*, and *Prophetick* expreſſions with the *Prophetick* ſtyle, and *Symbols* with *Symbols*, and the obſervation of the uſe of *words*, and *phraſes* in the *ſacred dialect*) it be poſſible to attain to the expounding or revealing ſome ſecret ſenſes of *Scriptures*, which without the uſes of theſe means, will not be attainable, yet may not the interpretations of any meer man (which hath not the *gift of prophecie*, pretend to be the *word of God*. And whoſoever ſhall profeſſe, thus to *reveal the Revelation*, by *God ſpeaking to him*, and doth not evidence his *calling* and miſſion *prophetick*, eſpecially if he pretend to have learnt from the *Revelation* things ſo diſtant from what there we read, as are *Germany*, and *France*, and *Britanny*, of this laſt *Century*, from the *Churches* of *Sardis*, *Philadelphia*, and *Laodicea*, in *Aſia*, then in being, when S. *John* by *Chriſt*'s appointment wrote this prophecie to them, muſt needs be lookt on as a *falſe ſeer*, or

a. Ἀποκάλυψις Ἰωάννου

ὃν Ἔδωκεν αὐτῷ Θεός

Ἀποκάλυψις

Ἀνθρωπον ἐν Χριστῷ

ἐν Πνεύματι

a *Dominus locutus eſt, quis non prophetet? Non ſolum enim Dominus per ſomnia & viſiones antiquitus locutus eſt, ſed etiam loquitur quotidie, quoties mentes ſervorum ſuorum illuſtrat ad eruendam latentem veritatem verbi ſui, eamdemque proferendam in apricum. Quicum autem Deus hoc pacto communicat, neceſſitatem intelligit impoſitam ſibi patefaciendi aliis quod ipſe accepit. Nunquid enim accenderetur Ioanna, ni ſubiret modium ponere? An communis periculum alicui privatim in ſuam unius gratiam indicaretur? &c. Epiſt. dedicat.*

or *falſe prophet*. And this is done by Maſter *Brightman* in expreſſe words, ſaying, that he [b] had learnt out of the *Apocalypſe* that *a moſt heavy trial was now ſuddenly to invade the Chriſtian world* (as if what was ſaid to be *ſudden* neer 1600 years ſince, were ſufficiently fulfilled by being *neer at hand* fourty four years ago) *that the Churches of Britain, Germany, and France, were moſt favourably admoniſhed of this tempeſt by Epiſtles written to them by name, that he by divine impulſion or direction* (or what elſe *divinitùs* can ſignifie) *found theſe very Epiſtles, which ſignifie this thing, and from the inſcriptions of them underſtood, to whom they were ſent, and durſt not but diſpatch them to them, leſt either by intercepting or concealing them he ſhould be condemned of wrong offered to the divine Majeſty*. And that [c] *thoſe Epiſtles do not foretell this by any doubtful conjecture, but teach in clear words, what he thus thinks fit to affix on them*. The leaſt that can be ſaid of this, is, that 'tis the *adding to the prophecies of this book*, c. 22. 18. the obtruding his own fancies for *divine revelations*. And if the ſad calamities which have befaln this *Britiſh Church*, ſince the writing of this *New Apocalypſe* of his, be conceived to conclude him a *true Prophet*, in his preſaging againſt the *Angel* of that *Church*, It will be as reaſonable to aſcribe divinity to the *heathen Auguries*, and *Oracles* alſo, as oft as any part of the event followed any one of them, whereas indeed of any *contingent* future event, there being only two things poſſible, either that it will, or that it will not come to paſſe, and *perſecutions*, and *ſchiſms*, and *commotions*, and *ſeditions*, and changes of *Government* being ſo frequent, that whatſoever *Church* or *Kingdome* hath long withſtood ſuch aſſets, may at laſt by ſome advantage induſtriouſly ſought, and maliciouſly laid hold on, not improbably ſink and fall under them, whatſoever is, or can be foretold in this kinde with any common prudence, will not be *improbable* to fall out (in ſome part) within fourty or fifty years ſpace. Nay whatever 'tis, ſome advantage it will have toward the *completion* by having been *foretold*; As when by the flying of the *birds* (ſo caſual, and unſignificant a thing, as that) the *Roman Augurs* promiſed the ſouldiers a victory on their ſide, the courage thus infuſed into them by *beleiving* that *prediction*, did oft contribute very much to the obtaining the *victory*; The ſame may in ſome meaſure be ſaid in this particular. But much more conſiderable is the influence, and conſequence of that *doctrine*, which is ſo frequently inculcated by the *Expoſitors* of this Book, That the *people* are they, that muſt pull down *Antichriſt*, whilſt *Kings* eſpouſe his cauſe, then which nothing can be more effectual and direct toward the raiſing and fomenting of *commotions*, to which the proſperity of them is as probably conſequent, as *victory* to the number, and courage of an *Army*; and ſo though the *preſcience* of *God* (which is not his *decree*) and the *predictions* of true *Prophets*, which are but rayes of that *preſcience*, have no *proper immediate* influence on the *effect*, nothing of *cauſality* in them, yet theſe vain deluſions of thoſe *falſe Prophets* may have had much of (*improperly* ſo called, yet) *real efficiency*, and if ſo deſigned by them, of *guilt* in them. All which, proves the *wickedneſſe* and dangerouſneſſe of ſuch deſignes, but gives no *Authority* to the interpretations.

Having ſaid thus much in *general* of Maſter *Brightman's Apocalypſe*, I ſhall not think it amiſſe to give the *Reader* ſome view, or taſte of his way of interpreting, and the grounds wherewith he contents himſelf, And it ſhall be by mentioning his explications of the *prophecies* of the *ſeven Churches*, which are in themſelves the moſt clear, and intelligible of any part of the whole book, (as belonging peculiarly and by *name* to the chief *Epiſcopal* Sees of *Aſia*, ſufficiently known to all, and, in reſpect of the *matter* and *expreſſions* uſed in them, more perſpicuous, then almoſt any part of the *prophecies* of *Iſaiah*, but much more than thoſe of *Ezekiel* and *Daniel*) but by him detorted and wreſted from their *native intelligible* ſenſe to far diſtant purpoſes. This view I ſhall not chooſe to give here out of its place, but leave the *Reader* to make it up, by putting together theſe few *notes* on the three enſuing Chapters, *ch.* 1. d. *ch.* 2. b. d. g. *ch.* 3. a.

b. That the title of Θεολόγου *the Divine*] is here given to the writer of theſe *viſions*, and not 'Απoςόλου *the Apoſtle*] is not from any imagination of thoſe that affixt it, that the *Apoſtle John* was not *writer* of them, but becauſe that title of Θεολόγος was by the *Antients, Origen* eſpecially, beſtowed on this *Apoſtle*, in reſpect of the *divinity* and *ſublimity* of his manner of *writing*, obſervable in his *Goſpel*, and particularly becauſe he began it with ſetting down the *divinity* of *Chriſt* (whereas others begin with his *birth*, or *humanity*) the Θεὸς ἦν ὁ λόγος, *the word was God*. This title had by the *Platoniſts* been given to *Orpheus*, in relation to the book concerning the *Gods*, written by him, and ſo to *Linus* and *Muſæus* alſo; thoſe *three* ordinarily known by the name of *Theologi poeta*.

Θεολόγος

b *Cum ex Apocalypſi didiciſſem graviſſimam tentationem in totum Chriſtianum orbem mox inva-ſuram &c. atque vos Chriſtianum Britanniæ, Germaniæ, Galliæ Eccleſiæ ſcripiis nominatim Epiſtolis de hac tempeſtate indulgentiſſimè monere, Ego hæc ipſa Epiſtolas quæ rem hanc ſignificant, quaſi projectas in medium divinitus offendens, ac intelligens ex inſcriptionibus ad quas datæ erant, non auſus eram eaſdem vobis non reddere, ne intercipiendo & clam habendo apud me, læſæ divinæ majeſtatis condemnarer. Ep Ded.*

c *Epiſtolæ hæ non ambigua conjectura rem augurantur, ſed diſertiſſimis verbis docent &c.*

CHAP. I.

Paraphrase.

1. THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things that must * shortly come to passe, and † he sent and signified it by his Angel unto his servant John;]

* suddenly, speedily ἐν τάχει
† he signified them sending by his Ang. ἐσήμανεν πέμψας διὰ τοῦ ἀγγ.

1. The prophecie, or vision, or Revelation of Jesus Christ, which (as to our great Propher, and Intercessor, or Mediator, between God and us) was put into his hands by his Father, that he might, as he pleased, make known to his Apostles some things that should suddenly come to passe (many of them in the age wherein they lived, as his dealing with his crucifiers, and their persecutors, the Jewes) And (as some of them he made known to them all together, whilst he was alive, as then neer at hand, Mat. 24. 34. Lu. 21. Mar. 13. 30.) now he hath thought fit to send a Symbolical representation of the same, and all the rest, the whole matter of this prophecie by an Angel to John his most beloved disciple; 2.

2. That John, that had preached or given in his testimony concerning the word of God, the doctrine, and deeds, and sufferings and resurrection of Christ (whereby he testified his to be the doctrine, and will of his Father) and some particulars, which he peculiarly saw, (see Joh. 19. note d. and 1 Joh. 1. 1.) not taken notice of by others.

2. * Who bare record of the word of God, of [a] the testimony of Jesus Christ, and of all things that he saw.

* who had testified the Ὅστις ἐμαρτύρησεν

3. Blessed is he that readeth, and they that hear the words of this prophecie, and keep those things which are written therein, for the time is at hand.]

3. In this Revelation other prophecies there are, and predictions of things future (after this of the Jewes destruction) and therein, mixt, the admirable ways of God's providence in permitting and punishing his enemies, exercising and rewarding the patience of his servants, the constant Christians. And so the prophecies here set down of the destructions of the enemies of Christ, are matter of comfort to all them, that are now under persecution, and are such as concern every one that now lives to read and observe, and to perform what herein he is admonished to perform. For the time is close at hand, wherein one after another, all these propheeies, tending all to set forth Gods wonderful providence in punishing his enemies, and protecting his servants, shall be successively fulfilled.

† from the That is ἀπὸ τοῦ

4. John to the seven Churches in [b] Asia, Grace be unto you and peace † from him which is, and which was, and which is to come, and from the [c] seven spirits which are before his throne,]

4. These Revelations which I John thus received, I send in an Epistle to the seven Churches of Asia, which I salute my self, and am commanded to send them greeting, from the eternal God, whose name is Jehovah, which signifies, He that is, and was, and shall be, and from the Angels which attend and wait upon God ch. 4. 5. and are as, in the Sanhedrim, the officers waiting on the head of the Sanhedrim, to go on all their messages, or, as in the Church, the Deacons, to attend the commands of the Governour of the Church, and to perform them (see Mat. 18. note a.) b. c.

* first-born from the dead πρωτότοκος ἐκ τῶν νεκρῶν

5. And from Jesus Christ, who is the faithful witnesse, and the * first begotten of the dead, and the Prince of the Kings of the earth: unto him that loved us, and washed us from our sins in his own blood,]

5. And from Jesus Christ, him that testified & made known, being here on earth, the will of his Father, with all fidelity, (see note a. & ch. 3. c.) and that being crucified, rose from the dead (and so as our first-fruits, 1 Cor. 15. 20. ascertained our resurrection, wherein we his brethren shall be like him our elder brother) and hath all power given unto him in heaven and in earth, is superiour to all the Princes of this world, (Dan. 4. 17.) whose power or persecutions ye may fear, To him that hath made use of that power, to expres the reality of his love to us, in purging us from our sins, obtaining justification and sanctification for us, by the satisfaction, wrought by the shedding of his blood, and all the merits of his death (and the power of his resurrection, and the blessed consequents of it, the sending of his Spirit, and his own Intercession at the right hand of his Father) all consequents of that blood-shedding of his, upon which God so highly exalted him above all, Philip. 2. 9.

† his God and Father τῷ θεῷ καὶ πατρὶ αὐτοῦ

6. And hath made us [d] Kings and Priests † unto God and his Father: To him be glory and dominion for ever and ever. Amen.]

6. And all this that he might purchase to himself a Church of obedient servants (and accordingly he hath now set us apart as consecrated persons (such as Kings and Priests were of old) to perform daily service unto him, and delivered us from our persecutors that we may do so) To this Saviour and Redeemer of ours be ascribed, as to our eternal God, all glory and dominion for ever and ever, Amen. (Which acknowledgment of that disciple of his, attributing the same to Christ, which Christ teaches us to attribute to our Father in heaven, Mat. 6. and which belongs onely to God, is a sure testimony that Christ is God, see note on Rom. 9. c.) d.

* and all they which καὶ οἵτινες
† tribes of the land αἱ φυλαὶ τῆς γῆς, see note on c. 7. a.
* mourn over him κόψονται ἐπ' αὐτόν
† the That is ὁ ὢν v. 4.

7. Behold, he cometh [e] with clouds, and every eye shall see him, * and they also which pierced him, and all † kindreds of the earth shall * wail because of him, even so, Amen.

7. Behold, this is his season wherein he cometh to protect his servants, and to inflict vengeance on his enemies, (see note on Mat 24. b.) as discernibly, as when by the appearance of Angels in white clouds, or with thunder and lightning &c. he exhibits himselfe (see Dan. 7. 13.) and all men shall discern his particular hand in these judgements, and all that had to doe in the crucifying of him, and all the nation of the Jews, whether at Jerusalem, or wheresoever scattered (see the Premonition, and Mat. 24. b.) shall discern that these judgements are inflicted on them for their crucifying of Christ, and persecuting Christians, and shall see what cause they have to lament for their cruel usage of them, which now lights so heavy upon themselves. e.

* ruler of all things παντοκράτωρ

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, † which is, and which was, and which is to come, the * Almighty.]

8. The first and last letter of the Greek Alphabet is a description of me, saith Christ, who am before and after all things (and so he whose kingdome hath no beginning nor end) and am able to secure all faithful servants of mine, and to subdue and destroy mine enemies, and now mean to evidence some of my royal power in punishing my enemies, or ill subjects.

9. I

9. I John, who write this Epiſtle to you, and who with other the faithfull Chriſtian Jewes have ſuffered perſecution, and doe ſtill hold out conſtant and patient, through the power of Jeſus Chriſt (who now reignes though once he ſuffered) not permitting any temptation to ſhake my faith, or drive me from the profeſſion of Chriſtianity, was in the Iſle of Patmos, banished thither for preaching and promulgating the doctrine and faith of Jeſus Chriſt. (See v. 2 note a.)

9. I John, who alſo am your brother and companion in tribulation, and in the kingdome and patience of Jeſus Chriſt, was in the Iſle that is called Patmos for the word of God, and for the teſtimony of Jeſus Chriſt.]

10. And being there excluded from the ſociety of men, I was vouchſafed by God to receive Revelations from him, and accordingly I fell into an extaſy or tranſportation, on the * day of Chriſts reſurrection, the firſt day of the week, either the annuall, or the weekly feſtivity, ſet apart to commemorate his reſurrection, and as upon a feſtivity. I heard the ſound of a trumpet, Pſal. 47. 5. or a voyce as loud as the ſound of the trumpet, and that voyce behind me, Iſ. 30. 21. calling to me unexpectedly.

10. I was in the ſpirit on the Lords day, and heard behind me a great voice, as of a trumpet,]

11. And that which was ſaid, was, that he that ſpake to me was the eternal God, and that I was commanded by him to write down what was or ſhould be (at this or at any other time) ſhewed me, and to ſend all together in an Epiſtle to the ſeven Churches of Chriſt in Aſia, of which Epheſus was the chief Metropolis, which accordingly now I doe.

11. Saying, I am Alpha and Omega, the firſt and the laſt, and, what thou ſeeſt, write in a book, and ſend it unto the ſeven Churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.]

12. And hearing the voyce behind me, I turned to ſee who it was, from whence this voyce came to me, And upon this occaſion of turning, there appeared unto me in the viſion the repreſentation (in Symbols or viſible Hieroglyphicks) of what that voyce v. 11. ſaid unto me. To ſignifie the ſeven Churches, appeared ſeven golden Candleſticks.

12. And I turned to ſee the voyce that ſpake with me, And being turned I ſaw ſeven golden Candleſticks,]

13. To ſignifie Chriſt, that eternall God, that ſpake to me, and ſaid I am Alpha and Omega, there appeared an Angel in the midſt of the Candleſticks (like him, deſcribed, Dan. 10. 5.) in a very ſolemn manner, habited like the high prieſt, Levit. 6. 12. and 16. 4. (to ſignifie Chriſt our mercyfull high prieſt, who hath compaſſion on our infirmities, and intercedes, and prayes for us, to be repreſented by this Angel) in an upper garment, long, ſuch as he uſed to weare (ſee note on Mat. 5. 0.) and girt with a girdle, (as he was too) and that of gold, (as Rev. 15. 6.) after the manner of the high prieſt, the curious girdle of whole Ephod was of gold, blue, purple, ſcarlet, and fine twined linnen, Exod. 39. 5. and by that intermixture of gold, diſcriminated from the girdles of ordinary prieſts (ſee note on Lu. 12. b.) and this belt or girdle, girt about the paps.

13. And in the midſt of the ſeven Candleſticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden guirdle.]

14, 15. And his appearance from head to foot, was like a flaming fire, noting his coming to doe vengeance, to conſume with the brightneſſe of his preſence 2 Theſſ. 2. 8. And his voyce was like the ſound of a great many waters met together, or of a multitude, Dan. 10. 6. making a huge terrible roaring noyſe.

14. His head and his haires were white † like wooll, * as white as ſnow, and his eyes were as a flame of fire,

15. And his feet like unto † [f] fine braſſe, as if they burned in a furnace, and his voyce as the ſound of many waters.]

16. And * he had in his right hand ſeven ſtars, and out of his mouth went a ſharp two-edged ſword, and his countenance was as the ſunne ſhineth in his ſtrength.]

18. And he held ſeven ſtarres in his right hand (ſignifying his approbation and care of the ſeven ſingular Governors, which were placed in thoſe ſeven Churches, repreſented by the Candleſticks) and there came out of his mouth, in ſtead of a tongue or words, a ſword of ſuch a kind as betokened ſudden deſtructions, and the ſame was ſignified by his lookes, which was the reſemblance of the ſunne, when it ſhineth in its greateſt brightneſſe.

17. And when I ſaw Chriſt thus repreſented, the terribleneſſe of the viſion and Chriſts appearance in it was ſuch, that it put me into a fainting fit (ſee Dan. 10. 8.) but he held me up, and encouraged me not to fear, but to truſt in him, as the eternall God, who would certainly doe me no hurt, how terrible ſoever he proved to his enemies, putting me in mind, who he was, the God of heaven though vilified and crucified upon the earth, (which crucifying of him, and proceeding in like manner with his ſervants, is the thing that he comes now to puniſh, and therefore there would be no matter of feare, (but much rather of comfort and joy) to any faithfull Chriſtian.)

17. And when I ſaw him, I fell at his feet as dead, and he laid his right hand upon me, ſaying unto me, Fear not, I am the firſt and the laſt,]

18. Even that Chriſt which lived here on earth and was put to death (and ſo knowes how to have compaſſion on all faithfull Chriſtians, that ſuffer in like manner, Heb. 2. 17.) and roſe again to life, and now lives never to dye again, and hath all power over that inviſible ſtate and continuance in death, and over death it ſelf (ſee note on Mat. 11. i.) being able to fetch any man out of that condition, and reſtore him to life again, and ſo fit to relieve and reward any that ſuffers, though it be death it ſelf for his ſake. To which purpoſe, ſaith he, for the evidencing the truth of what now I ſay, i. e. of my faithfull care of all thoſe that continue conſtant to me (whilſt I deſtroy the obdurate)

18. I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keyes of † hell and death.]

19. Do thou write the viſions which thou haſt formerly ſeen, a repreſentation both of the things which are now a doing, and of others which ſhall ſoon follow after them.

19. Write the things [g] which thou haſt ſeen, * and the things which are, and the things which ſhall be hereafter.]

20. And for that which thou now ſeeſt, which thou art to write alſo, (as I bad thee, v. 11.) the meaning of it is, that it repreſenteth to thee the ſeven Churches, to which thou muſt communicate theſe viſions in an Epiſtle, and the ſeven Governours of them; The ſeven ſtarres which were ſhewed thee in the viſion, ſignifie ſo many Governours of thoſe ſo many Churches, v. 11. and the Candleſticks ſignifie the Churches themſelves.

20. The myſterie of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden Candleſticks. The ſeven ſtars are the [h] Angels of the ſeven Churches, & the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.]

Anno-

* Κυριακὴ γὰρ ἀναστασίμος Χριστοῦ μυστήριον φέρουσα, Andr. Cæſar. The Lords day is that which carries the memorial of Chriſt's reſurrection.

* as white as ſnow, and † as it were a white fleece ὡσὶν λευκὸν λευκὸν * as ſnow ὡς χιὼν

† amber, as it were ſet a fire in a kilne χαλκολιβάνῳ, οἷον ἐν καμίνῳ πεπυρωμένῳ

* or, in his right hand were ſeven ſtarrs, for ſo the King's MS. reads κατὰ τὴν δεξιὰν αὐτοῦ ἑπτὰ

† hades τὸν ἅδην

* both which are, and which are to come after them.

a. Μαρτυρία Ἰησοῦ

The teſtimony of Jeſus, is the *Goſpel*, as it was *preached*, and *teſtified* by him, the μάλιστα πιστὸς, moſt *creditable authentick witneſſe* ver. 5. and accordingly 'tis called 1 *Cor.* 1. 6. *the teſtimony of Chriſt*; and 2 *Tim.* 1. 8. *the teſtimony of our Lord*, and the *teſtimony of God*, 1 *Cor.* 2. 1. For as there is the μαρτυρία *record* or *teſtimony*, that *God teſtified of his ſon*, *Joh.* 8. 18. both the *voice* from *heaven*, and the *miracles*, which he did, &c. and as the *Apoſtles* office (and the *Baptiſts*, *Joh.* 5. 30.) was peculiarly, that they ſhould *teſtifie of Jeſus*, *Joh.* 19. 35. & 21. 24. *Act.* 1. 22. ſo it was the great *Prophetick office* of *Chriſt*, that he ſhould *teſtifie of the truth*, declare the will of *God*, and demonſtrate (by *prophecies*, by *miracles*, by *laying down* his *life*, and by his *reſurrection*, and *deſcent* of the *holy Ghoſt*) that it was ſuch, (ſee note on ch. 3. c.) Thus in the 9th *verſe* of this *chapter*, where *John* is ſaid to be *in the Iſle Patmos*, (i. e. *baniſhed for the word of God*, and for the *teſtimony of Jeſus*, the meaning is evident, that he was in that *exile* for having *preached* that *Goſpel* of *Chriſt*; Λόγῳ θεοῦ, εὐαγγέλιον ὃ ἔγραψεν, ſaith *Andreas Caſarienſis*, *the word of God, is the Goſpel, which he wrote*, not that it is certain, that he *had written* it, when he was *baniſhed* into *Patmos*, but becauſe that very *Goſpel*, which he *wrote* upon the *entreaty* of the *Aſian Biſhops*, for the *confuting* of *Cerinthus*, &c. was in *ſubſtance* preached before by him, throughout all *Aſia*, and many converted to the *faith* by it.

b. Ἀσία

That *Aſia* here ſignifies not that *fourth* part in the *diviſion* of the *world*, but in another notion of the word known to *Geographers*) the *Lydian*, or *Proconſular Aſia*, is largely demonſtrated by the *moſt reverend Archbiſhop of Armagh* in his diſcourſe on that ſubject. Thus the word is uſed *Act.* 19. 26. where *Paul* is ſaid to have *perſwaded much people not only at Epheſus, but almoſt through all Aſia*, Where *Aſia* muſt needs be that *Province*, of which *Epheſus* was the *chief Metropolis*; and ſo *Act.* 20. 18. all the *Biſhops* of *Aſia* are (by letters ſent to *Epheſus*) ſummoned to meet *Paul* at *Miletus*; Where as he foretells them v. 29. that ſoon *after his departure cruel ravenous wolves will enter in, not ſparing the flock*, and that among *themſelves will ariſe falſe teachers*, and accordingly *Timothy* was then left *Metropolitan* of *Epheſus*, that *he might charge* ſuch μὴ ἑτεροδιδασκαλεῖν *not to diſſeminate theſe falſe doctrines*, 1 *Tim.* 1. 3. ſo it appears, it ſoon fell out, for S. *Paul* tells *Timothy* 2 *Tim.* 1. 15. as a thing known by him, that πάντες οἱ ἐν τῇ Ἀσίᾳ *all they that were in Aſia rejected him*, which in all reaſon is to be underſtood of the generality of the *Biſhops* neer, if not under this *Metropolitan*, of whom two are there named by him, *Phygellus*, and *Hermogenes*; That it was the *hereſie* of the *Gnoſticks*, that thus infeſted theſe *Churches*, may appear by the *Epiſtles* to *Timothy*, where they are diſtinctly named by the Ψευδώνυμος Γνῶσις, *Science falſly ſo called*, 1 *Tim.* 6. 20. and by the μῦθοι and γενεαλογίαι, *fabulous*, *Poetical Theologie*, conſiſting of ſtrange *Genealogies*, imitated from the *heathen Poets*, which the *Valentinians* had from the *Gnoſticks*, and are deſcribed at large by *Irenæus* in his deſcription of that *hereſie*, And accordingly here is *Chriſt's* meſſage ſent to theſe *Biſhops* of *Aſia*, to reprehend, and warn them againſt this *hereſie*. Now in this *Aſia* as there were many *cities*, ſo there were ſome *metropoles*, *chief*, or *mother cities*, to each of which the *leſſer* adjacent cities were *ſubordinate*, Of this ſort the firſt was *Epheſus*, ſaith *Ulpian*, ἡ μητρόπολις Ἔφεσος, *in l: Obſerv: D. de Off: Proconſ:* Such again was *Thyatira*, ſaith *Ptolemie*, Θυάτειρα μητρόπολις, *Geogr:* l. 1. c. 2. Such *Philodelphia*, in the * *Councel of Conſtantinople ſub Menâ*; Ἐπίσκοπος * Act. 5. ἡ Φιλαδελφέων μητροπόλεως τῆς Λυδῶν ἐπαρχίας, *the Biſhop of the Metropolis of Philodelphia of the Province of the Lydians*. Of the ſame rank are *Laodicea*, *Sardis*, *and Smyrna* affirmed to be by *Pliny*, (*nat: hiſt:* l. 5. c. 29.) as cities wherein the *Roman Proconſuls* reſiding, kept *courts* for all the *adjoyning cities* to reſort to, And the ſame he affirms of *Pergamus*, c. 30. By which it appears that all the *ſeven cities* here named were *Metropoles*, and accordingly under theſe *ſeven* all other *Chriſtian Churches* of this whole *Proconſular Aſia* were contain'd; Of which number as it is reaſonable to think that there were more than *ſeven*, at the time of writing this *Epiſtle*, (*Paul* having ſpent *three years* in preaching the *Goſpel* in *Aſia*, and all the *inhabitants* ſaid to have received the *faith*, *Act.* 19. 10.) ſo it is evident in *Ignatius's* time (which was not long after this) that *Magneſia* and *Trallis*, upon the *banks of Maander* (Τράλλεις πόλις Λυδίας ἐπὶ τῷ Μαιάνδρῳ ποταμῷ, ſaith *Stephanus Byzantius* in: voc:) being conſequently included in this *Aſia*, were *Epiſcopal Churches*, or *cities*, *Damas* being *Biſhop* of one, *Polybius* of the other, and ſo ſubordinate to the *Metropolitan* of *Epheſus*.

There is ſome *queſtion* what is here meant by the ἑπτὰ πνεύματα *ſeven ſpirits*, Some interpret them to be the *holy Ghoſt*, in reſpect of the *ſeven graces* of that *Spirit*, ſome the ſeveral *operations* of *God's providence*, which they conceive to be mentioned ch. 5. 12. and noted by the *ſeven eyes*, *Zach.* 4. 10. and *Rev.* 5. 6. which are there called the *Seven ſpirits of God ſent unto all the land*. But δοκιμώτερον τοὺς ἀγγέλους πάντα νοῦν, *'Tis more reaſonable to underſtand the Angels by them*, ſaith *Andreas Caſarienſis*, So *Clemens Alexandrinus*, *Strom:* 6. Ἑπτὰ μέν εἰσιν οἱ τὴν μείζω δύναμιν ἔχοντες πρωτόγονοι ἀγγέλων ἀρχοντες, *there are ſeven which have the chiefeſt power the firſt begotten princes of the Angels*; where the πρωτόγονοι ἀρχοντες *firſt born princes*] is ſure taken from *Dan.* 10. 13. where the *Hebrew* reads שָׂרִים הָרִאשֹׁנִים *the chief princes*, of *which Michael* is there ſaid to be *one*, or *of the firſt*. So *Tobit* 12. 15. *Seven holy Angels*, *which preſent the prayers of the Saints*. And there appears no reaſon why the *ſeven eyes*, in *Zacharie*, and here, c. 5. 6. interpreted the *ſeven ſpirits* of *God*, ſhould not be the *Angels* of *God*; the ſame that ſtood *before God*, chap. 8. 2. as here they are *before his throne*. It being ordinary for the Officers employed by perſons to be called *eyes*. Theſe *ſeven Spirits* we find again ch. 4. 5. where, in reference to the number of the *lamps* on the *candleſtick* in the *ſanctuary*, they are called *ſeven lamps*. And they there ſeem to referre to the *ſeven deacons* in the *Church* of *Jeruſalem*, *God* being before likened to the *Biſhop*;

c. Ἑπτὰ πνεύματα

ſhop, and the *Saints* to the 24 *Elders*. And if it be thought ſtrange that *John* ſhould pray for *Grace* and *Peace* from the *Angels*, which here he ſeems to doe from the *ſeven Spirits*, I anſwer, 1. that theſe, and the like words, [*Peace be to*, or, *with you*] are but a form of *greeting*, or *ſalutation*, which includes in it all *good wiſhes* of the things mentioned, but not a *ſolemn prayer* to thoſe perſons named in the form. This may appear by *Chriſt's* taking leave of his *diſciples*, *Joh.* 14. ver. 27. where, he tells them, he *leaves peace with them*, and *gives his peace to them*, i.e. he takes his *leave* of them, *greets* them at parting (and bids them not be *troubled* at it, not *affrighted*) adding that he *gives* it to them, *not as the world gives* it, i. e. he *greets* them *heartily* and *affectionately*, and in doing ſo, doth more than in the *world* is wont to be done by ſuch *ſalutations*; *Men* are *wont* to uſe theſe words, *Peace be to you* &c. *formally*, and by way of *civility*, but oft doe not *wiſh* it, when they *ſay* it, and can never doe any more than *wiſh* or *pray* for it; but *Chriſt* beſtows it by *wiſhing* it. Where 1. *Chriſt* uſes this *greeting*, and yet doth not *pray* to his *Father* in doing ſo, but *actually* beſtows it, and ſaith he *gives* it them, nay the *men* of the *world* are ſaid to *give* it, though *not as Chriſt* doth. Both which note a *difference* betwixt ſuch *ſalutations* and *prayers*. But then 2^dly, ſuppoſing it a *prayer*, yet the action of *prayer* being not *addreſt* to the *ſeven ſpirits*, whether *immediately* or *terminatively*, there can be no *inconvenience* from thence to define the *ſpirits* to be *Angels*. For 'tis certain that the *Angels* are uſed by *God* as *inſtruments* to *conveigh* his *mercies* to us (and the word *Peace*, as the *Hebrew* שלום in *ſalutations* eſpecially, ſignifies all kind of *mercies*, all *proſperity*) and then thoſe *mercies* come from the *Angels immediately*, though *originally* from *God*. And accordingly *Jacob* in *bleſſing Joſeph's ſons*, having mentioned *God*, before whom his *fathers* did *walk*, the *God* which had *fed him all his life*, *Gen.* 48. 15. adds v. 16. *the Angel which redeemed me from all evil* (i.e. the *Angel*, by whom as by an *inſtrument*, or *ſervant*, *God* had done this for him, and which had ſo often appeared to him) *bleſſe the lads* &c. where though he *prayes* not to the *Angel*, but to *God*, yet he may, and doth *pray*, that *God* would continue to uſe the *Angel's ſervice* in *bleſſing* the *lads*, which he had uſed in *bleſſing* him: And if it be farther *objected*, that theſe *ſpirits* here are named before *Chriſt*, and therefore muſt not be *Angels*, I anſwer, 1. that the *order* of ſetting down is no note of *dignity*, or *priority* in the *ſcripture*, In theſe *benedictions* the *Lord Jeſus* is generally named before *God* the *father*; And 2^dly, if the *ſpirits* ſhould ſignifie the *various operations* of the *divine providence*, as ſome, or the *graces* of the *Spirit*, as others would have them ſignifie, this *inconvenience* will alſo hold againſt either of thoſe, that they ſhould be named before the *ſecond perſon* in the *Trinity*, and a farther inconvenience alſo, that *grace* ſhould be ſaid to come from *graces*, or from *operations*, or that any thing but *perſons*, *God*, or *Angels*, ſhould have to doe in *conveighing grace*, and *peace* unto us. But then 3^dly, the *reaſon* why the mention of *Chriſt* is left to the laſt place, is evident, 1. Becauſe the *Angels* being *God's attendants* are accordingly joyned with him, not as one *equal* with another, but as *ſervants* following the *Maſter*. And 2^dly, becauſe there was more to be ſaid of *Chriſt*, than the bare *naming* him, as appears v. 5,6,7. which made it more convenient to *reſerve* his *mention* to the laſt place, in which that might moſt commodiouſly be ſpoken.

Βαϊλεῦσι ἀφίημι ὑμῖν

This phraſe βασιλεῖς καὶ ἱερεῖς τῷ θεῷ] is taken out of the *Jeruſalem Targum*, *Exod.* 19. 6. There the *Hebrew* reads ממלכת כהנים *a kingdome of prieſts*, but that *Targum* reads מלכין וכהנין *Kings and prieſts*, and the *Septuagint* βασίλειον ἱεράτευμα *a royal prieſthood*. From the *Septuagint* S. *Peter*, 1 *Pet.* 2. 9. reads βασίλειον ἱεράτευμα *a royal prieſthood*, writing to the *Jewes* of that *diſperſion*, which had the *Septuagints tranſlation* in their hands, and S. *John* here, and ch. 5. 10. βασιλεῖς καὶ ἱερεῖς *Kings and Prieſts*] in reſpect of thoſe *Jewes* again, who had that *Targum* in their hands alſo. And the meaning of both the phraſes is to be conceived the ſame, agreeing with the firſt notation of the *Hebrew* phraſe, *a kingdome of prieſts*, i. e. a *nation* not going on in the waies or cuſtomes of other people, but *populus alius*, a *ſeveral diſtinct people*, as the *Targum* reads it, v. 5. *conſecrated*, as it were, and *ſet apart* for the *ſervice* of *God*, as the *prieſts* office is to *wait* upon *God's ſervice continually*. Such were the *Jewes* to be by *God's* command, and by their entring into *covenant* with *God*, *Exod.* 19. 6. And ſuch muſt the ſociety of *Chriſtians* be now with *Chriſt*, who requires them to perform theſe offices of Devotion, and that in *publick aſſemblies* inſtituted for that turn, and not only at ſome few ſet *feaſts* or times, but *continually* (*morning* and *evening* at leaſt) The whole *Chriſtians* life, being typified by the *Jewes ſabbath*, and ſo the neceſſity lying on them to *ſerve God truly*, *praiſe* him, *bleſſe* him, *pray* to him ſolemnly *all the daies of their lives*; That we ſhould doe ſo was the main end of *Chriſt's redeeming* us, *Lu.* 1. 74. *Tit.* 2. 14. and in relation to that 'tis here ſaid, that *Chriſt waſhed us from our ſins by his blood, and made us kings and prieſts to his God and father*, i. e. by his *blood* bought us to be the *conſtant ſervants* of *God*, waiting on him, and ſerving him (the whole *Chriſtian Church*) avowedly, *all the daies of our life*; To this ſenſe is the place of S. *Peter*, 1 *Pet.* 2. 9. to be underſtood, For ver. 5. he is upon an exhortation, that they, as *living ſtones* of this *holy building built on Chriſt a living foundation*, *joyn together into a ſpiritual houſe*, *an holy prieſthood to offer* &c. i. e. to *joyn together* into a *Chriſtian aſſembly* or *Church*, meeting together continually (as the *prieſts* were wont) to *ſerve God*, and *pray* to him, and *praiſe* him, which *God* will accept of through *Chriſt*, as he did of the corporeal *ſacrifices* of the *Jewes*; To this he adds a *teſtimony* out of the *Old Teſtament* to enforce it, v. 6. which foretells *God's* purpoſe to gather a *Church*, that ſhould *beleive* and *confeſſe* him *publickly* (i. e. the meaning of *not being aſhamed* of him, *Rom.* 10. 10, 11.) which teſtimony being applied to them (as alſo in another part of it, which comes in as an acceſſary to the former) v. 7, 8. he comes back again v. 9. ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, but *you are a choice ſtock*, *a royal prieſthood*, which in all probability is, as the firſt verſe had been, not only, (or ſo

d. Βασιλεῖς καὶ ἱερεῖς τῷ θεῷ

Βασίλειον ἱεράτευμα

Λύσαντι τῷ αἵματι

ἡ καύχησις

XUM

ſo much) an *affirmation* what they were, but an *exhortation*, what they ought to approve themſelves to be, or if an *affirmation*, yet that in the force of an *exhortation* (like that in *Exodus*, whence 'tis taken, *Ye ſhall be to me a kingdome of prieſts*, i.e. I command or require you to be ſo, or, If you will *obey* my *voice*, you ſhall, i. e. this act of *obedience* I require from you, ſo there) *ye are a choice kindred, a kingdome of prieſts* (i.e. *Chriſt* hath *bought* you that you *ſhould*, and therefore you *ought* to be ſo) *a peculiar people*, ſet apart on purpoſe to this office, as it there follows to *praiſe* and *magnifie God*, and declare the power of his *grace*, which hath wrought ſuch a change in you, And this is moſt effectually done by a conſtant *publick ſervice* of him. To the ſame purpoſe alſo is that other place, wherein theſe words are again made uſe of, *Rev.*5. 10. where the *living creatures* and *Elders* offering up the *prayers* of the *Saints* v.8. (i.e. the *perſecuted Chriſtians alive* then, before the deſtruction of the *Jewes*, approaching, and drawing nigh, v. 9.) and thoſe *prayers*, it ſeems, *prophetick praiſes* (expreſt there by *incenſe*) for what they foreſee *Chriſt* would ſpeedily doe for them, they *ſing a new ſong*, the effect of which is, that *Chriſt* having been *crucified* by the *Jewes*, ſlaughter'd, as other *prophets* had been, ſhould yet have the privilege beyond all them, to work a notable *vengeance* upon thoſe *bloody* men, i. e. to *open the ſeals of the book*, which contained all thoſe *woes* in it againſt that people, ver. 9. and by doing ſo, by acting that *revenge* on his *crucifiers*, and the *perſecutors* of *Chriſtians*, it follows there in the *ſong*, that *God* had gathered them, (i.e. the *Saints* that prayed) and brought them back from their diſperſions and captivities, as it were, and made them *kings and prieſts* unto *God*, i.e. a *kingdome of prieſts*, a *congregation*, or *Church*, or multitude of men *daily ſerving God*, meeting at the *publick aſſemblies* to *worſhip*, and *ſacrifice* to him; Which was remarkeably the effect of the *Jewes* deſtruction at that time, thoſe having been the chief *perſecutors* of *Chriſtianity*, and hindring their *publick aſſemblies*, where they had power, and where they had not, yet ſo calumniating the *Chriſtians*, to the *Roman Emperours* and *officers*, that they had for ſome time brought great perſecution upon them, and moſt ſevere interdicts of all *publick meetings*; As for that, which this place in the *Epiſtle* to the *Churches* peculiarly referres to, I ſuppoſe, it is that degree of *indulgence*, which the *Chriſtians* now had received from the *Emperors*, in ſome degree, from *Veſpaſian*, and others after him, according to that of *Tertullian*, in his *Apologetick*, *Quales ergo leges, quas adverſu nos ſoli exequuntur impii, injuſti, turpes, truces, vani, dementes. quas Trajanus ex parte fruſtratus eſt, vetando inquiri Chriſtianos, quas nullus Adrianus, nullus Veſpaſianus, quanquam Judæorum debellator, nullus Pius, nullus Verus impreſſit, The laws againſt Chriſtians Trajan took away in part, and neither Adrian, nor Veſpaſian, nor Antoninus Pius, nor Antoninus Philoſophus required to be executed on them.* So ſaith *Euſebius* of *Veſpaſian*, μηδὲν καθ' ἡμῶν καινοτόμουν, *he practiſed no cruelty againſt the Chriſtians* (ſee 2 *Theſſ.*2.1.) And this is there expreſt, *Rev.*5.10. by [*we ſhall reign upon the earth*] i.e. we ſhall

Βασιλεύσομεν ἐπὶ τῆς γῆς

live here (in ſtead of a ſtate of *perſecution*) in a *royal, cheerful* way of *liberty*, to *aſſemble* and ſerve *God publickly*. And ſo ch. 20 4. ἐβασίλευσαν *they were kings*, or *reigned with Chriſt a thouſand years*, i. e. enjoyed *peaceable* daies of *Chriſtian* profeſſion. As *Dan.*7.18. [*The ſaints of the moſt high ſhall take and poſſeſſe the kingdome*] ſignifies, that the *Jewes* ſhould be delivered from the *perſecutions* of *Antiochus Epiphanes* (as it fell out in the time of the *Maccabees*) and have liberty to ſerve *God publickly* in the *aſſemblies* again. And ſo *Rev.* 20. 6. being *prieſts* unto *God*, and *reigning a thouſand years*] ſignifies the *Churches* enjoying *freedome* and *tranquillity* (under the *Chriſtian Princes* favour) to ſerve *God* in the congregation. That theſe are called ἡμέραι ἀναψύξεως *daies of refreſhing* ſee *Act.*3.19. This gives a ground of probable conjecture concerning the *time* when this *entire* book of *Viſions*, put all together, was, with this *Preface*, ſent to the *Churches*, viz: in thoſe daies of *Veſpaſian*, wherein (as farre as concern'd the *Emperors Edicts*) the *Church* received this great *tranquillity*, but that not *perfected* to them, till the *Jewes* were *deſtroyed*, at which time 'tis again repeated *Rev.* 5. (ſee note on ch.17. d.) And if againſt all this it be objected, that theſe *perſecutions* of the *Chriſtians*, though for a while ſuperſeded in *Veſpaſian*'s and *Titus*'s times, yet ſoon returned again in *Domitian*'s, and in ſome degree in *Trajan*'s, and ſoon after were very *frequent* in great violence, ſo as to fill up the number of the *ten perſecutions* within *two hundred* and *ſeventy years* after *Chriſt*. To this I ſhall anſwer in the words of *Euſebius Eccl: hiſt:* l. 8. c. 1. ſpeaking of the times immediately before *Diocletian* the laſt *perſecutor*, *To ſhew*, ſaith he, *what glory and liberty the Chriſtian doctrine had obtained among all men both Greeks & Barbarians, before the perſecution of Diocletian, requires too great a work for me to perform; This*, ſaith he, *appears by the good will of the Emperors, and the great favour of their officers to whom they intruſted the governing of countreys, who have granted the Chriſtians liberty and ſecurity, permitted them in their palaces, and in their ſight, them and their whole families*, &c. *Who*, ſaith he, *can recount the multitudes of aſſemblies in every city? who can deſcribe the confluxes to the Oratories, and the ſpacious Churches which they built from the foundation, not contenting themſelves with the antient edifices? Theſe*, ſaith he *no envy could ſuppreſſe, no evil ſpirit bewitch, nor man hinder, as long as Chriſtians lived worthy of God's protection, But when the lives of Chriſtians degenerated through too much liberty into ſoftneſſe and ſloth, and Chriſtians hated and reproached one another, and with thoſe weapons of the tongue invaded and fought with one another, when Biſhops ſet upon Biſhops, and people raiſed ſeditions againſt people, when hypocriſie and ſhews of piety fill'd all places, then by little and little the judgments of God, as they are wont, began to viſit us, and when we uſed no means to appeaſe God, but multiplied ſin upon ſin, as if God did not reſpect or conſider our ſins, and ſo there was nothing left among Chriſtians but contentions, emulations, hatred, enmity, ambition, tyranny*, &c. *then God, as he ſaid by Jeremy, made the daughter of Sion dark, and caſt*

down the glory of Israel, and remembred not his footstool in the day of his wrath, &c. and all this, saith he, *was fulfill'd upon us; Churches pull'd down, bibles burnt, Bishops of the Church contumeliously used, &c. Of which, all that I have to say, is to justifie the righteous judgment of God,* and so he proceeds to set down the *words of the Emperors edict against the Christians*, c. 3. In which words is contained a full answer to this *objection*, For *God's promises* being but *conditional*, and the *mercies* contained in them, no longer *ascertained* to us, than that *condition* is perform'd by us, this *tranquillity*, and *peaceable* enjoyment of *assemblies*, which is here *promised*, and afterwards oft repeated, cannot be expected to *continue* any longer, than *Christians* walk *worthy* of it, and when they doe not, the greater the *blessing* is, the fitter is it to be withdrawn from them, the *discipline*, which is provided for *Christians*, being a *delivering up to Satan*, when they offend against the *Christian* rule, that so they may be taught *amendment*. But beside this, other uses there are of the *frequent* returns of *persecutions*, to teach them *vigilance*, and make *trial* of their *Christian fortitude*, and to give them occasion to *practise* all other *Christian duties*, of *patience* and *meekness*, and so make their *light shine before men*, which would otherwise be more *dimme*. And in this matter, it is observable, that as *Christ's promise* of the greatest *temporal felicities*, the richest *harvest*, the *hundred fold more in this life* hath the *mixture* of θλίψεις *persecutions* joyned with it, so this *promise* of being *Kings* and *Priests* unto *God* had its *mixtures* also. When the *Jewes* were *destroyed* by *Titus*, and so the *Christians persecutions* ceased under *Vespasian*, and *Titus*, yet in *Adrian's* time, the *Jewes* under *Barchocheba* raise a *sedition* again, and lie very heavie upon the *Christians*, because they would not *rise* and *joyn* with them, (see ch. 11. 7.) and so there were some *gleanings* of *evils* still behind from the *Jewes*, after this *signal cessation* here spoken of. And when the *Jewish* malice was at an end, then the *heathen Emperors* are stirred up by the *devil*, *magicians*, and *oracles*, to *persecute* the *Christians*, and so it often fared with them till *Constantine's* time, i. e. till the *Roman Emperour* was converted to the *faith*, and then the *promise* is c. 20. that for the *space* of a *thousand years* they shall *live and reign with Christ*, i. e. that for that *space Christian religion* shall be no more *interdicted*, or *persecuted*, and that *promise* was perfectly performed, And so still the *objection* is of no force against the truth of this *promise* thus interpreted. This hath been here thus largely said once for all, to clear the many *passages* of this *nature*, which are to be met with in these *visions*, and in other parts of these *books*.

That *Christ's coming* denotes this middle *coming* of *Christ* in *vengeance* on his *enemies*, and for the rescue of his constant *servants*, this especially now approaching in the *destruction* of the *Jewes*, hath been shewed, *Mat.* 24. *note* b. And that the addition of the *clouds*, *with which he comes*, is not an argument against this sense, may appear by the *cloud* in the *wilderness*, which signified *God's presence* to *defend* the *Israelites*, and the *cloud* on the *tabernacle*, which noted *God's* special *presence* there, and by the *Psalmist* calling the *clouds his chariot*, the *ordinary* way, wherein *God exhibits* himself *present* to men, to *protect*, or to *punish*, (and not only at the *day* of the *final doom*) and by *Isa.* 4. 5. where the *cloud* upon *mount Sion* is *the defence* in the end of the *verse*, and by the very same phrase, *Dan.* 7. 13. *the son of man coming with the clouds of heaven*, when *dominion*, *glory*, and a *kingdome are given unto him*, v. 14. (which is not by any pretended to belong to the *day* of *doom*, but to *Christ's kingdome* here *in*, though not *of* this world) and by the same phrase repeated *Mat.* 24. 30. *the son of man coming in the clouds of heaven with power and great glory* (which yet was to be within the compasse of *that generation*, ver. 34.) and so *Lu.* 21. 27. And so among the *heathen* we have the like phrase, as when *God* is said by *Homer* to come to *Diomedes Iliad:* 5.

— νεφέλῃ ἐλελίχθη ὤμους, *having his shoulders wrapt in a cloud*, and that there on purpose to *defend* him. And in *Virgil*, when *Jupiter* came to *assist Æneas*, *Æn:* 7. it is said of him, that

——*radiis ardentem lucis & auro*
Ipse manu quatiens ostendit ab æthere nubem, *he shewed a cloud from heaven burning with rayes of light and gold.* By all which appears how properly is signified by this phrase *Christ's* protecting his constant servants, as well as *punishing* his *enemies*, which are *two* special acts of his *regal power*, to which he is *installed* by his *resurrection*.

That χαλκολίβανον] should be rendred *fine brasse*, will be lyable to this exception, that 'tis against *analogie*, that the former part of the word [χαλκο] should be set to denote the thing it self, which must rather denote some *attribute* of, or ingredient in the thing spoken of, as χαλκόθωρηξ] sure is *one that hath entrails of brass*, not *brasse that hath entrails*, and χαλκοχίτωνες] *they that have coats of brasse* (*armour*) not *brasse that hath coats*, so χαλκόμυια] is not *brasse like a flie*, but a kind of *flie*, whether in colour or something else, having a resemblance of *brasse*. And so in all other the *compounds*, the latter part of the word noting the *thing* or *person*, the former some *attribute* of it. That interpretation of *Andreas Cæsarensis* seems more reasonable, who after the former (and one more for *brasse that is digged out of mount Lebanon*) gives a third notion of the word, that 'tis χαλκοειδὴς λίθος, ὃν ἁλῶσιν πῖδες ἄῤῥητα κλῶσιν, ἰνόδης, πνεῦ ἰμαλῶλα, ἀτμὸς ἀποπιμπρᾶλα, *Amber that looks like brasse, which Physitians call the male-amber, which coming neer the fire, sends out a perfume.* Of this *Dioscorides* speaks thus, Πρωτεῖ ἢ ὁ ἄῤῥην καλούμενος σταγόνιας, *the male is more excellent called Stagonias*. And of this doth *Suidas* farther speak, χαλκολίβανον οὖδ᾽ ἀλίκλη, πυρώτερον χρυσοῦ, ὃ δὴ ἢ τὸ ἤλεκτρον ἀλλόπυρον χρυσίον μιγνύμενον ὕλῃ, καὶ λιθίᾳ, ὁπόθι δὴ ζωδόχου ἡ ἁγία τράπεζα τῆς μεγάλης ἐκκλησίας, *It is a sort of amber more valuable than gold. Now this amber is mixt with glasse and stone, of which mixture is the communion-table of the great Church.* Thus *Ezech.* 1. 27. *I saw as the colour of amber, as the appearance of fire, round about within it*, where as the *appearance of fire*, and the *colour of amber* are of the same importance, so here his *feet* that

are

are ſaid to be *like amber*, are in the next words again expreſt, ὡς ἐν καμίνῳ πεπυρωμένοι, *as it were ſet on fire in a fornace*. This *amber* being of all things neareſt the *colour* of *fire*, and not of the *flame* of *fire*, for to that before his *eyes* were compared, which two being joyned with his *head* and *hair*, *white as a fleece*, make up the repreſentation complete, For as in a great *flaming fire*, the lower part, the *fire* it ſelf, lookes like *amber*, then the *flame* being higher than the *fire*, differs in *colour* from that, but the *top* of the *flame* looks perfectly *white*, So 'tis here, the *head* and the *hair* are *white* (being the *uppermoſt* part) the *eyes* or countenance, as an *ordinary flame*, but the *feet*, or *lower* part, of the *colour of amber*; All together making up a *fiery flaming* appearance, (ſee ch 9. *note* f.) to repreſent the *glorioufneſſe* of this *coming* of *Chriſt* to *judgment* upon his *enemies*, as he doth in the ſubſequent *viſions*. After the ſame manner *God* ſitting in *judgment* is repreſented *Dan.* 7. 9. he *himſelf*, his *head*, *hair*, and *garments*, *white* as *ſnow* or *wool*, then under that, the *throne* like a *flame* of *fire*, and under that the *wheels* as *burning fire*.

g. ὁ ἦν ὁ ἐστι ὁ μέλλει γίνεσθαι

The phraſe ὁ ἦν ὁ ἐστι, ὁ μέλλει γίνεσθαι] may poſſibly be rendred, [*and which are, and which ſhall come to paſſe*] and if it be ſo, then it muſt denote theſe two other ſorts of things, the one then *preſent*, and the other *future*, over and above what he had now *ſeen*, v. 13. (which was only the laying of the *ſcene*, and the *title* as it were, and *breviate* of the enſuing *viſions* of the 7 *Churches*, his *care* of them, and his *ſeverity* to all that provoke him to it) But 'tis much more probable, that the firſt [ὁ] ſhould be rendred [*both*] thus, *Write the things which thou haſt ſeen*, viz: the *ſeven lamps*, v. 13. and 7 *ſtarres*, &c. v. 16. (of which 'tis here added, v. 20. ἃ εἶδες, *which thou haſt ſeen*, where the [εἶδες, *thou haſt ſeen*] belongs to *this*, not to any former *viſions*) *both which are*, *and which ſhall come to paſſe after them*, noting this *viſion* (if it belong only to that) to deſcribe both the *preſent*, and *future* eſtate of thoſe *Churches*, but if it extend farther to the reſt of the *prophecie*, then noting the ſubſequent *viſions* to contain theſe two heads of matter, the *preſent*, and *future* dealings of *Chriſt* with his *Church*, permitting them for their trial to ſuffer a while, but at length upon their perſeverance rewarding them. Of both theſe it will then be here ſaid [γράψον ἃ εἶδες, *write the things which thou haſt ſeen*] of both theſe ſorts, ſome the repreſentation of *preſent* events, the *preſent* eſtate of *Chriſtianity*, and then others the repreſentation of what ſhould for the *future* come to paſſe; In both which *Chriſt*'s care of his faithfull ſervants, and *puniſhing* of his *enemies*, and of all that fall off from him will be diſcernible. In the expounding theſe words M^r *Br:* hath made uſe of a ſpecial ſubtilty, and on that (as he * confeſſes) built his enſuing interpretations. For having rightly concluded from the plain words, that the [ἃ εἶδες, *the things which thou haſt ſeen*] are *tam res futuras quàm præſentes*, *things future as well as preſent*, he intepretes *that* thus, that every one of thoſe *ſeven Churches* ſignifies two things, one *literally*, then *preſent* (of which, being the only *true*, he hath generally little to ſay) and another by way of *Antitype* in that *prophetically* contained (as the *Church of Epheſus*, beſide that which literally it ſignifies muſt be the whole *primitive Church* from the *Apoſtles* to *Conſtantine*, and the like) and by that means hath obtained a liberty of *phanſying* whatſoever he will, though never ſo diſtant, and affixing it, as the *antitype*, or *ſecond interpretation* of thoſe *viſions* of the *ſeven Churches*. The falſneſſe of which proceſſe is farther viſible from the very words on which he laies all his weight (confeſſing the obſervation of that *little thing* to have been his *key* to the whole interpretation) For if, as he would have it, the thing there affirmed, were, that the ſame things were *both preſent and future*, the phraſe muſt then be [ἃ καὶ ἐστι καὶ μέλλει γίνεσθαι, *which both are and ſhall be*,] whereas the phraſe is quite otherwiſe, *the things which thou haſt ſeen*, καὶ ἃ ἐστι καὶ ἃ μέλλει, *both which are and which ſhall be*, or poſſibly, *and which are*, &c. which clearly is a diſtribution of the *viſions* in reſpect of the *matter* of them, into two ſorts, One, the matter of which was then *preſent*, the other the matter of which was to *come* to paſſe not long after: and no way a diſtribution of their *completions*, that theſe *viſions* were to be *doubly* fulfilled, once at that *preſent*, a ſecond time, 1600 *years* after. The groſneſſe of this deceit was here to be diſplayed, as being the one (*groundleſſe*) ſupport of the whole enſuing interpretation, which all preſently vaniſheth (as farre as concerns this *ſecond completion*) without any farther confutation.

h. Ἀγγέλοις

Ἀγγέλοις here are, no queſtion, the *governours* of theſe *ſeven Churches*, ἐπὶ ἐκκλησίας ἐπισκόπους Ἀγγέλους ἔφησι Ἀγγέλους, ſaith *Andr: Caſareenſis*, *ſo many overſeers for ſo many Churches*, ſo many *ſingular* perſons to *rule*, *one* in each of them. Thus called, as the *officers* and miniſters of *Chriſt* (*aſcending*, as it were, and *deſcending* on *Jacobs ladder* between *God* and them) in *ruling* them, delivering *God*'s meſſages to them, and alſo returning their meſſages, or *prayers* to *God*. Thus in a *Saxon MS.* Biſcopaſ ſynoon ȝoðeſ bydelaſ, *Biſhops are Gods bydels*, i.e. *meſſengers* or *officers*. See S^r *Hen: Spelman*'s *Gloſſary* in the word *Bedellus*. This title was given to the *chief prieſt*, in the *Old Teſtament*, particularly in *Malachi*, *For he is the Angel*, or *meſſenger of the Lord of hoſts*, whoſe *lips* therefore were to *preſerve knowledge*, and from thence, as from the *oracle*, the *people were to require the law*, to receive knowledge and direction for their duty. Theſe *Angels* are by *ancient* writers known & affirmed to be *Biſhops*, one in every of thoſe ſeas, (and not only ſo, but *Metropolitans*, to whom the *Biſhops* of the *adjacent cities* were *ſubordinate*, ſee *note* b.) And this courſe of *government* is here owned and approved by *Chriſt* himſelf by his ſending thoſe meſſages to thoſe *Angels* in theſe *Churches*, and by his holding the *ſtarres*, which reſemble them, in *his right hand*, v. 10. & ch. 2. 1. whilſt he *viſits or walks in the midſt* of the *Candleſticks* or *Churches*. As for M. *Brightman*'s only argument to the contrary, becauſe there is mention of many *Biſhops* or *Elders* of *Epheſus*, *Act.* 20. 17, 28. That is eaſily anſwered, that the *Biſhops* of *Aſia* were the men underſtood in that place, who met *Paul* at *Miletus*, but that they are *Epiſcopi Epheſi*, *Biſhops of Epheſus*, is a direct falſification of his, there being no ſuch phraſe uſed in that place. And for that one objection which by ſome

* Cujus exigua res obſervatio viam mihi aperuit ad intelligendum, ut arbitror, particulares Epiſtolas. p. 16.

is drawn againſt their being *ſingle perſons*, becauſe c. 2. 24. after ſpeaking to the *Angel* of *Thyatira* it is ſaid, ὑμῖν δὲ λοιποῖς τοῖς ἐν Θυατείροις, *but to you and the reſt that are in Thyatira*, as if the *Angel* before, were the [ὑμᾶς *you*] here, The anſwer will be eaſie, if it be obſerved, that in the antient *Greek MSS.* particularly that at S. *James's*, the δὲ is left out, and the words read, ὑμῖν δὲ λέγω τοῖς λοιποῖς ἐν Θυατείροις, *To you the reſt*, or, *To the reſt of you that are in Thyatira. and who have not known the depths, as they call them*, but thoſe *depths of Satan*, &c. Where the [ὑμῖν τοῖς λοιποῖς, *you the reſt*, or *the reſt of you*] is ſet in oppoſition to the *Gnoſtick* complying party among them, before mentioned, and belongs not to the *Angel* or *Biſhop*, but as *one*, and the *prime* of that *pure*, conſtant party. I need add no more for anſwer to this ſo ſlight an objection. Theſe *Angels* are here deſcribed by the *hieroglyphick* of *ſtars*, in token of their office to *illuminate* and ſend out *influences* to *rule* the faithful under them, as the *Sun* and the reſt of the *ſtars* do this inferiour *world*, and the *Churches* where they *preſide*, are called λυχνίαι *ſockets for lamps*, or *candleſticks*, as being the places, where theſe *ſtars*, as ſo many *lamps* or *torches*, doe ſhine, where they are ſet or faſtned, to give *light* to all that come into the room. Now becauſe theſe *Angels* are ſo conſiderable *parts* in the *Churches*, therefore it is that the meſſages which are ſent to the whole *congregation* of *Chriſtian* profeſſors under them, are here addreſſed particularly to the *Angels*, c. 2. 1. And ſo in the reſt, where though the *Angels* were *ſingle perſons*, yet what is ſaid to them, is not ſaid onely to their *perſons*, but to the univerſality of the *people* under them, whoſe *non-proficiency*, or *remiſſion* of degrees of *Chriſtian virtue*, eſpecially their *falling off* from the *conſtancy* and *courage* of their *profeſſion*, do deſerve (and are accordingly threatned with) the removal of that *Chriſtian knowledge*, that *grace*, thoſe privileges of a *Church*, which had been allowed them, c. 2. 5. which is not ſo properly appliable, as a puniſhment of the *Biſhop*, as of the *people* under him. And therefore in the *Paraphraſe* I have generally changed the *ſingular* into the *plural* number, by that means to leave it *indifferently* to the *Biſhop*, of each *Church*, and the *people* under him, and yet farther to the *other Churches*, ſubordinate to each of the *Metropoles* here named. (Of the word Ἄγγελος ſee more *note* on *Act.* 12. d.)

τοῖς λοιποῖς ἐν Θυατείροις

λέγω

λυχνίαι

Paraphraſe.

CHAP. II.

1. To the Biſhop, and, with him, the Church of Epheſus deliver this meſſage. Thus ſaith Chriſt, (deſcribed c. 1. 13. and 16.) ſuſtaining and honouring with his right hand the ſeven Governors or Biſhops of the ſeven Churches, and coming now to viſit and examine, and (according to deſert) to puniſh, or reward the members of theſe Churches, and to admoniſh them timely, what may be mended in them;

1. Unto the Angel of the Church of Epheſus write, Theſe things ſaith he that holdeth the ſeven Starres in his right hand, who walketh in the midſt of the ſeven golden Candleſticks;]

2. I obſerve and approve your labour, and great induſtry in the Goſpell, and your moſt conſtant patience and perſeverance in the faith, your no kind of complyance with the vitious men that creep in among you, Ye have put the falſe teachers to the teſt, examined their doctrine and miſſion (ſee note on Joh. 20. b.) and found them to be counterfeits,

a.

2. I know thy workes, and thy labour, and thy patience, and how thou canſt not bear them which are evill, and thou haſt tryed them which [a] ſay they are Apoſtles and are not, and haſt found them lyers;]

3. And you have formerly undergone many preſſures, and perſecutions, and held out againſt all aſſaults of terror or difficulty, and for the profeſſion of Chriſtianity have endured very ſore and ſharp afflictions, and were not then diſheartned in your courſe by perſecutions in the way.

3. And haſt born, and haſt patience, and for my names ſake haſt [*] laboured, and haſt not fainted.]

[*] undergone hard labour or, toyled κεκοπίακες

b.

4. But one charge or accuſation (ſee Mat. 5. 23.) I have againſt you of this Church, that that vehement, pure, Chriſtian love, (caſting out all fear of danger) which at firſt was in you, and evidenced it ſelf by your confeſſion of the faith with courage, and without fear, you ſince have ſomewhat remitted, and are not altogether ſo fervent, and intenſe, and valiant, as at the firſt you were.

4. Nevertheleſſe † I have ſomewhat againſt thee, becauſe thou haſt left thy first love.]

† I have againſt thee that thou haſt remitted ἔχω κατὰ σοῦ, ὅτι

5. Call to mind therefore that degree of Chriſtian zeal and courage, which was in you at the firſt, and being ſenſible of the decay, return to it again, and act as Chriſtianly and valiantly in all things, as at firſt you did, Or elſe I will ſuddenly puniſh you by removing the light of the Goſpell from you, by leaving no Church among you.

5. Remember therefore from whence thou art fallen, and repent, and doe the firſt workes, or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place, except thou repent.]

c.

6. Yet one thing is to be ſaid in your commendation, that the temptations of the Gnoſticks being of two ſorts, the baites of luſts, as well as the terrors of worldly ſufferings, though you have been wrought on by the latter of theſe, yet for the former you are free, you deteſt thoſe abominable villanies of luſt, which come from the Nicolaitans, and are gotten into other Churches, v. 15. and 20.

6. But this thou haſt, that thou hateſt the deeds of the [c] Nicolaitans, which I alſo hate.]

7. Let this warning of mine in this viſion be laid to heart by the Chriſtians of Epheſus, and all that are under that metropolis, for it is of neer concernence to all; And as it brings terrors to all who ſhall be involved in the ſin mentioned, ſo every one that ſhall hold out, and overcome the temp-

7. He that hath an eare, let him hear, what the Spirit ſaith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.]

temptations, he shall have deliverance here, and hereafter eternall life bestowed upon him, which is the meaning of eating of the tree of life Gen. 2. 22. and may be encouragement and reward sufficient to those that shall lay down their lives for Christ, and so here is fitly mention'd to those, who would not confesse Christ in time of persecution.

8. And unto the Angel of the [d] Church in Smyrna, write, These things saith the first and the last, which was dead and is alive;]

8. Another message delivered to the Bishop of Smyrna another metropolis of Asia, in these words, Thus saith Christ, the eternall God, that was so despised and contemned by men, who was put to death, but rose from the dead (see c. 1. 18.) and so fit to encourage you in your patience, and sure to reward you, whatsoever it cost you, though it be the losse of life and all. d.

9. I know thy workes, and tribulation, and poverty, but thou art rich, and I know the * blasphemy of them, that * say they are Jewes, and are not, but are the Synagogue of Satan.]

* contumely, blasphemie

9. Your works have been very pious, and Christian, your diligence remarkable, and great persecution and poverty you have suffered (but this very thing tends to the encreasing of your wealth treasured up for you, and your contentednesse is at the present all riches) and you have been tempted by the contumelies, and reproches and railings cast upon you by the Gnosticks, who are a sort of men that take upon them to be Jewes, to avoid persecutions from them, but indeed are not, live not according to the law, Gal. 6. 13. that professe to dive into the secrets and mysteries of the old Testament, (for the understanding of which they call themselves Gnosticks) and from thence to fetch great secrets, which are all nothing but hellish abominations, and their practises consequent to them meerly diabolicall, accusing, calumniating, and persecuting the Orthodox Christians. And therefore if they are of any society, or Synagogue, any religion, 'tis not that of Moses (from God,) but of the devils institution. These I know have reproached and railed at you, and ye have suffered much from them. e.

† art ready to, * tempted

10. Fear none of those things which thou † shalt suffer: behold, the devill shall cast [f] some of you into prison, that ye may be * tried, and ye shall have tribulation ten dayes: be thou faithfull unto death, and I will give thee a crown of life.]

10. Take courage against all possible dangers, remembring me, as I have represented my self to you, v. 8. And now I tell you before hand, that your constancy to the faith must in reason be expected to raise you up enemies, both at this present the Jewish zelots for the Synagogue v. 9. (incensed against you by the Gnosticks) and afterwards the Roman officers, asserters of the diabolicall Idol-worship against Christianity. And these latter shall apprehend and imprison some of you, being permitted by God to doe so, on purpose for the farther tryall of your constancy: And this persecution, which shal come upon you, when the Jews are destroyed (in the time of Marcus Aurelius and Verus, under which Polycarpe the Bishop of this Church shall suffer death) shall then last for a little while; And all this shall prove a foundation of greater glory to you, and help them to the reward and crown of Martyrdome, which suffer in it, and that is all the hurt which your constancy shall bring you. f.

† injured

11. He that hath an eare, let him hear what the Spirit saith unto the Churches, [He that overcometh shall not be * hurt of the second death.]

11. They that hold out to the end, that persevere in despight of all these temptations, shall continue a prosperous flourishing Church, shall not have their Candlestick removed from them, as all they shall, that by the sharpnesse of persecutions are scandalized and fall off from Christ (see note on c. 20. d.)

12. And to the Angel of the Church in [g] Pergamos write, [These things saith he who hath the sharp sword with two edges,]

12. This is the message of Christ to you, who looketh upon you, as a judge, and seeth somewhat in you, which shall be punished most severely if you repent and reform not speedily. g.

13. I know thy workes, and where thou dwellest, even where satans [h] seat is, and thou holdest fast my name, and hast not denyed my faith, even in those dayes, wherein [i] Antipas was my faithfull Martyr, who was slain among you, where satan dwelleth.]

13. I cannot but commend your Christian behaviour and constancy, and that the greater, being considered with the circumstances of the place of your abode, in the midst of such temptations to the contrary, and of the times approaching, wherein Antipas for his fidelity and courage in preaching the Gospell, will be (I foresee) cruelly martyr'd, and where the instant malices of the adversary might possibly have terrified you. h. i.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a * stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.]

* scandal, or snare

14. But yet for all this courage, great faults there are among you, though the whole Church be not guilty of them, viz. the doctrines and practises of the Gnosticks are gotten in among you, which are but a transcript as it were, of that famous counsell of Balaam to Balac, which brought that curse and ruine upon the Israelites, when nothing else could doe it, consisting in joyning and complying with the Idolaters (see note b.) and committing all abominable uncleanesse (see Jude, e.)

15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.]

15. In like manner there is gotten in among you, and permitted, or not punisht by your Bishops, that unclean doctrine and practise of the Nicolaitans (see note c.) which being most odious to me, ought most sharply to have been punisht by them.

16. Repent, or else I will come unto thee quickly, and fight against them with the sword of my mouth.]

16. And if this lenity be not speedily mended, I will visit and destroy you suddenly by judgements parallel to the sword, that fell on those Israelites, that were corrupted by Balaams counsell, Num. 25. 5.

17. He that hath an eare, let him heare what the Spirit saith unto the Churches, To him that overcometh will I give to eat of the [k] hidden Manna; and I will give him a [l] white stone, and † in the stone a new name written, which no man knoweth saving he that receiveth it.]

† upon the

17. And for all those that keep themselves pure and spotlesse from these temptations, this compliance, and uncleanesse, let them know that the joyes and comforts that come in to them by the practise of the contrary Christian virtues of courage and purity, are, though invisible, yet far greater then those, which these carnall Gospellers enjoy, 1 Cor. 2. 9. and beside this portion of inward blisse (adherent to the practise of duty at the present, k. l.

present) prepared for them by God, and shower'd down like Manna upon their soules, they shall over and above (as victors have a ticket given them by the judges, to receive the reward that belongs to them, the value or quality whereof, and their names, is written in that ticket) have a token, or ticket given them, with the name of Christ written on it, signifying the Christian reward of grace and glory, but that such, as is not to be conceived what or how valuable it is, but by the enjoying of it.

m. 18. Christ, that appeared to thee so gloriously c. 1. 15. in token of the judicature, which he means to exercise, the rewards and punishments which he hath in his dispensing.

18. And unto the Angel of the Church in * Thyatira, write, These things saith [the Son of God, who hath his eyes like unto a flame of fire, and his feet are like † fine brasse.]

† amber note on c. 1. d.

* administration

19. I take notice of your Christian actions, and courage in confessing of Christ (see note b.) and your charity or liberality to the poore heathen, and your constancy against all terrors, and all these Christian actions daily improving, and growing greater, and more abundant in you.

19. I know thy workes and charity, and * service and faith, and thy patience, and † thy workes, and the last to be more then the first.]

† or thy last works more then the first, for the King's MS. reads τὰ ἔργα σου τὰ ἔσχατα

n. 20. Yet one quarrel I have against you, that you permit that heresie of the Gnosticks that take upon them to understand mysteries beyond all others, to delude some members of your Church, and infuse their false doctrines into them, and among others, those forementioned v. 14. of filthinesse, and communicating in Idol-worships.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman * Jezebel, * which calleth her self a prophetesse, to teach, and to seduce my servants to commit fornication, and to eat things sacrificed unto, Idols.]

* or, which calling her self a prophetesse doth teach & deceive, for the Kgs MS reads ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ

21. And these filthy hereticks have not made use of the warning by me given them to repent, but still goe on in their impieties.

21. And I gave her space to repent of her fornications, and she repented not.]

22. And therefore you may expect, that the judgements that shall suddenly fall upon them, and all that joyn with them, shall be very heavy, if not prevented by their speedy reformation.

22. Behold, † I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.]

† I cast her into prison, for the King's MS. reads βάλλω αὐτὴν εἰς φυλακὴν

23. And all that are either leaders or followers in this impiety, shall be destroyed, to be an example to all the Christian Churches in the rest of Asia, that these doctrines and practises may be avoided by them, upon sight of my severe visitation upon these, which may assure you all, (you Churches of Asia) that according as you behave your selves, so you may expect to be rewarded by me.

23. And I will kill her children with death, and all the Churches shall know that I am he, which searcheth the reins and hearts, and I will give unto every one of you according to your works.]

24, 25. But to the rest of you, those of Thyatira which are not thus guilty, which have not given ear to these secret depths of Gnostick villany, To you, this acknowlegement and commendation is due, that you are such, that God requires nothing more of you, but perseverance, that you hold out untouch't and untainted, till this judgement comes upon those wicked, that are now among you, and till I come to reward your fidelity and constancy.

24. But unto * you, I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burthen,

25. But which ye have already, hold fast † till I come.

* you I say the rest, for the King's MS. reads ὑμῖν δὲ λέγω λοιποῖς

† until the time when I shal come, ἄχρις οὗ ἂν ἥξω

26, 27, 28. And they that thus persevere in the performance of all Christian duties, pure and spotlesse from all these abominable heretical mixtures, they that hold out against all persecutions and temptations, firm and spotlesse, shall, when the days of persecution are over, be made use of to propagate the Gospel to the Nations, convert the Gentile Idolaters to the faith, and become Bishops of other Churches. And this they shall do successfully and efficaciously over the Eastern Nations.

o. 26. And he that overcometh, and keepeth my works unto * the end, to him will I give power over the Nations,

27. (And he shall rule them with a rod of iron, * and as the vessels of a potter shall they be broken to shivers) † even as I received of my Father,

28. And I will give him the morning star.]

* as the potter's vessels are broken together εἰς τὸ συντέλος τῶν ἀπερχομένων συντέλειαν

† as I also εἰς καγὼ

29. He that hath an ear, let him hear what the Spirit saith unto the Churches.

Notes on Chap. II.

2. Θέλοντας εἶναι Ἀποστόλους — Who these *Pseud-Apostles* were, that this *Church* of *Ephesus* had *tried*, and found *liars*, may perhaps be reasonably affirmed out of the *stories* of those times. *Gaius* in *Eusebius* l. 3. c. 28. sets down the story of *Cerinthus* the *Leader* of an *heresie*, that he pretended *Revelations*, written ὡς διὰ Ἀποστόλου μεγάλου, *by some great Apostle*, and related τερατολογίας *prodigious narrations*, ὡς δι' Ἀγγέλων αὐτῷ δεδειγμένων, *as shewed him by Angels*, and then delivered his doctrines of a *temporal kingdom* of *Christ* after the *resurrection*, and that men should in *Jerusalem* live again, and δουλεύσειν ἡδοναῖς καὶ ἐπιθυμίαις, *serve lusts and pleasures*, and spend the space of a *thousand years* τοῖς γάμοις ἑορτάζοντας, *as in a nuptial festivity*. The same doth *Dionysius Alexandrinus* in his second book περὶ ἐπαγγελιῶν set down, speaking of *Cerinthus* and his followers and their doctrine, βίβλον ὑπὸ τοῦ τὴν χιλιονταετηρίδα τῆς τοῦ Χριστοῦ βασιλείας, *that Christ's kingdome should be an earthly one*, and (agreeable to his phansie who was φιλοσώματος καὶ σάρκινος παντάπασι, *a very carnal man and lover of the body*) that it should consist in the satisfying of the *paunch*, *and lust*, ἐν τούτοις, τοῖς πόσεσι, καὶ βρώσεσι, καὶ γάμοις, *in meats*, *drinks*, *and marriages*, and to that purpose (that there might be the more plenty of these) ἑορταῖς, καὶ θυσίαις, καὶ ἱερείων σφαγαῖς, *in feasts*, *and sacrifices*, *and killing of beasts*, or *victims*: And *Irenæus* l. 1. goes farther, mentioning some ἀποῤῥήτους τινὰς μυθικὰς ἐκδιδάξεις, *doctrines* of filthinesse not fit *to be named*, which he taught his *disciples*. And this, it seems, in *Asia*, and 'tis very probable in *Ephesus* it self, of which we now speak. For that *John* after his return from *banishment* lived there, we finde affirmed by *Clemens* in his narration of him

him transcribed by *Euſebius*, *Eccl. Hiſt. l.3 c.xxj'.* And that he going into a *bath* on a time, and finding *Cerinthus* to be there, leaped back, and went out, not enduring to be under the ſame *roof* with him, for fear, as he ſaid, that it ſhould fall, when ſuch an enemy of *Chriſtianity* as *Cerinthus* was in it, is the affirmation of *Irenæus*, l. 3. out of a *tradition* of *Polycarp*, ſee *Euſeb.* l. 3. c. *xx'.* And two circumſtances more to our preſent purpoſe will be obſervable in that *author*, firſt, that the *Nicolaitans* here mentioned to be hated by this *Church*, v. 6. did riſe *immediately after Cerinthus*, and his followers, (μετ' ἐκεῖνον δῆλα, ſaith *Euſebius*) and are therefore ſet down immediately after them in the courſe of his *hiſtory*, c. *xx'.* 3^dly, that *Dionyſius Alexandrinus* comes to take him in, in his diſcourſe on occaſion of this very book, the *Revelation*, περὶ ἧς Ἰωάννου ἀποκαλύψεως εἰπὼν τινα ὡς ἐκ τῆς διηνεκοῦς ὑποθέσεως ἐπεξῆλθον, ſaith * *Euſebius*, *having expounded ſome parts of the Revelation out of an antient tradition.* Whether this were the place of the *Revelation*, which he ſo expounded, I cannot affirm, but of this I am ſure, that he and his followers pretending to have received their *Revelations* from ſome *prime Apoſtle*, and affirming the *prodigies*, he ſpake of, to be ſhew'd him by *Angels*, may well be ſaid to *ſay they are Apoſtles* (i. e. to have *commiſſion* from *heaven* for their doctrines) when aſſuredly they were not ſuch; And that the *Church* of *Epheſus* was not deceived by him, but found out and rejected his errors, appears by S. *John* avoiding him in that place, as one that was ſo known an enemy of the truth, that he ſpeaks to all that were with him, φεύγωμεν &c. *Let us not come near this vile perſon*, which is an interpretation of the ὁ Νῦν Καϊνοὶ χαλεῖς] here in this verſe, their *not enduring* theſe vile carnal *Goſpellers*, but ſeparating from them.

* l. 3. c. *xx'*

Βαστάζειν καλεῖς

b. The phraſe ἀφῆκας τὴν πρώτην ἀγάπην σου] is to be rendred, *thou haſt remitted*, or *abated thy firſt love*] for ſo ἀφίημι ſignifies (being applied to things of this nature) *remiſſion* of degrees of *any* thing, as that is contrary to *intenſion* of them, Maſter *Brightman's* phanſie on the word is very obſervable (and from thence it will be eaſie to judge of the ſolidity of the grounds, on which he proceeds in his *interpretations*) * *Every one of the Churches*, ſaith he, *hath ſuch a name given it, as will declare its whole condition, as it were by marks written in the forehead.* Thus, ſaith he, ἀφῆκας *thou haſt remitted*] doth ſufficiently teach, what *the* † *Spirit conſidered in this city*, viz. that 'twas *Epheſus*, as it were ἄφεσις *Apheſis*, *omiſſion* &c. from whence he preſently gathers that by *Epheſus* is meant the whole *Primitive Church* till *Conſtantine's* days. Thus pitifully ſlight are the marks, and *characters* by which he paſſeth his judgement, and on which he *founds* his *interpretations*. For beſides that *Epheſus* is the name of a *city*, and *Church* known in the *Scripture*, and doth as punctually ſignifie that, and nothing but that, as *London* ſignifies *London*, (and it may be as reaſonable to ſay that the *Epiſtle* of *Paul* to the *Epheſians* had a particular aſpect on the whole *Church* till *Conſtantine*, as that this part of S. *Johns Epiſtle* to the *Angel* of the *Church of Epheſus* belongs to it) the alluſion of *ephetas*, (for that is the word, ἄφεσιν) to *Epheſus*, is as remote in *ſound*, as one could well imagine, but then in *ſignification* much more, ἄφεσις ſignifying *deſire*, or *appetite*, but *leaves remiſſion* or *looſing*. Now for the other part of this phraſe [τὴν ἀγάπην] 'tis here not the *love*, or care of the *Biſhop* toward the flock, as Maſter *Brightman* would have it, but the *great love* toward *Chriſt*, which *firſt* was in them (not their *firſt love*, as that ſignifies the *object* of it, *Chriſt*, for the *leaving* or utter forſaking of *him*, were not reconcileable with the other commendations, which are here given of them, particularly the [ὑπομονὴν ἔχεις, *thou haſt patience*] at the preſent, thou *perſevereſt* ſtill in the *Chriſtian* faith) but it is their *firſt zeal*, and *fervency* of *love* toward *Chriſt* (ſee *Matt.* 24. 12.) which it ſeems was in proceſſe of time much *remitted* in the *Chriſtians* of that *Church*. This *love* when it is *perfect*, *caſteth out fear*, he that hath it, will make no ſcruple to *dy*, or undergo any danger for *Chriſt*. And thus had this *Church* formerly behaved themſelves toward *Chriſt*, κεκοπίακας καὶ οὐκ ἐκλάμπες v. 3. *they had endured*, *and paſt through difficulties*, and not *fainted*. But now it ſeems they were fallen into a great and dangerous *remiſſeneſſe* in this particular, Of which therefore if they *repent not*, they are threatned with *removal of their Candleſtick*. What this *remiſſeneſſe* was, may perhaps be gueſt by what we ſee *prophecied* of by *Chriſt*, *Matt.* 24. 12. and by what we finde affirmed of the *Gnoſticks* (and among them of a famous leader *Baſilides*) who, we know by S. *Paul's Epiſtles*, had crept at that time into the *Churches*, particularly into that of *Epheſus*. Now of their many doctrines and opinions, this one is by *Euſebius* diſtinctly mentioned l. 4. c. ζ'. ἀδιαφορεῖν εἰδωλόθυτα ἀπογδοεύτους τε ἐξομνύεσθαι ἀπεφαίνοντο ἐν καιρῷ διωγμοῦ, *that it was an indifferent thing*, *and no ſin to eat things offered to Idols*, *and confidently to abjure the faith in times of perſecution.* This doctrine of the *Gnoſticks* had, it ſeems, gotten into other *Churches*, for to it the Apoſtle diſtinctly ſpeaks (at leaſt as far as belongs to the *firſt* part of it, which generally was attended with the other, the *eating of Idol-ſacrifices* being deſigned by them to avoid the *perſecution* of the *Pagans*, as well as the other of renouncing the *faith*, was to avoid the perſecution of the *Jews*) 1 *Cor.* 8. 1. and thereupon it is that he ſpeaks of γνῶσις *knowledge* ſo much, v. 1, 2. 7. 10, 11. and oppoſes to it ἀγάπη, *charity* or *love* v. 1. this *love* of *Chriſt*, the thing which now we ſpeak of, and bid them to take heed, how they uſe their ἐξουσία, the *Chriſtian liberty*, upon which they grounded the *indifferency* of doing thus. And upon this ground, and in this ſenſe of *loving the Lord Jeſus Chriſt*, it is, I ſuppoſe, that 1 *Cor.* 16. 21. he pronounces *anathema* in the higheſt degree againſt him that *loves not our Lord Jeſus Chriſt*, viz. him that *renounces* him in time of temptation, For as for want of *inward love*, not expreſt in ſome ſuch *ſcandalous* act, that cannot come under the *Churches cenſure*, nor be fit matter for an *anathema*. And ſo *Phil.* 3. 18. he mentions them under the title of the *enemies of the croſſe of Chriſt* (mentioned alſo by *Polycarp* in his *Epiſtle* to them, p. 33.) i. e. thoſe that were not at all for the *ſuffering* of perſecution for the *faith*, (the other part of that *doctrine* of theirs) *whoſe end*, ſaith he, *is deſtruction*, *their God their belly*, (by which they are again deſcribed

Τὴν ἀγάπην σου

ἐξουσία

ἀνάθεμα

ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ

ἧς τὸ τέλος ἀπώλεια

Κοιλία αὐτῶν θεὸς

* *Perſpicuum eſt unuſquemque deſignaſſe ſpiritum huic Eccleſiæ quæ vel ipſi nominabat tanquam inſcripto quodam in fronte notæ ſuæ conditionem indicaret*, p. 20.

† *Sarit doors quid Spiritus in hac urbe ſpectaverit, nimirum ἄφεσιν tanquam ἄφεσιν omiſſionem &c.* Ib.

described *Ro.* 16. 18.) *minding earthly things*, (and it ſeems, nothing elſe) and therefore would not loſe any of them, for the profeſſion of *Chriſt*. And in many paſſages in the *Epiſtle* to the *Epheſians*, it appears, by his fortifying them againſt the deceits of theſe *Gnoſticks*, that they were a creeping into that *Church* alſo. And particularly c. 5. where not onely the prohibition of all the ἀισχρότης, αἰσχρότητες, and the μὴ ἀνήκοντα, all that *abominable filthineſſe*, was by the *Apoſtle* ſet down on purpoſe, in oppoſition to the doctrine and practiſe of the *Gnoſticks*, v. 3, 4, 5, 6. (as appears by the μηδεὶς ἀπατάτω κενοῖς λόγοις, *let no man deceive you with vain words*, perſwading you, as the *Gnoſticks* did, that this was part of *Chriſtian liberty*, and but an *indifferent* thing alſo) but particularly his cloſe of *ſalutation* to all thoſe *that love the Lord Jeſus* ἐν ἀφθαρσίᾳ, ſo as *not* to be *corrupted* by any of the baits and *ſeductions* of thoſe evil times, in *oppoſition*, as I ſuppoſe, to the *Gnoſticks* in two particulars, both in the ἀφθαρσία, *incorruption* or *purity*, contrary to their *filthy doctrines* and practiſes called φθορὰ *corruptions*, and in that *fervent ſincere* love of *Chriſt*, which they wanted, being, as he ſaith, *lovers of luſts, more than lovers of God*, 2 *Tim.* 3. 4. And ſo again in his commanding them to walk in *love*, c. 5. v. 2. which he expreſſes by the example of *Chriſt's love*, which made him *ſacrifice* his life for us, by that means ſhewing what *love* it was, that needed *ſtirring* up in them, even that which the *Gnoſticks* profeſt to have none of, and which here, through their *infuſions*, the *Epheſians* are ſaid much to have *remitted*, viz. that *ſincere* love to *Chriſt* (ἀγάπη ἀνυπόκριτος, *love without hypocriſie*, commended to the *Romans*, c. 12. 9. in reflexion on the *Gnoſticks* alſo among them, as many other paſſages in the latter part of that *Epiſtle*, c. 13. 1. in reſpect of their doctrines of *liberty*, and v. 13. of their *luxury* and *uncleanneſſe*) which would make them that have it perfectly, to *lay down*, i. e. venture their *lives* for *Chriſt*, and put off all fear of *perſecution*. According to which it is that S. *John* in his firſt *Epiſtle*, defining that *perfect love to Chriſt*, which is required of us, ſaith, that it conſiſts in having παῤῥησία ἐν τῇ ἡμέρᾳ κρίσεως, *confidence*, and courage to *confeſſe Chriſt* in the *day of Judgement*, i. e. when by ſo doing, we come to be accuſed before, or condemned by perſecuters to death it ſelf, and that again *it caſts out fear*, v. 18. and that this is neceſſary to that *confeſſing of Chriſt*, v. 15. of which the ſame thing is there affirmed (viz. that he that doth ſo, *abideth in God, and God in him*) which is affirmed of *continuing in love*, v. 16. which place, as it was meant by the *Apoſtle* directly againſt this doctrine of the *Gnoſticks*, concerning the lawfulneſſe and *indifferentneſſe* of not ſuffering for *Chriſt*, and abjuring him in caſe of *perſecution*, and is ſo made uſe of by *Tertullian* againſt theſe very men, *adv. Gnoſt:* c. 12. and *de fuga in perſecutione* c. 9. ſo was it by that *Apoſtle* directly deſigned to theſe *Aſiaticks*, who were his care or charge (τὰς ἐντόθε, i. e. in *Aſia*, διοίκησιν ἐκκλησίας, ſaith *Euſebius* l. 3. c. κγ'. and that he died in this *Epheſus*, the principal part of this his charge, ſee the * *Epiſtle of Polycrates* then *Biſhop* there) that *Epiſtle* of his being addreſt as a defenſative againſt the *Gnoſticks*, that were creeping in among them.

And ſo was S. *Peters* alſo to the ſame *Aſiaticks*, who from the point of *uncleanneſſe*, and contemning of ſuperiours, which were two parts of the *Gnoſticks* character, 1 *Pet.* 2. 12, 13. proceeds to this of ſuffering for *Chriſt* v. 19. &c. and c. 3. 15. 17. and c. 4. 16. the diſliking of which, and not thinking themſelves obliged to it, was another part, and ſo 2 *Pet.* 2. where he deſcribes theſe very *hereticks*, ψευδοδιδάσκαλοι *falſe teachers*, bringing in villanous baſe *hereſies*, viz. 3. and which he foretells them ἔσονται *ſhould* come among them, he ſaith they are ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, *ſuch as deny and renounce the Lord that bought them*, i. e. deny *Chriſt* in time of *perſecution*, counting that an *indifferent* thing, and thinking themſelves *Chriſtians* for all this, (for otherwiſe they would have been cenſured by the *Apoſtles* as more than *falſe teachers*, perfect *Apoſtates*, and not *hereticks* only) and making it one of their δόγματα or doctrines of *liberty*, which they laboured to bring into the *Church*. The ſame is ſaid of them again, *Jude* 4. Παρεισέδυσαν &c. ἀσεβεῖς τὴν τοῦ θεοῦ χάριν μετατιθέντες εἰς ἀσέλγειαν *there are certain men crept in ungodly men, turning the grace of God into laſcivionſneſſe*, which is clearly ſpoken of the *Gnoſticks*, and their followers, τὸν ἀρνούμενοι &c. that *deny and renounce our onely Maſter, and Lord Jeſus Chriſt*. The very ſame is noted of theſe *Gnoſticks* in the *Epiſtle* to the *Galatians*, c. 6. 12. who would make them to be *circumciſed*, onely, ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται, *that they might not be perſecuted for the croſſe of Chriſt*, i. e. by the *Jews*. And accordingly this doctrine and practiſe of the *Gnoſticks* was ſo taken up by the other following *hereticks* of thoſe firſt times, that *Euſebius* ſpeaking of ſome of the confuters of *Montanus*, and the οἱ κατὰ Φρύγας the *hereticks* about *Phrygia*, and ſetting down the words of a principal one of them, he ſaith firſt, that he had a combat with ſome of them in that very *Church* of *Galatia*, and then among other things he obſerves of them, that when all other *Chriſtians* were perſecuted either by *Jewes* or *heathens*, not one of them either ὑπὸ Ἰουδαίων ἐδιώχθη or ὑπὸ ἐθνῶν ἀπεκτάσθη, *was perſecuted by the Jewes*, or *killed by the Heathens*. Which was a ſpecial intimation of this δόγμα of compliance among theſe *hereticks*, and all that ſprang from them. To the ſame pertains again that of the *Hebrews*, c. 10. 25. who forſook the *aſſemblies*, and that ſure for fear of perſecutions, and there they are ſaid ὑποστείλασθαι, *to draw back* (in oppoſition to the *juſt* mans *living by faith*) v. 38. and ſo have need of ὑπομονὴ *patience, perſeverance*, v. 36. and are exhorted to take heed of *apoſtaſie*, c. 3. 12. By all this it is clear, what is meant by the *Epheſians remitting their firſt love*, that is, receiving ſome infuſions of this *Gnoſtick* doctrine, which conſiſted in an oppoſition to *Chriſt's* doctrine of *confeſſing* the truth, eſpecially before *perſecuters* of it, (and is expreſt by δειλία and ἀνανδρία *cowardiſe*, and *unfaithfulneſſe*, *Rev.* 21. 8. attended there with all the filthy practiſes of the *Gnoſticks*) in a παῤῥησία, or *courageous* eſpouſing of his cauſe, which *courage* having formerly been in this *Church*, was now *remitted*, not only through ſome weakneſſe, but, it ſeems, by imbibing this doctrine, which made it an ἀδιάφορον, or *indifferent* thing, even to *forſwear Chriſt*, rather than

thoſe

'Απατάτω κενοῖς λόγοις

'Αφθαρσία

φιλήδονοι

'Αγάπη ἀνυπόκριτος

Παῤῥησία ἐν τῇ ἡμέρᾳ κρίσεως

* Euſeb. l. 3. c. κ'.

χάριν μεταθέντες εἰς ἀσέλγειαν

ἵνα μὴ διώκωνται

ὑποστείλωνται

δειλία ἀνανδρία

παῤῥησία

die for him, and yet did these conceive themselves to continue *Christians* for all this, and so indeed were, so farre as beleiving in *Christ*, but they were not so farre advanced, as to that greater pitch of *love*, that expresst it self in *confessing* him, when that doctrine was persecuted among men. To this I conceive S. *Paul* referres, when in the qualification of the ἐπισκόπου, *Tit.* 2. 2. he adds not only ὑγιαίνοντας τῇ πίστει *healthy or sound in the faith*, in opposition to *heretical doctrines* of those times, but also τῇ ἀγάπῃ and ὑπομονῇ, *in love and patience*, in opposition to the *practises* of these *Gnosticks*, who did not love *Christ* so well, as to persevere in *confessing* him, or to suffer any thing for him. What is thus observed of the *Gnosticks* doctrine, and infusions against *confessing* in time of *persecution*, is by * *Epiphanius* affirmed also of one *Elxai* in the 6t of *Trajan*'s reign, who, saith he, affirmed it to be no sin to *abjure the faith* in time of *persecution*, so it were retained in the *heart*. From these, saith he, came the *Helkesaitæ* in after-times mention'd not only by *Epiphanius*, but also by *Eusebius*, *Hist:* l. 6. c. λη'. out of *Origen* upon *Psal.* 82. who sets it down for one of their doctrines, ὅτι τὸ ἀρνεῖσθαι † ἀδιάφορόν ἐστι, καὶ ὁμοίως τοῖς στόμασι ἀρνεῖσθαι τὸ ἀναγκαῖον, τῇ δὲ καρδίᾳ ὑγιαίνειν, that *it is an indifferent thing to deny Christ, that he that thinks aright, may in time of distresse deny with the tongue, so he doe not with the heart.* The same is also by *Tertullian*, *in Scorpiaco*, affirmed of *Prodicus*, and the *Adamites*, *Non esse palam confitendum Christum, nec pro eo subeundum martyrium, that Christ must not be openly confest, nor martyrdome suffered for him.*

ὑγιαίνοντας τῇ πίστει ἀγάπῃ

* hær. 19. 53.

† These words may be more probably read thus, καὶ ὁμολογήσας—and having confest with his mouth he shall deny in time of distresse

This *Church* of *Ephesus*, though infected with one doctrine of the *Gnosticks* (see *note* b.) was not, it seems, in any considerable manner defiled with their *other carnal* infusion, against which S. *Paul* had fortified them, *Ephes.* 5. 3. 11, 12. and this is here expresst by the *Spirits* testimony of them, that *they hate the deeds of the Nicolaitans.* Who these *Nicolaitans* were, may appear by *Eusebius Eccl: Hist:* l. 3. c. 29. out of *Clemens Alex:* l. 3. *Strom:* thus, *Nicolas* the *deacon* mention'd in the *Acts*, having a beautifull wife, was by the *Apostles* (after *Christ's* ascension) reproached, and upbraided that he was jealous of her, whereupon he brought out his wife before all men, and gave any that would, leave to marry her, saying, *that thus was agreeable to that saying*, ὅτι οὕτω χρὴ τῷ σαρκὶ δοῦναι, *that men ought to abuse the flesh.* The same is affirmed by *Irenæus* l. 2. c. 27. Others which followed him, and laid hold of this action, and speech of his ἁπλῶς καὶ ἀβασανίστως, *simply* and *without examination* of the meaning of it, ἀναιδῶς ἐκμεμαθήκασιν, saith *Clemens*, *commit all kind of filthinesse* upon this score, *without any kind of shame.* This speech used by *Nicolas*, and so abused by his followers, is by *Eusebius* said to be the saying of *Matthias*, Δεῖ τὴν μὲν σάρκα κατατρίβειν καὶ ἀποχρᾶσθαι, *that we must fight with the flesh and abuse it*, καὶ μηδὲν αὐτῇ παρὰ ἁπλῶς ἐπιδιδόναι, *and not allowing it any thing for pleasure*, ψυχὴν δὲ αὔξειν διὰ πίστεως καὶ γνώσεως, *encrease the soul by faith and Christian knowledge.* And this, saith he, was *Nicolas*'s meaning in the use of those words; and his bringing forth his wife, of whom he was said to be jealous, was, saith he, ἀπαθείας παράστασιν, a *disdaining of all that carnal pleasure*, or desire, ἢ ἐγκράτειαν τῶν ἡδονῶν, *a containing from those pleasures that are so desired by men.* An argument of the truth of which, saith he, was this, that he never used any other *woman* but his wife, and having children by her, they all remained perpetual virgins. Which relation of his concerning the person of *Nicolas*, be it true or no, 'tis yet clear that his followers, which are by *Eusebius* said τὴν αἵρεσιν αὐτῶν μιμήσασθαι, *to enter on his heresie*, and here are called Νικολαΐται, *Nicolaitans*, were guilty of all abominable, shameless uncleanness, and called that the *abusing of the flesh*, and so made a *Christian* duty of the most *abominable* sin, and put off all *shame*, and reverence in the acting of it.

c. Νικολαϊτῶν ἔργα

The strangeness of M. *Brightman's* interpretations will here again appear, so farre from being the *speaking of God by him* (as he pretends) that it is manifest that any thing that any mans phansie could represent to him (or incline him to wish, that it were the meaning of a part of this *prophecie*) might as commodiously be affixt to it, as that to which 'tis here applied. For first, saith he, it must be observed, that *Smyrna* is *northward from Ephesus, and Pergamus from Smyrna*, and thence he concludes that this order *similem Ecclesiæ progressum proculdubio monstrat, doth without all doubt shew the like progresse of the Church, still farther from the sun, the fountain of light*, i. e. from the first *purity*, to greater *darknesse*, till at last it comes to *Pergamus*, the utmost *Northern* point, and then turns back again toward the *South.* What the progresse of the *Church* hath been from *greater* to *lesser purity*, need not be disputed, but that any such degeneration was noted by the situation of *Smyrna* towards *Ephesus* is so farre from being [*proculdubio, farre from all doubt*] that 'tis certainly a *phansie* of the writers own brain, without all ground imaginable in this vision, which doth not at all take notice of this *situation*, or descend in the least degree to such *minute* considerations. After this, his second observation is, that *Smyrna* signifies *myrrhe*, and that *sweet*, and gratefull to *God*, which being so contrary to the former observation of *degeneration* to greater impurity, noted thereby, it may well be expected, that the artifice of accommodating it to his purpose must be very strange; And so it is, for, saith he, * *though in the outward shew that Church was more deformed than the other, wanting the splendor and ornament of the due policy or Church-government, in which respect the Northern situation agrees to it, yet the ardent love of the godly, who valiantly contended for the truth in that state of deformity, raised up to God a most sweet savour.* Thus easie is it for a licentious *phansie* to transform any thing into any thing, even into the most contrary shape, to make the *sweet myrrhe* denote the most *ungratefull, corrupt* state of the *Church*, because, forsooth, there were some in it *sweet* and *gratefull.* But I demand, Were those *pious* defenders of the truth denoted by *Smyrna*, or not? If they were, then was it most unjust to affirm that the *degeneration* from the *primitive purity* was noted by it. If they were not, then is it a grosse deceit to render this reason of this denomination; The same directly, as if he should say, that

d. Σμύρνα

* Externâ quidem specie deformior est, nullo legitimæ politiæ ornatu splendida; quâ ratione septentrionalis recessui illi convenit; piorum tamen ardens studium, quo pro veritate fortissimè propugnabant in illo misero squallore, excitabat Deo suavissimum odorem, §. 28.

that the *Church* of that age which he referres to, was *impure* and *corrupt*, and that was expresly signified by the name, which signifies the greatest *purity*, and *acceptableneſſe* to *God*.

c. Λέγοντες Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶ, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ

Thoſe that here are said to say that they are *Jewes*, when they are indeed the *ſynagogue* of *Satan*, might probably enough be thought the followers of *Helxai* in *Epiphanius her:* 19. of whom he ſaith that he was a *Jew* by birth, and of *Jewiſh* opinions, and joyn'd himſelf to the *hereticks* of that party, but did not live according to the *law*. But becauſe this *Helxai* was of a later beginning, than the matter and perſons, ſpoken of in this *prophecie* ſeem to be, and becauſe ſuch men as he, when they did ariſe, (I mean, *hereticks* of all ſorts, in thoſe times) did joyn together in that great *hereſie* of the *Gnoſticks*, we muſt not faſten this part of this viſion upon any ſuch inconſiderable perſon as *Helxai*, but reſolve that the men here ſpoken of are directly the *Gnoſticks*, who, that they might not be perſecuted by the *Jewes*, made men *circumciſe* themſelves, which was directly the pretending that they were as good *Jewes* as any, *circumciſion* being a mark of the *proſelytes* of *juſtice*, and ſuppoſing the obſervation of the whole law (of theſe ſee *Gal* 6. 12. and *note* b. on this *chapter*) but were not really obſervers of the *Moſaical law*, *Gal.* 6. 3. ἀλλ' οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσι, *for they doe not themſelves keep the law* (perhaps were not themſelves *circumciſed*, for the ἀλλ' may belong to the whole *complexum* περιτεμνόμενοι νόμον φυλάσσουσι, and not to φυλάσσουσι onely, thus, *they that make others to be circumciſed, are not circumciſed themſelves, doe not themſelves keep the law*) but onely doe εὐπροσωπῆσαι, as he there ſaith, *make a fair appearance*, make advantage to themſelves, to avoid the fury of the *Jewiſh zealots*, by cauſing others to be *circumciſed*. And of theſe it is that *Ignatius* ſpeaks *Ep: ad Philadelph:* when he *warns* them not to learn *Judaiſme* ἀπὸ ἀκροβυστίας, *of thoſe that are not circumciſed*. Now why theſe that thus pretend to be *Jewes*, are here called the *ſynagogue of Satan*, is clear, *viz:* becauſe their *hereſie* was made up of all *filthineſſe*, and abominable *carnalitꝫ*, which is intimated in many places of the *Scripture*, by ἀσελγείαις, ἀσελγείαις, πονηρίαις, κακίαις, ἀθέμιτες εἰδωλολατρίαις, πλεονεξίαις, &c. all words to denote theſe *defiled practiſes* of theirs; and ſet down diſtinctly by *Epiphanius*, and others, but are too unſavoury to be here deſcribed. How commodiouſly theſe are by M. *Brightman* affirmed to be the *Arians*, pretending to be the *pureſt Chriſtians*, when they are not, (repreſenting the pureſt *Chriſtians* by the *Jewes*, which were their greateſt *enemies*, and *perſecutors*) I ſhall not here endevour to examine.

Οὐδὲ γὰρ οἱ περιτεμνόμενοι &c.

Ἐνσχημονῆσαι

f. Μέλλοντα πάσχειν ἐξ ἐμοῦ τοῖς φυλακίοις

This *perſecution* here foretold, ſeems to have fallen out in the time of the joynt reign of *Marcus Aurelius Verus*, commonly called *Philoſophus*, and *Lucius Verus* his brother, aſſumed by him into the *Empire*, *anno* 161. who reigned neer *twenty years*. In his time (as it appears by *Euſebius* l. 4. c. ult. and the *Epiſtle* of the *Church* of *Smyrna* there) μέχρι τῆς Ἀσίας ἀνεθρύπτοντο διωγμοὶ, *very great perſecutions diſturbed Aſia*. Of this perſecution 'tis remarkeable that it fell very heavy on this *Church* of *Smyrna*, and that *Polycarpus* was martyred in it, being till that time (at the age of 86.) *Biſhop* of this *Church*, which therefore wrote a full narration of it to the other *Churches*, in that famous *Epiſtle* of theirs recorded by *Euſebius*, and ſet out lately at *London* by the *Archbiſhop* of *Armagh*. Before him many others were martyred διὰ παντοδαπῶν κολάσεων καὶ βασάνων, *with all kind of puniſhments and tortures*, ſet down to the life in that *Epiſtle*. But of *Polycarpus* the ſtory is moſt large, and may there be viewed, out of which *three* things only I ſhall mention, in order to the explicating of this place, 1. That he himſelf received a *viſion* a little before it, and ſaw in his *ſleep* his *pillow*, whereon he lay, of a ſuddain ſet on *fire*, and conſumed, and aſſoon as he waked, told thoſe, which were near him, that he ſhould διὰ πυρὸς ζωλῶ μιδαλῶξαι, *be burnt for Chriſt*, which ſignifies this *martyrdome* of this *Angel* of the *Church* of *Smyrna* (this ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ Χριστιανῶν, as the *perſecutors* called him, *the doctor of Aſia, the father of the Chriſtians*) to have been ſo conſiderable a paſſage of the divine *œconomy*, that it was thought fit to be matter of a *viſion* to him, and ſo might alſo well be to S. *John* at this time; And not only this in a *dream*, but, as he was a going to the ſtake, a voice was heard by many by-ſtanders, coming from heaven, Ἴσχυε Πολύκαρπε, καὶ ἀνδρίζου, *Polycarpus be ſtrong and valiant*. The *ſecond* thing is, that this death of his was the quenching of thoſe flames, the ending of that *Emperors* perſecution againſt the *Chriſtians*, who ὥσπερ ἐπισφράγισιν διὰ τῆς μαρτυρίας αὐτοῦ καλύψαντος τὸ διωγμὸν, ſaith the *Epiſtle*, *he did as 'twere ſeal up by his martyrdome*, and ſo give a concluſion to the *perſecution*, which, I ſuppoſe, is the meaning of the time of *ten daies* here ſet down for the *affliction*, ἡμερῶν δέκα ἕξει θλῖψιν noting ſome determinate (not very long) time in that *Princes* reign, wherein it ſhould laſt, and then be quieted again. The 3d thing is, that not only upon *Polycarpus*, but upon many others (particularly on *Germanicus*) great perſwaſions were uſed by the heathens to make them renounce their *faith* and *ſave* their *lives*, which is the meaning of the [ἵνα πειρασθῆτε, *that you may be tempted*,] and although ſome (as *Quintus* a *Phrygian*) were overcome with theſe temptations, ἢ ψυχὴ μαλακισθεῖσα &c. yet great multitudes *continued conſtant*, and *faithfull unto death*, and ſo were rewarded with this *crown of life*, i.e. the *honour* of *martyrdome* firſt, and then the *bliſſe*.

ἵνα πειρασθῆτε

That by *Pergamus* is here meant the *Chriſtian* *Church* from *Gratian*, *An: Chr:* CCCLXXX. to the year MCCC. is the phanſie of M. *Brightman*, ſomewhat about the proportion of the reſt of his interpretations. For, for this his only ground of affirming is, that *Smyrna* was diſtant from *Epheſus* but 320 *furlongs*, but *Pergamus* from *Smyrna* a greater ſpace, about 540 *furlongs*. But to ſee how *phanſie* rules this interpreter, and not any rule of *proportion*. For ſuppoſing that theſe diſtances of theſe *cities* had any *myſterious* ſignification in them (whereas they are not ſo much as taken notice of in the *viſions*) yet when the 320 *furlongs* had been ſet to denote no longer ſpace then from *Conſtantine* to *Gratian*, i. e. not above *ſixty years*, What appearance, or pretence of reaſon can there be, that the addition of *two hundred* and *twenty furlongs* to that number, which wants a *third* part to be double to the former, ſhould improve that

g. Πέργαμος

ſixty

sixty into *nine hundred and twenty* years, which is almost *sixteen* times as much as that former. But more wonderful it is, that having proceeded by this rule of *proportion*, wherein five hundred and fourty furlongs, i.e. about sixty eight English miles should signifie the space of *nine hundred* years, yet afterwards the *eighty English miles*, whereby *Thyatira* was distant from *Pergamus*, should signifie but *two hundred and twenty years*, the unproportionableness of which being discerned by him, was sure the reason that he there chose to set down that space in *English miles*, whereas p.37. the former had been set down by *furlongs*, the *eighth* part of a *mile*, that so the *greater* number of those in one place, than of *miles* in the other, might amuse the Reader, and keep him from taking notice of the *unproportionableness*.

h. Θρόνος τοῦ Σατανᾶ

This *throne of Satan* surely signifies the power of *Satan*, exercised in their *idolatrous worships*, and *sacrifices*. Thus, saith *Surius*, there was a *Temple of Diana* at *Pergamus* at this time. And in the *Greek* μηνολόγιον, where *Antipas*'s *Martyrdome* is commemorated, though there be not mention of this *Temple*, yet there is of the *Idel-worshippers* and their *sacrifices*, of the *Devils* (δαίμονες σεβόμενοι παρ' αὐτοῖς) that were *worshipt* among them, and did then acknowledge themselves οἰκεῖν ἐν τῷ τόπῳ, *to inhabit*, and *reside* in that *place*, and receive τὰς προσαγομένας θυσίας, the *sacrifices* that were *brought* them, and, in a word, of the ἡ τῶν Ἑλλήνων παλαιὰ θρησκεία, the *old religion* of the *Grecians* that was amongst them, with which *Christianity* began now to be *competitor*. To all this *Metaphrastes* adds the great *barbarity*, and profest injustice of that place, whose Citizens, saith he, took themselves to be *just*, and *valiant*, and *good*, (interpreted it a special piece of *virtue*) if they did but accuse a *Christian*, or bring him to his *Martyrdome*. By other Authors it appears that *Æsculapius* had a *Temple* there, and *Andreas Cæsareensis* saith of it, κατάπλεων ὅλον ὑπὸ τῶν Ἀσίας πάσης, that it *was fuller of Idols than all Asia beside*.

i. Ἀντίπας

The story of *Antipas*'s sufferings in the reign of *Domitian*, is set down compleatly by the *Menology April* 11. That he was contemporary with the *Apostles*, ordained *Bishop* of the (*Asiatick*) * perhaps it should be ἐκκλησίας, for so after it follows, ἀπάρχων τῆς κατὰ Πέργαμον ἐκκλησίας Ἀρχιερεύς, *Church about Pergamus*, ἀπὸ Πέργαμον * τῆς Ἀσίας ἀπέχοντος σταδίους), that in his *very old age*, ἐποίμανεν, *he fed, and ruled the flock in all godliness*, and was therefore apprehended by the *Idolaters*, the *Devils* that were worshipt among them appearing to them, and telling them, that they could not dwell there, nor receive the *sacrifices* which were brought them, ἀλλὰ ὑπελάμβανεν ὑπὸ τοῦ Ἀντίπα, but that they were *driven away by Antipas*. Hereupon he was carried before the Prefect, who endeavoured to perswade him ὅτι τὰ πρεσβύτερα πιστότερα ἦν, *that the old religion of the Gentiles was more venerable*, that *Christianity* was but ὀλίγου ἀρξαμένη, *newly sprang*, received by few, and so not so venerable, as the *Gracian* worship. To which he opposed the story of *Cain*, and in him the *Antiquity* of impiety, which yet sure, said he, was not fit for godly men to set before them for an example; Whereby the *Prafect* being enraged, put him into a *brazen bull*, τῷ κατὰ πᾶσαν βολὴ πυρωθέντι χαλκευτηρίῳ, wherein praising the mercy and power of *God*, and giving him thanks ὑπὲρ ὧν ἠξιώθη δι' αὐτὸν παθεῖν, *for what he was thought worthy to suffer for him* &c. he was there scalded to death, and to him this inscription is set in a distich.

Ταῦρε παλαίης ταλαεργὸς Ἀντίπα,
Ὃς τε φλογίζειν ἔσχες, οὐ καιτίζειν, *Thou art, O Antipas, set to wrestle with a bull, which could scald, but was not able to gore thee.* As for M. *Brightman's* wanton phansie of this name * *Antipas*, that it doth denote that the *Martyrs of that age*, *to which he refers that* part of the vision, should be *Antipapæ*, or *Antipopes*, It is too *vain* to be seriously repeated, or considered.

* Vocatur Antipas non fictio sed vero nomine, quod nomen tot pene literis & syllabis Martyres hujus temporis declarat fore Antipapas. E.33.

k. Μάννα κεκρυμμένον

Manna, that *bread* that *came down from heaven*, among the *Israelites* was so called from מנה *præparavit*, ἕτοιμον ἄρτον ἐσθίειν, *bread ready to eat*, sent down to them from heaven, in the phrase of the Book of *Wisdome*. By this may fitly be denoted all the inward *comfort* and refreshment, and sustenance of *souls*, which *God* affords *Christians* in this life, the things, which *God hath prepared for them that love him*, 1 *Cor.* 2. 9. and particularly the *inward* joy that ariseth from the practise of *Christian* virtues, which carry with them a *blessednesse* in *this* life, especially of confessing and *suffering* for *Christ*, and that is here said to be bestowed upon the *Conqueror*, i.e. on him that holds out, falls not away to eating of the *Idol-feasts*, which they that did, and by that means promised themselves *advantage* and *safety*, are said by *Eusebius* (speaking of those times) to have failed of those very advantages they looked for, being put to *death* by the persecuters, under pretence of some other cause, as guilty of *homicide*, &c. and so to have perished without all *comfort* or hope, of which the faithful *Confessors* were so full. A notable testimony we have of this in *Eusebius* l. 5. c. 1. Ἐνταῦθα μεγάλη τις ἡ οἰκονομία τοῦ θεοῦ ἐγίνετο &c. there *was a strange disposal of divine providence* observable *at that time* (speaking of *Polycarp's Martyrdome*) *For they that, when they were apprehended, denyed Christ, were yet imprisoned as Christians, and there kept as murtherers and abominable persons, and so were doubly miserable above others, whose afflictions were alleviated*, saith he, *by the joy of suffering for Christ, by the hope of Gods promises, by their love to Christ, and the Spirit of the Father*; which, all together, make up the *Manna* here spoken of. And this is fitly here called κεκρυμμένον *hidden* or *secret*, because it is enjoyed in the heart of the *Christian* onely.

l. ψῆφος λευκὴ

Ψῆφος signifies properly *calculus*, a *stone*, such as they used in popular *Judicatures* or *Elections*, the custome being to give their *votes* in either of these, by such stones. These were either *white* or *black*, the *white* was a token of *absolution*, or *approbation*, the *black* of *condemnation* or *rejection*. Agreeably hereunto, as there were *Judges* in the *Agones*; so there were *calculi* too, by which the *Victors* reward was assigned to him, a *white stone* noting it, and the *Victors name* with the *value* of the prize written on it. That these are here referred to, appears by the phrase, νικῶντι δώσω, *to him that overcometh, will I give*, noting that *reward*, which the βραβευταὶ did adjudge to them whom they approved of, viz. to the δίκαιοι, or νικῶντες

appro-

approved, and *conquerours*, as it is in the *Oracle*

Ἀγγὸς γὰρ Χειστὸς τύπτις τὰ δίκαια βεβαίωσι
Καὶ δοκίμους στέφει. *Christ will be sure to give them their due rewards, and will crown those that are approved.*

Ονομα καινὸν

And this reward is here said to be a *new name*, i. e. the *name of Christ* on this *white stone*, noting the reward of perseverance in *Christianity*, to belong to him, of whom 'tis here said, that 'tis an honour and dignity that no man can judge the advantages of. but *he that hath received it*, as amongst us, he that draws in a *Lotterie* hath in the paper (answerable to the ψῆφος here) which he drawes the name of the *prize*, which belongs to him, and that he so drawes, that no man but himself *knows* what it is. Thus c. 19. 12. speaking of *Christs* victory over his enemies by bringing some to *Christianity*, and destroying others, it is first said, that he hath many *crowns upon his head*, each of those being a testimony of a *victory* over some kingdome, and then to the same purpose it follows, he hath a *name, that no man knows but himself*, i. e. such a ψῆφος, or *white stone*, or *counter*, on which his *name* is written, by which he is to receive his *reward*, which according to this custome here, may be *looked* on, and seen by *himself*, but by no body else, without his permission, And what that *reward* was, is after set down in that place, v. 16. (under the title of his *name*) to be *King of Kings*, &c. i. e. for the *Princes* of the world to be converted to *Christianity*.

ὃ οὐδεὶς οἶδεν, εἰ μὴ ὁ λαμβάνων

Διαδήματα πολλά

m. Θυάτειρα

That *Thyatira* is the name of a City then in being really, appears from *Act.* 16. 14. As for M. *Brightman's* phansie that the word is θυγατερα a *young*, or *new-born daughter*, and so notes the *growing* piety of the *Church* from the year *one thousand three hundred, to one thousand five hundred and twenty*, which saith he, as a *young child*, growes, till it comes to perfection, this may go in the number of his *profound* inventions, of which he would perswade the *Readers*, that they are the *dictates* of the *holy Ghost*, which was somewhat necessary to be pretended, there being so little shew of *sense* or *reason* in them.

n. Ἰεζαβὲλ

The *heresie* of the *Gnosticks* is here described by *Jezabel*, and the *destruction* thereof here set down v. 22. It began in *Simon Magus*, see *Euseb.* l. 2. c. α'. He, saith he, seeing *Philip's miracles* and pretending *faith* in *Christ*, so farre as to obtain *baptisme* from him, set up μιαρωτάτην αἵρεσιν, a *most polluted* abominable *heresie*. Then c. κγ'. he did many *magical miracles* by help of the *Devil's* working in him, and was counted a *God* in *Rome* in *Claudius's* time, and was generally *worshipt* by the *Samaritans*, and by some few ἐν ἄλλοις ἔθνεσι *in other nations* (whether *Judaa* or *Galilee*, or in other *places* where the *Jewes* were *dispersed*) ὡς πρῶτον θεὸν *as a chief*, or *first*, or *prime God*. This was the meaning of δύναμις θεοῦ (as the *antient MSS.* have it, see *Act.* 8. 10.) ἡ καλουμένη μεγάλη the *power of God, called the great* power, i. e. the *supreme divine power* (see 2 *Thess.* 2. 4.) To him was joined a famous *whore* of *Tyre*, and she was styled his πρώτη ἔννοια, his *first conception*; Now those that followed this *Sect* of his, saith he, ἀσεβεσι καὶ διὰ παθῶν βιβεντίοις Χειστιανῶν φιλοσοφίαν ὑποκινίζουσι &c. *pretending the Christian Religion, so famous for temperance and purity of life*, thinking to keep free from *idolatry*, which by receiving *Christianity*, they had forsaken, by the treachery of his *heresie* were brought to it again, καταπίπτοντες δὴ χαμαὶ καὶ σέβονται αὐτῷ τε τῷ Σίμωνι, καὶ τὴν αὐτῷ Ἑλένην, δυσμάσι τε καὶ δυσεσι καὶ μυστηρίοις τέτοις ἐπιχειροῦντες, *falling down before images, and pictures of Simon and Helena, and doing them worship with incense and sacrifices, &c.* As for the ἀπόῤῥητότερα the *more secret* and *mysterious* practises of these men, they are such, saith he, ὧν τὸ πρῶτον ἀκούσαντα ἐκπλαγήσεσθε, *that he that first hears them will be amazed*, or, as they themselves speak (συμβεβηκέναι) *strucken into astonishment*, the things which are practised among them being so full (δεινῶν, ὡς ἀληθῶς, καὶ φρικτῶν ἐκφύσεως καὶ μανίας) *of true horror, and extasie and madnesse*, ὡς μὴ μόνον μὴ δύνατα εἶναι παραδοθῆναι χαρτῷ, ἀλλ' οὐδὲ χείλεσιν αὐτὸ μόνον δι' ἀσεβείας αἰσχρηγίας καὶ ἀῤῥητοποιίας ἀνδρῶν σώφρονι λαληθῆναι, *that not onely they cannot be delivered in writing, but even that they cannot be spoken by any sober men for the excesse of filthinesse, and actions not to be uttered* (see *Eph.* 5. 12.) for, as he concludes ὅ, τι ποτὲ ἂν ὄνομάσθείη παρὰ ἀνθρώποις ἀκρῷ μιαρότητος, τέτο πᾶν ὑπερνικῶσιν ἢ τῶνδε μυσαροταπλάστοις ἢ ἀθλίαις, καὶ πανοῖον ὡς ἀληθῶς κακῶν σεσωρευμέναις γυναιξὶ καταπλάττουσι, *Whatsoever can be thought on as more abominable than all uncleannesse, that is much exceeded & overcome by this detestable heresie of men which deceive and defile miserable women, laden with all kindes of sins.* Which is the very phrase by which they are expresst 2 *Tim.* 3. 6. Of these again we have the same *Author* speaking in *Adrian's* time, l. 4. c. ε'. ζ'. that the *Devil* in stead of *persecutions*, used other *engines* against *Christianity* or the *Church*, πανοῦργοι καὶ γόητες ἀνθρωποι, *wicked men and sorcerers*, ὀλεθρίοις ὀργάνοις ψυχῶν, διακόνοις τε ἀπωλείας, *the instruments of destroying souls, and ministers of corruption* or *perdition*, who, being γόητες and ἀπατηλοὶ *sorcerers and deceivers*, ὑποδύντες ἑαυτοὺς ὑμῖν τὰ δόγματος εὐσεβείας, and being *called Christians*, and so conceived to have entertained, and to teach those *doctrines*, ἕτερα παρὰ ταῦτα ἀπῶν ἀλισκομένους εἰς βυθὸν ἀπωλείας ἄγουσι, *lead those Christians that are insnared by them into the abysse* or *depth of perdition*, and withal deterre all that have not received the *faith* from embracing it, by seeing what such men, that are called *Christians*, practise. A next successor of this *Simon*, or that took up his *heresie* and improved it, was *Menander*, of whom *Eusebius* relates the story, l. 3. c. κε'. as we have elsewhere set it down, and his conclusion is, that 'twas the *Devils* design διὰ τούτων γόητων καὶ χειρωνάξων σοφιστῶν ὑποδυομένων, τὸ μέγα θεοσεβείας μυστήριον δὴ μαχίᾳ σοφίσματι διαβαλεῖν, διαφθεῖραι δὲ καὶ αὐτῶν τὴν περὶ ψυχῆς ἀθανασίας, καὶ νεκρῶν ἀναστάσεως ἐκκλησιαστικὰ δόγματα, *by these sorcerers, pretending to be Christians, to defame the mystery of Godlinesse, and so root out the Christian doctrines of the Church, of the immortality of the soul, and resurrection of the dead.* After these came into the *Church* also *Cerinthus* (see *Euseb.* l. 3. c. κε.) as great a pretender to authority, *revelations* by *Angels*, working of *miracles*, and withal as great an instrument to *Satan*, in advancing of *lusts* and *idol-worships*, as any. Adde unto these the *Nicolaitans*

laitans, formerly described at large note c. (see *Eusebius* l. 3. c. 28.) and then *Saturninus* and *Basilides*, which divided *Menander's heresie*, or improved his beginnings between them, and set up, one in *Syria*, and the other in *Ægypt*, σχολῶν αἱρέσεων διδασκαλία *schools of impious heresies* (see *Eusebius* l. 4. c. 6.) and contemporary to them *Carpocrates* (see *Euseb.* l. 4. c. 7.) the father of another sort of the *Gnosticks*, who surpassed all the former, bringing into publick *Simon's sorcerias*, and professing, by way of acknowledg'd *doctrine*, the practise of all *uncleannesses*, as necessary to all that would arrive to the perfection of their μυσαγωγία, or *religion*, and that there was no other way to escape the κοσμικοὺς ἄρχοντας, *earthy rulers*, as they called them, but by paying them their dues by this διὰ πάντων ἀδεῖν *doing* such things as are *not to be spoken*. And these, saith he, the *Devil* used for ministers, when *persecution* was at an end, to deceive and *seduce* some, ἐξ εὐθείας τινὰς εἰς ἀπώλειαν ἀνδραποδίζεσθαι *and miserably to captivate* or *emancipate* them to *perdition*, and to give the *Gentiles*, that *beleived* not, πολλὰν κατ' αὐτῶν βλασφημίας πρόφασιν *much matter of reproach against the word of God*, the *fame* of these being spread every where to the *reproach* of *Christians*. These particulars set down by *Eusebius* thus by way of story, but very much more by *Irenæus*, *Epiphanius* and *Tertullian*, that have written against these *hereticks*, *ex proposito*, may suffice to give light to the interpretation of this part of the *vision*. As for the *destruction* of these, though in one place *Eusebius* say, that some of the *spawn* and followers of them remained until his time (and though it be clear by *Tertullian's* books against the *Gnosticks*, that some of these *hereticks* continued some space in the *Church*) yet in another place he saith that they were *suddenly*, and *remarkably* extinguished, and *brought to nothing*, that is, very much brought down by the hand of *God* upon them. Now this *heresie* of the *Gnosticks* having not any one acknowledged author, whose *name* it owns, but being a *colluvies* of all the *heresies* then abroad, made up of *Simon Magus*, *Menander*, *Basilides*, *Carpocrates*, *Cerinthus*, and the rest, is described in this Book by several names of the most *odious* persons in the *Old Testament*, which arrogated much to themselves. Thus before 'tis called the *doctrine* διδαχὴ Βαλαάμ of *Balaam*, as also by S. *Peter*, and S. *Jude*, and now here described by *Jezabel*, i.e. a *proud*, *imperious*, *painted* woman, *persecuter* of the *Prophet Eliah*, very *zealous* for *Idolatry*, guilty of the *blood* of *Naboth*, and so full of all abominable wickedness, (which is a fit character of their *doctrine*, and *practises*) and this person moreover supposed to arrogate to her self (that which *Jezabel* did not) the honour and title of a *Prophetesse*, i. e. pretending to *divinity* and *revelation* from *God*, a deep *mysterious* understanding of *Scripture*, and the βάθη τοῦ Θεοῦ *depths of God*, 1 *Cor.* 2. 10. beyond all others, and from thence grounding the particular matters of this *heresie* (though they were indeed but the βάθη Σατανᾶ, *depths of Satan* v. 24.) and calling it γνῶσις *knowledge*, as pretending all the followers of this *heresie*, to be prime special *Christians* of great perfection, for to such onely is that title applied by *Clemens Alexand.* 'Tis true indeed that *Epiphanius* (and out of him others) referres this title of *Jezabel* to those women *hereticks* which followed *Montanus*, and took upon them to be *Prophetesses*, about *Commodus's* reign, *Priscilla*, *Maximilla*, and *Quintilla*, under the pretence of *Revelations* spreading many monstrous *heresies* (of *Montanus's* being the *Paraclete*) which, saith he, were in this Church of *Thyatira*, not long after S. *John's* time. But because the Text referres to the known *doctrine*, and particularly the *uncleanesse* of the *Gnosticks*, and because the *heresie* of the *Montanists* was not a licentious *heresie*, but rather of too much strictnesse, and thereby seduced *Tertullian* to it, and lastly, because *Helena* that went along with *Simon Magus*, was a *woman* more capable of this title, therefore I cannot adhere to that interpretation. But without defining (that which is somewhat obscure) what City this of *Thyatira* was (one of that name being placed by *Strabo* in *Mysia*, another by *Stephanus* in *Lydia*, another by *Pliny* in *Ionia*, who also mentions a whole *Island* of that name) I shall rather interpret the *heresie* (which is here said to be permitted in that *Church*) of that known, *unclean sink* of men, the *Gnosticks* (described v. 14. in the same manner as here) that so over-run *Asia*, then leave it to any more uncertain subject to be applied to.

What is here meant by τὸ τέλος *the end*, may appear not onely by what hath been oft said of it, that it notes the end of the *Jewes Commonwealth*, (see *Mat.* 24. *note* c. d.) but by the *parallel* phrase that here goes before, ἄχρις οὗ ἂν ἥξω, *until the time wherein I shall come*. For that the *coming of Christ* notes that notable *destruction* of his *enemies*, the *Jewish crucifiers* of *Christ*, and *persecuters* of *Christians*, hath been often shew'd, (see *Mat.* 24. b.) By comparing of these two phrases together, the sense of this whole passage will be discoverable. To those in this *Church* of *Thyatira*, and the other *cities* under this *Metropolis*, which had not fallen off to the *Gnostick heresie*, he gives no other counsel for the present, but *this time come of destroying* the *Jewish persecuters*, and *Judaizing Gnosticks*, but that they continue as they are, do as they do, *hold fast what they have already*, ver. 25. And he that shall do so, *i. e. continue* thus *constant* against all *temptations* of either sort, the *offer of immunity* from *persecutions*, on one side, and the *carnalities* on the other, and so *overcome*, and *keep Christ's works*, *keep fast to the Faith*, till that long expected *period*, here is an honourable *promise* made to him, as the *reward* of this his *constancy* and *perseverance*; When that *end comes*, and *Gnosticks*, and *Jews* be destroyed, and so *peace* and *purity restored* to the *Church*, then these *constant Christians* shall be employed by *Christ* to *propagate* the *Gospel* to those who have not yet received it; and this is exprest by *Christs giving him power over the Nations*, *even as he received of*, *or from his Father*. For 1. it must be observed, that those words in the *former* part of v. 27. taken out of the *second Psalm*, must be read in a *parenthesis*, and so the end of v. 26. and the latter part of v. 27. will connect together, thus, *To him will I give power over the Nations*, *even as I received*, i. e. as I *received from my Father*. What this signifies, is apparent from *John* 20. 21. *As my Father sent me*,

ὁ. τὸ τέλος

ἄχρις οὗ ἂν ἥξω

Ἐξουσίαν ἐπὶ τῶν ἐθνῶν

κἀγὼ εἴληφα παρὰ τοῦ Πατρός μου

me, ſo ſend I you. The ſame *commiſſion* that *Chriſt* had from his *father*, he *gives* to his *twelve Apoſtles*, i. e. *authority* to *govern* the *Church* after him. This *authority* is here the ἐξουσία *power*, And as the *Apoſtles* had this *power* for their *time*, and ſome others *derivatively* from them, and thoſe that ſo derived it, may yet be ſaid *truly*, though not *immediately* to have *received* it from *Chriſt*, ſo here they that are made *Biſhops* in the *Church* after the *Apoſtles*, receive this *power* from *Chriſt*, and he is *truly* and *properly* ſaid to *give* it them; And as the *Apoſtles* power & *commiſſion* was firſt to *plant*, then to *govern Churches*, ſo here the *power that is promiſed theſe perſevering Chriſtians* of this *Church*, is to *preach* the *Goſpel*, and *propagate* it farther, then it was yet received, and having *converted*, then to *govern Churches*, and theſe being now made up, not (as before) of *Jewes* diſperſed, and their *Proſelytes*, but of *Gentile Idolaters*, that ſhould now *flock* in to the *Faith* of *Chriſt*, the *converting* them, and (having *planted Churches*) *ruling*, as *Biſhops*, among them, is that which is here ſtyled ἐξουσία ἐπὶ τῶν ἐθνῶν, *Power over the Gentiles*. And then to theſe are accommodated thoſe words out of the *ſecond Pſalm*, *And he ſhall rule them* (ſo the *Septuagint* reads, [ποιμανεῖ *rule*] from the *Hebrew* תרעם, from רעה *pavit*, though now the *Hebrew copies* have תרועם *ſhall break* from רוע, *fregit*) *ſhall rule them with a rod of iron, as the Potters veſſels are broken*. Thoſe words were firſt to be verified of *Chriſt* himſelf, in ſubduing the *Gentiles* to the *Faith*, and then as his *Power* given him by his *Father*, is by him communicated to others, ſo this *prophecie* is applyable to others alſo. Where, as the *rod of iron* ſignifying no more than a *ſword* or *ſcepter*, the *enſign* of power, and the *ruling* them wᵗʰ that, ſignifies the *governing* them, and that (ποιμαίνειν) *ruling* them as a *Paſtor*, or *Shepheard*, ſo the *Kingdome* of *Chriſt* being a *ſpiritual Kingdome*, and the *Scepter* conſequently a *ſpiritual Scepter*, there will no more be intelligible by this *ruling* the *Nations with a rod of iron*, than the *Paſtoral*, *Spiritual*, or *Eccleſiaſtical power* over the *Gentile converts*; Thus is the phraſe uſed c. 12. 5. of the *Church* eſtabliſhed at *Rome*, of which it is there foretold that it ſhall be very *powerful*, and *efficacious* in *converting* many to the *Faith*, μέλλει ποιμαίνειν πάντα ἔθνη, *it ſhall rule all the Nations*, (in a larger manner, than here is ſaid of *Thyatira*, where the [πάντα *all*] is omitted) i. e. propagate the *Faith* very far. And becauſe this converſion of them to the *faith* conſiſts in their *repentance*, and forſaking of their *Gentile ſins*, and rendring *future obedience* to the *faith* of *Chriſt*, and becauſe *repentance* is in *Scripture* expreſt *figuratively* by *breaking* and *ſhivering* of the *heart*, *Pſ.* 51. 17. which we ordinarily ſtyle *contrition*, and becauſe that *contrition*, if it be *ſincere*, excludes all *turning* again to the *forſaken* ſins, and that cannot better be expreſt than by the *breaking of a pot*, or *earthen veſſel*, which when 'tis *broken*, can by no art be made *whole* again, as *pots* of *ſilver*, or other *metal* may by being *melted* again, therefore this coming in of *Converts* to the *Faith*, is *rhetorically* deſcribed, both in the *Pſalm* and here, by *breaking* men as a *Potters veſſels* are broken. All which being thus far cleared to be the meaning of theſe two verſes 26. & 27. that they that were then (at the writing of this *Epiſtle*) but *members* of the *Church* of *Thyatira*, ſhould after, prove eminent *propagators* of the *Goſpel*, and *Biſhops* of their *Gentile*-converts, there will be little doubt but the 28. verſe [*And I will give to him the morning ſtar*] (i. e. to *him* that hath the *power given* him, v. 27.) is thus to be interpreted alſo. The *morning ſtar* ἀστὴρ πρωϊνὸς is the *Greek* for the *Hebrew* כוכב חבקר *the ſtar of the morning*, and it is ſometimes called φωσφόρος *the ſtar that brings light*, uſhers in the *Sun*, 2 *Pet.* 1. 19. ſometimes ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός, *Rev.* 22. 16. *the bright and morning ſtar*, and ſometimes ἀνατολὴ, the *Eaſt*, or *day-ſpring*, *Lu.* 1. 78. And though every of theſe in all thoſe places ſignifie *Chriſt*, in reſpect of his *light* and *luſtre*, yet it is certain that in other reſpects other things may be repreſented by it, ſo in *Iſaiah* the *King of Babylon*, is called *Lucifer*, *Sun of the morning*, in reſpect of his *power* or *ſplender*, above other *Kings*, And ſo 'tis poſſible it may here note ſome eminent *Prince*, or *Nation*, that the *Church* of *Thyatira*, i. e. the *conſtant Orthodox* pure *Chriſtians* in that *Church*, ſhould propagate the *faith* to, when the *heretical Gnoſtick profeſſors* there were finally deſtroyed. That that is the meaning of *Chriſts* [δώσω αὐτῷ, *I will give unto him*] may appear by what hath been ſaid of the phraſe of *Gods giving* unto *Chriſt*, *Joh.* 6. *note* d. *giving unto him for an inheritance, or poſſeſſion*, from *Pſ.* 2. 8 which being applied and communicated here by *Chriſt* to *men*, as it is there by *God* to *Chriſt*, will denote the *converſion* of them to the *Faith*, by the *preaching* of thoſe men, *commiſſion'd* by *Chriſt*. Thus the phraſe [*I will give*] is uſed c. 3. 9. *I will give them of the Synagogue*, i. e. as followeth, *I will make them that they ſhall come and worſhip before thy feet*, i. e. they ſhall be *ſubdued* unto thee. And ſeeing this phraſe is here alſo taken out of that *ſecond Pſalm*, as the former of *Ruling them with the rod of iron*, &c.] it is not improbable that from thence it may be explained. There it is ſaid to *Chriſt*, *I will give thee the heathen for thine inheritance, and the utmoſt parts of the Earth for thy poſſeſſion*, the former part whereof, is here v. 26. *giving him power over the Nations*, and then why may not this be parallel to the latter part? The *utmoſt parts of earth*, are the *extreme* points, *Eaſt* and *Weſt*, and the *morning-ſtar* may properly ſignifie one of theſe, the *Eaſt* in reſpect of the point, wherein it is wont to *ariſe*, and uſher in the *Sun*, and ſo is ſtyled ἀνατολὴ *Lu.* 1. *the Eaſt*, or *day-ſpring*, And then their *converting* the *Gentiles* of the *Eaſtern Nations*, to *Chriſtianity*, propagating the *Faith* over the *Eaſt*, much farther, after thoſe times of *perſecution* were over, may very probably be the meaning of this verſe.

CHAP.

CHAP. III.

Paraphraſe.

1. And unto the Angel of the Church in [a] Sardis, write; [Theſe things, ſaith he, that hath the ſeven Spirits of God, and the ſeven ſtars: I know thy works, that thou haſt a name that thou liveſt, and art dead.]

1. Thus ſaith Chriſt, who hath at his command thoſe ſeven Angels of God mentioned c. 1. 4. and hath authority over all the Biſhops or Governours of the Churches, and the congregations under them, to puniſh or reward them, I know your actions, and judge by them, and not by your pretenſions, and therefore do paſſe this ſentence upon you, that although you profeſſe to be Chriſtians, yet you renounce the faith when any perſecution approacheth. a.

* uphold the reſt
† fulfilled

2. Be watchful, and * ſtrengthen the things which remain, that are ready to die; for I have not found thy works † perfect before God.]

2. And ſome that have not as yet fain, are yet ready to do ſo, if they be not ſpeedily fortified, wherefore a great care muſt be taken of thoſe, that they be upheld. For though there be faith in this Church, yet there wants that love, which muſt conſummate this faith, and this that perfect love, that caſts out fear, that will make men confeſſe Chriſt in time of greateſt hazard, this, I ſay, is wanting among you.

3. Remember therefore how thou haſt received and heard, and hold faſt and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what houre I will come upon thee.]

3. Remember therefore the pure Chriſtian doctrine, which requires confeſſion with the mouth, as well as faith, and be ſtrong and conſtant, and make amends for your former failings. And if by continued negligence you thus fall again, expect that my judgements on you ſhall be ſudden, and unpreventable.

4. Thou haſt a few names even in Sardis, which have not defiled their garments, and they ſhall walk with me in white, for they are worthy.]

4. Some few names i. e. perſons (Act. 1. 15.) there are in this Church, which have not failed in this kind, have held out conſtant againſt all terrors, and confeſſed, and ſuffered for my name, and theſe ſhall not fail of the reward of Martyrs, they ſhall be clothed in ſhining garments, i. e. glorioufly or royally, and this as a reward of their Chriſtian conſtancy, for they have behaved themſelves as they ought.

5. He that overcometh, the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the [b] book of life, but I will confeſſe his name before my Father, and before his Angels.]

5. He that holds out againſt all temptations, and confeſſes Chriſt before men, ſhall be rewarded with the richeſt Martyrs reward, and though he be ſlain here, be ſhall be ſure to gain life by loſing it, I will make good my promiſe to this Confeſſor of mine, in confeſſing and owning him before my Father, and his Angels at the day of Judgement. b.

6. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

* ſaith the holy, the true, λέγει ὁ ἅγιος, ὁ ἀληθινὸς

7. And to the Angel of the Church in Philadelphia write, Theſe things, * ſaith [he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth:]

7. Chriſt, that is pure, and faithful to us, and that loveth, and owneth, and rewardeth thoſe, that continue pure and faithful, undefiled, and conſtant to the profeſſing of him, that hath as a Steward all power and authority put into his hand over the houſe of God, and ſo whatſoever he doth, ſhall ſtand againſt all controll.

† given διδωκα
* hoſt δίναμιν

8. I know thy works, behold, I have † ſet before thee an open door, and no man can ſhut it: for thou haſt a little * ſtrength, and haſt kept my word, and haſt not denyed my name.]

8. You have behaved your ſelves couragiouſly, and ſo as I approve of, and this behaviour ſhall be a means of enlarging the bounds of Chriſtian doctrine, of bringing in Proſelytes to Chriſt, in deſpight of all the cunning, or force of the adverſary, and this, becauſe that little Church, or hoſt, or congregation among you, hath been kept entire, and neither defiled with the impure mixture of the Gnoſticks, nor with their doctrine of renouncing Chriſt in time of perſecution, but hath held out againſt all.

9. Behold, I will make them of the Synagogue of Satan, which ſay they are Jews, and are not, but do ly; behold, I will make them to come, and worſhip before thy feet, and to know that I have loved thee.]

9. And for the Gnoſticks that have joined with the Jews to perſecute you, that have not onely been thus careful to preſerve themſelves by ſubtle compliances, to appear to be Jewes, to eſcape perſecutions from them, (ſee note on c. 2. e.) being indeed the moſt polluted villains in the world, but farther have joined with them to annoy the Chriſtians, let them know that their cunnings and ſubtilties ſhall ſtand them in little ſtead, the time ſhall come, that they ſhall ſee, that thoſe which have ſerved Chriſt moſt faithfully, and couragiouſly, ſhall fare beſt, even in this world, and that Gods love is more uſeful, and worth having, than any other acquiſition, which is gotten with the loſſe of that, and in ſtead of being able to prevail againſt you, they ſhall be themſelves ſubdued, and deſtroyed, ſee note on c. 2. l.

† tempt πειράσαι

10. Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the houre of temptation, which ſhall come upon all the world, to † try them that dwell upon the earth.]

10. And becauſe you have obſerved my command of conſtancy, perſevered in the confeſſion of Chriſt, even in time of perſecution, and have been contents to ſuffer for me, I will preſerve and deliver you from thoſe perſecutions, which are about to fall upon the Chriſtians every where, as a ſharp trial to them.

11. Behold, I come quickly, hold that faſt which thou haſt, that no man take thy crown.]

11. This patience and purity of yours, I ſhall ſpeedily reward, Be ye therefore ſure to perſevere now this little while, that all that hitherto you have ſuffered, be not loſt, and unrewarded, as it would, if now at laſt you ſhould fail.

12. He that thus holds out, ſhall be a pillar of the Church, and live quietly to perform the office of an Apoſtle in it, he

12. Him that overcometh, will I make a pillar in the Temple of my God, and he ſhall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jeruſalem, which cometh down out of heaven from my God, and I will write upon him my new name.]

ſhall no more be diſturbed, or caſt out (Mat. 8. 12.) And I will acknowledge him as a perſon truly godly, a true member of the pure Catholick Chriſtian Church, known by the name of the new Jeruſalem deſcending from heaven (ſee note on c. 21. b.) one that is approved by me, as a faithful true Chriſtian (ſee note on c. 2. i.)

13. He that hath an ear, let him hear, what the Spirit ſaith unto the Churches.

14. This is the meſſage of Chriſt, the Amen, in whom all the

14. And unto the Angel of the Church of the Laodiceans, write, [Theſe things ſaith the Amen, the faithful and true ᶜ witneſſe, the beginning of the creation of God;]

promiſes of God are fulfilled, the faithful witneſſe, that hath confirmed the doctrine, brought from his father, by laying down his life for it (and ſo is a witneſſe that deſerves to be beleived) and requires all his diſciples to do the like, when there is occaſion for it, he that is the father of the Chriſtian Church;

d. 15. I have examined and conſidered

15. I know thy works, that thou art ᵈ neither cold nor * hot, I would thou wert either cold or hot;]

* fervent ζεστὸς

your temper, and finde it ſuch, as I can no ways like, you profeſſe the Chriſtian faith, know and receive the Goſpel, and ſo are not quite cold, and yet have no Chriſtian zeal or love, to endure any thing for Chriſt.

16. And ſo you are of a very indifferent temper, though there be none of thoſe which directly renounce the faith among you, yet on the other ſide,

16. So then becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth;]

there be none that confeſſe it with any warmth or zeal: And certainly the faith of Chriſt is ſuch, that if it be at all received, may deſerve our utmoſt fervency, the laying down our life for it, and if it be not thought worth that, 'twere better never to have received or profeſt it at all; this indifferency of yours, like luke-warm water, nauſeous to the ſtomach, and cauſe of vomiting, is matter of loathing to God, and will bring utter rejection upon you.

17. A great opinion you have of your ſelves, that ye are in

17. † Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not, that thou art wretched, and * miſerable, and poor, and blinde, and naked.]

† For ὅτι * pitieous ἐλεεινὸς

an excellent ſtate, have need of nothing, are beyond all others, when indeed you have nothing of a Chriſtian in you, no zeal, or fervency of love towards Chriſt, ye never think of ſuffering for him, or getting any part of the Chriſtians crown.

18. My advice therefore is, that you be content to endure ſome ſmart for Chriſt,

18. I counſel thee to buy of me gold * tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſſe do not appear; and † anoint thine eyes with eye-ſalve, that thou mayeſt ſee.]

* refined out of πεπυρωμένον is † ſalve to anoint, for the King's MS. reads κολλύριον ἐγχρίσαι

if you mean to receive any crown from him, that you be couragious in the confeſſing of Chriſt, and contend for that ſhining royal robe, that belongs to Martyrs, without which, (in intention at leaſt of mind) you are ſtill imperfect, and under the reproach of cowardiſe, and want of love. And to this purpoſe that ye look deeper into the nature of Chriſtian Religion, the precepts, doctrines, and examples thereof, and there ye ſhall finde what yet ye ſee not, that caſe and proſperity here, are no ſigne of God's favour, but on the other ſide

19. The expreſſion of his fatherly love to his children, is

19. As many as I love I rebuke and chaſten.] Be zealous therefore and repent.

the beſtowing ſome chaſtiſements upon them, thereby to fit them for his love.

20. Lo, I have waited long, and called for, and expected this

20. Behold, * I ſtand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will ſup with him, and he with me.]

* I have ſtood ἕστηκα

loving reception from you, and the doors being barred within by a cuſtome of ſinning and negligence, I have not yet (though I have the key in mine hand v. 7.) found any admiſſion: And now I am admoniſhing of you, calling you to repentance, and whoſoever ſhall thus open, and receive me into a pure Chriſtian heart, I will enter into a moſt free commerce of love with him, and this converſion of his ſhall be matter of mutual rejoicing, and feſtivity to both of us.

21. And upon his ſuffering, and enduring for me, and conſtant perſeverance in that love even to death, in deſpight of all temptations, to the contrary,

21. To him that overcometh will I grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my father in his throne.]

he ſhall be partaker with me of that honour, that my Father hath exalted me to, as the reward of my ſufferings, (ſee note on c. 2. o.)

22. He that hath an ear to hear, let him hear what the Spirit ſaith unto the Churches.

Notes on Chap. III.

a. Σάρδεις

That *Sardis* is the firſt *reformed Church*, in the *Antitype*, that of *Germany*, begun at *Wittemberg* by *Luther*, *An. Dom.* 1517. is the affirmation of M. *Brightman*, but without any other proof, but either that *Sardis* is more *ſomberly* than *Thyatira*, and ſo, according to his phanſie, muſt have more of the *life* of *truth* in it, Or becauſe there is no mention here of *Balaam* and *Jezebel* (which he had reſolved muſt ſignifie the doctrines of *Chriſtian Rome*) the abſence of which muſt ſignifie to him a breaking off from the *Roman communion*, Or that ſhe had *a name to be living, but was dead*, which, ſaith he, muſt referre to the doctrine of *conſubſtantiation* among the *Lutherans*, an argument that they were hugely amiſſe, and ſpiritually *dead* after that *reformation*. But alas how farre are theſe from

from being *markt in the forehead*, or the *writing an Epiſtle* to *Germany by name*, which in his *Epiſtle* he promiſed to ſhew us? This were a ſtrange rate of interpreting of *dreams*, which no *Oneirocritick* would allow of, but a much ſtranger of explaining of *prophecies*. The ſame courſe hath he taken in the other two remaining *Churches*, *Philadelphia* muſt needs be the *Helvetian*, *Swediſh*, *Genevan*, *French*, *Dutch*, *Scotch reformed Churches*, but no reaſon for it again, but that the city of *Philadelphia* was yet farther *ſouth* than *Sardis*, and ſo muſt needs ſignifie ſome encreaſe of *reformation*. And 2^dly, that the name of *Jezebel* was not in it. And 3^dly, that the word *Philadelphia* ſignifying *brotherly love*, cannot be applied to any, but this pattern of all piety (to which the *Author* had ſo much kindneſſe) the *Church* of *Helvetia*, and *Geneva* &c. And the reformed *Church of England* muſt be the *Church* of *Laodicea*, not from any denotation in the name, or *characters* in the *forehead* (which he promiſed to all in his *Epiſtle*, and attempted to ſhew in the former of them) but onely becauſe *Epiſcopacy* was here retained, and ſo was a mixture of *cold* with that of *heat* in the *purity* of the *doctrine*, and conſequently is the *lukewarm Church* which is here found fault with. How eaſily any favourer of *Epiſcopal Government* might apply this reaſon to any reformed *Church* that hath caſt out *Biſhops*, and ſay that they were *warm* in reſpect of *Primitive purity of doctrine*, but *cold*, in reſpect of a *government* which is contrary to the *Primitive*, and conſequently that *Geneva* it ſelf were *Laodicea*, is obvious to every man. And yet after this manner doe his groundleſſe looſe interpretations proceed, which in each of theſe *ſeven Churches* I have pointed at, to give the Reader a δεῖξις, or taſt of the interpretations of this man, whoſe licentious phanſie, and love of *change* hath aſſiſted him to make them, and whoſe *authority* among many, and the opinion of the *Apoſtolicalneſs* of his writings hath holpen him to *ſeduce*, and *blind* ſo many. Having given the Reader this view of ſo many ſeverals, I ſhall not hereafter give my ſelf that ſcope, but in the enſuing *prophecies* leave him to be judged of by any, who ſhall be at leiſure to conſult him.

b. This *book* wherein *names* are ſaid to be *written*, and from thence *blotted out* ſometimes, is here uſed by *analogie* with *regiſters* in cities, containing the names of all *citizens*, and from which *rebels*, and *deſertors* were blotted out. *Cenſores populi avitates, ſoboles, familias, cenſento, Let the Cenſors ſet down or regiſter all mens ages, children, families*, ſaith *Tully de Leg:* 3. Theſe were at *Athens* called λῆξιαρχικὰ γραμματεῖα; See ch. 13 8. and ch. 20. 12. where this *book of life* is diſtinguiſht from the *books*, which were the *records* of what was done, (ſuch as are mention'd *Eſth:* 6. 1, 2.) out of which it ſeems the *records* are brought, by which the wicked are judged κατὰ τὰ ἔργα *according to their wicked works*, which are there recorded, from which certainly it is, that any man's name is *blotted out* of this *book of life*, or is not *found written* in it. And ſo S. *Chryſoſtome*, and the *ancients* underſtand this *book of life*, to be that, in which according to their qualifications, and *demeanours* in their *lives*, and eſpecially at their hour of *death*, men are ſaid to be *written* or *blotted* out, (ſee *Lu.* 10. 20. and note on *Phil.* 4. 3.)

c. The word μάρτυς a *witneſs*] is in this book, and ſince in the ordinary uſe of the *Church*, ſet to ſignifie one that for the *teſtifying* the truth of *God*, laies down his *life*, And he that doth thus, as he is πιστὸς *faithful* to *God*, who hath employed him, ſo is he ἀληθὴς *true* (in the ſenſe that on the *Goſpels* we have oft given of that word) one that deſerves to be *beleived*, and both theſe words, πιστὸς and ἀληθὴς, *faithful* and *true*, are the juſt rendring of the *Hebrew* אָמֵן which is here expreſt by *Amen*, a word which comes from the root אָמַן, which in *Hiphil* ſignifies *credidit*, *beleiving*, but in the *noun*, *fidus*, *fidelis*, *verus*, and *fide dignus*, *faithful*, *or worthy of beleif*. This title then of *Amen*, or μάρτυς ὁ πιστὸς καὶ ἀληθὴς, *faithful and true witneſs*, is here beſtowed on *Chriſt*, who to teſtifie the meſſage or doctrine (which he brought) to come from heaven, layd down his *life*. And therefore the *Church* writers, which have ſorted the *martyrs* of the *Church* into ſeveral ranks or forms, and given them diſtinct titles accordingly, to *Stephen* that of πρωτομάρτυς, *the firſt martyr* of the *Church*, to the reſt of the *Apoſtles*, *Biſhops*, and *Eccleſiaſtical* perſons, that of ἱερομάρτυρες *ſacred martyrs*, to the great or *noble* men that of μεγαλομάρτυρες *noble martyrs*, to the *virgins* and women that of καλλιμάρτυρες *fair martyrs*, to the *common* people of ἁγιομάρτυρες *holy martyrs* have reſerv'd unto *Chriſt* the title of ὁ μέγας μάρτυς, *the great witneſſe*, or *Martyr*.

d. All that is here ſaid of this *Church* of *Laodicea* ſeemeth very intelligible by applying to them that *one* part of the *doctrine* of the *Gnoſticks*, that ſeems to have gotten in among them (though not thoſe other *carnal villanies*) viz: that it was ἀδιάφορον an *indifferent* thing, perfectly lawfull to renounce *Chriſt* in time of perſecution. This is clearly the *lukewarmneſs* here, which is a *middle* indifferent temper between being *Chriſtians*, and no *Chriſtians*, and in ſtead of that, *God* commends to them πεπυρωμένον χρυσὸν *refined gold*, fetcht out of the *fire*, i. e. directly the *crown of martyrdome* (contrary to that *mixture*, and allay of *droſſe* that is now in them) and the *white*, or *ſhining garments*, the enſigne and character of the *Martyrs* every where in this *book*. And for their ſaying that *they are rich* &c. and *not knowing that they are wretched* &c. this is again the mark of thoſe *Gnoſticks*, which had ſuch *great* ungrounded *opinions* of their own perfections. A phyſical diſcourſe on this place may be ſeen in *Valeſius Sac: Phil:* c. 90.

Μάρτυς

Laodicea

Περιπεφυλιν χρυσὸς

Λευκὰ ἱμάτια

Paraphrase.

CHAP. IV.

a. 1. In this chapter, being the begining of another vision, is first represented the calling, and admission of John into heaven (by way of vision, (as we read of S. Paul, that he was snatcht into the third heaven, 2 Cor. 12. 2.) to receive revelations of some things, which should shortly come to passe, And the manner of calling him was by a shrill voice, imitating the sound of a trumpet, (by which assemblies are wont to be called) but that it was articulate.

1. After this * I [a] looked, and behold a dore was opened in heaven: and the first voice which I heard, was as it were a trumpet, talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.]

* I saw

b. 2. And accordingly, saith he, I was, (in an extasie or vision) presently transported thither, and there was represented to me a throne erected for judicature, and God the Father sitting on it (see Ezech. 1. 26.) like the Bishop of Jerusalem in councel.

2. And immediatly I was in the spirit: and behold a throne was set in heaven, and one [b] sat on the throne.]

3. And he sate as in majesty, and the appearance of him, or, the colours, wherein he was represented to me, were, like the colour of a Jasper and Sardine stone, the former having its name in the Hebrew (Exod. 28. 19.) from the firmnesse and hardnesse of it, as being unmalleable, thereby to signifie God's omnipotence, The second (Exod. 28. 17.) from the rednesse or fierinesse of it, to signifie him terrible in his judgments, as a flaming fire, Heb. 12. 29. But withall there was a rainbow round about the throne, which was Gen. 8. 13. a token of God's covenant with man, and is used Ezech. 1. to describe a glorious appearance of God, (the appearance of the likenesse of the glory of the Lord v. 28.) and so again here ch. 10. 1. and the colour of it was like an Emerald, i. e. of a most pleasant greennesse, fitly signifying the Evangelical covenant of mercy, mixing, in all God's judgments, most mercifull preservations to the faithfull in the midst of his punishing the obdurate, ch. 7. 2. &c.

3. And he that sat, was † to look upon, like a Jasper and a Sardine stone; and there was a rainbow round about the throne, in sight like unto an Emerald.]

† in countenance ὁράσει

c. d. 4. And on each side of this throne were other chairs, four and twenty in number, as of so many Bishops, sitting with the Bishop of Jerusalem in the Councel, and accordingly arrayed in white garments, and mitres on their heads.

4. And [c] round about the throne were four and twenty * seats, and upon the seats I saw [d] four and twenty elders sitting, clothed in white rayment, and they had on their heads crowns of gold.]

* thrones θρόνοι

5. And as the law was by God once delivered in a terrible c. manner, by the ministerie of Angels, so it now seemed to be produced as terribly, to threaten, and give in evidence against sinners: And seven Angels, like seven deacons in the Church, stood waiting on this judicature, (see note on ch. 1. b.)

5. And out of the throne proceeded lightnings, and thundrings, and voices; and there were seven lamps of fire burning before the throne, which are the [c] seven spirits of God.]

f. g. 6. And before this tribunal of God's were brought all the people of the Jewes, expressed by a sea, or multitude of waters (waters signifying people in this prophecie, c. 17. 15.) and all their thoughts and actions laid visible and discernible before this Judge, their own consciences as a crystal-glasse, reflecting, and acknowledging the accusations that are brought against them: And at every corner of this judgment-seat were the four ensignes of the standards of Israel, meaning thereby four Apostles, that were present at the Councel at Jerusalem, Act. 15. and that had most especially reference to the Jewes (which were the people on whom this judicature was to passe) and these had many eyes before and behind, (see note l.) i. e. the gifts of prophecie, and also of interpreting the scriptures of the Old Testament, the first looking forward, the other backward.

6. And before the throne there was a sea of glasse like unto crystal: and [f] in the midst of the throne, and round about the throne were [g] four † beasts full of eyes, before and behind.]

† living creatures ζῶα

h. 7. And the four ensignes were, as they were in Ezechiel, c. 1. the images of a lyon, and an oxe, and a man, and an eagle, which may, by way of hieroglyphick, (fit enough for a vision) all of them put together set out that title of God, [slow to anger, and swift to mercy] and so represent him as he is in his dealing with these Jewes, whom he was now about to judge, having warned them by the Prophets, by Christ, by the Apostles; and (the converted Jewes in Asia) by the Epistle to the Churches, ch. 1. 2, 3. before he proceeds to judgment against them, and when he doth so, wonderfully delivering the penitent beleivers out of that destruction.

7. And [h] the first * beast was like a lyon, and the second † beast like a calf, and the third * beast had a face as a man, and the fourth † beast was like a flying eagle.]

* living creature, † living cr: * living cr: † living cr:

i. 8. And the bearers of these four standards had each of them six wings, like Seraphim's, Isa. 6. 2. (with two of them covering the face, with two the feet, or secret parts, and with two flying, noting the humility, chastity, love or zeal in Gods service, that was remarkeable in these, in opposition to the contrary in those, which should now be judged, especially the Gnostick Judaizers) and were full of eyes, as before, v. 6. behind and before, in respect of their understanding of the prophecies and types of the Old Testament, and their gifts of prophecie given them by God, and they labour incessantly for the advancement of God's glory, and the kingdome of Christ, and evidencing to unbeleivers their approaching ruine, and to beleivers God's fidelity, in making good his promise to them, in delivering them, and destroying their enemies.

8. And the four * beasts had each of them six wings [i] † about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God * almighty, which was, and is, and is to come.]

* living creatures † being full of eyes round about and within * the ruler of all things ὁ παντοκράτωρ

9, 10, 11. And while they did so, the Bishops of the Christian Church in Judæa did adoration to God, acknowledging his fidelity & infinite power, from whom they have receiv'd all, and therefore are in all reason to employ all to his service, and to depend, and trust on him in the midst of all dangers, as on a faithfull creatour 1 Pet. 4. 19. (see Act. 4. 24. 30.)

9. And when † those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

† the living creatures shall give δώσουσι τὰ ζῶα

10. The four and twenty Elders fell down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.]

The

a. εἶδον

The word εἶδον here is not to be taken in the ordinary notion of *seeing*, *looking*, or *beholding*, but in that (so solemn among the *Prophets*) of the *Hebrew* חזה from whence their *prophecies* are called חזון *vision*, and each *prophet* חוזה a *Seer*; and so 'tis generally taken in this *book* and is best explained by ἐγενόμην ἐν πνεύματι, *I was in the Spirit* ch. 1. 10. This joyned here with μετὰ ταῦτα] denotes either a distant *matter*, or a distant *vision* from the former, and having no *accusative* case after, to restrain it, it is a general title belonging to the whole passage after it, as farre as that *vision* goes; For it hath formerly been said, that these *visions* were delivered at *several* times (see the *Præmonition*) At what *distance*, or space one from another, or in what order distinctly they were received, it is uncertain, save only that they were not before *Claudius*, nor after *Domitian*. But for the completion, there is no necessity, that that should begin at the end of the completion of the former, i.e. that the *destruction* of the *Jewes* here represented in this *vision*, should not *commence* till after the *judgment* threatned, ch. 2. 3. to the *Churches*. (as it might be conceived to doe, if the *whole Book* were but one *continued vision*) It being very possible that that which should *first* come to passe, might by *God* be chosen to be matter of a *second vision*, nay that the same thing might be severally represented by *God*, and so made the matter of *several visions*.

b. ὁ καθήμενος τὸν τῷ θρόνῳ

Who this person is, which is here, in *vision*, brought in, *sitting* upon the *throne*, will be best understood by those that *sit* upon the *four and twenty thrones round about him*, ver. 4. That *God* the *Father* coming to *judgment*, and his *saints* as *assessors* about him, are meant by the *representation*, these is no doubt; The whole *question* is, who they are, which are here used to *represent* and *signifie* these. And it might be thought to be the *head* of the *Sanhedrim* at *Jerusalem*, or some other *Consistory*, which thus sat in *councel*, the *head* in the *midst* in a *chair*, or *throne*, and the *members*, *chief Priests*, *Elders*, and *Doctors* of the *law*, on each side of him, in so many *chairs* also; But the *number* of the *assessors* here will not then agree to it, there being then *seventy persons* in the *Sanhedrim*, and *twenty three* in the lesser *Consistories*, and though perhaps the *Elders* in the *Sanhedrim* made up that number of *twenty four*, yet there were *chief Priests*, *and Doctors of the law*, which sat in the *Sanhedrim* as well as they. But if we apply it to the *Christian Church*, which hath much of likenesse with (and seems to have been copied out from) that pattern of the *Jewish Sanhedrim*, but differs from it in some lesse weighty, inconsiderable *circumstances*, such is the *number* of *assessors*) then it will accord very well. And the first *constitution* of this *Church* being at *Jerusalem*, and that place being neerly concerned in the *judicature*, which is here represented, and *James*, the first *Bishop* there, being by them put to death, and that a special ingredient in their *destruction* (saith *Josephus* and *Eusebius*) *that* place will in all probability be the *scene* of this *representation*, and the *Christian Bishop* thereof will be *he*, that here sitteth upon the *throne* or *Bishop's chair*; This *Bishop* sitting in *councel*, (as *Act.* 15. we know, he was) and with him the *Apostles* (those that were at *Jerusalem*) and the *Bishops* of all *Judea*; The *Bishop* of *Jerusalem*, as of the *Metropolis* of all *Judea*, sitting in the middle *chair*, or *seat*, or *throne*, that of the greatest dignity which belonged to *James*, and thereupon the determination of the *Councel* was delivered by him, *Act.* 15. 19.

c. Καθήμενος τῷ θρόνῳ

The meaning of κυκλόθεν τῷ θρόνῳ, *round about the throne* will probably be discerned by the ancient manner of sitting in *Councel* or *Consistory* among the *Jewes* first, and afterward among *Christians*; A *representation* we have of it, *Dan.* 7. 9. (from which place this here seems to be taken, as many other things in *this*, out of *that prophecie*) *I beheld till the seats*, or *thrones were pitched*, (not *thrown down*, as we read, but) *pitched*, or *set*, *donec throni positi sunt*, saith the *vulgar*, and ἕως οἱ θρόνοι ἐτέθησαν, say the *Seventy*, and *Theodotion*, and the *Chaldee* word is the same, that is used by the *Chaldee Paraphrase*, *Jer.* 1. 15. for the *setting* of *thrones*, where the *Hebrew* hath ישתו and the *Seventy*, καὶ θήσουσιν, *they shall set every one his throne*; And then it follows, *and the antient of daies* did *sit*, placing him in the *midst* of the other *thrones*, as the *father* or *head* of the *Consistory*, *and the judgment was set*, v. 10. i.e. the whole *Sanhedrim*, the *rest of the Elders* &c. seated on those *thrones*, *round about*. Or on *each side* of the *head*, or *Prince* of the *Consistory*, *and the books were opened*, preparative to the *judicature*. So in like manner in the *Christian Church*, where the *Bishop* and his *Presbyters* in any lesser *city*, and the *Metropolitane* and his *Bishops* in the *Metropolis*, are thus placed, The *Presbyters*, or the *Bishops* sitting at the *East* end of the *Church* in the form of a *semicircle*, and the *Bishop*, or *Metropolitane* in a *chair* or *throne* of some eminence in the *midst* of the *Presbyters* or *Bishops seats*, with those on each side of him, and then the *Deacons* attending or waiting on them. So in *Ignatius's Epistle* to the *Magnesians* we find, Μᾶλλον τῷ ἀξιοφιλοτίμῳ ἐπισκόπῳ ὑμῶν, καὶ πνευματικῷ στεφάνῳ τῷ πρεσβυτερίῳ (as the *Laurentian* copie now rightly reads it not Στεφάνῳ πρεσβύτῃ, as the *printed* copies were wont to have it) *with your most reverend Bishop*, *and the spiritual crown of the Presbyterie*; noting the *Presbyters* sitting on each side of the *Bishop*, in the fashion of a *crown*, not of a full *circle*, for a *crown* was not so antiently, but a large *semicircle* with two ends, by which 'twas put over and tyed about the head, and accordingly the *constellation* in heaven so called, is not a whole or *complete circle*. And thus in the *Apostol: Constit: l.* 2. we have Ἐκκλησίας στέφανος, *the crown of the Church*, i. e. the *Bishops* and *Presbyters* in *Consistory*. And indeed this manner of sitting in an *half-circle* was but the same with their *accubitus*, or *lying at meat* in an *half-round*, called *Sigma*, from the old fashion of that *letter*, C. where the most honourable place was that in the *middle*, as some *learned* men have collected from 1 *Sam.* 20. 25. *The King sate upon his seat*, *as at other times*, *even upon his seat by the wall*. Where supposing the form of *sitting* to be *semicircular*, the *seat* by the *wall* will be necessarily the *middle* of the *circle*. And thus in the *Apost: Constit: l.* 2. Καθέσθω μέσος ὁ τῆς ἐκκλησίας πρόεδρος, παρ' ἑκάτερα δὲ αὐτοῦ καθιζέσθω τὸ πρεσβυτέριον,

Let

Let the Biſhops ſeat, or throne be placed in the midſt, and on each ſide of him let the Presbyterie ſit, καὶ οἱ διάκονοι περιεστάτωσαν, and let the Deacons ſtand by. And ſo *Greg: Nazianzen* a *Biſhop* in his *dream* deſcribes himſelf *ſitting* in the *midſt*, and his *Presbyters* in *chairs* on each hand of him And in *Theodoret Eccl: Hiſt:* l. 5. c. 3. ὁ μέσος θρόνος the *middle ſeat* is the *Biſhops chair*, and the way propounded to compoſe the difference between *Paulinus* and *Miletius* is, to ſet the *Goſpel* in that *middle ſeat*, and the καθίσαι ἑκατέρωθεν *to ſit on each ſide.* And the *Author* of the *Eccleſiaſtick Hierarchie* c. 3. ὁ μὲν Ἱεράρχης ἐν μέσῳ τῷ θείῳ συναξεῖῳ καθίζεται, *The Biſhop is placed in the midſt* not of the *Altar*, but of that part of the *Church*, which was called συναξεῖον, Which what it is will beſt appear by the † *Scholiaſt* on *Nazianzen's* firſt σκίλδι: Σηκὸς καὶ τέμενος, ſaith he, Ζημαίνει τὸ ἱερὸν ὅλον, ὁ δὲ ναὸς συναξεῖον, ἐν ᾧ ἡμῖν ἡ θεία τῶν μυστηρίων τράπεζα, The word σηκὸς and τέμενος *ſignifie the whole Church, but* the word ναὸς *the nave ſignifies the* συναξεῖον *in which the divine table of the myſteries*, or *communion table is placed*, by which it appears, both that the συναξεῖον is the whole ſpace within the *ſept*, and not onely the *Altar* or *Table* therein, and alſo that the *Biſhops* being *ſeated* in the midſt of the συναξεῖον] is the taking his place at the upper end of the *Church* within the *ſept*, with the *Presbyters* on each ſide of him, Which is alſo the way of interpreting and underſtanding all that is ſaid in the ancient Writers, and *Liturgies*, of *encompaſſing* the συναξεῖον, that is of the *Biſhop* and *Presbyters*, ſitting in a *ſemicircle* at the upper end of the *Chancel*. Which is alſo the reaſon, why in *Ignatius* (*Ep: ad Epheſ:*) being ὑπὸ τῷ συναξείῳ, *within the* συναξεῖον, ſignifies *living obediently* to the *Biſhop* and his *Conſiſtory* in all things, and *aſſembling* with them in the *publick ſervice of God* in the *Church*.

† Εἰπὼν Edit: p. 39.

συναξεῖον

d. Having ſeen what was meant by him that *ſitteth* on the *higheſt* or *middle throne*, *God*, in the thing *ſignified*, but the *Biſhop* of *Jeruſalem* in the *repreſentation*, It will preſently follow that the πρεσβυτέροι *Elders* on the *thrones round about* him, are thoſe which ſate in *Councel* with this *Biſhop*, in the ſame manner, as *Act.* 15. we find the πρεσβύτεροι *Elders* mentioned. That thoſe πρεσβύτεροι *Elders* ſignified the *Biſhops* of *Judaa* (not the *Presbyters*, as we now call them, of that one *city*) hath been ſaid, *note* on *Act.* 11. b. For indeed it no way appears, that at that time there were any ſuch *Presbyters*, (as ſoon after, and now we have) any middle order between the *ſingular Biſhop* in each *Church*, and the *Deacons* attending on him, And beſide it is ſaid of every of theſe, that he had on his *head* a *golden crown*, parallel to that of *Joſuah* the *high prieſt*, *Zach.* 6. 11. i. e. a *golden mitre*, ſuch as the *high Prieſt* had under the *law*, call'd indifferently a *crown*, and a *mitre*, which cannot belong to inferior *Presbyters*, but doth fitly repreſent the power of *rulers*, i. e. *Biſhops* in the *Church*, without attributing any thing of *regality* to them. And therefore in all probability they muſt ſignifie here the *Archbiſhop* of *Jeruſalem*, the *Metropolis* of all *Judaa*, and all the *Biſhops* of that *Province*, *ſitting* in *Councel* with him. Otherwiſe, the manner of *ſitting*, being the ſame o fthe *Presbyters* of each *city* (where there were ſuch) about their *Biſhop*, and of the *Biſhops* of the *Province* about their *Metropolitane* (ſee note c.) it might as properly be applied to *Presbyters*, as to *Biſhops*; Now for the number of *twenty four*, that, I ſuppoſe, was exactly the number of the *Biſhops* of *Judaa* at that time, all, beſide the *Metropolitan Biſhop* of *Jeruſalem*, (anſwerable to the number of the *heads* of the *courſes* of the *Prieſts*, 1 *Chron.* 24. who ſeem, as ſuch, to have been taken into the *Sanhedrim*) though the *records* of thoſe times being obſcure, afford no *demonſtration* of this *circumſtance*.

πρεσβύτεροι

στεφάνους χρυσοῦς

The *ſeven ſpirits of God*] here, are the *miniſtring ſpirits*, or *Angels* (ſee *note* on c. 1. b.) that attend and wait upon *God* as *apparitors*, or *ſerjeants*, or officers to attend the *judicature*, to cite and bring *maleſactors* before it, and are repreſented here by the *ſeven Deacons* in the *Church of Jeruſalem*, attending on the *Biſhop*, *Act.* 6. but thoſe like *lamps of fire burning*, in reſpect of the *glory* and *brightneſſe* wherein *Angels* are wont to *appeare*. e. Ἑπτὰ πνεύματα

That which is here ſaid of the placing of the *living creatures*, ἐν μέσῳ τοῦ θρόνου, and κύκλῳ τοῦ θρόνου, *in the middle of the throne*, and *round about the throne*] may, I ſuppoſe, be thus moſt commodiouſly explained, that ἐν μέσῳ τοῦ θρόνου *in the midſt of the throne*] ſhall ſignifie at the *former part*, that which is moſt *viſible* to the company; So to be ſet ἐν μέσῳ *in the midſt*, *Act.* 4. 7. is in a *conſpicuous* place all one with *before them*] *Act.* 12. 30. and being *called forth*] *Act.* 24. 2. and in like manner *to ſtand up in the midſt*, *Act.* 1. 15. is, ſo as he may *be ſeen*, and *heard* beſt by all that are preſent; And then κύκλῳ *about*] which muſt needs be oppoſite to that, will ſignifie *behind*, or at the *hinder part*, and ſo κυκλόθεν *about*, will ſtraight appear to be all one with ὄπισθεν *at the back*, or *behind*, (ſee *note* i) Which being granted, the ἐν μέσῳ *in the midſt*] will *neceſſarily* denote the *two formoſt* points of the *chair*, or *throne*, where *two* of the *living creatures* are placed, and κύκλῳ *about*] the *two hindmoſt*, and ſo all the *four living creatures* will be diſpoſed of, at *each corner* one. Others, I ſee, have conceived the *two*, which are here ſaid to be ἐν μέσῳ *in the middle of the throne*] to have been placed one *before*, and the other *behind* (and conſequently the *two* that are κύκλῳ *about*] to be one on *each* ſide) but this cannot well be imagin'd without incommodating the *judge*, *before* whom he ſtands, unleſſe one be placed upon the *ſteps* of *aſcent* to the *throne*, and ſo *below* the ſpace on which the *throne* was ſet, Which *cannot* probably be yeilded, becauſe the *throne* and this *place* where this *living creature* would be placed, would not then make up one *ſpace*, as it ſeems to doe, ch. 5. 6. where the *lamb* is ſaid to be in the *midſt of the throne*, and *of the four living creatures*, ſuppoſing all theſe to make up but one ſpace. But howſoever this be, this placing of the *living creatures* ſo *near* the *throne*, doth by the way make it appear, that this repreſentation here referres not (as might be thought) to the *encamping* of *Iſrael* about the *ark*, *Num.* 2. becauſe here the *four living creatures* are ſet cloſe to the *throne*, and (as appears ch. 5. 6.) nearer than the *four and twenty Elders*, whereas the *ſtandards* in *Numbers* are appointed to be pitched *farre off*, c. 2. 2. the f. ἐν μέσῳ τοῦ θρόνου

κύκλῳ

Tribe

Tribe of *Levi* immediately environing the *tabernacle*, and the *camps* environing that, v. 17.

τῶν τέσσαρα. Who theſe *four living creatures* were in this repreſentation, may in *proportion*, and *analogie* with what hath been ſaid, be conjectured alſo. And to that purpoſe it may be obſerved, that they are both here, v. 9. and 10. and c. 5. 6. ſet betwixt him that *ſat upon the throne*, and the *four and twenty Elders*, which may probably conclude them to be four *Apoſtles*, who will be acknowledged to be *ſuperiour* to the *Biſhops* of *Judea*, and may alſo in ſome ſenſe be conceived *inferiour*, in that *Councel* of *Jeruſalem*, to *James*, advanced to be *Biſhop*, i.e. *ſupreme ruler* there, (at leaſt to be there in another *capacity*, then *he* was, as *tranſcendent* perſons, accordingly *ſtanding about* the *throne*, and not as *regular members* of the *aſſembly*.) For thus ſaith *Clemens*, Hypotypoſ: l. 5. *Peter*, *James*, and *John* choſe *James* the *brother* of the *Lord Biſhop* of *Jeruſalem* (where *Ruffinus* reads, *Epiſcopus Apoſtolorum*, *Biſhop of the Apoſtles*) and though they three were ὑπὸ τοῦ κυρίου προτετιμημένοι *by Chriſt preferred*, and more *honoured* then all the reſt of the *twelve*, yet did they not contend one with another for this dignity, but unanimouſly conferred it on *James* the *Juſt*, who is therefore in *Scripture* oft called an *Apoſtle* (ſee *note* on *Gal:* 2. 2.) Now that *Apoſtles* are meant by theſe *living creatures*, and alſo who thoſe *four Apoſtles* were, may appear by comparing this *councell* or *judicature* here repreſented, with the *Councell* of *Jeruſalem*, *Act.* 15. There it is certain that the *Biſhop James* preſided, v. 13. together with the *Elders* or *Biſhops* of *Judea*, v. 6. and then beſides, and before theſe *Elders* are mentioned Ἀπόστολοι the *Apoſtles*, v. 2. 4. 6. and *Peter* is one of them v. 6. and (though not there named) *John* alſo, *Gal:* 2. 9. (his brother *James*, that was wont to be there, being before this *put to death*, *Act.* 12. 2.) And ſo there are two of them, and why may not *Paul* and *Barnabas* (ſeparated before that time to *Apoſtolacy* c. 13. 2.) certainly preſent in this *Councell*, be the other two? That any other *Apoſtle* was then there, doth not appear, and 'tis evident that *theſe four* were, and from them, and the *Elders* joyntly, are theſe *decrees* ſent to the *Churches* of *Syria*, and *Cilicia*, v. 23. The learned *H. Grotius*, I perceive, hath fallen very neer upon this conjecture, onely he hath placed *James* the *brother* of the *Lord* (i.e. the *Biſhop* himſelf, which cannot be imagined) in ſtead of *John*, and *Matthew* in ſtead of *Barnabas*, upon no other reaſon, but becauſe *Matthew* is found to have continued long in *Judea*. But referring the matter, as the repreſentation here doth, to a *Councell* at *Jeruſalem*, it will be moſt fit to pitch on thoſe four, who were (in that one *Scripture-Councell*) there preſent. And if it be objected that *Paul* and *Barnabas* were ſent thither from *Antioch* at this time, and therefore may not ſeem ſo properly to belong to that place, to that I anſwer, 1. That thoſe two being by the *holy Ghoſt's appointment ſeparated* to be *Apoſtles*, they were not *affixt* to any *Dioceſe*, or *Province* (as ordinary *Biſhops* were) but had an *unlimited juriſdiction*, like other *Apoſtles*, and conſequently had as much to doe at *Jeruſalem*, *to* which, as at *Antioch*, *from* which they were ſent. *Secondly*, that *Jeruſalem* being the place, from whence the *Goſpel* firſt went out, and began to be *preached*, and the *faith* being from thence ſent out to all other *Churches*, it was very reaſonable, that all other *Churches*, at that time eſpecially, whilſt the *Apoſtles* reſided there, ſhould look upon that, as the *chief mother city* of *all Chriſtians*, And in that reſpect, although *Antioch* was the *Metropolis* of *Syria*, and that which had the *third place of all the world that was under the Roman power* (ἡ μητρόπολις ἐστὶ τῆς Συρίας, τρίτον ἀξιώματος τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχουσα τόπον, ſaith *Joſephus de bell: Jud.* l. γ'. c. γ'.) yet it may truly be ſaid of *Jeruſalem* at that time, that it was the *Metropolis* of that *Metropolis*, and accordingly 'tis the affirmation of *Agrippa*, in *Philo*, concerning *Jeruſalem*, Μητρόπολις ἡ οὐ μιᾶς χώρας Ἰουδαίας, ἀλλὰ καὶ τῶν πλείστων, διὰ τὰς ἀποικίας ἃς ἐπεμψεν οἰκήτορας μὲ ὁμόρους Αἰγύπτου, Φοινίκης, Συρίας τῆς τε ἄλλης, καὶ Κοίλης διεσπαρμένας, οἷς δὲ καὶ τὰς πόρρω διωκισμένας, Παμφυλίας, Κιλικίας &c. *It is the Metropolis not only of one Province or Region, Judea, but alſo of moſt others, becauſe of the Colonies which it ſent out, to Ægypt, Phœnicia, Syria, and Cœloſyria, and to ſome farther removed, Pamphylia, Cilicia* &c. Which being ſuppoſed, and this *queſtion* being ſent from *Antioch*, the *Metropolis* of *Syria*, there is no reaſon, but they that brought it, being themſelves not *Meſſengers*, but ſolemnly *Apoſtles* equal to any others, (though they came *later* in) and being as able to ſpeak from their own knowledge to the point in hand, as any, and ſo ſpeaking at large, *Act.* 15. 12. ſhould be reckoned together with thoſe other two *Apoſtles*, that before were there, and conſidered in the ſame *capacity* with them, And then ſuppoſing, as I now doe, that this *repreſentation* here is copied out from that *Councel* of *Jeruſalem*, which alone is mention'd in the *ſtory* of the *Scripture*, there will be ſmall doubt, but theſe are *two* of the *living creatures* here mentioned.

h. Τετραπρόσωπα Of theſe four *likeneſſes* here, 'tis firſt obſervable from the *Rabbins*, *Aben Ezra* &c. on *Num.* 2. that they were thoſe that made the four *Standards* of *Iſrael*, viz. the likeneſſe of a *Lyon*, in the *Campe* of *Judah*, of a *Man* in the *Campe* of *Reuben*, of an *Oxe* in the *Camp* of *Ephraim*, of an *Eagle* in the *Camp* of *Dan*, and accordingly חַיּוֹתֶיךָ rendred by the *Septuagint* τὰ ζῶά σου, *thy living creatures* *Pſ.* 68. 10. are ſaid to be thoſe *enſignes* or *ſtandards* in their *Camps*, but by us rendred [*thy congregations*] ſee *A. Maſius* on *Joſhua* c. 6. 9. *Secondly* it is evident that theſe four reſemblances are the ſame that are ſet down *Ezech:* 1. 10. All the difference is that here is μόσχος a *calf*, which is not there, but (as in *Numbers* before) an *oxe* in ſtead of it. But that will be eaſily ſalved. For in the *Septuagint* ταῦρος, βοῦς, μόσχος, *bull*, *oxe*, *calf*, ſignifie the ſame thing, See S^t. *Auguſtine Queſt:* l. 2. qu. 25. *vitulos appellant Ægyptii grandes boves, ut nos Pœni pullos gallinas cujuſlibet ætatis.* The *Ægyptians call great oxen calves*, &c. So πῶλος is uſed for an *horſe* or *mare*, which literally notes, a *foale*, and *puella*, a *little wench*, for a *woman great with childe*, *Faſt:* 2. and *Horat: Od:* l. 3. od. 22. and many the like. In that place of *Ezechiel* 'tis certain, that the *Cherubims*, or *Angels*, that attend on *God*, are ſignified, And ſo here, ſuppoſing him that ſits on the *throne*, to be *God*, theſe in the *midſt* and *round about the throne*, muſt needs be the Μόσχος

the *Angels* alſo. But becauſe *God* is here repreſented in this *viſion* by the *Biſhop* of *Jeruſalem* ſitting in *councell*, with the *four* and *twenty Elders*, or *Biſhops* of *Judæa* on ſo many *Chaires*, or ſeats, on each ſide of him, this *reſemblance* in proportion muſt be held, for theſe *four living creatures* alſo, to ſignifie as was ſaid, thoſe four *Apoſtles* in this *honourable* relation, as the *ſtandard-bearers* of the *Chriſtian Iſrael*, they that thus travailed to plant, and defend, and contend for the *Chriſtian faith* over all *Judæa*, and in other *cities*, where the *Jews* were, and, as long as they would endure to hear it, not departing to the *Gentiles*, but being ſo rejected by them and perſecuted, they are now fit to be next to *God* about this *throne*, for the *judging* of the *Jewes*. And that which ſome *learned Jewes* have obſerved to be the meaning of thoſe *hieroglyphickes* (thoſe four *likeneſſes* on the *ſtandards*) all together, will here be applicable; There is little ſenſe in that of *Aben-ezra*, that the *man* was in *Ruben's ſtandard*, becauſe he found *Mandrakes*, &c. or in that of the *Talmudiſts*, that there are foure *proud creatures* in the world, the *Lyon* among *wilde beaſts*, &c. All which are vaine and ridiculous. And the account which *Photius* gives of this matter, *Epiſt.* 157. is little better. The moſt ſenſible explication of the *hieroglyphick* given by them is, that by the *ſlowneſs* of the *Oxe*, the *anger* of the *Lyon*, the *ſwiftneſs* of the *Eagle*, and the *humanity, mercy, kindneſs* of the *Man* is meant the repreſentation of *God*, as he was at firſt towards the *fathers* in the *wilderneſs*, and to their poſterity ever after, and even now, when he comes to execute *vengeance* on them, moſt remarkably, [*ſlow* to *anger* and *ſwift* to *mercy*,] The ſame in effect, which is attributed to *God* by *Joel*, when he is conſidered in this very buſineſſe of puniſhing this people, in the *great and terrible day of the Lord*, *Joel* 2. 13. the ſubject of this enſuing *viſion*. As for the truth of that which is thus ſuppoſed to be repreſented by it (viz. the great *patience* and μακροθυμία of *God*, expreſt in the inflicting of theſe his judgements on the obdurate *Jewes*, and the wonderfull mercy in delivering the penitent *believers*) I ſhall onely tranſcribe one paſſage from *Euſebius*, being his obſervation (after the ſetting down of the *ſtory*) to this very purpoſe Ταῦτα δ' ἂν εἴη δίκαιον ἐπιθεῖναι, ἃ γένοιτ' ἂν παρατείνειν φιλανθρωπίας τῆς παραγαθυνούσης &c. *It is but juſtice to adde the mention of that which will ſet before mens eyes the great mercy of the all-gracious providence of God, which forty yeares after their crucifying of Chriſt deferred the deſtroying of them, in which time*, ſaith he, *many Chriſtians, Apoſtles, and others* (*James the Biſhop* of *Jeruſalem*, &c.) *being then alive and among them*, ἦσαν ὥσπερ ὀχυρώματον περίμετρον τῷ τόπῳ, *were as a ſtrong hedge or wall to the place, and the* θεία ἐπισκοπὴ ſaith he, *God's viſitation*, did *yet endure with much patience* (μακροθυμοῦσα the very word compounded of the two things ſignified by the *Oxe* and *Lyon*, the *ſlowneſs* or μακρότης of the *Oxe*, and the θύμος of the *Lyon*) οἱ ἄχρι πολλοῦ δυνηθῶσιν, ἐφ' οἷς ἐδρῶσιν, μεταγνόντες, συγγνώμης καὶ σωτηρίας τυχεῖν, if ſo be *at length repenting of what they had done they might ſo obtain pardon and deliverance*; where as the *pardon* and *deliverance* are the thing figured by the *mercy* of the *Man*, ſo are the [ἐὰν ἄχρι πολλοῦ, *if ſo be at length*] anſwerable to the (*Eagle-like*) *ſwiftneſs* to it; whenſoever they *repent*, he inſtantly pardons. As for any more particular application of theſe four *likeneſſes* to the *perſons* of thoſe *four Apoſtles*, *Peter*, *John*, *Paul*, and *Barnabas*, as that *Peter* ſhould be the *Lyon*, both in reſpect of his *fervour* and *fiery zeal*, generally obſerved in him (notwithſtanding his fall) and in reſpect of his *primacy*, πρῶτος Σίμων *firſt Simon* in the *Goſpell*, *John* the *Eagle*, in reſpect of his *high ſpeculations* about the *divinity* of *Chriſt*, in his *Goſpell*, *Paul* the *Oxe* in reſpect of his *labour more abundant then they all*, and *Barnabas* the *Man*, in reſpect of his title of *humanity*, by which his *name* is interpreted, *ſonne of conſolation*, I ſhall not any farther inſiſt on them, becauſe they are but conjecturall.

In this *verſe* (which hath in it ſome difficulty of *conſtruction*) it is firſt evident, that the *phraſe* [*full of eyes*] belongs to the *living creatures*, and not to the *wings*, for ſo the *Greek* γέμοντα *full*] concludes, which agreeth with ζῶα *creatures*, but cannot with πτέρυγας *wings*, and ſo before it had been v. 6. τέσσαρα ζῶα γέμοντα ὀφθαλμοὺς *four living creatures full of eyes*; and ſo it appears by the *uſe* of the *wings*, to *cover* the *face* and *ſecret parts*, and to *flie*, Which cannot be applied to the *circuit* or *ambience*. Next, if the *Greek* be conſulted, it will be alſo as clear, that the [κυκλόθεν καὶ ἔσωθεν *round about, and within*] are not ſo to be *divided*, as in our ordinary *tranſlation* they are, the *former* joyned with the *ſix wings* (*ſix wings round about them*) and the *latter* to the *eyes* (*full of eyes within*) but are both together to be joyned with the [*full of eyes*] κυκλόθεν καὶ ἔσωθεν γέμοντα ὀφθαλμοὺς *about and within full of eyes*; What is meant by κυκλόθεν and ἔσωθεν *round about and within*] may be reſolved by ver. 6. where the ſame thing is expreſt by other words, there it is *full of eyes* ἔμπροσθεν καὶ ὄπισθεν, *before and behind*, here *round about, and within*. The way of reconciling theſe *diſtant* phraſes, is, I conceive, by conſidering the *two* parts of a *ſuperficies*, the *convex*, or *ambient* part, i. e. the *circumference*, and the *concave* or *inner part*; Theſe two we know *oppoſed* one to the other, and are fitly expreſt by either of theſe *two* pairs, *the outer* or *ambient* by κυκλόθεν *round about*, the *inner* or *concave*, by ἔσωθεν *within*, and ſo again (being here applied to *living creatures* with their *faces* toward us) the *ambient ſuperficies* by ὄπισθεν *behind, or the back parts*, and the *inner ſuperficies* by ἔμπροσθεν *before*, the *back* parts of ſuch *creatures*, being moſt properly the *convex*, and the *foreparts* (eſpecially when they have *wings*, and thoſe *wings* make a kind of *half circle*) being the *concave ſuperficies*. And ſo by this account as ἔμπροσθεν *before*] ver. 6. and ἔσωθεν *within*] here, are all one, ſo muſt κυκλόθεν *about*] here, and ὄπισθεν *behind*, or on the *back*] there, be all one alſo. And accordingly it may be obſerved that ch. 5. 1. ἔσωθεν *within*] is oppoſed to ὄπισθεν *the back parts*, as here to κυκλόθεν *about*, which makes it conſequent that ὄπισθεν *the back part*] and κυκλόθεν *about*] ſhould be all one, as now we ſet them. What is denoted by theſe two ſorts of *eyes*, as they are applied to the *Apoſtles*, may perhaps be thus beſt reſolved, the *eyes before*, are an expreſſion of their *foreſight*, or *prophetick Spirit*, the *eyes behind* thoſe that look *back* to the *Old Teſtament*, and by the faculty of *interpreting* the *prophecies* and *types*,

are

are furniſhed with a *great* means of *conviction* to the *Jewes* to whom they were to preach, in ſhewing them *Chriſt* in *Moſes* and the *Prophets* own'd by them. The not obſerving the meaning of ἔσωθεν *within*] as it is here all one with *before*] ver. 6. hath made others gueſſe, that their *inward gifts* may be meant by that, and the *outward* expreſſions and *exerciſes* of them by κυκλόθεν *round about*. But that notion cannot be applied to [*before, and behind*] ver. 6. and therefore cannot reaſonably be thought to have place here. *Moſes* had *foretold*, that a *Prophet* ſhould be *raiſed up*, i. e. the *Meſſias*, and they that *heard not* him, ſhould be *cut off*. and this the *Apoſtles* underſtood to be the preſent caſe of the *Jewes*, ſaw this by their *eyes behind* them, and ſo by the many other paſſages in the *Prophets* to this ſame purpoſe; And beſides they had many *revelations* now to this matter, and thoſe are their *eyes before*, and accordingly whereſoever they come, they *warn* all of this *approaching deſtruction*.

CHAP. V.

Paraphraſe.

1. AND I ſaw [a] in the right hand of him that ſate on the throne, a book [b] writen within, and on the back ſide, ſealed with ſeven ſeals.] 1. And as God ſate on his tribunal, a. b.

or throne of judgment, behold there was in his right hand a book, or roll (ſee note on Lu. 4. 2.) full of writing on the inſide, and on the backſide, a great way down, and that roll'd up, and on the outſide ſealed, that no part of it could poſſibly be read, and this roll conſiſted of ſeven rolls, one within another, and every one of them had a ſeal to it, ch 6. 1. (This book of rolls containing in it the ſealed, i. e. ſecret decrees, and purpoſes of God upon the Jewes, which as they were foretold only by Chriſt, Mat. 24 Lu. 21. Mar. 13. ſo are they by him inflicted and executed upon them, and that an effect of his regal power, to which, after his crucifixion, he was by his reſurrection inſtalled.)

* mighty Angel

2. And I ſaw a * ſtrong Angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?] 2. And I ſaw one of the Angels, of ſpecial dignity among them, making proclamation with a loud voice, in theſe words, Who is able to unlooſe the ſeals of this book, and ſo to open it, to reveal to us what is contained in it?

3. And no man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.] 3. And, it ſeems, no creature in the world was able to doe it, for upon this proclamation to all, none pretended to it.

† lamented greatly in Anno mundi

4. And I † wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon.] 4. And my deſire to know cauſed me to be much concerned and grieved at this, and ſo to make my complaint thereof.

5. And one of the Elders ſaith unto me, Weep not, behold the Lyon of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.] 5. And one of the Elders ch. 4. 4. that was in one of the thrones, one of them that ſate with God in judgement, comforted me, and told me that Chriſt, known by thoſe two titles of the Lyon of the tribe of Judah, Gen. 49. 9. and the root of Jeſſe, Iſa. 11. 1. having, by his voluntary ſuffering of death, received this reward from his Father, to have all power given to him at his reſurrection, and ſo, from a ſlaughtered Lamb, being turned into a roaring devouring Lyon, had this privilege among others beſtowed on him by his Father, to reveal, yea and to execute the decrees contained in theſe volumes.

* living creatures † ſent into all the land

6. And I beheld, and lo, in the midſt of the throne, and of the four * beaſts, and in the midſt of the Elders, ſtood a lamb, as it had been ſlain, having ſeven horns and ſeven eyes, which are the ſeven ſpirits of God, † ſent forth into all the earth.] 6. This was farther exemplified to me, for I looked and ſaw, what I had not ſeen before, a Lamb bloody, with wounds viſible in him, as one that had been butchered, Chriſt crucified and riſen from the dead, and ſo indued both with power to ſubdue his enemies (fitly expreſt by this ſtyle of horns, ſee Lu. 1. 11. and ſo uſed here ch. 17. 3.) and with all knowledge and wiſdome to order it fitly, having inſtruments to execute his will, preſent, and ready preſt at his ſervice, and alſo officers (Angels ch. 4. 5. & Zach. 4. 10) to viſit, and give him account of all that was done in Judæa and elſwhere, the perſecutions which the Jewes brought upon the Chriſtians.

7. And he came and took the book out of the right hand of him that ſate upon the throne.] 7. And this Lamb, Chriſt, came & took the book out of God's hand, i. e. received power from God, as the reward of his ſufferings, to reveal, and make known, and then to execute on that people thoſe heavy judgments, contained in thoſe rolls.

* living creatures

8. And when he had taken the book, the four * beaſts, and four and twenty Elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the * prayers of ſaints.] 8. And when this power was given to him, this being the inſtating him in that royal authority next to God himſelf (i. e. ſetting him on the throne of judgment, called ſitting at God's right hand, or reigning till he brought all his enemies under his feet) the four living creatures, by which the four Apoſtles were repreſented, ch 4 6. and the Elders that (ch. 4. 4.) ſat on the four and twenty thrones about the Judge, gave all acknowledgments of ſupreme power to Chriſt, and every one praiſed and magnified God in theſe approaching judgments of his, and preſented to him, beſide their own lauds, the thankſgivings of all the believers then living, who had been perſecuted, and denied the liberty of their Chriſtian profeſſion and aſſemblies (2 Theſſ. 2. 1.) by the malice of the Jewes, but now by their approaching deſtruction were likely to be reſcued from their preſſures to a flouriſhing condition of quiet for ſome ſpace. c.

9. And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood out of every † kindred, and tongue, and people, and nation, 9, 10. And in their names, and their own, they ſang praiſes to him, acknowledging this dignity and regal power to be moſt worthily inſtated on him, as a reward of his ſufferings, by which he overcame Satan, and redeemed all faithfull beleivers,

† ex omni tribu

leivers, not onely out of the power of ſin and hell, but alſo of their perſecutors on earth, bringing them to quiet halcyonian daies, giving them tranquillity, and liberty to aſſemble freely to his ſervice, as a choice peculiar people of his (ſee note on ch.1. d.) and accordingly concluding that this royal benefit they ſhould now enjoy, through this act of vengeance (on Chriſt's, and the Chriſtians enemies, the obdurate Jewes) which was here undertaken by him, ver. 6.

11. And I looked, and behold all the Angels of heaven in infinite multitudes attending on God, joyned with the Apoſtles and Biſhops in giving praiſes unto him.

11. And I beheld, and I heard the voice of many Angels round about the throne and the * beaſts and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands,] * living creatures

12. And all ſaid with a loud voice, All power &c. are moſt worthily attributed to Chriſt as a reward of his crucifixion, All this dignity to himſelf and advantages to beleivers are a juſt reward of his ſufferings, by which he hath dearly bought them.

12. Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing.]

13. And all other creatures in the world made the ſame acknowledgment (noting thoſe judgments that ſhould now fall on the Jewes (as they were moſt juſt, ſo alſo) to be moſt ſeaſonable, and infinitely advantageous to his people, who ſhould be reſcued by that means.)

13. And every creature, which is in heaven, and on the earth and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, honour, glory and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.]

14. And a general adoration was paid unto Chriſt as unto God himſelf, noting this puniſhment of the Jewes to be a juſt act of divine revenge on their crucifying of Chriſt, who being by his divine power raiſed from the dead, by the ſame deſtroyeth them, and preſerveth his perſecuted diſciples.

14. And the four * beaſts ſaid, Amen. And the four and twenty Elders fell down, and worſhipped him that liveth forever.] † living creatures

Notes on Chap. V.

a. Ἐπὶ τὴν δεξιὰν

That ἐπὶ τ δεξιὰν] ſignifies not [*upon*] but [*in the right hand of God*] may appear by v.7. where it is ſaid to be taken ἐκ τ δεξιᾶς, *out of his hand*, which ſuppoſeth it formerly to be *in* it. And though this be not the *ordinary* notation of the *Greek* ἐπὶ, (and therefore I ſee it is conceived by ſome, that the *book* was here *brought*, and *layd by* him, ἐπὶ τ δεξιὰν, *on his right hand*) yet the promiſcuous uſe of *prepoſitions* in theſe *books*, (anſwerable to the *Hebrews*, whoſe *prepoſitions* are uſed more *looſly*, and *largely*) will give a full *anſwer* to this. Now this is no *nice* conſideration, but that which is of uſe to explain that which follows, of the *Lambs taking the book* out of the *hand* of *God* the *Father*. For this *book* containing in it the *decrees* of *vengeance* and *judgment* upon the *enemies* of *God*, the *crucifiers* of *Chriſt* and *perſecutors* of the *Chriſtian faith*, and *Profeſſors*, and this *power* being by the *reſurrection* of *Chriſt* ſeated, and inſtated on *Chriſt*, as a *reward* of his *ſufferings*, and conſequently the *execution* of theſe *decrees* of *God* put into the *hand* of the *Son*, whoſe *coming* and *kingdome* it is thence ſo often called, and this *power* being not again delivered up into the *Fathers* hands till the *end* of the *world*, all this is here fitly, and fully expreſt by the *Lambs taking* the *book out of the right hand of God* the *father*, (and would not ſo commodiouſly be repreſented, if the *book* had layn *by* him, and had not been *in* his *hand*) and by his *looſing* the *ſeals*, and *opening* the *book*, i.e. bringing forth thoſe *judgments* of *God*, which lay folded up in his *decrees*, but were now to be *remarkeably executed* by *Chriſt*.

Λαβὼν τὸ βιβλίον ἐκ τ δεξιᾶς

b. γεγραμμένον ἔσωθεν καὶ ὄπισθεν

It may here be thought probable of this *book*, which is ſaid to be γεγραμμένον ἔσωθεν καὶ ὄπισθεν ἐσφραγισμένον] that by putting a *comma* after ἔσωθεν *within*] it ſhould thus be rendred, *written within, and ſealed upon the back*, and ſo that the *ſeven ſeals* were all on the *outſide* of the *book*. But beſides that the *ordinary* punctation, putting the *comma* after ὄπισθεν *on the back*] reſiſts this, there be many other *circumſtances* clear the other to be the meaning, that the *book*, or *roll* was *written within and on the back ſide*, by *within*] meaning the *inner concave ſuperficies* of the *roll*, and by the *back ſide*] the *convex*, which is *outermoſt* in *rolling* up, (ſee ch. 4. *note* i.) As 1. that in the proceſſe, it appears that the *opening* of every ſingle *ſeal* brings forth ſome *repreſentation*, which could not be, if *all* the *ſeals* were on the *back ſide*, for then they muſt *all* be *open'd*, before any part of the *book* could be *diſcovered*, and therefore it muſt be ſuppoſed, that the main *book*, or *roll* had *ſeven rolls* in it, and each of them *ſealed*. 2*dly*, The phraſe in this place referres to the like in *Ezekiel*, c.2.10. where a long *ſucceſſion* of *calamities* is repreſented by a *roll written within and without*, i.e. a *roll written within* throughout, and *on the back ſide* a great way down, yet leaving enough in the *lower* part of the *back ſide* to wrap up all that was written, and keep it from being ſeen, And ſo for *ſealing* alſo. And that is perfectly appliable to the *phraſe* here *written within, and on the back ſide*] but ſo, as there ſhould be void ſpace left, to *cover* all, and to *ſeal* up all. 3*dly*, Becauſe the word ὄπισθεν *on the back ſide*] here, being all one with *without*] in *Ezekiel*, and ſo fitly denoting not the *out ſide* of the *roll*, when it was made up, or that part of the *outſide*, which appeared then, but the *back ſide* of the *roll written* on a *good way*, when the *inſide* or *foreſide* was all written on, This is fitly appliable to the matter here *foretold*, at the *opening* of theſe *ſeals*, a long *ſeries* of *calamities*, which ſhould fall upon this people, (juſt as in *Ezekiel* it was) for that is the reaſon why a *roll* at any time is written on the *back ſide*, viz: becauſe the *inſide* (which alone is wont to be writ on) will not *contain* all that belongs to it. *Scriptus & à tergo*] being the expreſſion for a very long *roll*, or *book*, that it is *written* on the *back ſide* alſo.

c. Θυμιάματα αἱ προσευχαὶ τ ἁγίων

Who the *Saints*] are whoſe *prayers* are here mention'd, as *odours*, may appear v.10. where of them

them it is said, that they shall *reign* on the *earth*, *i. e.* that the effect of the *execution* of these *judgments* of *God* on the enemies of *Christianity*, noted by the *Lambs opening* the *book* (*note* a) should be this, that the *Christians* should thereby have a *peaceable* being upon *earth*, to *assemble* and *serve Christ*, (see c. 1. *note* d.) By this it is evident, that the *Saints*] here, are the *Christian* people upon *earth*, and not the *Saints* which *reign* in *heaven*. And this also is agreeable to the notion of *odours*, by which their *prayers* are expresst, For those referre to the *incense*, that the *Priests* were wont to *offer* in the *Sanctuary*, whilest the *people pray'd without*, *Lu.* 1. 10. and their *prayers* supposed to go up with that *incense* to *heaven*. By this it also appears that the four *living creatures*, and *four and twenty Elders*, which have here the *vials* in their hands, as also the *harps*, the one to denote the *prayers*, the other the *praises* of the *Christians*, are the *Apostles* and *Bishops* of *Judea*, (as in the laying of the *scene* appeared, c. 4. *note* d. and g.) whose office it was to present the *prayers* and *praises* of the *Christians* to *God*, and so by all these together, the *Christian, persecuted Church* of *Judea*, (and by consent with them, all other *Christians* over the world) are represented here, as those that had now their *prayers* heard, and those by the *destruction* of their *persecuters*, turned into *praises*.

CHAP. VI.

Paraphrase.

1. AND I saw when the Lamb opened * one of the seals, and I heard † as it were the noise of thunder, one of the four beasts saying, Come and see,]

1. And as the Lamb, i. e. Christ, opened the first seal, which closed the first roll, I looked, and the first of those four living creatures called aloud to me, or in such a kind of voice, as is wont to come out of thunder, when a voice is heard from heaven (see note on Act. 9. 6.) saying, Come and see, or, Here is a more full relation, and prediction of those things, which Christ had foretold concerning the Jews, Mat. 24. (set down here in this chapter in grosse, and more particularly as they have their execution, in the following chapters.)

2. And I saw, and behold a white horse, and he that sate on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.]

2. And as I looke, me thought, I saw a white horse, and one sitting thereon, i. e. an Angel representing Jesus Christ (see c 19. 11.) now in another posture then that in which he had been, c. 5. 6. There he was a Lamb slain, now he is a King riding in pomp, (the white horse noting his glory) but this a spiritual King, the horse that he rides on, being mystically the Gospel, in respect of the purity and gloriousnesse, or divinity of its doctrine; And this horse-man, or Prince, the Lord Christ, had a bow in his hand, i. e. menaces and terrors held out against his enemies, before they be really inflicted on them, as the bow is first held in the hand, then the arrow prepared upon the string, before it be shot out at them; and he had a crown given to him, as to one now instated, and installed in his royal office, and his businesse at the present was, that which was primarily proper to the white horse, the Gospel, to be the power of God to salvation to them that beleive, to convert the Jews to the faith, and so to conquer, and melt his crucifiers, and then for the future (as the Gospel is, by consequence, the savour of death unto death) to bring down, or destroy the obdurate, (these two being generally the ways of Christ's conquering in this book) and as the Jews, so after, the Romans, by converting some, and destroying others, conquering and breaking the infidelity of some, and then bringing down and destroying the impenitent.

3. And when he had opened the second seal, I heard the second * beast say, Come and see.]

3. And when he had opened the second seal, which had the second roll under it, the second of the living creatures called to me to come, and behold what was represented there.

4. And there went out another horse that was red, and power was given to him that sate thereon, to take peace from the † earth, and that they [a] should kill one another, and there was given unto him a great sword.]

4. And I looked & saw another horse red, or of blood-colour, and an Angel (as minister of God's judgements) sate upon him, and of him it was told me, that he had power given him to embroyl the land of Judæa (see c. 7. 1. 9.) with war, thereby to pour out a great deal of blood, and to that purpose, me thought he had a sword put into his hand, a presignification of the slaughters that should be committed by the Jews one upon another, see Mat. 24. 7. a.

5. And when he had opened the third seal, I heard the third * beast say, Come and see. And I beheld, and lo a black horse, and he that sate on him had a pair of balances in his hand.]

5. And when he opened the third seal, which had the third roll under it, the third of the living creatures called to me, to come and see what was in that roll, and it was a third horse, black and foul to look on, and by that was signified a sore famine (which discolours the skin of men, and makes them look black, and sad, and dismall) and to signifie this, he that was on this horses back, the Angel that was executioner of this judgement, had a ballance in his hand, to weigh corn, (as 'tis usual in time of scarcity, or approaching famine, when bread is distributed out to every one by weight, no more than is thought necessary to life.)

6. And I heard a voice in the midst of the four † beasts, say, * A [b] measure of wheat for a peny, and three measures of barley for a peny, and † see thou hurt not the oyl and the wine.]

6. And from the midst of the four living creatures, there proceeded a voice, as the prediction of some prophet, saying, the scarcity of corn is such, that the price of a mans days-labour will buy no more, than is wont to be thought sufficient for a mans food for a day, and if he eat that all himself, there is nothing left to provide for wife and children, much lesse for cloaths for all of them, and so in proportion the price of barley; such scarcity there is of the necessaries of life for men and cattel, whereas of oyl and wine, (of which there is no necessity, the first might wholly be spared, and is of no use in such times of extreme dearth, and the want of the other might competently be supplyed by water) there was store enough, the scarcity was to fall heavy upon the necessaries of life, but not on the superfluities, which is an expression of the heavinesse, not lightnesse, or supportablenesse of it. b.

7. And upon the opening of the fourth ſeal, wherewith the fourth roll was ſealed up, the fourth living creature called to me to come and ſee the repreſentation contained in it.

7. And when he had opened the fourth ſeal, I heard the voice of the fourth * beaſt ſay, Come and ſee.]

* living creature

c. d. 8. And it was a pale horſe, and a rider thereon, ſignifying great death or mortality, whether by extraordinary ways of death, the ſword, and famine, or by that ordinary known way of peſtilence, following (as ordinarily it doth) upon thoſe two and ſweeping away many. And theſe three horſes, in the three laſt rolls, i.e. ſword, famine, and death, or peſtilence, (all named together in this matter, Mat. 24. 7.) ſhould deſtroy the fourth part of the land of Judæa, men and beaſts, or elſe ſhould make ſuch a vaſtation, that the wild beaſts ſhould encreaſe, and bee too ſtrong for the inhabitants there. (And all this but a fore-runner of the far greater deſtructions, that ſhould afterwards be wrought among them at the ſiege of Titus.)

8. And I looked, and behold, a pale horſe, and his name that ſate on him was ‹ Death, and † hell followed with him, and power was given [d] unto them * over the fourth part of the earth, to kill with the ſword, and with hunger, and with death, and † with the beaſts of the earth.]

† hades followeth ἵνα ἀποκτείνωσι * to kill upon the fourth part of the land ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς † by them, or, the fourth part of the beaſts, ſo the King's MS. τῶν τετάρτων τῶν θηρίων

e. 9, 10. And upon the opening of the fifth ſeal, I ſaw in the lower part of the Sanctuary, beneath the altar of incenſe, the ſouls of the Martyrs, (ſee c. 7. 9. 14.) theirs, like that of Abel, called to Chriſt as a righteous and faithful Judge, for judgement upon thoſe wicked men, who were guilty of all the blood of all the prophets (Mat. 23. 35.) even as far as to Chriſt himſelf, and his Apoſtles, and other Chriſtians afterwards, whom they perſecuted alſo, and cauſed many to be put to death, Luke 21. 12.

9. And when he had opened the fifth ſeal, I ſaw * * under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which † they held.

10. And they cryed with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood, on them that dwell on * the earth?]

* beneath † they had had ἔχον * the land τῆς γῆς

11. And this crying of their blood for inſtant juſtice was at the preſent anſwered with giving them white robes, acknowledgements of their conſtancy, and perſeverance in ſuffering, and conſequently a preſent ſtate of bliſſeful reward, this revenge of their blood being for a while, for ſome few years deferred, till all the blood-guiltineſſe of theſe Jews ſhould be filled up, all the other Martyrs ſlain, James the Biſhop of Jeruſalem &c. and then ſhould the vengeance come on theſe impenitent obdurate perſecuters, ſee c. 7. 9, 10, &c.

11. And white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren, which ſhould be killed as they were, ſhould be fulfilled.]

f. g. 12. And at the opening of the ſixt ſeal, in that roll, there was a repreſentation of Eclipſes of Sun and Moon, &c. figuratively to expreſſe great deſtructions, Ezek. 32. 7. Iſ. 13. 10. Joel 2. 10. & 31. & c. 3. 15.

12. And I beheld, when he had opened the ſixt ſeal, and lo there was a [f] great earthquake, [g] and the Sun became black as ſackcloth of hair, and the Moon became as blood;]

13. And the ſame was again ſignified by an appearance of falling ſtarres dropping down as the withered figges, thoſe that are of a ſecond ſpring, and come not to be ripe that year, but hanging on the tree in the winter, are froſt-bitten, and with a great wind are ſhaken down and fall from the tree, Iſ. 34. 4.

13. And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her † untimely figs when ſhe is ſhaken of a mighty winde.]

† latter figges ὀλύνθους

14. And by the appearance of great, black, gloomy clouds, covering the whole face of the ſky, not a ſtar to be ſeen, any more than the writing is diſcernible in a roll folded up, (ſee note on Lu. 4. a.) and by the earthquakes v. 12. whereby many hills and Iſlands were moved out of their places. Iſ. 34. 4.

14. And the heaven departed as a ſcroll when it is rolled together, and every mountain and Iſland were moved out of their places;]

h. i. 15. And the governors, and great ones, of ſeveral degrees of power among the Jews, the Generals of the ſeveral factions among them, and every meaner perſon of all ſorts, appeared in the viſion to be in an horrible conſternation,

15. And [h] the Kings of the * earth, and the great men, and the rich men, and the † chief Captains, and the mighty men, and every bond-man, and every free-man [i] hid themſelves in the dens, and in the rocks of the mountains;]

* land γῆς † rulers over thouſands

k. 16. And the guilt of the blood of Chriſt and Chriſtians, which they had ſhed, and of which they wiſht that it might fall upon them and their children, now fell upon them, made them fly into vaults, or caverns under grounds, and into walls, (according as it really fell out, and as it was foretold by the Prophets, Iſ. 2. 19. Hoſ. 10. 8. and by Chriſt, Lu. 23. 30.)

16. And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the [k] wrath of the Lamb.]

17. As ſeeing this inevitable vengeance now falling on them.

17. For the great day of his wrath is come, and who ſhall be able to ſtand?]

Notes on Chap. VI.

a. Ἀποκάλυψις ἑπτάξυλος

The great *inteſtine* broils, among the *Jewes*, thoſe eſpecially of the *Seditious*, and the *Zelots* are at large ſet down by *Joſephus* l. 4. and l. 5. *de Bell: Jud:* ſo great, ſaith he, that *Veſpaſian* on purpoſe deferred the ſiege of *Jeruſalem*, that they might more eaſily be deſtroyed by their own, than by the *Roman's* ſwords, ſee *Lu.* 21. 10. Thus about the twelfth of *Nero*, when *Florus crucified* (beſide great multitudes of the ordinary ſort) μυρίους ὅσους τῶν Ἰουδαίων πεπραμένων, ſaith *Euſebius* out of *Joſephus*, *many myriads of the moſt honourable among the Jewes*, there was, ſaith he, firſt in *Caſarea*, then in all *Syria*, ſuch a diſorder, and δεινὸν πόλεμον, *terrible tumult* of thoſe that dwelt in the countrey, againſt thoſe that inhabited the cities, invading and laying them waſt in a moſt hoſtile

hoſtile manner, that one might ſee whole cities full of *unburied carcaſſes*, old men & children thrown dead together, women ſhamelesly uncovered, καὶ ὅλην τὴν ἐπαρχίαν μεστὴν ἀδιηγήτων συμφορῶν, *the whole Province full of inexpreſſible calamities*, And the obſervation is once for all, *Eccl: Hiſt:* l.2.c 6. that στάσεις καὶ πόλεμοι καὶ κατ' ἀλλήλων μάχαιραι, *ſeditions, and warres, and miſchievous projects one upon the neck of another*, never left the *city*, and all *Judæa*, till at laſt the *ſiege* came upon them. And at that very time, when it came, *three factions* there were on foot among them, under *three commanders*, *Eleazar*, *John*, and *Simon*, And though *Tacitus* ſay that the *approach* of their *enemy* gave them *peace* one with another, yet *Joſephus*, that was an eye-witneſſe, relates it much otherwiſe, only that the *three factions* εἰς δύο μερὰς ἔστησαν, *were divided into two*, by the *oppreſſion* of the *third*, *John* upon the *day* of *unleavened bread* ſending ſome into the *Temple*, under *pretenſe of ſacrificing*, which kill'd *Eleazar* and butcher'd his *party*, and ſeiſed upon the *Temple*, where before *Eleazar* and his *zelots* had fortified themſelves. And however, though the *ſeditious* joyn'd a while to repell the *enemy*, yet they ſoon returned to their former *feuds*, and *one faction* fighting againſt the *other*, the *weight*, and *ſmart* of both fell upon the *communalty*, who were *plunder'd* by each of them. More of theſe civil combuſtions, and the fearfull effects of them, we read of, moſt notably in the time of the *ſiege*, when the *ſcarcity* began to pinch the *beſieged*, then the στάσεις broke into all houſes, tormented the poſſeſſors to bring out their proviſion. When *mothers*, † ſaith he, *ſnatcht victuals out of their babes mouthes*, in came the *ſeditious*, and *ſnatcht it* out of *theirs*, and *catching* up the *children*, which *held faſt the bits* in their *mouthes*, and would not let them goe, they *daſht* them againſt the *ground*. Thoſe that, to prevent them, eat up what they had, before they could come to them, they uſed with moſt horrid cruelties, ὡς ἀδικούμενοι, taking themſelves to be *injured* by them, who thus robb'd them of their prey: And thoſe that were ready to die through the famine, they would yet ſearch more ſtrictly, μὴ ὑπὸ κόλπου ἔχων ξύλου κρύπτοιτο ἢ δανάλιον, *leſt they ſhould have ſome food in their boſome, and only make as if they were famiſht*, when they were not, and then δεινὰ βασάνων εἴδη πρὸς εὑρεσιν ἐφεύρον τροφῆς, *horrible waies of torment* did they uſe *to find out food*. And ſo true is that, which is here ſaid, of their *killing one another*, that, ſaith he, πολλοὶ τῶν ἐρρωμένων ζώντας διήλασαν διὰ πλέω τῶν τεθνηκότων, *they would run through thoſe that lay alive* (but ready to *faint*) before them, *to trie their weapons*, And the horridneſſes of theſe practiſes of theirs upon one another was ſuch, ſaith he, that if the *Romans* had delayed the work, the *earth* would have *ſwallowed* them up, or *fire* and *brimſtone* would have fallen from heaven on them, as on *Sodome*. And though the whole faction of the *Zelots* were kill'd by *Titus* in the *Temple* (a part of which they fortified and defended) yet ſtill after that, even to *Adrian's* time, we find mention of their frequent *tumults*, and butcherings of one *another*. But the particulars which are here in this place intimated, and the ſame *Mat.*24.6,7. ſeem to be earlier than theſe, as being both here and there ſet before the *famines*, and *peſtilences*, and *earthquakes*, all which, as they are both there, and here mentioned, are but ἀρχαὶ ὠδίνων *the beginnings of their enſuing calamities*, the *ſignes* and *forerunners* of them. And many ſuch *ſlaughters* there then were in the latter end of *Claudius*, and throughout *Nero's* reign, cauſed by *ſeditions*, and *tumults*, from time to time ſucceeding one another, and *famines* in like manner conſequent to their *ſeditious* commotions; and ſo, as it is uncertain, ſo it matters not much, in what *point* of time theſe here are placed, Only for the *preventing* of miſtakes, we may proceed thus farre in *defining* of this *time*; that the *famine* here mention'd cannot be that foretold by *Agabus*, nor conſequently can the *ſlaughters* here mentiond be any *preceding* that, if what is here ſaid be by way of *prophecie*, For that *famine* foretold by *Agabus* came to paſſe in the *ſecond year* of *Claudius*, which was before S. *John's baniſhment* can be imagin'd to be; For that S. *John* was at *Jeruſalem* about the *ſixt* of *Claudius* appears by *Paul's* finding him there, *Gal.* 2. 9. at his coming up with *Barnabas* from *Antioch* to the *Councel* there, And that *Claudius* did not *baniſh* the *Jewes* from *Rome*, Πρωσάτους ἰλλυδος till after this, appears *Act.* 18. where upon that occaſion, *Aquila* was but *newly* come from *Rome*, v.2. at the time of *Paul's* being come from *Athens* to *Corinth*, And there muſt be ſome competent time intervening betwixt the *Councel* and this; For after he *ſeparated* from *Barnabas*, his buſineſſe was in *Syria*, *Cilicia*, *Derbe*, *Lyſtra*, *Phrygia*, *Galatia*, *Myſia*, *Troas*, *Philippi*, *Amphipolis*, *Apollonia*, *Theſſalonica*, *Beræa*, and *Athens*; This *baniſhment* of the *Jewes* from *Rome*, *Oroſius* l. 7. c 6. relates out of *Joſephus* to have been about this *ninth* of *Claudius*. And that *Claudius* did any act againſt *Chriſtians*, before they were involved in that expulſion among the *Jewes*, we have no ground, or reaſon to affirm; But on the contrary *Suetonius* is clear, *Claud:* c.25. that he *baniſhed* the *Jewes* that followed *Chriſt*. Which makes it reaſonable to aſſent to the judgment of *Chronologers*, that in this *ninth* of *Claudius*, *John* was *baniſht* from *Epheſus* to *Patmos*, All parts of the *Roman dominions* doing the ſame that was done at *Rome*. However, that *John* was not ſent into *Patmos* before that *famine*, doth thus appear irrefragably, No manner of *perſecution* fell upon the *Chriſtians* from the *Roman Emperor* or *Proconſul*, or *Procurator*, before they were ſtirred up by the *Jewes*, the *fountains* of all the *perſecutions*, ſaith *Tertullian cont: Gnoſt:* And the *Jewes ſtirred* not up the *Gentiles*, untill by the *Apoſtles* turning away from them to the *Gentiles*, they were incenſed, and provoked, *Act.*13.46. And that was after the *death* of *Herod Agrippa*, which was in the *fourth of Claudius*; And therefore ſuppoſing the *exile* of S. *John* to *Patmos* to have been toward this end of *Claudius's reigne*, It is conſequent that to that time alſo, and not before, theſe *mutual ſlaughters* muſt belong, And of this ſort *Joſephus* mentions very *bloody* ones, when the *Sicarii* raged in the time of *Felix*, *Ant:* l.20. c.5. And at the end of that *chapter*, he adds πολὺ ἀπομάνους τῶν ἱερέων ὑπὸ ἀπορίας τροφῶν, *that many of the Prieſts were in diſtreſſe, and died for want*, though becauſe that *famine* ſeems to have been on the *Prieſts* only by the *oppreſſion* of the *high Prieſts*, it is not certain

† *Euſeb:* l.3. c.5. out of *Joſeph:*

that that is it, which is here mention'd, but some other about that time, not particularly mentioned by him. And these *slaughters* wrought by these *seditious* persons, as they are properly *parallel* to the ἀρχαὶ ὠδίνων *the beginnings of pangs Mat.*24. so are they to the *second horse* in this *vision*, And presently after, the *state of Judea* is so related by *Josephus* c.ζ'. as their condition may well be represented in this *vision* v.8. where the *power is given to them to kill upon the fourth part of the land with sword, and hunger, and death*, the *Jewes* never desisting from *sedition*, μάχης δὲ ἢ πολέμου ἔξοδον *until they kindled and accended a warre.* And this will be a fit season also, in which to place the *crying* of the *souls beneath* the *Altar*, which must be somewhat before the *murther* of S. *James* the *Bishop* of *Jerusalem*, set down after the death of *Festus*, (and before *Albinus* entred the *province*, c. ι'.) and said to have raised great *grief* and *indignation* in all that had any sense of *justice*, ὅσοι ἐδόκουν ἐπιεικεῖς ἢ κατ' ἢ πόλιν εἶναι, καὶ περὶ τοὺς νόμους ἀκριβῶς, βαρέως ἤνεγκαν ἐπὶ τούτῳ, *all that were most just in the city*, and *exact concerning the laws, took it very ill*, saith he.

b. Χοῖνιξ *Chœnix* is not any *set measure*, but hath often varied in several times, saith *Waserus. Ant: Mens:* l.2.c.3. and doth ordinarily signifie that proportion of *wheat*, which will be sufficient for one mans *food* for a *day*, So Δηνάριον is, it seems by the *Gospel*, *Mat.*20.2. the *wages* of a *daies* labour. And then the meaning of *A chœnix for a peny*] is that a man's daies-labour shall but bring him in as much *bread* as he *daily* wanteth, All other necessaries for him, and even *bread* for his whole family being wanting, for the *chœnix* was but the proportion for one person. This signifies the beginning of a *famine*, the dearnesse of *corn*, as will be discerned, if it be compared with the difference that is among us between the *day-wages* of a labourer, and the quantity of *bread* which is necessary for him, Two pence in *bread* being thought largely sufficient for a single man's food, when yet his ordinary wages is five, or six times as much, by which may be guest the meaning of a *chœnix* of *wheat* for a *denarie*, viz: *two peny-worth* of *bread* (perhaps lesse) sold for a *shilling*, or every thing six times as *dear* as ordinary, And so this whole *verse*, and the *rider* of the *black horse*, with the *ballance* in his hand, is an emblem of *dearth* beginning, though not yet rioting, upon them, and so is most proper to be applied to the *famines* in *Judea*, foretold by *Christ*, *Mat.* 24. 7. which yet were, none of them, comparable with those horrible straights of *famine*, which befell them afterward in the *siege*, &c. see *note* a.

c. Θάνατος καὶ ὁ ἅδης ἐδόθη αὐτοῖς By *death* here, and *Hades* (or ἀφανισμὸς *destruction*) along with it, the *pestilence* is most probably signified, which follows the *famines* immediately, *Mat.* 24. 7. and so here in the end of this 8th *ver.* (*sword, famine, death.*) *Death* sure is *pestilence*, and that some particular *pestilence*, soon after the *famines* forementioned. Yet will it not be amisse to observe, how properly this word (which signifies *mortality* in general, without defining the way of it) may be also set to denote some other of those prodigious *slaughters*, which after fell upon the *Jewes*, which could not be contained under either the *sword*, or *famine* before mentioned. Of this sort there were many, that especially of the three *myriads*, i.e. *thirty thousand*, which in a tumult, at the *feast* of the *Passeover*, were thrust, and trod to death by themselves, as they ran tumultuously out of the *gates* of the *Temple*, ὑπὸ τὰς ἐξόδους τοῦ ἱεροῦ βίᾳ ζωσθέντες, καὶ ἀλλήλους συμπατήσαντες, saith *Eusebius* l.2. c.23'.

d. Αὐτοῖς The *αὐτοῖς them*] here in the *plural*, seems to signifie the *three* last *horses* and their *riders*, and so to denote *sword*, and *famine*, and *pestilence*, the same that was mentioned by *Christ*, *Mat.* 24. 7. as the *beginnings* of their *sorrow*, or *pangs* of a farre heavier *travail*, which after followed, And so no doubt there was a completion of it, in such a degree, as is here spoken of, i.e. ἐπὶ τὸ τέταρτον τῆς γῆς *upon the fourth part of the land*, whether that signifie to the *destroying* one *tetrarchy* or *fourth part* of the *nation*, (as it is certain it fell very heavy upon *Galilee*) or whether to the destroying very many in several parts of the *nation*, so that not all, but only a *fourth part* of the *nation* were thus visited by these *destructions*; This latter will seem the most probable, if it be applied peculiarly to that point of time which is *parallel* to the *beginnings* of *sorrow*, *Mat.*24. And then the [ὑπὸ τῶν θηρίων *by the beasts*] if that be the right reading, will signifie the *prevailing* of the *beasts* of the *field*, as a token and effect of a *vastation* in those places, where the *sword*, and *famine*, and *pestilence*, had made such *havock*, i.e. in that *fourth part* of the *land*. But the *King's MS.* reads not ὑπὸ τῶν θηρίων *by the beasts*, but τὸ τέταρτον τῶν θηρίων, *the fourth part of beasts*, answerable to the *fourth part of the earth*] precedent, and then the meaning will be, that this *destruction* fell upon the *cattel*, as well as *men*, as either in *warre*, or *famine*, or *pestilence* it is wont to doe. This hath thus farre been said on supposition, that what is described here, belongs to the *beginnings of sorrows*, and not the *bitter pangs* themselves; As for those, they were farre more *sharp*, and *wasting*, and infinitely above this proportion. The *story* is full of them. At the *Passeover* (to shew the just judgments of *God* in avenging on them the death of his *Son*, at that very time wherein they *crucified* him) no lesse than *three hundred thousand*, which came up to that *feast* out of all *Judea*, were shut up in *Jerusalem*, as in a *prison*, in that close *siege* of the *Romans*, which made the *famine* so soon to rage most furiously, & this whole number being but a small proportion to the infinite multitude more of those which were in the city before, (for by *Cestius's* computation of the *two hundred fifty five thousand*, and *six hundred sacrifices* offered at one *Passover*, at the rate of *ten persons* to *one sacrifice*, the number will bee neer *ten* times as great as this now named, besides the *unclean* that were excluded the *sacrifice*) were all, one and other, destroyed either by the *famine*, or by the seditious and turbulent among themselves, killing the *rich* οὓς ἐπιφανεῖς δολοφονίας *under pretense* they would *betray* the *city*, or by the *pestilence*, or by the *enemy* (when they were taken † foraging for *food*, and *crucified*, great multitudes of them before the *city*) or at last taken *captive* by the *besiegers*. So that of those that fell by the *famine* and *sword*, λιμῷ καὶ ξίφει, in *Josephus de Captiv:* l 6. c. 44. (as here ὑπὸ λιμοῦ καὶ ὑπὸ λοιμοῦ) he there casts up the summe to an *hundred and ten myriads*,

† *Joseph. de Bell. Jud.* l.6.c.9. &c.

myriads, i. e. *eleven hundred thousand*. And for † See Euseb. l. 3. c. 5. the rest of the † σεισμοὶ and λῃσταὶ, the *seditious robbers* and *thieves*, as they were by their own accused and appeached, they were all put to death by *Fronto* a *Roman*, after the taking the *city*, and of those that were still left, those which were tallest & handsomest, they were reserved for the *triumph*; Then of the rest that were above *seventeen* years old many were sent *prisoners* to the works in *Ægypt*, and many sent into the *provinces* to be destroyed in the *theatres*, Σιδήρῳ καὶ θηρίοις, saith he, *by sword, and by wild beasts*, And for all those that were under *seventeen years* old, they were sold for *slaves*, And of these alone, saith he, the number was above *nine myriads*, i. e. *ninety thousand*.

c. Θυσιαστήριον here, and ch. 8. 3. must signifie the Θυσιαστήριον *altar* of *incense* (called θυσιαστήριον τῆς θυμιάσεως, *Lu.* 1. 11. but properly θυμιατήριον) not of *burnt-sacrifice*, the whole place here represented from ch. 4. being the *sanctuary* within the *veile*, where this *altar* of *incense* stood, that other of the *burnt-sacrifice* standing without in the *court* (see *note* on *Mat.* 23. h.) and so 'tis clear by the mention of Τοὺς ὑπὸ τὸ θυσιαστήριον *incense*, c. 8. 3. And therefore ὑποκάτω τοῦ θυσιαστηρίου] must not be rendred *under the altar* (as they that conceive it the *altar* of *burnt-sacrifice*, conceive also that the *souls* of the *martyrs* doe here lie at the *foot* of the *altar*, where the *blood*, which is the *life* of *living creatures*, is wont to be poured out) but *in the lower part* of the *sanctuary*, beneath the *altar* of *incense*. Of this word see more in *note* on ch. 11. a. As for the Ψυχὰς τῶν ἐσφαγμένων *souls* of *those that were slain*] by that *phrase* is signified their *blood*, (as the *soul* and the *life* is all one, and the *blood* is the *life*, *Gen.* 9. 4.) and the *blood* of the *slain*] is the *effusion* of their *blood*, (as the *blood of Abel*) the *sin* of *murthering* them, The same is after expreſt by Ἐσφαγμένοι ἐσφαγμένοι, *those that were slain*, for of them in the *masculine gender*, and not of the ψυχαὶ in the *feminine* it is said, ἔκραζον λέγοντες, *they cried saying, how long &c.* All which signifies no more but the *sin* of *slaying* the *Christians*, and the *vengeance* that in *justice* from *God*, and by the *promise* of *Christ*, was due to it; And the whole passage seems to allude to 2 *Esdr.* 4. 35. where the *souls of the righteous ask in their chambers, saying, How long &c.* and the answer is, (as here) *By measure hath he measured the times &c.* and *he doth not stirre them, till the said measure be fulfilled*, and c. 15. 8. *Behold the innocent and righteous blood crieth unto me, and the souls of the just complain continually*, and therefore saith the *Lord*, *I will surely avenge* &c. And so here the great *persecutions*, and *slaughters* of the *Christians* wrought by the *Jewes*, added to their *crucifying* of *Christ* provoked *God*'s *vengeance* on them, which should shortly be *powred* out in fury, they still going on to *slay* more, *James* the *Bishop* of *Jerusalem* (known by the name of the *Just*) and others, whose *slaughters*, by their own *confession*, brought down that fatal destruction upon them.

f. Σεισμοὶ Of the great *earthquakes* (*in divers places*, saith S. *Luke*) which were both in *Asia* and at *Rome*, see *Eusebius* in *Chronico* in the time of *Nero*, and *Baronius*, *An: Chr:* 68. *Neronis* 12. and so also of the *Eclipse* of the *Sun*; And of a *starre* or *comet* like a *sword*, that stood over the *city*, and continued a year, and of a *great light*, that *shined* about the *altar*, and the *Temple*, at *nine* of the night, upon the feast of *unleavened bread*, for half an hour together, and of *meteors* that were seen through all the region, and of an apparition in the *clouds* of *chariots*, and *troops* of armed men, encompassing the city, and many the like, see *Eusebius Eccl: Hist:* l. 3. c. 8. who calls them ἀναγνῶ καὶ φαντασιώδη μυρίαν ἰδεῖν τερατείαν, and τὰ τοῦ Θεοῦ κηρύγματα, *prodigies* manifestly *foresignifying the approaching desolation*, and *sermons* as it were *of God* himself, which is the meaning of the Σημεῖον, the *signe of the son of man* appearing in heaven, *Mat.* 24. 30. And among these *meteors*, the *falling starres* that are here described, v. 13, would go for no great rarity. But *Arethas* mentions some of the *ancients*, who interpret this *earthquake* here tropologically of *Vespasian*'s siege of *Jerusalem*, and so it may well be understood, and by analogie all the rest also. See *note* g.

That the *blackness* of the *Sun*, and *bloodiness* of the *Moon*, and the *falling of stars* from heaven upon the ground, have a literal interpretation, of which they are capable, so as to note *prodigies* in the *heavens*, *Eclipses*, and *Meteors*, &c. there is no doubt. But yet here they are sure brought to signifie something else, For if these words be compared with *Mat.* 24. 29. to which they are perfectly parallel, it will appear that they are not a setting down the *prodigies* before the siege of *Jerusalem*, but that (that being set down v. 15.) the *darkning* of the *Sun* &c. is μετὰ *after* that *tribulation*, or *pressure*, All the question is, whether these here be only a general representation of *slaughters* and *blood-shedding*, which (because, when they are excessive, they may cause *clouds* and *meteors* in the *aire*) are by some thought to be so expreſt ordinarily in the *prophets*, or whether they may not signifie the falling of these judgements upon the *civil* and *Ecclesiastical* state, represented by *Sun* and *Moon*, and the whole multitude of that *people* signified by the *stars* of *heaven*; And the *latter* of these seems the more probable (see note on *Mat.* 24. n.) for thus in the *prophets* of the *Old Testament* it is ordinary, as when we read, *for the iniquity of the people, is the land darkned*, and the like, i. e. the *glory* and *lustre* of it destroyed, An eminent example, directly parallel to this, we have *Isa.* 34. 4. *All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the Vine, and the falling figge from the figge-tree*; *And my sword shall be bathed in heaven.* And all this but a representation of *God*'s judgements upon *Idumea*, as in the next words it followeth, and so the *host* of *heaven*, *Dan.* 8. 10. is set to denote the *Jewes*, which being supposed, the *starres* that here *fall*, will be the common people, or *multitude* of that whole Nation, all expreſt distributively in the words that follow, v. 15. *the Kings and great ones, and the rich, and Commanders of thousands, and the mighty, and every servant, and free man*, see *note* on *Chap.* 8. c. g. Ἥλιος μέλας

That this *prophecy* belongs to the *Jewes*, hath been cleared by other evidences, and accordingly βασιλεῖς τῆς γῆς] must be translated the *Kings of the Land*] and signifie in this place, those that had, or assumed to themselves the greatest *author-* h. Βασιλεῖς τῆς γῆς

rity among them, and not in any ſtricter ſenſe Kings, or Heads of the people. For that notion is not appliable to any that were at Jeruſalem at this point of time, to which this viſion refers, (ſee note i.) and proportionably muſt the μεγιστᾶνες great men denote the principal that were then in the city? And then the χιλίαρχοι are the commanders or officers in their armies the leaders of the ſeveral factions, as will appear note i. (being elſewhere uſed for Roman officers of their militia.) And then the rich men, the bond-man, and the free-man, make up all that were in Jeruſalem at this time expreſt, as 'tis the faſhion of the Scripture, by the ſeveral ſorts of them.

Μεγιστᾶνες

Χιλίαρχοι

i. This hiding themſelves in dennes, or caves, is an expreſſion of a great fear and conſternation, and the thing that was foretold by S. Luke c. 21. 26. Men deſpairing for fear, and for the expectation of the things that were a coming on that people, and this there immediately attending the Gentiles treading down of Jeruſalem, v. 24. This makes it not ſo fit to apply it to their flying to the mountains, which was before the ſiege, or to thoſe fears that were produced by the prodigies, the forerunners of the deſtruction, ſuch as the φωνὴ ἀῤῥὰς, the promiſcuous noiſe or voice, μεταβαίνωμεν ἐντεῦθεν, Let us remove thence, which was generally thought to ſignifie the departure of God from the Temple, adytis arísque relictis, for this ſtill was before the deſtruction; But the paſſage, to which this moſt punctually relates, is that in the very time of deſtroying the city by Titus. For when the Temple was burnt, and the Prieſts hanged up, and upon an affront offered to Titus, (refuſing to relieve, or take quarter from him) the ſouldiers were permitted to plunder, and fire all. The σικάριοι or ſeditious go to the βασιλικὰ ἀνάκτορα or Palace, where many had laid up their wealth, drive out the Romans thence, kill eight thouſand of them, four thouſand Jewes, that had gotten thither for ſhelter, plundred the place, and the whole lower city, and then εἰς τὴν ἄνω πόλιν ἀνεχώρουν, retired to the upper city, Sion, the beſt fortified place, and there planted themſelves. For the taking of this, Titus was fain to uſe engines of battery, and to that end to caſt up works; And having done ſo, aſſoon as ever a piece of the wall was beaten down, of a ſudden a ſtrange fright and conſternation took them, ſome crying out that the whole wall on the Weſt was demoliſhed, others that the Romans were entred, others that they ſaw them in the Towres, and ſuch a change followed in the mindes of all their leaders, or πρέσβεις parallel to the βασιλεῖς, and δυνατοὶ, and χιλίαρχοι, Kings, and mighty men, and commanders here, that they, that were juſt now in the greateſt pride, and rage, and contempt of their enemies, and by the deceits of falſe prophets ſuborned by them, endevoured to make all confident, that they ſhould have ſucceſſe, now trembled, and quaked, and ſought which way to fly; upon which, Joſephus obſerves ἡ τοῦ θεοῦ δύναμις ἐπὶ τοὺς ἀνοσίους, the power of God upon impious men. For, ſaith he, the Tyrants of their own accords coming down out of their towres, τῆς ἀσφαλείας ἐκόμενοι ἑαυτοὺς, quitted their garriſons, which otherwiſe no force could have been able to take. And a multitude of them endevouring to get away, but being not able to doe ſo, run into caves under ground, and into the fouleſt vaults, and ſo the Romans took the towres, and burnt the houſes, kill'd a multitude in the ſtreets, without any the leaſt oppoſition. And ſo the city was taken, this being the laſt act of that bloody tragedy. As here this hiding in the caves] appears to be, attended immediatly with theſe words, For the great day of his wrath is come, and who ſhall be able to ſtand? anſwerable to the Romans ſetting up their enſigns on thoſe towres, at this point of time, and celebrating their victory, with ſhouts and ſinging, as Joſephus ſaith; Adding, that when Titus came, and ſaw theſe towres thus madly forſaken by the Jewes, he wondred exceedingly, and left them ſtanding, for a monument of his ſtrange ſucceſſe, when he demoliſhed all other walls of the city. After this the Romans making a narrow ſearch in all the noiſome vaults and caverns, they kill'd whom they found there. And John one of the Generals of the ſeditious, being almoſt famiſht in a vault, begg'd quarter, and was taken out, and kept in priſon, and ſo Simon, ſon of Gioras, the other of their Generals, having gotten into an inner vault, after ſome days, his victuals failing, came out of the vault in his white ſtole, and purple garment, and yeilded himſelf to a Roman ſouldier, that was left there. And him Titus reſerved to be carried in triumph to Rome, with him. And for the reſt of, the σικάριοι and σικάριοι, ſeditious, and robbers ſo call'd from their ſhort ſwords, (i. e. the remainders of the two factions, the Zelots being before murthered by the former of them, in the Temple) they were appeached by one another, and brought out, and either kill'd by the Romans, or kept to adorn the triumph, or ſent as ſlaves into Ægypt, or in the ſeveral provinces ſet to fight with wilde beaſts on the theatres. So exactly true is it, which is here ſaid, that as the Kings, and great ones, ſo πᾶς δοῦλος καὶ πᾶς ἐλεύθερος, every ſervant, and every free man did thus hide themſelves in the caves, as the final completion of this deſtruction. And if the πέτραι ἢ ὀρέων, the ſtones of the mountains] have any farther peculiarity of ſignification, it may fitly be interpreted of the walls of the Temple, where Joſephus ſaith the Prieſts hid themſelves at the time of the firing of the Temple by the Roman ſouldiers, from whence five days after they came out, being forced by hunger, and were brought to Titus, and put to death. To which purpoſe it is commonly known, that as the Temple is called the mountain, or hill of the Lord, ſo πέτραι ſtones may fitly ſignifie walls, that are made of ſtone, and ſo may probably ſignifie Mat. 27. 51. the walls of the Temple, rather than the Tomb-ſtones. And if ſo, then their hiding themſelves in the walls of the Temple, as Joſephus relates, will be literally expreſt by this phraſe πέτραι ὀρέων, the ſtones of the mountains, Or if not, yet prophetically and myſtically, it may thus be ſignified, As that which follows, [their crying to the Mountains to fall upon them] is a prophetical expreſſion, to ſignifie the ſadneſſe and direfulneſſe of their preſent condition.

Ἡλθεν ἡμέρα

Σικάριοι

Πέτραι τῶν ὀρέων

Πέτραι

Φάναι τοῖς ὄρεσι

k. The anger of the Lamb, and the great day of his anger here, v. 16. and 17. and ὀργή σου, thine anger, c. 11. 18. are ſet to expreſſe this vengeance on the Jewes, whereof the crucifixion of Chriſt

Ὀργὴ τοῦ ἀρνίου

Christ was so great, and particular a *provoker*: Hence is it, that in the *Gospel* 'tis called the *kingdome of God*, and the *coming of Christ*, and in *Josephus* and *Eusebius*, θεία ἐπισκοπὴ, *divine visitation*, *Euseb*: l. 3. c. ζ'. ὄλεθρος ἀπὸ θείας ὀργῆς, *destruction from divine vengeance*, c. ι'. and ἡ ἐκ τοῦ θεοῦ τιμωρία *punishment from God*, ibid. and all this from S. *Luke*, c. 21. 22. who calls them ἡμέρας ἐκδικήσεως, *days of vengeance* from *God*, poured out upon them remarkably, for what they had done unto *Christ*. And one phrase yet more eminent there is to the same purpose, *Rev.* 16.14. πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ, τοῦ παντοκράτορος, *the warre of the great day of God that ruleth all*, i. e. the *bloody destruction* which this just *judgment of God* brought upon them, for their *crucifying* of *Christ*, and *persecuting* and *killing* of *Christians*.

Ἡμέραι ἐκδικήσεως

Ἡμέρα μεγάλη τοῦ θεοῦ

CHAP. VII.

Paraphrase.

1. AND after these things I saw four Angels standing on the four corners of the * [a] earth, holding the four winds of the † earth, that the wind should not blow on the earth, nor on the [b] sea, nor * on any tree.]

* land
† land
* on every

1. After the general view and description of God's vengeances on the Jews, a. b.

succeed now the particular executions of them, and therein the first thing that was represented to me, was, Christ's peculiar care for the preserving of the true penitent beleivers of them out of the common destruction, who are therefore first to be markt (as the houses of the Israelites in Ægypt; that the plague may passe over them) and so secured before the vengeance break out upon them in common. This is here thus expresst in vision, I saw, saith he, four Angels that had power to bring punishments, famine, &c. (foretold c. 6.) upon Judæa, but making stay before they would do it, not permitting any of these mischiefs as yet to break out upon them.

2. And I saw another Angel ascending from the East, having the seal of the living God: and he cryed with a loud voice to the four Angels, to whom it was given to † hurt the earth and the sea,

† injure
* shall seal

2, 3, 4. And whilst this was a doing, I saw another Angel, coming on a message from Christ (intituled the East, or rising Sun, see note on Lu. 1. r. & Rev. 16. f.) c.

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we * have [c] sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed, and there were sealed an [d] hundred and fourty and four thousand, of all the tribes of the children of Israel.] d.

with a writing sealed, (an ordinance, or commission from God) in his hand, that they proceed not to any such act of mischief, till the beleivers, or orthodox, pure, steddy Christians be sealed, i. e. put into a safe condition, that they partake not in that destruction. And these that are thus sealed, and so preserved, though they are a very small despicable number, in respect of the far greater number of those that were destroyed, onely a remnant, as Noah's family of the old world, or Lot's of Sodome (see Lu. 17. 27. 29. and note on Mat. 24. i.) are yet fourteen myriads and four thousand, i. e. a great number, (not precisely so many, or just 12000 and no more, of every tribe;) and these were by God's appointment to be secured, before the judgements were to break out upon that people.

5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9. After this, I beheld, and lo a great multitude, which no man could number, of † all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,]

† every nation, and tribes πάσης ἐθνῶν καὶ φυλῶν

9. After this immediately I saw all the orthodox, pure, constant Christians, whether Jewes or Gentiles, every where dispersed, of all nations, that had continued thus long under persecution of the Jewes, see v. 14. looking up with faith, and constancy to Christ, attending this vengeance of God on the unbeleiving Jewes, and owned, and acknowledged, and rewarded by God, as those that had stuck to the faith, and persevered constantly, Mat. 24. 13. though they had not resisted unto blood, Heb. 12. 4.

10. And cryed with a loud voice, saying, * Salvation to our God, which sitteth upon the throne, and to the Lamb.]

* Salvation

10. And these praised God for his deliverance (as the Martyrs called for vengeance c. 6. 9.) acknowledging all their delivery to be imputable, as a most remarkable act of mercy, to God the Father, and to Christ on whom they have beleived.

11. And all the Angels stood round about the throne, and about the elders, and the four * beasts, and fell before the throne on their faces, and worshipped God,

* living creatures

11, 12. And a multitude of Angels stood waiting on God, and encompassing the Bishops of Judæa, (which were, together with the Apostles, to be gone out of the Countrey at this time, and so to partake of this delivery) and they joined with them in this rejoicing, and blessing of God.

12. Saying, Amen. Blessing, and glory, and wisdome, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.

13. And

13. And mee thought, one of the Biſhops askt me, who I thought thoſe were (or whence) that were in the white garments of unſpotted innocence, v. 9.

13. And one of the Elders anſwered, saying unto me, What are theſe that are arrayed in white robes? and whence came they?]

14. And I told him I knew not, deſiring him to tell me; and he told me, saying, Theſe are the Confeſſors (though not Martyrs) v. 9. that ventured their lives for Chriſt in the confeſſing him conſtantly.

14. And I ſaid unto him, Sir, thou knoweſt: And he ſaid unto me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.]

15. Who ſhall therefore live to enjoy ſome tranquillity, and peaceable aſſembling,

15. Therefore are they before the throne of God, and ſerve him day and night in his Temple, and he that ſitteth on the throne ſhall dwell among them.]

to ſerve him in the Church, ſee 2 Theſſ. 2. 1. and Rev. 5. 10.

16. They ſhall no more be perſecuted or reſtrained from aſſemblies, ſee Iſ. 49. 10.

16. They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any * heat] * ſcorching καύσων

17. But live peaceably in Chriſt's fold (ſee Pſal. 23. 1.) and having ſown in tears, they ſhall now reap in joy the fruits of their patience, and perſeverance, (ſee Iſ. 25. 8.) a peaceable time of ſerving God. (Such as the Chriſtians had in the days of Veſpaſian, and Titus, after the deſtruction of the Jewes.)

17. For the Lamb which is † in the midſt of the throne * ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.] † about ἀνὰ μέσον * ſhall rule them, or, be their ſhepheard ποιμανεῖ

Notes on Chap. VII.

a. ἡ γῆ

That ἡ γῆ *the earth*, or *land*] ſignifies not the *whole world*, but particularly the *land* of *Paleſtine* in many places of the *New Teſtament*, according to the notion of הארץ among the *Hebrews*, ſee *note* on *Mat.* 5. b. and ſo in like manner the *four corners* of the *land*, *Ezech.* 7. 2. *Thus ſaith the Lord God unto the land of Iſrael, An end, The end is come upon the four corners of the land.* And ſo ſure 'tis very generally, almoſt conſtantly, taken in this *book*, and accordingly is to be rendred *the land*, and not the *earth*, as in the *fift commandement*, and in the *Prophets* generally, the *Hebrew* is wont to be rendred; and in the latter part of this *verſe*, where 'tis ſet oppoſite to, or diſtinct from the *ſea*, &c. it may poſſibly ſignifie *Judæa*, or that part of *Paleſtine*.

b. θάλασσα

If θάλασσα *the ſea*] here be taken for any part of *Paleſtine* diſtinct from *Judæa*, it may then ſeem to ſignifie that part of the *countrey*, which was neer the *ſea*, or *lake* of *Geneſareth* (ſee *note* on *Lu.* 8. c.) as *Capernaum* ἡ ἐπὶ θαλάσσης, *by the ſea ſide*, *Mat.* 4. 13. in the *borders* of *Zabulon* and *Nephthali*, ὁδὸν θαλάσσης *by the ſea ſide*, v. 15. This *ſea* was the *ſea* of *Tiberias*, *Joh.* 6. 1. & 23. & c. 21. 1. the city *Tiberias* being by *Herod* built in the prime part of *Galilee*, ſaith *Joſephus*, *Ant:* l. 18. 3. And ſo under this title of θάλασσα *ſea Galilee* may be deſcribed, of which there was a *Tetrarch* under the *Romans*, and that different from the *Procurator*, or ἡγεμὼν *Governour* of *Judæa*, *Lu.* 3. 1. as here ἡ γῆ, and θάλασσα the *land*, and the *ſea*, are ſet, differing one from the other (ſee *note* on *Lu.* 21. c.) And then for the πᾶν δένδρον *every tree*] which is added, that alſo may ſignifie that countrey, wherein the *trees* did principally grow, and that may be the *tetrarchy* of *Abyla*, or Ἀβυλινὴ χώρα *the Abylene region*, *Lu.* 3. 1. for that, ſaith *Joſephus*, and the region about that, which made up *Lyſanias's tetrarchy*, was ſituate in *Libanus*, which is ſo famous in *ſcripture* for *trees*. See *Joſephus Ant:* l. 18. c. 4. But the truth is, all theſe together, *land*, and *ſea*, and *trees*] may perhaps ſignifie no more but the whole people of the *Jewes*, without any nicer conſideration of different *countreys* in it.

This *ſealing* in the *forehead*] is the ſame that is mentioned in the *prophet Ezechiel* c. 9. 4. ת, as it is thought, either for תורה *the law*, or for תשובה *repentance* (and ſo *Theodotion* renders the *Hebrew* תָּו there, not σημεῖον a *ſigne*, but ταῦ the letter *Tau*] noting the promiſe of *deliverance*, that is aſcertain'd to ſuch *penitents*, or obedient ſervants of *God*, when all others are deſtroyed, (for that this is the uſe, and meaning of *ſealing*, ſee *note* on *Epheſ.* 4. g.) And that this was moſt remarkeable among the *Jewes* at this time, appears, not only by the frequent mention of the Σωζόμενοι *thoſe that eſcape*, and σωτηρία, *deliverance* or *ſalvation*, often ſhewed to belong to this matter, and again by the plain prediction of *Chriſt*, [*one ſhall be taken and another left*] and many the like, but by that paſſage in ſtory (mentioned on *Mat.* 24. 26.) how *Gallus* having ſat down, and beſieged *Jeruſalem*, neglected many opportunities of taking it, and in the very next month raiſed the *ſiege*, recalled the army again, by which means the *Chriſtians* that were in the city, remembring *Chriſt's* words, [*When you ſee Jeruſalem encompaſt with armies, then let them that are in Judæa flie to the mountains*] (and perhaps admoniſhed by the voice [μεταβαίνωμεν ἐντεῦθεν, *Let us go hence*] thus underſtood) immediately removed out of the *city*, and indeed out of *Judæa*, and went to *Pella* (ſee *Euſeb: Hiſt: Eccl:* l. 3. κ. ε'.) and were diſperſed ſome in *Europe*, others in *Aſia* (ſee *note* on *Ioh.* 7. d.) and at *Titus's* beſieging the city, there was not one *Chriſtian* left in it. See *Ioſephus de Bell: Iud:* l. 2. c. 22. &c. and *note* on *Mat.* 24. g.

c. Σφραγισθῆναι ἐπὶ τῶν μετώπων

This number of an *hundred forty and four thouſand*, or the proportioning it ſo equally between *twelve Tribes*, muſt not neceſſarily be taken in a literal ſenſe, that there were juſt ſo many *Chriſtians* in *Judæa*, that went out, and were delivered at the time of the approach of thoſe judgments, or thoſe ſo equally divided by *Tribes*, but (as in *prophecies* 'tis ordinary) a certain number for an uncertain, and an obſcure repreſentation made; And perhaps all that is to be underſtood by, or concluded from this number, is no more

d. μυριάδες χιλιάδες

but

but the demonſtration of the truth of what *Chriſt* had ſaid, in anſwer to the queſtion [εἰ ὀλίγοι ἐισὶν οἱ σωζόμενοι; whether the number of the *Jewes*, which ſhould *eſcape*, were, in proportion to the others, a *ſmall* or *great* number?] For there his adviſe to them of *entring* in at the *ſtraight gate*, and ſo alſo the *Prophet's* frequent mention of the [κατάλειμμα the *remnant*] that ſhould *eſcape*, doth demonſtrate, that of the *Jewes* there ſhould not be found *many* in proportion, which ſhould be delivered from this *wrath to come*, by *eſcaping* out of that *wicked generation*; For though *Chriſt* after his own *aſcent* left his *Apoſtles* to *preach* over *all* the *cities* of *Judaa* (to reſcue them, yet, if it were poſſible) before this vengeance ſhould break out upon them, yet it ſeems by his own *prediction Lu.* 18.8. that after all this, there ſhould be found but *little faith*, i.e. *few beleivers* ἐν τῇ γῇ *in the land* of *Judaa* at the time of the *Son of man's coming* in *judgment* upon this *people*; *Few* of that *nation* would *ſincerely* repent and come in and *adhere* to him. There were indeed *many* of that *nation* which *received* the *faith*, *three thouſand* converted at one *ſermon* of S. *Peter's*, *Act.* 2.41. and καθ' ἡμέραν, (as 'tis there ſaid ver. 47.) *every day* there was a *proportionable* addition of them, and ſo the *Biſhop* of *Jeruſalem* tells *Paul*, *Act.* 21. 20. that there were *many myriads* of *beleiving Jewes* there, And *Euſebius*, mentioning *Juſtus* the third *Biſhop* of *Jeruſalem*, ſaith that he was one of μυριοι ὅσοι ἐκ ἐθνῶν *the ſo many myriads of Jewes* that *beleived in Chriſt* at that time, l. 3. c. 35. (and accordingly the *number* which is here ſaid to be *ſealed*, comes to above *fourteen myriads*, which is no ſmall *number*) But yet of all theſe it muſt be obſerved, 1. That many of the *beleivers*, being alſo *zealous* for the *law*, *Act.* 21. 20. fell out with the *Apoſtles* and *Chriſtianity* it ſelf, when it came in competition with the *Moſaical obſervances*, and fell off to the *Jewiſh* and *Gnoſtick* part, when the *perſecutions* fell upon the *orthodox Chriſtians*, and accordingly were after deſtroyed with the *unbeleivers* at this *coming* of *Chriſt*. *Secondly*, theſe *many* were yet *few comparatively*, or in proportion to the farre *greater* number, which held out obdurate, or elſe, as *temporary profeſſors*, fell off again in time of *perſecution* for the *faith*. And this will appear to be very fitly expreſt here by this number of an *hundred forty and four thouſand*. For, for the *multitude* of that people we may make ſome gueſſe at it, by the account which *Ceſtius* brought *Nero*. He, when he had that *preſenture*, being willing to give *Nero* an advertiſement of the ſtrength of that *nation* (becauſe *Nero* ſo contemn'd it) labour'd to make uſe of the *high prieſt's Arithmetick* to that purpoſe, and he did it thus, At the *feaſt* of the *Paſſeover*, they numbred the *ſacrifices* that were brought to *Jeruſalem* at that time, and found them to be *two hundred fifty five thouſand* and *ſix hundred*. Now of thoſe *Paſchal ſacrifices* it muſt be remembred, that each of them was eaten by a ſociety, conſiſting perhaps of *twenty*, but at leaſt of *ten* perſons. At the proportion of *ten* to a *ſacrifice* the number of thoſe that did partake of the *ſacrifices* muſt be *two thouſand five hundred fifty ſix thouſand*. 2dly, it muſt be remembred alſo, that none had to doe in thoſe *ſacrifices*, but thoſe which were *pure*, and *clean* at that time, and therefore beſide this number of theſe that did partake of them, it muſt be reſolved, that there was a very great number more which did not partake, all the *leproſe*, all the women that were under any *pollution*, all the men to whom any thing in like manner had befaln in the night, all that were under any *infection*, &c. theſe were excluded from that former number, and in the account muſt be added to it, and then 'twill appear what a ſmall number this was of *one hundred forty four thouſand* out of all *Judea*, in proportion to the whole people at that time, not above a *thirtieth* part at the higheſt valuation imaginable, perhaps a yet farre more diſproportionable number. Here if it be demanded, why the *tribe* of *Dan* is not numbred among the *tribes*, and *Levi* is, the anſwer for *Levi* will be clear, that though that *tribe* had no part in the *diviſion* of the *land*, and ſo could not be numbred there, yet in *Chriſt* their portion was as good as any, and therefore were not here to be omitted; As for the *tribe* of *Dan*, it may be, becauſe long before that time that *tribe* was either deſtroyed or brought very low, ſay the *Jewes*, and ſo indeed it appears, that it was not numbred among the reſt of the *Tribes*, in 1 *Chron.* 2. or the *following Chapters*.

Σωτηρία *ſalvation*] is the word which moſt properly ſignifies this *deliverance* of them that are ſaid to be *ſealed*, i.e. of the *penitent Jewes*, or ſincere *orthodox Chriſtians*, σωζόμενοι the *ſaved*, or κατάλειμμα the *remnant*, (ſee *Rom.* 11. 26. & *note* on *Rom.* 13. b.) and then the meaning of Σωτηρία τῷ θεῷ *ſalvation to God*] will be obvious, the imputing this *deliverance to God*, acknowledging it his ſpecial act, giving him all the *praiſe*, and *honour* of it.

CHAP. VIII.

Paraphraſe.

1. AND when he had opened the ſeventh ſeal, there was [a] ſilence in heaven about the ſpace of half an hour.]

1. And after theſe ſix rolls and ſeals c. 6. 2.

containing the ſeveral previous judgments that were to fall on the unbeleiving Jewes, and the prodigies foregoing, and predictions of utter deſtruction that ſhould fall upon them, Follows now the ſeventh roll and ſeal, and on the opening of that there was a repreſentation of the ſervice in the Temple at the time of offering incenſe, For firſt I perceived an univerſal ſilence for half an hour, i.e. the people praying by themſelves ſilently in the court (as they are wont to doe, while the high prieſt is offering in the ſanctuary.)

2. And I ſaw the ſeven Angels which ſtood before God, and to them were given ſeven [a] trumpets.]

2. And the ſeven Angels or officers 2.

that waited on God, chap. 1. 4. like ſo many prieſts in the Temple, ſounded their trumpets.

3. And another Angel came and ſtood at the altar, having a [a] golden cenſer, and there was given unto him much incenſe, that he ſhould [b] offer it with the prayers of all ſaints, upon the golden altar which was before the throne.

3, 4. And another Angel, as the high prieſt, offered up the incenſe, with which 2.

[b] give it to Many

the

the people's prayers are supposed to ascend to God.

4. And the smoak of the incense, which came with the prayers of the saints, ascended up before God out of the Angels hand.]

By this signifying the prayers of all faithfull people, persecuted by these obdurate Jewes, to have come to God's ears, and to have found admission there.

b. 5. And as an effect or consequent of that, i. e. of that persecution, and their prayers for deliverance

5. And the Angel took the censer, and filled it * with fire from the altar, and cast it † into the earth: and there were [b] voices, and thundrings, and lightnings, and an earthquake.]

(not for this vengeance) it is, that the Angel fills his censer with fire from the altar of burnt-offerings, i. e. with the wrath of God (so oft expresst in the Prophets by fire) and that wrath, consuming, (such as the fire that consumed the burnt sacrifice totally) and cast it upon all Judæa; and the effects of that were voices, and thunders, (i.e. noise of thunders) and lightnings, and earthquake, i. e. great heavie suddain wasting judgments upon that people, represented here in general, but particularly set down in the consequents of the sounding the seven trumpets.

* from the fire of the altar, ἐκ τῦ πυρὸς τῦ θυσ.
† on the land ἐπὶ τὴν γῆν

6. Then the seven Angels set their trumpets to their mouths,

6. And the seven Angels, which had the seven trumpets, prepared themselves to sound.]

every one, and were ready to blow, and did so, one after another, each of which hath a several signification in it.

c. d. 7. And when the first sounded, I saw falling upon Judæa hayl and fire mingled with blood, and they were wasted it in a bloody manner,

7. The first Angel sounded, and there * followed hayl and [c] fire mingled with blood, and they were cast upon the † earth, * and the third part of trees was burnt up, and all [d] green grasse was burnt up.]

And the obedient meek pious Christians that would not joyn with them in their seditious practises, were terribly plunder'd and wasted by them, And this fell heavily upon the tetrarchate of Abylene (see note b. on chap. 7.) as well as upon Judæa.

* was ἐγένετο
† land γῆν
* the King's MS. reads καὶ τὸ τρίτον τῶν δένδρων καὶ πᾶς χόρτος χλωρὸς κατεκάη, and the third part of the trees and all green grasse was burnt up.

c. e. 8. And upon the second Angels sounding there was another representation of a great multitude of the same or like seditious persons, rising in Galilee, and the suppressing of them cost a great deal of blood, consumed a great multitude of Galilæans.

8. And the second Angel sounded, and as it were a great mountain burning with * fire was cast into the sea, and the [e] third part of the sea became blood.]

* was βεβλημένον
& the third part of the trees.

9. Made a great destruction of men, and vastation of the most eminent cities there, see note e.

9. And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.]

c. 10,11. And upon the sounding of the third, an eminent person taking upon him to be a Captain among them, & drawing many after him, raised a sedition in the lesser cities and towns of Galilee, see note e. And this sedition was a bitter pernicious one to those that joyned in it, brought a force from the Romans, slew a great multitude more in those parts of Galilee.

10. And the third Angel sounded, and there fell a great starre from heaven, [c] burning, as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

f. 11. And the name of the starre is called [f] wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.]

g. 12. And upon the sounding of the fourth, I saw the representation of a great judgment falling upon the holy city, a siege and attempt on Jerusalem it self.

12. And the fourth Angel sounded, and the third part of the [g] sunne was smitten, and the third part of the moon, and the third part of the starres, so as the third part of them was darkned, and the day † shone not for a third part of it, and the night likewise.]

† appeared not the third part of it μὴ φαίνῃ τὸ τρίτον αὐτῆς

h. 13. And a Prophet denouncing three horrible woes against the whole nation, which should particularly be set down in the three representations,

13. And I beheld and heard an * Angel flying through the midst of heaven, saying with a loud voice, [h] Wo, wo, wo to the inhabiters of † the earth by reason of the other voices of the trumpet of the three Angels which are * yet to sound.]

* or, Eagle, for the K. MS. reads ἀετὸν
† the land from the rest τῆς ἐπὶ τῶν λοιπῶν
* ready to sound μελλόντων σαλπ.

which should not be long before they sounded; the first of them belonging to the forerunners immediately before the last siege and destruction of Jerusalem, the second to that siege it self, the third to the sad events following it.

Notes on Chap. VIII.

2. Σιγὴ ὡς ἡμίωρον

The manner of *offering* of *incense* is here described by way of *vision*, the *High Priest* offering it upon the θυμιατήριον within the *Temple*, the *Priests shouting* and *blowing* with the *Trumpet*, and the *people* mean while *praying* without by themselves, every one silently in the *court*; which *prayers* of theirs are supposed to go up to *God* with the *incense*, v.4. (a description of this see *note* on *Luke* 1. 10. d.) These *prayers* of the *people* are here first set down by the phrase [σιγὴ ἐν οὐρανῷ, *silence in heaven for half an houre*] the *Temple* being sometime expresst by *heaven*, sometime by the *host* of *heaven*, i. e. the *Sun*, *Moon*, and *Starres* (see v. 12.) and the *silence* there being the *private prayer* of the *people* in the *court*, *Lu.* 1. 10. and the time of *half an houre*, being the space that those *prayers* used to continue, while the *Priest* continued within at the *altar* in the *Temple*, and after which, he used to come out, and pronounce the *blessing* on the *people*, and dismisse them, but till then they stayed and prayed. see *Lu.* 1. v. 21. And if beside this *primary* and *literal*, any *secondary mystical* sense of this phrase [*silence in heaven about half an houre*] need to be observed, it may not unfitly be this, that it denote a *short amazement* in the *faithful*, *persevering Christians*, joyned with an *awful reverence* of the *Divine Majesty*, and *compassion* of their *native country*, upon the apprehension

ὡσεὶ ὥρας ἡμίσεως

henſion of the *calamities* now to be inflicted. Theſe might juſtly provoke a *ſadneſſe*, and an *amazement*. But then the conſideration of *God's glory*, ariſing out of this his *juſtice* upon the *impenitent*, and alſo of the merciful *deliverance* of the *faithful*, not only *from* this *miſery*, but even *by means* of this *miſery*, (the *deſtruction* of the *perſecuters* being the *releaſe* of the *perſecuted*) theſe make the *amazement* and *compaſſion* not to remain *long*, and ſo the *ſilence* to be for a *ſhort* ſpace. But this by the way, as a *deſcant*, not an *interpretation*. Then next, the *trumpetting* of the *Prieſts*, the *ſonnes* of *Aaron*, *Eccles.* 50. 16. is here expreſt by the *ſeven Trumpets* given to the *ſeven Angels* v. 2. then the *High Prieſt's offering* the *incenſe* is deſcribed by the other *Angel* having the *golden Cenſer* &c. v. 3. And all this repreſentation was here fitly ſet in the *viſion*, to ſignifie the *prayers* of the true *faithful Chriſtians*, and their *acceptance* with *God*, to which is conſequent their *deliverance*, while all other the *impenitent unbeleivers* have this *vengeance* poured down upon them, nay, as an effect of the hearing theſe *prayers* of the *godly* (though they prayed not for *judgements* on the reſt) is the very *vengeance* on the wicked, who *perſecute* the *godly*, (as when *Abel's blood* is ſaid to *cry* to *heaven* for *vengeance* againſt *Cain*) for ſo every where moſt *bitterly* did the *Jewes* perſecute the *Chriſtians*, ſee *note* on c. 2. b. and *Gal.* 6. 12.

Τοῦτ' ἔστιν ἀλληγορία

Ἄλλως δὲ ἀλλοῖα.

b. That φωναὶ and βρονταὶ *voices* and *thunders* are all one (from the *equivocalneſſe* of the *Hebrew* word, which ſignifies both) hath been often ſaid, and ſo here, by theſe two words there is no more meant, than either of them would have imported, *thunder*, to which *lightning*, and *earthquake* are fitly joined, to ſignifie in *general* the *judgements* of *God*, and *vengeance* on this people, which are more *ſpecially* deſcribed, and repreſented under the *ſounding* of the *ſeven trumpets*, that follow, and the *productions* of each of them. And though the σεισμὸς or *earthquake* here mentioned, may fitly ſignifie the *commotions* and *ſtirres* which are *prefigured* by the *three firſt Angels*, (ſee *note* c.) yet this verſe here, belonging *equally* to *all* that follows, and not peculiarly to thoſe *three*, will more fitly be interpreted in a *general* notion *comprehenſive* of all, that is after more *particularly* deſcribed, (and ſo the *earthquake* will ſignifie a *ſhaking*, preparative to a *fall* and *deſolation*) than, by any ſuch propriety of the *earthquake*, be thus confined.

Φωναὶ ἤγουν βρονταὶ ἤγουν σεισμοί

c. What is ſignified by the *ſoundings* of the *three firſt Angels* here, will be gueſt by the πῦρ *fire*, obſervable in each of them here, πῦρ μεμιγμένον ἐν αἵματι *fire* join'd *with the hail precedent*, (and then *blood* ſuperadded to both of them) *A mountain burning with fire*, v. 8. and *a ſtarre burning, as it were a lamp*, v. 10. Now there is nothing more fitly reſembled by *fire*, than *ſedition*, or *rebellion* is; All kind of *contention* being indeed a *fire*, and ordinarily ſtyled καῦσις a *combuſtion*, but the greater it is, as *rebellion* is of all others the greateſt, the better it deſerves that title; and this, becauſe as a *little fire* ſets a whole *houſe*, a whole *kingdome*, a whole *world* on *fire*, *Ja.* 3. 5, 6. and beginning from very *ſmall ſparks*, aſcends quickly into a very *great flame*, ſo *ſedition* began by one, ſecretly *ſteals* on, and *encreaſes*, draws whole multitudes unto it, and then, as *fire* alſo, *devoures* and *deſtroyes*, where-ever it comes, layes all *waſte* before it. Now it is obſervable in the *Iewiſh records* of thoſe times, how full the *hiſtory* is of two ſorts of moſt *violent diſturbers*, Σικάριοι, and Ζηλῶται, the *Seditious* and the *Zelots*. And though the *fire* here might properly enough belong to either of theſe, yet it is very fit to make a *diſtinction* between them in the predictions here, as we know there is in the *hiſtories* of them. The *ſicarii*, or *ſeditious* ſtirred up *rebellion* againſt the *Romans*, pretending and deſigning to caſt off that yoke of their *Conquerors*, under the *conduct* of the ψευδόχριστοι, *falſe Chriſts*, which undertook to *redeem Iſrael* out of their *ſlavery*. But the Ζηλῶται *Zelots* exerciſed *tyranny*, and all manner of *cruelty* upon their own *countrey-men*; The latter of theſe were immediately before the *ſiege*, and in time of the *ſiege*, and are deſcribed by the *Locuſts* moſt fitly, c. 9. 3. But the former, the *ſeditious*, which raiſed thoſe *ſtirres* and *tumults*, which cauſed the *Romans* to ſend *armies* to the *ſubduing* of them, and ſo were the foundation of that *bloody* waſting *warre*, and by ſeveral degrees promoted it, are the ſubject of *this* part of the *viſion*, upon the *ſounding* of the *four firſt Angels*. Of this ſort was the *Ægyptian Impoſtor* mentioned *Act.* 21. 38. and more largely by *Ioſephus* (*Ant:* l. 20. c. 6. and *de bell: Iud:* l. 2. c. 12. and out of him by *Euſebius* l. 2. c. 21.) who led after him to *mount Olivet thirty thouſand men*, meaning from thence to force his *paſſage* into *Ieruſalem*, and ſeiſe upon the *Roman guards*, and poſſeſs himſelf of the *city*, but was prevented, and diſcomfited by *Felix* about the end of *Claudius's reign*. But this is ſomewhat too early to be referr'd to here. That which ſeems moſt probable is, That theſe *firſt trumpets* in this chapter contain the *ſpace* of *time* from the *coming* of *Albinus* to his *Prefecture*, and the *Iewes ſufferings* under him, then under *Geſſius Florus* his *ſucceſſor*, as alſo the *ſpoiling* of *Galilee* by *Seſtius Gallus Prefect of Syria*, to which fitly follows the *ſiege*, and *attempt* of *Gallus* on *Ieruſalem*, the importance of the ſounding of the *fourth trumpet*. Under *Albinus* and *Florus*, the *Iewes* were much grieved, and *provoked*, and brake out into *ſeditions*, ſee *Ioſeph: Antiq:* l. 20. c. 9. and *de bell: Iud:* l. 2. c. 13. and ſo forward. Upon this the *warre began* in the *ſecond* year of *Florus's procuratorſhip*, in the twelfth of *Nero*, ſaith *Ioſephus*, *ant.* l. 20. in the *laſt chapter*. This *Florus* having exerciſed much *cruelty* on the *Iewes* in *Caſarea*, on occaſion of a *ſedition* there (*de bell: Iud:* l. 2. c. 25.) cometh with an *army* to *Ieruſalem*, *kills* a great many, takes and *ſcourges* many of the *beſt*, and *nobleſt* of the *Jewes*, and *hangs* them up. They of *Ieruſalem* ſend their complaints to the *Governour* of *Syria*, *Seſtius Gallus*, he ſends *Politian* to ſee how it fared with them, *Politian* meets King *Agrippa* coming from *Alexandria*, enters *Ieruſalem* with him, ſees and returns an account to *Seſtius Gallus*, upon which they hope for *relief* from him, but in vain. *King Agrippa* makes an *Oration* to quiet them, and perſwade them *patience*, *ſubjection* to the *Romans*, and *obedience* to *Florus*, till the *Emperour* ſhould ſend another in his ſtead; Upon this *Oration*, they break out *violently* againſt the *King*,

Ἄγγελος

reproach

reproach him, and *drive* him out of the *city*, About the ſame time they *ſeiſe* upon the *fort* called *Maſſada*, kill the *Romans*, and put in a *garriſon* of their own, And *Eleazar* ſon of *Annas* the *high Prieſt* rejects the *Emperor's ſacrifices*, and refuſeth to offer them according as was wont, The *chief* men, and all that loved *peace*, betook themſelves to the *upper city*, the forces of the *ſeditious* ſeiſed on the *lower*, and the *Temple*, from thence brake in upon the *upper*, *burnt* the *high Prieſt's houſe*, and *King Agrippa's palace*, took the *towre* call'd *Antonia*, kill'd all the *garriſon* of *ſouldiers* there, At the ſame time there is a great *ſlaughter* of *Jewes* in *Caſarea*, and the *Jewes* over all *Syria riſe* up againſt the *people* of the *countrey*, and great *ſlaughters* are committed on both ſides, *Joſ.* l. 2. *de bell: Ind:* c. 13. &c. This occaſions *Seſtius* his coming with a great *army* into *Paleſtine*, and after the *deſtroying* of ſome *towns* of the *Jewes*, he *beſieges Ieruſalem*, at the *feaſt* of *tabernacles*, this *ſiege* of *Ieruſalem* being the *cloſe* of what befell the *Iewes*, by reaſon of the *ſedition*, may moſt fitly be reſolved on to be the interpretation of the *ſmiting the third part of* Ἐπλήγη τὸ τρίτον τῆ ἡλίου· *the Sun, Moon,* and *ſtarres*, ſo as to *darken them*, and *diminiſh* the *luſtre* both of *day* and *night*, which are all but *phraſes* to ſignifie a *preſſure*, and a *ſad* condition which befell *Ieruſalem*. But becauſe the *city* was not to be taken by this *ſiege*, but by *the ſpecial providence* of *God*, *Seſtius* againſt all reaſon, Θαλογώτατα, ſaith *Joſephus*, *raiſed* this *ſiege*, by that means to give opportunity to the *beleivers*, to obey *Chriſts* directions, *Lu.* 20 21. and to *fly* out of *Judea* to the *mountains*, and withall to make the *judgement* far * more *terrible* on the * ſee note on c. 9 a. reſt, (by the *famine* that after followed) then it would have been, if it had at this time been *taken* (as eaſily it might have been) therefore follows in this point of time, moſt fitly, the *Angels flying* through the *midſt of heaven*, v. 13. *and crying, Wo, wo, wo to the inhabitants of Judea, by reaſon of the other voices of the trumpets of the three Angels which are ready to ſound.* Upon which, ſaith *Joſephus*, before the coming of the fatal final ſiege, πολλοὶ τ ἐπιφανῶν Ἰουδαίων ὥσπερ βαπιζομένης νεὼς ἀπενήχοντο τ πόλεως, *many of the eminenter Iewes, as from a ſhip ready to ſink, ſwoom out of the city.* Thus ſaith *Euſebius* l. 3. c. 5. that there was an *Oracle*, or *prophecy* delivered to the Μὴμαι *the good men*, or *Chriſtians*, *that they ſhould go out of the city before the warre ſhould rage, and go to Pella*, and ſo *Epiphanius de pond: & menſ:* that before the *city ſhould be taken by the Romans*, θεοχρηματίσθης ὑπ' ἀγγέλου πόλιν εἰ μαθοῦσαι *all the beleivers were warn'd by an angel* (as here it is an *angel flying*) *to go out of the city, which was now ready to be utterly deſtroyed.*

d. What is here diſtinctly meant by the [*green graſſe*, χορτὸς χλωρὸς] can be but *conjectured*, and χλωρὸς χόρτος that perhaps will be beſt done by comparing it with *Ezek.* 20. 47. where *God's judgements* are deſcribed by a *fire*, (as here) *falling*, and *devouring every green tree*, and *every dry*; what is the meaning of this, appears c. 21. 3. *I will cut off from thee the righteous, and the wicked*, where the *righteous* are evidently deſcribed by the *green*, as the *wicked* by the *dry tree*, Thus *Lu.* 23. 31. it *proverbially* ſignifies, *If they do theſe things in a green tree, what ſhall be done in a dry?* If the *righteous ſcape* ſo hardly, *where ſhall the ungodly and ſinners appear?* And the *elegance* and *ſignificancy* lying not in that of the *tree*, but of the *greenneſs*, that doth as fitly hold in the *graſs*, as the *tree*, And thus it is clearly uſed, c. 9. 4. where the *graſſe* and *green thing* and *tree*, are oppoſed to thoſe that *have not the ſeal of God in their forehead*s, and ſo are the *righteous* oppoſed to the *impenitent*, and particularly the *Chriſtians* in *Judea*, on whom the violence of theſe *tumults* and *ſeditions* fell heavily, as thoſe which were *hated* by the *Iewes*, and which would not take up arms with them, and join in their *ſeditious practiſes*.

c. That the *tumults* and *rebellions* of the *ſeditious*, are here repreſented by theſe *three firſt Angels*, is more manifeſt, than what thoſe *ſeditions particularly* were, which are denoted by *each* of them; Our *Saviour* ſaith of theſe times, that *many ſhould ariſe, and deceive many*, and the *event* hath confirmed it; At every turn, ſome or other *aroſe* and undertook to *lead* them out, and nothing is to be met with in the *ſtories* of theſe times, but the *raiſing* of *ſeditions* among the *Iewes*, and the *coming* of the *Romans* to *ſuppreſſe* them. And therefore it is not needful to *diſtribute* theſe ſeveral *repreſentations* of the *three firſt trumpets*, and apply them *ſeverally*, but to underſtand them in *groſſe* of this matter. Yet ſuppoſing (what hath been ſhew'd, *note* b. on c. 7.) that the *ſea* here (noting the *ſea*, or *lake* of *Tiberias*) may ſignifie *Galilee*. It will be commodious enough to underſtand this of that *ſedition* raiſed in *Galilee*, which *Veſpaſian* was by *Nero* ſent to quell about the year of *Chriſt* 69. in the *twelfth* of *Nero*; At which time ſaith *Baronius* out of *Joſephus*, he ſubdued the *Galileans*, *Gentem fortiſſimam, totius Paleſtinæ potentiſſimam & munitiſſimam*, the *moſt valiant, powerful, and beſt fortified countrey of all Paleſtine*, which action of his being ſo conſiderable and remarkable for the *ſlaughter* of above an *hundred thouſand*, and the carrying above *fourty thouſand Iewes captive*, may fitly be here repreſented under the *third part* of the *ſea* becoming τρίτον τ θαλάσσης Κατέγραψε τὸ θαλάσσιον *blood*, and the *dying* of the *third part* of the *creatures*, i. e. *Iewes*, in the *ſea*, i. e. of *Galilee*, and the *third part* of the *ſhips*, i. e. of the *cities*, which πλοῖα are to a *countrey*, as *ſhips* to a *ſea*, the places wherein men *live*, and *traffick*, and wherein they are *fortified* againſt *enemies*, as by *ſhips* againſt the *violence* of the *ſea*. And this *ſlaughter* falling upon the *whole region* of *Galilee*, and not only on the *cities* thereof, may probably be meant by the *viſion* that follows the *ſounding* of the *third Angel* alſo, the *ſtarre* that *burnt*, and *fell* upon the *rivers* and *fountains*, which are to the *ſea*, as *towns* and *villages* to the *cities*, and of which a *third part* became *wormwood*, v. 11. And if it be neceſſary to define who it was, who is deſcribed by the great *ſtarre from heaven, burning* as it were Ἀστὴρ μέγας a *lamp*, it may fitly be affirmed to be *Joſephus* the *ſon of Mattathias*, the *leader* of thoſe of *Iotapata*, but this not *perſonally*, but he, and his *forces* together, who made a very *valiant reſiſtance* to *Veſpaſian's army*, but by doing ſo, brought great *ſlaughters* upon them, as is *particularly* and *exactly* ſet down by *Joſephus*, l. 3. *de bell: Ind:*

f. Ἄψινθος *Wormwood* is in *Scripture* ſometimes uſed to expreſſe that which *infecteth* others, infuſing its *bitterneſſe* into them, and ſo it may ſignifie any *impoſtor* that *ſeduceth*, and draws others after him, as any of thoſe *ſeditious Captains* did to their deſtruction. Sometimes it is uſed to ſignifie any *bitter* effect, any *heavy calamity*. And ſo here it may ſignifie alſo, theſe tumults of the *ſeditious* bringing great *ſlaughters* on *Judaa*, as appears by *Joſephus*'s ſtory, *de Bell: Jud:* l. 2. & 3.

g. Πᾶσα συλλήψις ἀστρική That the *Temple* is deſcribed and expreſſed generally in the *ſcripture* by an *hoſt*, hath been formerly ſhewed, *note* on 1 *Tim.* 1. d. That this *hoſt* is in *viſions* or *prophetical* dark repreſentations fitly expreſt by the *Sun*, *Moon*, and *ſtarres*, will be eaſily conſented to, when we but remember that thoſe are called the *hoſt* of *heaven*, and that the *Temple* is commonly a repreſentation of *heaven*, and ſometimes repreſented by it (ſee v. 1.) and accordingly the *Chriſtian Church* is called the *Kingdome of heaven* oft-times in the *Goſpel*; Then that the particulars of *Sun*, *Moon*, and *ſtarres* are ſeverally mention'd, rather than the *heaven* the aggregate body, is by that ordinary manner of ſpeaking among the *Hebrews*, which expreſſe the *whole* by enumeration of the ſeveral *parts* of it (ſee *note* on 2 *Pet.* 3. d.) And ſo here it may poſſibly denote the *ſervice* of the *Temple*, which was performed by night, (*ye that by night ſtand in the courts of God*, ſaith the *Pſalmiſt*, the *watches* being then kept) as well as by *day*, which is here alſo mention'd, by ἡ νὺξ *the night*, as well as ἡμέρα *the day*; which could not ſeverally have been mention'd, had not the *Sun* for the *day*, and the *Moon* and *ſtarres* for the *night* been accordingly mentioned alſo. And if this be it, then when 'tis ſaid, that the *third part* of theſe was *ſmitten*, the meaning muſt be, that an *heavy diſtreſſe* now fell upon the *Temple*, and the *ſervice* of *God* there was ſhrewdly diſturbed by this ſiege, but not (at this part of the *viſion*) wholly *deſtroyed*; But beſides this, there is another interpretation, of which the words are more clearly capable, ſo as the *Sun* ſignifie the *Temple*, the *Moon* the *city*, and the *ſtarres* all the *people*, againſt which here the *woes* are denounced v. 13. according to the words in *Joſephus*, *Woe, woe to the city, and the people, and the Temple* (ſee note h.) And this ſeems the more probable interpretation.

h. Ἀετὸς ἐν μεσουρανήματι ἐκέκραγεν, οὐαὶ, οὐαὶ, οὐαὶ Concerning this *Angel flying in the midſt of heaven, and crying with a loud voice*, οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, *Woe, woe, woe to the dwellers in the land*. The ſtory is remarkable in *Joſephus* (and out of him in *Euſebius* l. 3. c. 8.) which he ſets down as a *prodigy*, preſaging that *deſtruction* of the *Iewes*; There was, ſaith he, one *Jeſus*, *ſonne* of *Ananias*, a countrey man of mean *birth*, four years before the *warre* againſt the *Jews*, at a *time* when all was in deep peace, and tranquillity, who coming up to the *feaſt* of *tabernacles*, according to the cuſtome, began on a ſudden to cry out, and ſay, φωνὴ ἀπ' ἀνατολῆς &c. *a voice from the Eaſt, a voice from the Weſt, a voice from the four winds, a voice againſt Ieruſalem and the Temple, a voice againſt bridegrooms and brides, a voice againſt all the people*. Thus he went about all the narrow lanes, crying *night* and *day*, and being apprehended and *ſcourged*, he ſtill continued the ſame language under the blowes without any other word; And they on this ſuppoſing (as it was) δαιμονιῶδες εἶναι τὸ κίνημα τοῦτο, *that it was ſome divine motion*, brought him to the *Roman Prefect*, and by his *appointment* being with *whips* wounded, and his *fleſh torn* to the *bones*, he neither *intreated*, nor *ſhed teare*, but to every blow, in a moſt *lamentable* mournful *note*, cryed out, αἰ, αἰ, Ἱεροσολύμοις, *Wo, woe to Ieruſalem*. This he *continued* to do till the *time* of the *ſiege*, *ſeven years together*, and at laſt to his ordinary *note* of *Wo to the city, the people, the temple*, adding, *Wo alſo to me*, a *ſtone* from the *battlements* fell down and *kill'd* him. To this I ſhall add no more, but that ἐπὶ γῆς *the land*] here being the *land* of *Judaa*, the phraſe κατοικοῦντες γῆν *inhabitants of the land*] is as *truly* agreeable to the *Iewes*, as οὐαὶ, and αἰ are all one alſo. 'Tis onely farther obſervable, that *theſe prophetick woes* are here ſaid to be *three*, and thoſe inflicted, and brought upon the people, by *that* which is repreſented by the *voices* of the *trumpets* of the *three Angels* ſtill behind, the *firſt* mentioned as *paſt*, c. 9. 12. the *ſecond* and *third* c. 11. 14. *ſee note* on c. 11. c. And ſo what is here *repreſented* in this *part* of the *viſion*, is but the *ſetting down* of this *prophecy*, which *Jeſus* the *ſon* of *Ananias* ſhould deliver concerning the *judgements*, and not the *judgements* themſelves, which follow in the ſucceeding *chapters*. And ſo 'tis more perfectly parallel to that paſſage out of *Joſephus* and *Euſebius*, which was a σημεῖον, or *prodigie*, to fore-ſignifie that *deſtruction*, and not the *deſtruction* it ſelf.

Κατοικοῦντες

CHAP. IX.

Paraphraſe.

* the ſtarre that was fallen from heaven on the land † well of the abyſſe ὀρύγματος τῆς ἀβύσσου * chimney κάμινος

1. AND the firſt Angel ſounded, and I ſaw * a [a] ſtarre fall from heaven unto the earth, and to him was given the key of the † bottomleſſe pit.]

1. And upon the ſounding of the fift trumpet, I ſaw him a.

[a] that was before, (c. 8. 10.) the leader of the ſeditious, or ſome other that ſucceeded in his place, and he became a ring-leader of moſt bellish villanies, which under the title of Zelots, did all the miſchief imaginable.

2. And he opened the bomeleſſe pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great * furnace, and the Sun and the aire were darkned, by reaſon of the ſmoke of the pit.]

2. And they marched up to Jeruſalem, and ſeiſed upon the temple there, kill'd the high Prieſts, and the reſt of the Prieſts, and plunder'd the city.

† into the land εἰς τὴν γῆν * ſcorpions have power of the land ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς

3. And there came out of the ſmoke Locuſts † upon the earth, and unto them was given power, as the * Scorpions of the earth have power.]

3. And theſe became as Locuſts, great waſters and devourers, and were in other reſpects peculiarly like Locuſts, which having no King, goe out by bands, Prov. 30. 27. and ſuch were theſe, a company of giddy wilde people, in great numbers, haraſſing and devouring all.

b. 4. But by God's providence diſpoſing for the good of his ſervants, ſo it was, that this judgement of the Zelots fell not upon the Chriſtians, (ſee note on c. 8. d.) but onely upon the Jews themſelves (that were as contrary to Chriſtianity as any) onely becauſe they were not of the faction of thoſe Zelots.

4. And it is was [b] † commanded them, that they ſhould not hurt the graſſe of the earth, neither any green thing, neither any tree: but onely thoſe men which have not the ſeal of God in their foreheads. † ſaid.

c. 5. And the judgement that fell upon the Jewes by theſe men, was not ſo much as [c] down right killing (though that alſo befel Annas and the Prieſts, ſee note a.) as plundering, and pillaging and undoing them, and tearing their neceſſary food from the beſt citizens of Jeruſalem, and thus continuing for five moneths ſpace, till Titus came to beſiege the city, by which means the ſiege became much the more cruell, and intolerable when it came, and ſo this was moſt fitly compared to ſcorpions, as the whipping with them is the moſt cruel and terrible infliction, much more cruell then any other ſcourge, 1 King. 12. 11.

5. And to them it was given that they ſhould not kill them, but that they ſhould be [c] tormented five moneths, and their torment was as the torment of a Scorpion, when he ſtriketh a man.]

d. 6. This brought a great famin and want on the greateſt and richeſt men, and that is farre more miſerable then death it ſelf (ſee note on c. 6. a.)

6. And in thoſe dayes ſhall [d] men ſeek death, and ſhall not find it, and ſhall deſire to dye, and death ſhall flee from them.]

7. And theſe devouring waſters, the Zelots, were in appearance like warriers, and pretended themſelves to be redeemers of the people, and counter-conquerours of the Romans (which is meant by their Crownes like unto gold, falſe Princes, falſe Patriots) and they took upon them to be Saviours and Benefactors, ſaith Joſephus, would look like men, kind and friendly, when they wrought all this ruine to their brethren.

7. And the ſhapes of the locuſts were like unto horſes prepared to battell and on their heads * were as it were crownes of gold, and their faces were as the faces of men.] * as it were crowns, like unto gold ὡς στέφανοι ὅμοιοι χρυσῷ

8. And all this while theſe that thus devoured, and preyed upon all they came neer, and ſo were moſt terrible to thoſe that could not reſiſt, were moſt baſe cowardly perſons, theſe great plunderers, far from having any manlyneſs or valour in them.

8. And they had hair as the hair of women, and their teeth were as the teeth of lyons.]

9. And they were hard-hearted compaſſionleſs people, and in great troops like graſſe-hoppers or locuſts they flew about, and made all places reſound with their noyſe, and at the newes of them, Joel. 2. 5.

9. And they had breaſt-plates as it were breaſt-plates of iron, and the ſound of their wings was as the ſound of chariots of many horſes running to battell.

10. And as ſcorpions wound and ſting with their tails, ſo they coming in with faire pretences of Saviours and Benefactors, when they depart, plunder and carry all along with them, and ſo they continue till the time of Titus ſiege v. 5. juſt five moneths ſpace.

10. And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power was to hurt men five moneths.]

11. And though they diſclaim having any King over them but God, and upon that ſcore pretend to riſe up againſt the Romans, and though like locuſts v. 3. they goe out by bands having no King to conduct them, yet their cruelty, and unmercifulneſſe in deſtroying, owes them to have a King, who rules among them, and puts them upon all this villany, Satan that delights in nothing but deſtroying.

11. And they had a King over them, which is the Angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.]

12. And this is the firſt of thoſe woes, or peſts foretold c. 8. 13. And though this were a competent judgement on that nation, there are yet two more approaching them.

12. † One woe is paſt, and behold there come two woes more * hereafter. † The firſt woe. See Mat. 28. 1. * after theſe μετὰ ταῦτα

13. And upon the ſounding of the ſixt trumpet of the ſixt Angel, I heard a voyce from the altar of incenſe, where the prayers of the Saints or conſtant Chriſtians are ſaid to be offered up, c. 8. 3. noting that the prayers of the exil'd Chriſtians (that to avoid this deſtruction were departed to Pella, and many other places out of the land, and prayed for liberty to return to their country again) were come up before God, and in mercy to them, the ſiege of Jeruſalem, that now followes, was haſtned.

13. And the ſixt Angel ſounded, and I heard a voice from the foure hornes of the golden altar, which is before God,]

e. 14. And me thought that voyce ſaid to this ſixt Angel, that he ſhould take off that reſtraint cauſed by the preſent affaires at Rome, and by the great changes there, which detained Veſpaſian from ſetting upon Jeruſalem according to his purpoſe.

14. Saying to the ſixt Angel which had the trumpet, Looſe the foure Angels which are bound † in the great river [e] Euphrates. † at

15. And ſo they were let looſe from that reſtraint, i. e. permitted by the condition of affaires to march into Judæa, for which they were before ready, but had by the providence of God interpoſing ſome hindrances, as he thought fit, been kept for this point of time, to a day (as we ſay) which God hath determined, as moſt agreeable to all his purpoſes of ſaving ſome, and deſtroying the reſt.

15. And the foure Angels were looſed, which were prepared for an houre and a day and a moneth and a year, for to ſlay the third part of men.]

16. And me thought their armies of horſemen were preſently muſtered, and the number of them found to be infinite, and unimaginable, the Syrians, Arabians, Itureans &c. in vaſt numbers aſſociating themſelves unto them.

16. And the number of the army of the horſe-men were two hundred thouſand thouſand, and I heard the number of them.

f. 17. And theſe troops of horſe or horſemen, were repreſented to me, with breaſtplates ſhining

17. And thus I ſaw the horſes in the viſion, and them that ſate on them, having [f] breaſtplates * of fire, and of Jacinth, and brimſtone, and the heads of the horſes were as the heads of lyons, and out of their mouths iſſued fire and ſmoke and brimſtone.] * fiery, and blew, and like brimſtone, πυρίνους, καὶ ὑακινθίνους, καὶ θειώδεις

like

like flaming fire, and their aſpect moſt terrible, like that of Lyons gaping, and flaming fire iſſuing out of their mouthes. Or elſe the front of this army noted by their breaſtplates, and heads, were very formidable.

18. By theſe three was the third part of men killed, by the fire, and by the ſmoak, and by the brimſtone, which iſſued out of their mouths.]

18. And a multitude of the Jewes were killed by them in their paſſage through the country.

19. For their power is in their mouth and in their tails: for their tails were like unto ſerpents, and had heads, and with them they doe hurt.]

19. And the rear of this army was as terrible as the front, came after waſting and deſtroying, as the front had done v. 18. And ſo the whole army was like that kind of ſerpent which hath an head in the taile, and wounds as dangerouſly with that, as with the other.

20. And the reſt of the men which were not killed by theſe plagues, yet repented not of the workes of their hands, that they ſhould not worſhip devills, and idols of gold, and ſilver, and braſſe, and ſtone and of wood, which neither can ſee, nor hear, nor walk:]

20. And though many of the inhabitants were deſtroyed by this meanes, yet were not they that eſcaped, nor the Gnoſticks among them, that had affociated with the Jewes againſt the Chriſtians (and were many of them now deſtroyed with them) reformed by all this; they yet repented not of their Idol-worſhip, which they took for an indifferent thing, but rather grew worſe and worſe,

21. Neither repented they of their murthers, nor of their ſorceries, nor of their fornication, nor of their theefts.]

21. And went on impenitently in all their bloodineſſe that they had been guilty of upon the Chriſtians, their ſorceries, (ſee note on Gal. 5. d.) yea and their abominable uncleannelſes and rapines, they were no whit the better for all that had yet befall'n them.

Notes on Chap. IX.

a. Ἀστὴρ πεσὼν

For the underſtanding of this enſuing *chapter*, and the *interpretation* of the other parts of this *viſion* upon the *ſounding* of theſe other *Angels*, It will be uſefull to take the riſe from the ἀστὴρ ἐκ τοῦ οὐρανοῦ πεπτωκὼς, *the ſtarre which had faln from heaven*, for ſo πεπτωκὼς ſignifies in the *prater*, not *preſent tenſe*. This in all reaſon muſt relate to ch. 8. v. 10. where we read ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας, *There fell from heaven a great ſtarre*; Who that was, was defined moſt probably ch. 8. *note* e. *viz.*: the *army* of the σικαρίοι or *ſeditious*, under *Ioſeph* the *ſon* of *Mattathias*, that defended themſelves againſt *Veſpaſian* in the *city Iotapata*. For from theſe *ſprang* the Ζηλωταὶ *Zelots*, ſo much ſpoken of in *Ioſephus*, the *forerunners*, and *haſtners* of the *woes* foretold in the end of the *laſt chapter*, and which made the *latter ſiege* ſo extremely *miſerable*, and are now the *ſubject* of the *viſions* of this *chapter*. For it is briefly obſervable out of *Ioſephus*, that (as *Galilee* had the firſt, and *principal* of *Chriſt's miracles* afforded them, ſo) that *region* was to have their *firſt* part in the *deſtruction*; This was done in a moſt ſad manner by *Veſpaſian* in the 12th of *Nero*, (ſee ch. 8. *note* e.) and finiſht at the *taking* of *Iotapata*. At which time they that eſcaped the *Romans ſword*, ran in *vaſt* numbers to *Ieruſalem*, and being gotten into the *city*, helped to *devour* the *proviſion* laid in for the maintenance of the *city*, and not only ſo, but *plunder'd* them in a moſt *horrible* manner. Theſe coming under the pretenſe of great *zeal* to the *law* of *God*, and *cuſtoms* of their *country*, were called *Zelots*, and theſe betook themſelves into the *Temple*, as a place beſt fortified, and the *high prieſt Annas* ſtirring up the people againſt them, great *ſlaughters* were committed on both ſides, The *Zelots* called the *Edumaans* to their *aid*, *Annas* commands the *gates* to be *ſhut* againſt them, They getting in in a *tempeſtuous* night, joyn with the *Zelots*, and both of them together *kill* a great *multitude*, *Annas* himſelf, and the reſt of the *Prieſts*, and caſt their *bodies* out in the *ſtreet*, without *burial*, And at length the *Edumaans* diſliking, and *deteſting* the *cruelty* of the *Zelots*, returned to their own countrey, The *Zelots* they continue to make *havock*, *pillage*, and *deſtroy*, ſet *guards*, that none might go out of the *city*, and ſo *beſiege* and *ſhut* them up before the *enemy* comes, and in fine, are the ſoreſt enemies to the *city* of *Ieruſalem* that they ever felt, and cauſed the *ſiege* that attended to be then much more *cruel*, the *famine* more *ſharp*, and the *deſtruction* more *terrible*, than it could have been, if *Seſtius Gallus* had continued the *ſiege*, and taken them. And to make the condition yet more *unhappy*, whilſt theſe *Zelots* raged ſo *within* the *city*, the *Sicarii* were as unruly *without*, and ſo as it was moſt unſafe to *remain within*, becauſe of the *Zelots*, ſo in caſe they made any ſhift to get *out* of it, they *fell* into the *hands* of the *cut-throats*, under *John*, who deſiring to ſet himſelf up for a *King*, *ſpoil'd* and *ſlaughter'd* all, and at laſt was by the *Zelots advanced*, and *ſet over* them.

That ἐρρέθη *it was ſaid*] is a proper word to ſignifie a *command* of *God's*, appears by *Mat.* 5. where the *precepts* of the *Decalogue* are ſet down in this phraſe ἐρρέθη τοῖς ἀρχαίοις, *it was ſaid to them of old*. Now all the *wiſe* and *gracious acts* of *God's providence*, in *protecting* his *ſervants*, and *reſtraining* the *malice* of their *enemies*, is moſt properly thus expreſt, his *will* being of the ſame *force* to produce the *effect*, as his *commands* ought to be, And accordingly that is here meant, that by *God's* wiſe *diſpoſal* ſo it was, that in the *judgments* that fell upon *Ieruſalem* by the *Zelots*, the *Chriſtians* ſuffered not, For upon *Seſtius Gallus's* raiſing his *ſiege* we know the *Chriſtians* went out of *Ieruſalem*, and *fled* to *Pella*, (ſee *note* on ch. 8. c.) and ſo when the *Zelots* came to *Ieruſalem*, immediately before the *ſiege* by *Titus*, the *Chriſtians* were gone out of their way, and all their *violence* fell on the *unbelieving Jewes*, which accordingly *continued* there. And theſe are expreſt by the phraſe οἱ μὴ ἔχοντες τὴν σφραγῖδα τοῦ θεοῦ, *as many as had not the ſeal of God on their foreheads* (ſee ch. 7. c.) as the *Chriſtians* by χορτὸς and πᾶν χλωρὸν, and δένδρον, *the graſs, and every green thing, and every tree*, (ſee note on ch. 8. d.)

b. Ἐρρέθη αὐτοῖς

c. λιμὸς

The *famine*, which the *plundering* of the *Zelots* was to produce, is here very fitly expreſt by βασανίζειν, being *tortured*, as that is oppoſite to ἀποκτείνειν *killing*, becauſe *famine*, as the *torture*,

is a lingring *racking death*, doth not dispatch men easily or quickly, as the *sword* doth, but (as it were breaking one limb after another) tearing of the *flesh* from the *bones*, consuming and emaciating them. And indeed of the time of the *siege*, it is literally affirmed by *Eusebius*, out of *Josephus*, that these *Zelots* or *seditious Jewes* in *Jerusalem*, tearing every man's victuals from him, δεινὰς βασάνων ὁδοὺς ἐπενόουν περὶ ἐφευρέσεως τροφῆς, l. 3. c. 6. *invented cruel ways of torture to finde out food*, when it was *concealed* from them by the possessors, or on conceit that it was concealed, where indeed it was not. And he mentions some of their inventions of *torment*, Ὀξείοις ἐμπηγνύντες πῆξις ἀδύτοις τὰ αἰδοῖον τοῦ πύρος, ῥάβδοις ἢ ὀξείαις ἀναπείροντες τὰς ἕδρας &c. A most horrible cruelty not fit to be *translated*, and, saith he, τὰ φρικτὰ καὶ ἀκοαῖς, 'twas terrible even to *hear*, what some men suffered, to make them confesse but one *loaf* of *bread*, when they had no more, perhaps not that. These he ordinarily styles there οἱ βασανισταὶ, the *tormentors*, and so that makes this representation here the more proper, and fit to expresse this matter of their *plundering*.

d. Τελευτὴν θανάτου. That which is here said, that *men shall seek death, and shall not finde it*, is a most proper expression of a *lingring, tormenting death*, and so of a *famine*, (which is most *eminently* such) and of such *vastations* and *plunderings*, which leave men *life*, but nothing to *support*, or *sustain* it; and such was the effect of the cruelty of these *Zelots* at this time. The very thing here said, is after in the time of the *siege*, set down by way of story, or relation of the fact by *Eusebius*, l. 3. c. 6. out of *Josephus*. That when the στασιασταὶ, or *seditions* were so lavish of their *swords*, that they would kill men, runne them through, only δοκιμὴν πῆρα τοῦ σιδήρου, *to try their swords*, or to keep them in ure, yet τοῦ ἰκαλδονίας χρῆναι σφίσι δεξιὰν καὶ ξίφος, τῷ λιμῷ πλέιστον ὑφηφανοῦντες, *when any being ready to famish, desired them to lend them their hand and their sword, to put them out of their pain, they through arrogance and scorn of their miseries rejected their beseechings, and left them to the famine to use them more cruelly*.

e. Εὐφράτης. What is here meant by *Euphrates*, is somewhat uncertain, It may signifie *literally* that known *river*, for it is said by *Josephus* l. 5. c. 6. that the *Syrian Legions* of the *Roman army* lay as far as *Euphrates*, and *Philo* in his *Embassy*, mentions στρατόπεδα περὶ Εὐφράτην *the armies reaching to Euphrates*. But in the style of these *visions*, it may also signifie somewhat else. For the *River Euphrates*, we know, is that which runnes through *Babylon*, and so that *great river* is fitly set to denote that *city*, as we ordinarily finde *Tyber* to be used for *Rome*, the *Sea*, for *Galilee* the *Region* which it belongs to, and many the like. Now that *Babylon* in these *visions* signifies *Rome heathen*, will be hereafter shewn, *note* on c. 18. 2. And so ἐπὶ Εὐφράτην may signifie (not *in*, but) *at*, or *about Rome*, which being the *Seat* of the *Empire*, the great *changes* and *affairs* concerning the *Empire* are fitly expresst by this *phrase*, and so we shall see *Euphrates* used c. 16. 12. for the city of *Rome*. Next it must be remembred, that the *Angels* being the *Officers* and *Ministers* of *God*, to execute his will, to *inflict punishments*, &c. the *Roman commanders* under *Vespasian*, that were such *instruments* in destroying *Jerusalem*, are accordingly call'd his *Angels*, And so frequently this destruction of *Jerusalem*, is expresst by *Christ's coming with his Angels*, visiting with or by *these officers* or *instruments* of his, And of these, it seems, there were *four principal* ones, or else this *certain* number is used for an *uncertain*, as the *fourth* and *third* part of the *land* are not to be thought that *proportion* exactly *measured* or *numbered*. Lastly, the *binding* of *these Angels* must signifie the *detaining*, or *stopping* of them from doing that *work*, And so the plain meaning of this verse will be, that upon occasion of the *affairs* of the *Roman Empire*, the *Roman armies* were stopt a while from their purpose of *besieging Jerusalem*, And thus it is evident in the story. When the *Zelots*, after *Vespasians* subduing of *Galilee*, fled riotously into *Jerusalem*, and wrought those *mischiefs* there, (set down in the former part of this Chapter) And *Vespasian* seeing the *Jewes* by their *civil broiles* destroy one another, he made no great haste to set about the *siege*, till some *multitudes* that fled out of *Jerusalem* came, and besought him, that he would in meer *pity* come, and take them, and rescue them from this *scourge* of *Scorpions*, the *Zelots*; *Vespasian* upon this prepared to go up against *Jerusalem*, with all his *forces*. But (which is the thing here foretold) hearing of the *death* of the *Emperor*, deferr'd this expedition, saith *Josephus de bell: Jud:* l. 5. c. 1. expecting to see how the *Empire* would be disposed of. And not only so, but *Mutianus President* of *Syria*, and a *chief Promoter* of *Vespasian* to the *Empire*, went out from *Syria* with a great *body of horse and foot*, into *Italy*, and came to *Rome* with them the next day after *Vitellius* was *conquered* and *slain*, see *Josephus de bell:* l. 4. c. μα', *Titus* also and *Agrippa* were sent to *Rome*, saith *Baronius*, *Anno Ch:* 70. *in fine*, And * so *Tacitus* as well as *Josephus* saith that *Titus* was sent by *Vespasian* from *Syria* to *Rome*, to *congratulate Galba's* promotion to the *Empire*, and receive *directions* about *Judæa*, but hearing of his *death* as he went, returned to *Syria*. And in brief, the *changes* being so great, and many after the death of *Nero*, and no *settlement* in the *Empire*, (*Galba*, *Otho*, *Vitellius* coming all to the *Empire* and parting with it again in so short time) it is *Josephus's* observation, that the *Roman armies* remained in *suspence* what to do, (that is the meaning of δεδεμένοι, *bound* here) and neglected their *affairs* in *Judæa*, thinking it unseasonable to attempt *other nations*, when there were such *disquiets* at home, *Jos: de bell:* l. 4. c. γιδ'. But within a while, *Vitellius* being *kill'd*, and his party *overcome*, *Vespasian* is chosen *Emperor*, being then at *Alexandria* in *Ægypt*, And the *Empire* being soon confirmed on him, he immediately betakes himself to the *finishing* his *businesse* in *Judæa*, having seasonably concluded his affairs in *Ægypt*, and so sends his son *Titus* with *select* forces to *besiege Jerusalem*, which is here meant by the *loosing* of the *four Angels* that were *bound*, i. e. *detained* by that former *occasion*. Upon which here follows immediately (as it did in the *history*) the *marching* of the *Army* toward *Jerusalem*.

Ἐπὶ Ῥωμαίους. Ἄγγελοι τέσσαρες. Λύεται τῶν τεσσάρων ἄγγελων.

* Hist. l. 2.

What

f. What is here ſaid of the *breſt-plates*, or *armour*, and the ſeveral *colours* of it, may be thought to be interpretable *literally*, in reſpect of the ſeveral *nations*, of which this *army* conſiſted, diſtinguiſht purpoſely by the *colour* of their *armour*, for ſuch wales of *differencing* the *ſoldiers* are ordinary, and *uſeful* in *armies*; Or it may *poſſibly* denote no more, than that they were of *ſteel*, which is obſerved to *caſt* divers *colours*; But yet thirdly, theſe *three colours* may be ſet (as in *prophetick* ſtyle it is ordinary) only to deſcribe a *terrible* appearance, For ſuch is beſt, and moſt commonly repreſented by a *flaming conſuming fire* (as when *God* in his *judgments* is ſo called, *Heb.* 12.29. And his *Angels* as *executioners* of his wrath are called a *flaming fire*, *Heb.* 1. 7.) and ſuch doe theſe *three colours* make up, the *lower* part being of the *colour* of *amber*, c. 1.15. and here πύρινος, *fire-colour*, the *next* part of the *flame*, *blew*, and the *uppermoſt* of all, *pale*, or of the *colour* of *brimſtone*. (ſee note on c. 1. f.) And ſo in the greateſt *flames* 'tis ordinary to be ſeen, And then it is agreeable to the *Hebrew ſtyle*, to expreſſe one thing by the enumeration of the ſeverals that make it up (ſee 2 *Pet.* 3.d) the *flaming fire* by theſe *three* parts of it. And ſo this may be the meaning of the *whole* phraſe, this *army*, the *captains* whereof are called *Angels* v.14. came in a moſt *dreadful*, *formidable* appearance, like a *flaming conſuming fire*. And to the ſame purpoſe all the following expreſſions may be expounded, their *heads were like the heads of lyons*,] Which ſure ſignifies no more, but they looked very *terribly*, as we know *lyons heads* are the moſt *frightful part* of that *dreadful beaſt*, eſpecially when they *gape*, to which the next part of the *deſcription* may relate. Out of their *mouthes cometh out fire, and ſmoak, and brimſtone*,] i. e. *flaming-fire* again, for the *ſmoak* here is all one with the *blew* above (the colour of *ſmoak*) as the *fire* and *brimſtone* are again repeated here. As a *lyon gaping* or *yawning* from his *prey*, and the *blood* of it about his *mouth*, looks very *diſmally*, the *bloodineſſe* and *fierceneſſe* of his *countenance* is, as if a *flaming fire*, or *fire* and *ſmoak* and *brimſtone came out of his mouth*. 'Tis not impoſſible indeed that by the *likeneſſe* of *fire* and *ſmoak* and *brimſtone coming out of their mouthes* might be ſignified *fire-balls*, or *granado's*, or ſuch like *inſtruments* of *firing* cities, then in uſe, and ſo ſaith *Valerius Flaccus* of *Titus*, beſieging *Ieruſalem*, *Spargentémque faces, & in omni turre furentem*, that he *threw fire-brands*, or *balls into the city and ſet the towres on fire*, But this part of the *viſion* being the *ſetting* down the *march* of the *army*, not yet ſet down before the *city*, or diſplaying their *fire-balls*, the phraſes will not ſo *probably* be applyable to that, and ſo may perhaps ſignifie no more than the *terribleneſs* of their appearance, as they *paſt*, And then to that alſo may belong all that *follows*, As 1. that by theſe *three plagues* ver. 18. *the third part of men were killed*] i. e. by this *fire* and *ſmoak* and *brimſtone going out of their mouths*, i. e. by this *formidable*, *diſmall army*, as by a *flaming fire*, conſiſting of thoſe three *parts*, a great *multitude* of the *Iewes* were *ſlain* in their *paſſage* through the *countrey*, And ſo again v. 19. *Their power is in their mouth, and in their tayles*] For though it is poſſible again, that by the *mouth* and the *tayle*] may be meant the *horſe-men*, and for *expedition* ſake, a *foot-man* took up behind every one of them (to which will alſo be appliable that which follows, that their *tayles had heads, and with them they doe hurt*, i. e. theſe *foot-men* ſet down from the *horſes* were able to *fight* alſo. and indeed were the moſt *miſchievous*) yet it is very reaſonable to expound that alſo more *groſsly*, that this *army* cannot better be expreſt than by a *perſonous killing ſerpent*, that particularly call'd *amphisbæna*, which hath an *head* at each end, and ſo can equally wound by either; Which being applied to the *whole army*, and not to each *horſe-man* in it, will denote the *two* parts of the *army*, a *front* and a *rear*, the former before deſcribed v. 17, 18. very *terrible* in their *march*, and making great *ſlaughters*; and then both of them together v. 19. that their *tayle* is as *formidable*, as their *head*, their *rear* as their *front*, and in reſpect of both together they are *like* that *ſerpent*, which hath another *head* in the *tayle*, and can doe as much *hurt* with that, as with the other. What is the *particular* notation of each of theſe phraſes, may be ſomewhat *uncertain*, whether either of theſe, or whether yet ſome other rather; but for the main, or all together there is little doubt, but they make up a *deſcription* of the *terribleneſs* of that *army* in their *march* toward *Ieruſalem*, and the great *ſlaughters* on the *Iewes* by the way thither, and that is all that is *neceſſary* to be known for the underſtanding the *viſion*.

Θώρακας πυρίνους — πύρινος, ὑακίνθινος καὶ θειώδης — Κεφαλαὶ ὡς λέοντος — ἐκ τῶν στομάτων αὐτῶν &c. Καπνὸς — Πῦρ ἢ θεῖον — ἐκ τῶν τριῶν πληγῶν τούτων — ἐξουσία τῶν ἵππων ἐστὶν ἡ ὀυρὰ αὐτῶν. Ὄφεσι — ὄφεις

CHAP. X.

Paraphraſe.

1. And I ſaw another mighty Angel come down from heaven, clothed with a cloud, and a rainebow was upon his head, and his face was as it were the ſunne, and his feet as pillars of fire.]

1. Upon the multiplying of theſe ſinnes c. 9 21. and impenitent continuing in all their provocations, it was juſt with God to proceed, as now he appeared to me in the viſion to doe; For me thought, I ſaw, another Angel of ſpeciall dignity, (ſuch as ch. 5. 2. and ch. 18. 21. deſigned and uſed for eminent imployments) coming down in a cloud from heaven (as Angels are wont to doe on Gods meſſages) having a rainbow on his head, either to denote a glorious appearance, as Ezech. 1. 28. or perhaps moreover (ſee c. 4. 3.) Gods covenant of mercy and deliverance, made with all his faithfull ſervants, who were now to receive benefit by what ſhould fall out (ſee c. 9. 13.) but his lookes or countenance were moſt terrible, and his feet, denoting his wayes, and preſent deſigned actions, were moſt ſad and deſtructive, the fire noting deſtruction, and the pillars the fixtneſſe of the decree, the immutableneſſe of it.

2. And he had in his hand a little book open, and he ſet his right foot upon the ſea, and his left foot upon the * earth,]

2. And he had in his hand a roll opened, and ſo ready to be read, wherein was contained a ſentence againſt the whole nation of the Iewes, (ſee note on c. 7. 6.) a decree come out from God of utter deſtruction, and this was the completion of that prophecy, wherein 'twas ſaid, that Chriſt ſhould make his enemies his footſtool, i. e. ſubdue and bring them down, and that here expreſt by this Angels ſetting both his feet on them.

* land ſea

3. And this Angel roared terribly, as a Lyon doth roar after his prey, when he is in ſight of it, and upon that, as upon a call, the ſeven thunders uttered their voices, i. e. me thought I heard ſeven, i. e. many, claps of thunder, and voices coming out of them, by which the deſtruction of Jeruſalem by Titus was ſhortly repreſented.

a. 3. And cryed with a loud voyce, as when a lyon roareth: and when he had cryed, [a] ſeven thunders uttered their voyces.]

4. And as I had before written what I had ſeen and heard, ſo now I was about to doe, to ſet down what was ſaid by thoſe voices, but I was commanded that I ſhould not doe ſo, but on the other ſide that I ſhould ſhut and ſeal them up, ſignifying them to be too terrible to be revealed, (the ears of every one that heard them would tingle) and therefore fitter to be ſealed and cloſed up in ſilence, then to be recorded or ſet down, (ſuch was this deſtruction by Titus.)

4. And when the ſeven thunders had uttered their voyces, I was about to write: and I heard a voyce from heaven, ſaying unto me, Seal up thoſe things, which the ſeven thunders uttered, and write them not.]

5. And the Angel ver. 1. lift up his hand to heaven, as a ceremony of ſwearing, Gen. 14. 22. Deut. 32. 40. (proportionably to that which is ſaid of God, concerning the provoking Iſraelites, that he ſware in his wrath, they ſhould not enter into his reſt, (i. e. that they ſhould die in the wilderneſſe, and not enter into Canaan) or concerning the delivering his people out of Antiochus's hands, Dan. 12. 7.)

5. And the Angel, which I ſaw ſtand upon the ſea, and upon the † earth, lifted up his hand to heaven,] † land γῆς

6,7. And with an oath by God the creator of all the world, he pronounced the ſentence, that time or delay ſhould no more be, i. e. that this execution of God's decree ſhould be no longer deferred, but the deſtruction, ſo long threatned, which when it came, it ſhould be a total utter deſtruction, ſhould now immediately light upon this people. A very great part of it now by Titus, And within a very little while, upon the ſounding of the ſeventh Angel it ſhould be perfected, and ſo all thoſe prophecies be fulfilled, whereby it had been foretold both by the old prophets, and ſince, by the prophets under the New Teſtament, to whom it had been made known by God, though when, or at what point of time, it had never been revealed to any, Mat. 24. 36. Act. 1. 7. and ſo was kept as a myſterie.

b. 6. And ſware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that there ſhould be * [b] time no longer; * delay

7. But in the daies of the voice of the ſeventh Angel, when he ſhall † begin to ſound, the myſterie of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.] † be ready to ſound μέλλῃ σαλπίζειν

8. And that voice that ſpake to me from heaven, ver. 4. again ſpake to me, and commanded me to goe to that Angel v. 2. and beſeech him to give me the book or roll (wherein that ſentence was written.)

8. And the voice, which I heard from heaven, ſpake unto me again, and ſaid, Go and take the little book which is open in the hand of the Angel, which * ſtandeth upon the ſea, and upon the † earth.] * ſtood ἑστῶτος † land γῆς

9. And I went and beſought him for it, & he gave it me, and bid me eat it, ſee Ezech. 3. 1. telling me that though it would taſt a little pleaſant in my mouth, Ezech. 3. 3. yet when 'twas in the ſtomach 'twould be very bitter, i. e. that though in reſpect of the reſcue and deliverance, that would befall the godly by the deſtruction of theſe enemies of theirs, and by conſideration of the great juſtice of God upon theſe that ſo well deſerved it, I ſhould, while I conſidered that alone, fully approve, and be well pleaſed with this ſentence againſt the Jewes; Yet when I began to ſee, and conſider it in the terribleneſs of it, and in the utter vaſtation of a glorious Temple, where God had ſo long been pleaſed to dwell, and of a people which God had taken and owned peculiarly for himſelf, it would be a moſt horrible, and amazing thing to me.

9. And I went unto the Angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take it and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.]

10. And I took the roll and devoured it, i. e. conſidered & meditated upon it, on both parts of it, the deſtructions to the Jewes, as well as the deliverances and advantages to Chriſtians, the terribleneſſe of the utter deſtruction, as well as the merits of the Jewes that brought it on them, and though the one pleaſed me exceedingly, yet, as honey, that is ſweet to the taſt, when 'tis eaten, is very uneaſie to the ſtomach, ſo the other part, that of the deſtructions of my country-men the Jewes, was matter of horrible grief to me.

10. And I took the little book out of the Angels hand, and ate it up, and it was in my mouth ſweet as honey: and aſſoon as I had eaten it, my belly was bitter.]

c. 11. And when I thought with my ſelf, ſure now there is an end of the viſion concerning the Jewes, there is no more to be ſeen or prophecied of, the Angel ſaid unto me, that beyond this deſtruction of the Temple and Jeruſalem, and Judæa under Titus, to which theſe laſt parts of the viſion belonged, there was yet more matter of prophecie belonging to this people, what ſhould yet farther betide them from the Romans (after this deſtruction) by enſuing Emperours, Adrian eſpecially, and other Kings and people, that ſhould aſſiſt him in rooting out this nation.

11. And he ſaid unto me, Thou muſt prophecie again * before ' many peoples, and nations, and tongues, and † kings.] * of the people † many kings

Notes on Chap. X.

2. Ἐπὶ τῆς θαλάσσης] Ἐπὶ τῆς γῆς

What is meant by the ἑπτὰ βρονταὶ *ſeven thunders*] here, muſt be obſerved, for the clearing the *whole* matter. That *thunders* are the fitteſt expreſſions, or *emblems* of *great blows*, or *judgments*, is obvious to every man, and ſo that the number of *ſeven*, being a *compleat* number, is fitly affixt, when any *fatal, ſignal blow* is to be inflicted; And ſo theſe *ſeven thunders* here *ſending forth their voices*] ſignifie the *deſtruction*, to which ſuch *preparation* was made in the former *viſions*, the *deſtruction of Ieruſalem* under *Titus*. This ſo *ſad*, and *terrible*, that it was not to be committed to *writing* ver. 4. And this utterly *irreparable*, never to be made up again, which was the importance of the *Angels oath*, ver. 5, 6. Only ſome *addition* there might be made to it, and that ſhould *ſoon* be done, the *utter deſtruction* ſhould be compleated in *Adrian's* time, call'd the *daies of the voice of the ſeventh*

Ἐπὶ τῆς θαλάσσης

Βρονταὶ

Ἐπὶ τῆς

Βροντὰς, καὶ φωνὰς

Καὶ ἐπὶ τῆς γῆς

Ἡμέραι εἰσὶ τῆς φωνῆς τοῦ ἑβδόμου

seventh trumpet, ver. 7. And that is the *third* and *last woe*, c. 11. 14. And that, when it came, v. 15. ſet down in a *parallel phraſe* to this of the ſeven thunders, *viz.* ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ. *there were great voices in heaven.* For φωναὶ and βρονταὶ *voices and thunders* every where appear to be all one in theſe *books*, (ſee *note* on *ch.* 11. c.) and the addition of *great*] will have a *force* in it, and denote that there under *Adrian* to be the completing of the *deſtruction*. That ſo *great* things as theſe two, the *deſtruction* under *Titus*, and the *full meaſure* under *Adrian*, ſhould be ſo *briefly* ſet down in theſe *viſions*, as by theſe two *phraſes*, *the ſeven thunders uttering their voices, and there were great voices or thunders in heaven*] will not ſeem ſtrange if 1. it be obſerved that the few words [*ſeven thunders and great voices*] have *great* force in them, as great as any circumlocution of words could expreſs, and ſo we know the one ſingle γέγονε, *It was*] c. 16. 17. is the deſcription of the *deſtruction* of *heathen Rome*, and accordingly the *Latine* word *Fuit*, *it hath been*, or *'tis gone*] is as full an expreſſion of an *utter deſtruction* of *Troy*, or any the *moſt famous city*, or *people*, as can be; and 2^dly, if it be remembred, what *pomp* had been formerly uſed in the foregoing *Chapters* to expreſs it as approaching, which made it unneceſſary to deſcribe it again more largely when it came to paſſe.

b. The word χρόνος ſignifying *time*, ſignifies *delay* alſo, and accordingly thus the *verb* χρονίζω, (rendred by *Heſychius*, διατρίβω, *to ſtay*), is uſed by the *Apoſtle*, *Heb.* 10. 37. Ὁ ἐρχόμενος ὁ χρονίσει, *he that comes will not delay*, in the very notion, that here [οὐκέτι ἔσται χρόνος ἔτι] *there ſhall be no longer a day*, *Gods* judgments ſhall *ſpeedily* be executed, and this moſt agreeably to the expreſſion in *Habakkuk* c. 2. 3. It *will ſurely come*, οὐ μὴ χρονίσῃ, *it will not tarry*, or *delay* any longer. So *Eccluſ.* 7. 16. of *wrath*, i. e. the *judgements* of *God*, ὁ χρονίων, *it will make no long delay*, and c. 12. 15. ὁ χρονίων, *he will not tarry*. And ſo in *Demoſthenes* the word is uſed, χρόνος ἐμποιῶν τοῖς πράγμασι, *to cauſe delay to affairs.*

c. What ἐπὶ λαοῖς] here ſignifies, may be thus collected. The word λαὸς *people*] is frequently taken for the *Jewes*, and then here in the *plural* (ſee *Act.* 4. 25. and *note* on *Rev.* 11. f.) it will do the ſame, or elſe farther, it may ſignifie this *people* in all their *diſperſions*, in *Africk* and *Ægypt* and *Greece*, &c. where the *judgements* of *God* ſhould finde them out, as many as continued *obdurate*, according to that of *Chriſt*'s prediction, that whereſoever the *carcaſſe* was, the *Roman Eagles* ſhould *congregate*, and *aſſemble* unto them. Then for ἐπὶ that muſt rather be render'd *of*, or *concerning*, (according to the looſer uſe of the *Hebrew* עַל, anſwerable to it) then *before*. And then προφητεύσει ἐπὶ λαοῖς] is an eaſie and ordinary phraſe, to denote the *matter* of the *prophecy*, and not the *auditors* of it, as when *Ezech.* 32. 2. 'tis ſaid, *take up a lamentation* עַל פַּרְעֹה, it is not *before*, but *concerning Pharaoh*. Then for the πολλοῖς many, that in the ordinary *tranſlation* is joyned with *people*, in the *Greek* 'tis the *laſt* word of the *verſe*, adjoyned to βασιλεῦσι *Kings*, and ſo muſt in reaſon be joyned in the rendring. Then for the reſt that follow, ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς *nations and languages*] thoſe words moſt fitly ſignifie the *heathen* world of diſtinct *languages* one from another, and all from the *Jewes*, and agreeably the βασιλεῦσι πολλοῖς *many Kings*] will ſignifie their *Princes*, or (conſidering them together in an *army*) their *Commanders*, or *Rulers* over them. And the joyning of theſe with the λαοῖς, *the people of the Jewes*, in the enſuing *prophecy*, will then ſignifie their *fighting*, and *deſtroying the Jewes*, and ſo it will moſt exactly belong to the time of *Adrian* the *Emperor of Rome*, and his *Commanders*, (all ſuch being called βασιλεῖς *Kings*, ſee c. 6. *note* h.) *Marcius Turbo*, and *Ruſus*, &c. together with the *Auxiliaries*, that came in to him from the *Parthians*, and many other *nations*. All which together are the *ſubject* of his *next prophecy*, c. 11. which is yet wanting to complete the *deſtruction of the Jewes*, and therefore 'tis ſaid Δεῖ σε πάλιν, *Thou muſt prophecy again*, or ſee *another viſion*, and this will be the *ſubject* of it, the dealing of the *Jewes*, and the farther *deſtruction* that befell them in *Adrian*'s time. By what hath here been ſaid, will appear alſo, what is meant by the *people* and *kindred*, or *tribes*, and *tongues*, and *nations*, c. 11. 9. the two former λαοὶ and φυλαὶ, *people and tribes*, denoting the *Jewes*, and the *tongues and nations*] denoting the *Gentiles*, *viz.* the *people of Jeruſalem*, as now they were, made up of *Jewes* and *Gentiles*, neither of which ſhould ſhew any *reverence* to the *Chriſtians*, or expreſſe any *kindneſſe* to them, whilſt thoſe *ſeditious* people under *Barchochebah*, were in power, but on the contrary uſe them *contumeliouſly*, and *triumph* over them, v. 10. And ſo I ſuppoſe φυλαὶ καὶ γλῶσσαι καὶ ἔθνη *tribes, and tongues, and nations*, c. 14. 7. may denote the *Jewes* and *Gentiles*, i. e. in that place, the *Saints*, or *Chriſtians* whereſoever inhabiting.

CHAP. XI.

Paraphraſe.

1. AND there was given me a reed like unto a rod, and the Angel ſtood, ſaying, Riſe, and meaſure the Temple of God, and the [a] Altar, and them that worſhip therein.]

1. After the deſtruction of Jeruſalem by Titus, c. 10. 2.

the moſt memorable paſſage concerning this matter of the Jews, (and ſo the fitteſt matter of a farther viſion) being that which fell on that people under the Emperor Adrian, the next viſion here ſeems to belong to that. And by way of preparation to the repreſenting of it, here is firſt ſet down Adrian's re-building of Jeruſalem, and ſetting up the heathen worſhip there. To this purpoſe, ſaith he, Me thought I had a meaſuring rod, or pole, or perch, given me, (as in Ezechiel c. 40.) and a command from the Angel to mete the Temple of God, i. e. firſt the Sanctuary, or Holy, and in it the Holy of Holies, and then the Court, where the altar of burnt-offerings ſtood, and where the people worſhipt and prayed to God, called the court of the Iſraelites. (This meaſuring is the incloſing or ſetting thus much of the Temple apart in memory of the former conſecration, not to be profaned or medled with, i. e. built upon by the Emperor Adrian, who now deſigned to erect a new city there, calling it (by his own name Ælius) Ælia.)

2. But

1. But I was appointed to leave or cast out, i. e. not thus to measure or inclose the court of the Gentiles, called the outer court, (see note on Eph. 2. a.) noting that the Roman Emperour should take that in, and build upon it and about it a new city, not only for Jews, but Gentiles to live in; And so that Jerusalem, formerly called the faithful and holy city, should now, being thus re-built, be called by another name, and profaned with Idol-worship, a Temple being erected to Jupiter upon mount Sion, and so continue for the same proportion of time, (i. e. three years and an half) that it had in Daniels prophecy been profaned by Antiochus, Dan. 7. 25.

2. But the court which is without the Temple † leave out, and measure it not: for it is given unto the * Gentiles, and the holy city shall they tread under foot fourty and two moneths.]

† cast out ἐκβαλὲ
* nations ἔθνεσιν

b. 3. And all this time there being two Christian Bishops of Jerusalem, one of the Jewish, t'other of the Gentile or stranger Christians there, and these being raised up by God like prophets to forewarn men of their sinnes, and danger, shall like prophets set themselves against the sinnes both of the Jewes and Gentiles, labour to convert them all to Christianity, to bring them to the reformation of their wicked lives, to the purging out of all the abominable sins (mentioned c. 9. 20, 21.) unreformed among them, and this the Angel told me they should do all that space of three years and an half (mentioned v. 2.) and do it (as prophets are wont, when they prophecy judgments on unreformed sinners) in sackcloth (see Mat. 3. d.) denoting the yet farther evil effects, that would be consequent to their still holding out impenitent against the Faith.

3. And I will give power unto my [b] two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.]

4. These two Bishops of the Christian Churches there, together with the congregations belonging to them, were now to be looked on, as the advancers and restorers of piety, after that general depravation, and infidelity in that place, and are therefore compared the Bishops to Zorobabel and Joshua, Zach. 4. 3. described there by the emblems of the two Olive-trees, and the two Churches to the two Candlesticks (see c. 1. 20.) standing before the God of the land, v. 14. i. e. serving Christ continually at a time of such universal corruption among all others.

4. These are the two Olive-trees, and the two Candlesticks, standing before the God of the † earth.]

† land; γῆς

5. And to these two are appliable two passages of story belonging to Elias, as first bringing down fire from heaven (noting what shall befall their enemies v. 13.)

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.]

6. And secondly, having that power of prayer as to shut up heaven that it should not rain, for the same space that Elias did, i. e. three years and half v. 3. (see Jam 5. 17.) And two passages more referring to Moses, as 1. the power to turn the water into blood through all Ægypt, and 2. to bring plagues upon them, Noting by both these, that they were a kind of Moses and Elias, designed by God, one to bring the Jews to obedience, as Moses, the other to destroy Idolatry, as Elias, the first the work of the Bishop of the Jewish congregations, the second of the Bishop of the Gentiles.

6. These have power to shut heaven, that it rain not in the days of their prophecy, and have power * over waters to turn them to blood, and to smite the earth with all plagues as often as they will.]

* on the waters ἐπὶ τῶν ὑδάτων

c. 7. And when they have spent a good time in discharging their office thus, in endevouring to reduce both Jews and Gentiles, and bring them into the Church, An eminent instrument of the devils, Barchochebah, in Adrian's time will gather a multitude of unbeleiving Jews unto him, and as a wild beast ravine and devour, kill and plunder all that will not joyn with him against the Romans, and so (as histories affirm of him) handle the Christians cruelly, and hostilely, because they would not doe so, and unless they would deny Christ.

7. And when they shall have finished their testimony, the beast, that ascendeth out of the bottomelesse pit, shall make [c] war against them, and shall overcome them, and kill them.]

8. And upon this pretence kill them, and cast out their carcasses in the streets without burial, and this still in Jerusalem (that no Prophet might be slain any where else) which cannot better be compared, then to Sodome, for abominable sins of the Gnosticks, to Ægypt, (see note c. on ch 14.) for oppressing God's people, i. e. the Christians, nor expresst by any character, then that which brought all their punishments upon them, their crucifying of Christ, and dealing in like manner with Christians:

8. And their dead bodies shall lie in the streets of the great City, which spiritually is called Sodome, and Ægypt, where also our Lord was crucified:]

9. And thus shall it be, the Christians shall be thus slain, and cast out into the streets, without any compassion or reverence, either from the Jews or heathens inhabiting at Jerusalem, (see note on ch. 10. c.) as long as that seditious company prevail there.

9. And they of the people, and † kindred, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in * graves.

† tribes φυλῶν
* tombs, monuments μνήματα

10. And this should be matter of rejoycing and congratulating to the Jews one with another, as upon the destruction of their greatest enemies (as Elias was counted an enemy to Ahab, whom he would have reformed)

10. And they that dwell † upon the earth, shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.]

† on the land ἐπὶ τῆς γῆς

11. But after some time their cause should come to be heard before God, their injuries to be avenged, the Christians of these congregations should begin to flourish again, as in a kind of resurrection from the dead, by the power and mercy of God, and all that saw this, and the manner of doing it, (Christians rescued by the Idolatrous heathen Romans) could not but acknowledge it a great work of Gods, and worship God for it.

11. And after three days and an half the Spirit of life from God entred into them; and they stood upon their feet, and great fear fell upon them which saw them.]

12. And they were taken up as it were to heaven, out of this

12. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

bloody

bloody seditious broil, that lay so heavy upon them, i. e. restored to a great and notable tranquillity, to Halcionian days of peace and Christian profession.

13. And the same houre was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand, and the [d] remnant were affrighted, and gave glory to the God of heaven.

13. And as they were thus rescued and relieved, so the other d. inhabitants of that place, that joyned in that sedition, or complyed with them against the Christians, v. 10. were destroyed by the Romans, a great part of that new city, and the inhabitants thereof; and upon this the rest turned Christians, seeing the prophecies of the two witnesses fulfilled upon those, that would not beleive or obey them.

14. The [e] second woe is past, and behold, the third woe cometh quickly.]

14. And so this calamity lighting on the Jewes in Adrian's time was in a manner as bloody as that other under Titus, and though it came some time after the former, yet was not long deferred. That under Titus was the 2d woe, described from c. 9. 12, 15. to the end of chap. 10. and this under Adrian, the 3d, set down from the beginning of this chapter, and caused by the sedition of Barchochebah, v. 7. e.

15. And the seventh Angel sounded, and there were great voices in heaven, saying, [f] The kingdomes of this world are become the kingdomes of our Lord, and his Christ, and he shall reign for ever and ever.]

15. And this summarily repeated by the sounding of the seventh Angel, who was to conclude this whole tragedie. For as he sounded, thunders were immediately heard, i. e. pouring in of the Roman armies upon them, mention'd v. 13. and an immense multitude of Jewes, almost six hundred thousand of them, slain, saith Dio, others affirm as many more from the beginning of this warre. And as this was done on the seditious Jewes, so by this means the Christians, especially of the Gentiles, came to flourish there more than ever, and that whole city became in a manner Gentile-Christian, Marcus a Gentile being the one Bishop, under which both Jew and Gentile-Christians were united, and thus the Church of Jerusalem entred upon her flourishing condition, and the faith of Christ got the upper hand, so as it never should be destroyed utterly again. f.

16. And the four and twenty Elders, which sat before God on their seats, fell upon their faces, and worshipped God,]

16. And the four and twenty Bishops of Judæa ch. 4. 2. acknowledged this a great mercy of God, which tended wonderfully to the prosperity of the whole Church of Judæa under them,

17. Saying, We give thee thanks, O Lord God * Almighty, which † art, and wast, and art to come: because thou hast * taken to thee thy great power and hast reigned:]

17. Saying Blessed be God for this infinite mercy of his, wherein he hath magnified his fidelity to the Christians, and used the Gentile-Romans, as his instruments, to set up his Christian Church in Judæa.

* ruler of all things, παντοκράτωρ
† is, and which was, & which is to come, ὁ ἦν, καὶ ὁ ἐρχόμενος
* received εἴληφας
† have been angry, and thy wrath came ὠργίσθησαν, καὶ ἦλθεν, see note on c. 6. 17.

18. And the [g] nations † were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which * destroy the [h] earth.]

18. Now is fulfilled that prophecie of Psal. 2. The Jewish nation have behaved themselves most stubbornly against Christ, and cruelly against Christians, and thy judgments are come upon them, and though the avenging of the blood of the Martyr-Christians have a while been deferred, til these other sufferings under Barchochebah were added to them, ch. 6. 11. yet now the time is fully come for all the vengeance to be powred out, the Jewes and Gnosticks to be destroyed, and all the orthodox pure constant Christians to have dates of tranquillity, and peaceable profession of the Gospel, and liberty of assemblies. g. h.

* corrupt the land διαφθείροντας τὴν γῆν
† covenant διαθήκη, see note on the Title of these books

19. And the Temple of God was opend in heaven, and there was seen in his temple the ark of his † testament, and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.]

19. And this as an effect of God's covenant of mercy made with beleivers, and which will never fail to be performed to all Christians, that will in time of distresses and persecutions wait and depend constantly, and that fall not off by any temptations from him. And there were lightnings, and voices, and thunders, and great hail, (which words in all probability belong to the next vision (and chapter) and so are connected by Andreas Cæsareensis, and his exscriber Arethas, and by them is noted, that there is a farther vision behind, and that consisting of thundrings, and lightnings, and earthquakes, i. e. menaces of judgments from heaven against those that had their hearts hardned, and stubborn against Christ, of which the hail was an emblem, c. 8. 7. And who these were, that were now next to come on the scene, will follow in the next Chapter.)

Notes on Chap. XI.

a. Θυσιαστήριον

The *word* θυσιαστήριον doth in some places signifie the *Altar* of *incense*, see c. 6. e. In other places there is no question but it signifies the *altar* of *burnt-offering*, but that again sometimes not strictly the *Altar*, but the *court* where the *altar* is placed. So ch. 14. 18. & 16. 7. it cannot be rendred *Altar*, because there is mention of one *going forth*, and another *speaking out of it*, it must therefore signifie the *court*, or place of *sacrificing*, wherein the *Altar* is, so saith the *Glossary*, Θυσιαστήριον *sacrarium*, *altarium*, and in *Philoxenus*, *sacrarium*, Ἡμῶν θυσιαστήριον, and in that sense, saith *Ignatius*, ὁ ἐκτὸς ὢν θυσιαστηρίου, ὅτουτέστιν τῆς ἀληθοῦς τοῦ Θεοῦ, *he that is out of the Altar*, i. e. *the Church*, &c. And agreeably in this place, by that which follows [*and those that worship in it*] (which belongs not to the *Temple* before, but is immediately annext to θυσιαστήριον) it cannot reasonably denote the *Altar*, but the place wherein men were, which *worshipped*, and that here most probably is (not the *Sanctuary*, where the *Altar* of *incense* was, but) ἡ ἔσωθεν αὐλὴ τοῦ ναοῦ, *the inward court of the Temple* (opposed to ἡ ἔξωθεν αὐλὴ, *outer court*, that of the *Gentiles* here) that, where the *Congregation* or *people worshipped*: See *note* on *Mat.* 23. h.

b. Μάρτυρες δύο

Who the *two Witnesses* are, is the main difficulty of this *chapter*, and the matter here spoken of yeilding some directions to pitch on the time, of which this *vision* treats, As 1. the farther *judgments* falling on *Jerusalem*, after the *destruction* by *Titus*. And 2dly, those after the *rebuilding* the

the *city*, and planting it with *Gentiles*, as well as *Jewes*, ver. 1, 2. which muſt needs belong to the time of *Adrian*; It may be reaſonable to forſake all other conjectures, and pitch upon that which the *learned Hugo Grotius* hath reſolved on, of making the two *Churches*, which were at this time at *Jeruſalem*, one of the *Jewiſh*, the other of *Gentile Chriſtians*, the *two Witneſſes* here ſpoken of; or more diſtinctly, I conceive, the two *Biſhops* of (and together with them) thoſe two *Congregations*. That there were *two* ſuch *plantations* in the ſame *city*, in many places, before the *Jewes* and *Gentiles* grew into one, appears by divers evidences; In *Antioch* as one *Church* was *planted*, and *governed* by *Peter*, the *Apoſtle* of the *Circumciſion*, ſo another by *Paul* the *Apoſtle* of the *Gentiles*, and that is expreſt in the *Epiſtle* of the *Counſel* of *Jeruſalem*, by [οἱ κατ' Ἀντιόχειαν &c. ἀδελφοὶ οἱ ἐξ ἐθνῶν, *the brethren*, i. e. *the Church at Antioch, thoſe*, or *that of the Gentiles*] and in the one, *Evodius* ſucceeded *Biſhop*, in the other *Ignatius*: So in *Epheſus*, and *Aſia*, *John* was founder of the *Churches* of the *Jewes*, and *Paul* of the *Gentiles*, and while *John* continued over the former, *Timothy* was by *Paul* made *Biſhop* at *Epheſus* over the latter: So at *Rome*, *Peter* was *Biſhop* of the *Jewiſh congregation*, and *Clemens* his *Deacon*, *Paul* of the *Gentile* part, and *Linus* his *Deacon*; and after them *Clemens* ſucceeds in one *chair*, and *Linus* in the other, and after him *Cletus* or *Anacletus*, and after him both joyn together under *Clemens*: And thus it is to be ſuppoſed at *Jeruſalem*, eſpecially after the *deſtruction* by *Titus*, when there were many *Gentiles* there, which may occaſion the multitude of *Biſhops* that *Euſebius* obſerves to have been there in few years, till they joyned both under *Marcus* a *Gentile Biſhop* in *Adrian*'s time, (ſee ver. 15.) And this was in ſome degree neceſſary, not only becauſe there was ſome diſtance kept betwixt the *Jewiſh* and *Gentile Chriſtians*, (which at *Rome*, *Paul* endevoured to make up, *Rom.* 14. &c.) but in reſpect of the ſeveral *languages*, which they were of neceſſity to uſe in their *aſſemblies*, and farther in reſpect of the ſeveral *cuſtomes* for a good while continued among them. Now that all that is ſaid of theſe *two Witneſſes*, doth perfectly agree to theſe *two Biſhops*, and their *congregations* of *Chriſtians*, will appear in the *Paraphraſe*, and to that belong directly the deſcriptions here beſtowed on them, One, like *Moſes* over the *Jewes*, labouring to bring all that people out of their *Ægyptian blindneſſe*, and *bondage* to *ſin*, their *unchriſtian* impenitence, and the other, like *Elias*, preaching down *idolatry*, bringing the *Heathens* to *Chriſtianity*. And then to theſe are fitly adjoyned (in the *chorus*, as it were) the 24 *Elders*, ver. 16. i. e. the *Biſhops* of all *Judea*, that belonged to the *Biſhops* of *Jeruſalem*, (as leſſer *cities* to a *Metropolis*, ch 4. 4.) and had their part in the *benefit* of this *deſtruction* that fell on *Barchochebah*, and the *ſeditious Jewes*.

c. That *Barchochebah* raiſed a ſedition againſt the *Romans* is known in ſtory, and that he call'd himſelf by that name, as *ſon of a ſtarre*, but was after more truly call'd the *ſon of a lie*, i. e. of an *idol*, which is a *lie*, and that *idol*, a *falſe God*, i. e. the *Devil*, or elſe more generally the *ſon of a lie*, i. e. an *impoſtor*, coming from the *father of lies*, ſtirr'd up, and agitated by him, and ſo here *aſcending* out of the *abyſſe*. The only thing here farther affirm'd of him is, that he *warres* againſt the *two Witneſſes*, i. e. againſt all the *Chriſtians* in *Jeruſalem* and *Judea*, uſing them cruelly & bloodily, if they would not joyn with him againſt the *Romans*, and if they would not *deny Chriſt*. Theſe two things are diſtinctly affirmed, the *firſt* by *Euſebius* in his *Chronicon*, *Chochebah*, ſaith he, leader of a faction of the *Iewes*, kill'd with all cruelty the *Chriſtians*, that would not help him againſt the *Romans*. The 2d by *Juſtin Martyr*, *Apol.* 2. Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγέτης, κελεύων μόνους εἰς τιμωρίας ἄνεσθαι, εἰ μὴ ἀρνοῖντο Ἰησοῦν & κείσεσθαι, καὶ βλασφημοῦντας, ἄλλα ἀνήκεστα, *Barchochebas the leader of the defection of the Iewes commanded the Chriſtians, and none elſe, to be led to cruel torments, if they would not deny Chriſt, and blaſpheme him.*

d. That the remnant here, i. e. all the *Iewes* in *Jeruſalem*, that were not now deſtroyed, did convert and *beleive* in *Chriſt*, appears by that which is ordinarily known in ſtory, that *Adrian* at this time by *edict* baniſht all the *Iewes* out of it, i. e. all that remained ſuch, or were not converted to *Chriſtianity*, and ſet up the *picture* of a *Swine* at the *gates*, to keep any of them from thoughts of entring again, and even to baniſh their *eyes* from thence, mean while the *Chriſtians* freely returning thither from their diſperſions, and inhabiting quietly there, *Chriſtianis tantùm permiſſa civitas*, ſaith *Oroſius*, *the city was permitted to Chriſtians only*, (ſee *note* on *Lu.* 21. c.) i. e. no *Iewes* were there permitted, that received not *Chriſtianity*.

e. Some miſtake there may poſſibly be in this place by conceiving theſe words [Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, *the ſecond woe is paſt*] to denote the deſcription of that *ſecond woe* to end in this place, and conſequently that [*behold the third woe cometh quickly*] ſhould ſignifie that the *coming* of that *third woe* ſhould now next be ſet down. But this is a *miſtake*, that would be apt to diſturb and perplex the *viſion*, For of the *three woes* denounced ch. 8. 13. 'tis plain that the *firſt* is ſet down, from ch. 9. 1, to v. 12. and there concludes, *the firſt woe is paſt*, Then after that, ſaith the *viſion*, Ἔρχονται ἔτι δύο οὐαί, *there come two woes more*, Theſe two are coupled together, and not ſet down ſo ſeverally, as this firſt was from thoſe two, (thoſe latter two agreeing one with the other in this, that they were both executed by the *Romans*, whereas the firſt was by the *Zelots* among themſelves) and ſo deſcribed ſomewhat undiſcernibly, yet ſo that the *ſecond* may be found to end ch. 10. 10. upon which 'tis ſaid, that *he muſt prophecie again*, v. 11. i. e. that there was not yet an end of that ſad matter, but that the *third woe* was ſtill behind, and that ſet down from the beginning of this 11th chap. to ver. 14. where that *third*, (and ſo both theſe δύο ἐστὶ the *ſecond* and *third* named together, ch. 9. 12.) being at an end, in reference to both of them, this verſe muſt be underſtood, that as the *ſecond* had been fulfill'd, ch. 10. 10. ſo within a ſmall time after, no longer then from *Titus* to *Adrian*, the *third* was executed alſo, only by way of *recapitulation*, the ſame thing is again ſet down, v. 15. very briefly in the *ſounding* of the *Seventh trumpet*, (as had been foretold it ſhould, ch. 10. 6, 7.) upon which come out the *great voices*, i. e. *thunders* (for *voices* and *thunders*,

thunders, φωναὶ), and βρονταὶ, are all one, see *note* on *Act.* 9. b.) signifying that *destruction*, (see *note* on ch. 10. a.) And this *third woe* being thus added to the *two* former, the *effect*, and *result* of all the *three woes* is, the *setting up* of *Christianity* in *Judaea*. And that is signified by the acclamations, the *Kingdome is the Lords* &c. Which speech is said to be *delivered* by the *thunders*, as being a most *natural consequent* of that *destruction*. And then a *new* vision of a *new* matter begins at the *beginning* of the *twelfth chapter*.

f. What is here meant by this acclamation [*the Kingdoms of this world are become the Kingdoms of our Lord* &c.] may best be understood by these degrees. 1. That *becoming the Lords*] signifies *conversion* to *Christianity*, and that is evident by the addition of καὶ τοῦ Χριστοῦ αὐτοῦ *and his Christs.*] 2dly, That the *Kingdoms of the world*] signifies not here the *whole world*, and *all* the *Kingdoms* of that, but as (when it is said the *world hateth you*, and, *I pray not for the world*, and very often in the same style) the *world* signifies *unbelievers*, and βασιλεῖαι τοῦ κόσμου the *whole societies* and *multitudes* of them. And this being by the *context* applied to *Jerusalem* and *Judaea*, the plain meaning of the whole *phrase* must be, that the *inhabitants* of *Jerusalem* and *Judaea* were now generally *converted* to the *faith* of *Christ*, As in the story it was known to be in *Adrian*'s time, after the *defeating* of *Barchochebah*, the *unbeleiving Jewes* being finally banisht thence, and the city inhabited by *Christians* of that and other *nations* indifferently, see *Euseb: Eccl: hist:* l. 4. c. 5. As for that which follows in the *acclamation*, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων, *and he shall reign for ever and ever*] that is capable of a *twofold* interpretation, either more *generally*, that the *Christian faith*, and *Church* shall continue *forever*, (the *gates of hades never prevailing* against it) and *support* it self from being *utterly* destroyed, against all *opposition*; and this here fit to be pronounced of the *Church* in general upon *occasion* of this good *successe* of it in *Jerusalem*, and *Judaea*, where it had been so long *persecuted*, but now had gotten the *victory*, Or 2dly, applying it *particularly* to *this Church*, the meaning may be, that *Christ* should have *faithfull servants* in *Judaea*, and continue to have so to all *eternity*; which hath yet been made good through all *changes* and *vicissitudes*, under the *Pagan*, and *Christian Emperors* first, and since under *Saracens* and *Turkes*.

g. The word ἔθνος or ἔθνη doth not only belong to other *nations* in opposition to the *Jewes* (the *Ethnicks* or *heathens*, as we call them, though when the word ἐθνικοὶ is used, that is the particular notion of it) but also to *Palaestine*, either all together (as οἱ ἀπὸ τοῦ ἔθνους, in *Orig: cont: Celsum* l. 4. are the *Jewes* in contradistinction to others) or to the several *parts* of it divided now into *Tetrarchies*. *Judaea* one ἔθνος, and *Galilee*, another, &c. and so saith *Josephus* of *Galilee*, that it was the valianteſt ἔθνος *nation* of *Palaestine*, the powerfullest and best fortified, when he speaks of *Vespasian*'s overcoming it. And so in the *Gospels*, ἔθνος ἐπὶ ἔθνος *nation against nation*, *Mat.* 24. 7. *Mar.* 13. 8. *Lu.* 21. 10. & *Joh.* 11. 48, 51, 52. & c. 18. 35. and in many other places; (and agreeably the *Tetrarch* of any one of these was called ἐθνάρχης, and in *Latine Authors*, *Ethnarcha*. Of which see *Baronius ad An: Chr:* 2. *August:* 49.) And not only in the *singular* number, but also in the *plural*, συνοχὴ ἐθνῶν *Lu.* 21. 25. *the distresse of nations*, i. e. of the several *parts* of *Palaestine*, noted by [ἐπὶ τῆς γῆς, *on the land*] which belongs to that peculiarly (see *note* on ch. 7. a.) and to the inhabitants thereof, the *Jewes*, and not to the *heathens* in the rest of the world, For so that *text* referres, speaking of their *distresse*, and great *consternation* (see *note* on *Rev.* 6. f.) συνοχὴ and ἀπορία, and their *deanimation* for *fear* and *expectation* of what would come upon the οἰκουμένη *world*, that is that *whole people* (see *Lu.* 2. 1.) So *Act.* 4. 25. out of the *Psalmist*, the ἔθνη καὶ λαοὶ, *nations and people*, that murmured against *Christ*, are sure the *people* of the *Jewes*, and are expresst v. 26. by βασιλεῖς τῆς γῆς καὶ ἄρχοντες, *the Kings of the Land and the rulers*, by the *Kings* meaning *Herod* (who had the rule of them under the *Romans*) *Pontius Pilate* &c. and by the ἄρχοντες the *rulers*, or *chief* men among the *Jewes*, which v. 27. is expresly set down, *Herod and Pontius Pilate with the nations and people of Israel*, οὐν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, and this is a place directly parallel to that which we have now in hand, both referring to that of *Psal.* 2. and so this also must be taken in that sense. See *note* on *Mat.* 24. e.

h. That φθείρειν and διαφθείρειν signifie *to corrupt*, in that sense that wicked men (διαφθειρόμενοι τῇ τῶν φθορῶν being themselves *corrupted*, and have their very *understanding perverted* by custome of unnatural sins) doe *corrupt* others, see *note* on 2 *Pet.* 1. b. and on 2 *Pet.* 2. a. and that γῆ signifies the *land* and *people* of the *Jewes*, see *note* on ch. 7. a. And so the *Gnosticks*, that infused their filthy doctrines and *corrupt* practises into the *Jewish beleivers*, may probably here be called the διαφθείροντες τὴν γῆν, *they that corrupt the land*, which are here to be *destroyed*, and so were most notably, saith *Eusebius*.

CHAP. XII.

Paraphrase.

1. AND * there appeared a great wonder in heaven, a woman clothed with the [a] sun, and the moon under her feet, and upon her head a crown of twelve starres:]

* a great signe was seen σημεῖον μέγα ὤφθη

1. Another vision is here set down, and either the heaven or

the ayre made the scene, whereon 'tis represented, thus. And me thought I saw a woman, signifying the Church of Christ thereby, and that woman, that Church shining most illustriously with those graces, which Christ the Sun of righteousnesse had bestowed upon it, and thereby much outshining the Jewish state of imperfection before Christ came, which was now also destroyed, and this Church founded in the twelve Apostles, which, as teachers thereof, are best compared to starres, ch. 1. 20. and those as so many gemmes in the crown of the Church, i.e. principal persons in the constituting this kingdome of Christ.

2. And

2. And this woman was with child, and

2. And ſhe being with child, † cried, travailing in birth, and pained to be delivered.]

† cryed out in travel being in torvite κραζει ωδινουσα και βασανιζομενη τεκειν

ready to bring forth, i.e. by the preaching of the Apoſtles and Apoſtolical men, was in travail to produce Chriſtians (ſee Gal. 4. 19.) i.e. children to Chriſt, over all the world.

3. And on the other ſide, me thought there was a Dragon,

3. And there appeared another wonder in heaven, and behold, a great red Dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads.]

i. e. the Devil, that great enemy of Chriſtianity, who had for a long time the city of Rome (ſo religiouſly devoted to the worſhip of Idols, i. e. of devils, 1 Cor. 10. 20.) under his command, and all the principalities under it, (the firſt noted by the ſeven heads, i. e. the ſeven hills, on which the city was built, the other by the ten horns, c. 13. 1. and 17. 9. and 12.) and that city (noted by the ſeven heads) was the Imperial city, and ſo had as many crowns on the heads.

b.

4. And the Devil to oppoſe the proſpering of the word of Chriſt and preach-

4. And his [b] tail drew the third part of the ſtarres of heaven, and did caſt them to the earth, and the dragon ſtood before the woman which was ready to bee delivered, for to devoure her childe, as ſoon as it was born.]

ing of the Goſpel, made uſe of ſubtilty, by the falſe doctrine of Simon and the Gnoſticks, to corrupt the doctors and people of the church, and having ſucceeded proſperouſly in it in Samaria and other places, attempted the ſame alſo at Rome, that as ſoon as any turned Chriſtians, they ſhould infuſe their doctrines into them, (ſee note on 2 Tim. 3. 2. & 2 Theſſ. 2.)

5. And there came into the church many Chriſtians in the city

5. And ſhee brought forth a man-childe, which was to rule all nations with a rod of iron, and her childe was caught up unto God, and to his throne.]

of Rome, that Imperial city, v. 3. who proved very conſtant and faithful to Chriſt, and ſo a Church was eſtabliſht there, which ſhould convert many to the faith of Chriſt, by preaching the word (which is the rod of iron, i. e. ſpiritual ſword, or ſcepter of Chriſt, the inſtrument of managing his ſpiritual kingdome, ſee ch. 2. note o.) unto them. And as ſoon as a church was planted here, it was in the infancy endangered to be devoured by the Dragon, the devil aſſiſted by the Roman power the perſecuting Emperour Nero, about the tenth year of his reign, had it not been wonderfully preſerved by God.

c.

6. And ſoon after, the Chriſtians were by edict forbidden

6. And the [c] woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.]

throughout the Empire, but God preſerved his church in this perſecution, which laſted three years and an half.

7. And there was a great contention at

7. And there was warre in heaven, Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels,]

Rome, between Simon Peter on one ſide, the planter of the Chriſtian faith, and Biſhop of the Jewiſh Chriſtians, and ſo maintainer of Michael's, or Chriſt's cauſe there, and Simon Magus, that Apoſtate ſervant of the Devil, at his ſecond coming to Rome in Nero's time, the one contending for Chriſt, the other againſt him, ſee note on 2 Tim. 3. 2.

8. And Peter, and

8. And prevailed not, neither was their place found any more in heaven.]

the cauſe of Chriſt prevailed againſt him, for though at his former coming to Rome, in Claudius's days, Simon was there worſhipt for a God, and at his ſecond coming much favoured by Nero, yet upon his undertaking to fly in the air, by Peter's prayers, he was caſt down and maimed in the fall, and through pain and ſhame forced to caſt himſelf headlong down from the top of an houſe, ſee 2 Tim. 3. 2.

d.

9. And by this means the Devil (that doth ſo oppoſe the

9. And the great [d] Dragon was * caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was † caſt out into the earth, and his Angels were caſt out with him.]

* caſt, βληθη
† caſt to the ground βληθησε εις την γην

Chriſtian faith, and ſeduce men to heatheniſme, and to corrupt living) was caſt out of his unlimited power in mens hearts, and many upon this victory of Peter over Simon Magus, turned Chriſtians.

10. And this was matter of joy to all the Chriſtians, nay,

10. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which * accuſed them before our God day and night.]

c. to the angels of heaven, who therefore praiſed and magnified the power of the Chriſtian doctrine, which had caſt out that eminent piece of hypocriſie out of the church, the doctrine of the Gnoſticks, which did really infuſe that into Chriſtians, for which the devil is wont to accuſe the ſervants of God falſely, (and gave an eſſay of it in his charging of Job c. 1. 11.) to wit, that in time of perſecution they will deny and forſwear Chriſt.

11. And the faithful ſincere Chriſtians

11. And they overcame him by the blood of the lamb, and by the word of their teſtimony, and they loved not their lives unto the death.]

Peter and Paul, and divers others, having the patience and conſtancy of Chriſt before their eyes, (who laid down his life for them) and his frequent doctrines of taking up the croſs, and following him, reſolved to do ſo as he had given them example and command, and this was a victory over Satan, and theſe inſtruments of his, the Gnoſticks, which would have ſeduced all the Chriſtians from their conſtancy.

12. A thing much to be applauded and rejoiced at by all

12. Therefore rejoice ye heavens, and ye that dwell in them: wo to the inhabitants of the earth, and of the ſea, for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath * but a ſhort time.]

* a little ſeaſon ολιγον καιρον

good men and angels. But upon this the devil was hugely inraged to ſee his ſubtilty (the tail of this ſerpent v. 4.) the falſe doctrines and infuſions of theſe hereticks thus miſcarry, and therefore in that rage of his, knowing that if he did not beſtir himſelf mightily, Chriſtianity prevailing in the purity and ſincerity of it, would utterly be his ruine, and that ſuddenly, He ſet afoot the perſecution againſt the whole Chriſtian church by Nero's edicts in a ſharp manner.

13. By

† on the ground, ἐπὶ τῆς γῆς

13. And when the Dragon saw that he was cast † unto the earth, he perſecuted the woman which brought forth the man-child.]

13. By this to revenge himſelf upon Chriſtianity for the deſtruction of Simon, his beloved inſtrument.

* ſeaſon, καιρὸν

14. And to the woman were given two wings of a great Eagle, that ſhe might fly into the wilderneſs, into her place, where ſhe is nouriſhed for a * time, and times, and half a time, from the face of the ſerpent.]

14. And ſo not only at Rome, v. 6. but in all other parts of the Roman Empire, Chriſtianity was perſecuted; and the Chriſtians forced to flie, ſome one way, and ſome another, (as they had been Acts 8. 1.) by which means they were by the providence of God kept ſafe for ſome while, (ſee v. 6.)

† river ποταμὸν

15. And the ſerpent caſt out of his mouth waters, as a † floud after the woman, that he might cauſe her to be carried away of the floud.]

15. Mean while Satan uſed all means to purſue the Chriſtians whither they fled, raiſing up perſecutions from Nero againſt them in the provinces, by which he hoped to have utterly drowned and deſtroyed the Church.

* land γῆ

16. And the * earth helped the woman, and the earth opened her mouth, and ſwallowed up the floud, which the Dragon caſt out of his mouth.]

16. But theſe afflictions and calamities which the devil deſigned the Chriſtians, were diverted by the ſeditions raiſed by the Jewes againſt the Romans, by which means it came to paſſe, that all the malice which was by Satan deſigned againſt the Chriſtians, fell actually upon the Jewes, under Veſpaſian and Titus, and ſo at that time the perſecution of the Chriſtians was neceſſarily cooled, and fell upon the Jews their greateſt enemies.

† have ἔχοντων

17. And the Dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and † keep the teſtimony of Jeſus Chriſt.]

17. And this was a great vexation to Satan, to ſee Chriſtianity thrive the better by this means, and therefore he ſet to his former deſign again, that of ſetting the Emperors upon perſecuting the Chriſtians, viz. the pure Orthodox of them that ſtood out conſtant in confeſſion of Chriſt, and would not, for acquiring ſafety, join with the Jews, or Gnoſticks, and comply with them. And this perſecution now deſigned by Satan, is that which fell out under Domitian, the ſubject of the next viſion, c. 13.

Notes on Chap. XII.

2. Ὅλαις ἔχουσα

What notion is here to be affixt to the *Sun* and *Moon*, may thus moſt probably be reſolved, The *Sun*, being the *Spring* and *fulneſs* of *light*, communicating to all, but needing not to receive *light* from any, may fitly repreſent the *Chriſtian religion*, as that contains the *doctrines* of *perfect purity*, not only *external*, but of the *heart*, and is an addition of *perfection* to all the *laws*, that had formerly been given to men. And then the *moon* being a *fainter light*, and *proverbially* noted for *mutability*, it may well ſignifie the *imperfect*, and accordingly *mutable* œconomy of the *Moſaical law*. That the *Moon* is under this *womans feet*, may ſignifie that the *Church*, noted by this *woman*, *clothed with the Sun*, i. e. the *Chriſtian Church*, had now *caſt* off that *yoke* of the *Moſaical* obſervances; Others have applied it to the uſe that *Chriſtian religion* makes of the *Law* and *Prophets*, as a *footſtool* to *reſt* upon in ſome degree, But the phraſe *under the feet* rather implies that of *bringing low*, *deſtroying*, than making uſe of it, As when the *enemies* are *put under the feet*, or *made* the *footſtool*, it notes them to be *ſubdued*. And ſo the *Moſaical œconomy* was at this time, ſolemnly laid aſide by the *Chriſtians*, and the *Nation* and *Temple deſtroyed* in the former *viſions*.

ὑπὸ τοὺς πόδας αὐτῆς

b. ὁ Ὄφις αὐτῆς

Supposing the *great red Dragon* v. 3. to ſignifie the *devil*, (ſee *note* d.) the only queſtion is, what is here meant by ἡ οὐρὰ αὐτοῦ *his tail*; To this purpoſe it muſt be obſerved, that the *ſerpents* power of *hurting* lies principally in his *head*, and therefore as it is of them obſerved, that they do all they can to *preſerve* their *head*, as that wherein they are moſt neerly concern'd, ſo the puniſhment that by *God* is threatned *Satan* in the ſhape of a *ſerpent*, *Gen.* 3. 15. is, that the *ſeed of the woman ſhall bruiſe his head*, i. e. ſhall *over-power*, and *maſter* him. And accordingly here the *Roman Imperial power*, by means of which the *devil* is able to *kill and perſecute Chriſtians*, is expreſt by the *heads* of the *Dragon* v. 3. And then the *tail* being moſt *diſtant* from the *head*, and here mentioned diſtinctly from the *ſeven heads*, and that which here follows of *drawing the ſtarres*, i. e. *corrupting the Chriſtians*, attributed diſtinctly to the *tail*, as that which ſucceeds ch. 13. 1. to the *heads*, It will follow, that the *tail* of the *ſerpent*, ſhall moſt reaſonably have a *peculiar* notion, and ſignifie his *policy*, and *ſubtlety*, which is the engine, by which he works, before he proceeds to uſe his *power*, or when his *power*, or *force* cannot prevail; And of this ſort the *Inſtruments* ordinarily are *Magicians* and *Sorcerers*, and *falſe Prophets*, that by *deceits ſeduce*, and *corrupt* men, And none more eminently deſerved this title, than *Simon*, and his followers, 1. in reſpect of the *prodigies* that he made ſhew of, 2dly, by his doctrine of *compliances*, which offer'd all men ways of eſcaping *perſecutions*, whether from the *Jews* or *Gentiles*, by determining it lawfull to *deny Chriſt*, and *offer ſacrifices to idols*, 3dly, by gratifying all their *carnal deſires*, and giving them *liberty* for all *uncleanneſſe*; From whence it is, that *Cyril* of *Jeruſalem* calls *Simon* by this title, ſo proper to this place, ὁ πρῶτος καὶ πρώϊος Δράκων, *the prime Dragon of wickedneſs*, or *wicked Dragon*. And ſo this is moſt proper to this part of the *Eccleſiaſtick ſtory* of thoſe *firſt* times, that aſſoon as the *wheat* was any where *ſown*, the *enemy* ſowed his *darnel* alſo, where ever *Chriſtianity* was planted, the *Gnoſticks* infuſions follow'd, to ſpoil and deſtroy it, and ſo it was at *Rome*, and that peculiarly, at this point of time, here noted in this *viſion*, before the *Emperial edicts* for the *perſecuting* of the *Chriſtians* came out. For theſe, we know, followed the *deſtruction* of *Simon*, (ſee *note* b.) and are the ſubject of the *next Chapter*.

c. Τετάρτου τοῦ χρόνου

The time of the *womans flying into the wilderneſs*, i. e. of the *baniſhing* of the *Chriſtians* from *Rome*, is known in ſtory to have been in the *tenth*

of *Nero*, at which time having *fired* the *city*, he *imputed* it unto the *Christians*; That he did it *himself* is affirmed clearly by *Suetonius*, in *Ner:* c. 38. *quasi offensus deformitate veterum ædificiorum, & angustiis flexuris que vicorum, incendit urbem & incendium ex turre Mœcenatianâ prospectans, latus flamma, ut aiebat, pulchritudine, ἄλωσιν Ilii in illo suo scenico habitu decantavit. Not liking the unbeautifulness of the antient buildings, nor the narrowness and turnings of the streets, he set the city on fire, and there burnt all that was sacred and precious in the city, and looking on the fire from a towre, and delighted, as he said, with the beauty of the flame sang in his scenical habit the taking of Troy.* Thus again we find in *Xiphilin* out of *Dio*. But for this the *Christians* were *accused* by him, and cruelly *punished*, saith *Tacitus Annal.* l. 15. and that writer being an *hater* of the *Christians*, is pleased to think them *guilty*, and falsly affirms, that some of them *confest* the *fact*, whilst not only in the *general reputation* of all men that then lived, of other *writers* that wrote of those times, but by the confession of *Tacitus* himself, *Nero* was acknowledged the *author* of it, who meant to have the *honour* of building a *new city*, and calling it by his *own* name by this means. However, the *Persecution* of the *Christians* began by this *pretence*, was by *Nero's edicts* the next year improved and advanced to so high a pitch, that *Christianity* was quite *interdicted the Roman Empire*, So saith *Sulpitius Severus. Neque ullâ re Nero efficiebat quin ab eo jussum incendium putaretur, igitur vertit invidiam in Christianos, actæque in innoxios crudelissimæ quæstiones, quin & novæ mortes excogitatæ——Hoc initio in Christianos sæviri cœptum, post etiam datis legibus religio vetabatur, palámque edictis propositis Christianum esse non licebat. Nero could by no means perswade men but that the city was burnt by his command, Whereupon he diverted the envy of it on the Christians, and appointed cruel torments for the examining them, and invented new kinds of death. On this beginning the persecution brake out against the Christians, and after it the religion was prohibited by Laws, and publick edicts made that no man might be a Christian.* And this is it which is here meant by the *womans flying into the wilderness*, and accordingly is by *Tertullian* called the *first persecution*, Because though the *Christians* as such suffer'd before in *Claudius's* time, yet that was not by any *Imperial edict*, but only by *tumults*, when the *heathen people* were incited by the *malicious Jews*; For as we read *Act.* 18. the *Proconsul Gallio* would be no *Judge in such matters*, but *drave the Jews from the Judgment seat*. And this was toward *the latter end of Claudius*, after *Claudius* had commanded all *Jews* to *depart* from *Rome*; In which *banishment* of the *Jews* some *Christians* might suffer occasionally and S. *John* be banisht into *Patmos*, but there was as yet no *edict* against them as *Christians*, at the least none for the putting them to *death*, as the *plea* of S. *Paul* before *Felix*, and *Festus*, his appeal to *Cæsar*, (which was at the beginning of *Nero*) make it plain, And accordingly we find, that when Saint *Paul* came to *Rome*, *Act.* 28. he *preached* there μετὰ πάσης παῤῥησίας ἀκωλύτως, *with all boldness or publickness, and was not forbidden*, And at the writing of his *Epistle* to the *Romans*, *their faith*, saith he, *was famous in all the world*, *Rom.* 1. *and he had oft desired to come to them*, *Ro.* 15. 22. and that *for many years*, v. 23. And all this in *Claudius's* time, before his going to *Rome*, which argues also that this *woman* was not yet *fled*, i. e. *banisht into the wilderness*. And therefore of *Nero* it is *Tertullian's* phrase, that he first *dedicated persecution*, & *Primum Neronem in hanc sectam ferociisse*, *Nero was the first Emperor that persecuted Christian Religion.*

The *Hebrews* call *Satan* הנחש הקדמוני *the old serpent*, so again c. 20. 2. and the *casting* him out at this time, is the *prospering* of the *Christian faith*, consequent to this *discomfiture* of *Simon Magus*, and the manifestation of the *power* of *Christ*. So saith *Arnobius* l. 2. *Non distulerunt res patrias linquere, & veritati coalescere Christianæ, viderunt enim currum Simonis* &c. *They delayed not to leave all their worldly possessions, and to cleave to Christianity, which was now under interdict, For they saw Simons chariot and fiery horse dispelled by the breath of Saint* Peter's *mouth*, &c. And as by this means the *heathens* were *converted* to the *faith* by seeing the power of *Peter*, so were the *Gnosticks* discomfited, seeing their *Leader Simon* destroyed.

d. Ὁμὸς ἀρχαῖος

The *accusation* that *Satan* brings against *sincere Christians*, appears by his dealing with *Job* c. 1. 9. 11. to be to this effect, that they are *hypocrites*, and will only serve *God*, as long as he protects and defends them; This it hereby appears that *Satan* looks on, as the charge of all others most for his turn to bring against men, and therfore that wch he most desires to have truly said of them. Now the chief doctrine of the sect of the *Gnosticks*, the followers of this *Simon*, (who is called the *first-born* of *Satan*) was this, that in time of *persecution* it is lawful to *deny* and *forswear Christ* (which was the very thing that the *devil* laid to *Job's* charge) and consequently all that were by him seduced into that doctrine, *Satan* might justly *accuse* before *God day and night*, as really *guilty* of that *accusation*. But when the doctrine of the *Gnosticks*, and the professors of it were now cast out of the *Church*, then this is here truly said, that the *accuser* of the *brethren*, i. e. of *Christians*, is cast out, i. e. *Satan* can no longer with any justice *accuse* the *Christian Church*, or, if he do, he is found to be a *false accuser*.

e. ὁ κατηγορῶν αὐτῶν

The solemn notation of *Judæa* by ἡ γῆ *the land*, hath often been taken notice of, and is very pertinent to this place, the *seditions* that were raised there about this *time* of *Nero's reign*, diverting the *malice* designed against the *Christians*, And the same continued all the time of *Galba*, *Otho*, *Vitellius*, *Vespasian*, and *Titus*, and in all this space the *Romans* being wholly taken up about the *Jews*, the *heathen Emperors* did nothing against the *Christians*, till *Domitian* comes, who is the subject of the *vision* in the next *Chapter*.

f. ὁ περὶ τῆς γῆς τόπος

CHAP.

CHAP. XIII.

Paraphraſe.

1. AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads [a] the name of blaſphemy.]

1. And I was in the Iſland Patmus, upon the ſea ſhore, a.

when I ſaw the viſion, that I am now to ſet down, viz: concerning the execution of that deſigne of Satan of bringing perſecution on the Chriſtians at Rome, ch. 12. 17. And here the firſt thing I ſaw, was a beaſt, repreſenting the heathen worſhip, as it ſtood at Rome, riſing out of the ſea, as that is all one with the abyſſe, or deep, i. e. introduced among them by Satan (ſee note on ch. 11. c.) and thriving and proſpering by the ſtrength, and power of the Roman Emperours, That heathen worſhip repreſented by this firſt beaſt, and the Roman Empire by the ſeven heads, either as ſeven Emperours, ch. 17. 10. or elſe as referring to the ſeven hills of Rome, the ſeat of this Idol-worſhip, uſurping to its ſelf that blaſphemous title of being a Goddeſſe, and the ten horns ten Kings, noting thoſe that complied with Rome in this deifying of their Emperours, and in the reſt of their Idol-worſhip, viz: the many Kings that were by the Roman Emperour ſet over other places, who therefore are ſaid to have ten crowns.

2. And the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lyon, and the dragon gave him his power, and his ſeat, and great authority.

2. And this Idolatrous heathen worſhip, thus aſſiſted by

the power of the Empire, began to be very cruel, and cannot ſufficiently be expreſt by one cruel beaſt, but having variety of all kinds of Gods in it, from which 'tis repreſented by a ſpeckled leopard, it exerciſes all the cruelty both of bear and lyon, as was manifeſt by their perſecutions of Chriſtians. And to the ſuſtaining of this beaſt (the Idolatrous heathen worſhip) the Devil (that laboured to deſtroy Chriſtianity, ch. 12. 3.) contributed all his power and skill, did all that he could to hold it up, by prodigies, and by all other means.

3. And I ſaw one of his [b] heads as it were wounded to death, and his deadly wound was healed, and † all the world wondred after the beaſt.]

† the whole land ολη ἡ γη

3. And though one prime Temple on one b.

of the ſeven hills of Rome, the moſt ſtately of all the reſt, and ſo call'd the Capitol from a Latine word ſignifying Head, were burnt down by lightning, and eſteemed to be ſmitten by God from heaven, and ſo Idolatry conceived to have received a fatal blow, yet that was ſoon rebuilt by Domitian the Emperour of Rome, and that gave a great confirmation to Idolatry, among all that lived in the Roman dominions, and took notice of it. See note k.

4. And they worſhipped the Dragon, which gave power unto the beaſt, and they worſhipped the beaſt, ſaying, Who is like unto the beaſt, who is able to make warre with him?]

4. And they worſhipt the Devil, who had thus upheld the

heathen religion when the Jewiſh was deſtroyed, reſolving from hence, that the God of Iſrael was not able to contend with their Devils, nor his religion able to maintain it ſelf againſt their Idol-worſhip.

5. And there was given unto him a mouth ſpeaking great things, and [c] blaſphemies, and power was given unto him to [d] continue forty and two moneths.]

5. And hereupon the heathen idol- c. d.

worſhip and worſhippers began to deſpiſe all others, and to ſcoffe at the God of Iſrael (and the heathen Emperours to call themſelves Gods, for ſo Domitian did) upon the deſtruction of the Temple at Jeruſalem, concluding thence that that God of Iſrael was not the true God. And ſoon after this, Domitian began a perſecution againſt the Chriſtians, as thoſe which oppoſed the heathen worſhips, and continued it about three years and a half, untill his death.

6. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name and his tabernacle, and them that dwelt in heaven.]

6. And this ſame Domitian was very

bitter againſt God, the Church, and all Chriſtians, in all this being a factor for the beaſt or idol-worſhip.

7. And it was given unto him to make warre with the Saints and to overcome them: and power was given him over * all kindreds, and tongues, and nations.]

*every tribe πᾶσ φυλὴν

7. And was permitted by God to perſecute the Chriſtians, (ſee note

on chap. 10. c.)

8. And all that dwell upon the earth ſhall worſhip him, * whoſe names † are not written in the book of life of the lamb, ſlain from the foundation of the world.]

† were not written frō the foundation of the world in the book of life of the lamb that was ſlain, κ'γεγραπται ἐν τῳ βιβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου

* If any man gather together a captivity, he goeth. Εἴπις αἰχμαλωσίαν συνάγει, ὑπάγει

8. And all the Chriſtian profeſſors within the compaſſe c.

of the Roman dominions were put to ſore trials, and of them very many were wrought upon by this means, viz: the carnal temporizing Gnoſticks, which had not a mind to be martyrs and confeſſors for Chriſt, but rather choſe to comply with idolatry, than to ſuffer for Chriſt.

9. If any man have an ear, let him hear.

9, 10. And this

10. * He that [f] leadeth into captivity, ſhall go into captivity: he that killeth with the ſword, muſt be killed with the ſword. Here is the patience and faith of the ſaints.]

perſecution of his againſt the Chriſtians was ſo ſharp and unreſiſtible, that (which f.

is the thing that all Chriſtians are concerned to take notice of) there was nothing left to the perſecuted, but the exerciſe of their patience and faith, the one in bearing without reſiſtance what befalls them, the other in truſting God with their condition, and never revolting from him, or attempting to relieve themſelves by ſecular armes, for as thoſe are unlawfull for ſubjects to make uſe of, againſt the lawfull power, under which they are, though never ſo ſharp or injurious to them, ſo would it prove, if were uſed, but a means to bring more miſery upon them.

11. And I beheld [g] another beaſt coming up out of the earth, and he had [h] two horns like † a lamb, and he ſpake as a dragon.]

† the lamb, & he ſpake like the dragon

11. The next part g. h.

of this viſion was the repreſenting a ſecond beaſt, by which is meant the magick and auguries and oracles of the heathen Prieſts, which appeared to me to aſcend out of the earth, or from under ground, as the Oracles were woot to be delivered. And this beaſt had two horns, theſe men had two powers, by which they made themſelves fit to be conſidered, doing of miracles, and divination, wherein they had ſome reſemblance of Chriſt the Lamb, but made uſe of theſe to all diabolical ends of cruelty, and delivered their Oracles, as the Devil was wont to doe, in dubious forms.

12. And all this was made uſe of to advance idol-worſhip, which before had loſt ſome reputation in the burning of the Capitol, ver. 3.

12. And he exerciſed all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed.]

i. 13. And by theſe great wonders were pretended to be done, even calling and bringing down fire from heaven, which is affirmed of Apollonius.

13. And he doth great wonders, ſo that he maketh [i] fire come down from heaven on the earth in the ſight of men.]

14. And by theſe, and the like prodigies, ſhewed in ſeveral parts of the Empire, they endevoured to ſet up the ſame idol-worſhip among them, which was at Rome.

k. 14. And deceiveth them that dwell on the earth, by the means of thoſe miracles which he had power to doe in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould [k] make an image to the beaſt, which had the wound by a ſword, and did live.]

l. 15. And theſe heathen Augures and prieſts ſet up Oracles in new places, and by reſponſes from them ingaged the Emperour, and his officers in the Provinces to perſecute and make bloody Edicts againſt the Chriſtians,

15. And he had power to give [l] * life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed;] * breath πνεῦμα

m. 16. And by that means Edicts came out, for all men in the whole Empire, to enter into, and joyn in their heathen worſhips;

16. And he † cauſeth all, both ſmall and great, rich and poor, free and bond, * to receive [m] a mark in their right hand, or in their foreheads;] † makes ποιεῖ * that he may give them ἵνα δίδῳ αὐτοῖς

m. n. 17. And therewith baniſhment, or interdicting of all privileges, and advantages of life, to all that doe not thus joyn publickly with them, and to that end enter into their religion by ſome of thoſe waies uſual among them, by having the mark of the God, or the name, or ſome numeral letters, that ſignifie his name, branded on them.

17. And that [m] no man might buy or ſell, ſave he that had the mark, or the [n] name of the beaſt, or the number of his name.

o. 18. And for the laſt of theſe, it was repreſented in the viſion to be three letters, which ſignifie ſix hundred ſixty ſix, the foretelling of which ought to be lookt on, as an act of infinite wiſdome in Chriſt, that ſent this prophecie, and conſequently to be attended to as ſuch, Or elſe the finding this out, will be matter of wiſdome, a work of ſagacity in any, and yet poſſible, when the time comes, to be obſerved, for the way of numbring here mentioned is that which is of ordinary uſe among men.

18. Here is [o] wiſdome. Let him that hath underſtanding, count the number of the beaſt, for it is the number of a man, and his number is ſix hundred threeſcore and ſix.

Notes on Chap. XIII.

a. Ὄνομα βλασφημίας

Ὄνομα βλασφημίας *name of blaſphemy*] literally ſignifies ſuch a *title*, that cannot be *aſſumed*, or *owned* without *blaſphemy*. Now *blaſphemy* is committed *two* waies, either by *ſpeaking* contumeliouſly of the *true God*, or giving *divine honour* to any elſe, which is alſo the taking that *honour*, which is due to him *alone*, and beſtowing it upon *others*, and ſo as contrary to his being acknowledged the *one God*, as the uſing him *reproachfully* is to his being *God*. And therefore it is that *Paul* and *Barnabas* having *divine honours* attributed to them at *Lyſtra*, they *rent* their *clothes*, *Act.* 14. 14. in the ſame manner, as was uſual among them, when any man was heard to *blaſpheme*, ſignifying thereby, that *ſacrificing* to any *creature* is direct *blaſphemy* againſt the *Creator*. Now what this *title of blaſphemy*] was, which is here referred to, is ſpecified by S. *Jerome qu:* 11. *ad Algas: Æterna cùm dicitur quæ temporalis eſt, nomen eſt blaſphemiæ, The city Rome was called the Eternal city, which to be attributed to any thing which had a beginning and ſhall certainly have an end, is a name of blaſphemy.* But beſide this, (and what *Athenæus* ſaies of it, *l.* 1. where he enſtyles it ὑπερκοσμίαν Ῥώμην, *Rome the Cœleſtial*, or *heavenly city*) it appears by many *antient Roman coynes* (ſet down by *Goltzius in theſauro*) that *Rome* was called a *Goddeſſe*, there being many ſuch *inſcriptions* Ῥώμη Θεὰ, *Rome a Goddeſſe*. Accordingly the people of *Smyrna* built a *Temple* to it, ſaith *Tacitus hiſt:* l. 3. and other *Provinces* uſed the like *flattery*, erected *Temples*, appointed *Prieſts* to the *Goddeſſe Rome*, and at laſt *Adrian* raiſed a *ſtately Temple*, and called it *Templum Romæ & Auguſtorum*, the *Temple of Rome*, and of the *Emperors* (i.e. dedicated to them, as to *Gods*) ſaith *Dio* in *Adriano*. And accordingly this *idolatry*, or *blaſphemy* is taxed by *Prudentius*,

——*Colitur nam ſanguine & ipſa*
More Deæ, Nomenq; loci ceu numen adorant,

Rome is worſhipt by ſacrifice, after the manner of a Goddeſſe, and they adore the Name of the city, as a deity. And to this it is agreeable that many other *copies* read, ὀνόματα βλασφημίας *names of blaſphemy* in the *plural*, *more* ſuch *blaſphemous* titles, beſide that of *Urbs Æterna*, the *Eternal city*, that one of Θεὰ *Goddeſſe*, and the *erecting Temples* to it, containing all *imaginable blaſphemies* in it.

b. Μία τῶν κεφαλῶν Κεφαλὴ

What is here meant by μία τῶν Κεφαλῶν, *One of the heads*] will be judged 1. by the *notion* of *head*, 2. of μία *one*. The *head* is the *uppermoſt* part of a man, and ſo *proverbially* ſignifies any thing that is moſt *eminent* or *conſpicuous*, and ſo here ver. 1. the *ſeven heads* are moſt probably the *ſeven* hills, on which *Rome* was built, Then for μία, that (for want of *degrees* of *compariſon* in the *Hebrew* language) is by an *Hebraiſme* oft taken for πρώτη *the firſt*, as *Mat.* 28. 1. μία Σαββάτων, (not *one*, but) *the firſt of the week*. Both theſe concurre to apply this *phraſe* μία τῶν Κεφαλῶν. to the *Capitol* at *Rome*, to which it belongs ſo properly, and *characteriſtically*. For 1. the word *Capitol*] certainly comes from *Caput*, an *head*, and *Livy* renders the reaſon for it, that a mans *head* being found in that place where that was after *built*, (*Caput Toli*, the *head of Tolus*, ſaith *Arnobius*) the *Oracle* anſwered, *Eo loco, caput, ſummámque imperii fore, that the head and top of the Empire ſhould be there:*

2dly, In

2ᵈˡʸ, In this place was the *Temple of Jupiter*, called therefore *Jupiter Capitolinus*, and he being the *first* or *chief* of the *Gods*, the place where his *Temple* ſtood, may well be the *principal* of the *heads* of this *city*. Now that this *head* is here ſaid ἐσφαγμένην εἰς θάνατον, *ſlaughter'd* or *ſmitten to death*, this clearly belongs to the *burning* of the *Capitol*. Which fell out twice about theſe times, 1. it was ſet a fire by thoſe that accompanied *Sabinus* and *Domitian* thither, and who were there beſieged by *Vitellius*'s *ſouldiers*, a little before the death of *Vitellius*, Whoſe ſucceſſor *Veſpaſian* being returned out of *Judæa*, and having committed the warre againſt the *Jews* to his ſon *Titus*, in the very next year (at which time the *Temple* at *Jeruſalem* was *burnt*) *re-built* the *Capitol* moſt ſumptuouſly, and reſtored *Iupiter's Temple* in it; Which as it was a kind of *recovery* of *Rome* from a *mortal diſeaſe* (expreſt by a *coin* of *Veſpaſian's*, inſcribed *Roma reſurges*, *Rome thou ſhalt riſe again*) ſo, it was looked on, as a great expreſſion of the *wrath* of *God* againſt the *Jews*, that at that time not onely their *Temple* was *burnt*, but that other of *Jupiter* at *Rome* permitted to be re-built, and at *Jeruſalem* *heathen ſacrifices* offer'd in the *Temple* of *God* by the *Roman* ſouldiers, and all *Gods Prieſts* fetcht out of their *caves* or hiding places, and killed by *Titus*'s command. Of this re-edifying the *Capitol*, ſee *Tacitus hiſt: l.* 4. And to this the words here would commodiouſly enough be appliable. But beſides this, there was a *ſecond* wounding of this *firſt head*, another *burning* of the *Capitol*, in *Titus*'s reign, which was by *lightning*, and ſo eſteemed to be ſent from *heaven*. And this is more proper to this point of time, to which this *viſion* belongs, and being done as from *heaven*, might from thence be more fitly objected to *Idolatry*, as a *deadly wound* to that *worſhip* of *Jupiter*. And this was ſo ſumptuouſly *repaired* by *Domitian* (whoſe time is the *ſubject* of the *viſion* in this chapter) that *Martial* makes *Jupiter indebted* to him for it,

Pro Capitolinis quid enim tibi ſolvere templis
Quid pro Tarpeia fronde honore poteſt?

What can Jupiter pay thee for his Temple in the Capitol? And on this 'tis ſaid *that the whole earth wondred after the beaſt*. Where by ὅλη ἡ γῆ, *the whole earth* or *land*] the *Roman Territories* are moſt probably meant (ſee note k.) which are to *Rome*, as all *Paleſtine* (ſo often call'd by that ſtyle, the *Land*) to *Jeruſalem*; And the ἐθαύμασεν ὀπίσω αὐτοῦ *wondring behind*, or *after the beaſt*] ſignifies their great *veneration* (wrought in them by this means) to the *Idol-worſhip*, which is farther expreſt by their *worſhipping the Dragon*, i. e. the *devil*, v. 2. called the *old ſerpent*, c. 12. 9. and the *Devil* and *Satan*, a *Dragon* being but a *flying ſerpent*, by which the *Devil* hath always been repreſented. Who being here lookt on, as the maintainer of the *heathen worſhip*, he is *adored* and *applauded* greatly, and that farther expreſt by their *ſaying*, *Who is like unto the beaſt, who can fight with him?* i. e. No *man*, or *God*, is able to *oppoſe* this *Idol-worſhip*, profeſt in the *Capitol*, or reſiſt the *power* by which it is upheld.

c. One ſpecial teſtimony of the *heathens blaſphemy* againſt *God* upon occaſion of the *Romans victories* over the *Jews*, is that of *Cicero pro Flacco*, ſpeaking of the *Jews*, *Illa gens, quàm chara diis immortalibus eſſet, docuit, quòd eſt victa, quòd elocata, quòd ſervit, that nation hath taught us how dear they are to the immortal Gods by their being conquered and ſubjected* by the *Romans* to a *King* of their ſending thither. This hath been thought fit by a learned man to be brought to the illuſtrating of this place, though indeed it belong to it only by way of accommodation, as a proof, how apt the *Romans* proſperity and *conqueſts* over *Judæa*, were to make them *blaſpheme God*, not that this ſpeech can belong to the point of time now ſpoken of, being delivered long before by *Cicero*. *Dionyſius Alexandrinus* in *Euſebius* l. 7. c. 10. applies it to *Valerian* 255. years after *Chriſt*, who (by the inſtigation of the chief of the *Magicians* in *Ægypt*, commanding him τοὺς καθαροὺς ἄνδρας καὶ ὁσίους κτείνειν καὶ διώκειν, *to kill and perſecute the pure and holy men*, ὡς κωλύσας &c. *as thoſe that hindred their inchantments*) became a great enemy of the *Church*. The like is again related of *Diocletian*, that upon a reſponſe of *Apollo* from *Delphi*, that the *juſt upon earth* hindred him from ſpeaking *truth*, he fell on *perſecuting* the *Chriſtians*, ſee *Euſebius de vitâ Conſt:* l. 2. c. 49. 50. But that which is more pertinent to the *times*, whereof, I conceive, the *viſion* ſpeaks, is *Domitian's* ſtyling himſelf *Dominus & Deus noſter*, and forbidding *nè ſcripto quidem ac ſermone cujuſquam appellaretur aliter, that any whether in words or writing ſhould call him otherwiſe*, and appointing his *ſtatues* of *gold* and *ſilver* to be ſet up in the *Capitol*, and his profeſſing his contempt of *thunder* and *lightning*, See *Suetonius* in his life, c. 13.

That which is read in ſome copies πεῖναι πόλεμον μῆνας τεσσαράκοντα δύο, *to wage war fourty two moneths*, i. e. three years and an half] is in other the beſt and *antienteſt copies* (without πόλεμον) πεῖν μῆνας &c. and then that is to *ſpend* or *ſtay* ſo many *moneths*. Thus the *King's* MS. hath it, and ſo in *Euſebius Eccl: Hiſt:* l. 7. c. 10. *Dionyſius Alexandrinus* citing this place reads it, ἐξουσία καὶ μῆνας (or as another reading of *Euſebius* hath it, μῆνας) τεσσαράκοντα δύο, *power was given him fourty two moneths*. And *then to ſtay* ſo many *moneths*] is *to live* ſo long, which was punctually true of *Domitian*, who began his *perſecution* in the *thirteenth*, and *dyed in the ſixteenth* year of his *reign*. And ſo this is directly anſwerable to the ſpace, wherein *Antiochus* had vexed the *Jews*, *Dan.* 7. 24. (ſee *Euſebius Eccl. Hiſt.* l. 3. c. 13.) and ſo is fit to be expreſt in the ſame form of words, as we ſee it is.

That the words here ſhould not be read thus [*the Lamb ſlain from the beginning of the world*] (though it be perfectly true that *Chriſt* was in the *deſignation* and *decree* of *God* ſo *ſlain from the beginning*) but thus, οὗ ὀνόματα γέγραπται ἀπὸ καταβολῆς κόσμου, [*whoſe names were not written from the foundation of the world*, (i. e. were *never written*) *in the book of life of the Lamb that was ſlain*] may ſufficiently appear by comparing this expreſſion here with c. 17. 8. where the words are [*whoſe names are not written in the book of life from the foundation of the world.*] Now ſome difference there is betwixt [*the book of life of the Lamb ſlain*] here, and [*the book of life*] in that place. There [*the book of life*] ſignifies the

regiſter of all the good *Chriſtians* on earth, ſuch as at that time, when *their names* are ſaid to be *written* in it, are true *beleivers*; but [*the book of life of the Lamb that was ſlain*] ſignifies peculiarly the *regiſter* or *catalogue* of *Confeſſors*. Such as already have, or are now about to venture their *lives* for the *confeſſion* of *Chriſt*, to *take up his croſſe and follow him*, and ſo are conformable to this *image of Chriſt*, this of the *Paſchal lamb* (by which he was antiently repreſented) *the ſacrificed crucified Saviour*. And ſo theſe *men of the land*, i. e. the *Jews* here that *worſhip* the *beaſt*, the *Gnoſticks*, that to avoid *perſecution*, goe to their *Idol-feaſts* or *ſacrifices*, are juſtly thus deſcribed, they *whoſe names, from the foundation of the world, have not been written in this book of life of the ſlain lamb*, or, *in the ſlain lamb's book of life*.

f. Αἰχμαλωσίαν συνάγει] *is to gather together a captivity*, i. e. a number of *Captives*, as he that undertakes to bring them back out of their *Captivity*, to be their *Captain*, and lead them againſt their *Conquerour* that hath taken them, as ζωάγειν εἰς πόλεμον *to gather to warre*, c. 16. 14. 16. and 20. 8. and as the word [*gathering*] is particularly applied to *Captives*, and ſo uſed by the *Pſalmiſt*, *Gather us, O Lord, from among the people*, &c. *Pſal.* 106. 47. having in the former verſe mentioned τοὺς αἰχμαλωτεύσαντας, *thoſe that had carried them captive*, which concludes the ἡμᾶς *us* there, to be the αἰχμαλωσίαν *Captivity* here (in like manner as περιτομὴ *circumciſion* is the *Jews*, which were *circumciſed*, and many the like) juſt as the קבצנו or ἐπισυναγωγὴ *gather together* is all one with the συνάγει *gathering*. This is after farther expreſt by *killing* with the *ſword*, i. e. making violent reſiſtance, and oppoſition againſt the *perſecuting Emperors*, which for a *Chriſtian* to do, is quite contrary to the *faith* and *patience* of the *Saints*, which conſiſts in *ſuffering*, not in *reſiſting*, in *having their names written in the ſlain lambs book of life* (ſee *note* d.) not in the military *liſt* of thoſe, that will *fight* againſt their *lawful Superiours*, rather then *ſuffer* under them. Now as *God* hath in the fift *Commandement* of the *Decalogue*, commanded *obedience*, and (in the *Pſalmiſt*, and in the *Sermon* on the *mount*) *meekneſſe*, with the promiſe of *temporal bleſſings*, ſo here doth he deterre from *reſiſtance* or *rebellion*, even againſt *perſecuting Emperors*, by denouncing of *temporal judgments* of an higher nature, than thoſe which by that means any man deſireth or attempteth to avoid. He that goeth about to deliver thoſe *conquer'd Captives* out of the *Emperors* hands, out of his *oppreſſions* or *perſecutions*, ſhall do them no good, but ſhall himſelf be juſtly puniſht by him, by the righteous judgment of *God*, who loves not *thus* to be aſſiſted (any more than *Chriſt* by S. *Peter's ſword*) againſt his *enemies*, but denounces (as there in the *Goſpel*, ſo here) *periſhing* by the *ſword* againſt him, that thus uſeth the *ſword* againſt a *lawful Superiour*, though acting wickedly againſt *Chriſt*, or *Chriſtianity*. And ſo the onely *Chriſtian weapons* againſt *perſecuting Princes* are demonſtrated to be *Patience* and *Faith*, enduring meekly what comes from them, and referring our cauſe to *God* onely. And by theſe means (ſo neceſſary for every *Chriſtian* to obſerve, v. 9.) hath *Chriſtianity* ever *flouriſhed*, and by none other.

What this ἄλλο θηρίον] *other* or *ſecond beaſt* ſignified in this viſion, is determinable by the conſequents (v. 13, 14.) thus far, that it muſt denote ſome one or more *Sorcerers*, or *Magicians*, to whom it is peculiar to do the *great wonders*, to *make fire come down from heaven*, v. 13. to *deceive by means of thoſe miracles, which he hath power to doe before the beaſt*. Of this therefore ſo ſignally ſet down there can be no place of *queſtion*, nor conſequently that theſe *ſorcerers* were *heathens*, being by the *devil* made uſe of to ſupport, and advance *heatheniſme* and *idolatry*. This appears 1. by his *ſpeaking like the Dragon*, i. e. *the devil* (ſee *note* b.) 2^dly, by his *exerciſing all the power of the firſt beaſt before him*, i. e. *aſſiſting of the heathen worſhip*, v. 1. *whoſe deadly wound was cured*, i. e. which was newly *reſtored* to a *flouriſhing condition* again by *Domitian's* re-edifying of the *Capitol*, (ſee *note* b.) 3^dly, by his *commanding to make an image to the beaſt*, v. 4. (which muſt be again the *advancing of heathen worſhip*) and ſo the *giving breath* to the *image*, as ſhall anon appear. It is therefore moſt reaſonable to interpret this *ſecond beaſt* of *Apollonius Tyaneus*, that did ſuch feats at this point of time, and was the perſon, whoſe life is ſo ſolemnly written by *Philoſtratus*, and his *miracles* by *Hierocles*, compared with, and preferred before *Chriſts*, that he cannot be lookt on as a perſon too *mean* to be thus *repreſented* in this *viſion*. But this not ſo, as to confine it to his *perſon*, (for *Chriſt* himſelf is oft not the *perſon* of *Chriſt*, but he, and his *followers*, the *Chriſtians* together) but to comprehend alſo, the *Magicians*, *Sorcerers*, *Augurs*, *heathen Prieſts* ἱερομάντεις that *divined* by the *entrails* of *beaſts*, *flying* of *birds*, the *whole ſort* and *profeſſion* of theſe. For that it belongs not to *Simon Magus*, and his followers, *Menander* and *Baſilides*, &c. (though they were all *Sorcerers*) appears, 1. becauſe *Simon* was worſhipt in time of *Claudius*, and though in *Nero's* reign he came a *ſecond* time to *Rome*, yet 1. he was then *worſted*, and *deſtroyed* by the *Apoſtles* S. *Peter* and S. *Paul*, and the *Chriſtian* religion advanced by that means, not *heatheniſme*, as here it is, and 2^dly, the contexture of theſe *viſions*, and other *characters* in the former part of this *chapter* determine this of the *ſecond beaſt* to *Domitian's*, and not to *Nero's* time; and for *Menander*, and *Baſilides*, &c. they kept and taught in *Paleſtine*, *Ægypt*, and *Syria*, whereas this *ſecond beaſt* muſt have a larger influence, and that particularly on *heathen Rome*, and the *heathen worſhip* there, denoted by the *firſt beaſt*, whoſe *deadly wound had been cured*. And for the confirming of this *interpretation*, it is to be obſerved (what is moſt *evident*) that this *ſecond beaſt*, and the *falſe prophet* c. 19, 20. had the ſame *deſigne*; For as here the *ſecond beaſt* doth *his miracles before the firſt*, v. 12. and commands to make an *image to the beaſt* v. 14. and *cauſeth them to take the mark of the beaſt upon them*, v. 16. ſo there the *falſe prophet* had done his *ſignes before the beaſt, by which he had deceived thoſe that received the mark of the beaſt, and worſhipt his image*, And that there the *falſe prophet* ſignifies the *heathen diviners*, that foretold out of the *Oracles* of the *Sibyls* &c. will appear c. 16. 13, 14. (*note* g.) This being thus evinced that this whole *ſort* of *deceivers*

g. Ἄλλο θηρίον

† Inducunt.

(who

(who by their *arts* were serviceable to the confirmation of *heathen Idolatry*) are denoted, and represented by the *second beast*, the several phrases in this *vision* and parts of the *representation* will be very intelligible; As will appear in the following *notes*.

h. Κέρατα] *horns* in the *scripture* most commonly signifie *power* or *strength*, because the *horns* of *beasts* being their *weapons*, their *power* of *defending* themselves, or *hurting* others, doth most properly consist in them, see *note* on *Lu.* 1.n. And though it be here [the *horns of a lamb*] which is no *strong* or formidable *beast*, yet still the *horns* of the *lamb*, or *sheep*, are the only *strength*, which that *creature* hath, and *horns*, cannot properly signifie any thing else, but *strength*; As for the whole *phrase* here, Κέρατα δύο ὅμοια ἀρνίῳ, *two horns like unto* (a or) *the lamb*, it must be interpreted by *analogie* with what we read, ch. 5.6. There *Christ* having been *slain*, and *risen* again, and instal'd in his *regal power*, is represented by a *lamb having seven horns*, which are the denotation of his several branches of *power*, usefull to him for the *subduing* his *enemies*; And so here of this *second beast* it is said, that it hath *two horns like the lamb*, i. e. *this lamb* before described ch. 5. in like manner, as the *beasts* speaking ὡς Δράκων *as the Dragon*, referres to the *Dragon* v. 2. 4. And though the *demonstrative* article [ὁ] be not *prefixt*, yet that is so ordinarily left out in all Writers, when it must be retained in the *sense*, that no objection can be drawn thence. This then being thus farre clear, It remains only to enquire what *acts* of *power* are here meant by the *two horns*; And 1. it must be resolved, that they are two such, as are like *two* of *Christ*'s, for that is concluded from the ὅμοια ἀρνίῳ. *like the lamb*. Of which number as the *power* of *miracles*, and of *prophecie* are certainly *two*. so there is great reason here from the *context* to resolve these to be the *two* that are here meant. For it being already cleared, that κέρατα *horns* signifie *powers*, *two powers* are here named distinctly in the following verses, 1. The *power* of *working signes* ver. 14. 2dly, Of *giving breath to the image of the beast*, ver. 15. For that is the denotation ἐδόθη αὐτῷ in those two (and very ordinary in other) places, *It was given to him*, i. e. *Power was given to him*, or he *had power* (see *Lu.* 1. *note* p.) Now the [σημεῖα *signes*] doth acknowledgedly denote *miracles*, and so it is specified v. 13. *He doth great signes, so that he makes fire come down from heaven* &c. and so that is the first *horn* of this *second beast*, the *magicians* and *sorcerers power* of *working* some *prodigies*, like unto those that *Christ* the *lamb* (himself. and in his *Apostles*, afterwards) had *wrought*, *resembling* them, but not *truly* such, *false*, *deceitfull miracles*. And for the *power* of *giving breath* to the image of *the beast*, that is expresst in the next words to be the *enabling* the *image* of the *beast* to *speak*, which clearly denotes the receiving *responses* from the *devil*, or the *devils giving of Oracles*, *foretelling things to come*, which is another imitation of what the *Lamb* or *Christ* had done, who left the *power* of *prophecie* in his *Church* after his *ascension*, as he saith of the *Paraclete*, *he shall shew you things to come*, and as S. *Paul* saith *Ephes.* 4. 11. that for the *founding* and confirming a *Church*, *Christ gave some Apostles, some Prophets* &c.

The *first* of these *horns* or *powers* being shew'd to be the *power* of *miracles* wrought by the *Magicians* through the power of the *devil*, contains under it all the *deceitful wonders* wrought by *sorcerers* in those times, and the *strangest* of all these, that were by any of them pretended to, was this of *making fire descend from heaven*, in imitation of *Elias*, as *Jannes* and *Jambres* did by their *magick* some *miracles* after *Moses*. And this is particularly related by *Philostratus* of *Apollonius Tyaneus* l. 5. c. 5. that he *called down fire from heaven*, And this is a *signal* evidence, that these *sorcerers* were this *second beast*. i.

The designe of these *sorcerers* to advance *heathenisme* by that means, and to *oppose Christianity*, and the successfulnesse of their attempt, so farre as to *incense* the *Emperors* against the *Christians*, and to engage them to favour, and encourage *heathenisme*, or *idolatry*, is sufficiently known in *story*. and appears by that *book* of *Hierocles*, (to which we have *Eusebius* answer, though the *book* it self be not extant) wherein he compares *Christ* and *Apollonius*, the *Evangelists* the writers of *Christ*'s *story* and *Philostratus* the writer of *Apollonius*'s *life*, and preferres *Apollonius* and *Philostratus* very much before the other. And this is the meaning of v. 12. *he did all the power of the first beast before him*, i. e. he *confirmed* men in the *beleif* and *practise* of all the *heathen worship* which was then afoot, and as it follows *makes all the inhabitants of the land*, i. e. the generality of the *Roman Empire*, to *worship the first beast*, *whose wound had been cured*, i. e. to continue those heathen worships of *Jupiter Capitolinus*, and the like, which seemed to have been shaken by the *burning*, but were setled again by the *re-edifying* of the *Capitol*. And not only so, but, as here 'tis added, he saith to the inhabitants of the land, i. e. *commands* them ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησεν, *to make an image to the beast*, *which hath the stroke of the sword and lived*; That that *beast*, which *hath the stroke of the sword*, *and yet lived*, is the *beast*, v. 1. *one of whose heads was wounded to death*, and the πληγὴ θανάτου *mortal wound* (all one here with πληγὴ τῆς μαχαίρας *stroke of the sword*) was cured, is manifest, and that hath been cleared to denote the *heathen worship*, as it then stood at *Rome*, the prime part of which was the *worship of Jupiter Capitolinus*; The only difficulty then is, what is the εἰκὼν *image* of this *beast*; And first, it may signifie the *inventing* and *introducing* of some *other heathen worships* or *temples*, besides those, yet agreeable, and like unto those which they had *already*, And to that sense may be applied what we read of *Domitian*, his adding of *new deities*, and erecting *Flavia templa*, *Flavios Sacerdotes*, of which saith *Martial* l. 8. *Epigr.* So.

Sic nova dum condis, renovas Auguste priora,
Debentur quæ sunt, quæque fuere tibi.

Whilst he builds new temples, and re-edified the former, both were to be acknowledged due to him, what now are, and what were before. But there is one *objection* against this interpretation, *viz.*: that as this *second beast* (*Sorcery*, or the *Magicians*) is said at the *beginning* of the *verse* to *decive those that dwell on the land*, so *this beast saith to the inhabitants of the land* ποιῆσαι εἰκόνα, *that they should make the image*, And there is no reason to think,

think, that κατοικοῦντες ἐπὶ τῆς γῆς *the inhabitants of the land*] ſhould denote *Domitian* the *Emperor*. What ἡ γῆ ſignifies we have oft explain'd, not the *earth*, but the *land*, i. e. the *whole region*, or *dominion*, And that to be defined by the *context*. While the diſcourſe was about the *Jewes*, there it ſignified conſtantly *Judæa*, and the reſt of the *tetrarchies*, all *Paleſtine*, and now in this *chapter* (ſee *note* b.) the diſcourſe is about the *Romans*, it muſt by *analogie* ſignifie the whole *Roman Empire*, as οἰκουμένη, *the world*, which ſometimes ſignifies *Paleſtine*, elſwhere ſignifies the *Roman Empire* (ſee *note* on *Mat.* 24. e.) And conſequently οἱ κατοικοῦντες ἐπὶ τῆς γῆς *the inhabitants on the land* will ſignifie ver. 7. and here the *Princes* and *people* of the *other regions*, within the *compaſſe* of the *Roman Dominion*; and then moſt probably the meaning of the verſe will be, that by the deceits of theſe *Magicians*, *Apollonius* &c. (who, as *Philoſtratus* makes it evident, went about all the *regions*, and did their *wonders* and drew men after them) the *people* of all thoſe *countries* were perſwaded to *admit* the like *worſhips* (and build the like *Temples*) to thoſe in the *Capitol* at *Rome*, which may be meant by θαυμάζειν ὀπίσω *to wonder after the beaſt* (ſee *note* b.) i. e. to receive univerſally the *worſhip* of *Jupiter*, and to *build Temples* to him. As for the *conceit*, that *Achilles's ghoſt*, which *Apollonius* in *Philoſtratus* is ſaid to have *raiſed*, ſhould be the *image* of the *beaſt* here, or that the *image* of *Apollonius himſelf*, which his ſcholars appointed to be worſhipt, ſhould be it, there are many inconveniences, which lie againſt either of thoſe *interpretations*. This which we have ſet down is the moſt *ſimple*, and agreeable to the *context*.

That πνεῦμα ſignifies *breath*, not *life*, is ſufficiently known, and conſequently [*to give breath*] muſt be to *enable* to *ſpeak*, as it here follows. And to *give* this to the *image of the beaſt* (in the notion of that foremention'd, *note* k.) muſt ſignifie to *deviſe arts*, by which *Oracles* were now given, or the *Devils* raiſed to give *Reſponſes* in thoſe *other places*, where theſe *Roman worſhips* had been *received*. That the *Oracles* at *Cuma*, at *Dodona*, at *Delphos*, in all *Bœotia*, and in moſt other places were become dumb before this time, is acknowledged by all *heathen writers*, and *Plutarch*'s diſcourſes of that ſubject are very conſiderable to ſhew the influence that the *Chriſtian faith* had on this, and how *Idol-worſhip* loſt much of its *reputation* by this means. Theſe *Augurs* then and *heathen Prieſts*, as they did undertake to *divine* by *looking into entrails* of *ſacrifices* and by many other waies, ſo did they contrive the *delivering* of *Oracles* in *new* places, as in *Pontus*, by *Æſculapius*, and the like, as may be ſeen in *Lucian's Pſeudomantis*. This practiſe continued *publick*, as long as the *Emperors* continued *Pagan*, and afterwards more *privately*, But about the time, to which this *viſion* belongs, i. e. in the *reigne* of *Domitian* (as alſo of *Trajan* and *Adrian*) upon the great *defection* of *Oracles*, the *devil* in theſe his *agents* was moſt active to *repair* the loſſe by ſetting up new *Impoſtures* in this kind, And this as a *branch*, or effect of that *Prophetick power* ſignified by the *ſecond horn* (of this *ſecond beaſt*) like unto the *lamb* v. 11. and to this muſt be applied that in the end of that verſe, ſubjoyned immediately to the mention of the *two horns*, ἐλάλει ὡς Δράκων, *the ſecond beaſt ſpake* (i. e. theſe *Augurs prophecied, or delivered Oracles*) as the *Dragon*, 1. *wickedly* and *cruelly*, for the *advancing* of *Satan's kingdome*, as when by this means they *ſtirred* up the *Emperour*, and his *officers* againſt the *Chriſtians*, See *Lucian* in *Pſeudomant:* concerning *Alexander* the *Magician*, And ſo ſaith *Baronius An:* 272. 5. 20. the *Gentile prieſts* did out of the *Oracles* of the *Sibyls* incenſe the *Emperours* againſt the *Chriſtians*. 2dly, *Cunningly, doubtfully*, giving their *Reſponſes* in *obſcure* forms, *veyling* their *predictions* in *equivocal* ſpeeches, as the *devil*, that knows ſome *futures*, and *gueſſeth* at others, is *wiſely* and *politickly* wont to doe. The former of theſe ſeems chiefly to be meant by ὡς Δράκων *as the Dragon*, becauſe in this v. 15. after the *Image of the beaſt* ſpeaking] is immediately added, [*and cauſe that as many as would not worſhip the image of the beaſt ſhould be kill'd.*]

The giving χαράγματα *marks* in the *right hand* or *forehead*] was ordinary in *Syria* and the *neighbour* countreys, not as a *brand* or στίγμα (as it is among others, by way of *puniſhment*, ſee *Gal.* 6. 17.) but as a note of *ſervants*, or to *diſcriminate* the *ſervants* of one *Maſter* from another. Theſe *marks were either in their right hands* (or *armes*, or *wriſts*, as χεὶρ oft ſignifies, and not only the *hand*, which is ἀκρόχειρ, ſee *Mar.* 7. *note* a.) or *in their foreheads* στίγματα δὲ τῶν στρατιωτῶν ἐν τῇ χειρὶν, ſaith *Julian*, *marks of ſouldiers are in their hands* or *wriſts*, and *Lucian de dea Syr:* hath στίζεσθαι εἰς καρπούς *to be marked on the wriſts*. So that to *cauſe all to receive this mark*, is to *force* all to the *receiving* theſe *Idol-worſhips*, and the way of forcing them is ſpecified ver. 17. ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι *that no man might buy or ſell*, that would not, i. e. incenſing the *Emperour*, and his *officers* in the *provinces* to make *interdicts* againſt *Chriſtian aſſemblies*, and to proceed *ſeverely* and *capitally* againſt all that uſed any, but theſe *heathen Idol-worſhips*. This whole paſſage ſeems to allude to the *tyranny* of *Ptolemæus Philopator* upon the *Jewes* in the 3d of the *Maccabees*, Περιθεὶς δημοσίᾳ καὶ τοῖς ἔθνεσι διαδοῦναι φόνον, καὶ ὅπως τοῖς ἐπ' ἀνελεῖ πύργῳ συλλεγεῖσιν ἐξαίφνης ἐπιστὰς, μηδένα τῶν μὲν δυνήσων εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι, πάντας δὲ τοὺς Ἰουδαίους εἰς λατρείαν καὶ εἰνιλείαν διαθεσθαι ἀχθηναιτέτους τε ἀπογραφομένους χαράγματι καὶ διὰ πυρὸς εἰς τὸ σῶμα ἐπιθέσθαι Διονύσου κισσοφύλλου — *He made an edict to bring diſgrace upon the nation, and upon a towre joyning to the court, he erected a pillar, and engraved on it, that no man ſhould enter, but thoſe who ſacrificed after the heathen manner to their Gods, and that all the Jewes ſhould be forced to be enrolled & put in a ſervile condition, and that thoſe that were enrolled ſhould be markt alſo with fire upon their body with Bacchus's Enſigne, an Ivie-leafe.* Which paſſage ſeems to be taken notice of by the *Author* of the Ἐυμολοχίδου μίμα, who ſpeaks of *Ptolemæus Philopator marking men* διὰ τὰ φύλλα κισσοῦ, *with Ivie-leaves*. All which we ſee ſignifies the *marking* them out as *ſervants* with the *enſigne* of their *heathen God Bacchus*, as here with the *mark* of the *beaſt*, i. e. of *Idol-worſhip*.

Beſide

n. Beſide the *mark of the beaſt*, here is mention'd
Ὄνομα θηρὸς Ἀριθμὸς ὀνόματος αὐτοῦ the *name of the beaſt*, and the *number of the name*, which are in like manner to be received on their *wriſts*, or *foreheads*, as the *mark* was; For ſo the conſtruction carries it, *He cauſeth all* ἵνα δώσῃ αὐτοῖς, *that he may give them a mark* v.16. *And that no man ſhould buy or ſell, ſave he that had the mark, or the name, or the number of the name.*
Ἔχων χάραγμα Where, as their *having* a *mark given* them is all one with *receiving*, and *having* it, ſo the *having* the *name*, and *number of the name of the beaſt*, muſt be all one with their *receiving* it. And then this will ſignifie no more than the ſeveral waies, whereby *ſervants*, or *worſhippers* of the *heathen Idols* were *initiated*, or *received*, and *diſcriminated* from others, 1. by a *mark*, or *enſigne* of that *God*, whoſe *worſhip* it was; an *Ivie-leaf*, for *Bacchus*, (from whence they were call'd *thyrſigeri*, and κιττοφόροι) and the like, 2dly, By the *name of* the *God* engrav'd on them, as Φοῖβος, Διόνυσος, *Apollo*, *Bacchus*, &c. and therefore c. 14. v.11. we have χάραγμα τοῦ ὀνόματος αὐτοῦ, which muſt there beſt be rendred, *the engraving of his name*, 3dly, By *numeral letters*, which make up the *ſame* ſumme, that the *name* of the *God* makes, which is but a *myſtical*, or *cabaliſtical* way of *having* the *name underſtood* by them that *uſe* it, but not eaſily *underſtood* by any man elſe; Of theſe *Servius* on *Virgil* makes frequent mention, And *Martianus Capella* mentions XN as the *myſtical name* of the *Sun*, i.e. the *number* of the *name*. Having gone thus farre, it is now obſervable that theſe four phraſes [*worſhipping the image of the beaſt*] v.15. [*having the mark of the beaſt*,] [*having the name of the beaſt*,] [*having the number of the name of the beaſt*] are all here uſed in the *ſame* matter, (as things commanded under *ſevere* interdicts, either *capital* puniſhment, ἵνα ἀποκτανθῶσιν, *that they may be kill'd*, that doe it not, or *expulſion* from *humane* ſociety, that they may not *buy* or *ſell*, but be *diſcommuned*) and perhaps thus *differently* expreſt to ſet down the *ſeveral degrees* of *complying with heatheniſme*, that the *perſecutions* brought *Chriſtians* to, known and mention'd by the *antients*, i.e. the ſeveral *ſpecies* of the *Lapſi*, 1. *Apoſtatæ Apoſtates*, that openly *renounced* the *Chriſtian religion*, 2. *Sacrificati*, they that *ſacrificed* to *Idol-gods*, 3. *Thurificati*, they that *burnt incenſe* to them, 4. *Libellatici*, they that *received tickets* to acknowledge that they had done ſo, though they had not, which being in reſpect of the *ſcandal* of it, and by way of *interpretation* all one with having *ſacrificed*, may properly be expreſt by *receiving the number of the beaſts name*, which is in *effect* all one with *receiving* his *name* or *mark*.

o. What [ὧδε ἡ Σοφία ἐστίν, *here is wiſdome*] ſigni-
Ὧδε ἡ Σοφία ἐστὶν fies, is ſomewhat uncertain, It may referre to *God*; *Herein is his wiſdome ſhew'd*, that as the *heathen Prieſts* veil the *names* of their *Gods* in ſecret *numbers*, ſo *God* hath here ſet down in *cypher* the *name* of that *heathen God*, whoſe *worſhip* is by theſe *Edicts* preſcribed. And then that which follows [ὁ ἔχων νοῦν ψηφισάτω, *let him that hath underſtanding count*, or *reckon*] will be no more, than, *Let him that knows* what belongs to *myſtical* expreſſions of *names* by *numbers*, take notice of this *number* now given him, and he ſhall find how it fits the *event*. But it is alſo poſſible, that the *phraſe* [*here is wiſdome*] may referre only to *man*, 'Tis an act of *ſpecial wiſdome* to doe it, and then to that ſenſe will be agreeable, what follows, *Let him that hath underſtanding caſt the account*; where again the *wiſdome*, and *underſtanding* may either ſignifie *skill*, and *ſagacity* to find out the meaning of this *myſterie*, or elſe *prudence* to manage it *wiſely*, that it ſhall bring no *danger* upon him, It being that which was not fit publickly to be diſcovered, but if any man had the *skill* to diſcern it, he would, if he were wiſe, *reckon* it to himſelf, and ſay nothing, not diſcover that openly, which might bring danger or *perſecution* along with it. To this purpoſe 'tis obſervable, that in the firſt *ages* of the *Church* (which was moſt likely to have underſtood, and given us light in it) they made no conjectures about it, and 'tis *Irenæus*'s ſaying, that if in his time it were fit publickly to be declared, δι' ἐκείνου ἂν ἐῤῥέθη τοῦ μὴ φθάσαντος ἑωρακότος, ἀλλ' οὐδὲ πολλῷ χρόνῳ ἑωρᾶσθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς, *It would have been declared by him that ſaw the Revelation, for that was but a little while agoe, almoſt in our age, about the end of Domitian's reigne.* Intimating, that the reaſon of S. *John*'s not diſcovering it, was ſomewhat proper to thoſe times, i.e. ſurely, becauſe *ſome body* that lived in his time, or was ſuddenly to come, was *concerned* in it; It will now, at this diſtance of ſo many hundred years, be more difficult for us to find it out, and leſſe advantagious to afflict our minds in the ſearch of it. That conceit of *Irenæus*, that the number is to be found out by the *Greek* account of *letters*, hath been taken for the rule, by which the work muſt be wrought, and ſo the *Greek Alphabet* hath had all the applications made to it, to expound this riddle, Whereas 1. theſe kind of *Arithmetical myſteries* were not ordinary among the *Greeks* of that age, And 2dly, the *Greeks* had antiently another way of numbring, beſide that of the *letters* of the *Alphabet* in their order, viz: by ſix *letters* only taken out of the *Alphabet*, which did comprehend all numbers, And who knows whether that be not the way of numbring, by which the operation is to be wrought? And 3dly, it is much more probable, that S. *John* had reſpect to the *Hebrew* cuſtome, of finding out *myſteries* in the *number* of *letters*, that being very uſual among the *Rabbines* of that age, under the name of *Ghematraiia*, which was a *myſterious* and abſtruſe art, and, in their account, a ſpecial depth of *wiſdome* among them. Whatever this *number* is, 'tis ſomewhat, which as a note of *diſcrimination*, is *impoſed* v.16. on all men of that time and place, whereof that *viſion* treats, and which ſome *had upon them* v. 17. was *received* by ſome ch. 14. 11. and not *received* by others ch. 20. 4. All this, and much more might be ſaid, to demonſtrate it unreaſonable to take any pains in finding out the preciſe *name*, whereof this of 666 is the *numeral* expreſſion; The ſenſe of the verſe, and the whole *paſſage* is clear without it, that the *heathen Prieſts* and *Augurs*, and *ſorcerers*, ſhould incenſe the *Emperor* againſt the *Chriſtians* in all the *Provinces*, and cauſe them to make *Edicts* of great *ſeverity* againſt all, that did not ſome way comply with their *heathen worſhips*, And I ſhall not trouble the *Reader* with any (as more *ſcrupulous*, ſo) *uncertain enquiries*.

CHAP.

Paraphraſt. CHAP. XIV.

a. 1. Here is another viſion, or another branch of the former. And me thought I ſaw the Lamb, i.e. Chriſt on mount Sion, in the Chriſtian Church, and with him all thoſe conſtant pure Chriſtian Jewes, ch.7. openly and conſtantly profeſſing the truth.

1. AND[1] a looked, and lo, a lamb ſtood on the mount Sion, and with him an hundred fourty and four thouſand, having his fathers name written in their foreheads.]

2. And again me thought I heard a voice from heaven, as the voice of many waters, &c. i. e. the Goſpel preached aloud among the Gentiles, and a multitude of Gentile Chriſtians (ſee ch. 7. 9.) a rejoicing together.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps.]

3. And theſe, me thought, were ſinging of praiſe to God (ſitting, as he was before repreſented ch. 4. 2. after the manner of the Biſhop of Jeruſalem, with the four Apoſtles, and the four and twenty Biſhops of Judæa in councel with him) and this ſong being a thankſgiving to God through Chriſt (and ſo call'd a new ſong) for vouchſafing them to be perſecuted, and ſuffer for his name (ſee Act. 5. 41. none could joyn with them in it, but the hundred and forty and four thouſand, i.e. thoſe pure Jew-Chriſtians, that had kept themſelves conſtant, and ſpotleſſe from the pollutions of the world, like them.

3. And they ſung as it were a new ſong before the throne, and before the four * beaſts, and the Elders, and no man could learn that ſong, but the hundred and fourty and four thouſand which were redeemed from the † earth.]

* living creatures, ζῶα
† land γῆς

4. Theſe are they which had kept pure from all the heretical Gnoſtick corruptions of uncleanneſſe, &c. (ſee note on ch. 2. n.) and that held out conſtant againſt all terrors of perſecutions, and ſo were reſcued from the ſins of that wicked age, the pure primitive Chriſtians,

4. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb, whitherſoever he goeth: theſe were redeemed from among men, * being the firſt fruits unto God, and to the Lamb.]

* a firſt-fruit, ἀπαρχὴ

5. That never fell off to any falſe Idolatrous, or heretical practiſe, but ſerved God blameleſſe.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

b. 6. And me thought I ſaw another Angel, none of thoſe before mentioned, flying or haſtning about the world, carrying good newes with him, happy tydings for the time to come, to all nations, Jewes and Gentiles, viz: to the Chriſtians of all.

6. And I ſaw another Angel flie in the midſt of heaven, having the [b] everlaſting † Goſpel, to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people,]

† good news to publiſh, εὐαγγέλιον εὐαγγελίσαι

7. And thereupon admoniſhing all now to ſtand out firmly and conſtantly, to adhere to the true God, and the Chriſtian faith, in oppoſition to the heathen idolatry, which ſhould now ſhortly be deſtroyed.

7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.]

c. 8. And as ver. 7. it was foretold that Idolatry ſhould ſuddenly be deſtroyed, ſo preſently another Angel, me thought, brought newes that 'twas done, that that whole impure city of Rome heathen, (under the title of Babylon (ſee note on ch. 18. a.) that old heathen, idolatrous city, that had lain ſo heavy upon the people of God, a numerous populous city, and in each of theſe reſpects fitly expreſſing this) was, i. e. ſhould ſpeedily be deſtroyed, for advancing the heathen worſhip, and perſecuting all that would not joyn in it.

8. And there followed another Angel, ſaying, [c] * Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the † wine of the wrath of her fornications.]

* She is fallen, ſhe is fallen, Babylon the city, the great
† bitter of myrrhate wine, οἶνον τοῦ θυμοῦ

9. And me thought, a third Angel followed, on purpoſe to confirm all weak ſeducible perſecuted Chriſtians, and to fortifie them in their patience and conſtancy under the preſent, or yet remaining perſecutions (ver. 13.) and this he did by denouncing the judgments that the inconſtant ſhould fall under, the direfull ruine which attended all Apoſtatizing, complying Chriſtians, that (after the manner of the Gnoſtick compliers) for fear of perſecutions, had or ſhould forſake the Chriſtian purity, and joyn in the worſhips or practiſes of heathen Rome; denouncing poſitively, that whoſoever ſhould doe ſo, (ſee note on chap. 13. m. n.)

9. And the third Angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive his mark in his forehead, and in his hand,]

d. 10. He ſhould have his portion with heathen Rome, in the bitter puniſhments, or effects of God's wrath, ſuch as fell upon Sodome and Gomorrha, Chriſt being the Judge, and the Angels the Executioners of it.

10. The ſame ſhall drink of [d] the * wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb.]

* bitter wine of God, mixt, unmixt in the cup of his wrath,

11. Even utter deſtruction to all that ſhall have been guilty of this in any degree (ſee ch. 13. note n.) and doe not timely repent of it.

11. And the ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the † mark of his name.]

† engraving χαράγμα ſee note on ch. 13 a.

12. And herein ſhall the ſincerity of mens hearts appear, and be made manifeſt by the bloody perſecutions now approaching, ver. 13. if they ſhall venture any perſecutions from the heathens, rather than thus fall off, and deny Chriſt, if, whatever the hazard be, they ſhall adhere cloſe to the precepts of Chriſtian conſtancy, and the purity of Chriſtian practiſe, and neither really, nor ſeemingly comply with the perſecutors.

12. Here is the patience of the Saints: here are they that keep the commandements of God, and the faith of Jeſus.]

13. And

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead † which die in the Lord * from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works doe follow * them.]

† that are in the Lord, which die within a while, ἀπ' ἄρτι

* with them μετ' αὐτῶν

13. And to that purpose there came a voice from heaven, saying, That there should now come a great trial indeed, (viz: in the times of Diocletian that cruel tyrant) and the persecutions should lie so heavie on the Christians within a while, that they should be happy, that were well dead, who were come to enjoy their reward of peace and blisse, and are not left on earth for such combats and storms as these. e.

14. And I looked, & behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head [f] a golden crown, and in his hand a sharp sicle:

15. And another Angel came out of the Temple, crying with a loud voice to him that sate on the cloud, Thrust in thy sicle and reap, for the time is come for thee to reap, for the harvest of the earth † is ripe.]

† is dried, ἐξηράνθη

14, 15. And presently upon this vision of those sharp persecutions (which generally were means to call down Gods judgments on the persecutors) me thought, I saw a bright shining cloud, and one like Christ upon it, in a regal attire, with a sicle in his hand (all this noting the judgments, and excision of heathen Rome, which in respect of their cruelty against the Christians and their other heathen sins was now, as a field of corn, ready for harvest) And another Angel called to him, and bad him proceed immediatly to this excision, their sins being come to maturity, and having fitted them for destruction. f.

16. And he that sate on the cloud, thrust in his sicle on the earth, and the earth was reaped.]

16. And he did accordingly, and this vengeance befell heathen Rome.

17. And another Angel came out of the Temple which is in heaven, he also having a sharp sicle.]

17. And another Angel or officer of Christ's vengeance, was sent out by him on the same arrant, and me thought he came from God in heaven, as out of the sanctuary, the place where incense is offered (an effect of the prayers of the Saints again) with a sharp sicle in his hand, an embleme of excision.

18. And another Angel came out from the altar, which had power over [g] fire, and cried with a loud cry to him that had the sharp sicle, saying, Thrust in thy sharp sicle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.]

18. And another Angel came from the the altar of burnt-offerings, by which the wicked are represented, having the execution of God's wrath upon the wicked intrusted to him, and he cried aloud to him that had the sharp sicle, and bid him set about this work as if it were a time of vintage, cutting down the clusters of grapes of the vine of the land, i.e. destroying this idolatrous cruel city and people, as having filled up the measure of their iniquities, and being now full ripe for slaughter. g.

19. And the Angel thrust in his sicle into the earth, and gathered the vine of the earth, and cast it into the great winepresse of the wrath of God.]

19. And accordingly 'twas done, these obdurate sinners ripe for judgment, were terribly destroyed, cut down, and cast like ripe grapes into a winepresse, the wrath of God falling sadly upon them.

20. And the winepresse was trodden without the city, and blood came out of the winepresse, even unto the horse-bridles, by the space of a [h] thousand and six hundred furlongs.]

20. And this extended not only to the city of Rome, but to other parts of the Empire, wherein Christianity had been persecuted, and a most bloody slaughter there was among them. h.

Notes on Chap. XIV.

a. Εἶδον ἄλλ. ἄγγελ.

The sum of this *insuing vision*, and the *propriety* of it to this part of the story, is here fit to be set down as *preparative* to the *interpretation* of it. And it is this; The state of *heathen Rome* being set down in the former *chapter*, as it was in *Domitians* time, that time of *persecuting* of *Christianity*, and *reviving* of *heathenisme* (that had lost a little of its *lustre*) here is now a *general view* given of all that is more largely set down in the 16, 17, 18. *chapters*, i.e. of all from *Domitian* to *Constantine*, or the *prediction* in grosse, of what is there *particularly executed*. Just as the *sixt chapter* was the *representation* of the several degrees by which the *Jews Polity* came to its *dissolution*, and the *premising* in short, what was afterwards to be acted on the *Jews* in the following *chapters*. And as there the total *destruction* of the *Jewish state* is chiefly insisted on, from v.12. to the end, so here in this, the period of the *Roman idolatrous power*, and the *destruction* thereof by an immense *effusion of blood* is described, from v.14. to the end. But preparatory to that, a description of the *pure, constant, Primitive Christians*, in the first *five* verses. An *angel* declaring happy tidings to the whole *Christian Church* for the time to come, and requiring them to *walk* in a *religious* fear, and to give *glory to God*, because he would now appear and *judge their persecuters* v.6,7. Then another *Angel foretelling the destruction of heathen Rome*, v.8. and another, the *bitter punishments* and utter *ruine* of *apostatizing, complying* Christians v.9,10,11. then a *declaration* from heaven, that most sore *persecutions* should fall upon the *Church* immediatly before this happy *change*, so that they should be *happy* who were well *dead*, and were come to enjoy their *reward*, and not left to undergo so sore a *trial*, v.13. And this to point at the time of *persecution* under *Diocletian, Maximian Herculius, Maximian Armentarius, Maximinus, Maxentius, Licinius*, which was long and most sharp.

b. Εὐαγγέλιον

That the word Εὐαγγέλιον signifies *good news*, and by a *figure* only is appropriated to the *Gospel*, (as being most *eminently* such) is sufficiently known. And therefore here in all probability it must be taken in the *native* sense, and denote *simply good tidings*. And what they are, appears ver. 7. where the words of this *good news* are [*The day of Gods judgments are come*] the former words [*fear God and give him praise*], being the *preface* to it.

it. Which though they are a *ſad* proclamation of *judgment*, & *ill news* to the *impenitent*, yet they are a ſpecial piece of *good news* to the *pious, conſtant confeſſors, that fear God, and confeſſe and give him praiſe*, i. e. *couragiouſly confeſſe him*, whatſoever the *danger* be, (for ſo δοξάζειν θεὸν to *praiſe God*, ſignifies 1 *Pet.*4.16.) Now for the addition of [Αἰώνιον] to [Εὐαγγέλιον] that ſure muſt ſignifie this *good news* to be ſuch, as not only the *preſent*, but *future ages* were concern'd in. Thus was this (here mention'd) the *freeing of the Chriſtian Church* from *publick Univerſal perſecution* of the *heathen power*, which was to be afforded at the time pointed at in this *viſion*, i. e. at the *fall* of *Babylon*, v. 8. For after that the *heathen perſecution* was taken off by *Conſtantine*, there never came any ſuch an *univerſal perſecution*, but that in one place or other Chriſtians have had the *benefit* and *liberty* of *aſſemblies*. And though it cannot abſolutely be affirmed, that there *can* never come ſuch *univerſal perſecution*, yet in that this *flouriſhing eſtate* hath continued the *thouſand years*, c.20.11. it may well carry the name of Εὐαγγέλιον αἰώνιον, the *everlaſting good news*, in proportion to what we read of the *puniſhment* of the *heathen perſecutors*, whoſe *ſmoke is ſaid to endure for ever and ever*, *Rev.* 19. 3. That the *devil* ſhall be *let looſe again*, after this *everlaſting good news*, is affirmed c. 20.7. But then not *Babylon* (whoſe *deſtruction* here is the ſubject of this *good news*) but *Gog* and *Magog* ſhall *encompaſſe the camp of the Saints, and the beloved city* c.20.9. And though *Gog and Magog* in the *Ottoman family* hath overran that part of the *Church*, yet in other places, to which the *Roman power* did never extend, that loſſe is repaired by the *acceſſion* of Chriſtian Princes that reign in *Denmark*, *Norway*, *Sweden*, *Poland*, *Ruſſia*, &c. ſo that ſtill it may be εὐαγγέλιον αἰώνιον, in the largeſt ſenſe, as *good news* concerning all *future time*, as when *Daniel* prophecies that the *Saints of the moſt high ſhall poſſeſſe the kingdome for ever and ever*, c.7.18.

c. That by *Babylon*, *heathen Rome* is ſignified in theſe *viſions*, ſhall be ſhew'd at large, *note* on c. 18.2. Here only it will be obſervable, 1. why it is called *the city, the great*, (for ſo ἡ πόλις ἡ μεγάλη, is beſt rendred) viz. 1. in reſpect of her dominion, ſee c.17.18. that great city which reigneth over the Kings of the earth, and accordingly it was generally known by that title of *Urbs Dominatrix, Regno ſuperba, Sanctorum debellatrix*, &c. *the Imperial city, Proud of her Dominion, the ſubduer and deſtroyer of the Saints*, So in *Cicero* 'tis *Lux orbis terrarum, the light of the world, Regina & Domina in Julius Frontinus*, *the Queen and Ruler of the world*, *Secondly*, for the *large circuit* of the *city*, to which purpoſe this *teſtimony* of *Athenæus* is worth obſerving, li.1. Ἐπλείπει δ' ἂν γε ἐγὼ ἡμέρα μία ὑζαριθμήσων τὰς ἐν τῇ Ῥωμαίων ἀγορᾷ πόλεις Ῥώμη ἀριθμουμένας πόλις· ἀλλὰ πᾶσι, ἃς ἔχει τὸ ἐνταῦθα ἀριθμεῖσθαι, διὰ τὸ πᾶσθαι. *If I ſhould reckon the cities that are numbred in Rome, that heaven-city of the Romans, not only one day would fail me, but as many days as make up a year, the number of them is ſo great.* 2dly, *Why* this title of *Babylon* is here adapted to it, viz. to keep a ſpecial *decorum*, obſervable in theſe *viſions*, in repreſenting the Chriſtian Church by the *antient Jewiſh*, This is obſervable in many leſſer particulars, but moſt eminently in this deſcription of her *Perſecutors*. There were *three* moſt remarkable *calamities* that fell upon the *ſeed* of *Iſrael*, The *bondage* in *Ægypt*, the *Capivity* in *Babylon*, the *Perſecution* of *Antiochus*, And the like is *prophecied* in this *book* to befall *Chriſtians*, 1. *Miſeries* by *Jewiſh perſecution*, and therefore *Jeruſalem* is called *Ægypt*, *Rev.*11.8. The ſecond by *Roman Idolatry*, which is therefore called *Babylon* here, and c. 17. and c. 18. And the third, when the *Devil* is *let looſe*, by *Gog* and *Magog*, *Rev.*20.8. which are moſt perfectly *parallel* to *Antiochus*, (ſee the *Paraphraſe* there.) And there is little reaſon of doubting but theſe *alluſions* were intended, and there is great *decorum* and *method* therein. wch ought to be carefully attended.

That χολὴ and θυμὸς are all one, that they both promiſcuouſly ſignifie thoſe *intoxicating, poiſoning mixtures*, which were put into *wine*, hath been ſhew'd, in *note* on *Mat.*27.f. And agreeably to that notion, Οἴνῳ θυμοῦ] is applied in this *chapter*, to ſignifie two things, *abominable ſin*, and *intolerable puniſhment*, The former of them in the 8th verſe is joyned with πορνείας *fornication*, and 'tis the ſame in effect, which it would be, if the words had been [οἴνῳ ἠσμυρνισμένῳ τῆς πορνείας] *a myrrhate* (bitter, poiſonous) *cup of fornication*. Then, for *puniſhment* 'tis here uſed ver. 10. being ſpoken of *God*, οἴνῳ τῷ θυμῷ τοῦ θεοῦ, not as if θυμὸς ſignified *wrath*, (any more than the ſame word could ſignifie ſo, v. 8. where 'tis applied to *fornication*) but again as θυμὸς and χολὴ are all one, and as they ſignifie all thoſe *poiſonous bitter mixtures* put into *wine*, and ſo οἴνῳ τῷ θυμῷ τῆς ὀργῆς] is *God's myrrhate cup* of puniſhments, which he there threatens to pour out on them, expreſſed again in that that follows, κεκερασμένου ἀκράτου, *mixt, unmixt*, Ἄκρατος being the word to ſignifie *wine*, not *mingled* with water, *merum*, ſtrong wine, or red wine (as חמר, which is rendred ἄκρατος, *unmixt*, *Pſal.*75.9. ſignifies) and κεκερασμένος *mixt* with theſe inebriating ſpices, meant by θυμὸς, which the *Septuagint* in that place of the *Pſalmiſt*, *Pſal.* 75. 9. expreſſe by πλήρης κεράσματος, *full of mixture*, and then both theſe put thus together, are very proper to expreſſe the *cup* of *malediction* (ſee *note* on *Mat.* 27. f.) and conſequently the curſes and fierce *puniſhments* of God. Thus c.16.19. οἴνῳ θυμοῦ τῆς ὀργῆς αὐτοῦ, *the bitter wine of his wrath*, not *the wine of the anger of his wrath*.

The word ἀπάρτι, (be it ſo read, or ἀπ' ἄρτι in two words) ſignifies, ſaith *Enthymius*, *within a ſhort time, not long after, quickly*, ſee note on *Mat.*23.39. and *Mat.* 26. 64. In both which (as here) the antient *Latine* reads *amodo, within a while*. This *verſe* belongs to that which went immediatly before, v. 12. ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν, *here is the patience of the Saints*, to ſignifie a time of *perſecution* (ſee c. 13. 10.) And to that nothing can be more proper, than this, that they are to be accounted happieſt, that die ſooneſt, that *within a while* are taken out of this life, from having their part in the *evil to come*, *Iſ.* 57.1. So *Eccl.* 4. upon mention of the *oppreſſors* and *ſtrength* on their *ſide*, and the *no comforter*, v. 1. it follows, *wherefore I praiſed the dead which are already dead*, &c. v.2. And to this belongs the anſwer of the *Spirit* in the words following, *they ſhall have*

d. Οἴνῳ θυμοῦ

e. Ἀπάρτι

Ὑπομονὴ τῶν ἁγίων

Κόπος *have rest from their* κόπους i. e. from those *persecutions* which attend them here, (see note on *Heb.* 3. c. 3.) and which only *death* can give them an end of.

f. Στέφανος χρύσος *golden crown* That the Στέφανος χρύσος *golden crown* is an ensigne of *Regal power*, is sufficiently known, and little doubt but here it is so, denoting that, which in the *New Testament* is oft expresst by the style of the *kingdome of God*, or *Christ*, the *destroying*, and *subduing* of his *enemies*, it being the special part of the *Kings office*, *debellare superbos*, to *subdue* all that *hold* out against him. And as by the *golden crown* this *regal office* of *Christ* is here expresst, so by the δρέπανον ὀξὺ, *sharp sickle*, the *approach* of that exercise of it, the *sickle* referring to the *ripe harvest*, when the *reapers* come armed to *cut down* the *corn*, and *sharpnesse* denoting the *preparednes* of this *instrument* for that work, and withal the *swiftnes* and *universality* of the *excision*, cutting the *whole field* down together. And the *destruction* of the *Romans*, (i. e. of the *heathen* part of that people) is here fitly represented by it. So in the *Gospel*, in the *parable* of the *wheat* and *darnel*, the *harvest* was the time of the *excision* of the *Jews*, So *Jer.* 51. 33. *Yet a little while and the time of her harvest shall come*, i. e. of *judgments*, and *excision*, before expresst, by [*It is time to thresh her*] to which *reaping* is *preparative*. And whereas in this *chapter* there are *two sickles*, one to *cut* down the *corn*, another the clusters of *grapes*, both these sorts of harvests are to be seen, *Joel* 3. 13. and both for *judgments* on a people, *Put ye in the sickle, for the harvest is ripe*, *Come get ye down, for the press is full, the fats overflow, for wickednes is great*. And the reason of the *phrase* is clear, because *Gods judgments* being attendants, and *rewards* of the *sins* of men, when the *measure* of their *sins* is fill'd up, they are then like to a *field* of *ripe corn* in time of *harvest*, fit to be *reapt*, ready for *Gods vengeance* to fall on them, or again to *bunches* or *clusters* of *grapes*, ready for the *wine-press*. And so here at the point of time, represented in this part of the *vision* (the time of *Diocletian*) the sins of *heathen Rome* were *fully ripe*, ready for the *vengeance* of *God*, when their *rage* had continued a *sharp persecution* for *ten years*, without intermission, and *pillars* were erected to *Diocletian*, as *trophies* that he had *abolished Christianity*, and enlarged *Paganisme*, see *Baronius An. Dom.* 304. § 8.

The Θυσιαστήριον *Altar* here being that whereon the *beasts* were offered, and those beasts to be *burnt* with *fire*, and that *fire* being a denotation of the *wrath* and vengeance of *God* against the *wicked*, this *Angel* coming from the *altar*, and *having power over fire*, is consequently a *minister*, or *executioner* of Gods wrath upon the *wicked* impenitents, who are those beasts to be *sacrificed* to *God*, to be *destroyed* before him. g. Ἔξωθεν τῆς πόλεως

That the *thousand six hundred furlongs* here do refer to the *bounds*, or *extent* of *Judea*, is the opinion of the *Learned H. Grotius*, and his proof for it is, because S. *Jerome* which had *lived* in those parts, and examined it very accurately, affirms that *Judea* was in *length* an *hundred and sixty miles*, which accounting every *mile* to contain *ten Greek stadia*, or *furlongs*, amounts to 1600 *furlongs*, But if it be first adverted that the *wine-presse* is here said to be *trodden without the city*, and the *blood* to have *extended* to this space of 1600 *furlongs*, 2^dly, that *Jerusalem* was in the *midst* of the *countrey*, and consequently that from thence to the utmost *bounds* of it, the *space* will be but half so much as is the *longitude* of all *Judea*, this *conjecture* will not be so agreeable to this place. And therefore it will be more proper, and accordant to the context, which speaks not of *Judea*, but of *Rome*, to apply it to the *adjacent Regions* about *Rome*, to represent the *bloodines* of the *warres*, and *many battails*, that should in the *times* of *Maximinus*, *Licinius*, and *Maxentius*, ly so very heavily upon those *countries*, which were parts of the Roman Empire, that they cannot be better expresst, than by the *blood* coming to the *horse-bridles*, a *vast* effusion of *blood* among the *Romans*. h. Χιλίους ἑξακοσίους

CHAP. XV.

Paraphrase.

* was filled up, or, finished ἐτελέσθη

1. AND I saw another signe in heaven, great and marvellous, seven Angels having the seven last plagues, for in them * is filled up the wrath of God.]

1. And I had another vision concerning the judgments of God upon heathen Rome, and me thought I saw seven Angels with seven plagues, all which were to come one after another, and between them to divide the tragedy, and act all Gods vengeance upon them.

2. And I saw as it were a sea of glasse mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glasse, having the harps of God.]

2. And me thought I saw a great multitude of pure zealous Christians (the multitude noted by the sea, their purity by glasse, and their zeal by fire) that had not yeilded to the heathen terrors, in any the least degree, but continuing constant in their purity, and stedfast confession of faith. And they had in their hands harps, such as were wont to be used in the Temple in Gods service, called the musical instruments of God, 1 Chron. 16. 42.

† ruler of all things, παντοκράτωρ

3. And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God † Almighty, just and true are thy ways, O King of Saints.]

3. And they sung to Christ the same song (or another after that pattern) that Moses had done upon the victory and deliverance out of Ægypt, when the Ægyptians were overwhelmed in the sea, noting their acknowledgment of God's goodnesse and mercy to them, who now, they saw, would punish and destroy the persecuting heathen Emperors. And they magnified the mighty and wonderful works of God, his overruling power and fidelity, in making good his promises to the Christians his servants.

4. Who shall not fear thee, O Lord, and glorifie thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.]

4. And said, Now shall all the men in the world be obliged to fear and dread thee, and withal to magnifie thy name. This is thine only work, O Lord, for the nations of the

the world, the Gentiles, the Roman Empire, ſhall at length convert to Chriſtianity upon the ſight of thy revenges upon them who had crucified Chriſt, both Jews and Romans.

a. 5. And then me thought I ſaw the Holy of Holies opened, thoſe great myſteries, which had long lain hid, revealed, i.e. the decrees of God concerning the Romans now ready to come forth.

5. And after that I looked, and behold, the a * Temple of the Tabernacle of the teſtimony in heaven was opened.] * holy place

6. And the ſumme of them was contained in ſeven plagues, or puniſhments, upon the Roman Empire, brought out by as many angels in ſhining glorious habits, each reſembling the high Prieſt, c.1.13. (ſee note on Lu.12.b.) coming out of the oracle, v.5. ſent by God from his throne in heaven, to execute theſe judgments upon them.

6. And the ſeven Angels came out of the † Temple, having the ſeven plagues, clothed in pure and white linnen, and having their breaſts girded with golden girdles.] † holy place v.v.5.

7. And one of the four living creatures (attending and encompaſſing Gods throne, by which four Apoſtles were underſtood, c.4.6. and thoſe there having power to foretell things to come) was therefore repreſented to give to theſe ſeven angels (executioners of God's wrath) ſeven vials full of the wrath of the eternal God, i.e. to give them commiſſion for the pouring out of God's wrath upon heathen Rome.

7. And one of the four * beaſts gave unto the ſeven Angels ſeven golden vials, full of the wrath of God, who liveth for ever and ever.] * living creatures ζώων

8. And the place where this viſion ſeemed to be, i.e. the Sanctuary in heaven, v.5. was filled with ſmoke, as an expreſſion, and conſequent of this fire of God's wrath, and vengeance, which was like to prove ſo heavy, that the very repreſentation of it was unſupportable, no body could endure to come into the Sanctuary, whilſt that was repreſenting, Noting that it would fall very terribly on all them that ſhould come within the reach of it.

8. And the Temple was filled with ſmoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels † were fulfilled. † ſhould be finiſhed, τελεσθῶσιν

Notes on Chap. XV.

a. ὁ ναὸς τ. σκηνῆς τ. μαρτυρίου

What is here literally meant by ὁ ναὸς τ. σκηνῆς τ. μαρτυρίου, ordinarly rendred *the Temple of the tabernacle of the teſtimony*, may thus be collected. *The tabernacle of the teſtimony*, clearly ſignifies that *tabernacle* among the *Iſraelites* in *Moſes*'s time before the building of the *Temple*, called אהל מועד the *tabernacle of meeting*, *Exod.*27.21. and elſwhere the *tabernacle* of the *teſtimony*, *Act.* 7.44. becauſe *God* was there pleaſed to *exhibite* himſelf, and give *teſtimony* of his *preſence*, *Act.* 27.22. In that there were two *regions*, the firſt called the *Sanctuary*, the ſecond דביר or *Oracle*, the *Holy of Holies*, and this is here and v.6. called ναὸς, and ſo again c.16.1. and 17. not as that ſignifies the whole *Temple*, but a part of the *Tabernacle*, viz: the *Holy place*, or *Holy of Holies*. What ναὸς elſwhere ſignifies, ſee *note* on *Act.* 19.e. and *Rev.*14.c. out of the *Scholiaſt* on *Nazianzen* συλλ: α'. who diſtinguiſhes ναὸς in the *Chriſtian Church* from ναὸς and τέμενος, the two latter, ſaith he, ſignifie ἱερὸν ὅλον the *whole Temple* or *Church*, but the former the place where the *Communion table* ſtands, which being divided from the reſt of the *Quire*, is to that, as the *Holy of Holies* to the *Sanctuary*. And in this ſenſe of ναὸς it is that *Pſal.* 82.2. the vulgar *Latine*, and from thence the *Engliſh* in our *Liturgie* read *Temple*, where the *Hebrew* have דביר and from thence our *Bibles* read *Oracle*. From this place *God* promiſes to ſpeak to *Moſes* of *all things which he would give him in commaund to the people of Iſrael*, *Exod.* 25.23. And accordingly this *opening* of this *holy place*, or this *Holy of Holies* in this *tabernacle of the Teſtimony*, is a repreſentation of *God's revealing* his will as from the *Oracle* concerning *heathen Rome*, and ſo ſtraight the ſeven *Angels* came out from thence, *habited* like the *high Prieſt* (who alone was permitted to go into the *Holy of Holies* in the *Temple*) and as *executioners* of this *decree* have the *ſeven plagues*, or *blows*, or *judgments* v.6. i.e. come ready to act a *complete* deſtruction, ſuch as was before meant by the ἑπτὰ βρονταὶ ſeven thunders in the *viſion* about the *Jewes* ch.10. *note* a. Ἑπτὰ βρονταὶ

CHAP. XVI.

1. And the ſeven Angels, the executioners of God's wrath ch.15.6. being thus come abroad, me thought, I heard a proclamation coming out of the Holy of Holies (the place of Gods exhibiting himſelf) addreſt unto them, and appointing them to go, and pour out thoſe vials, i.e. thoſe judgments of God upon the Roman Empire, (ſee note on ch.13.k.)

1. AND I heard a great voice out of the * Temple, ſaying to the ſeven Angels, Go your waies, and pour out the vials of the wrath of God upon the † earth.] * holy place, ſee c.15.c. † land γῆν

a. 2. And the firſt Angel did ſo, and there fell heavy plagues upon them, which ſwept away a multitude of heathens and carnal temporizing Chriſtians, both in the city of Rome, and in other places, (ſee note a.)

2. And the firſt went, and poured out his vial upon the a earth, and there fell a noiſome and a grievous * ſore upon men which had the mark of the beaſt, and upon them which worſhipped his image.] * boil ἕλκος

3. And the ſecond Angel did likewiſe, and there fell great ſlaughters upon the city of Rome, by the cruelty of the Emperours, and on occaſion of ſedition &c. and very great multitudes died thereby, (ſee note a.)

3. And the ſecond Angel poured out his vial upon the ſea, and it became as the blood of a dead man, and every living ſoul died in the ſea.]

4. And the third Angel did likewiſe, and me thought his vial fell on the other cities and provinces of the Empire, and a great deal of warre follow'd (note a.) and a multitude were ſlain there alſo.

4. And the third Angel poured out his vial upon the rivers, and fountains of waters, and they became blood.]

5. And

5. And I heard the Angel of the waters ſay, Thou art righteous, O Lord, which art and waſt, [b] and * ſhalt be, becauſe thou haſt judged † thus.

5,6,7. And this Angel that pour'd out the vial upon the waters v.4. God's judgments on thoſe other cities and provinces, did it as a juſt judgment on them; for the blood of Chriſtians that had been ſhed by them, and as an act of pity and relief to the perſecuted, whoſe perſecutions ended by this means. And ſo 'twas acknowledged by the ſouls of thoſe, that had been ſlain by them, (ſee note on ch. 6. c.) b.

* or pitiful, or holy, for the moſt & beſt copies read ὁσιος, not ἐσῃ, † theſe ταυτα, ſee note b. * ruler of all things, παντοκρατωρ

6. For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink, for they are worthy.

7. And I heard another out of the altar ſay, Even ſo, Lord God * almighty, true and righteous are thy judgments.

8. And the fourth Angel poured out his vial upon the ſun, and power was given † unto him to ſcorch men with * fire.

8. And the execution of the fourth Angel was by bringing a great drought, and famine on the Empire, ſuch as was in Maximinus's time. c.

† to it, αυτῳ

* ſcorched greatly, or a great ſcorch, ἐκαυματισθησαν καυμα μεγα

9. And men were * ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues; and they repented not to give him glory.

9. And though this famine tormented the exceedingly, yet were they ſo farre from repenting or amending their waies, from receiving the faith of Chriſt, that they railed at the Chriſtian religion, as the author of all their miſeries, and ſo were more alien'd from it, ſee note c.

† throne

10. And the fifth Angel poured out his vial upon the † [d] ſeat of the beaſt, and his kingdome was full of darkneſſe, and they gnawed their tongues for pain,

10. And the fifth Angel's vial was poured out, not upon the perſons of men, but upon the government it ſelf, which was ſore afflicted and diſtreſt (ſee Jer. 13. 16. where for Darkneſſe the Targum reads Tribulation or Affliction) by the invaſion of the Barbarians, and the Emperors were much troubled at it, but could not help it. d.

11. And blaſphemed the God of heaven, becauſe of their pains and their * ſores, and repented not † of their deeds.

11. And as before ver. 8. ſo now again theſe invaſions of the Barbarians were imputed as a puniſhment inflicted on them for the permitting of Chriſtianity, and ſo made them ſet themſelves more violently againſt the Chriſtians, ſo farre were they from reforming, or mending by this means.

* boyles ſee v 2. † from, ἐκ

12. And the ſixt Angel poured out his vial upon the great river * Euphrates, and the water thereof was dried up, that the way of the [f] Kings * of the Eaſt might be prepared.

12. And the execution of the ſixth Angel was the deſtroying of Maxentius's forces in Italy, and ſo weakening of Rome, the myſtical Babylon (noted here by Euphrates, the river that belongs to Babylon) and making it capable of being taken, and poſſeſt by Conſtantine, and his ſons, which were Chriſtians. e. f.

* which are from the riſing of the ſun, τῶν ἀπὸ ἀνατολῶν ἡλίου

13. And I ſaw † three [g] unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

13. And me thought I ſaw three diabolical ſpirits, like the frogs of Ægypt, one coming from the devil, another from the heathen worſhip, and the third from the falſe prophet, 1. The reſponſe of the devils raiſed by Maxentius's command, 2. The encouragement of the augurs, or heathen prieſts that divined by entrails, 3. Some falſe predictions out of ſome paſſages of the Sibyl's writings. g.

† the word τρια three is wanting in the Kgs MS.

14. For they are the ſpirits of devils working miracles, which go forth unto the kings of the * earth, and of the whole world, to gather them to the † battel of that great day of God Almighty.

14. And all theſe were made uſe of to deceive Maxentius, and give him confidence that he ſhould proſper in his tyranny, and holding out againſt Conſtantine, which was the occaſion of Conſtantine's ſetting upon and deſtroying his army, of his entring Rome, and of that blow that befell Idolatry by this means.

* land, γῆς, † warre of that great day of the God, the ruler of all things, πολεμου τῆς ἡμερας ἐκεινης τῆς μεγαλης τοῦ θεου τοῦ παντοκρατορος

15. Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

15. (Such unexpected ſuddain changes as theſe, ſuch ſecret undiſcernible proceedings of God's providence, may in all reaſon be admonitions to all to be watchfull, and not to comply with the preſent prevailing power in any unchriſtian, or uncomely manner, leſt when they have done ſo, that which they have deſigned, as their greateſt ſecurity, be indeed their greateſt danger.)

16. And * he gathered them together into a place called in the Hebrew tongue [h] Armageddon.

16. And theſe evil ſpirits excited him and engaged him and all his armies in a fight, wherein they were utterly vanquiſht and deſtroyed, See note e. h.

* they, ſee note a.

17. And the ſeventh Angel poured out his vial into the ayre, and there came a great voice out † of the Temple of heaven, from the throne, ſaying. * It is done.

17. And the ſeventh Angel poured out his vial into the ayr, (noting a decree of heaven now to be executed on the earth, and preſently, me thought, I heard a proclamation come out of the Holy of Holies, from the throne of God, denoting the going out of God's decree, which was delivered in theſe words, It was, or hath been, i.e. Heathen Rome is now deſtroyed, (And this was after in Honorius's time, as will be more fully ſet down ch. 17.)

† of the holy place (ſee ch. 15. a.) from the throne, ſo the King's MS. ἀπὸ τοῦ θρονου τῆς δοξης * It was, or hath been, γεγονε

18. And there were voices, and thunders, and lightnings: and there was a great earthquake, ſuch as was not ſince men were upon the earth, † ſo mighty an earthquake, and ſo great.

18. And me thought there were thunders, and lightnings, and an earthquake, ſuch as never had been known before, denoting this vaſt change, (the greateſt of any) that now was by this means wrought in the world.

† ſuch an earthquake ſo great, τηλικουτος σεισμος και τοσος

19. And Rome being, at this time of Honorius, divided into three parties, one Heathen, a ſecond Orthodox, a third Heretical, impure (ſee note on chap. 17. c.) wicked Chriſtians, this brought in Alaricus, and by that means deſtruction on all heathen Rome. And thus was God's juſt vengeance executed upon them.

19. And the great city was divided into three parts, and the cities of the nations fell, and * great Babylon came in remembrance before God, to give unto her the cup of † the wine of the fierceneſſe of his wrath.]

* Babylon the great, Βαβυλὼν ἡ μεγάλη

† the bitter wine of his wrath, ſee note on ch. 14. c.

20. And as 'tis ordinary for Iſlands and hills to be removed by earthquakes, ſo now the maritime towns and ſtrong holds were deſtroyed by this incurſion of the Gothes.

20. And every Iſland fled away, and the mountains were not found.]

21. And this judgment fell upon them moſt viſibly and diſcernibly from heaven, and withall in a moſt heavy unſupportable manner, and yet after this ſuch obduration of hearts poſſeſſed them of the heathens, that ſurvived theſe judgments, that they were the more obſtinate in their Idolatrous heathen courſes, and ſtill railed at the Chriſtians, as the authors of all theſe miſeries that befell them.

21. * And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent, and men blaſphemed God becauſe of the plague of the hail, for the plague thereof was exceeding great.]

* And the hail about the weight of a talent deſcends out of heaven upon men, Καὶ χάλαζα μεγάλη ὡς τάλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους

Notes on Chap. XVI.

2. ἐπὶ τὴν γῆν, καὶ ἐπὶ τοὺς ποταμοὺς καὶ τὰς πηγὰς

What is here meant by ἡ γῆ, and ἡ θάλασσα, and οἱ ποταμοὶ καὶ πηγαὶ, *the earth* or *land*, and *the ſea*, and *the rivers and fountains of waters*, v. 2, 3, 4. may appear by v. 1. where the *Angels* are appointed to *pour out their vials upon the earth*, or *land*. That in all reaſon ſignifies the *Roman Empire*, the thing repreſented in theſe *viſions*, as before it ſignified the *nation and people* of the *Jewes* (chap. 7. *note* b.) And there is no reaſon to affix any nice *critical* notation to *either* of theſe *ſingle*, that the *land* v. 2. ſhould ſignifie *ſeverally*, and ſo the *ſea* v. 3. and the *rivers* v. 4. but to take *all* together for that which was meant by the *land* v. 1. for ſo the *ſeries* here requires, where the *Angels*, that were commanded to *pour out their vials on the earth*, *pour* them out upon theſe *three*, evidently noting *theſe three* to be the *diſtribution* of that one and ſo all *one* with it. So ch. 14 7. *God* is deſcribed as the *Creator* of the *heaven and earth*, *and ſea*, *and fountains of waters*, where all thoſe latter *three* are ſet to denote that, which is elſwhere ordinarily called the *earth* and no more, in oppoſition to *heaven*, i. e. this *inferior*, *terreſtrial globe*, and all in it. To this may be added, that when the *judgments* are repreſented to fall upon *Judæa*, ſome are ſaid to fall on the *land*, others on the *ſea*, others on the *trees*, c. 7. not neceſſarily ſignifying ſuch a *ſeparation* of the *judgments*, ſome on *this*, ſome on *that* part, but the whole *nation* together, on which all thoſe *judgments* fell, and this indeed agreeable to what we read of the *judgments* that fell on *Ægypt*, where though ſome of them were cauſed by the *ſignes*, that *Moſes* wrought upon the *land*, *Exod.* 8. 16. others by *ſmiting* of the *waters*, *ſtreams*, *rivers and ponds*, *and all their gathering together of waters*, *Exod.* 7. 19. and ſo again ch. 8. 5. yet 'tis manifeſt that the *judgments* thus produced by every of theſe, (each *ſmiting* of his *rod* there being proportionable to the *pouring out of a vial* here) fell indifferently on the *whole land*, and not one *judgment* on *one* part, another on *another*. And ſo ſure is it to be underſtood in this place, Many *judgments* were to be poured out upon the *Roman Empire*, and by all of them together, the *whole heathen* part of it *deſtroyed*. This conſideration makes it unneceſſary farther to enquire into the *productions* of the ſeveral *vials*, what *each* of them diſtinctly ſignified, it being ſufficient that each of them notes ſome kind of *deſtruction*, and the number of ἑπτὰ φιάλας *ſeven* being a *perfect* number, the *ſeven Angels*, and their *ſeven vials*, and their *ſeven effuſions* ſignifie *utter* deſtruction, and not neceſſarily any more, unleſſe it be this, that it was not *all* at *once*, but by *ſeveral* degrees, and ſeveral ſorts of *judgments*, thoſe that ordinarily bring *deſtructions* upon provoking people, that have *filled up the meaſure of their iniquities*, λοιμὸς, λιμὸς, πόλεμος, *infectious diſeaſes*, *famines* and *warres*, and that theſe in a very remarkable manner fell upon the *Roman Empire* about theſe times, appears as by all *hiſtories Eccleſiaſtical*, *and profane*, ſo eſpecially by S. *Auſtin* in his *firſt books de civ: Dei*, written on purpoſe to defend *Chriſtian religion* from that charge, which was laid upon it, that it brought down all *judgments* upon the *Empire*, Which being *falſe*, as it was urged by the *heathens* to the *prejudice* of *Chriſtianity*, *viz:* that the *judgments* came for that ſin of permitting *Chriſtianity* in the *Empire*, and *contempt* of their *Idol-worſhips*, ſo was it moſt *true*, that for the *heathens* ſtanding out and *perſecuting* the *Chriſtian faith*, moſt heavy waſting *judgments* were come upon them. Of the *three firſt vials* it may be yet farther noted that they may have a *peculiar* aſpect on the *plagues* of *Ægypt*, the *firſt*, that of the Ἕλκος κακὸν καὶ πονηρὸν, *the evil*, and grievous *boyl*, i. e. *infectious*, and very *painful*, will be anſwerable to the *boil breaking out upon man and beaſt through all the land*, *Exod.* 9. 9. and ſignifie ſome *infectious diſeaſe*, *plague*, and *peſtilence*, which we know breaks out in *boils*; So likewiſe the *ſecond* and the *third*, the *ſea becoming as blood* ver. 3. and *the rivers and fountains becoming as blood* v. 4. are anſwerable to *Moſes*'s ſtretching out his hand and *ſmiting upon the waters of Ægypt*, *their ſtreams and their rivers and their ponds*, *and all their pools or collections of water*, *upon which they became blood*, *Exod.* 7. 19, 20. Now for theſe *three* the *hiſtories* of thoſe times are very remarkeable, *viz:* for the great *peſtilences*, and horrible *effuſions* of *blood*. That which *Herodian* tells us of *Commodus*'s reign, will ſufficiently qualifie that for the time of the *pouring* out of theſe *three vials*, At that time, ſaith he, l. 1. a *very great peſtilence reigned over all Italy*, *but eſpecially in the city of Rome* (and *Dio* tells us, that there *died above two thouſand a day* in the *city*) *and a vaſt number both of beaſts and men periſhed thereby*. And ſo this may be commodiouſly the *pouring* out the *vial* upon the *earth*, belonging not only to the *city* of *Rome*, but to all *Italy*, as ἡ γῆ *the land*, was wont to ſignifie not only *Jeruſalem*, but all *Judæa*, Hereupon the

Ἑλκος κακὸν καὶ πονηρὸν

ἐπὶ τὴν γῆν

Emperor

Emperor was perſwaded to remove to *Laurentum* ſo call'd from the *grove* of *bay-trees* there, the *ſmell* whereof the *Phyſitians* thought uſefull againſt the *plague*. And in like manner they preſcribed *ſweet unguents*, and *odours* to *anoint their ears and noſes, to keep out, or overcome the peſtilential vapour. But nevertheleſſe*, ſaith he, *the diſeaſe daily increaſed, and ſwept away a multi-*
Αἷμα *tude of men and beaſts.* As for the *blood* that was then ſpilt, the ſame *author* gives us a *large ſtory*; *Cleander*, ſaith he, *a ſervant of the Emperours bought out of Phrygia, and grown up with him from his youth, and advanced to greateſt offices in court and army, aſpired to the Empire; To that purpoſe bought up a vaſt quantity of corn* (which cauſed a great *famine* alſo at *Rome*) *thinking thereby in time of need to oblige the citizens and ſouldiers, and to gain them all to his party.* But the event was contrary, for the *famine raging*, and the *cauſe* of it being *viſible, all the citizens* run out of the *city* to the *Emperour, requiring this Engroſſer to be put to death*; *Cleander* by his power keeping them from the *Emperour* (whoſe *voluptuouſneſs* made this eaſie for him to doe) *ſends out the Emperour's forces armed and hors't againſt them, which made an huge ſlaughter among them*, and in driving them into the *city* gates, by their *horſes* and *ſwords*, ſaith he, meeting with *foot-men unarm'd*, they *kill'd a great part of the people.* Which when they that were in the *city* underſtood, they got to the *top* of the *houſes*, and with *ſtones*, and *tiles* threw at the *ſouldiers*, and by this means put them to *flight*, and in the purſuit *beating them off from their horſes, killed great multitudes of them*, and this continued very *cruelly* for ſome time, And the *appeaſing* of this coſt a great deal more *blood*, the *Emperour* cauſing *Cleander* to be put to *death*, and his *ſons* after him, and then a great *many more*, ſaith he, not *daring* to *confide* in any body. To which that *author* immediatly adds the many *prodigies* which followed at that time, and the *burning down* of *the Temple of peace*, which beſide that it was the *treaſury* of a great part of the *wealth* of the *city*, and was accompanied with the *burning* of a great deal more of the *buildings of the city*, and among them of the *Temple of Veſta*, the *fire* continuing for *many* daies, till *rain* from *heaven* put it out, (which made them impute the whole matter to the anger of the *Gods*) beſides all this, I ſay, it was by all then lookt on as a *preſage* of *great warres, which*, ſaith he, *accordingly followed*; And ſo in this one paſſage of *ſtory* in that *author* we have the *interpretation* of theſe *three vials.* As great a *plague* as ever hath been read of, to be ſutable to the *firſt*, and a great deal of *killing* both in the *ſedition*, and by the *cruelty* of the *Emperour*, and by the *fire*, and by the *warres* that followed, (wherein the whole *region*, and not only the *city* of *Rome* was
Θάλασσα Ρίζαις ὑ πηγαὶ concerned) anſwerable to the *two latter*, the *ſea*, i.e. the *multitude* of the *city*, and the *rivers* and *ſprings* of *waters*, the other *provinces* and *cities* become *blood.* But beſide theſe under *Commodus*, there was ſtore of the like judgments in the following *Emperours* times, untill *Conſtantine*, A very great *peſtilence* under *Gallus*, another under *Gallienus*, both deſcribed by *Zozimus*, Another at the end of *Decius*, on occaſion of which S. *Cyprian* wrote his *book of mortality.* And in *Maximinus's* time, ſaith *Euſebius*, whilſt he and his *armies* were ſore diſtreſſed by a *warre* with the *Armenians*, the *reſt of the inhabitants of the cities, were grievouſly devoured with famine and peſtilence, infinite numbers dying in the cities, more in the countreys and villages,* ἐν αἷ πάλαι τῶν ἀγροικῶν πολυάνδρει ἀπῳκεῖτο, *and the numbers of husbandmen which had formerly been very great*, were, *almoſt all of them, ſwept away by famin & peſtilence*, ſaith *Euſebius Eccl: hiſt:* l. 9. c. 8. And for *wars*, and *effuſion* of *blood*, and *ſlaughters*, the *hiſtories* are all along full of them, and need not be here recited.

In ſtead of ἐσόμενος *he that ſhall be*] the *Copies* b.
generally read ὢν ὁ. That is anſwerable to the *Heb:* חסיד *pitiful* and *merciful*, as that is more than צדיק *righteous* or *righteouſneſs*, as hath oft been ſaid. And ſo it is fitly ſuperadded here to the δίκαιος εἶ *thou art juſt* or *righteous*, præceding. Δίκαιος εἶ
That the *juſtice* of *God*, here acknowledged in theſe *vengeances* on *heathen Rome*, denotes his *punitive juſtice*, there is no doubt, and accordingly follows ὅτι ταῦτα ἔκρινας, *becauſe thou haſt judged* Ταῦτα
theſe. Where the ταῦτα ſeems to denote the *per-* Ἔκρινας
ſons neutrally ſet down, the *inhabitants* of the *Empire*, which are here ſuppoſed to be *judged*, i. e. *juſtly puniſhed*, and of whom it follows ὅτι αἷμα τῶν Ἁγίων
ἁγίων καὶ προφητῶν ἐξέχεαν *becauſe they have ſhed* Προφήτων
the blood of thy ſaints and prophets, i.e. of the *Chriſtians*, and thoſe that by their *preaching* would have wrought *reformation* among them, and ſo did act as *prophets*, and had the *portion* of *prophets*, were *reſiſted* and *ſlain* by them. But beſides this *punitive juſtice* expreſt by theſe *judgments*, there was alſo οἰκτιρμὸς *pity*, *compaſſion* to the *perſecuted Chriſtians*, whoſe ſufferings were *abated*, and taken off by this means. Thus 'tis often to be obſerved in *Euſebius's ſtory*, particularly at the end of the *great ſlaughters*, and *famine*, and *plague* in *Maximinus's* time, l. 9. c. 8. (mentioned *note* a.) *Hereupon*, ſaith he, *God the defender of Chriſtians, having ſhew'd his wrath and indignation againſt all mortals for their perſecuting us, reſtored the pleaſant and bright ſplendor of his providence toward us, ſo that from that time peace and light, with the great admiration of all, ſhined out and was revealed to us, that ſat in darkneſs before, ſhewing us that God hath the overſight of our affairs continually, chaſtiſing and afflicting us for a time, but after he hath diſciplin'd us ſufficiently, appearing favourable and propitious to us again.*

If ἐν πυρὶ *by fire*] were here *literally* to be un- c.
derſtood, many *completions* there would be of it, ὁ Πυρὶ
by great *fires*, in the *city of Rome* eſpecially within the *ſpace* referred to by this *viſion*; One *remarkeable* one hath been mention'd in *Commodus's* time, *note* a. out of *Herodian* l. 1. falling on the *Temple* of *Peace*, and at length coming to the *Temple* of *Veſta*, and *burning* many *great houſes*, and ſo continuing for *many daies*, till the *rain* from *heaven* put it out, and ſo by the *heathens*, ſaith he, conceived to be *begun* alſo, as it was *ended* by the *Gods* without *humane* means. And this being ſuch, *coming* from *heaven*, not from any *lower* cauſe, may the more probably belong to this *place*, where the *Sun* is ſaid to *have power given it* Ἥλιῳ ἐδόθη
to ſcorch men with *fire*, the *Sun* in the *firmament*, καυματίσαι
the *great fire* of the *world*, being *commodiouſly*

enough ſaid to *ſcorch* them, or to *ſet them on fire* (ſo καυματίζειν ſignifies) who were *burnt* by *fire* from *heaven*. But it is not improbable, that the *Suns ſcorching of men* denoted ordinarily by καῦμα] may ſignifie that *ſcorching* and *drying up* the *fruits* of the *earth* from whence a *dearth* proceeds, and ſo be here ſet to expreſſe a *famin*, ſo 'tis ſaid of the *ſeed on the ſtony ground*, that as ſoon as it ſprang up, ἐκαυματίσθη it was *ſcorched*, and, as it follows, ἐξηράνθη *withered away*. And many ſuch *dearths* there were in the *ſtories* of thoſe times, A moſt *eminent* one in *Maximinus*'s time, mentioned by *Euſebius* l. 9. c. 8. *Some*, ſaith he, *for the leaſt bit of victuals, parting with that which was moſt precious to them, One meaſure of corn ſold for two thouſand five hundred Attick's, ſome* χρῷ βραχῷ *in a little time ſelling all their poſſeſſions to buy bread. Others eating graſſe, and therewith poiſonous herbs, Noble women going out of the city to the countrey to beg bread. Others ſtaggering and falling down in the ſtreets, and howling out for one bit of bread, and able to ſpeak no word but that they were famiſht.* And at length the *dogs raving for hunger, and falling upon the men, in their own defence they fell on killing and eating dogs.* As ſad a deſcription of raging *famine* as hath been read of, ſave in time of *ſieges*. Another *famine* there was in *Commodus*'s time (mentioned from *Herodian note* a.) which put the *whole city* into a *ſedition*, but that not comparable to this, and cauſed by *Cleander's* inſatiate *covetouſneſſe*, and *ambition*, more than the *ſcorching* of the *Sun*. That which here follows, as the effect of this *famine*, that they *blaſphemed the name of God*] may moſt probably be, the *heathens railing* at the *Chriſtians*, as the *cauſe* of all their *evils*, for ſo the *antients* obſerve of them, that whenever *plague* or *famine* befell them, preſently they *cryed* out, *Chriſtiani ad Leones, Let the Chriſtians be put to death*, as the *authors* of their *miſeries*. An *eminent* place we have to this purpoſe in *Arnobius* l. 10. where naming the very *judgments*, which are here expreſt by the foregoing *vials*, *peſtilences, wars* and *dearths*, or *famines*, he ſaith of the *heathens*, that when theſe befell them, they preſently cryed out, that *ſince Chriſtians began to be in the world, terrarum Orbem periiſſe, the whole world was deſtroyed, and all mankind afflicted with all ſorts of evils*, and S. *Cyprian* in that known place *ad Demetrian: That many wars break out, that plagues and famines, that the earth is kept long without any rain, nobis imputari*, 'tis *by the heathens imputed to us Chriſtians.*

d. What θρόνος θηρίου the *throne*, or *ſeat of the beaſt*] ſignifies, may thus be gathered; θηρίον the *beaſt* ſignifies *Idol-worſhip* c. 13. 1. and as the *throne* of that may ſignifie the *place*, where it *reſides*, ſo it may ſignifie alſo that which *ſuſtains* and *ſupports* it, a *ſeat* being that which *ſuſtains* and *holds* up from *falling*, that which *reſts* upon it. This was the *power* of the *Roman Empire*, the *ſtrength* and *dignity* thereof, to which ſo great a part of the *world* was *ſubjected*, and which it made uſe of to maintain the *Idol-worſhip* againſt *Chriſtianity*. And ſo the *throne* of the *beaſt* is expounded in the next words by βασιλεία *the Kingdome* or *Empire* of *Rome*. Now that which is here ſaid to befall the *Empire* by the *pouring out* of the *fifth vial* is that it was ἐσκοτωμένη *darkned*, i. e. loſt much of its *ſplendor*, which before it enjoyed, which belongs clearly to the *incurſions* of the *Barbarians, Perſians, Goths, Almains*, &c. about theſe times which are here deſcribed, as every where appears in *ſtory*. As for the πόνος *pain* that here follows, it is the *great grief*, and *anxiety*, that it coſt them to *contend*, and *ſecure* themſelves from theſe *Barbarians*, who being ſo contemptible in the eyes of the *Romans*, it was matter of great *indignation* to them, to be thus *infeſted* by them, as *Ægypt* by *flies* and *lice*. And whereas v. 11. ἕλκη *boils* are joyned with πόνοι *pains*, I ſuppoſe thoſe *boyls* may again refer to that *plague* of *Ægypt*, (as the *darkning* of the *Kingdome* plainly doth) and denote the *effects* of the *Barbarians incurſions*. As the *boyls Ex.* 9. 9. were produced by *ſcattering aſhes of the furnace toward heaven*, to which the *inrodes* of thoſe *Barbarians* in reſpect of their *multitudes*, might fitly be reſembled. And then their *blaſpheming the God of heaven*, is their *railing* at *Chriſt* and *Chriſtianity*, as that which in the *heathens* opinion brought all theſe *evils* upon them. See *Salvian de provid:* and *note* c.

That it is agreeable to the calling of *Rome Babylon*, (ſee note on c. 18. a.) to ſet *Euphrates* the *River* that belongs to *Babylon*, to ſignifie *Tyber*, that belongs to *Rome*, hath been formerly ſhew'd, c. 9. *note* e. And that it ſo ſignifies here, there is little doubt. From hence it follows, that the *drying up* of *Euphrates*, being an *alluſion* to the *hiſtory* of *Cyrus*, *prophetically* ſet down *Jer.* 50. 38. [*and drought is upon her waters, and they ſhall be dried up*] and c. 51. where is mention of [*the drying up her ſea, and making her ſprings dry*, v. 36.] it muſt in reaſon be interpreted thereby. There in the taking of *Babylon*, *Cyrus turned away the river Euphrates*, and entred the *city* through the *channel* thereof. And ſo the *drying of the river* being the *preparative* to the *taking* the *city*, and the making that *weak* and *acceſſible*, which otherwiſe was *impregnable*, this phraſe of *drying* up the *water* of *Euphrates*, is thought commodious to be made uſe of, to expreſſe the *weakning* of the *ſtrength* of *Rome*, and making it *conquerable*, or, as it here follows, that the *way of the Kings might be prepared*. To *prepare a way*, we know is to remove *difficulties*, and *obſtructions*, to *level* and *plain* a *paſſage*, and that in the *prophets* expreſt by *exalting valleys, and bringing hils low, and plaining the rough places*. And when *rivers*, or *waters* are in the *way*, then the *drying* them up, is *preparing the way*, making them *paſſable*. And ſo the fitting the *city* of *Rome* for *conqueſt*, by *Conſtantine* and his *ſons*, (who are here called *Kings from the riſing of the Sun*, ſee *note* f.) is the full interpretation of *drying up Euphrates, that the way of the Kings might be prepared*. Of this the *hiſtory* is clear in *Euſebius Eccl: hiſt:* l. 9. c. 9. (and ſo in *Zozimus* alſo) that *Maxentius* having faſtned himſelf in *Rome* (out of which he went not himſelf, having no *confidence* in the *love* and *fidelity* of the *people*) *he fortified every place and region and city, with armies for guards, and had a thouſand Troops of ſouldiers to ly in ambuſh in every part of Italy, and the reſt of his dominions where the enemy was likely to come; Theſe ſure*

were

were the obſtructions or *difficulties* in *Conſtantines way* to *Rome*, which are here to be dryed up, or removed, and accordingly it follows in the *hiſtory*, that *Conſtantine being aſſiſted by God ſet upon his firſt, and ſecond, and third army, and overcome them all; and poſſeſſing himſelf of the greateſt part of Italy, came cloſe up to Rome.* And ſo 'tis viſible, what this *drying up the river, by which their way was prepared*] ſignifies, the *ſubduing* thoſe armies in *Italy*, ſo that now nothing withheld his paſſage from *Rome*; which is here looked on as a very great thing, proportionable to *Cyrus*'s turning the *River Euphrates*, and entring *Babylon* through the *channel* of it. But there was yet one difficulty more to be conquer'd, before *Conſtantine* could enter *Rome*. For his onely deſigne being to deliver the *Romans* from the tyranny of *Maxentius*, and not to do any hurt, but rather bring relief to the inhabitants of the *city*, there was now no way to reconcile this *difficulty*, whilſt *Maxentius* remained *fortified* in the *city*. And therefore in *God's wonderful providence* it was ſo diſpoſed, that *Maxentius* and all his party came out of *Rome*, but in ſtead of joining *battail* with *Conſtantine*, *fled* from him immediately, and having formerly built a treacherous bridge over *Tyber*, on deſign to draw *Conſtantines* army over it, and ſo by the falling of the *bridge* to drown them, *Maxentius* himſelf, and his forces, are *forced* that way, and *drown'd* in the *pit which they had prepared for others*, and himſelf and his life-guard were the firſt that thus periſhed. This ſo ſignal a deſtruction *Euſebius* thinks fit to compare to the *Iſraelites* victory over *Pharaoh* in the *Red ſea*, and ſaith it was according to the *prediction* of the *divine oracles*, in all probability referring to this *viſion* here. The concluſion of it was, that this being done, *Conſtantine* came Conqueror to *Rome*, where without any oppoſition, he was *received by young and old, Senators and Nobles, and all the people of* Rome, *with cheerful countenances, and joyous acclamations, as the preſerver and benefactor of them all, and commanding the ſign of the croſſe to be ſet on the right hand of his ſtatue, he affixt theſe words in Latine. Hoc ſalutari ſigno, veraci fortitudinis indicio civitatem noſtram jugo Tyranni ereptam liberavi, Et S. P. Q. R. liberatum priſco ſplendori & claritati reſtitui. By this ſalviſick ſign, the true expreſſion of fortitude I have freed our city, and delivered it from the tyrants yoke, and have reſtored the Senate and people of Rome to their antient ſplendor and brightneſs.* And in like manner the *Senate* dedicated to him a *triumphant bow*, *Liberatori urbis, fundatori quietis, to the deliverer of the city, and founder of their peace*, as may be ſeen in *Euſebius*, *Socrates*, and *Sozomen* and others. And ſo this was a farther *completion* of this prophecie, and a laſt part of the *drying up Euphrates*, (parallel to that of the drying up of the Red ſea before the *Iſraelites*) and preparing *Conſtantine's* peaceable entrance into the city.

f. What ἀπ' Ἀνατολῶν ἡλίου, *from the riſing of the Sun*] ſignifies, may be reſolved by theſe two conſiderations, 1. that the *Kings* or *Magi* that came to worſhip Chriſt, ſoon after his *birth*, whilſt *Herod* deſigned the killing of him, are ſaid to come ἀπ' ἀνατολῶν *from the riſing of the Sun*, *Mat.* 2. 1. And agreeably to that, *Conſtantine* and his *ſons*, which had given up their names to the *Chriſtian faith*, and were *promoters* of it, whilſt *Maxentius* perſecuted it, may be thus in *Prophetick* ſtyle, fitly deſcribed by the Kings from the *riſing of the Sun*. *Secondly*, *Chriſt* himſelf is called Ἀνατολὴ the *riſing Sun* (ſee note on *Lu.* 1. c.) and ſo ſeems to be called here c. 7. 2. where the *Angel aſcending from the Eaſt*] is one ſent immediately by Chriſt; and then βασιλεῖς ἀπ' ἀνατολῶν *Kings from the riſing of the Sun*] may be a very fit phraſe to expreſſe *Chriſtian Kings*. And it is to be obſerved, that Βασιλεῖς *Kings* in this Book, is not confined to the *Emperors*, or *ſupreme Governours*, but is more looſely uſed for *Commanders*, all in *authority* (ſee *note* g. and c. 11. *note* f.) and ſo may in the plural be applicable to *Conſtantine*, and his ſons, and the Chriſtian Commanders under him. Βασιλεῖς ἀπ' ἀνατολῶν

g. What is here meant by πνεύματα ἀκάθαρτα *unclean ſpirits*] may in part be reſolved by *Euſebius* in the ſtory of *Maxentius Eccl: hiſt:* l. 9. c. 9. where the firſt thing that he ſaith of him, is, that he *relied on Magical arts in this whole matter, and thereupon kept himſelf up cloſe in* Rome, *and would not go out of it*. So again *de vit: Conſtant:* l. 1. c. 30. *At laſt he fell to magick and ſorcery, ſometimes cut up women great with child, ſometimes ript up the bowels of tender infants, ſometimes killed lions*, all to *divine* thereby; *He often uſed wicked adjurations to raiſe up devils*, ſaith he, *by whoſe help he might avert the violence of the war from him, hoping that they would help him to the victory*. Now theſe impure ſpirits are here ſaid to be *three*, but the *King's* MS. wants that word τρία *three*. If we read it without [*three*] then it is already explain'd, that he made uſe of *Magick* and *Augury*. But if the word *three*] be retained, then either may it ſignifie that he betook himſelf *wholly* to theſe *arts*, (the number of *three*, as of *ſeven*, having oft no other importance in it, but to ſignifie a great *deal*) or elſe peculiarly theſe three ſorts, 1. *Augury*, or *divination by entrails*, 2dly, *Calling* up of *devils*, (both particularly mention'd by *Euſebius*) and 3dly, the uſe of the *Sibyllin Oracles*, which the *Roman ſorcerers* and *diviners* generally dealt in, and *Maxentius* made uſe of, ſee *Zozymus* l. 2. Of theſe it is farther ſaid, that they were ὡς βάτραχοι *as frogs*, referring to thoſe *creatures* brought forth upon *Ægypt* by the *Magicians* at *Pharaohs* command, *Exod.* 8. 7. Of which, as it is known that they are impure creatures, breeding and dwelling in the *mire*, and ſo theſe *impure ſpirits*, or *arts* are fitly *compared* to them. ſo it is alſo obſervable, how *uſeleſſe*, and *unprofitable* they are, they *croak*, but do nothing elſe, and ſo they fitly reſemble theſe *Magical arts*, which made a great *noiſe*, but never brought him the leaſt *advantage*, but rather *haſten'd* his *ruine*, by *relying* on them. Then theſe *frogs* are ſaid to come out of the *mouth* of the *Dragon*, *and the beaſt, and the falſe prophet*] which again, if the word [*three*] be not retained, will conclude theſe *Magical arts*, which he made uſe of, to proceed *promiſcuouſly* from theſe *three*, but if the word [τρία *three*] be retained, than it will be proper to *confine* the *reſponſes* of the *devils*, when they were *raiſed* by him, to the *firſt* of the *three*, thoſe that

Πνεύματα ἀκάθαρτα

τρία

ὡς βάτραχοι

cattle

came out of the *mouth* of the *Dragon*, for that is every where the *devils* title in this Book, (see *note* on c.12.d. and 13. b.) and the *devils* being (as was said) raised by *Maxentius* to direct and assist him, the first of these *frogs* is said to have come out of the *devils mouth* immediately. *Secondly*, the art of *divining* by *entrails*, and to that purpose killing of *women* and *children*, as well as *beasts*, being directly a piece of heathenisme, confined to their *Augurs* and *Priests*, the second of these *frogs* is said to have come out of the *mouth of the Beast*, i. e. *Idoll-worship*, so called c.13.1. the *Priests* being the *mouth* thereof. *Thirdly*, the heathen Prophets undertaking to fetch grounds of their prædictions most frequently from the Books of the *Sibyls*, such *fragments* thereof, as were remaining among them, the third *frog* is said to come out of the *mouth* of the *false prophet*, i. e. of the *College* of *diviners*, which thus by *study* in those *Oracles*, undertook to foretell things to come. And of all these it is said, that they did *signes*, either by foretelling sometimes things that came to passe, which gave them authority among men, or else by shewing some deceitful wonders. And that they went out, ἐπὶ, *upon*, or *to* the *Kings* of the *whole world*, i. e. to *Maxentius* the Emperour, and his *Commanders* under him, call'd Βασιλεῖς *Kings* in the *plural*, (see *note* f.) and incited them to the *war* of the *great day of God*, i. e. to fight with *Constantine* that *instrument* of *Gods* to bring in *Christianity* into the *Empire*.

h. Ἁρμαγεδών

What *Armageddon*, which is here said to be an *Hebrew* word signifies, or of what composition it is, is a matter of some question. The Learned *H. Grotius* conceives it to be הר מגדון *the mount of meeting*, to note the place and battel where the armies met, viz. on *Constantine's* side 90000 foot and 8000 horse, of *Germans*, *Galls*, and *Britains*, on *Maxentius's* side 170000 foot, & 18000 horse, of *Romans*, *Italians*, &c. in *Zozimus*, and that this is here said in reference not to the *valley* of *Megiddo*, where *Josias* was slain, but to the *waters* of *Megiddo*, *Judg.* 5. 9. where the *Canaanites* were slain by *Barac*, which appears the more probable, because the *Hebrew* הר is in *Greek* rendred Ἀρ, as Ἀρραεισὶν in *Eusebius Præp:* for הר גריזים *mount Gerizim*. But another composition of the word may be yet more probable, viz. that of *Drusius*, that it be made up of הרמא and גדון, the *excision* or *destruction* of their *armies*, as גר in *Hebrew*, or their *fortunes*, (all their former *good successes*) as גר in *Chaldee* signifies. And so the clear meaning of the verse is this, that the *evil spirits*, v.14. the *Magicians* and *Augurs*, &c. *gathered them together*, (so 'tis said v.14. συναγαγεῖν αὐτὸς, and to them in the *plural neuter*, belongs the συνήγαγεν in the *singular*) caused them to *fight* this great battel with *Constantine*, which was the utter *destruction* of that great army of the heathens, and so a very heavy judgment or excision, the effect of the *vial* of the *sixt Angel*. This *victory* of *Constantine* over *Maxentius* was so *signal*, and *considerable*, that, as *Onufrius* tells us, *Fast:* l. 2. the *Indictions* (that known way of *computing* of times among the *Romans*) were taken from thence, *ab eâque die primam Indictionem inchoari*, saith *Baronius*, *and from that day the first Indiction began*, *ut liberatam à Maxentiii tyrannide urbem & Ecclesiam indicaret*, *that it might proclaim and commemorate the freeing of the City and Church from* Maxentius's *tyranny*. By which it may appear, how *memorable* a passage this was, and how fit to be the matter of this *Vision*. See *Abr: Bucholcers Chronology Ann: Chr.* 312.

Paraphrase.

CHAP. XVII.

1. And another vision I saw to the same purpose. One of those executioners of God's wrath came unto me, saying,

1. AND there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters,]

I will shew thee the vengeance that is ready to befall the Imperial dignity of Rome, fitly entituled the great whore, (great in it self, and whore for their impieties against God, their worship of many heathen Gods directly owning that title, as an harlot is she, that takes in many others in stead of the one husband) sitting, i. e. ruling over many waters, i. e. much people, having many nations under her dominion.

2. From the power and authority whereof many other kingdomes (see c.13.14.)

2. With whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.]

have been confirmed and fortified in their idolatrous courses, and had their false worship propagated to them, the whole Roman Empire running mad after her vile heathen practises.

2. 3. And in this vision me thought I was in a desert, (fit to

3. So he carried me away in the Spirit into the wilderness: and I saw a [a] woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and [b] ten horns.]

b. represent the desolation, that was to be expresst in that vision) and there I saw what he had promised me, v.1. a woman that great whore mentioned there, the Imperial power of Rome heathen, seated on an Emperor in a scarlet robe, a great blasphemer against the true God, and advancer of idolatry, and he had seven heads, (the city of Rome built on seven hils) and ten horns, i. e. so many other Kings that ruled over divers countries, and were confederate with the Roman Emperor.

4. And this Roman power was in great prosperity, much

4. And the woman was arrayed in purple and scarlet colour, and [a] decked with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication.]

[a] embroidered, κεχρυσωμένη

iumptuousnesse was bestowed upon their idol-worship, and all manner of abominable filthinesse was committed therein.

5. And

† or whoredomes, μυστήριον, to Aretheus and the antient Latin.

5. And upon her forehead was a name written, [c] Mysterie, Babylon the great, the mother of † harlots, and abominations of the earth.]

5. Which being so frequent & acknowledged in their secreter devotions, are best described by the word Mysterie, which was the word which the Greeks used for their uncleanest meetings, and by Babylon (see note on c. 14. c. and c. 18. 2.) which of old was famous for these, and so destroyed. From hence came all the idolatry of the other cities, see v. 2.

c.

6. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus, and when I saw her, I wondred with great admiration.]

6. And beside her idolatries and uncleanesse, she was represented as a great persecuter of Christians, (see c. 1. d.) at this sight of a woman thus represented, in all glory, and then drunk with blood, and vomiting it out, I was much astonished.

7. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mysterie of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.]

7. And the angel that shewed it me, v. 1. told me the interpretation of it, viz. that it was designed by God to represent the Roman heathen power, the seven hills on which it was built, and the ten Kings confederate with it.

8. The beast that thou sawest, was, and is not, and shall ascend out of the bottomelesse pit, and go into perdition, and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast, [d] which was, and is not, * and yet is.]

8. And the scarlet beast v. 3. on whom this power is seated, and which blasphemeth and defieth the God of heaven, i. e. the person of the Emperor, in whom this power is vested, at the time to which this part of the vision refers, (see note 2.) is one which was in power, but at this point of time, i. e. after Vespasian's return out of Judæa, was out of it, but shall come to it again, sent, as it were, out of hell, to persecute the Christians. And when he, i. e. Domitian, shall have delivered up the Empire again to Vespasian, upon his return out of Judæa, and for some years become a private man again; this shall be matter of great admiration and astonishment to all that are not Christians, wheresoever they are, seeing by this means, that the persecutor of Christians is gone out of power (and when he comes in again, shall not continue long, but himself be cruelly butcher'd, v. 8. and 11.) and Vespasian a favourer of the Christians, but destroyer of the Jews, is come in again, even while Domitian was alive, which made it the more strange.

* although it be contrary to

d.

† sense viz.

9. And here is the † mind which hath wisdome, The seven heads, are seven mountains, on which the woman sitteth.]

9. This is the meaning of the riddle, The seven heads are the seven hills, which are so famously known in Rome.

* they are viz.

10. And * there are seven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.]

10. And beside they denote the seven Kings or Emperors thereof, (that have had any thing to doe with the Christians) which are here to be numbred from the time of the beginning of these visions, till this of the writing of them: Of them five are dead, all of violent deaths, poisoned, or killed by themselves, or others, viz. Claudius, Nero, Galba, Otho, Vitellius, one then reigned, viz. Vespasian, and a seventh was not yet come to the Kingdome, viz. Titus, who when he should come to it, should reign but two years and two moneths.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.]

11. And Domitian described v. 8. as he that was, and is not, i. e. one that in Vespasian's time, while he was busie in other parts, exercised all power at Rome, and was called Emperor, is the eighth, i. e. comes to the Empire after those seven, being the son of one of them, to wit of Vespasian (in whose time also he held the government of Rome) and this a wretched accursed person, a cruel bloody persecutor of the Christians, and shall be punisht accordingly.

12. And the ten horns which thou sawest are ten Kings, which have received no kingdome as yet, but receive power as Kings one houre with the beast.]

12. As for the ten Kings of the barbarous nations, noted by the ten horns, v. 3. those which (though after, v. 16. they shared the Roman Empire, yet) as yet had not done so, had no Kingdome as yet within the Roman Territory, they for a small time complyed with the Roman power.

13. These have one mind, and shall give their strength and power unto the beast.]

13. And did as the Emperor did, persecuted the Christians in their Territories.

14. These shall make [e] war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him are called and chosen and faithful.]

14. And having done so, they shall ere long be subdued to the Christian faith, according to God's promise that Christ should be King of King's, &c. i. e. that Kings and Potentates should be subdued unto him, and (according to the reasonableneſſe of it) that the Christian faith consisting of nothing, but patience and perseverance under persecutions, without any resisting, or rebelling against the persecutors, should at length approve it self to Kings and Potentates, and prevail upon them, to embrace the faith of Christ.

c.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.]

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall [f] make her desolate, and naked, and shall eat her flesh, and burn her with fire.]

15, 16. And he saith unto me, The waters, i. e. the people of several nations, that were under the Roman Emperor so lately, And the ten Kings of those nations that had no power or kingdome, within the Roman Territories, v. 12. shall invade the Roman Empire, and at length spoil the City of all the bravery, and deprive them of many of their former dominions, and set the City (a third part of it c. 16. 19.) on fire, (see Procop. Vand. l. 1.)

f.

† to do his pleasure, & to make one decree or edict. ποιῆσαι τὴν γνώμην μίαν, καὶ δόγμα μίαν γνώμην

17. For [g] God shall put in their hearts † to fulfill his will, and to agree, and give their kingdome unto the beast, until the words of God shall be fulfilled.]

17. And all this an eminent act of God's providence both that all

g.

all those nations should first confederate with the Romans, and also that they should now break off, and execute God's vengeance upon them.

18. And the woman which thou saweſt is over the Kings of the earth.] 18. And the woman which thou saweſt, is that great city, which * reigneth the Roman power, which hath many Princes under her, or the Empire of Rome, and the world. * hath the kingdome ἔχουσα βασιλείαν

Notes on Chap. XVII.

a. Κοκκινον θηρίον

That the beaſt here muſt ſignifie the Idolatrous heathen worſhip, may be thought, by comparing this verſe with c.13.1. There the beaſt, whereby that is acknowledged to be repreſented, is ſaid to *have ſeven heads, and ten horns, and upon the heads the name of blaſphemy*, And ſo here, much to the ſame purpoſe, the *beaſt is full of names of blaſphemy, having ſeven heads and ten horns*. But it muſt be obſerved 1. that there are more *beaſts* than one, mention'd in theſe viſions, and not all ſignifying the ſame, but viſibly divers things, and that difference obſervable from other circumſtances. As 1. here is the addition of κοκκινον *ſcarlet-coloured*, which refers to the colour of the *Imperial robe*, which was ſuch, ſaith *Pliny Nat: hiſt:* l. 22.2. And ſo that inclines it to ſignifie the Emperor in this place, and though θηρίον a *beaſt* may ſeem a mean title, to repreſent ſo great a perſon, yet when it is conſidered, that *rage* and *cruelty*, and all manner of uncleanneſſe, may be found in an heathen Idolatrous Emperour, all theſe being ſo fit to be repreſented by a θηρίον, or *wild beaſt*, ſuch an Emperour as this, may well own that title. *Secondly*, here is a *woman ſitting upon that beaſt*, which makes it differ again from that repreſentation c.13. And this woman appears to bee the *whore* in the firſt verſe of this chapter, for being there told by the Angel, that he ſhall *ſee the judgment of the great whore*, it follows immediately, *he carried me, and I ſaw a woman* &c. Now that this *woman* or *great whore* is the Imperial power of heathen *Rome*, appears by her *ſitting upon many waters, ſitting* there, noting *rule* and *dominion* (as the many *waters* is great *multitudes of people*) and ſo by the *Kings of the earth committing fornication with her*, v. 2. Agreeable to which it is, that the *Beaſt* whereon ſhe ſits, ſhould be the perſon of the Emperour, in whom that power was veſted, or ſeated, as we ſay, which is farther expreſt v. 7. by the *beaſts carrying the woman*, the Greek word βαστάζειν there, being that which belongs to carrying of burthens, &c. on ſhoulders, and that we know, is figuratively applied to power or government, *Iſ.9.6. the government ſhall be upon his ſhoulders*. And ſo likewiſe by verſe 18. it is as evident, that the *woman* is that *great Imperial City which reigneth over the Kings of the earth*. As for the ὀνόματα βλασφημίας the *names of blaſphemy*, they are moſt ſignally appliable to *Domitian*, who called himſelf *Lord God* (ſee c.13.note c,) and *oppoſed* the *true God*, and ſet up many *falſe idol gods*, in defiance of him, which is the moſt real *blaſphemy*, and is ſo ſtyled by the Author of the book of *Maccabees*. And to conclude, that this *beaſt* here is a perſon, and an Emperour (and not the heathen worſhip ch. 13. 1.) it is evident by v.11. where, of the Kings mention'd v. 10. this *beaſt* is ſaid to be the eighth, and by the addition of [*he that was and is not*] it is as clear, that it was *Domitian* at the time, when he had delivered up the *Empire* to his *Father Veſpaſian* at his return from *Judea*, being ſhortly to return to it again. Which with the reſt of the deſcription of him v.8. is appliable to no other, but to him, ſee *note* d.

Γυνὴ κάθηται ἐπ' αὐτῶν

Ὕδατα πολλὰ ἡ Καθημένη

Βαστάζει

Ὀνόματα βλασφημίας

That theſe *ten horns*, or Kings, were thoſe *barbarous nations* that lay on the *North* of the *Euxin ſea*, and of *Dannbius*, and the *Rhene*, (which were the ordinary bounds of the Roman Empire on that ſide) the number of them will ſufficiently evince, *Procopius* reckons them up to that number of ten, *Oſtrogothi*, *Viſigothi*, *Vandali*, *Gepidæ*, *Longobardi*, *Heruli*, *Burgundions*, *Huns*, *Franks*, *Saxons*. Of theſe it is ſaid v. 12. that they were ten Kings οἵτινες βασιλείαν οὔπω ἔλαβον, *which had not yet received the kingdome*. This cannot be underſtood, that they had as yet (in that point of time, to which the *viſion* belonged) no dominions of their own, for they are called Μίαν βασιλεῖς *ten Kings*, and it is evident in *ſtory*, that thoſe *barbarous Nations* had their ſeveral Kings in that time. The meaning then muſt be, that they had as yet no Dominion within the Roman Territorie, (but only made ſudden incurſions into it) their receiving the Kingdome, being when they ſhared the Empire among them. So the Fathers in the time of perſecution interpreted it, *Romani imperii abſceſſio in decem reges diſperſa*, ſaith *Tertullian*, *the departure of the* Roman Empire *diſperſed into* ten Kings, *& decem regibus, in quos dividetur, quod nunc regnat imperium*, ſaith *Irenæus*, *the* ten Kings *into which the Empire, which now reigns, ſhall be divided*, And then, before they came to this having a kingdome, dominion in the Roman Territories, it is ſaid of them, that as Kings they receive power with the beaſt, i. e. join, and comply, and act with the beaſt, aſſiſt heathen *Rome* in perſecuting the Chriſtians, (but that only μίαν ὥραν *one houre*, a *ſmall ſhort* while) which is farther expreſt by *having one mind, and giving their ſtrength and power to the beaſt*. What point of time it was, when this was done, being but μίαν ὥραν *for a ſhort ſpace*, is the onely matter of difficulty. And here 1. it is clear, that this time here pointed to is before they took kingdomes within the Roman Territorie, both by the βασιλείαν οὔπω, *they had not yet received the kingdome*; and becauſe when they did ſo, they did *make deſolate and eat her fleſh*, v.16. and therefore the vulgar Latines reading [*poſt beſtiam*] *after the beaſt*, (as if it were μετὰ θηρίον, not μετὰ θηρία) muſt needs be an error. 2dly, It muſt be before the Emperours became Chriſtian, for θηρίον *the beaſt* ſignifying the Roman Idolatry, not ſimply, but having power and perſecuting Chriſtians, their giving that power to the *beaſt*, ſuppoſes it to be, while it is the *beaſt*, i. e. heathen and perſecuting. 3dly, It muſt be before theſe barbarous nations had received the faith, for after, they would not join with the *beaſt*, and that is an argument again, that it was before they got poſſeſſion of any piece of the Roman

b. Ἐκ τοῦ Πόντου

Βασιλείαν οὔπω ἔλαβον

Δέκα βασιλεῖς

Ἐξουσίαν παραδίδοναι μετὰ θηρίου

Μίαν ὥραν

Μίαν γνώμην ἔχουσι

Ἡ γυναικὸν ἐστὶν

man dominion. for it is manifeſt in ſtory, that a great part of theſe nations were Chriſtians, though *Arians*, before that. For the *firſt* of them that came on the South of *Iſter*, (which is *Danubius*, when it toucheth upon *Illyricum*) were thoſe, who in the time of *Valens*, obtained of him to come into *Thracia*, and to dwell on that ſide of *Iſter*, and to defend that limit of the Empire againſt the other *Goths*, that were *Pagans*; ſee *Theodor.* l. 4. c. *ult.* *Sozom:* l. 6. c. 37. *Paulus Diaconus hiſt: Miſcel:* l. 12. c. 14. and *Ammian: Marcel:* And from theſe *Arian Goths*, ſwarmed afterwards thoſe, which invaded *Italy*, *Africk*, *Spain*. As for the ſhort incurſions, which the *Goths* made into *Aſia*, or the *Franks* into *Gallia*, in the time of *Gallienus*, and of *Claudius*, wherein the Chriſtians ſuffered much by them, (and the *ſpace* would fit μίαν ὥραν well) that cannot be it neither, becauſe then they did not give their ſtrength and power to the *beaſt*. 4^thly, then, that which is the moſt probable is this, That the Chriſtian religion was propagated among thoſe barbarous people, and was not publickly perſecuted by them, whiles the Roman Emperours from time to time did moſt bloodily purſue it. That it was ſpread among them, that one place in *Tertullian adv: Jud:* c. 8. may ſuffice. *Et Britannorum inacceſſa loca Romanis, Chriſto vero ſubdita, & Sarmatarum, & Dacorum, & Germanorum, & Scytharum & abditarum multarum Gentium* &c. *The places which the Romans had not come to, were ſubdued to Chriſt, the Britains, the Sarmatians, the Dacians, the Scythians, the Germans, and many ſecret Nations.* Which words do plainly point at thoſe very nations which afterwards overrun the Empire. And there are not related any perſecutions in thoſe parts, which would not have been altogether omitted in *Eccleſiaſtical hiſtory*, if there had been any *publick authoritative perſecution* there. And it is obſervable here in *England*, from the days of King *Lucius* until the reign of *Diocletian*, (when *Alban* the *Proto-martyr of England* ſuffered) the Chriſtians continued in peace and quietneſſe, ſee *Bede Eccl: hiſt:* l. 1. c. 4. Hereupon it may be collected that *Diocletian* being a violent and furious perſecuter, that extended his perſecutions to all parts of his Empire, at leaſt in the two laſt years of his reign, a *vigorous* and *active Prince*, that enlarged the *limits* of the Empire, particularly to thoſe Northern parts, *Dacia reſtitutâ porrectis uſque ad Danubii caput Germania Rhetiaque limitibus, having recovered* Dacia, *and reacht out the limits of* Germany, *and* Rhetia, *as far as the head of* Danubius, as it is ſaid of him in the *Panegyrick ad Dioclet: & Maximian:* (and more particularly *Pomponius Latus* in that ſhort hiſtory which he gives of *Diocletian*, ſpeaks to the very point of time, *Diocletianus rebus toto Oriente compoſitis, Europam repetiit, ubi jam Scytha, Sarmatæ, Alani, & Baſterna jugum ſubiverant, una cum Carpis, Cattis, & Quadis*, &c. *Diocletian having compoſed affairs over all the Eaſt, returned to Europe, where the Scythians, Sarmatians, Alans, and Baſternians, together with the Carpi, Catti, and Quadi, and others had already undergone, and ſubmitted to his yoke*; ſo that at the time when he triumphed for the *Perſian victory*, theſe Northern people were brought under ſome yoke. which was in the eighteen h year of his Empire, ſee *Euſeb: in Chronic:* and then in the ſame year he, and *Maximian* contrived and decreed the general perſecution over the whole Empire, which before that time was but in ſome parts, ſee *Euſeb:* l 8. c. 1. & 9.) From theſe conſiderations, I ſay, it may be collected, that this was a time in which the *Pagan* bordering Princes might be ſtirred up in compliance with ſuch Emperors, to perſecute poor Chriſtians within their Territories, and yet that *perſecution* laſt but a very ſhort time, partly, becauſe the condition of that ſort of people is, to be reſtleſſe, and always attempting ſomewhat upon their neighbours, that did thus *awe* them, being *impatient* of any yoke and partly, becauſe *Diocletian* reſigned the Empire about two years after. That we cannot attain unto a full *knowledge* of the proceedings of that time, the reaſon of *Baronius* is good, becauſe no *writer* of that time (who did ſet down by way of *Hiſtory* the actions of *Diocletian*) is extant, the work of *Claudius Euſthenius* his *Secretary*, who did write the actions of him, and his *three collegues*, being periſhed. In this obſcurity of the time we can but gueſſe, but this *conjecture* is probable, and ſuits well with μίαν ὥραν the *ſhort ſpace*, and all other *circumſtances* of the *context*.

The word μυσηεῖον ſignifies a *ſecrecy*, It is alſo an *unclean* word ſet by *Achilles Statius* to ſignifie the *nakedneſſe* of a *woman*, Among the *Gentiles* it was uſed to denote their *ſecreteſt Idol-worſhips*, their τελετὰς and ἐποπτείας, which being for the moſt part very *unclean* and *abominable*, as in their *Eleuſinia ſacra*, &c. they were generally ſtyled μυστήρια, and divided into μεγάλα and μικρὰ, their *greater* and *leſſer myſteries*. Theſe, ſaith *Tertullian*, the *Gnoſticks* imitated, and had in their *worſhips* curtains drawn, and *ſilence* ſtrictly kept to vail, and keep *ſecret* what they did. Hence is it, that this word is here thought fit to expreſſe the *Idolatry* and *heathen worſhip* of this *city*, which had generally this of *uncleanneſſe* joined with it. c. Μυσηεῖον

That *Domitian* had and exercifed all *power* at *Rome* in his Father *Veſpaſian's* time, whilſt he was employed abroad in *Syria* &c. appears by *Tacitus*, who ſaith of him diſtinctly, *Domitianum Cæſarem conſalutatum*, &c. *that* Domitian *was ſaluted by the name of* Cæſar, *Hiſt.* l. 3. *in fine*, and *nomen ſedémque Cæſaris Domitianus acceperat*, Domitian *had received the name and throne of* Cæſar, *l.* 4. *in initio*, and by all other writers of thoſe times; At the return of *Veſpaſian* he was diveſted of his power, and ſo though he had been *Emperor*; and ſtill continued *alive* at that point of time, to which this part of the *viſion* refers, yet 'tis true of him, οὐκ ἔστι *he is not*, by which it may be gueſt at what time theſe *viſions* were written, at leaſt to what time this *viſion* refers, *viz.* to the time of *Veſpaſian*, after his return out of *Syria*, the *war* being left unto *Titus*. And this diſtinctly appears v. 10. by the enumeration of the *eight Emperours* there, of which *Claudius* being the firſt, *Nero* 2^d, *Galba* 3^d, *Otho* 4^th, *Vitellius* 5^t, it is there ſaid, *five are fallen, and one is*, i. e. is now alive at this point of the *viſion*, viz. *Veſpaſian*, and *Titus* the *ſeventh* is not yet come, and after his ſhort *reign*, then v. 11. follows this ſucceſſor of his, *Domitian*, deſcribed, as here, by the title of [*he which was, and is* d. Θεὸν ἐτι ἦν, καὶ οὐκ ἔστι, καὶ παρεῖναι δεῖ

not;

Ἐκ τῶν ἑπτά not, and is the eighth] (for ſo he was) and is ἐκ τῶν ἑπτά, of, or, from the ſeven, i. e. the ſon, or off-ſpring of one of them, viz. of *Veſpaſian*. This perſon being a great *perſecutor* of Chriſtians, God's judgments were remarkably to fall upon him, which is the meaning of ὑπάγει εἰς ἀπώλειαν, *he goeth to perdition*, v. 11. For he was *butcher'd* by his own *ſervants*, and *Apollonius Tyanæus* the great *Magician*, is ſaid to have cryed out at *Epheſus* many miles off, at the minute when he was kill'd, *ſtrike the Tyrant, ſtrike the Tyrant*, and to have told them, *Beleive it, the Emperour is kill'd this very moment*, which the *Devil*, it ſeems, (whether from this and the like *prophecies* of *God* here, or by his ſpeedy conveyance of what he ſaw, I cannot affirm) by his familiarity with that *Magician*, enabled him thus to declare.

Πόλεμον ἀπωλείας

c. Πολεμήσουσι μετὰ τοῦ ἀρνίου *Warring with the Lamb*] ſignifies oppoſing and perſecuting Chriſtianity, not as if there were ſet battels between them and Chriſtians, but ſuch as are ſuppoſeable againſt thoſe, whoſe principle was to *ſuffer*, not to *reſiſt* the perſecuting Emperors, (under whom they were) For this is the condition of the *Lamb* here to endure, to be *ſlaughter'd*, but not to fight again. This is here ſaid of theſe *ten Kings* (confederate with the *Romans*) that they ſhould thus *war*, i. e. be uſed as *ſouldiers* to execute the *Romans* bloodineſſe upon Chriſtians, and this is true of the *Goths* and others, while they were confederate with *heathen Rome*; though ſoon after, they themſelves came over to Chriſtianity, (though moſt to *Arianiſme*) no doubt much forwarded therein, by ſeeing the *patience*, and *conſtancy* of *Chriſtian Martyrs*, who have no other way to overcome their enemies, and ſo in that only reſpect are ſaid to conquer them here, i. e. to bring them to Chriſtianity, and ſubject them to *Chriſt's kingdome*. For of *Alaricus* 'tis clear that he was then a *Chriſtian*, and ſent *Embaſſies* to *Honorius* by *Biſhops*, (ſee *Sozomen* l. 9. c. 8.) and that *Attalus* was *baptized* by *Sigeſarius* a *Gothiſh Biſhop*, and by that was the dearer to *Alaricus*, and all the *Goths*, c. 9. And that in reverence to S. *Peter*, *Alaricus* gave mercy to all thoſe that fled to his *Temple* for *Sanctuary*, and reſtored all that was taken out of the *Church* (by a *Gothiſh ſouldier*, who aſtoniſht with the richneſſe of the ſight, told *Alaricus* of it) and at the putting all in their places, ſung an *hymne* to *God*, *Barbarians* and *Romans* together, ſaith *Oroſius* l. 7. c. 20. 39. and ſo 'tis clear of the greateſt part of the army.

Ἡγεμονεύειν πολέμου πέρᾶν f. The *Goths* and *Vandals* overrunning *Italy* and *Rome* it ſelf, (*Alaricus* the *Goth*, and *Genſericus* the *Vandal Kings*, and divers others, πολλῶν ἡγεμονευόντων πολέμων, *many Kings making inſurrections*, ſaith *Sozomen*) is famouſly known in ſtory, ſee *Socrat.* l. 7. c. 10. *Sozom.* l. 9. c. 6. Of the *ſpoils* alſo that were made by them Hiſtorians are plentiful, eſpecially *Procopius*; Of *Alaricus* and his, that they left nothing behind them, either of private or publick treaſure, the Commander giving order to his ſouldiers, ſaith *Sozomen* l. 6. 9. ἐᾶσαι τῶν Ῥωμαίων πλοῦτον ἁρπάζειν, *to plunder all the wealth of the city*, and ὡς ἂν δύνωνται πλεῖστα καὶ οἴκοι λαμβάνειν, *as neer as was poſſible, to ſpoil every houſe*; Of *Genſericus*, that he brought by ſea to *Carthage*, a vaſt deal of *gold* and *ſilver*, And that he rob'd the *Temple* of *Jupiter Capitolinus*, or *Olympius*. So *Socrates* of *Alaricus*, that they took the city and rifled it, and τὰ πολλὰ τῶν θαυμασίων ἐκείνων διαμόνων κατέκαυσαν, *burnt many of thoſe admirable ſpectacles*. So alſo that they conquer'd many *Provinces* of the *Romans*, and poſſeſt them as their own, as *Dacia*, *Pannonia*, *Thrace*, *Illyricum*, *France*, *Spain*, *Africk*, *Italy* and *Dalmatia*, which is here called the *eating* of the *fleſh* of the *whore*. As for their *burning* of the *city*, (though that ſignifie not their *burning* it all down to the ground, but onely πολλὰς τῶν πόλεως οἰκοδομὰς *many buildings of the city*, and in *Socrates*, *the many admirable ſpectacles there*) that is known to bee done by *Totylas* at the firſt entring the *city*, though *Belliſarius* was a means, that 'twas not all *burnt* down, ſee *Procopius Goth.* 4. and *Sozomen* l. 9. c. 6. This being done in the time of *Honorius* the Emperour, and *Innocentius Biſhop* of *Rome*, and ſo in time of *Chriſtianity*, may be thought not to belong to *heathen Rome*; But then 'tis obſervable, 1. that by the providence of *God* not onely *Honorius* himſelf was out of the city, but that *Innocentius* (after the firſt taking of it, before the ſecond) was like *Lot* out of *Sodom* (ſaith *Oroſius* l. 7. c. 39.) removed out of that *city* to *Ravenna*, where the Emperor was, on occaſion of an *Embaſſy* mention'd by *Sozomen* l. 9. c. 7. and by *Zozimus*. 2dly, that there were at that time, very many profeſſors of *Gentiliſme* there, in the *Senate*, not only in the *city*, as may appear by that paſſage in *Sozomen*, that at the firſt ſiege, ἀναγκαῖον ἐδόκει τοῖς Ἑλληνίζουσι τῆς συγκλήτου βουλῆ τῷ Καπιτωλίῳ, καὶ τοῖς ἄλλοις ναοῖς *The Gentiles of the Senate*, or thoſe of the *heathen* profeſſion there, *thought it neceſſary to worſhip and ſacrifice in the Capitol and other heathen Temples* (which 'tis clear were then among them) ſome *Thuſcian Magi* being ſent for by *Attalus* the ὕπαρχος or *Governour* of the *city*, who promiſed by *thunder* and *lightning*, to drive away the *Barbarians*. And another paſſage there is in *Sozomen* c. 9. that upon the miſcarriage of *Attalus*, (his loſing that dignity of *Emperour*, of which he was ſo ambitious, that he would not be content to be a partner with *Honorius*) ἐδυσφόρουν Ἑλλῆνες τε &c. the *Gentile Idolaters*, that were in the city, and thoſe of the *Arian* party, were extremely troubled, the *Gentiles* gueſſing by *Attalus*'s inclination and former courſe, (being but now lately become *Chriſtian*, ſince from being ὕπαρχος *Governour* of *Rome*, he was now joined with *Alaricus* and *chriſtned* by a *Gothiſh Biſhop*) εἰς τὸ φανερὸν ἑλληνίζειν ἀυθὶς ἠρῶντο, did verily beleive, that he would *profeſſedly* favour, and ſet up *Gentiliſme*, καὶ τοὺς πατρίους ἀποδίδοναι ναοὺς καὶ ἑορτὰς καὶ θυσίας, *and reſtore the antient temples, and feaſts & ſacrifices*; And indeed 'tis clear by the paſſages of the ſtory, that though the *heathens* in *Rome* were the men that called *Alaricus* to their aſſiſtance, to take the *patronage* of them, yet by *God*'s turning of things it fell out, that they beyond all others found the *vengeance* of his coming to light heavily upon them. Nay, 'tis *Oroſius*'s obſervation, that *God* permitted *Alaricus* to enter the *city*, that he might bring contumely and reproach upon the *Idolaters* or *Heathens* there, and give the triumph and victory to *Chriſtian* religion over *Gentiliſme*, now conquer'd and laid proſtrate; and that many *Gentiles*, or *Pagans*, aſtoniſht with what they ſaw thus brought

brought to passe, quite contrary to their expectation, turned *Christians*, by this means, l. 7. c. 39. *Thirdly*, it was the common complaint of the *Gentiles* at that time, that the reception of *Christianity* had provoked the *Gods* to send these vastations upon them, the direct contrary of which is at large shewed by *Salvian de providentia*, viz. that the *Christians* were the only *preservers* of the world, and indeed it is clear by the story, that had it not been for them, *Rome* had been quite destroyed; For, saith *Sozomen*, *Alaricus* when he took it, commanded his *souldiers* to rifle the city &c. but αὐδοι τῇ παρὰ τ̃ Ἀποστόλων Πέτρου, ἄσυλον τὸ περιέξαι τ̃ ἀεὶ τ̃ αὐτῇ παρὰ ἁπάντων, μεγάλῳ τινὶ, καὶ πολὺν χῶρον ἐκέχυτο, *through reverence to S. Peter, he commanded that the Church built about his Tomb, which takes up a great circuit* and could hold a great multitude, should be a *Sanctuary* to all that would make use of it, (And *Isidore* adds, that of those that were by the *souldiers* found out of the *Churches*, as many as named the name of *Christ*, or the *Christian Saints*, were constantly spared by the *souldiers*, and that thus many *thousands* did escape) by which means the *Christians* were generally delivered and saved from the general destruction, (and also with them some *Gentiles*, saith S. *Augustine de Civ: Dei* l. 11. c. 1. which fled with the *Christians* to the monuments of the *Martyrs*, and the *Basilica* of the *Apostles*) and so were the σωζόμενοι, or *escapers* here too, as before among the *Jewes* at the *destruction* of *Jerusalem*. And, as he saith, τοῦτο γέγονεν &c. this was the cause that *Rome* was not quite destroyed, those that were saved there in that *Sanctuary* (διασωθέντες, saith he) being many, who afterward rebuilt the *city*, c. 9. And *Sozomen* c. 10. hath a famous story to this purpose of a young *souldier*, that having taken a very handsome *Christian* woman, and being by her constancy kept from defiling her, carryed her to the *Basilica*, that so she might be safe from all others, and kept pure for her own husband, And S. *Jerome* on the other side tells of some *Christians*, which thinking by dissembling or concealing their *religion*, to save themselves, were miserably used, but at last being discerned to be *Christians*, were released and carryed safe to the *Basilica*, see *Jerom: Ep:* 16. *ad Princip: & Ep:* 8. in the former mentioning this of *Marcella* and *Principia*, in the latter of *Proba*, *Juliana*, and *Demetrias*. But then *fourthly*, (which is most to be considered) even the sins of *Rome Christian* at this time, were so great, as most justly to bring these judgments upon them, those *Gentile* sins of all manner of *unnatural* villany, being most frequent among them, which were with as much reason now to expect the fury of *God*'s wrath to be poured out on such vile impure *Christians*, as before we found the judgments that fell on the impenitent *Jews*, to have lighted on the *Gnostick Christians* of that people, and that age. To this purpose, 1. 'tis *Sozomen*'s affirmation, that 'twas then the judgment of prudent men, that this that befel *Rome*, was from the wrath of *God* (ὑπὸ θεοσεβείας πάντα συμβαίνειν τοῖς Ῥωμαίοις καὶ πολὺ ὧν εἰς τὸν ὑπὸ πολλῆς βακχείας καὶ ἀκολασίας εἰς ἄνδρας καὶ ξένους ἁμαρτόν) as *a punishment of what they had done upon themselves and strangers*, *through sloth and incontinence* (which sure refers to the sins of *Sodome*, *pride* of the *flesh*, *pampering*, and *idleness*, and the effects of that, all *unnatural lusts* both on *themselves* and *strangers*, (as the *Sodomites* on the *Angels* that came among them, and therefore *Orosius* said of *Innocentius*, that he was rescued as *Lot* out of *Sodome*) though the *Translator* there make it to be but *injustice* and *oppression* of the poor, mistaking them for the ξένοι *strangers* there. 2*dly*, 'Tis the joint affirmation of *Socrates* and *Sozomen*, that a *Monk* of *Italy* coming in haste to *Rome*, to intercede, and perswade *Alaricus* to spare the *city*, he answered him, ὡς οὐχ ἑκὼν ἐπὶ τοῦτο ἔλθοι, *that he did not voluntarily set upon this enterprise* (just as *Titus* profest of *Jerusalem*) ἀλλὰ τις συνεχῶς ἐνοχλῶν αὐτῷ βιάζοιτο, καὶ ἐπιτάττοι τ̃ Ῥώμῃ πορθεῖν, *but that some body continually importuned and enforced him, commanding him that he should destroy Rome*, which at last he did. These are the words in *Sozomen*, and in *Socrates* to the same sense, οὐκ ἐγὼ ἐθελοντὴς τὸ ἔργον πεφόρμαι, ἀλλά τις καθ' ἡσυχίαν ἐνοχλεῖ μοι βιαιότερόν τε λέγων, ἄπιθι, πολιόρκει Ῥωμαίων πόρδονον πόλιν, *I go not a voluntier about this businesse, but some body is very troublesome to me, tormenting me, and saying, Go, and destroy the city of Rome*, which as it is the clearing of those words here v. 17. *God put into their hearts*, &c. so it signifies the great sins of this place, which thus brought *God*'s judgments upon them. 3*dly*, 'Tis the plain acknowledgement of *Salvian* every where throughout his books *de Providentia*, that the impieties of *Christians* were so great, and particularly those *abominable* commissions and customary practises of all *unnatural uncleannesses*, (which have been constantly the *destroying* not only of the *Canaanites* &c. but of the *Jews* and the *Christians*) that it was *God*'s will they should thus be punished by the *Barbarians*, who though they were very weak and slothful, not fit for *war* at all, in comparison of the *Romans*, yet were, saith he, more *chast* and *pure* then they, and so were appointed by *God* to be *scourges* of them. See l. 7. And again, that the *Barbarians* being *Christians*, though *Arians*, were much more tolerable then these, which though not all *Arians*, were many very *abominable* livers.

The strangeness of this *judgment* on that *city*, and the immediate hand of *God* in it, will appear (beside what hath been said of some body *molesting*, and *forcing Alaricus* to it *note* i) by these three things, 1. by the *suddenness* of the taking of it, so suddenly, that when word was brought to *Honorius* to *Ravenna*, that *Rome* was *destroyed*, he thought they had meant a *cock* called by that name *Roma*, as *Prosper* hath it *in Chronico*, and this is referred to in the *vision*, c. 18. 10. *For in one day thy judgment cometh*, and v. 19. *for in one houre she is become desolate*. 2*dly*, That they made such speed in rifling it, that when one would think *three years* had been little enough to obey *Alaricus*'s command, in searching out, and taking away all the *treasure* of the *city*, all *Historians* agree, that they were but *three days* about it, onely *Marcellinus* saith, that the *sixt day* after *Alaricus* entred, he went out again. 3*dly*, That *Alaricus* having thus taken, and rifled, and possest the *city*, should neither stay in it, and keep it, nor go on with his *army* against the *Emperour*, but absolutely retire, so soon after so strange a successe; as if God that

g. Θεὸς ὤκνει τὸν πόλεμον

had ſent him on this meſſage, or ſervice on purpoſe, and never ſuffered him to be quiet till he had done it, as ſoon as the work was done, for which he ſent him, had immediately recalled him, and not permitted him to goe one ſtep farther, and ſo only uſed him as a means to deliver up the *city* to the Chriſtians, the *Idolaters* being generally *deſtroyed* out of it by this means, and the *Chriſtians* as generally preſerved.

Paraphraſe.

CHAP. XVIII.

1. And another repreſentation I received of the deſolation that was to befall heathen Rome by Alaricus &c. and of the conſequents of it, For me thought I ſaw a mighty Angel come down from heaven in a moſt glorious manner, or with power to diſabuſe the world, and ſhew them what they ſaw not before, viz: how falſe it was that was ſaid of that city, that it was eternal.

1. AND after theſe things I ſaw * another Angel come down from heaven, having great power, and the earth was lightned with his glory.]

* an Angel, ἄγγελον

2. And he cried aloud, that all might hear, ſaying, That great heathen city, ſo like Babylon of old, for greatneſſe, populouſneſs, heathenism, luxury, oppreſſing the people of God, is now deſtroyed, faln from that eternity it dreamt of, and is now overrun with Barbarians (ſo ſcorn'd before and hated by them) i. e. Gothes and Vandals &c. as with Satyrs and Owles, Zim and Ohim &c.

2. And he cried mightily with a ſtrong voice, ſaying, * Babylon the great is faln, is faln, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hatefull bird.]

3. And this is a moſt juſt puniſhment of her foul Idolatries, which ſhe hath infuſed into other Nations, as farre as her power extended, and of her great pride, and luxury, the expences laid out on which, were the inriching of the Merchants of other Nations, which brought in fewel to the feeding, materials to the ſupporting of it.

3. For all nations have drank of † the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich * through the abundance of her delicacies.]

† the bitter wine, ſee note on c. 14. c.

* by the power of her pride, ἐκ τῆς δυνάμεως τῆς ὕβρεως αὐτῆς, ſee note on 1 Tim. 5. c.

4. And another voice, me thought, I heard, warning all Chriſtians to come out of her, i.e. firſt to abſtain ſtrictly from all communicating with her ſins (contrary to what the looſer ſort of Chriſtians did) And 2dly, to depart out of the city (as the Emperor Honorius, and the Biſhop Innocentius did, to Ravenna, at the time of Alaricus's ſiege) And 3dly, to flie to the Baſilica or Chriſtian Church, at the time of plundering or deſtroying Rome (as the Chriſtians did) as the only way of reſcuing them from the deſtruction.

4. And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.]

5. For the voice or crie of her ſinnes is come to heaven, and now the vengeance is come upon her.

5. For her ſins have reached unto heaven, and God hath remembred her iniquities.]

6. Now ſhe ſhall be payed for all her provocations, and as ſhe hath meted to others (the Chriſtians perſecuted by her) ſo ſhall it be by the Goths &c. meted to her with advantage; ſhe hath mixt a poyſonous cup, a mixture of wine and myrrhe, in ſeducing ſome, and perſecuting others, and now ſhe ſhall have twice as much bitterneſs provided for her.

6. Reward her even as ſhe rewarded you, and double unto her double according to her works, in the cup which ſhe hath † filled, fill to her double.]

† mingled, mingle ἐκέρασεν, κεράσατε

7. For all her pride, & luxury, and haughtineſs, and blaſphemy in calling her ſelf Eternal, and pronouncing that ſhe ſhould never be ſubdued (ſee Iſa. 47. 7, 8.) now ſhe ſhall ſee ſhe is mortal, and ſubject to be overcome as well as others.

7. * How much ſhe hath glorified her ſelf and † lived deliciouſly, ſo much torment and ſorrow give her, for ſhe ſaith in her heart, I ſit a Queen, am no widow, and ſhall ſee no ſorrow.]

* In as much as ὅσα

† behaved her ſelf proudly, ſee v. 3.

8. For as a puniſhment of her pride & huge opinion of her ſelf, that ſhe ſhould reign for ever, on a ſuddain all together ſhall an huge vaſtation come upon her, a plague, and a ſlaughter, and a famine, and a burning of the city, a third part of it, ch. 16. 19. & 17. 16. (ſee note on ch. 17. c.) and all this a viſible judgment of God upon her, in whoſe hands are all the creatures, ready preſs'd for his ſervice, to execute his vengeance on his enemies.

b.

8. Therefore ſhall her plagues come in one day, death, and mourning, and famine, and [b] ſhe ſhall be * utterly burnt with fire; † for ſtrong is the Lord God who judgeth her.]

* burnt, κατακαήσεται

† for it is the ſtrong, ὅτι ἰσχυρὸς

9. When this comes to paſſe, then ſhall thoſe of the ten kingdomes, which have continued under her obedience, and joyned with her in her Idolatries and luxuries (ſee 1 Tim. 5. c.) lament and mourn for her, but not be able to aſſiſt her.

9. And the Kings of the earth, who have committed fornication, * and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning,]

* with her, and dealt proudly, μετ' αὐτῆς, καὶ στρηνιάσαντες v. 3.

10. But on the contrary forſake, and be afraid of bringing her any relief, the deſtruction coming, ſo ſuddainly, and irreſiſtibly (ſee note on ch. 17. c.) upon her.

10. Standing afarre off for fear of her torment, ſaying, Alas, alas, the great city Babylon, that mighty city, for in one hour is thy judgment come.]

11. And ſome looſe this will be to the merchants, v. 3. who will have many commodities lying on their hands, without any vent, no body being ſo rich, and ſo vainly luxurious, as theſe that are now deſtroyed.

11. And the merchants of the earth * ſhall weep, and mourn over her, for no man buyeth their † merchandiſe any more.]

* weep, κλαύσουσι

† wraight, γόμον

12. The

12. The * merchandiſe of gold and ſilver, and precious ſtones, and of pearls, and † fine linen, and purple, and ſilk, and ſcarlet, and all * Thyine-wood, and all manner veſſels of ivorie, and all manner veſſels of moſt precious † wood, and of braſſe, and iron, and marble,]

12. None trading ſo much in all the bravery of attire and of houſhold-ſtuffe, buying all that any would bring of any of theſe kinds,

* fraight v. 11.
† of fine linen, and of purple, and of ſilk, and of ſcarlet, βύσσου &c.
* Sweet wood θύϊνα
† or ſtone, the King's MS. reads λίθου

13. And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oile, and fine flour, and wheat, and beaſts, and ſheep, and * horſes, and chariots, and [c] † ſlaves, and ſouls of men.]

13. Of perfumes & feſtival plenty, of pompous attendants and bond ſervants. c.

and addition of horſes and chariots, and of hired ſervants,

* of horſes & chariots
† of bodies & the ſouls

14. And * the fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.]

14. Now is the enjoying of thoſe things which thou lov'ſt beſt

interdicted thee, and all the inſtruments of thy luxury and bravery, thy Epicuriſme and thy pride, have forſaken thee, never to return again, noting that Rome ſhall never be either the harbourer of heathen Idols, or the ſeat of the Empire any more, ſee v. 21.

* the harveſt of the deſire of thy ſoul, ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου

15. The merchants of theſe things which were made rich by her, ſhall ſtand afarre off for the fear of her torment, weeping and wailing.]

15. And when the merchants hear the

news, they ſhall ſtop their courſe, and divert to ſome other place, and doe the ſame thing, as if they were afraid of falling under the ſame calamities by approaching neer her,

16. And ſaying, Alas, alas, that great city, that was clothed in fine linen and purple and ſcarlet, and † decked with gold, and precious ſtones and pearls!]

16. And make complaints that they have loſt ſuch an excellent cuſtomer ſo ſuddainly.

† embroydered; κεχρυσωμένη

17. For in one hour ſo great riches is come to nought, and every ſhip-maſter, and all the company in ſhips, and ſailers, and as many as * trade by ſea, ſtood afarre off.]

17. And the ſame is the caſe of the mariners, whoſe wealth is in the ſea, there being now no occaſion of ſuch reſort to this place.

* deal in the ſea ἐργάζονται τὴν θάλασσαν,

18. And they cried, when they ſaw the ſmoke of her burning, ſaying, † What city is like unto this great city?]

18. And therefore they bewail her former greatneſs, and their own loſſe in her deſtruction.

† What was like, Τίς ὁμοία

19. And they caſt duſt on their heads, and cried, weeping, and wailing, and ſaying, Alas, alas, that great city, * wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſſe, for in one hour is ſhe made deſolate.]

19. And ſhall admire the ſuddenneſs & unexpectedneſs of it, ſee note on c. 17. e.

* by which, ἐν ᾗ

20. Rejoice over her, thou heaven, and ye holy Apoſtles and prophets, for God hath † avenged you on her.]

20. But as this is matter of bewailing to all theſe, ſo is it of rejoicing to the Angels and Saints in heaven, to the Apoſtles and rulers of the Church, the perſecuting and ſlaying of whom is it, which is thus puniſhed upon her.

† executed your judgment, ἐκρινεν τὸ κρίμα ὑμῶν

21. And a mighty Angel took up a ſtone, like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found * no more at all.]

21. And me thought an Angel of God took a ſtone as big as a milſtone (denoting this city) and threw it into the ſea, and expreſt his meaning in ſo doing to be, that he might repreſent the deſolation of that city, and its great change both from its being the harbourer and promoter of heathen worſhip, and the ſeat of the Empire, v. 14. (ſee note b.)

* no longer οὐ μὴ ἴδῃς,

22. And the voice of harpers, and muſicians, and of pipers and trumpeters, ſhall be heard no more at all in thee, and no craftſman, of whatſoever craft he be, ſhall be found any more in thee, and the ſound of a milſtone ſhall be heard no more at all in thee.]

22. And conſequently that all the jollity & gallantry, & populouſneſs of that place was now at an end. (ſee note b.)

† the lamp λύχνου

23. And the light of † a candle ſhall ſhine no more at all in thee, and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for [d] thy merchants were the great men of the earth, for by thy ſorceries were all nations deceived:]

23. And the times of thy jollity (expreſt by the nuptial lamps & ſolemnities) are now at an end,

(ſee note b.) And three eminent cauſes there are of this, 1. Luxury, which enriched ſo many merchants, and made them ſo great, 2dly, Seducing other people to their Idolatries, and abominable courſes by all arts of inſinuation,

24. And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.]

24. And 3dly, the perſecuting and ſlaying of the Apoſtles and other Chriſtians, and all the cruelties and unjuſt warres that this city hath been guilty of.

Notes on Chap. XVIII.

2. Βαβυλὼν

That the title of *Babylon* here is beſtowed on *Rome* in the *viſion* of her *deſtruction* is reſolved by S. *Auguſtine de Civ: Dei* l. 18. c. 2. *Ipſa Babylonia quaſi prima Roma, Roma quaſi ſecunda Babylonia eſt, Babylon was as a firſt Rome, and Rome is as a ſecond Babylon*; and ſo by *Tertullian adv: Mar:* l. 3. c. 13. *Babylonia apud Joannem, Romana urbis figura eſt, perinde magna & regno ſuperba, & ſanctorum Dei debellatricis, Babylon in S. John is the figure of Rome, as being, like that, a great city, proud of its dominion, and a deſtroyer of the ſaints of God*; and the ſame words are again repeated l. 3. *adv: Jud:* So 1 *Pet.* 5. 13. the Συνεκλεκτὴ ἐν Βαβυλῶνι, *the fellow-choſen*, or *fellow Church at Babylon*] is by the *Scholiaſt* affirmed to denote the *Church of Rome*, διὰ τὸ ἔνδοξον, *becauſe of the*

ſplendor of it, ſaith he, And ſo generally the antients underſtood it, and *Oroſius* hath ſet down the parallel betwixt them in many particulars l. 2. 2. And this being premiſed, will be a *key* to the whole *Chapter*, for *Babylon* is the note of an *heathen*, unclean, abominable *city*, and ſo belongs only to ſo much of *Rome*, as was then capable of that title, ſaith S. *Jerome ad Algas. qu.* 11. and *Ep:* 17. *ad Marcellam*, and not to the *Chriſtian* part of it. not to the *Emperour Honorius*, who was then a *Chriſtian*, and at *Ravenna* ſafe at that time from the *invaders*, nor again to *Innocentius* the *Biſhop*, who was by the ordering of *God*'s providence, betwixt the firſt and ſecond *ſiege*, reſcued (like *Lot* out of *Sodome*, or the *Chriſtians* out of *Jeruſalem*) out of the *city* to *Ravenna* alſo, nor generally to the *Chriſtians*, who were at laſt ſaved by flying to the *Baſilicæ*, and many carryed thither by the very *ſouldiers* that they might be ſafe (ſee note on c. 17. c.) who conſequently ſurvived to reſtore and re-edifie the *city*, a more *Chriſtian city* than it had been before; But to the *heathen* part of the *city*, and that polluted profaner ſort of *Chriſtians*, who (as was ſaid *note* on c. 17. c.) called this judgment (theſe enemies as their patrons) on the *city*, and by the *admirable diſpoſition* of *Gods* overruling hand of *Providence*, were themſelves the only men that ſuffered under it. So that the ſum of this *fall* of *Babylon*, is the *deſtruction* of the *wicked* and *heathen*, and preſerving of the pure and *Chriſtian Rome*, and ſo in effect the bringing that *city* and *Empire* to *Chriſtianity*. This being here ſet down obſcurely in *prophetick* ſtyle, by way of *viſion*, was but darkly underſtood before the coming of it, yet ſo far expected by *Chriſtians*, that the *heathens* did take notice of this their expectation, and looked upon them, as men that had an evil eye upon that *city* and *Empire*, and mutter'd *ruine* to it. Thus in *Lucian*'s *Philopat:* (or whoſe ſoever that *dialogue* is, if it were not his) the *Chriſtians*, character'd (though not named) by the mention of the *Trinity* in the beginning of the *dialogue*, and deſcribed by that ſcoffer, as a ſottiſh fanatick people, are brought in (as at that time, when *Trajan* (under the title of *αὐτοκράτωρ Emperor* toward the end) was warring in the *Eaſt* againſt the *Perſians*) and ſet down as thoſe that wiſhed all ill to the *city*, i.e. *Rome*, and conſequently to that *army* in *Aſia*, by their diſcourſe of the news of the times, betraying their wiſhes and expectations, that it might be defeated by the *Perſians*. Thus, ſaith he, in the perſon of *Critias* of theſe ὀπισθοφότης καὶ κεφαλοκλινεῖς, *ſtooping*, *pallid* people, that when they ſaw him, they came cheerfully toward him, ſuppoſing that he brought τινὰ λυγρὰν ἀγγελίαν, *ſome ſad news* or other, ἐφαίνοντο γὰρ ὅτι ὡς τὰ κήδεα ἐυχόμενοι, καὶ ἥκιστα ἐπὶ τοῖς λυγεροῖς, *they ſeemed to be men that prayed for all that was ill, and rejoyced in ſad events*; and their firſt queſtion, ſaith he, was, πῶς τὰ τῆς πόλεως καὶ τὰ τῆδε κόσμου, *how the affairs of the city and the world went*, (i. e. of *Rome*, and the *Roman Empire*, as that is called οἰκουμένη, *the world* in the *Scripture*; or elſe the *affairs* of the *world*, meaning the *Roman* enterpriſe againſt the *Perſians*) and being anſwer'd by him, that all was well, they *nodded*, ſaith hee, with their *browes* preſently, and replyed, οὐκ ἔστιν, δυσχεῖ γὰρ ἡ πόλις, *'Tis not ſo, but the city is in ill condition*, and afterwards, ὡς μεταλαγῶσι τὰ πράγματα, ἀταξίαι τε καὶ πόλεμοι χαλεποὶ τὴν πόλιν καταλάβοιεν, τὰ φαλίσματα ἄπλοα τῶν ἐναντίων γενέσθαι, *that there ſhould be a change, that diſorders and troubles ſhould ſeiſe upon the city, their Armies ſhould be worſted by the enemies*; adding that they had *faſted ten days*, καὶ ὅτι τὰς πανύχους ὑμνῳδίας ἐπαγρυπνοῦντες, *and watching all nights, and ſpending the time in ſinging hymns*, *had dreams* theſe things, which may obſcurely refer to theſe *viſions* which *John* ſaw on the κυριακὴ, *Lord's day*, i. e. probably on the *annual day* of *Chriſt's reſurrection*, which followed a time of *faſting* and *praying*, the *Chriſtian Lent*, which, as appears by the ſtory of the firſt times, was uncertainly obſerved in reſpect of the number of *days*, by ſome *more*, by ſome *fewer* then *ten days*. Or if this be but a conjecture, yet the time of ſeeing *viſions*, being in *Scripture* oft ſet down, after, or in a time of *faſting*, (as *Act.* 10. 10. of S. *Peter*, and v. 30. of *Cornelius*) 'tis agreeable to the character of *Chriſtians*, whom he deſired to deſcribe in that *dialogue*, thus to ſet it. And then he adviſes them τὰς ἀλλοκότους ταύτας φαντασίας, καὶ τὰ πονηρὰ βουλεύματα &c. μήπω δῆτα ὑμᾶς οἱ κρεμασθῶσι βάλοι, διὰ τὸ τῇ παιδιᾷ ἐπαΐειν, καὶ λόγους καβδάλους ὀπτεύειν, *to leave off thoſe ſtrange fancies, and wicked conſultations, and divinations* (which may well refer, in his dark manner of ſpeaking, to this *book* of *revelation*) *leſt God*, ſaith he, *deſtroy you for curſing your countrey, and ſpreading ſuch falſe reports*, when (ſaith he) the *Perſians* are ſubdued by the *Roman* forces; And ſo he gives them over as *doaters*, and means not to heed what they ſay, with a τὰς δὲ λῆρον ἔασον, and ὦ φέριστε Ἱππόκλειδη. That this opinion he conceived of *Chriſtians*, and their ill affection to the *Roman Empire*, and *city*, and their aboding ill concerning them, was the effect of ſome ſparkles of this *prophecy*, flown abroad among the *Gentiles* very early, even in *Trajan*'s time, is more then probable out of theſe paſſages thus ſet down. To which it will not be amiſſe farther to add, that the *Jews* in their *paraphraſes* on the *Old Teſtament*, taking *Rome* under the *prophetick* title of *Edom* (which is very agreeable to the ſtyle of *Babylon* here) do frequently foretell the *deſtruction* of it, And thereupon they that ſet out the later *Venice Edition* of the *Bible*, leave out many paſſages of the *Chaldee paraphraſe*, and the *Rabbines*, looking thus directly againſt *Rome*, which are extant in the former *Venice Bibles*, and in what hath been printed at *Paris* by *Stephanus*. As when *Obad:* 1. *Kimchi* ſaith, *What the prophets ſay of the deſtruction of* Edom *in the latter days, they ſay of Rome*, They leave out the words [*of Rome*] and when 'tis there added, *For when Rome ſhall be deſtroyed, there ſhall be redemption of Iſrael*, thoſe words are quite omitted. So in the laſt verſe of *Obadiah*, *the fenced great city of* Eſau, *and that fenced city is Rome*, that latter part is left out again. So the *Chaldee paraphraſe* on *Lam.* 4. 21, 22. for [*thou daughter of Edom*] hath [*thou Rome in the land of Italy*] but thoſe words are left out in that *Edition*, See M. *Taylor*'s Proeme to the tranſlation of the *Jeruſalem Targum*. The like interpretations of *Rome* for *Edom*, and the *deſtruction* thereof, may be ſeen in the *Jeruſalem Targum*, *Gen.* 15. 12. where theſe words, *Terror tenebricoſus magnus*

Κυριακὴ

Euſeb. Eccl:

nus cadens ſuper eum, are thus myſtically rendred, *Terror is eſt Babel, tenebricoſus hic eſt Media, magnus hic eſt Gracia, cadens iſte eſt Idumæa* (i. *Romanum imperium*) *Illud eſt imperium quartum, quod cadere debet, neque reſurget in ſæcula ſæculorum.* And ſo again on *Levit.* 26. 44. after *Babel, Media, Greece*, they name again *regnum Idumæa*, meaning, no doubt, the *Roman Empire* thereby, adding, *in diebus Gog*, wch that it belongs to the *Romans* that deſtroyed *Jeruſalem*, and, ſay they, ſhould after be deſtroyed by the *Meſſias*, ſee that *Paraphraſe* on *Numb.* 11.26. in theſe words, *In fine extremo dierum Gog & Magog, exercitus eorum Hieroſolymam aſcendent, & manibus Regis Meſſiæ illi cadent, They ſhall be deſtroyed by the hands of Meſſiah the King.* And of the *Jews* 'tis clear, that there hath been a *tradition* among them, that in the laſt days there ſhould come a great enemy, which they call אר מילוס *Armilus* which in *Hebrew* is *Romulus* lightly changed by the tranſpoſition but of one letter (ſee *note* on *Joh.* 11.b.) and that he ſhould be deſtroyed by the *Meſſias*, which may well be (as all the reſt) but the miſtakings of this *prophecy* here delivered, and from hand to hand conveyed among the *Jews* to their poſterity, who looking on the *Romans* as their *deſtroyers*, thence perſwaded themſelves that their *Meſſias* (whom they ſtill expect) ſhould deſtroy them.

b. Κατακαυθήσ. *[ſhall be utterly burnt]* may ſeem to have ſome *difficulty* in it, and be *objected* againſt our *interpretation* of this *viſion*, becauſe it is known that the *deſolation*, and *firing* by *Alaricus, Genſericus*, and *Totylas*, was not an *utter deſolation* or *firing* of the *whole city*, but of a *part* thereof. And to this the *anſwer* is inſufficient, that κατακαίειν is *conflagrare*, to be *ſet on light fire*, and doth not neceſſarily import that *fires conſuming of all*, that might be *conſumed*, becauſe other expreſſions here follow in this matter, which cannot be ſo anſwered, as v.21. where the *ſtone like a mill-ſtone is caſt into the ſea*, which ſeems to ſignifie a *totall deſtruction*, and it is added, *Thus with violence ſhall that great city* Babylon *be thrown down, and ſhall be found no longer*, καὶ οὐ μὴ εὑρεθῇ ἔτι; And ſo again v.22,23. *The voice of harpers* &c. and the *ſound of a mill-ſtone, ſhall be found no more in thee, And the light of a candle ſhall ſhine no more in thee*, &c. To all which, the anſwer muſt be, by obſerving that all theſe three *expreſſions* are *phraſes* taken out of the *prophecies* of the *Old Teſtament*, and are in all reaſon to ſignifie here, as there they ſhall appear to have *ſignified*, i.e. onely as *prophetical ſchemes* of expreſſing a *ſubduing*, or *victory*, and no more. Thus the *burning* here is an *alluſion* to *Dan.* 7.11, *His body deſtroyed, and given to the burning flame*, which yet ſignified no more then the *tranſlating* of the *Monarchy* from the *Seleucida* to the *Romans*. And proportionably here the *ſubduing* this *heathen city* to the *faith* of *Chriſt*, which was the effect of this *blow*, that befell *Rome*. So the *throwing the great ſtone into the ſea*, v. 21. alludes to *Jer.* 51. 63. *Thou ſhalt caſt a ſtone into the midſt of Euphrates, and ſay, Thus ſhall Babylon fall, and ſhall not riſe* &c. And yet *Babylon* long continued a *great city*, though the *dominion* of it was tranſlated from the *Chaldæans* to the *Medes*. And *for the voice of the harpers* &c. v.23. it alludes to *Jer.* 25.10. *I will take from them the voice of mirth, and the voice of gladneſſe, the voice of the Bridegroom, and the voice of the Bride, the ſound of the mill-ſtones, and the light of candle.* And yet *Judæa*, of which that is ſpoken, ſtill had people inhabiting it. And ſo theſe expreſſions, thus interpreted, as in the *Paraphraſe* they have been, are perfectly agreeable to the *ſenſe*, which muſt needs belong to them in theſe other places, where they are uſed by the *Prophets*.

Σώματα, ſaith *Julius Pollux*, ſignifies, when it is taken *ſimply* by itſelf, without any *additament*, thoſe that are not *bond-ſlaves* but *free-men*, which *ſell* or *hire* themſelves for money, Σώματα ἁπλῶς οἱ ἀν δῶλα σώματα, &c. And this, becauſe *free-men* have *power* over their own *bodies*, whereas *ſlaves* have nothing but *ſouls*. As for the ψυχαὶ ἀνθρώπων, *ſouls of men*, the phraſe is taken out of *Ezechiel*, c.17.13. who ſpeaking of *Tyre*, a *city* of *Merchants*, ſaith that they *traffick* בנפש אדם *ſuper animâ hominis, for the ſoul of man*, which S. *Hierome* renders *mancipia*, *ſlaves*, and ſo the latter *Greeks* call *ſlaves* ψυχάρια, *little ſouls*, and ſo *Gen.* 12. 5. *the ſouls which they had gotten in Haran*, may be their *bond-ſervants*, becauſe, as was ſaid, *ſlaves* have *ſouls* though nothing elſe, in their own *power*. c. Σώματα. ψυχαὶ ἀνθρώπων.

Who are [*thy Merchants*] here, may be thought uncertain, becauſe the word [*thy*] either may refer to *forain* nations, who trade with thee, or elſe may be thy *traders* or *traffickers*] the *chapmen* in *Rome*. In this latter ſenſe ſome learned men have choſen to take it, that the *Roman luxury* was ſo great, that *tradeſmen* that dealt in ſelling of commodities, lived there like *Princes*. But if we compare this place with what is ſaid of *Tyrus*, *Ezech.* 27. the former will appear to be the ſenſe of it; for there v. 12. *Tarſhiſh was thy Merchant*, and v.13. *Javan* &c. *were thy Merchants*, and ſo the meaning is clearly this, that the *Merchants* of other *nations* that traffick't with *Rome*, had ſuch *vent* for their commodities there at any rate, that they grew very *rich* by it. d. Ἔμποροί σου

Μὸλος μύλου εἰς θάλασσαν

ὑ μὴ ἔτι

φωνὴ κιθαρῳδῶν

CHAP. XIX.

Paraphraſe.

1. AND after theſe things I heard a great voice of much people in heaven, ſaying, Allelujah, Salvation, and glory, and honour, and power unto the Lord our God.]

1. Another viſion I received much to the ſame purpoſe with the former; but differing in this, that the former looked eſpecially on the city of Rome, and the luxury and pride of the inhabitants thereof, but this looked eſpecially on the heathen religion there deſtroyed, and exchanged for the Chriſtian, but that not all at once, but by ſeveral ſteps and degrees. And firſt, me thought, I heard a multitude of Chriſtian people, (employed like the Saints and Angels in heaven) ſinging of Allelujahs, praiſes and thankſgivings to God, as to him who had wrought great mercies for them.

2. Magnifying his fidelity to themſelvs, & his juſt vengeance on the Idolatrous perſecutors, that had debauched ſo many to their courſes, and ſhed ſo much blood of Chriſtians.

2. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.]

3. And again triumphing in this act of Gods that this was like to be a fatal irreparable blow to the Roman Idolatry.

3. And * again they ſaid, Allelujah, and her ſmoke † aroſe up for ever and ever.] * the ſecond time *δεύτερον* † aſcendeth *ἀναβαίνει*

4. And the Biſhops or repreſentatives or governours of the Chriſtian Church in Judæa, ch. 4 4. and proportionably to them, all other Biſhops, and the four Apoſtles, formerly mention'd as the planters of the Chriſtian faith in Judæa, ch. 4. 6. and two of them now in Rome alſo, Peter, and Paul, gave their acclamations to thoſe Hallelujahs.

4. And the four and twenty Elders, and the four * beaſts fell down, and worſhipped God that ſate on the throne, ſaying, Amen, Allelujah.] * living creatures *ζῶα*

5. And all Chriſtians in the world, of what quality ſoever, were admoniſhed of their duty and obligation to doe ſo too.

5. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great.]

6. And that admonition was preſently anſwer'd with the acclamation of all the nations, (i. e. Chriſtian people in them) over all the world, thundring out Allelujahs to God, for this illuſtrious enlargement of the kingdome of Chriſt, the converſion of that Imperial city to Chriſtianity;

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Allelujah, for the Lord God † omnipotent reigneth.] † the ruler of all, *ὁ παντοκράτωρ*

7, 8 Which is, as it were, the marriage of Chriſt to a lovely ſpouſe his Church, (and ſo matter of rejoicing to all that hear of it, Joh. 3. 29.) which ſhould now be adorned as the Prieſt entring into the ſanctuary under the Law, to note the liberty and the privileges which ſhould be beſtowed on the Church, by the Emperour Conſtantine.

7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready.]

8. And to her was granted that ſhe ſhould be arrayed in fine linen, clean and white: for the fine linen is [a] the * righteouſneſs of ſaints.] * ordinances of the holies.

9. And an Angel bid me take notice of this, as of the bleſſedſt happieſt change that ever was wrought in the world, and happy he that ſhould be a ſpectator of it, Of which yet I might be as confident it would come, as if I ſaw it, God having firmly decreed, and made promiſe of it.

9. And he ſaith unto me, Write, Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.]

10. And the joy of this news ſo tranſported me, that as Abraham for the joy of the good news, Gen. 17. 17. fell on his face &c. ſo I could not but fall down to acknowledge my ſenſe of ſo bleſſed a news and meſſenger: But when I did ſo, he bid me forbear, For, ſaith he, I am no more honourably employ'd by Chriſt than thou art, I am now a meſſenger to make known this prophecie to thee of the converſion of Emperors &c. to the Goſpel, and thou and ſuch as thou, Apoſtles of Chriſt, are Embaſſadours of as honourable and bleſſed news as this, Let God have the praiſe of all, for to be an Apoſtle of Chriſt, a witneſſe and publiſher of his reſurrection &c. is to be a Prophet ſent and indued with the Spirit of God, and ſo as valuable as that office, which now I am executing, of foretelling things to come.

10. And I fell at his feet to worſhip him, and he ſaid unto me, See thou doe it not; I am thy fellow-ſervant, and of thy brethren, that have the teſtimony of Jeſus, worſhip God, for the teſtimony of Jeſus is the Spirit of prophecie.]

11. And me thought I ſaw Chriſt coming from heaven in a pompous manner, riding or ſitting upon the white horſe (as he did c. 6. 2.) i.e. in the preaching of the Goſpel, and according to his promiſe, and his juſt judgments againſt his enemies, proceeding againſt them, i. e. againſt the Emperour Maxentius (ſee ch. 16. 12, 14.)

11. And I ſaw heaven open'd, and behold a white horſe, and he that ſate upon him was called faithfull and true, and in righteouſneſſe he doth judge and make warre.]

12. And me thought his eyes were like fire, ſearching to the ſecrets of the heart (noting him to judge and diſcern who are fit to be deſtroyed, who not) and he had many crowns on his head, tokens and teſtimonies of as many victories over enemies, whom he had overcome either by their yeilding, i. e. converſion, or falling before him, i. e. deſtruction, and as a token of thoſe victories, he hath a note or ticket by which to receive his reward, which no body ſees but himſelf, (ſee ch. 2. 17. and note i) i. e. he is acknowledged victorious.

12. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf:]

13. And he was in a royal purple garment, noting that regal power, to which he was inſtalled as a reward of his crucifixion, Iſa. 63. 1, 2. Phil. 2. 9. now to belong to him moſt illuſtriouſly, and his name in which he was repreſented, was that known title of Chriſt, [The word of God,] noting that which is now done to be an effect of divine power, wrought by his word, without any viſible working of ordinary means toward it.

13. And he was clothed in a veſture dipt in blood, and his name is called, The word of God.]

14. And the Angels the miniſters of his vengeance attended him in a glorious and ſplendid manner.

14. And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.]

15. And out of his mouth proceeded that terrible ſharp part of the Goſpel, his threats againſt his enemies, and thoſe now to be executed on the heathen, whom he ſhall now ſubdue by his power, becauſe they will not be converted, in which reſpect he is now preparing for them the bitterest poyſonous potion that ever was drank by any.

15. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations, and he ſhall rule them with a rod of iron, and he treadeth the winepreſſe of the † fierceneſſe and wrath of almighty God.] † bitter wine, and of the wrath of God, the ruler of all, *οἶνος τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος*

16. And

16. And he hath on his [b] veſture, and on his thigh a name written, King of Kings, and Lord of Lords.]

16. And by this means he will ſhew himſelf what really he is, too ſtrong for any power on earth to reſiſt or ſtand out againſt. b.

17. And I ſaw an Angel ſtanding in the ſun, and he cried with a loud voice, ſaying to all the fowles that flie in the midſt of heaven, Come and gather your ſelves together, to the ſupper of the great God,]

17. And me thought I ſaw an Angel ſtanding in the ſun (noting the clearneſs of the viſion now delivered) and he called to all the birds of prey, Goths and Vandals &c. that they ſhould come, as to a feaſt, to this judgment of God upon theſe Idolaters, (noting the great ſlaughter, which was now foretold, to which Vultures doe betake themſelves out of a natural ſagacity, as Job ſaith of the Eagle, Where the ſlain are, there is he)

18. That ye may eat the fleſh of Kings, and the fleſh of * captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men both free and bond, both ſmall and great.]

* rulers of thouſands, χιλιάρχων,

18. And telling the that there ſhould be abundant prey for them, an huge deſtruction.

19. And I ſaw the beaſts and the Kings of the earth, and their armies gathered together to make warre againſt him that ſat on the horſe, and againſt his army.]

19. And the Idol-worſhip ſet up at Rome, and under her dominion, ſet it ſelf to perſecute Chriſtianity.

20. And the beaſt was taken, and with him the falſe prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake burning with brimſtone.]

20. And the Roman Idolatry, and the Magick, and Auguries, and the divinations of the heathen Prieſts, that had deceived the carnal Chriſtians ſo farre as to conſent and comply with the heatheniſh Idolatry, were to be like Sodom, and Gomorrha, utterly extirpated, ſee ch. 13. 11. and note g.

21. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth, and all the fowles were filled with their fleſh.]

21. And the reſt, i.e. all the ſecret Idolaters were ſwept away in the ſame deſtruction alſo, (for thinking that theſe armies againſt Rome, would be favourable to any, more than to the Orthodox, pure Chriſtians, they then thought it a fit time to diſcover themſelves, but ſtrangely miſcarried in it, the Chriſtians that fled to the Baſilica, or Temple, being the only perſons that found deliverance, ſee note on ch. 17. c.) and ſo all their Idol-worſhip was deſtroyed, (which is the ſumme of this Chapter)

Notes on Chap. XIX.

3. δικαιώματα τῶν ἁγίων

Some difficulty there is in this phraſe [τὰ δικαιώματα τῶν ἁγίων] which is ordinarily rendred the *righteouſneſs of the ſaints*. For the word [δικαιώματα] is not thus uſed in theſe books, (ſee note on *Rom.* 8. b.) but for the *Ordinances* of the *Moſaical Law*. And then ἅγια being the very word which is uſed to denote the *Sanctuary*, *Heb.* 8. 2. ἁγίων λειτουργὸς, *the miniſter of the ſanctuary*, and ἅγια *the ſanctuary* ch. 92. and elſwhere, and τῶν ἁγίων being the *neuter*, as well as the *maſculine gender*, and by conſequence capable of being accommodated to this ſenſe, It is improbable, that δικαιώματα ἁγίων] ſhould denote *the ordinances of the ſanctuary*, the *Levitical laws*, or cuſtomes, among which this was one, that the *Prieſt*, when he went into the *ſanctuary*, ſhould wear that *veſture* of *fine linen*, *pure*, and *white*, Thus *Levit.* 16. 'tis appointed, *Thus ſhall Aaron come into the holy place*, v. 3. *He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with a linen girdle, and with the linen mitre ſhall he be attired, theſe are holy garments*, &c. i.e. the *garments*, which he is to uſe, when he goes into the *ſanctuary*, which being appointed him by this *law of God* to *Moſes*, may fitly be called δικαιώματα τῶν ἁγίων *the Ordinances of the holies*. And if it be ſo, then it will moſt fitly be applied to this *ſpouſe* of *Chriſt*, the *Chriſtian Church* (to which *Chriſt* was ready ſo ſolemnly to be *married* ver. 7. in reſpect of the *publick profeſſion* of the *Chriſtian religion* by the *Emperor Conſtantine* and his *Courtiers*) that it ſhould now be clothed after the manner of the *Prieſt*, when he went into the *ſanctuary*, to note the great *liberty*, and *immunities*, and *privileges*, now beſtow'd on the *Church* by the *Emperour*. This we have formerly ſeen expreſt by our being *Kings, and Prieſts unto God*, (chap. 1. *note* c) *Prieſts* in reſpect of *liberty* of *aſſemblies*, and executing the office of *Biſhops* &c. in the *Church*, Which being ſo eminently beſtow'd on the *Church* by *Conſtantine*, above all that ever had been in the *Church* before, may here in like manner be moſt fitly expreſt by being *clothed* in the *holy garments*, which denoted the *Prieſts* going into the *Sanctuary*.

The mention of the ἱμάτιον and μηρὸς, *veſture*, and *thigh*, are here put together, to denote the *robe Imperial* by the former, and the *ſword*, which is *girded on the thigh*, by the latter, as *enſignes* of *ſupreme* power, and authority, eſpecially when on them both, on the *Robe* and the *hilt* of the *ſword*, as the enſigne of that office, is written that moſt *honourable* title, KING OF KINGS, AND LORD OF LORDS, thereby noting him to be *ſuperiour* to all *power*, and *force* in the world, triumphantly *victorious* over all. b. Ἱμάτιον Μηρὸς

CHAP.

CHAP. XX.

Paraphrase.

1. And I saw another representation, by which I discerned what should succeed the conversion of heathen Rome to Christianity, viz. a tranquillity and flourishing estate of Christianity for some time, though not forever. And first, me thought, I saw an angel coming from heaven, a token of very good news at this time, and elsewhere (as sometimes of judgments from God) with the key of hell, and a great chain in his hand (to signifie what follows v. 2. that Satan should now be shut up and chained.)

1. AND I saw an Angel come down from heaven, having the key of the bottomelesse pit, and a great chain † in his hand.]

† upon Vat

2. And he apprehended the Devil that is set down under the title of Satan and the Dragon in former visions c. 12. 9. and bound him for the space of a thousand years, noting the tranquillity and freedome from persecutions that should be allowed the Church of Christ from the time of Constantines coming to the Empire.

2. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years.]

3. And he secured him there by all ways of security[x], binding, locking, sealing him up, that he might not deceive and corrupt the world to idolatry, as till then he had done, but permit the Christian profession to flourish till these thousand years were at end, and after that he should get loose again for some time, and make some havock in the Christian world.

3. And cast him into the bottomelesse pit, and * shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand yeares should be fulfilled, and after that he must be loosed a little † season.]

* or shut and seal'd him firmly, so the Kings MS. ἐσφράγισεν ἐπ' αὐτοῦ,

† time

4. And I saw chairs and some sitting upon them, i. e. Christian assemblies and judicatures, and such a general profession of Christianity, in opposition to the idolatries of the heathens, those in the Capitol at Rome, and the like unto them, in other places of the Roman Empire (see note on c. 13. b.) as if all that had died for Christ, and held out constantly against all the heathen persecutions, had now been admitted to live and reign with Christ, i. e. to live quiet, flourishing, Christian lives here, for that space of a thousand years v. 5.

4. And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they [a] lived and reigned with Christ a thousand years.]

a.

5. As for the old Idolaters or Gnosticks, there was nothing like them now to be seen, nor should be till the end of this space of a thousand years. This is it that is proverbially described by the first resurrection, i. e. a flourishing condition of the Church under the Messias.

b. c.

5. But [b] the rest of the dead lived not again until the thousand years were finished. This is the [c] first resurrection.]

6. And blessed and holy, i. e. safe (separate from all danger) are all they that are really in the number of those that partake effectually of these benefits, who as they are rescued from those destructions which the Roman tyranny threatned them with, which is the interpretation of the second death, so they shall now have the blessing of free undisturbed assemblies for all this space, see c. 1. note d.

d.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.]

7. But after this space the sins of Christians provoking God to it, this restraint being taken off from Satan, he shall fall a disturbing the Christian profession again. (This fell out about a thousand years after the date of Constantines Edict for the liberty of the Christian profession, at which time the Mahomedane religion was brought into Greece, a special part of the Roman Empire)

c.

7. And when the thousand years are * expired, Satan shall be loosed out of his prison,]

* ἐτελέσθη

8. And then shall he set about the seducing of men in all quarters, to the Mahomedane or other false religions, particularly Gog and Magog, the inhabitants of those Countries, where the Mahomedane religion began to flourish, to engage them in vast numbers in a war to invade and waste the Christian Church in Greece &c.

f.

8. And shall go out to deceive the nations which are in the four † quarters of the earth, [f] Gog and Magog, to gather them together to battel, the number of whom is as the sand of the sea.]

† corners of the land

* γωνίας τῆς γῆς

9. And accordingly, me thought, they did, they went in great numbers, and besieged and took Constantinople, that city so precious in God's eyes for the continuance of the pure Christian profession in it, and known among the Grecians by the name of new Sion, and in the chief Church there, called the Church of Sophia, they set up the worship of Mahomet, (just two hundred years ago) And those that did so, are in their posterity to be destroyed, (and though it be not yet done, 'tis to be expected in God's good time, when Christians that are thus punished for their sins, shall reform, and amend their lives.)

9. And they went upon the breadth of the earth, and compassed the camp of the Saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.]

10. And the devil, me thought, that wrought in them, that stirred them up, was remanded, and returned again into his prison, and this Empire of his was again destroyed, as the idol-worship of the heathens, and the Magicians, Sorcerers, Augurs, and heathen Priests before had been.

10. And the Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.]

11. And after this, in another part of this vision I saw, me thought, a throne set up in great splendor and glory, and Christ in Majesty sitting thereon, very terrible, and a new condition of all things in the world was now to be expected. (And so that which was the design of all these visions, (sent in an Epistle to the seven Churches to teach them constancy in pressures) is still here clearly made good, that

11. And I saw a great white throne, and him that sate on it, from whose face the earth and the heaven fled away, and there was found no place for them.]

that though Christianity be persecuted, and for the sins of the vicious professors thereof, permitted oft to be brought very low, yet God will send relief to them that are faithful, rescue the constant walker, and destroy the destroyer, and finally, cast out Satan out of his possessions. And then, as here, come to judge the world in that last eternal doom.)

* or the throne, the King's MS. reads τῷ θρόνῳ.

12. And I saw the dead, small and great stand before * God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works.]

12. And all that ever died were called out of their graves before him, and as for the judging every one, the rolls or records of all their actions were produced, and withall another book brought forth, called the book of life, (see note on Rev. 3. b.) wherein every ones name is entred, that ever undertook Gods service, and blotted out again, if they were fallen off from him, and according to their works, so were their names continued in that book of life, if they continued faithful unto death, but not otherwise.

† hades

13. And the sea gave up the dead which were in it, and death and † hell delivered up the dead which were in them, and they were judged every man according to their works.]

13. And all that were buried in the sea, i. e. perished by water, and all that were dead and laid in graves, and all that any other way were dead, came out of their graves, their bodies were re-united to their souls, and every one was judged according to his works.

* hades

14. And death and * hell were cast into the lake of fire, this is the second death.]

14. And then death it self was destroyed eternally, an everlasting being now succeeding in the place of this frail mortal one. And this is it that is proverbially called the second death, wherein this whole world hath its period and consummation.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.]

15. And whosoever had not his name found written and continued in (not blotted out of) the book of life v. 12. whosoever died not constant in the faith, he was cast out into eternal fire.

Notes on Chap. XX.

2. Βασιλ. μ. Μιλλιναριοι μετὰ Χριστ.

The meaning of the [*thousand years living and reigning with Christ of those that were beheaded*, &c.] may perhaps be sufficiently cleared and understood, by observing these three things, 1. that here is no mention of any *new reign* of *Christ* on *earth*, but only of them that were *beheaded*, and of them which had not *worshipt* &c. *living* and *reigning* with *Christ*. The doctrine of the *Millenaries* supposes the former, that *Christ* must come down on *earth*, and have a *new kingdome* here in *this world*. But this those *mens* [*living and reigning with Christ*] doth not suppose, but rather the contrary, that the *kingdome* of *Christ* here spoken of, is that, which he had *before*, and which is every where called his *kingdome*, and that now only those that had been *killed*, and *banisht* out of it before, were admitted into a *participation* of that *kingdome*, μετὰ τῦ Χριστῦ *with Christ*; Now what this *living* and *reigning* of the *beheaded* &c. (then beginning) was, may appear by considering what is meant 1. by the *beheaded*, and others here named, then 2dly, by their *living* and *reigning*. The *beheaded*] are they that *resisted unto blood* in their combats against the heathen idolatry, and practises, the *constant* servants of *Christ*, that persevered so till *death*, & that in opposition to the *beast* and his *image*, to that which was practised in *Rome*, to *Jupiter Capitolinus*, and the *transcripts* or it, in other places (see *note* on c. 13. g. and r.) and so all those phrases conclude the subject of the proposition to be the *pure*, *constant*, *persevering Christians*. One thing onely is to be observed of these, that by them are not signified the same *particular* persons, or *individual* members of the *Church*, that had formerly been *slain*, any more than the same *individual* persons of the *rest of the dead*, v. 5. (i. e. of the *Apostatizing unchristian livers*) can be thought to have *lived again* after the end of the *thousand years*, when they are said to be *revived*, and so *Satan* to be *let loose a little while*; but rather on the *one* side, as on the *other*, a *succession* of *such*, as they were, the *Church* of *Christ* being to be considered as a *transient* body, such as a *river* &c. which always runs in a *succession* of parts, one following the other in a perpetual *motion* and *mutation*; In which respect I suppose it is said of the *Church*, that *the gates of hades shall never prevail against it*, i. e. that it shall never be *destroyed*, which of any *particular persons*, or the *Church* of all the *Christians* of any one age, cannot so fitly be affirmed, but onely of the *Church* in the *perpetual succession* of *Christians*. And then for these mens *living* and *reigning*, first, it must be observed, that 'tis not here said, that they *revived*, or were *raised*, as the *Millenaries* pretensions suppose, but only that they *lived* and *reigned*, which two being opposite to *dying*, and being *subject* to others, will denote a *peaceable*, *prosperous*, *flourishing* estate of the *Orthodox* professors, in stead of their former *sad*, and *persecuted* condition. For that is the meaning of *living*, as may appear by the title [ὁ ζῶν *living*] given to *Christ* c 1.18. in opposition to ἐγενόμην νεκρὸς, *I was dead*, his *illustrious*, in stead of his *despised* condition, and so of *reigning*, as of being *Kings* (see *note* on c. 1. d.) and of being *Kings* and *reigning* upon the *earth*, c. 5. 10. And all this together will be one way of evidencing the truth of this interpretation. *Secondly*, the meaning of the phrase will appear by comparing it with that other phrase, by which the same thing is expresst v. 1, 2, 3. *binding of Satan*, and *casting him into the abysse*, *shutting and sealing him up*, *that he should deceive the nations no more*, i. e. clearly the restraining of *Satan's* malice, and shorning of his power, in *persecuting* & *corrupting* the *Christian Church*, by consent with which, their *living* and *reigning*] must needs signifie, their *persevering* and enjoying *quiet*. *Thirdly*, by their *having*, and *sitting on thrones*, and *judgments being given unto them*, which literally signifies the quiet possession of *judicatures* and *censures* in the *Church*, that *discipline* by which *purity* is preserved, and which is never enjoyed quietly in the *Church*, but by the coun-

Παρλλαγὴ μέση

Ps. xlvi. 5.

Θρόνοι

Κρίμα ἐδόθη

countenance and *favour* of *Princes* which therefore is to be reſolved the meaning of their *reigning* (as moſt remarkably they began to doe in *Conſtantini's* time, ſee ch. 19. 8. who ſet up *Eccleſiaſtical judicatures* in his *Empire*) as it is of their *ſitting* on *thrones*, whereas the *letting Satan looſe* is the caſting off theſe cords from them, And this is the clear meaning of the *firſt reſurrection*, ſee *note* c. As for the ſpace of a *thouſand years*, ſee *note* e.

Λυθήσεται Σατανᾶς

b. It follows here, that the λοιποὶ τῶν νεκρῶν, *the reſt of the dead revived not till the thouſand years were done.* Who the *reſt of the dead* are, is manifeſt, not *all* beſide the *Martyrs*, as the *Millennaries* pretend, but all but thoſe formerly named, v. 4. i.e. all that *worſhipt the beaſt*, or his *image*, or *received his mark in their foreheads, or hands*, i.e. all the *Idolaters* and *Apoſtates*, and remainders of *Gnoſtick Chriſtians*, and all that *complied* with either, which are called λοιποὶ νεκρῶν, *the reſt of the dead* moſt fitly, For *firſt* it hath been manifeſt, ch. 19. 18, 21. that there were others *ſlain*, beſide thoſe that were *beheaded* for the conſtancy of their confeſſion of *Chriſt*; nay *ſecondly*, at this part of the *viſion* 'tis clear, that as the *conſtant* profeſſors were not *all* ſlain, but only *ſome* of them *beheaded*, and others *preſerved*, (and ſo beſide the *beheaded*, here are enumerated, thoſe that had not *worſhipt the beaſt*, nor his *image*, nor *received his mark upon their foreheads, or hands*) ſo the *Idolaters*, *Apoſtates* and *Gnoſtick Chriſtians*, &c. had their *univerſal* ſlaughters, ch. 19. 2, 3. 20. 21. and therefore theſe may well be οἱ λοιποὶ τῶν νεκρῶν, *the reſt of the dead* here, it being punctually ſaid of them, ch. 19. 21. καὶ οἱ λοιποὶ ἀπεκτάνθησαν, *the reſt were ſlain.* And then *that they revived not till the thouſand years finiſhed*] muſt needs ſignifie, that the *Church* was now for that ſpace, freed from ſuch *heathen perſecutors*, and purified from ſuch avow'd mixtures of thoſe vile *unchriſtian* practiſes, which is but the *negative* part, annext to the poſitive præceding.

Λοιποὶ τῶν νεκρῶν

c. What is meant by the *firſt reſurrection* here, may be diſcerned by comparing it with the *ſecond reſurrection* in the ordinary notion of it. That ſignifies the *reſurrection* to *eternal life*: Proportionably this muſt ſignifie a *reviving*, a reſtoring to *life*, though not to that *eternal*. Here it is figuratively uſed to expreſſe the flouriſhing condition of the *Chriſtian Church* for that *thouſand years* wherein the *Chriſtian profeſſors* in oppoſition to *idolatrous heathens*, and *Gnoſtick Chriſtians* live ſafely and happily in the enjoying the *aſſemblies*, which is, ſaith he, as if the *primitive Martyrs* were fetcht out of their *graves* to live again here in tranquillity upon the earth. Where only it is to be noted, that the *reſurrection* here is of the *Church*, not of the particular perſons (the *beheaded*, &c.) thus to be underſtood, that the *Church* that was *perſecuted* and ſuppreſt and *ſlain*, as it were, and again *corrupted*, and *vitiated* in its members, now *roſe* from the *dead*, *revived* again.

Ἀνάστασις ἡ πρώτη

d. This phraſe [*the ſecond death*] is four times uſed in this *book*, ch. 2. 11. and here ch. 20. 6. then v. 14. then c. 21. 8. It ſeems to be taken from the *Jewes*, who uſe it proverbially for final, utter, *irreverſible deſtruction*. So in the *Jeruſalem Targum*, *Deut.* 33. 6. *Let Reuben live, and let him not die the ſecond death, by which the wicked die in the world to come.* Where, whatſoever be ſignified among them by [*the world to come*] (the *age* of the *Meſſias* in whatſoever *Jewiſh* notion of it) it ſeems to denote ſuch a *death*, from which there is no releaſe. And according to this notion of it, as it reflects fitly on the *firſt death* (which is a deſtruction, but ſuch as is reparable by a *reviving*, or *reſurrection*, but this paſt *hopes*, and excluſive of that) ſo will all the ſeveral places, wherein 'tis uſed, be clearly interpreted, ch. 2. 11. *he that overcomes ſhall not be hurt by the ſecond death*, i.e. if this *Church* ſhall hold out *conſtant*, it ſhall not be *cut off*, i.e. though it ſhall meet with great *perſecutions*, ver. 10. and *death* it ſelf, yet that *utter exciſion* would no way better be prevented, than by this of *conſtancy* and perſeverance in ſuffering of all. So here, ſpeaking of the flouriſhing condition of the *Chriſtian Church*, reviving after all its *perſecutions*, and *corruptions* to a ſtate of *tranquillity* and *purity*, On theſe, ſaith he, the *ſecond death* hath no power, i.e. they have not incurr'd, that *utter exciſion* (having their part in the *firſt reſurrection*) but they ſhall be *prieſts* to *Chriſt* and *God* and *reigne*, &c. i.e. have a flouriſhing time of *Chriſtian* profeſſion for that ſpace of a *thouſand years*. So in the 14th ver. where *death* and *hades* are caſt into the *lake of fire*, i.e. *death* and the ſtate of *mortality* utterly deſtroyed (*O death, I will be thy death*) it is added [*this is the ſecond death*] i.e. mortality is utterly deſtroyed, there ſhall now be no more *death*, the *life* ſhall be *eternal*, ſo c. 21. 8. *the lake that burneth with fire and brimſtone* (the utter irreverſible *deſtruction*, ſuch as fell on *Sodome*, called αἰώνιον πῦρ *eternal fire*, utterly conſumptive) is called the *ſecond death*, into which they are ſaid to goe, that are never to appear in the *Church* again. And though in theſe different *matters* ſome difference there muſt needs be in the ſignifications, yet in all of them the notion of *utter deſtruction*, final, *irreparable exciſion*, may very properly be retained, and applied to each of them.

Αἰώνιον πῦρ

e. When theſe *thouſand years* of the *peaceable Chriſtian profeſſion* ſhould begin, and when determine is a thing of ſome doubt, And the cauſe of the doubt, is the ſeveral points of time, wherein the *deſtruction* of *heatheniſme* in the *Roman Empire* may be placed. For as in every ſo great a change, there are ſeveral *ſtages*, or *degrees* of motion, ſo was it here; *Conſtantine's receiving* the *faith*, and concluding of the *perſecutions*, and by *decree* proclaiming *liberty* of *Chriſtianity*, may moſt properly be *ſtyled* the *binding* of *Satan*, the *dragon* that ſought to *devour the child*, as ſoon as it was born, and then the beginning of the *thouſand years* will fall about *An. Dom.* 311. at which time the *converſion* of *heathen Rome* to *Chriſtianity* is ſet down, and *celebrated* by *Prudentius*, l. 1. *cont: Symmachum*, Beginning thus, *Cum princeps Gemini his victor cade tyranni* &c. To the ſame purpoſe ſee *Euſebius Eccl: hiſt:* l. 19. c. 1. But then, after that the *Emperors* were *Chriſtian*, *heatheniſme* ſtill continued in *Rome* and in the *Empire*, in ſome degree (ſee *note* on ch. 17. f.) till by the coming of the *Goths*, and *Vandals*, and *Hunnes* under *Alaricus*, *Genſericus*, and *Attilas*, the *city* and *Empire* of *Rome* was, all the *heathen* part of it, deſtroyed, and *Chriſtianity* fully victorious over it. And if this be the beginning of the *binding* of *Satan*,

Χίλια ἔτη

tan, and casting him into the *abysse*, then the *thousand years* must have another *date* about the *year* of *Christ* 450. or 455. the *city* having been taken by *Alaricus*, and the *Goths*, *Anno Chr.* 410. and by *Genserico*, and the *Vandals*, *An.* 455. but the warre between *Theodosius* and *Genserico* beginning *An:* 441. and the *great fight* between the *Romans* under the *Emperor Marcian*, and the *Hunnes* under *Attilas* (in which *one hundred sixty two thousand* were killed) being *An: Chr.* 451. The greatest *slaughter* that hath ever been read of, as it is described by *Jornandes*, a *little river being by the blood of the slain, raised*, saith he, *into a torrent*. Agreeable to this double beginning, may be assigned a double end to these *thousand years*. For if the letting loose of *Satan* here, were at the rising of the *Ottoman* family, and bringing *Asia* and *Greece* to *Mahomedisme*, that will be about the *year* 1310. and so about a *thousand years* from *Constantine's edict*; But if 'twere at the *Turks* taking of *Constantinople* (mentioned here ver. 9.) and turning the *Temple* of *Sophia* to *Mahomedane* worship, about the *year* 1450. then will that be about a *thousand years* from the *sacking* of *Rome* by *Genserico*. But the former of these interpretations is most fit for the place, that from *Constantine's edict* to the planting of *Mahomedisme* in *Greece* by *Ottoman*, For the taking of *Constantinople* is mentioned after this letting loose of *Satan*, and therefore is not it self in any reason to be defined that point of time, wherein he was let loose, but rather that other wherein *Mahomedisme* began to prosper, For then the *Christian religion* fell under *heavy persecutions* again, which is contrary to the *Martyrs living and reigning* (as it hath been explained to signifie *note* a. & c. 1. c.) which was to last for the whole *thousand years*; and did so in the *former* account, but wants *seven-score years* of it in the *latter*. I can foresee but one *objection* against this *beginning* of the *thousand years* from *Constantine*, and that is the *practises* of *Julian* against the *Christians*, which soon follow'd *Constantine's* favour to them, which may consequently be thought unreconcileable with the truth of this *prediction* thus interpreted, the *peace* of the *Church*, and cessation from *persecution* for that *space*. But to this the *answer* will be easie, that *Julian*, although himself an *Apostate*, was yet for some time so farre from attempting to *persecute* the *Christian religion*, that he chose rather to *dissemble* his own, and to make as if he were a *Christian*, and to that purpose *Epiphania festo templum Christianorum ingressus est, solennier numine invocato, he went to the Christians Church at their Christmas festivities*, and *solemnly joyn'd in the service*, saith *Ammianus Marcellinus*. After, when he came to put off the *disguise*, and to appear, as he was, an *enemy* of the *Christians*, yet this he did more by *subtilty* than *violence*, as all *writers* both *prosane*, and *Ecclesiastical* acknowledge, All that *Ammianus* mentions of his *cruelty*, is that he permitted not the *schools* of *Grammar* or *Rhetorick* to be open for them. *Inter quæ erat inclemens quòd docere vetuit Magistros Rhetoricos & Grammaticos Christianos, ne transirent à numinum cultu, One of his faults was his cruelty to the Christians, that he forbad the Masters to teach them, for fear they should forsake the worship of the Gods*, li. 25. to which the *Christian writers* adde, that he admitted them not into the *army*, nor *offices*, nor to *honors*. *Militiæ cingulum non dari nisi immolantibus jubet, procurationem provinciarum jurisque dicendi Christianis statuit non debere committi, utpote quibus etiam lex propria gladio uti vetuisset, He would not allow the military girdle to be given to any that did not sacrifice, permitted not the government of the provinces, or making of laws to be committed to the Christians, objecting that their own law forbad them to use the sword. Ruffin. Eccl: hist:* l. 1. c. 32. To the same purpose 'tis thought it was that he *promoted* the building of the *Temple* of the *Jewes* at *Jerusalem*, but *God* permitted not that to *prosper*, but as *Ammianus* l. 23. confesseth, *metuendi globi flammarum prope fundamenta crebris insultibus crumpentes facere locum exustis aliquoties operantibus inaccessum, hocque modo elemento obstinatius repellente, cessavit inceptum, Great flames oft broke out neer the foundations and burnt the workmen, and kept them off, and so the fire obstinately resisting, the attempt was given over.* And *Ruffinus's* observation is very pertinent to this whole matter l. 1, c. 32. *Proficiebat quotidie in hujusmodi legibus exquirendis, quibus etsi quid versutum vel callidum, tamen quod minus videretur crudele, decerneret, He daily sought out new laws, wherein though he shew'd great subtilty of invention and cunning against the Christians, yet he abstain'd from all that might have any shew of cruelty.* And though S. *Jerome*, *Theodoret* and others affirm of him that at his *expedition* against the *Persians* he *vowed* to offer up to his *Gods* the *blood* of the *Christians*, in case he returned *conquerour*, yet we know that *God* so disposed, that he was *wounded*, and *died* in that *expedition*, and that in the *prime* of his strength at *one and thirty years* old, and as *Orosius* saith, *Deus impia consilia impii morte dissolvit, God brought the wicked counsels to nought by the death of this wicked man.* And accordingly *Athanasius* is said to have *foretold* of him, in these words, comforting the *Christians*, who feared a *persecution*, *Nolite ô filii conturbari, nubecula est & citò pertransit, Be not troubled, it is a little cloud and passeth away quickly, Ruffin:* l. 1. c. 34. and a *Christian* being asked by *Libanius*, *Julian's* instructer, what the *carpenter's son was a doing*, answered that he was *making a coffin for Julian*, Which befell him so soon after, that S. *Jerome* on *Habakkuk* c. 3. relates a speech of a *witty heathen* on occasion of *Julian's* death; *How*, said he, *doe the Christians say of their God that he is patient and long-suffering, whereas by this Emperour's death it appears, that he could not deferre his indignation ne modico quidem spacio, for the least space, Nihil iracundius, nihil hoc furore præsentius*, said he, *There could not be greater, and more sudden anger and fury exprest*. And although *Athanasius* himself was by him designed to the *sharpest* part of *persecution*, yet *God* was pleased to avert it from him, as *Ruffinus* relates the story l. 1. c. 34. And when at last upon occasion of the *removal* of the body of the *martyr Babylas*, he commanded the *Christians* to be seised on, and punisht, the *story* mentions none but only *Theodorus*, a young man, that suffered by it, who sang all the while under the *tormenter*, and complained when his

his *puniſhment* was at end, that he was a looſer by his *releaſe*. See *Ruffinus*, and *Socrates*, and *Theodoret*. By all which appears the *power* and *fidelity* of *God* in making good this *promiſe* of his to the *Chriſtian Church*, and reſtraining this *Apoſtates* malice from *diſquieting* the *Church*, and ſo is a very great and convincing *argument* for the *truth* of this *interpretation*, rather than an *objection* againſt it. Having ſaid thus much for the *interpreting* of theſe *thouſand years* in a way which is very remote from the conceits of the *Millenaries*, I muſt expect this *objection* and *ſuggeſtion* of theirs againſt it, 1. that the *Chiliaſts opinion*, and *interpretation* of this place was received *univerſally* in the *firſt ages* of the *Church*, and 2dly, that it was delivered down from the *Apoſtles*, and that *Juſtin Martyr* hath affirmed the former of all *Orthodox* men in his time, and *Irenæus* produced *teſtimonies* of the latter. For the *teſtimonie* of *Juſtin Martyr*, it is true that he hath theſe words of this matter, ἐγὼ δὲ καὶ ἄλλοι πολλοὶ πάντα φρονοῦμεν, *but I and many others are of this opinion*, and again, ἐγὼ δὲ καὶ εἴ τινές εἰσιν ὀρθογνώμονες καὶ πάντα Χριστιανοὶ, *I and as many Chriſtians as are orthodox in all things*. From hence indeed it is rightly concluded, that *Juſtin* was *himſelf* of this opinion, and *ſome*, nay, if we beleive him, *many others* with him, But that either this was the *uncontradicted doctrine* of the *Church* in his age, or that *Juſtin* ſaith it was ſo, is falſly collected from hence. For 1. they are the plain words of *Juſtin* p. 306. b. Πολλοὺς γὰρ ἄν καὶ τοῦτο παθόντας καὶ δυσεβεῖς ὅτων Χριστιανῶν γνώμης τοῦτο μὴ γνωρίζειν ἐσήμανά σοι, *I have ſignified to you that many do not acknowledge this doctrine* (of *Chriſt's reigning* here a *thouſand* years) *and thoſe, Chriſtians of pure and pious opinion and judgment*, And that either the [ἄν] ſhould againſt *conſent* of all *copies*, be turn'd into [ὰ] or that the [μὴ *not*] ſhould be left out, were a *bold Criticiſme*, and of very ill example to the evacuating the force of all *teſtimonies*, (making mens words mutable into the direct *contradictory*) and beſide would render it a very perplext *period*. *Secondly*, it appears by *Trypho*, that he thought *Juſtin* had equivocated in telling him he *beleived* it, upon this ground, becauſe other *Chriſtians were not* of this opinion, Hereupon he ſaith to *Juſtin*, εἰπέμοι ἀληθῶς, *tell me truly whether you are ſincerely of that opinion*, ἢ ἵνα δόξῃς θεοσεβεῖν, and *Juſtin* anſwers, that he *would not ſay it, if he had not thought it*, and thereupon repeats his having told him, *that he and many others were of that opinion*, and promiſes to write a book of this diſputation, and confeſſe it to others as well as him, and adds that he means not to *follow men and their doctrines, but God*, which argues his acknowledgment that the *opinion* was not uncontradicted by *men*, nor *generally* conſented to by *Chriſtians*. *Thirdly*, thoſe words which ſeem moſt to the contrary, [ἐγὼ δὲ καὶ εἴ τινές εἰσιν ὀρθογνώμονες καὶ πάντα Χριστιανοὶ, *but I, and as many as are Orthodox in all things*] will not come home to the proving any more than this, that *he* was of this opinion, and *ſome others in all things conſenting with him*. For it being ſuppoſed that *he* was of that *opinion*, it cannot be expected of him that he ſhould affirm any, that held it not, to be of *right opinion in all things*. *Fourthly*, it appears that he ſpeaks of *three* ſorts of men, the *firſt* that denyed both the *reſurrection*, and the *thouſand years*, and thoſe he calls λεγόμενοι Χριστιανοὶ, ἄθεοι, κοσμικὰς, διφυεῖς, *nominal Chriſtians*, *Atheiſts*, *impious heretical leaders*, the *ſecond* that acknowledged *the reſurrection, and denied the Millennium*, and thoſe are contained under *Chriſtians of pure and pious opinions*, the *third* that held and maintained *both*, as himſelf, and *many others*, and (*if there were*, or) *as many as were Orthodox in all things*, i. e. that in his opinion were ſuch. As for *Irenæus*, 'tis true, he ſets down the doctrine of the *Chiliaſts*, for a *tradition*, but withal renders an account of his doing ſo, *Presbyteri qui Johannem viderunt meminerunt audiſſe ſe ab eo, & hac Papias Johannis auditor Polycarpi contubernalis, vetus homo, teſtata reliquit*, *The Elders that ſaw* John, *remember that they heard this of him, and* Papias *S.* Johns *auditor*, *that dwelt with* Polycarp, *an antient man, left theſe things teſtified*, By which it appears that this *teſtimonie* of *Irenæus* amounts but to little more than the aſſertion of *Papias*, who hath not been a perſon of any reverend *authoritie* in the *Church* of *God*; And indeed upon the ſame grounds *Irenæus* takes up another opinion, and mentions it as a *tradition* too, (which is ſure farre enough from being *tradition*, or *true*) that *Chriſt* lived till betwixt 40 and 50 years old, For which he voucheth *Scripture*, and the authority of *omnes Seniores, all the Elders, qui in Aſia apud Johannem diſcipulum Domini convenerunt, that were in Aſia with* John, *who*, ſaith he, *witneſſe that* John *delivered this to them, and farther, that they that ſaw the other Apoſtles, heard the ſame of them, and bear witneſſe of ſuch a relation*. Whatſoever can be built on ſuch an *authority*, may as competently be refuted by the *authority* and reaſons of *Dionyſius Alexandrinus*, that lived not much above an hundred years after S. *John*, and oppoſed himſelf directly againſt it, and though ſome others were otherwiſe minded, yet was this doctrine of the *Chiliaſts* condemned by the *Church*, and ſince that time, all accounted hereticks, that maintained it.

Dial: cum Tryph: p. 307.

What is meant by *Gog* and *Magog*, muſt firſt be fetcht from the *prophecy* of *Ezechiel* c. 38. 39. where by both theſe together, *Antiochus* the great enemy, and deſtroyer of the *Jews*, is ſignified, as having the *dominion* of *Syria*, and *Aſia* both; ſee the *Learned Hugo Grotius* on *Ezechiel*. Anſwerable to this is it that *Gog* ſhould here ſignifie the *Lydian Aſia*, or *Lydia*, and the neighbouring *regions*, the *Princes* whereof are called *Gyga*, which is lightly deduced from hence; And ſo in the *collection* of the *Sibyllin oracles*, *Lydia* and *Pamphylia* are expreſt to be the *interpretation* of *Gog*. And by this the *Ottoman family* is fitly deſcribed, not onely in reſpect of their *malice* and *miſchief* wrought on the *people of God*, which makes the reſemblance betwixt them, and *Antiochus complete* (ſee c. 14. note c.) but becauſe they firſt ſhew'd themſelves in *Lydia*, and ſo peculiarly may be called *Gog*. By *Magog*] *Syria* is meant, or indeed in a greater latitude, *Scythia*, as S. *Jerome* affirms from the *Jews*, on *Ezech.* And ſo ſaith *Joſephus* Μαγωγας Σκύθας τὰ ἀπὸν προσαγορευομένους, *The people of Magog are called by them Scythians*, By theſe two together the *Ottoman family*

f. Γωγ

Μαγὼγ

mity seems to be *signally* meant, of which was *Mahomet the second*, who besieged, and after *fifty*, or as *Cranzius* saith, *sixty six* days *siege*, took *Constantinople*, the seat of the *Eastern Empire* called from thence *new Rome*, and of the *Principal Patriarchate* there, and converted their *chief Church*, *Templum Sophiæ*, *the Temple of Wisdome*, into a *Temple* for *Mahomedan* worship, and this, as *Leunclavius's Annals*, as *Cranzius*, and other the most *diligent Chronologers* set it down, *Ann: Dom:* 1453. *a thousand one hundred twenty two years* after the *building* of it (and *changing* the name from *Byzantium*) by *Constantine*. Of this see *Æneas Sylvius Europ:* c. 3. & 7. & *Ep:* 131.155.162. who, by what he saith of it out of *antient writers*, *viz.* that when it was in its *flourishing* condition, they that saw it, lookt upon it *ut Deorum potiùs in terris habitaculum, quàm Imperatorum, as an habitation of the gods on earth, rather than of the Emperors*] affords us one farther reason why it is here called ἠγαπημένη πόλις, the *beloved city*, (and so also in respect of the *antient learning*, preserved there, which made all men *prize* it) as its being an *eminent Christian city*, gives it the title of παρεμβολὴ τῶν ἁγίων *the camp of Saints*. Ηγαπημένη πόλις. Παρεμβολὴ τῶν ἁγίων.

CHAP. XXI.

Paraphrase.

1. AND I saw a [a] new heaven, and a new earth, for the first heaven and the first earth were passed away, and * there was no more sea.]

1. And for a clearer representation of that flourishing estate of the Christian Church for a thousand years, c. 20. (to which was annext, as in a parenthesis, in a few verses, the rise, and succesle, and destruction of Mahomedisme, at the end of the third verse, and from v. 7. to v. 11. and to that again the day of the last doom, from v. 11. to the end of the chapter) there was farther represented to me a most eminent illustrious change, a kinde of new world; all the idolatry, &c. that was before, being done away. a.

* or I saw the sea no longer, the King's MS. reads τὴν θάλασσαν οὐκ εἶδον ἔτι,

2. And I John, saw the holy city, [b] new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.]

2. And I saw visibly, me thought, another Jerusalem coming down to be here upon the earth, set out in a very beautiful glorious manner, such as brides appear in (see c. 19. 17.) i. e. the Christian Church in as much solemnity of serving and worshipping God, as in the Jewish Temple at Jerusalem had been, and that was upon Constantine's receiving the faith, and setting out his edict for Christian religion, see c. 20 4. b.

3. And I heard a great voice † out of heaven, saying, [c] Behold, the tabernacle of * God is with men, and he will dwell with them, and they shall be his people, and † God himself shall be with them, and be their God.]

3. And I heard an acclamation out of heaven given to this appearance, signifying it to be the Christian Church now solemnly espoused to Christ, which he will consequently protect and defend (see Ezech. 37. 27.) as long as they faithfully adhere to him. c.

† From the throne, the King's MS. reads ἐκ τοῦ θρόνου,
* God with them, ὁ θεὸς μετ' αὐτῶν
† And he shall be God with them, their God, αὐτὸς ὁ θεὸς μετ' αὐτῶν, ὁ θεὸς αὐτῶν

4. And God shall wipe away * all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.]

4. And all persecutions and pressures, and putting to death, and banishing, and punishing for religion, which was before so ordinary, and all inconvenience, or incommodation by being Christians, were done away.

* every tear πᾶν δάκρυον

5. And he that sate upon the throne, said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful.]

5. And God owned this great change [all become new] (as the return from captivity is called a new thing, Isa. 43. 19.) as an act of his special providence, and bid me take notice of it, as a thing of prime eminent importance and concernment, and as a decree of his that it should certainly come to passe.

† or, I have been, (i. e. have, and am, and will be) Alpha. Six others read γέγονα τὸ Α.

6. And he said unto me, † It is done: I am Alpha and Omega, the beginning and the end, I will give unto him that is athirst, of the fountain of the water of life freely.]

6. And he farther said unto me, Here is an end of the former state of Idol-worship, persecution, &c. (see c. 16, 17) or, This I have done by my eternal power, and now every one that will shall have a free exercise of Christianity, without any thing done by him to purchase, or contribute toward it, without any thing of inconvenience suffered by it.

* God to him, and he shall be a son to me, αὐτῷ θεὸς, καὶ αὐτὸς ἔσται μοι υἱός

7. He that overcometh, shall inherit all things, and I will be * his God, and he shall be my son.]

7. He that continueth constant unto the Christian rule, shall have all felicity in this world in doing so, (shall not now pay so dear for it, as before they were wont, in times of the prevailing of idolatry) and live in the Church, my family, as the Son with the Father, in all freedome and safety.

† cowardly and unfaithful
* lyes ψευδέσι

8. But the [d] † fearful and unbeleiving, and the abominable and murtherers, and whoremongers, and sorcerers, and idolaters, and all * liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.]

8. But for the false, apostatizing, cowardly Gnosticks, notable for so many Christians, adultery, all such as they were, they shall utterly be turned out of the Church (see note on c. 20. d.) not to appear any more among the Christians.

ill qualities, abominable villanies of lust, bloodinesse, persecuring of the Orthodox pure sorcery, idol-worship, deep dissimulation and lying, and falsifying, yea perjuries, and

9. And there came unto me one of the seven Angels, which had the seven vials, full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.]

9. And one of the seven angels that had the seven vials of the last plagues, c. 17. 1. i. e. the executioners of judgment on Gentile Rome, came to me, and said, Come, and I will shew thee that Christian Church, which, by those former destructions wrought upon heathen Rome, is come out of the persecutions into a flourishing condition.

10. And me thought I was carried unto the top of a great mountain,

10. And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God,]

mountain, and there was ſhewed this Chriſtian Church (called a city upon an hill Mat. 5. 14.) mentioned before under the title of the new, as here of the holy Jeruſalem, (holy in reſpect of order and diſcipline for holineſſe of living) and that glorious beautiful flouriſhing ſtate beſtowed on it by God, v. 1.

11. Having God's preſence moſt particularly and remarkably with it,

11. Having the glory of God: and her light was like unto a ſtone moſt precious, even like a jaſper ſtone* clear as Cryſtal,]

* that looketh like Cryſtal

v. 3. note e. (ſee note on Jo. 1. b.) and all the beauty and luſtre, and bright ſhining of Chriſtian doctrine conſequent thereunto,

12. Having a great high wall, noting the faith of Chriſt, or

12. And had a wall great and high, and had twelve † gates, and at the gates twelve Angels, and twelve names written thereon, which are the names of the twelve tribes of the children of Iſrael.]

† portals

doctrine of the Goſpel, by which it is encompaſt, and all enemies, hereticks &c. excluded, and twelve paſſages of entrance thereinto, i. e. univerſal admiſſion afforded to all that would forſake idolatry and come in, and the Biſhops of the Church with power to admit and ſhut out, and the names of the twelve tribes written on them, noting them to be as the governours of the tribes, Mat. 19. 28. i. e. rulers of his Church this new Jeruſalem.

13. And theſe entrances, three toward

13. On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.]

every quarter, noting the coming in of men from all quarters of the world now to the faith of Chriſt, or doctrine of the Goſpel and their baptiſme, the ſacrament of admiſſion of all, performed by a threefold immerſion and profeſſion of faith in the three perſons, Father, Son, and holy Ghoſt.

14. And the wall which encompaſt the

14. And the wall of the city had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb.]

city (as that Exec. 40. 5. round about the houſe) i. e. the Chriſtian faith or doctrine was built or founded upon the preachings of the twelve Apoſtles of Chriſt.

15 And that angel with me, had a reed

15. And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.]

in his hand c. 11. 1. to meaſure all theſe, and give the dimenſions of each, as things that were like to continue for long uſe (whereas that which was likely to be ſoon taken away, was not to be meaſured c. 11. 2)

16. And the city or church being in the figure of a cube

16. And the city lieth four ſquare, and the length is as large as the breadth, and he meaſured the city with the reed twelve thouſand furlongs: the length, and the breadth, and the height of it are equal.]

(an equable, ſtable figure) having every way the ſame dimenſions, was both in length and breadth twelve thouſand furlongs (by length noting the duration of it, by the breadth the extent of its circuit) and the height was equal to the length and breadth of it, noting the flouriſhing condition of it equal to the extent and duration.

17. And the wall (i. e. the Chriſtian

17. And he meaſured the wall thereof an hundred and fourty and four cubits,* according to the † meaſure of a man, that is, of † the Angel.]

* the meaſure μέτρον
† an Angel ἀγγέλου

f.

faith or doctrine which ſurrounded, and incloſed the city, was an hundred fourty four cubits in compaſſe, i. e. twelve times twelve cubits, allowing an equal proportion to every of the twelve Apoſtles (the foundations of this wall v. 14.) in the planting that faith, building that wall. And the rod v. 14. by which he meted all this, was a pole of ſix foot long, equal to the ſtature of the Angel that appeared to me, i. e. of a man, Exe. 40. 3.

18. And the matter of which this wall

18. And the building of the wall of it, was of Jaſper, and the city was pure gold, like unto clear glaſſe.]

was made, was Jaſper, a very precious and durable ſtone, (ſee c. 4. 3.) noting the ſeveral ingredients in the Chriſtian faith to be ſuch, precious precepts, (a gracious yoke) promiſes of great fidelity, ſure to be performed, and ſuch as all eternity is concerned in; And the Church it ſelf a ſociety of holy men, obſervable for ſincere conſpicuous purity, ſuch as God, who ſees to the bottome of the heart, acknowledges and approves, and ſuch as men may behold and glorifie God for them, in both reſpects expreſt here by gold and glaſſe, gold in reſpect of the purity and value in the ſight of God, and glaſſe in reſpect of the tranſparency of it diſcernible both to God and man, ſee Tobit. 13. 16.

19, 20. And the Apoſtles, which planted this faith, were

19. And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was Jaſper, the ſecond Saphire, the third a Chalcedonie, the fourth an Emerald,

repreſented in a moſt glorious manner, by all the moſt precious things imaginable,

20. The fift Sardonyx, the ſixt Sardius, the ſeventh Chryſolite, the eight Beryl, the ninth Topaz, the tenth Chryſoprаſus, the eleventh a Jacinth, the twelfth an Amethyſt.]

(ſee Tobit. 13. 17. and Ezech. 28, 13.) the ſeveral intimations of each of which might have ſomewhat of propriety to each of the Apoſtles, but will hardly be appliable, with any certainty, but all together certainly note that which is moſt precious, and ſignifie their memory (as themſelves in their life time) to be ſuch in the Church of God, And any thing that was taught by them to be accepted with veneration.

21. And the governours of the Church

21. And the twelve gates were twelve pearls, every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparent glaſſe.

which had the power of admitting into the Church, or caſting out of it, v. 12. were each of them repreſented as very eſtimable precious perſons; And the ſtreets of the city, i. e. the aſſemblies, or congregations of Chriſtians in the Church were like gold and glaſſe, (as before v. 18.) for purity of life, and conſpicuouſneſſe of it, and even ſo God, that lookt through the bottome of it, approvable.

22. And there was liberty to ſerve God

22. And I ſaw no Temple therein, for the Lord God * almighty and the Lamb are the Temple of it.]

* the ruler of all is the Temple thereof ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι

in every city and place, and not, as it was wont among the Jewes, only at Jeruſalem, but whereſoever Chriſtians met together, or in every mans own receſſe, they offered up prayers to God, and God in Chriſt was in the midſt of them, eſpecially in the Chriſtian Churches ſet apart for God's peculiar ſervice in every city and town, and not only in ſome one place for all to reſort to.

23. And

23. And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof.] 23. And there was no need of ſun and moon, new waies of revelations for the enlightning this Church, for God by coming down, and pitching his tent (being in our humane nature preſent here) upon the earth, hath planted the faith entirely, and ſo his doctrine is the full light of his Church, the rule of all our faith, and ſo there is no need of any additions, or new revelations.

* eſcape *Σωζόμενοι* 24. And the nations of them which * are ſaved, ſhall walk in the light of it, and the kings of the earth doe bring their glory and honour into it.] 24. And all the people of the world, that come to any ſenſe of their Idolatries, and ſins, by all God's judgments fallen upon them, ſhall be content to live ſtrictly according to this rule, (Iſa. 60. 3) and the Kings of the earth, (ſee Iſa. 49. 23) the higheſt in all ſorts of power, and learning, &c. will ſubmit themſelves to it, and be glad to be members of the Church, and doe their beſt to ſupport it, and endow it with the riches of this world.

25. And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.] 25. And there ſhall be a moſt ready hoſpitable reception at all times, for all that will come in to the faith, by amendment of life.

26. And they ſhall bring the glory and honour of the nations into it.] 26. And the Gentiles of other parts that are not ſubject to the Roman Empire, ſhall come in to the Church, and contribute their beſt to the flouriſhing of it, by endowing of the Church (which is ordinarily meant by honour, ſee Col. 2 note i)

† and a lie, *καὶ ψεῦδος* 27. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, † and maketh a lie, but they which are written in the Lambs book of life.] 27. And this ſhall generally be done by all that have any reſolution of living purely and godly, and only they ſhall be kept our, which are immerſt in all filthineſs, and abominable, unnatural, vicious practiſes, and in all kind of unjuſt dealings, (for ſuch cannot by the laws of baptiſme be received, and ſuch will not deſire to undergoe Chriſt's diſcipline.)

Notes on Chap. XXI.

a. *Οὐρανὸν καινὸν καὶ γῆν καινήν*

That *heaven and earth* ſignifie no more than the *world*, hath been ſhewed in *note* on 2 *Pet.* 3. b. and conſequently a *new heaven* and a *new earth*, in ſtead of the *old*, which is *put away*, muſt ſignifie no more than a *new world*: And this in the *prophetick* ſtyle is moſt proper to denote a flouriſhing ſtate and condition of the *Church*, as there in S. *Peter* the *new heaven and new earth wherein dwelleth righteouſneſſe*, is a pure *Chriſtian Church* planted by *Chriſt*, in ſtead of the *old Judaical* mode; but this here with ſome difference, noting the *flouriſhing* condition of it, in oppoſition to the former *perſecutions* it was under, the change conſiſting in that. And this from *Iſai.* 65. 17. where [*creating new heavens and new earth*] is ſending the *Jewes* a joyfull *deliverance*, and that a very permanent one, ch. 66. 22.

b. *Ἱερουσαλὴμ καινὴ*

The true meaning of [*the new Jeruſalem*] mention'd here, ver. 2. and again with the addition of *holy*, and the *glory of God* upon it, ver. 11. will be a key to the interpreting this *chapter*. That it ſignifies not the ſtate of *glorified ſaints in heaven*, appears by its *deſcending* from *heaven* in both places, (and that, according to the uſe of that phraſe, ch 10. 1. & 18. 1. as an expreſſion of ſome *eminent* benefit, and bleſſing in the *Church*) And ſo it muſt needs be *here* on *earth*, and being here ſet down, with the *glory* of *God* upon it, it will ſignifie the pure *Chriſtian Church*, joyning *Chriſtian* practiſe with the profeſſion thereof, and that in a *flouriſhing* condition, expreſt by the *new heaven* and *new earth* (ſee *note* a.) In this ſenſe we have

c. *Ἄνω Ἱερουσαλὴμ* the ſupernal *Jeruſalem*, *Gal.* 4. 26. the *new Jeruſalem*, *Rev.* 3. 12. where to the conſtant profeſſor is promiſed that *God* will *write* upon him the *name* of *God*, and the *name* of the *city* of *God*, the *new Jeruſalem*, which there ſignifies the pure *Catholick Chriſtian Church*. To which purpoſe it is obſervable, that *Euſebius* in the ſetting forth the *flouriſhing* of the *Chriſtian Church* in *Conſtantine's* time, particularly the *building* of a *magnificent Temple* to *Chriſt* at the place of his *ſepulture* in *Jeruſalem*, ſaith of it that it was *καινὴ ἐξ ἀνα Ἱερουσαλὴμ εἰς ἀεὶ μάρτυς* (I ſhould think it ſhould be *ἱερὰ*) *λόγοι μυεία δι' ἐτῶν πολλῶν & παλαίζοντες ἀνυμνῶσι, the new Jeruſalem, concerning which the holy ſcriptures prophecying by divine Spirit doe ſing many things*, l. 3. *de vit: Conſt:* c. 32. Where there is little doubt, but this *book*, and *place* of this *prophetick Revelation*, is referred to by him, wherein this *new Jeruſalem* is ſo *magnificently* ſet out; And though his application of it to the *building* of that *Temple* at *Jeruſalem* (both there, and before, *ἡ νέα καθιερωθεῖσα Ἱερουσαλὴμ ἀντιπροσωπεύουσα τῇ παλαιᾷ βουλήσει*) be ſomewhat too much *reſtrain'd*, yet the time of *Conſtantine*, is perfectly agreeable to the notion, which we have given of it; and the *flouriſhing* condition of *Chriſtianity*, not only at *Jeruſalem* (of which the building that *Temple* was an inſtance) but over the whole *habitable world* (the *full* importance of it) is not any way excluded by this *ſtricter accommodation* of his, but is rather evidenced by theſe paſſages, to have been the *interpretation* affixt to this *prophecie*, in thoſe times wherein he wrote. The only difficulty remaining will be, whether this *viſion* being here placed after that other of chap. 20. concerning the *thouſand years*, and the *Turks* invaſions of the *Church*, It be here ſet to ſignifie any new change after that, founded in the deſtruction of the *Mahometanes*, ch. 20. 9, 10. or whether it may not more probably be a repetition of the ſame thing more largely which is there ſet down, ch. 20. 4. 6. And this latter may ſafely be pitcht upon, notwithſtanding the placing of it after; For that which hath been obſerved of *Joſeph* concerning the *King's dreams*, *Gen.* 41. 32. that the *two dreams* being to one purpoſe v. 25. 'twas *doubled*, to ſhew 'twas *eſtabliſhed* by *God*, ſo it hath been ordinary with the *Prophets* in the *Old Teſtament*, and oft exemplified here, that two *viſions* ſhould belong to the ſame matter. And this here very pertinent to the one deſigne of all theſe *viſions*, to fortifie the *ſeven Churches* of *Aſia*, by foretelling largely the flouriſhing condition to which *God* ſhould at laſt advance the *Chriſtian Church*, which being but brief-

ly pointed at in the *former chapter* (and that with a mixture of the contrary) and only the ſpace of it for the *thouſand years* particularly and punctually inſiſted on, 'twas here fit to be more largely and *Rhetorically* ſet down, being a thing of ſo great importance, That this is the meaning of the *new Jeruſalem*, may farther appear by an eminent *monument*, in the *prophecie* of old *Tobit* before his death, ch. 14. 6,7. where the third great period *prophecied* of by him, is expreſt by the building up *Jeruſalem* glorioufly (of the former ſee *note* on *Mat.* 24. c. and the *Pramon:*) the beginning of which is the converſion of the *Gentile* world, and their burying their *idols*, ver. 6. (which was the ſumme of theſe former *viſions*, ch. 18.) and then follows, *all nations praiſing the Lord, all people confeſſing God*, and *the Lord's exalting his people*, And *all thoſe that love the Lord our God in truth and juſtice ſhall rejoice, ſhewing mercy to our brethren*, a ſtate of *flouriſhing piety, magnifying, bleſſing, praiſing God*, and of *charity*, and *mercy* to all men, which is the ſumme of this enſuing *viſion*, and (as that there, ſo here) the concluſion of all.

c. Ἰδὺ ἡ Σκηνὴ τοῦ Θεοῦ

The meaning of this phraſe [Ἰδὺ ἡ Σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων *behold the tabernacle of God with men*] will eaſily appear by remembring the affinity of the Σκηνὴ *tabernacle*, and the *Schechinah*, *appearance* or *preſence* of *God*, called here ver. 11. δόξα *glory*, and oft elſwhere; *God* is wont to be ſaid in *ſcripture* to be *preſent*, where his *Angels appear*, accordingly the *pictures* of the *Cherubims* in the *tabernacle*, and after in the *Temple*, were notes of his *peculiar preſence* there. And ſo both the *Jewiſh Temple*, and *Chriſtian Church* having the promiſe of *God's peculiar preſence*, is fitly ſtyled his *Tabernacle* here and ch. 13. 6. and elſwhere *his houſe*, both in the ſame ſenſe, a *tabernacle* being but a *movable houſe*. And then *Behold the tabernacle of God with men*] is no more but an *interpretation* of that which was repreſented in this *viſion*, viz: that hereby was noted the *Church of Chriſt*, whoſe title is *Emmanuel, God with us*, or *God with men, God incarnate*, And the ἰδὺ *behold*] is a determination of it to what went immediatly before, thus, The *bride adorned for the husband*] is the *Chriſtian Church* (ſee ver. 9.) and then the *promiſe* that follows [*he will dwell with them* &c.] is his *marrying*, and *endowing*, and *living*, and *dwelling* with this *ſpouſe*, i. e. continuing his *favour*, and *love*, and *protection* to the *Church*, as long as that continues *faithful* to him, performs the *duties* of a *wife*, *obedience* and *fidelity* to the *husband*. And then conſequent to that *mercy*, and *protection* is the *ceſſation* of *perſecutions* that follows, καὶ ἐξαλείψει πᾶν δάκρυον, *and he ſhall wipe every tear from their eyes*, &c. remove all cauſe of *ſorrow* from the *Chriſtians*.

Θεὸς μετὰ τῶν ἀνθρώπων

Συνοικήσει μετ' αὐτῶν

Ἐξαλείψει πᾶν δάκρυον

d. Δειλοὶ

The δειλοὶ *cowardly*] here, which are ſet in the front of all theſe ſins, denote the renouncers of *Chriſt* in time of *perſecution*, ſet oppoſite to *perſevering Chriſtians*, v. 7. and here clearly ſignifie the *Gnoſticks*, or ſuch as they were, whoſe poſition it was, that 'twas an indifferent, and ſo a *lawful* thing to forſwear *Chriſt* in time of *perſecution*, and to *ſacrifice* to *idols* (here alſo noted by *idolatry*.) They are farther expreſt by ἄπιστοι *unfaithful*, that fall off from *Chriſt*, and more eſpecially by ἐβδελυγμένοι *deteſted*, and πόρνοι *fornicators*, and φαρμακοῖς *ſorcerers*, &c. ſee *note* on ch. 2. b. & ch. 9. c. & 1 *Joh.* 4. a. So *Tertullian* interprets it in *Scorp: contra Gnoſt:* c. 12. *Inter reprobos, imò ante omnes, timidis, inquit, particula in ſtagno ignis, Ap:* 21. *among the reprobates, yea before all them, the cowardly have their portion in the lake of fire.*

That the *City* is the *Church* is moſt evident in this *viſion*, being before called the *holy City*, the *new Jeruſalem* ver. 2. Now the *wall* is that which *encompaſſeth* the *city*, keeps all out, which are not thought fit to be *admitted*, and *guards* and *ſecures* the *city*; And to this the *Chriſtian doctrine* is perfectly anſwerable, none are to be *admitted* or *continued* there, which doe not acknowledge that, and ſo this likewiſe *defends* and *fortifies* the *Church* from the invaſion of *hereticks*, And he that *teacheth any other doctrine, let him be Anathema*. As for the μέγα καὶ ὑψηλὸν, *greatneſſe and highneſſe* of this *wall*, that ſignifies the *excellence* and even *divinity* of this *doctrine, admirable precepts, divine* and *heavenly promiſes*. And as this is a *defenſative* to the *city*, ſo the *foundations* thereof are the ſeveral *preachings* of the *Apoſtles* in all their *travails*, which being the ſame in all places, this *one wall* is ſaid to have *twelve foundations* ver. 13. *and on them the names of the twelve Apoſtles of the Lamb*, to ſignifie thoſe *doctrines* that are not thus founded on their *preaching*, either by *word* of *mouth*, or by *writing* deduced from them, not to be fit for reception in the *Church*.

e. Τεῖχος

Μέγα ὑψηλὸν

That μέτρον ἀνθρώπου, *the meaſure of a man*, referres here to the *ſtature* of a *man*, appears moſt probable by the addition of ὅ ἐστιν ἀγγέλου, *that is of an Angel*, For as here the perſon ſeen in the *viſion* was an *Angel*, ver. 9. ſo *Ezech.* 40. 3. where there is mention of this *meaſuring reed* it was ſhewed him by a *man whoſe appearance was like the appearance of braſſe*, i. e. a *man* in a *glorious appearance*, ſuch as *Angels* uſed to *appear* in. And then the μέτρον or *meaſure* muſt referre not to the *cubit*, immediately *precedent*, but to the κάλαμος or *reed* ver. 15. noting that *reed* by which he had *meaſured* the *city* to be about *ſix foot* long, and ſo the *meaſure* or *ſtature* of a *man* or *Angel* in *humane* ſhape, as now he appeared unto him. That the *reed* or *pole* was of this *ſize*, i. e. *ſix foot* long, may be concluded from *Ezech.* 40. 5. There, as here, was a man with a *meaſuring reed*, ver. 3. and that *reed* was *ſix cubits* long, but that *cubit* not, as 'tis ordinarily counted, a *foot* and a *half*, but as it is taken by the *meaſure* of that *bone* which gives the *denomination*, Πῆχυς διάστημα ἀπὸ τοῦ ὠλεκράνου μέχρι τῆς χειρὸς, *a cubit is the diſtance from the elbow to the wriſt*, as *Ariſtotle* and the *Anatomiſts* determine, which is in well proportion'd *bodies*, the *ſixt* part of a *man's ſtature*. And that this was the acceptation of πῆχυς, as among the *Grecians*, ſo among the *Hebrews*, appears by the account of *Joſephus de Bell: Jud:* l. 6. c. 17. where having made the *wall* to contain *ninety turrets*, each of them *twenty cubits long*, and the *ſpace* betwixt each to be *two hundred cubits*, (which muſt conclude the *circuit* of the *wall* to be 19800 *cubits*) he adds, Τῆς πόλεως δὲ ὁ πᾶς κύκλος σταδίων ὢν τριάκοντα τριῶν, *the whole compaſſe of the city was thirty three furlongs*; Which concludes the *allotment* of *ſix hundred cubits* to every *furlong*, And that we know among the *Greeks* contained *ſix hundred*

f. Μέτρον ἀνθρώπου

Κάλαμος

Πῆχυς

foot,

foot, So that the *cubit* is no more than a *foot*, or the *ſixth* part of a *man's ſtature*. That all this *meaſuring* of the *city* is *myſtically* to be underſtood, and not *literally*, there is no doubt, But what the *myſterie* is will not be obvious to determine, This may perhaps be it, that the conſidering or *pondering*, i. e. *meaſuring* of the *Church*, the *duration*, the *extent*, the *flouriſhing* of it, here deſcribed, as alſo of the *walls* thereof, the *Chriſtian faith*, is the *work*, *delight*, *deſire* of *Angels*, one of the *number* of thoſe things, which the *Angels deſire to look into*, 1 *Pet.*1.12. *Eph.*3.10. 1 *Tim.*3,19.

CHAP. XXII.

Paraphraſe.

1. AND he ſhewed me a [a] pure river of water of life, clear as cryſtal, proceeding out of the throne of God and of the Lamb.] 1. And in the ſame viſion I farther ſaw, a.

by the Angels ſhewing me, or pointing to it, a font, or baptiſtery, to which they that were admitted, were bound to undertake all purity of living, and the power of admitting to that was intruſted to the Governours of the Church, by Chriſt communicated to them.

2. In the midſt of the [b] ſtreet * of it and on either ſide the [c] river, was there the tree of life, which bare twelve manner of fruits, and yeilded her fruit every moneth, and [d] the leaves of the tree were for the healing of the nations.] 2. And I ſaw alſo a place for Chriſtian aſſemblies, And betwixt that and the font was the tree of life planted, noting theſe two to be great obligations, and advancers of piety in mens hearts, ſuch as ſhould bring forth all manner of fruits of holineſſe at all ſeaſons. And the viſible outward profeſſion, and form of piety in the Church (perhaps diſcipline, and government, and ceremonies inſtituted in it) were to be of great uſe as to attract others and bring them into the Church, ſo to keep men in a good healthy ſtate of ſoul, or reduce and reſtore them, that are fallen from it. b. c. d.

* thereof, and of the river, on this ſide & on that, was the Tree of Life bearing twelve fruits, yeilding

3. And † there [e] ſhall be no more curſe, but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.] 3. And for notorious ſinners, ſuch to whom the centures of the Church belong, they ſhall not be permitted to continue in it, For the Chriſtian judicatures ſhall never ceaſe, or be turned out of it, for the ſpace of the thouſand years, (as many other governments have failed) and all Chriſtians will ſubmit to it. e.

† any accurſed thing ſhall be there no longer,

4. And they ſhall ſee his face, and his name ſhall be in their foreheads.] 4. And ſuch as doe ſo, ſhall have the favour of God, and ſhall be accounted true Chriſtian ſervants of his.

5. And there ſhall be no night there and they need no candle, neither light of the ſun, for the Lord God giveth them light, and they ſhall reign for ever & ever.] 5. And in this Church of Chriſt there ſhall be no more ſadneſſe or darkneſſe, no want of refreſhment or comfort, God ſhall be all in all unto them, and they ſhall never fail to enjoy this felicity of cheertull Chriſtian living, this freedome of ſerving God, &c. expreſt by being Kings, ſee note on ch.1. d. and by reigning with Chriſt, ch.20.4.

6. And he ſaid unto me, theſe ſayings are faithfull and true. And the Lord God of the holy prophets ſent his Angel to ſhew unto his ſervants the things that muſt * ſhortly be done.] 6. And the Angel then began to conclude and fold up his diſcourſe to me, and to ſumme up what I had ſeen in this viſion, telling me, That all this as ſtrange and glorious as it was, ſhould certainly come to paſſe, and that that God which inſpired and gave commiſſions to all the prophets had now ſent an Angel to make this revelation, by way of viſion, of thoſe things that were ſpeedily to commence, and one after another to come to paſſe.

* ſuddenly or ſwiftly

7. Behold, I come quickly: Bleſſed is he that keepeth the ſayings of the prophecie of this book.] 7. And this conſideration of the ſpeedineſs of the completion of theſe prophecies, that of the proſperity of the Church under the Chriſtian Emperors and Kings within 250 years, but of thoſe that concerned the deſtruction of the Jews and Gnoſticks, the preſent enemies and perſecutors of Chriſtians, every where call'd the coming of Chriſt, (ſee note on Mat. 24. b.) now immediately approaching, is of ſo important conſideration to every one, who now lives in the Chriſtian Church, that as 'tis the only way to felicity for a man to guide his actions by the contents of this prophecy, ſo 'twill go very ill with him that doth not.

8. And I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the Angel, which ſhewed me theſe things.] 8. And I that write all this book of viſions, by way of Epiſtle to the ſeven Churches of Aſia, am that very perſon that ſaw and heard all that is here ſet down: And when I did ſee them and hear them, I was ſo tranſported with the joyfulneſſe of the matter of them, that I did in expreſſion of a true ſenſe of that benefit, perform a moſt humble obeyſance to him, that had been the meſſenger to convey it to me, ſee ch. 19. 10.

9. Then ſaith he unto me, See thou doe it not, for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: Worſhip God.] 9. But he would not permit me, ſaying, I am but a fellow-ſervant of thine, and but equal to the other prophets, which are thy brethren, (thou thy ſelf being ſuch an one by being an Apoſtle, (ſee ch. 19. 10) and they that live Chriſtianly, and perſevere in the faith of Chriſt againſt all temptations, according to the deſigne of this book, are abſolutely ſuch as I am, the ſervants of God alſo. Let God have the thanks and praiſe of all that ſhall be done, and of all that is now revealed to thee.

10. And he ſaith unto me, Seal not the ſayings of the prophecies of this book, for the time is at hand.] 10. And then, me thought, Chriſt himſelf ſaid thus unto me, Seal not, ſhut not up this prophecie (as ſealing is oppoſed to leaving open and legible, Iſa. 29.11.) Lay it not up as a thing that only future ages are concern'd in: For the time of the completion of a great part of it is ſo immediately at hand, that 'tis fit the prophecie ſhould be open, for all to ſee and to obſerve the completions of it.

11. And now the bad and good ſhall ſhall come to receive their ſentence, there remain not now any more ſeaſons of working changes on any, but he that is now an impenitent perſecutor of Chriſtianity, an impenitent carnal Gnoſtick, is like ſuddenly to be taken and dealt with accordingly, And on the other ſide, he that hath held out conſtant for all thoſe terrors and perſecutions, and deceits of carnal ſins, is ſuddenly to receive the fruits and reward of it.

11. He that is * unjuſt, let him be unjuſt ſtill; and he which † is filthy, let him be filthy ſtill; and he that is righteous, let him * be righteous ſtill; and he that is holy, let him be holy ſtill.]

* injurious, let him be injurious, ὁ ἀδικῶν ἀδικησάτω

† defileth, let him defile, ὁ ῥυπῶν, ῥυπανθήτω

* or, doe righteouſneſs, the King's MS. reads ποιησάτω τὸ δικαιοσύνην ποιησάτω

12. And I ſhall not now make any longer delaies (as hitherto hath by ſome been objected againſt the fidelity of my promiſes, 2 Pet. 3. 9.) but haſten to reward every man according to his works, both good and evil.

12. And behold, I come quickly, and my reward is with me, to give every man according as his work ſhall be.]

13. I am the eternal God, that have deſcended ſo low to the very death of the croſſe, and having been my ſelf tempted, am ſure not to leave you in calamities, I am able to perform my promiſe, and ſhall not by any means be hindred from it.

13. I am Alpha and Omega, the beginning and the end, the firſt and the laſt.]

14. Thrice happy are they that receive the faith of Chriſt and live according to thoſe rules of piety mentioned, ver. 2. and live quietly, and Chriſtianly in the Church.

14. Bleſſed are they that † doe his commandements, that they may have * right to the tree of life, and may enter in through the gates into the city.]

† or, waſh their garments, for the King's MS. reads πλύνοντες τὰς στολὰς αὐτῶν,

* power over, or upon, ἐξουσία ἐπὶ

15. Out of which all profane wicked perſons are to be ejected, ſuch are the Gnoſticks, which cannot be better compared than to dogs for biting and tearing the orthodox conſtant Chriſtians, and are over and above ſorcerers profeſt, and guilty of all filthy pollutions, bloodily minded, guilty of Idol-worſhip and hypocritical treacherous perſons (ſee ch. 21. 8.) and ſo are but falſe equivocal members of Chriſt's Church, and ſhall have no part of the benefit of Chriſtians.

15. For without are dogs, and ſorcerers, and whoremongers, and murtherers, and Idolaters, and whoſoever loveth and maketh a lie.]

16. I Jeſus have ſent unto thee my Angel, with all theſe viſions concerning the ſeven Churches, and all other paſſages concerning the univerſal Church of God. I am he that am known by the Prophets by theſe ſeveral titles, The root of Jeſſe, The ſon of David, (and therefore can bring down the mightieſt Kings as David did) The ſtarre that uſhers in the day, all lightſomeneſs, and cheerfulneſs into the world, (ſee ch. 2. note o.)

16. I Jeſus have ſent mine Angel to teſtifie theſe things unto you † in the Churches, I am the root and the off-ſpring of David, and the bright and morning ſtarre.]

† concerning ἐπὶ

17. And the Spirit of God that dwells in the Church of Chriſt, and adorn and ſets it out, fits it as a bride for Chriſt, And the Church, the Bride it ſelf, calls to every man to conſider his own ſafety, ſo farre as to make haſt to come into the number of theſe faithfull ſervants of Chriſt. And let every one that heareth theſe viſions ſay the ſame, ſeeing the important advantages of it, and dangers of the contrary, And whoſoever will, may have a cheerfull admiſſion to it, and to that refreſhing aſſiſtance of grace, and pardon of ſin, that is reacht out there.

17. And the Spirit and the Bride ſay, Come. And let him that heareth, ſay, Come. And let him that is athirſt come, and whoſoever will, let him take the water of life freely.]

18. As for all thoſe to whom this prophecie ſhall come, I conjure them all that they change not a title of it, and withall that they look upon it, as the laſt authoritative prophecie, that is likely to come from heaven, to be a rule of faith to the Church. What is here ſaid, is decreed and ſetled immutable; No man ſhall be able to avert it, and whoſoever ſhall go about to infuſe any other expectations into men, then what are agreeable to theſe viſions, God ſhall bring on him the judgments that are here denounced againſt God's greateſt enemies.

f.

18. For I teſtifie unto every man that heareth the words of the prophecie of this book, f If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this book.]

19. And ſo in like manner, whoſoever ſhall derogate any thing from the authority of this prophecie, or take out any part of it, or occaſion men's not receiving the admonition of Chriſt, here contained, in every part thereof, God ſhall caſt him off, throw him out of the Church, account him uncapable of all the bleſſings, which are here promiſed to the faithfull Chriſtians.

19. And if any man ſhall take away from the words of the book of this prophecie, God ſhall take his part out of the * book of life, and out of the holy city, and from the things which are written in this book.

* or, tree, the King's MS. reads ξύλου

20. Chriſt that ſent theſe viſions, affirmeth aſſuredly that he will ſpeedily ſet to the execution of what is contained in them (ſee note on Mat. 24. b.) and that infallibly. And the writer hereof in the name of all faithfull Chriſtians, gives his acclamation, Be it ſo, Lord Jeſus, be it ſo.

20. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come Lord Jeſus.]

21. I am now to conclude this Epiſtle to the ſeven Churches, in the ſolemn form of Apoſtolical ſalutation, The grace, mercy, and goodneſs of our Lord Jeſus Chriſt be with you all. Amen.

21. The Grace of our Lord Jeſus Chriſt be with you all. Amen.]

Notes on Chap. XXII.

a. The *five firſt* verſes of this *chapter* belong to the buſineſſe of the *former chapter*, the deſcription of the *Chriſtian Church* in its *flouriſhing* condition, and ought not to have been divided from it. And this *firſt* verſe hath a neerer connexion with that which immediatly præceded, There in the *beginning* of it, is mention of *entrance* into the *Church*, and who they were, that ſhould not be *admitted* to it, Now this *entrance* we know was by *baptiſme*, and that is ſure expreſt here by the ποταμὸν ὕδατος ζωῆς *the pure river of water of life*, The *place* wherein they *baptized*, was fitſt any great *pool* of *water* (*typified*, Ezech. 47. 5. by *waters to ſwim in*) where they might go in, as *Philip* with the *Eunuch*, and be put under *water*, from whence it is ordinarily by the *antients* call'd κολυμβήθρα

Εἰσόδος εἰς αὐτὴν

βίζρα a pool; In the times here referred to, i. e. under *Conſtantine*, the *Font* was in the *Court* before the *Church*, *Fountain water* running always into it. This *Fountain water* is in the *New Teſtament* called ζῶν ὕδωρ *living water*, and here by *analogie water of life*, but that with the addition of a *myſtical* ſenſe (as when *Ezech.* 47. 9 it is ſaid, *that every thing that moveth, whereſoever the waters come, ſhall live*, or when Chriſt ſpeaks of ὕδωρ ἁλλόμενον εἰς ζωὴν αἰώνιον, *water leaping or ſpringing to eternal life*) becauſe *Baptiſme* as an *initiation* into the *Church*, is an entrance into a Chriſtian and eternal life. And the water in the *Baptiſtery* or *Font*, maintained from the *ſpring* is called here ποταμὸς, *river*, a word by which any running water is called, and ſo that *Ezech.* 47. 5. And this river καθαρὸς pure, becauſe *Baptiſme* is a *fœderal ſacramental* undertaking of all *purity* of *living*, forſaking all *ſin*, and *engaging* of the *ſoul* to *purity*, and in the ſame reſpect it is alſo ſaid to be λαμπρὸς ὡς κρύσταλλος, *clear as Cryſtal*, being an *obligation* to all *purity* in the *baptized*. Now that this pure river is ſaid to *proceed* not as *Ezech.* 47.1. *from under the threſhold of the houſe, but out of the throne of God and the Lamb*] hath ſome more difficulty in it, which, I *conceive* may thus be reſolved. The *throne* is a notation of *power* and *jndicature*, as when *God* is introduced in the *viſion*, c. 4.1. ſitting on a *throne*; And ſo the *throne* of the *Lamb*, is that power which is by Chriſt enſtated on the *Governours* of the Church, of which the *power* of *baptizing* being one ſpecial part, this *river* by which *Baptiſme* is expreſt, is fitly ſaid to *proceed out of the throne*. To which purpoſe it muſt be obſerved, that the *power of baptizing*, though communicated to *inferiour Prieſts* and *Deacons*, was at firſt in the *Apoſtles*, and from them deſcended to the *Biſhops*, and never permitted to any, but by appointment from the *Biſhop*. So ſaith *Ignatius* οὐκ ἔξον ἐστὶ χωρὶς τοῦ Ἐπισκόπου ὔτε βαπτίζειν &c. in Ep: ad Smyrn: *'Tis not lawful to baptize without the Biſhop*, and *Tertullian de Bapt: dandi baptiſmum jus habet ſummus Sacerdos, qui eſt Epiſcopus, dein Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate. The chief Prieſt who is called the Biſhop, hath the power of giving baptiſme, after him, the Presbyters and Deacons, but not without the authority of the Biſhop.* And S. *Cyprian* makes two parts of the *power* of the *keys*, (that *ruling* power, as of the œconomus, intruſted to the Governours of the Church, the ſucceſſors of the Apoſtles) the one to admit as by the *key* in *baptiſme*, the other by *abſolution*; And that moſt probably is the meaning of this place, where the *baptiſmal water* is in the *viſion* ſaid to *proceed from the throne of God, and of the Lamb*.

b. What πλατεία the *ſtreet* denotes, in this *viſion* may be eaſily reſolved by obſerving that the *ſtreets* or *broad places* of a *city* are *places* of *concourſe* and *reſort*, and ſo συναγωγαὶ and ῥυμαὶ, *aſſemblies*, & *ſtreets*, are uſed together in the ſame ſenſe *Mat.* 6. 5. Accordingly the *ſtreet* or *broad place* here will be fit to denote the *place* of *aſſembly* in the Church, or City of *God*, where the *prayers* are *offered* up, and the *ſacrifice* of the *Church* in the *Euchariſt*, and where *inſtruction* is reacht out to them.

That the *tree of life* here mentioned (in ſtead of the *very many trees* in *Ezechiel* ch. 47. 7.) looks back to *Paradiſe*, where that *tree* was ſet, *Gen.* 2. 9. doth ſeem moſt probable, and well accords alſo with the *river* here joyn'd with it, as there v. 10. a *river went out of Eden to water the garden*. And therefore what is here meant by it in the *prophetick* notion, may be beſt learnt from the *allegorical interpretations*, which the antient writers affix to it in the *Old Teſtament*, for thoſe will be moſt agreeable to the *prophetick* ſtyle, which we know is made up of *figures*. Now of the *tree of life* ſaith *Philo*, it ſignified θεοσέβειαν *piety*, or *worſhip* of *God*, And ſo *Clemens Alexandrinus*, that the *tree of knowledge* was ἐὰν μεταποιῶμεν, *if we tranſgreſſe*, i. e. it ſignified *ſin*, of which whoſoever taſted, ſhould *dy*, but the *tree of life* denoted *piety*, of which he that *eat*, *ſhould live eternally*. Other *deſcants* there are on it here, that it ſhould ſignifie the *croſſe* of *Chriſt*, or the *enlivening grace* of *God*, but this is the moſt agreeable to the *context*, and the other circumſtances thereof. But it muſt here be enquired what is the meaning of the *phraſe* ἐν μέσῳ πλατείας αὐτῆς τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐκεῖθεν] which we render, *in the midſt of the ſtreet of it, and on either ſide the river*, but the words bear not that, and a great inconvenience there muſt be in ſo rendring them, for the *tree of life*, which appears to be, in *Paradiſe* and here, but *one*, and not *many*, as in *Ezechiel*, nor ſet *on the bank of the river*, as there, muſt yet be ſuppoſed to be on *both* ſides of the *river*, which is *impoſſible*. The beſt, and moſt *literal* rendring will be this, ἐν μέσῳ τῆ πλατείᾳ καὶ τοῦ ποταμοῦ, *in the midſt of the ſtreet and the river*, ἐκεῖθεν καὶ ἐκεῖθεν, (or as the *King's MS.* reads καὶ ἐναῦθεν) *on this ſide, and on that ſide*, i. e. not as in *Ezechiel*, the *many trees on the one ſide, and on the other ſide of the river*, but ſo, as may be applicable to the *one tree*, and to the *ſtreet*, and *river* here named, *one of them on one ſide, t'other on the other ſide of the tree*. That this is the meaning of the *phraſe* may appear not onely by the *commodiouſneſſe* of this ſenſe, and the *abſurdities* conſequent to the other rendring, but alſo by comparing it with another paſſage in this *writer*, *Joh:* 19. 18. where it is ſaid *they crucified Chriſt*, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν, *and with him two others, on this ſide and on that ſide, and Jeſus in the midſt* (A phraſe very neer to this, ἐν μέσῳ here being all one with μέσον there) There *Jeſus is in the midſt of the two theeves*, i. e. *between* them, and that expreſt by the ἐντεῦθεν καὶ ἐντεῦθεν, as here; That muſt ſignifie there one *of them on this ſide of him, and the other on that*, and therefore it muſt in all reaſon be ſo here alſo, the *ſtreet on one ſide, and the river on the other ſide, and the tree of life in the midſt*, or *betwixt* them. This being thus far clear, for the *literal* underſtanding of it, and ſo the *repreſentation* not abſolutely the *ſame* with that in *Ezechiel*, but lightly *varied* from it, in ſome *few* circumſtances, The *myſtical* or *prophetical* meaning of it will be clear alſo, that betwixt the place of *aſſembling* on one ſide, and the *font* or *baptiſtery* on the other ſide, ſtood *piety* in the *midſt*, *Baptiſme* being on purpoſe deſigned to *initiate*, and *engage* us to *piety*, and by *Gods* grace to *enable* us to perform it, and the *ſervice* of *God* in the *aſſembly*, the *prayers* and the *Sacrament*

ment of the *Lords Supper*, and *Christian instruction* designed so too, for the *confirming* our *vows* of *new life*, and to *instruct* us farther in our *duty*, and to bring down more *grace* for the performance of it. What is added of the δώδεκα καρπούς, (not *twelve manner of fruits*, but) *twelve fruits*, taken from *Ezechiel* also c. 47. 12. and is not to be applied to any set number of several *virtues*, as some would have it, but to the *constant continual production* of them, not at a *few*, but at *all seasons*, for so the *year* being the *measure* of all time, bearing *fruit* as oft as there be *months* in the *year*, must needs signifie the *continual*, *constant*, *fruitfulnesse of it*. And this was much for the *honour* of the *tree*, few *trees* bearing above once a *year*, few in the *winter*, but this every *month* in the *year*. And so the fitter to denote Christian piety, to which our *Baptisme* ergageth us, and our *living in the Church* confirms that *ergagement* on us, and both to *continue to serve God in holinesse and righteousnesse all the days of our lives*.

d. ξύλου

The *leaves* of a *tree*, that beareth *fruit*, are of use to *guard* and *preserve* the *fruit*; and besides, they are many of them *medicinal*, and so both in *Ezechiel*, and here, they are said to be εἰς θεραπείαν, for *healing* or *medicine*; That which is most probably here meant by these *leaves* of this *tree of life*, is the *outward visiblenesse*, and *exemplarinesse* of *piety*, which accompanies the *fruits* of it. This in *single* persons is only the *shining* of their *light before men*, which is of great use to *attract* others (even the ἔθνη, if that signifie the *Gentiles*, *unbelievers* here) to *Christianity*, who *see their good works*, whereas the *scandalous sins of Christians*, are apt to *alien*, and *deter* others from that *profession*. But in a *Church* these *leaves* may signifie more also, the *publick* and *frequent* assembling for the *service* and *worship* of *God*, and the *Canons* and *exercise of strict discipline* &c. And that these latter, of the *discipline*, and *censures* of the *Church*, are meant by these *leaves*, may be collected not only by the *usefulnesse* of them to the *preserving* works of *piety* in a *Church*. (as *leaves* are for *preserving* the *fruit*) and 2dly, by the *propriety* of them in order to *curing* of the *diseases* of mens *souls*, the *reforming* of lapst *sinners*, which may here be expresst by εἰς θεραπείαν *for healing*, but also by that which follows presently upon it. v. 3. which most signally belongs to this matter of *censures* (see *note* e.)

e. Ἀνάθεμα

That ἀνάθεμα, a *curse* or *execration*] is ordinarily taken for the *person*, to whom that *Censure* or second sort of *excommunication* belongs, appears by the use of it in other places of the *New Testament*. Thus *Rom.* 9. 3. ηὐχόμην ἀνάθεμα εἶναι, *I could wish to be a curse*, i. e. *accursed from Christ*, *separate* or *excommunicate* from the *body* of *Christ* the *Church*. So 1 *Cor.* 16. 22. *If any man love not let him be anathema*, and *Gal.* 1. 8. *If I or an angel shall teach any other doctrine, let him be anathema*, In all these places the word *Curse* is clearly put for an *excommunicate*, or *accursed person*, put under the *censures* or *execration* of the *Church*, and accordingly here in any reason πᾶν κατάθεμα *every curse*] must signifie every *wicked person* fit for the *Censures* of the *Church*, And then the οὐκ ἔσται ἔτι *shall be no longer*] must signifie the exercise of such discipline in the Church, in excluding all such wicked persons out of it, and so to the mention of *Baptisme*, by the *river*, v. 1, 2. and of the Christian *assemblies*, by the *streets* v. 2. adds the use of excommunication in the Christian Church, for which we know *Ecclesiastick Judicatories* were erected in *Constantine's* time, and so continued under the favour of *Christian Emperors*, and *Princes*; By which appears also what is meant by the *throne of God*, and the Lamb in *this* verse, viz. *Christian Judicatories for the excommunicating of scandalous offenders*, wherein the *power* exercised by the *Bishops* is acknowledged to be the *power* of *God* or *Christ*, and this *throne* here the same with that v. 1. the *power* of *Baptizing*, and of *Excommunicating*, of *admitting* and *excluding* from the *Church*, being branches of the same *authority*, by *Christ communicated* to the *Apostles*.

This form of speech here used to conclude this *Book*, is 1. a Symbolical and *prophetical* form of expressing the certainty and immutability of this *prophesie*; and 2dly, an expression of the absolutenesse and perfection of it in order to publick use, that it should be the one *prophesie* given to the Christian Church, which should bring divine authority along with it sent with a *commission* from *heaven*; and not only proceeding from a *publick spirit*, but sent out with a *publick charge*, that (as *Josephus* saith *contra Appion.* l. 1. that after the time of *Artaxerxes*, though many excellent things were written, yet they brought not divine authority with them, nor consequently were so received or believed, because there was not then a certain succession of *Prophets*, and * no body durst *add*, or *detract*, or *change* any thing in the *old* canon, after so long a time, so) though there might be some *Prophets* after S. *John*, (as *Justin Martyr* tells us, that the gift of *prophesie* remained in the *Church* till his time, yet this *book* should be the *last*, and so the close & *seal* of all publick *prophecie*, & that therefore no new doctrine was now farther to be expected by the Christian Church; and whosoever taught any as a rule of *faith* and *life*, and pretended *Revelation* for it, should fall under the *censure* denounced against *false Prophets*, *Deut.* 13. and under S. *Paul's anathema*, *Gal.* 1. 8, 9. That this should be only an ἐξορκισμὸς, or *adjuration* of the *Scribe*, as in the end of *Irenæus* in some copies there is an *adjuration* not to *add* or *diminish* (and as 'tis said in *Aristeas*, that after the *translation* of the *Septuagint*, *Demetrius* perswaded the *Jews* to add an *imprecation* on any that should charge, or add, or transpose, or take away any word from it) was the conjecture of a learned man, M. *Lively*, and as it may very well be received, so need it not prejudge these *other* importances of it before mentioned.

f. ἴδιον τοῦ τόπου

* μήτε ἀφελεῖν τι καὶ προσθεῖναι μήτε μεταθεῖναι τὴν τάξιν

THE END.

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